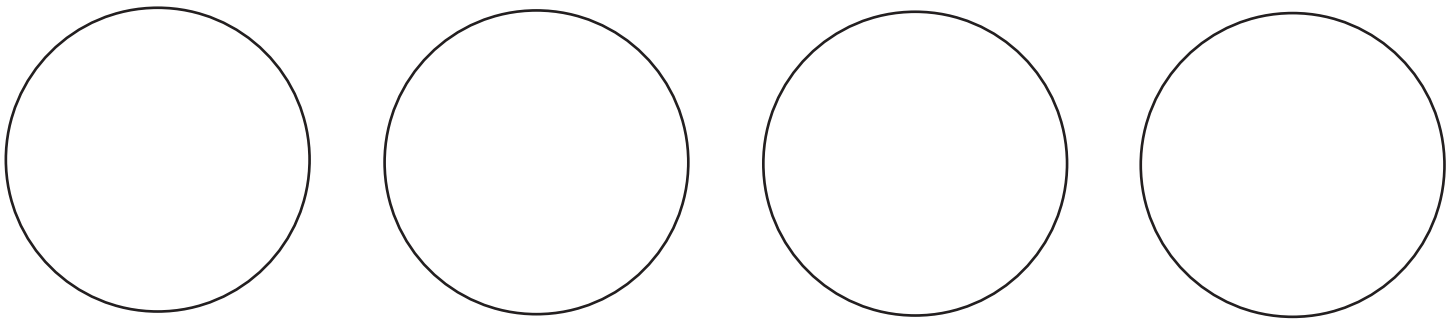
Global Communities:
Learning about Refugee Issues

Secondary School Teaching Resource



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Marietta Harrow is a training and education consultant with a background in teaching and youth work. She has written and published a variety of educational resources over the past 10 years, most recently around human rights issues. Marietta also designs and facilitates learning and development programmes for voluntary and public sector organisations in areas such as mentoring, emotional intelligence and valuing diversity.

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refugee week

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Contents

INTRODUCTION

Global Communities: Learning about Refugee Issues is a resource designed for teachers to use with their students to explore global refugee issues within the framework of the UK National Curricula. Activities link refugee and asylum issues (the difference between these terms is explained later) to broader themes such as diversity in our society, universal human rights and our role as global citizens.

People fleeing persecution are often denied their basic human rights and dignity in the countries to which they come seeking sanctuary. Young people are exposed to the many negative myths and frequently hostile media coverage around issues of migration and asylum. This pack aims to counteract the myths by providing students with facts, up-to-date information and testimonies so that a more reflective and balanced approach to the issues can be developed.

The pack is suitable for all secondary schools, whether or not the school has students who are refugees or asylum-seekers. Activities have been successfully piloted in a wide range of schools across the UK. The resource is an excellent starting point for teachers who are not familiar with the issues. Teachers who are experienced in exploring these themes with students will find new or updated material and suggestions.

This pack is aimed specifically at subject areas most open for learning about global refugee and asylum issues, particularly Citizenship, Religion, History, Geography, English, and Personal and Social Education. There are also activities that can be used in Maths, Art and Drama and for cross-curricular work, a special event or assemblies. The pack contains seven chapters, each with an introduction, guidance notes for teachers, information or activity sheets for students and suggestions for further activities. Additional resources and information sources are also listed as an appendix.

Aims and objectives of the pack

Activities aim to increase students' understanding and knowledge of the global causes and circumstances that lead people to flee their homes. The pack provides testimonies to enable students to understand and empathise with the experiences refugees have endured. Activities ask students to explore the ways in which we are globally connected. Students who are not refugees or asylum-seekers may find that there are many links between themselves and those who are. For example, the ordinary hopes, fears and dreams of children, young people and adults who have become refugees may not be so different from people who have not had to flee persecution.

The objectives are to enable students to:

- Identify the main global causes of refugee movements
- Understand and define key terms and the human rights of refugees and asylum-seekers
- Extend their knowledge of the ways in which we are all interconnected in today's world

- Recognise and challenge prejudice and racism
- Develop analytical skills to assess myths and stereotypes about refugees and asylum-seekers
- Increase their self-awareness and empathy
- Understand the value of diversity in the UK and the contribution that refugees and asylum-seekers have made to our society

Range of learning abilities

Activities in this pack are differentiated for use with mixed ability classes, different age groups and for students with different languages or learning support needs. Suggested discussion points can be used in small groups without adult support or in the whole class where greater guidance is needed. Similarly, information and activity sheets can be used with small groups, the whole class or with individual students as extension activities.

Activity and information sheets vary in level of difficulty. The 'Further activities' sections include suggestions for follow-up work that range from the simple to the complex so that work can be selected that is suitable for the abilities of specific students.

There are also suggestions for whole class or large group activities, such as wall displays, which can include all students, whatever their abilities or level of English. As the pack aims to provide for the full range of ability, some activities in the pack will be more difficult for particular students in the class to access directly.

Refugee children in the classroom

Increasing numbers of British schools have refugee students. The needs of these students should be paramount when planning activities around refugee issues, ensuring sensitivity at all times.

Refugee children may find it difficult and overwhelming to discuss traumatic events experienced in their home countries or during their escape. Refugee children may not want to talk about their experience owing to their fears of the asylum system and of being sent back to their home country. Refugee children may be trying to integrate into their school and may not want to be seen as different to the other students. They may also feel embarrassed about the media portrayal of their country and may distance themselves from any form of association. On the other hand, some refugee students may be happy to talk about their own experiences, so adding the richness of direct experience to classroom lessons in this area.

Using this pack sensitively will safeguard the well-being and self-esteem of refugee students and help to humanise their experience. It will allow non-refugee children to look at their own identity as global citizens and challenge the misinformation and stereotypes promoted in the media.

About the Global Communities Project

'Global Communities', a three-year project, has been generously funded by the Department for International Development (DFID). The key outputs are two resource packs, free to primary and secondary schools, and the delivery of

training programmes on using the materials to schools across the UK. The development of the project has been supported by Amnesty International UK, Oxfam, the British Red Cross, the Refugee Council, Save the Children UK, Student Action for Refugees (STAR) and the United Nations High Commission for Refugees (UNHCR).

Two education consultants, Marietta Harrow (secondary) and Miriam Halahmy (primary), were appointed to develop the packs. They undertook a comprehensive review of many of the resources currently available to select activities appropriate to the Global Communities framework and themes, and to identify where new activities needed to be created. The materials were piloted in schools across the UK and then redrafted for publication on the basis of feedback from teachers and students. All activities taken from other sources are referenced. Where no source is given, the respective consultant has designed the activity.

Refugee Week

Refugee Week is a UK-wide festival that takes place in June every year to coincide with World Refugee Day on 20 June. It aims to counteract fear, ignorance and negative stereotypes of refugees and asylum-seekers through arts, cultural and educational events that celebrate the contribution that refugees make to the UK and to promote understanding of why people seek sanctuary. More information about this festival can be found at www.refugeeweek.org.uk.

Key terms

This sheet aims to give some definitions and wider information to explain the key terms used in this resource. It is important to distinguish between such terms, as all too often they are used interchangeably by many people and by the media when they actually have specific meanings. This sheet will be useful for many activities in this pack. For background information you may also wish to refer to some of the websites listed under 'Further resources' at the end of the pack.

Who is a refugee?

Every day, people are forced to leave their own countries and become refugees in another country. Under international law, the term 'refugee' has a very precise meaning. The 1951 United Nations Convention Relating to the Status of Refugees and the subsequent 1967 UN Protocol define a refugee as a person who:

"owing to a well-founded fear of being persecuted* for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country".

** 'persecuted' means unjustly harassed or threatened with death or imprisonment, usually for political, religious or ethnic reasons*

Who is an asylum-seeker?

An asylum-seeker is someone who has fled their home country, crossed an international border and has asked the government in the country they have entered to recognise them as a refugee. They have asked for the protection of that country and the right not to be returned to their home country where they would face danger. In the UK, a person must apply to the Home Office for asylum when they first arrive in the country. While they are waiting for a decision about their application, they are referred to as an asylum-seeker. The refugee definition is very strict, and asylum-seekers have to prove that they meet all aspects of the definition in the 1951 Convention if they are to be granted 'Refugee Status'.

What is Refugee Status?

Refugee Status is granted by a government to those people whose claim for asylum is found to meet the requirements of the 1951 Convention. They are given protection and have the right to remain in the new country for as long as necessary. In the UK, if a person is not granted full Refugee Status, they may be given an alternative form of protection and allowed to stay in the UK if there is reason to believe that it would not be safe for them to return to their own country.

It is important to recognise that people may consider themselves refugees whether or not they have been formally recognised as such by the government of the country in which they are seeking asylum.

Who is an internally displaced person?

An internally displaced person (IDP) has been forced to leave their home for the same reasons as a refugee, but has

sought refuge in another part of their own country. As they do not cross an international border, they are not considered to be refugees. There are more IDPs in the world than refugees.

Who is an economic migrant?

The UNHCR calls people 'economic migrants' if they leave their country voluntarily to earn a livelihood. They are people who choose to move in order to improve the future prospects of themselves and their families. Unlike refugees, they still enjoy the protection of their home government. Refugees have to move if they are to save their lives or preserve their freedom – they have no choice. It is this difference which gives each category a different status in law. The term 'economic migrant' can be used for those with legal permission to live and work in another country as well as those who may have entered a country without legal permission.

Who is an illegal immigrant?

An 'illegal immigrant' is someone who goes to live or work in another country when they do not have the legal right to do this. For example, this might be because they entered the country illegally, without permission from an Immigration Officer, and then continued to live in the country without contacting the authorities, or because they entered the country legally but continued to stay in the country after their visa expired.

Is there such a thing as an 'illegal' asylum-seeker?

NO. This term is always incorrect. It cannot be illegal to seek asylum, as everyone has the fundamental human right to request asylum under international law. In the UK, asylum-seekers who have registered with the Home Office are legally allowed to stay here while their claim is being considered. The term 'bogus' asylum-seeker is also inaccurate and misleading as it prejudges the outcome of an asylum application.

Chapter 1:

Global communities

Chapter 1: Global communities

This chapter seeks to draw out the interconnectedness of people around the world. The television, newspapers and internet enable immediate awareness of many global events and instant communication with people living thousands of miles away. Global links are evident in everyday things that are taken for granted; commodities, ideas, words, lifestyles, music, films, satellite TV, food etc. have originated, in both the past and the present, from other countries and cultures around the world. Whilst contemporary globalisation encourages the free movement of money, goods, information etc., the richer countries have erected barriers against the free movement of people, and especially against refugees.

The concept, history and politics of globalisation are not explored here but there are many excellent existing resources; some suggestions are made in the final activity if teachers and students wish to pursue this theme.

The activities in this pack ask young people to think about their own identity and to explore their connections with other people – at school, in their neighbourhoods, and further afield. The content aims to develop students' self-esteem, empathy and ability to value diversity – vital in making links between themselves and refugees.

Activities in this chapter.

- Identity
- Groups you belong to
- Connections
- Links around the world
- British diversity, past and present
- Global communities

Identity

Adapted from M. Harrow, *Challenging Racism, Valuing Difference* (Learning Design Centre, 1995)

You will need: old magazines, newspapers, glue, scissors, flip-chart paper, felt pens.

If appropriate, students can be asked to bring in photographs, personal mementoes and other materials to create a collage about their identity.

Ask students to write down three words that describe the most important things about themselves. Share these as a class. Some may take certain aspects of their identity for granted and you can raise this if appropriate, e.g. students who have experienced racism and/or have had to leave the country they were born in are more likely to have a stronger sense of their racial/cultural heritage than white students who were born in the UK.

On large pieces of paper, each student can then build on their original three words, adding words, pictures and items to describe themselves. They could include: their name and its meaning; groups they feel a part of; things they are good at; countries they have visited or lived in; things they are proud of about themselves; their relationships to other people; qualities they have; interests; role-models.

Ask small groups to share their pictures/collages with each other, explaining why they have included particular images/words.

Discussion questions

- What aspects of identity do you share with others? What aspects are unique to you?
- What are the aspects of identity that are immediately obvious?
- Have others ever made assumptions about you because of aspects of your identity?
- Could you/did you challenge the assumption?
- Do you think people who didn't know you would choose different words to describe you, e.g. how would a 'Wanted' poster describe you?
- Are race and nationality important aspects of your identity? If so, what are the benefits and dangers of this?

Groups you belong to

Adapted from M. Harrow, *Challenging Racism, Valuing Difference* (Learning Design Centre, 1995)

You will need: large sheets of paper, pens or crayons.

Ask students to create a map or diagram that shows all the groups – local, national and global – they belong to, e.g. family, class, football team, 'gang', religion, music fan, campaign group, human race etc.

Ask small groups to share their pictures and describe the groups they belong to, and in particular the groups that are most important to them and why.

Discussion questions

- What are the positive aspects of belonging to a group?
- What are the limitations, downsides or dangers of belonging to a group?
- Are you very similar to all the other people in each group you belong to?
- Have you ever felt that someone is putting your group down? How could you challenge this?
- Which groups cross geographical and country boundaries?

Connections

Adapted from M. Harrow, *Challenging Racism, Valuing Difference* (Learning Design Centre, 1995)

You will need: a list of about 10 prepared statements covering points that different students in the group are likely to have in common with others in the class who are not in their friendship group. Examples of statements are given below.

Read out each statement, asking students to move to one of the corners of the room to be with other people in the same category they should move to the appropriate group after each statement. After each statement, they should spend a few minutes talking to those in the same group about their choice. Ask them to notice who is in their group each time, or give each person a sheet of paper to note the group's names each time.

Examples of statements

Those who:

- share the same eye colour
- share the same birthday month/birth sign
- travel to school by the same method
- like the same sort of music, e.g. reggae/rap/bhangra/classical
- speak only one language, two languages, several languages
- support a football team/don't like football
- are the oldest/youngest/middle/only child in their families (you will need to consider whether this is appropriate if there are children without family)
- describe themselves as mixed race/white/black
- practice a religion/don't practice a religion
- were born in the local area/somewhere else

Stop the activity at a point where they are in a group that is not their usual friendship group, and ask people to stay in this group and come up with five other things that they share with the other people in this group. The groupings that emerge during the game, and the similarities that cross racial, gender and other visible 'differences' can be discussed.

Links around the world

Adapted from M. Harrow, *Challenging Racism, Valuing Difference* (Learning Design Centre, 1995)

You will need: copies of a map of the world, flip-chart paper, felts/crayons.

Students can be given research time prior to doing this activity. They may need help identifying different countries on the world map.

Individuals or small groups can create a 'connections' map using a world map stuck onto flip-chart paper. Ask them to show their connections around Britain and with countries around the world. These could include:

- where they and other family members were born
- countries they have visited/lived in
- countries they would like to visit/live in
- places they have a special interest in/know about
- places where food and drink they like come from
- places where languages they speak are spoken
- places where clothes they wear have been made
- places where music/music groups they enjoy originate from
- places where their heroines/heroes live (real or fictional)

They can add other connections they think of and create a wall display of maps.

British diversity, past and present

Give students the Benjamin Zephaniah poem *The British* to read. Ask them to identify the key theme and comment on whether this is communicated well. Groups could perform the poem, using musical instruments or their voices for rhythm.

The Information Sheet *From Around the World* can be a used by students as a starting point for researching and presenting:

- other inventions from around the world
- the origins of food they eat, clothes they wear, goods they buy
- words that have entered the English language from other countries
- other famous refugees and the contributions of different refugee groups

Follow-up work could include:

- researching and creating a timeline or wall display that shows when different groups arrived and settled in the UK
- researching the history of your local area and changes over the centuries, exploring how migrants, immigrants and refugees contributed to the community
- writing your own poem or rap about diversity in your community
- creating a wall display about your community using art, collage and graffiti

Further activities on global connections

Younger students (11-13 years) can use the 'Cool Planet' (Oxfam) and 'Global Eyes' (Save the Children) websites to find out about different countries and the lives of young people around the world. They can look for points of connection, e.g. a day in the life or hopes for the future, as well as differences and inequalities. Both sites have sections for teachers as well as activities on global issues for older students (14-18 years).

www.oxfam.org.uk/coolplanet/kidsweb/index.htm
www.savethechildren.org.uk/globaleyes/index.jsp

Older students could undertake a research project about historical and current links between the UK and a country of their choice. This could include analysis of economic, cultural and migration links and the forced movement of peoples during the slave trade and colonialism. The principles of Fair Trade can be investigated.

Alternatively, students could research the pros and cons of globalisation (see the list of NGOs and institutions below) and write an essay to challenge or support one of the two quotations below.

"Only when the last tree has died and the last river been poisoned and the last fish been caught will we realise that we cannot eat money."

Native American Cree saying

"Globalisation is a collective challenge as well as an invitation for each of us to reinvent new ways of being citizens of the world."

Xavier Godinot, ATD Quart Monde

NGOs and institutions dealing with globalisation

Oxfam – www.oxfam.org

Fédération Internationale des Droits de l'Homme – www.fidh.org

International Forum on Globalisation – www.ifg.org

Third World Network – www.townside.org.sg

L'Observatoire de la Mondialisation – http://terresacree.org/obsmondi.htm

ATTAC – www.attac.org

World Social Forum – www.forumsocialmundial.org.br

Activity Sheet

'The British' by Benjamin Zephaniah

Today's Recipe

Serves 60 million

THE BRITISH

Take some Picts, Celts and Silures
And let them settle
Then overrun them with Roman conquerors.

Remove the Romans after approximately four hundred years
Add lots of Norman French to some
Angles, Saxons, Jutes and Vikings, then stir vigorously.

Mix some hot Chileans, cool Jamaicans, Dominicans,
Trinidadians and Bajans with some Ethiopians,
Chinese, Vietnamese and Sudanese.

Then take a blend of Somalians, Sri Lankans, Nigerians
And Pakistanis
Combine with some Guyanese
And turn up the heat.

Sprinkle some fresh Indians, Malaysians, Bosnians,
Iraqis and Bangladeshis together with some
Afghans, Spanish, Turkish, Kurdish, Japanese
And Palestinians
Then add to the melting pot.

Leave the ingredients to simmer.

As they mix and blend allow their languages to flourish
Binding them together with English.

Allow time to be cool.

Add some unity, understanding and respect for the future
Serve with justice
And enjoy.

Note: All the ingredients are equally important. Treating one ingredient better than another will leave a bitter, unpleasant taste.

Warning: An unequal spread of justice will damage the people and cause pain.

Give justice and equality to all.

INFORMATION SHEET

From Around the World

From M. Harrow, *Challenging Racism, Valuing Difference* (Learning Design Centre, 1995)

- Potatoes, tomatoes and chillies originated from South America and were brought to Europe in the 15th century by explorers
- Tea came from India, coffee from Abyssinia (Ethiopia), eggs from India and China
- Knives were invented in southern India and forks in medieval Italy
- Pyjamas were invented in India
- Slippers and rubber were invented by indigenous peoples in the Americas
- Glass was invented in Egypt
- The umbrella was invented in south-eastern Asia
- Paper was invented in China
- Printing was invented in Germany
- Fish and chips were brought to the UK in the 17th century by Jewish refugees from Spanish and Portuguese territories in Europe
- Oxtail soup and many biscuit recipes were brought to the UK by Huguenot (French Protestant) refugees

INFORMATION SHEET

Refugees' Contributions

From J. Rutter, *Refugees: we left because we had to* (Refugee Council, 2nd edn, 1999)

Most refugees are ordinary people, working hard and living ordinary lives; some refugees are famous for particular achievements.

During the 17th century, over 100,000 Huguenot refugees settled in Britain. They regenerated economic life in southern England, draining the fens and building houses. Does your home town or city have any links with the Huguenots?

Some 18 Nobel Prizes have been won by refugees living in Britain, most of them in science and medicine. Famous refugee scientists include Albert Einstein, Sir Hans Krebs, Sir Ernst Chain, Charlotte Auerbach, Sir Walter Bodmer and Sir Rudolf Peierls. Can you find out about their scientific achievements?

Sigmund Freud, the founder of psychoanalysis, was a refugee. He fled Vienna in 1938 and settled in London.

There have been many famous refugee painters. Lucian Freud is probably the best-known British painter who was a refugee. Refugees are involved in all types of music, as composers and performers, for example Hugh Masakela from South Africa.

Playwrights and novelists such as Bertold Brecht, Thomas Mann, Sousa Jamba and Franz Kafka were refugees. Many UK publishing companies such as Gollancz, Heinemann, Andre Deutsch, Thames and Hudson and Paul Hamlyn were founded by refugees.

Refugees have contributed to many of Britain's industries. Some 30,000 Polish refugees were employed as coal miners by 1950. There have been many refugee industrialists such as Calouste Gulbenkian (Armenia), Minh To (Vietnam), Sieng Van Tran (Vietnam) and Siegmund Warburg (Germany). Andrex - the first soft toilet paper in Britain, was manufacturer by a firm founded by German Jewish refugees. Refugees have particularly contributed to the fashion and textile industries. Courtaulds, the textile firm, was founded by Huguenot refugees. Many clothing firms in London are still owned by the descendants of eastern European Jewish refugees.

Global communities

Adapted from *Global Citizenship: The Handbook for Primary Teaching* (Oxfam/Chris Kington Publishing, 2002)

You will need: a range of national and local newpapers, and internet access.

Ask small groups to think of different types of 'community' and what the word means (they can look up the multiple definitions given in a dictionary), e.g. faith communities, professional communities, communities of interest, virtual communities, a community of nations. Are the groups they belong to all communities or not, and why.

The class can discuss what identifies their local community and what 'global community' means.

Ask small groups to choose a topic to research and to analyse media coverage of it. Examples are:

A local issue which has caused disagreement – for instance, a new bypass, a new shopping development, the housing of asylum-seekers locally, or the arrival of a community of travellers. Outline the arguments for and against – discuss these in terms of which are fact and which are opinion. Ensure that there is a balance of views and that prejudices are not fuelled. Ask the students what they think, why, and whether these views are fact or opinion. Students could then role-play a dispute, with the rest of the class required to discuss each situation and suggest possible solutions.

A local or national injustice – for example, hurtful graffiti or vandalism, a mugging incident, or a miscarriage of justice. Discuss the circumstances with students and ask them to think of ways in which such injustices can be prevented in the future.

A current world crisis such as a war (see below) or natural disaster. Explore causes, and focus on ways for students to do something positive in response. Encourage students to find out more about the issues and to investigate critically immediate and longer-term solutions, including the role and effectiveness of charities and aid agencies.

An annual or regular event, such as the Nobel Peace Prize awards or the publication of an influential report like UNICEF's *The State of the World's Children*, which contains statistics on health and poverty worldwide. As with the last suggestion, it is important to give background and context to such work.

The 2005 global campaign 'Make Poverty History', which calls on individuals and communities everywhere to take action to stop 30,000 children dying every day as a result of extreme poverty: www.makepovertyhistory.org.

Continued ☛

Global communities (Continued)

Refugees living in faraway parts of the world may seem completely unconnected to us, but there are links. For example, there have been several years of devastating conflict in the Democratic Republic of Congo. There are valuable natural resources in DRC and the high prices other countries are prepared to pay helps to fuel the conflict. Various rival armed groups are keen to get control of supplies of minerals such as coltan (which is used in the mobile phones), a mineral source of tin (cassiterite), gold and diamonds. With the profits comes the ability to pay for more weapons and power. The population does not benefit at all from these riches, yet inevitably, it is civilians who get caught up in the conflict. It is estimated that over 3 million people have died, over 2 million have been internally displaced and a further 450,000 people are currently refugees. So there is a link between refugees and our mobile phones.

From J. Rutter, *Refugees: we left because we had to* (Refugee Council, 1st edn, 1996)

Chapter 2:

Global citizenship and human rights

Chapter 2: Global citizenship & human rights

This chapter asks students to think about their rights and responsibilities at home, school and in the wider world, and the ways in which human rights can be promoted or denied. Students are asked to consider how they are linked, both personally and globally, to people who have become refugees. The chapter also explores the collective responsibility we have towards people who have been denied their human rights at home and in other countries, and how we can support rather than undermine the human rights of others.

There is not the space here to look at the origins of the United Nations' Universal Declaration of Human Rights and the development of international human rights frameworks in the 20th and 21st centuries, although you may wish to explore these frameworks and their effectiveness with students. There are suggestions in the 'Further resources' section or students could undertake their own research.

Activities in this chapter

- What do we need?
- What are human rights?
- Names
- 'Refugee' word association
- Quiz: What do you know about refugees?
- The right to asylum
- Aida's and Joseph's stories

Note on statistics: UK statistics are sourced from the Home Office website at www.homeoffice.gov.uk. Global asylum and refugee statistics are sourced from the United Nations High Commissioner for Refugees (UNHCR) website at www.unhcr.ch.

Several activities do, however, require that students have copies of the 1948 Universal Declaration of Human Rights (UDHR) and the 1989 Convention on the Rights of the Child (CRC). Useful information can be found on the following websites:

www.therightssite.org.uk/html/kyr.htm – a 'clear language' version of the 1989 Convention on the Rights of the Child

www.unicef.org/voy/explore/rights/explore

www.savethechildren.org.uk/rightonline – information on the fundamental principles of the 1989 Convention on the Rights of the Child

www.amnesty.org.uk/udhr/childrens.shtml

www.un.org/cyberschoolbus/humanrights/resources/plain.asp – a children's version of the 1948 Universal Declaration of Human Rights

www.un.org/cyberschoolbus/humanrights/declaration/index.asp – information on the different articles of the 1948 Universal Declaration of Human Rights

What do we need?

Adapted from C. Adams, M. Harrow and D. Jones, Amnesty International's *Freedom! A Human Rights Education Pack* (Hodder and Stoughton, 2001)

You will need: scissors, large sheets of paper, Blu-Tack, four copies of the activity sheet per group

Give each group three copies of the activity sheet and scissors to cut up the squares. Explain what 'disappeared' means.

Ask small groups to do a diamond ranking of the needs and wants, writing these on the squares in order of importance to them. They can attach the squares to large sheets of paper with Blu-Tack.

On the other sheets of paper, they rank the squares for the other people.

Discussion questions

- Were there areas of disagreement?
- How did you agree an order?
- Did the order change when you imagined the needs of a baby, an older person with diabetes and a young asylum-seeker whose family were 'disappeared' in their own country?
- Which needs are essential to keeping us alive?
- Which needs are to do with making our lives more pleasant or fulfilling?

Activity Sheet

What do we need?

Cut up these items into squares. Now rank the squares in an agreed order of importance to the members in your group, with the most important at the top and the least important at the bottom. You may find a diamond shape a useful way of ranking

Now decide whether you would need to change the ranking of the squares if you were:

- a baby
- an older person who has diabetes
- a young asylum-seeker whose family were 'disappeared' in their own country

A summer holiday	**School**
Prayers	**Enough to eat**
A doctor	**A home and a bed**
Clothes	**A car**
Warmth	**A bus pass**
A mobile telephone	**A book**
A visit to the cinema	**A strong stick and some medicine**
Money	**A dry nappy and a dummy**
A vote	**A DVD player and cool sounds**
Friendship and love	**Television**
A passport	**A family**
Designer glasses	**A job**
A pet	
Smart trainers	

What are human rights?

Adapted from C. Adams, M. Harrow and D. Jones, Amnesty International's *Freedom! A Human Rights Education Pack* (Hodder and Stoughton, 2001)

You will need: copies of the UDHR and the CRC, large sheets of paper, marker pens

Ask students to make a list of five rights and five responsibilities young people should have at home, at school, in the community where they live and in the wider world. These could be: the right to do …, the right to protection from …, the right to be provided with …

Small groups can then negotiate a 'charter' of the ten most important rights and ten most important responsibilities for young people. They can compare their charters with the UDHR and CRC, identifying similarities and any rights they didn't mention.

Discussion questions

- Can you think of an example where the rights of a teacher, a parent/carer or another student could conflict with your rights?
- What should happen in such conflicts?
- Rights can be discussed in relation to the way students worked together, e.g. was everyone able to express their opinion, were decisions truly collaborative?
- Can you think of ways in which young people can take away each others' rights?
- Have you ever have challenged the denial of your own or someone else's rights – was it effective and why/why not?

Names

There is a US website that explains the meanings of names at www.thenewparentsguide.com.

Ask the students to talk through the activity sheet in pairs, and then the whole class can consider the discussion questions.

Discussion questions

- Which articles of the CRC relate to your name? (Articles 7 and 8)
- Why are personal names and family names important?
- Can you think of people who changed their names to express or hide their identity, e.g. Malcolm 'X', Sojourner Truth; George Eliot?
- Can you think of examples of when people's names are taken away from them, e.g. the army, concentration camps? Does it happen at school, e.g. derogatory labels such as 'swot' or 'fatty'? Why?
- What rights are being denied and what can you do to stop it?

Ask students to read the poem 'Refugee'. Discuss the thoughts and feelings it expresses. Write a poem of welcome to Rubimbo.

Activity Sheet

Your name and what it means to you

Take it in turns to tell each other about how you were given your name, asking each other the following questions.

Who gave you your name?

Does your name have a particular meaning that you know of?

Do you feel your name suits you?

What do you like or dislike about your name?

What do different parts of your name say about you?

Have you ever chosen to be called something different, e.g. shortened your name, had a nickname?

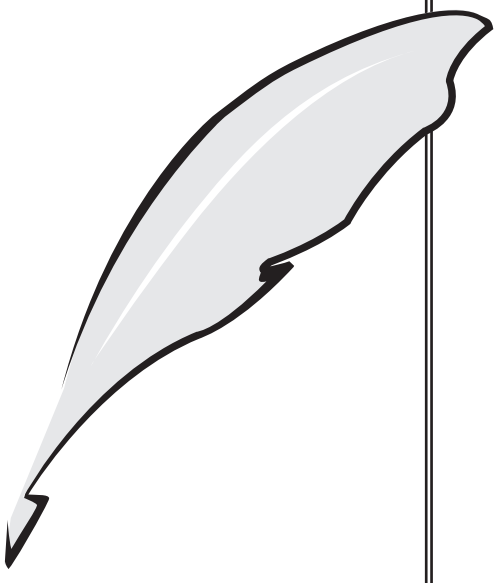
Have other people ever labelled you instead of using your name? If yes, why do you think they did that? How did you feel?

How can labelling be prevented?

Poem REFUGEE

So I have a new name – refugee.
Strange that a name should take away from me
My past, my personality and hope.
Strange refuge this.
So many seem to share this name – refugee
Yet we share so many differences.

I find no comfort in my new name.
I long to share my past, restore my pride,
To show, I too, in time, will offer more
Than I have borrowed.
For now the comfort that I seek
Resides in the old yet new name
I would choose – friend.



Rubimbo Bungwe (from Zimbabwe) NUT Magazine, Sept/Oct 2002 edition

'Refugee' word association

From J. Rutter, *Refugees: we left because we had to* (Refugee Council, 2nd edn, 1999)

You will need: thick colour marker pens, large sheets of paper, a copy of the CRC.

Divide the students into groups of four or five. Each group should write down on a sheet any ideas that come into their minds when they hear the word 'refugee'.

When the papers are filled, pin them up. Are there any similarities between the sheets? Keep the sheets until students have found out more about refugees. Students can return to their sheets at a later date and see if their views have changed.

Give students copies of the 'Key terms' sheets from the pack introduction. Ask students to find the CRC article(s) that are most relevant to a child or young person who has lost their family and is seeking asylum (all, but especially Articles 22, 41, 20, 2, 30, 38).

Quiz – What do you know about refugees?

This quiz can be used with students of different ages and abilities; they can complete it individually or in pairs/groups. It is a useful starting point for challenging some of the myths about refugees.

Answers on page 32

Activity Sheet

Quiz - What do you know about refugees?

1. How many refugees are there in today's world?

☐ (a) 3.4 million ☐ (b) 9.7 million ☐ (c) 18.6 million ☐ (d) 35.1 million

2. Which continent hosts the most refugees?

☐ (a) Asia ☐ (b) North America ☐ (c) Europe ☐ (d) Africa

3. What percentage of all the refugees in the world live in the UK?

☐ (a) less than 3% ☐ (b) 8% ☐ (c) 23% ☐ (d) 36%

4. In 2003, which two countries produced the highest numbers of asylum-seekers arriving in the UK?

☐ (a) Iraq ☐ (b) Zimbabwe ☐ (c) Somalia ☐ (d) Kosova

5. Which country do the largest number of refugees in the UK come from?

☐ (a) Iraq ☐ (b) Turkey ☐ (c) Sri Lanka ☐ (d) Somalia

6. How many school-age refugee and asylum-seeking children are there in the UK?

☐ (a) 98 ☐ (b) 980 ☐ (c) 9,800 ☐ (d) 98,000

7. In 2003 how many asylum applications were made by people arriving in the UK?

☐ (a) 20,500 ☐ (b) 49,370 ☐ (c) 71,700 ☐ (d) 102,200

8. Approximately what percentage of these asylum applications were made by people from countries where there is ongoing conflict?

☐ (a) 25% ☐ (b) 53% ☐ (c) 66% ☐ (d) 74%

9. When an asylum-seeker is living in England, what benefits are they entitled to?

☐ (a) The same as British citizens on benefit ☐ (b) More than British citizens on benefits

☐ (c) Basic support but less than British citizens on benefits ☐ (d) Nothing at all

10. Which is the odd one out?

☐ (a) A roll of Andrex toilet paper ☐ (b) A Marks and Spencer's shop

☐ (c) Haagen Daaz ice cream ☐ (d) Albert Einstein's theory of relativity

Quiz – What do you know about refugees? Answers ☑

1. ☑ **b – approximately 9.7 million** at the start of 2004 according to the UNHCR. The UNHCR estimates that there are a further 7.4 million people living in refugee-like situations.

2. ☑ **a – Asia** is the continent with the most refugees. At the start of 2004, Asia hosted 38% of the world's refugees; Africa comes second, with 32% of the world's refugees. Most people don't realise that 8 out of 10 refugees flee one poor country to go to another, often the country next door.

3. ☑ **a – less than 3%**. At the start of 2004, Britain hosted 270,000 refugees, about 2.8% of the world's 9.7 million, and only 0.4% of the British population. Whilst Britain (the fourth largest economy in the world) ranked ninth in Europe in terms of asylum applications per capita, the fact is that the world's poorest countries both produce and bear responsibility for most refugees.

4. ☑ **a and c – Somalia** and **Iraq**. Many of the countries from which refugees come are those affected by conflict. Other countries which are high on the list include China, Zimbabwe, Iran and Turkey.

5. ☑ **d – Somalia**, in east Africa, has been affected by ongoing conflict and civil unrest since the early 1990s, so many people have left the country seeking safety. The UNHCR estimates that at the end of 2003 there were over 36,000 Somali refugees in the UK. There are many thousands more Somali refugees in other countries, particularly those close to Somalia. For example, the UNHCR estimates at the end of 2003 there were over 150,000 Somali refugees in Kenya.

6. ☑ **d – an estimated 98,000**. Refugee children and young people often arrive unable to speak English, from a different culture and with very different experiences, so settling in to a new school can be difficult. Some children arrive unaccompanied as they have been separated from their families. If they are under 16, the local council's social service department is responsible for looking after them.

7. ☑ **b – there were 49,370 asylum applications in the UK in 2003**. This represents 61,050 individuals (including dependants). The number of asylum applications was 41% lower than in 2002.

8. ☑ **d – 74%**. In 2003, nearly three-quarters of all asylum applications were from countries where conflict is ongoing; the International Institute for Strategic Studies estimates that there are currently around 75 conflicts taking place in more than 50 countries. Note that conflict is only one of the global causes of displacement; many people face persecution in countries that are supposedly not at war, such as Zimbabwe, where human rights abuses are well documented.

9. ☑ **c – basic support but less that British citizens on benefits**. Asylum-seekers are not allowed to claim mainstream benefits. The National Asylum Support Service (NASS) is responsible for supporting asylum applicants, but the level of support is very basic indeed. A single adult over 25 has to survive on £38.96 per week – which is 70% of the value of benefits available to British citizens, and considerably below the poverty line. For couples or people under the age of 25, the amount per person is even less. Asylum-seekers are also not eligible for any additional benefits, such as disability allowances, child benefit, pensions etc. In addition, asylum-seekers are not allowed to work; they have to have received refugee status before they are allowed to work.

10. ☑ **c – Haagen Daaz ice cream**. All the other things were invented or created by people who were once refugees, and named after those people. Haagen Daaz is a made-up name.

Sources: *Refugees by Numbers* (UNHCR 2004); Home Office website; Refugee Council website; Save the Children 'RAP' Refugee Activity Pack, 2002; *Fleeing the Fighting* (Refugee Week report 2004); Refugee and asylum-seeker pupils in school, estimate by Jill Rutter, University of North London, 2004.

The right to asylum

From *Human Rights and Refugees – A Teacher's Guide* (UNHCR 1998)

You will need: copies of the activity sheet 'The right to asylum' and the accompanying information sheet on international law.

Distribute copies of the activity sheet and the information sheet. Divide the students into groups of three to discuss the five cases on the activity sheet. The students must imagine that they are UNHCR Protection Officers, and decide whether the individuals in the cases are eligible for refugee status. They should base their decision on the international law set out in the information sheet.

During the report-back session, ask students to explain their decisions on the five cases. Tell them what the actual decisions would have been – the answers are provided. You might conclude by stressing the necessity for international law to be upheld, even in the most stressful circumstances.

Activity Sheet

The right to asylum

Imagine that you are a UNHCR Protection Officer. The following individuals appear in front of you asking for protection. You have to decide whether or not they are refugees. Your decision will determine whether they are granted asylum or sent back to their country of origin. Explain your decisions in terms of Article 1 of the 1951 Convention Relating to the Status of Refugees and its 1967 Protocol. It is also worth considering Article 14 of the Universal Declaration of Human Rights.

(1) Mr H

Mr H, a farmer with no political opinions, belonged to an ethnic minority in Magnolia. Many members of this ethnic group wanted their own independent state. In support of their ideas, certain members of the minority engaged in guerrilla activities. Owing to his ethnic origin, Mr H was threatened by some of his neighbours who belonged to the ethnic majority. The local police turned a blind eye to these incidents. In addition, Mr H. received threats from extremist members of his own ethnic group who blamed him for not taking their side. Eventually, Mr H obtained a passport and left his country of origin. He is now requesting asylum in Ruritania.

(2) Ms Q

For the past two years, Zania has been ruled by a military regime. The country's parliament has been dismissed and all laws are made by decree. As part of an ambitious plan to employ all able-bodied working men, the government orders all women to leave their jobs and remain in their homes. Women who disobey this decree will be severely punished. Ms Q, a doctor, had to abandon her profession. Thanks to a missionary, Ms Q obtained a false passport and escaped from the country. She is now requesting asylum in Ruritania.

(3) Mr C

Mr C, a soldier in Magnolia, executed 20 prisoners of war. He claims that he was following his superior officer's orders. He did so fearing that he might be punished if he did not complied with the order. A common punishment in this case would be demotion and even detention. He is now wracked by remorse. Mr C expects to receive a very long prison term if he returns to Magnolia. He left Magnolia without permission and is now seeking asylum in Ruritania.

(4) Mr R

As a member of a group opposed to the governing regime of his country, Mr R secretly distributed pamphlets in the factory where he worked. The pamphlets called for an uprising of the people against the regime. He was discovered, arrested and sentenced to five years' imprisonment. In prison, he was repeatedly tortured by government agents. After two years, he managed to escape. However, during his escape he wounded one of the prison guards, and as a result, the guard was left permanently paralysed. After a long and complicated journey, Mr R managed to leave his country and request asylum in Ruritania.

(5) Ms F

Ms F is a citizen of Magnolia. She has been suffering from a serious disease for the past three months. Her doctor believes that she only has a few more months left to live. Her only hope is a new, but very expensive, medical treatment. Unfortunately, Ms F is very poor. In addition, the Magnolian government has suspended all free health care services. All citizens are now required to pay the full cost of their medical care. Ms F will never be able to afford the treatment that she needs to survive. However, in neighbouring Ruritania, health care is still subsidised by the government. If Ms F is allowed into Ruritania, she is guaranteed free health care. With the help of a friend, Ms F travels to the Ruritanian border and applies for refugee status. She claims that she will not survive if she remains in Magnolia.

INFORMATION SHEET:

The right to asylum – international law

Convention Relating to the Status of Refugees 1951, and its 1967 Protocol

Article 1 of the Convention defines a refugee as a person who "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country".

Article 1, Section F also states:
"The provisions of this Convention shall not apply to any person with respect to whom there are serious reasons for considering that:

(a) he/she has committed a crime against peace, a war crime, or a crime against humanity, as defined in the international instruments drawn up to make provision in respect of such crimes.

(b) he/she has committed a serious non-political crime outside the country of refuge prior to his/her admission to that country as a refugee.

(c) he/she has been guilty of acts contrary to the purposes and principles of the United Nations."

Universal Declaration of Human Rights 1948

Article 14 states:

(i) "Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(ii) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations."

Answers to Activity Sheet: The right to asylum

(1) Mr H

Although Mr H was not involved in the guerrilla activities, his neighbours still threatened him because he belongs to the minority ethnic group. In this case, his fear of persecution because of his ethnicity is well-founded. He is also in the unusual position of being persecuted by certain members of his own ethnic group for not supporting the independence movement. In other words, his political opinion (that is, not being involved at all) is at odds with others in his ethnic community. Again his fear of persecution on political grounds is well-founded. He should be recognised as a refugee.

(2) Ms Q

Although the 1951 Convention does not specifically include gender discrimination as grounds for refugee status, Ms Q should still be granted asylum. The UNHCR considers a person who is fleeing severe discrimination or other inhumane treatment, amounting to persecution, to be eligible for refugee status. Ms Q is being persecuted for not conforming to strict social codes. Since the government is the source of this discrimination, Ms Q has no higher authority to appeal to for protection. In the spirit of the 1951 Convention, Ms Q is a refugee.

(3) Mr C

Mr C should not be granted asylum. By killing prisoners of war, Mr C has committed a war crime (according to the 1949 Geneva Conventions). By committing a war crime, the exclusion clause applies to this case; under Article F(a) of the 1951 Convention on the Status of Refugees, he is not eligible for refugee status. The Universal Declaration of Human Rights would also exclude extending protection to him because, under Article 14(2), his actions are contrary to the "purposes and principles of the United Nations".

(4) Mr R

Mr R should be recognised as a refugee. His actions were political in nature. However, one must also examine the crime he committed while escaping from prison. His crime was obviously serious. The next step is to strike a balance between the nature of the offence and the degree of persecution feared. To be still considered as a refugee, the persecution feared must outweigh the seriousness of the offence. It appears that the crime was committed in order to escape persecution. With this in mind, the exclusion clause (Article F of the 1951 Convention) should not apply. He should be recognised as a refugee.

(5) Ms F

Ms F should not be recognised as a refugee. Poverty and poor social conditions alone can never be grounds for granting asylum. To be considered a refugee under the 1951 Convention, two conditions must be met. First, there must be a well-founded fear of persecution for the reasons stated in the Convention. However, in this case, Ms F is not being persecuted for any of these reasons. Although Ms F belongs to the lower class, her membership of this social group is not in itself enough to be recognised as a refugee. There has to be some clear threat of persecution for belonging to this particular group. Second, the individual in question must experience some form of discrimination. In this case, the government health care policy applies to everyone. No one is being disproportionately mistreated for the reasons of race, religion, nationality etc. However, if the government refused to provide medical treatment to Ms F because of her ethnicity, then she might be recognised as a refugee.

Aida's and Joseph's stories

You will need: copies of Aida's and Joseph's stories.

Give students copies of Aida's and Joseph's stories. The class can then talk or write about the following discussion questions.

Discussion questions

- Why were the young people forced to leave their homes?
- Where are they living now?
- Is it a safer place?
- What similarities and differences are there between their lives and yours?

Students could write a poem or create a piece of art depicting the experiences and feelings described in the testimony.

For further testimonies, Jill Rutter's *Refugees: we left because we had to* (3rd edn, 2004) is an invaluable resource for a wide range of testimonies from children and young people that would be appropriate for different age groups.

You may wish to combine or extend this activity with a video in which children tell their stories. For example:

`Off Limits: School Stories – Refugee Voices' is available from Channel 4 (www.channel4.com/learning/shop).

The UNHCR has several videos featuring the stories of children and young people (www.unhcr.org.uk/info/resources/teachtools.html)

Some of the UNCHR's testimonies on film can also be watched on the internet. Go to www.unhcr.org.uk/youth, and follow the link on the righthand side of the page to `In their own words'.

INFORMATION SHEET: AIDA'S STORY

Aida's story

Edited from *Refugee Teenagers: Escape from Persecution and War* (UNHCR 2001)

Aida comes from Bosnia-Hercegovina. War began in her home country and women, children and the elderly were forced to leave their homes. Aida, her mother and her sister left their home town of Kljuc and made their way to Zagreb, in neighbouring Croatia, where they stayed with Aida's grandmother. Aida has happy memories of her early childhood in her hometown of Kljuc. "I remember it was a small town with a big river running through it. We always went there for picnics and to swim in it. We went bike riding a lot."

She also has sad memories. "When war came to our part of Bosnia, the adults thought we should get out while we had time. Women, children and old people were being expelled, so Dad stayed behind to take care of things. We thought we would be back later but our house was plundered and the people took everything ... we lost all the valuable and memorable stuff like pictures of my mom and dad on lots of trips. Sentimental things."

The trip from Kljuc to Zagreb was made by bus convoy. The buses were crammed with elderly folk, women and children. Although Aida, her mother and younger sister left Kljuc, many of their friends and relatives remained. They did not expect atrocities to occur. Many of the women and children who did not leave were killed by soldiers. Their graves were later discovered in a big ravine nearby. The men, including Aida's father, were rounded up and held in a prison camp.

When Aida's mother received the news of her husband's fate, she began working to have him set free. Through the Red Cross, she was able to confirm that he was alive and to find him. It had been a year since Aida and her sister had last seen their father. She woke up early one morning: "and this old, well not old man, but weird man came. I didn't really remember that it was my dad, because he had lost a lot of weight. It was sort of scary but I knew it was my dad. He had his ribs broken and part of his back too. My little sister started crying when she saw him because she was frightened. My dad was really sad but then my sister knew it was her dad, even though he didn't look like himself."

"We were lucky that he came back. We stayed in Zagreb for another two years, and then we got papers and we came here". Aida's family received help to resettle in the USA. She reminisces about her first few weeks in her new country, "The hardest thing was that I didn't know anyone …I felt really stupid all the time … I felt really bad. But after a while, I made friends. It's nice knowing people. After I learned English, I didn't really have a hard time."

Fourteen-year-old Aida is a member of the school orchestra, acts with the local drama club and plays in the volleyball and basketball teams. She has received prizes for her academic achievement and plans to study law.

INFORMATION SHEET: JOSEPH'S STORY

Joseph's Story

From *Fleeing the Fighting: How conflict drives the search for asylum* (Refugee Week report 2004)

Joseph was born in 1981 in Darfur, Sudan. He went to school, but only for five or six years, before being forced to leave. His older brother had wanted to stay on, but was taken to southern Sudan where he was forced to fight and eventually killed. Adam went to work in his parents' shop.

In 2003, the government attacked the Darfur region. The army stormed his house and Joseph saw them kill his younger sister before arresting him and his father. They were taken away separately, Joseph to the capital of Darfur where he was tortured so badly he lost the hearing in his left ear. He was then moved to a prison in Khartoum, where he remained for four months before escaping. He still does not know what happened to his father.

"I was so afraid. I had been allowed only three or four hours sleep a night for four months and my ear was badly damaged. I went to my uncle for help but he was afraid of what might happen to him so I could not stay with him. I found myself in Port Sudan, then a few weeks later I was on a boat. I thought I was going to America, then I landed in Britain."

Joseph arrived in January 2004. He still does not know what happened to his mother and sister; he hopes they managed to flee as well and thinks they might be in one of the huge refugee camps in Chad. His main focus now is to find them so he can be reunited with his family.

Chapter 3:

Forced to flee

Chapter 3: Forced to flee

This chapter explores some of the situations, circumstances and experiences of people who are forced to flee.

Persecution and human rights abuses in the late 20th and early 21st centuries have created over 17 million people across the globe who are either refugees or who are of concern to the UNHCR; this figure includes asylum-seekers, refugees returning home and internally displaced persons. Genocide, a major cause of refugee movements, is explored in the next chapter.

This chapter introduces the global picture and looks at the countries and situations from which people have had to flee and the major refugee-receiving countries. Activities explore the personal experience of being forced to flee and consider what is lost, what is needed, what might be hoped for.

The activities included in this chapter aim to promote young people's global and human awareness. The objectives of the activities are to encourage students to empathise with those who have had no choice but to leave their homes and homeland, and to link this to both individual and collective attitudes and actions.

Activities in this chapter

- Refugees across the globe
- Refugees in the UK
- Time to flee
- Crossing the border
- Can I come in?
- Some reasons people are forced to flee

Refugees across the globe

In this activity the UNHCR statistics (2003) are used to examine and display visually information on refugees and internal exiles around the world and on the causes of flight. The statistics do not, therefore, include the impact of world events in 2003 and since, such as the war in Iraq, which you may wish to include.

Further information, photographs and updated statistics on refugees and internally displaced persons (IDPs) can be found on the UNHCR and Refugee Council websites. The UNHCR`s *Refugees by Numbers* gives the most current statistics; to access a PDF version of this, go to www.unhcr.ch and then follow the link on the lefthand side of the page to Statistics. For Refugee Council statistics, go to www.refugeecouncil.org.uk and then follow the link to Info centre.

Students will need some group planning time in a prior lesson and homework research time to find out about the countries they are mapping. The activity sheet and information sheets need to be distributed to them some time beforehand and each student allocated to a group. In the class planning time, each group will need to agree individual research responsibilities. You may wish to specify the broad areas for research, dependent on the age group, subject area and ability; areas for research might include: population, languages spoken, GDP, type of government, indicators of poverty such as infant mortality, etc.

Materials for the lesson: overhead projector (OHP), transparency of a map of the world, atlases, three large sheets of paper approximately 1 m x 1.25 m (3 ft x 4 ft) made from sheets of flip-chart paper taped together, marker pens, coloured paper and pencils, scissors, glue sticks

Using the OHP and the world map transparency, project the map of the world onto the wall. Each group should then use a marker pen to trace the map onto the large sheet of paper, to make a map and exhibition about refugees based on their earlier research. The other two groups can share their individual research findings and plan how they are going to represent these whilst they are waiting to create their world map.

When the maps and exhibitions are ready, each group can display and present its work to the rest of the class.

Activity Sheet

Refugees across the globe

Group 1
You are going to make a map and exhibition about the top 10 countries from which the world's refugees flee, and the reasons for their flight. You will need to research the top 10 refugee-producing countries. Look at the information sheets and decide as a group who will take individual responsibility for each area of the research that you need to do.

Once you have traced a map of the world onto large sheets of paper, label and highlight on your map the countries you've researched. Show the numbers of refugees fleeing from each country. (You may wish to represent this as a graph.)

Around the edge of the map, present information about each of the refugee-producing countries. Show some of the reasons why people have fled. You could use photographs, testimonies and any statistical information you have discovered.

Group 2
You are going to make a map and exhibition about the top 5 countries that the world's refugees flee to, and the reasons why refugees have fled there. You will need to research the top 5 countries receiving refugees. Look at the information sheets, and decide as a group who will take individual responsibility for each area of the research that you need to do.

Once you have traced a map of the world onto large sheets of paper, label and highlight on your map the countries you've researched. Show the numbers of refugees each country shelters. (You may wish to represent this as a graph.) Put definitions of 'refugee' and 'asylum' on your map.

Around the edge of the map, present information about each of the refugee-receiving countries. Show some of the reasons why people have fled there, and the conditions that the refugees are living in. You could use photographs, testimonies and any statistical information you have discovered.

Group 3
You are going to make a map and exhibition about some of the world's internally displaced people, who have had to flee their homes because of armed conflict or human rights violations but who have not crossed a national border. You will need to research the top 10 countries with internally displaced people (IDPs). Look at the information sheets and decide as a group who will take individual responsibility for each area of the research that you need to do.

Note that statistics for the numbers of internally displaced people vary enormously. Figures may not be available for many countries, and it is extremely difficult to estimate accurately the numbers of people affected. At the end of 2002, the UNHCR identified more than 4.6 million IDPs, with a further 1.1 million people who were of concern despite having returned to their place of origin during 2002. Other estimates suggest there could be more than 22 million IDPs around the world.

Once you have traced a map of the world onto large sheets of paper, label and highlight on your map the countries you've researched. Show the numbers of IDPs in each country. (You may wish to represent this as a graph.) Put a definition of 'internally displaced people' on your map.

Around the edge of the map, present information about each of the countries with large IDP populations. Show some of the reasons why people have fled from one area to another, and the conditions that the refugees are living in. You could use photographs, testimonies and any statistical information you have discovered.

INFORMATION SHEET:

Refugees across the globe

The major refugee-producing countries in 2003

Country of origin	Total number of refugees produced
Afghanistan*	2,136,000
Sudan	606,200
Burundi	531,600
Democratic Republic of Congo	453,400
Palestine**	427,900
Somalia	402,200
Iraq	368,500
Vietnam	363,200
Liberia	353,300
Angola	329,600

Source: UNHCR figures for end 2003

* UNHCR estimate, 2003. In 2004, this figure was subject to revision in consultation with the governments of Iran and Pakistan

**There are also more than 4 million Palestinian refugees of concern to the UNHCR who are covered by the mandate of a separate UN organisation, the UN Relief and Works Agency for Palestine Refugees in the Near East (UNRWA).

The major refugee-hosting countries in 2003

Country	Total number of refugees hosted
Pakistan	1,100,000
Iran	985,000
Germany	960,000
Tanzania	650,000
USA	452,500

Source: UNHCR figures for end 2003

Internally displaced people (IDPs) around the world

Country	Number of IDPs
Colombia	1,244,100
Azerbaijan	575,600
Liberia	531,600
Sri Lanka	386,100
Russia	368,200
Bosnia-Hercegovina	327,200
Georgia	260,200
Serbia-Montenegro	256,900
Afghanistan	184,300
Cote d'Ivoire	38,000

Photo: © UNHCR / A. Hollmann. Internally Displaced Persons - Bosnia and Herzegovina, a man at a school converted to house people

Source: UNHCR figures for end 2003

Note: the UNHCR states that these figures do not necessarily represent the total number of IDPs in the country concerned, only the people that the UNHCR has responsibility for. It estimates that there are another 20–25 million IDPs worldwide.

Refugees in the UK

This activity is similar to the previous one, but focuses on the countries from which refugees have fled to the UK.

Ask students what percentage of refugees worldwide find sanctuary in the UK, and what percentage of the UK population are asylum-seekers and refugees*. If they have estimated a higher percentage, you could ask them why they think that is.

Give students the table 'Where do Refugees in the UK come from?' and the information sheet 'Country of Origin'.

Ask small groups to research and present information about one of the top six or seven countries. They could use information from Amnesty International and Human Rights Watch to map human rights abuses.

* Britain hosts less than 3 per cent of the world's refugees; UNHCR figures for the end of 2002 show there were 159,236 refugees and 40,800 asylum-seekers in the UK, a total of 200,036 persons of concern. National Statistics estimates the UK population for 2002 as 59.2 million, i.e. 0.3 per cent of the UK population are asylum-seekers and refugees.

INFORMATION SHEET: REFUGEES IN THE UK

Where do refugees in the UK come from?

In 2003, the Home Office received a total of 49,370 applications for asylum. This represents 61,050 individuals (including dependants). The top 10 countries of origin are shown below.

Country of origin	Number of asylum applications in UK, 2003
Somalia	5100
Iraq	4045
China	3445
Zimbabwe	3280
Iran	2875
Turkey	2395
Afghanistan	2290
India	2275
Pakistan	1905
Democratic Republic of Congo	1525

Source: Home Office, www.homeoffice.gov.uk/rds/immigration1.html

The most recent figures available from the Home Office show that in the second quarter of 2005 there were 6,220 asylum applications. The top five countries from which people fled to seek asylum in the UK for this quarter were Somalia, Iran, China, Zimbabwe and Afghanistan.

The number of asylum applications received in 2003 was 41 per cent lower than in 2002 (84,130). In the rest of the EU, applications fell by 10 per cent. The numbers of applications from nationals of various countries fell in 2003 compared to 2002, including Somali (down by 22 per cent), Iraqi (72 per cent), Chinese (6 per cent), Zimbabwean (57 per cent) and Afghani (69 per cent). However, the number of Iranian nationals applying for asylum increased by 9 per cent and Indian applications rose into the top 10 country list, where it hadn't appeared in 2002.

What do you think? Does such a major decrease in asylum applications mean the world is a safer place? Or could it mean that it is becoming more difficult for people to seek sanctuary and get help in the UK?

While the top asylum application nationalities clearly reflect the presence of war, a particularly volatile situation or a totalitarian regime, the spectrum of countries from which people flee also indicates the complexity of human rights abuses or other difficult situations from which individuals may have to escape. Brief details for the top five countries are provided on the Country of Origin information sheet.

For more information on the countries listed, look at the following websites:

- Refugee Council: www.refugeecouncil.org.uk/infocentre, then go to Country information.
- Human Rights Watch: www.hrw.org, use the links on the lefthand side of the home page to access human rights information by country.
- UNHCR: www.unhcr.ch, choose Research on the menu, and then use the link to access country of origin information pages.
- Amnesty International: www.amnesty.org, and on the world map on the righthand side of the home page, click on the region you are interested in.

INFORMATION SHEET: REFUGEES IN THE UK

Country of Origin Information

Sources: Amnesty International, Refugee Council, Human Rights Watch

Somalia

Somalia has been without a recognised central government since January 1991, when President Siad Barre's government was overthrown. The country has been in turmoil for decades and has seen continuous conflict and fighting between warlords of different clans, each backed by their own heavily armed militias. The country has also faced severe famine and disease, which it has been unable to deal with. Since 1991, at least 1 million people are thought to have died in Somalia. Somalia continues to struggle, with no sign of national unity in sight; peace talks have been inconclusive and there is no effective rule of law. Reports of violence continue, particularly in the capital, Mogadishu, and in the south. Members of certain minority clans are at risk of rape, torture, looting and death at the hands of armed militia.

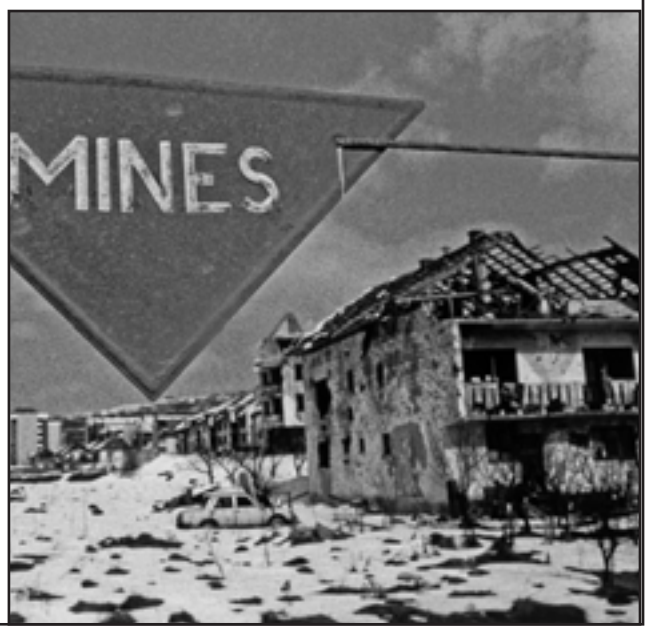
Iraq

From 1979 to April 2003, Iraq's Ba'ath party, led by Saddam Hussein, ruled Iraq. Saddam's dictatorship managed to concentrate power for over 23 years with the help of its security service agents and a close network of family members and associates. The regime was known for its serious and widespread human rights abuses and its efforts to crush political opposition. It was also known for its persecution of minority groups, such as the Kurds in northern Iraq and Sh'ia Muslims. Amnesty International has documented numerous cases of illegal killings, detention, torture and large-scale disappearances instigated by the regime and its agents. Saddam's leadership is also known for its conflicts with neighbouring countries, which have had a devastating effect causing additional suffering for the Iraqi people.

As a result of the recent UK and US military operations in Iraq, Saddam was effectively removed from power in April 2003 and replaced with a US-led temporary administration. Power was handed back to Iraq in June 2004, however the country remains highly insecure and there have been few concrete steps towards rebuilding political and economic life in the country.

China

Tens of thousands of people in China are arbitrarily detained or imprisoned for peacefully expressing their opinion or belief. Some are sentenced to prison terms; many others are detained without charge or trial. There is routine censorship and other restrictions enforced on the media, including the internet. A campaign against crime launched in April 2001 has led to at least 1,921 death sentences, many imposed after unfair trials, and 1,060 executions. Torture and ill-treatment remain widespread and seem to have increased as a result of the campaign. The anti-crime crack-down has also included people accused of being "ethnic separatists", "terrorists" and "religious extremists". China's



INFORMATION SHEET: REFUGEES IN THE UK (CONTINUED)

ethnic minorities face political repression and cultural control by the state, for example in Tibet; freedom of expression and religion are severely restricted. China prohibits domestic human rights groups and bars entry to international groups.

Zimbabwe

A turbulent political history, internal conflict, drought and sanctions have contributed to Zimbabwe's fluctuating stability over recent decades. The human rights situation in Zimbabwe has been rapidly deteriorating since 1999. Under President Mugabe's land confiscation policy, many enforced occupations of white-owned farms have been carried out violently, with Mugabe's supporters terrorising the farmers and others believed to be opposition supporters. Since 2001, around 50,000 farm workers from white-owned commercial farms have been internally displaced. There was an increase in human rights violations leading up to the presidential elections in March 2002. The elections were marred by government-sponsored atrocities against members of the opposition such as detention, torture, abductions or even killings. Journalists often face intimidation and violence and since the 2002 elections, the government has passed laws suppressing the independent media. The impartiality of the judiciary, police and prison system has also been undermined. For example judges are often threatened or intimidated, and their decisions overruled. Many Zimbabweans suffer food shortages, partly due to drought but exacerbated by the authorities, who control and manipulate the distribution of food, using it as a political weapon. They have been found to deny food aid to supporters of the opposition party and other select groups. Despite the escalating humanitarian crisis and growing international pressure, Mugabe is showing no signs of giving in to demands for political reform.

Iran

Iran is in the process of political and social change. The country is caught in a continuing political power struggle between those seeking reform and hard-line religious conservatives. The President supports social and political freedoms, but his liberal ideas have put him at odds with Iran's supreme spiritual leader, Ayatollah Khomenei. Despite landslide electoral victories in every major election since 1997, the reformers have been unable to dislodge the repressive policies favoured by the religious leadership, including far-reaching restrictions on freedom of expression, association, and political participation. The religious leaders have repeatedly blocked bills passed by parliament in such areas as women's rights, family law, the prevention of torture, and electoral reform. Their links to the judiciary have also lead to arbitrary closures of newspapers and imprisonment of political activists. Iran's religious and ethnic minorities are often subject to discrimination and persecution.

Time to flee

This is a role-play activity which explores asylum-seekers' experiences leading up to and then escaping from danger. It can be downloaded from Amnesty International UK's website at www.amnesty.org.uk/education/index.shtml.

Part of this activity involves getting students to imagine they are in great danger and must escape from their home and country. They have 10 minutes to decide what to take.

Ask students to work in pairs. Each pair must discuss and agree the **ten most important things** to take with them. Each pair can report back on their lists and discuss the pros and cons of the different items.

Examples are: a weapon; passport; family photographs; address book; money/jewellery; blankets; proof of the danger they are in; water container; cooking implements; food/water; shoes etc.

A sheet describing crucial survival factors for those fleeing persecution can be downloaded from www.refuge.amnesty.org.

Crossing the border

Adapted from the Refugee Council Schools Information Pack and Amnesty International UK

Run a role-play in which you are a border control official and all the students are refugees. Give them the 'Crossing the border' form, an official document that they must fill in correctly within 10 minutes to be allowed to cross the border to safety.

- If students ask you questions about the form, pretend you can't understand what they are saying. Do not help them, and either talk in a foreign language that they don't understand (if you speak one) or say "Sorry, I don't understand you".
- If students fill out the form in similar 'squiggle language', then give them approval – they have passed. If they write anything else, send them back to try again, giving no clues about how to do it.
- When the students are getting thoroughly frustrated, end the game.

Explain that this is how it might feel if they had to flee to a foreign country and couldn't understand the language and the rules of the new country. This is how refugees might feel when they are forced to leave their country and move to a new one.

Discussion questions

- How did you feel when the teacher couldn't understand you and wouldn't help you?
- What difficulties would refugees come up against if they didn't speak English when they arrived here? Examples include: filling in forms, explaining what's wrong at the doctor's, making friends at school.

Activity Sheet

Crossing the border

_____

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Can I come in?

Adapted from *First Steps: A manual for starting human rights education* (Amnesty International, 1997)

Time needed: approximately 1 hour

This role-play explores the experience and rights of those fleeing danger to seek asylum and safety in another country. Students will need a copy of the information sheet 'The right to asylum – international law' included in Chapter 2 as well as the role cards.

Divide the participants into three groups:

- refugees from country X
- immigration officers in country Y
- observers

The three groups do not have to be equal in size. Give refugees and immigration officers the role cards and ask them to work out a role for each person and what their arguments will be. Give observers the information sheet and ask them to draw up a list of points they will look out for. Allow 10-15 minutes for preparation.

Set the scene using a chalked line or furniture to represent the border and say:
"It is a dark, cold and wet night on the border between X and Y. A large number of refugees have arrived, fleeing from the war in X. They want to cross into Y. They are hungry, tired and cold. They have little money, and no documents except their passports. The immigration officials from country Y have different points of view – some want to allow the refugees to cross, but others don't. The refugees are desperate, and use several arguments to try to persuade the immigration officials."

Run the role-play for 10–15 minutes.

Ask the observers to give general feedback on the role-play first. Then get comments from the players about how it felt to be a refugee or an immigration officer. The whole group can then discuss the issues and what they learnt:

Discussion questions

- How fair was the treatment of the refugees?
- Were the refugees given their right to protection? Why/why not?
- Should a country have the right to turn refugees away?
- What sorts of problems do refugees face in this country?
- What should be done to stop people becoming refugees in the first place?

Activity: Can I come in? (Continued)

Further activities

Run the role-play again, but let immigration officers and the refugees swap parts. The observers should now have the additional task of noting any differences between the first and the second role-plays, especially those that resulted in a higher protection of the refugees' rights.

Do a follow-on role-play involving an official team sent by the UNHCR to help the refugees from country X.

A school class may like to carry on with the topic by researching information about the role of the UNHCR (www.unhcr.ch) and then writing an 'official report' including the following points:

- The arguments that persuaded the immigration officers to let the refugees in
- Any inappropriate behaviour by the immigration officers
- Recommendations for what country Y should do to protect the rights of the refugees

Activity Sheet

Refugees' role card

You are to role-play a mixed group of refugees, so in your preparations each person should decide their identity: their age, gender, family relationships, profession, wealth, religion, and what possessions, if any, they have with them.

Prepare your arguments and tactics; it is up to you to decide whether to put your argument as a group or whether each member argues their own case, rather than the whole group's case.

You can use these arguments and any others you can think of:

- It is our right to receive asylum
- Our children are hungry
- You have a moral responsibility to help us
- We will be killed if we go back
- We have no money
- We can't go anywhere else
- I was a doctor in my home town
- We only want shelter until it is safe to return
- Other refugees have been allowed into your country

Before the role-play, think about the following options:

- Will you split up if the immigration officers ask you to?
- Will you go home if they try to send you back?

(Activity sheet from: 'Global Citizenship: The Handbook for Primary Teaching', Oxfam/Chris Kington Publishing 2002)

Activity Sheet

Immigration officer's role card

You should prepare your arguments and tactics; it is up to you to decide whether to put your arguments as a group or whether each member will have different views and arguments.

You can use these arguments and any others you can think of:

- They are desperate: we can't send them back.
- If we send them back we will be responsible if they are arrested, tortured or killed.
- We have legal obligations to accept refugees.
- They have no money, and will need state support. Our country cannot afford that.
- Can they prove that they are genuine refugees? Maybe they are just here to look for a better standard of living?
- Our country is a military and business partner of their country. We can't be seen to be protecting them.
- Maybe they have skills that we need?
- There are enough refugees in our country. We need to take care of our own people. They should go to the richer countries.
- If we let them in, others will also demand entry.
- They don't speak our language, they have a different religion and they eat different food. They won't integrate.
- They will bring political trouble.
- There may be terrorists or war criminals hiding among them.

Before the role-play, think about the following options:

- Will you let all of the refugees across the border?
- Will you let some across the border?
- Will you split them up by age, profession, wealth ...?
- Will you do something else instead?

(Activity sheet from: 'Global Citizenship: The Handbook for Primary Teaching', Oxfam/Chris Kington Publishing 2002)

Activity Sheet

Observers' role card

Your job is to observe the role-play. At the end of the role-play you will be asked to give general feedback. Choose a member to be your representative.

As you watch you should, amongst other things, be aware of:

- The different roles played by both the refugees and immigration officers
- The arguments they use and how they present them
- Any infringements of human rights and refugees' rights

You have to decide how you are going to take note of everything. For example, you may consider dividing into two sub-groups so one group observes the immigration officers and the other the refugees.

(Activity sheet from: 'Global Citizenship: The Handbook for Primary Teaching', Oxfam/Chris Kington Publishing 2002)

Some reasons people are forced to flee

You will need: copies of the testimonies of people who have been forced to flee in recent times, copies of the Universal Declaration of Human Rights (UDHR), the definition of 'refugee' from 'Key terms' in the pack introduction.

Give students the testimonies to read. Ask small groups to share their thoughts and feelings about the experiences described and to identify which human rights are being denied and the reasons for which people are being persecuted. You can provide copies of the UDHR and the definition of 'refugee'.

Ask pairs of students to choose two of the testimonies and to decide:

- What were the main reasons this person had to flee?
- What dangers and difficulties did they face?
- What decisions were they forced to take?
- What help would they have needed when they arrived at the place they had fled to?
- What do they need or hope for now?

The pairs could role-play the conversation between this person and a member of their family or a friend when they made the decision to flee.

Further activity

Imagine you were in the same circumstances as one of the people you have read about. Write a poem about your experience, what you miss and your hopes for the future.

INFORMATION SHEET: SOME REASONS PEOPLE ARE FORCED TO FLEE

Testimonies from *Asylum Voices: Experiences of people seeking asylum in the UK* (Churches Together in Britain and Ireland 2003)

Young woman refugee, aged 17, from Afghanistan.

> "No one would like to leave their life-long friends."

An Iraqi Kurd describes the use of chemical weapons against the Kurds of Halabja in 1988.

> "I have been a refugee twice in my life. My home town is Halabja and I still remember when Chemical Ali [the nickname of one of Saddam's generals] bombed us with chemicals. They say that 5,000 died that day, but believe me, it was more like 8,000. I lost a sister that day. First they used ordinary bombs so that people would go down into the basements to shelter. The reason they wanted us to stay in was that the gas was heavy and would sink so they could kill more people. I don't know why, but I stood up on our roof – it was flat. There were dead people everywhere … We were lucky we had a car and when we realised what was happening we drove and drove. When we came back there were just people lying on the street. It was horrible, horrible. There was a smell of bananas from the gases."

A young Hutu man from Rwanda was in his teens when he witnessed the deaths of family members in the genocide of April–May 1994 and fled for his life.

> "back home, we were all mixed up. We had to claim what we were not. I had to tell people that I was Hutu – after my brother and father went missing."

A Kosovan boy describes his experience of ethnic cleansing; he was 16 at the time.

> "It's been bad since I was born, but it was really bad later. In 1989, 1993, 1998. 1998, like, exploded. Everywhere. Much of it was not fighting, just Serbs killing people – kids, women, men. Kicking them out …I could be dead in a second. I was forced to leave. I went on my own to Pristina. I was not long there. My family, I don't know where they are right now. I've tried to get in touch …"

A professional musician was forced to flee because there were too many "nationality problems":

> "My husband is Georgian; my husband's mother is Ossetian. Georgians were kicked out from Abkhazia and their homes taken over. You can't live in Georgia. After Chechnya, they [Russians] don't ask you if you're Chechnyan or Georgian. We look Caucasian. They can kill you [in Russia] just because you look like that …Where can we live? Now it's Russian territory …"

Continued ☛

SOME REASONS PEOPLE ARE FORCED TO FLEE (CONTINUED)

Testimonies from *Asylum Voices: Experiences of people seeking asylum in the UK* (Churches Together in Britain and Ireland 2003)

A man fled China after being persecuted for his membership of Falun Gong, a spiritual sect.

> "[I was arrested because] I wrote an article …in favour of Falun Gong. [It said] … people in China don't have any freedom … I was imprisoned for a year – beaten with metal rods, electrical rods."

A Roma woman from Slovakia described the life-threatening violence towards her people.

> "we won't go the beach, to the water; we couldn't go, because they not like us there … in the night, we wait inside, because maybe they kill us. They push my uncle, he fell, broke his leg. My dad was going home from job on motorbike, he coming from work, people – not skinheads – attacked him, punched him to the floor. My dad fell off a bridge."

Both these men had been repeatedly tortured for trying to preserve cultural identity.

> "All that I was doing was defending my people … I was fighting for my sense of cultural identity. To get back our history … I analysed all these things and explained them to my people. They understood their rights and began to form a rebellion but it was suppressed …"
>
> *Indigenous Bolivian leader*

> "I was not allowed to teach Arabic to my own children. I had to teach Farsi … If a teacher is caught teaching Arabic they deprive you of your job … Arab nationalism is punishable by death…"
>
> *Arab tribal leader*

Education was not allowed under the Taliban regime in Afghanistan. Afghani refugees included teachers, doctors, engineers, airline pilots, journalists. One of the latter had been openly critical of the regime.

> "The Taliban captured my province in September 2000. I was there. I had to escape. I wrote many articles against the Taliban before they came to the province. They don't like criticism. When they captured Kabul, I and my friend escaped. They were shooting at us. He was killed later by the Taliban. He was very intelligent – a commander. I have three children … I don't know where they are, where my wife is. My parents, brothers, sisters, I have no information…"

Continued ☛

SOME REASONS PEOPLE ARE FORCED TO FLEE (CONTINUED)

Testimonies from *Asylum Voices: Experiences of people seeking asylum in the UK* (Churches Together in Britain and Ireland 2003)

The situation in Algeria in the early 1990s was similar to that in Afghanistan under the Taliban.

> "In Algeria, the danger was in the same stairwell. The man delivering death threats – he's the one you could have been having coffee with this morning, lunch with yesterday. The danger is everywhere, all around. I've never hidden my opinions. I was anti-fundamentalist. At that time [1993], 3,000 only had been killed – it's terrible to say 'only' but it turned out to be just a start. One of my friends was killed. Then I received a threatening letter from the Islamists ... and ... another letter, then a third. I told only three people. Two days later, all the area knew about it. They spread a rumour – if he doesn't comply, his throat will be cut in two days."

A Russian doctor was granted political asylum in the UK as environmental campaigning put his life in danger, both under the former Communist regime and after the change of government.

> "The hospital where I worked was near a chemical plant. I realised some of my patients were having stillbirths, infertility, abnormalities. I started to make research (in the 1980s), gathering information. I realised that all the environmental data they [the Party] published was faked. I spoke to some scientists – chemists. They said, 'Of course they're faked!' They are checked by special services – KGB … So – I lost my job. It got worse. In the early nineties, I was beaten up, my car was stopped, my telephone was tapped. Industry equals money. Huge money … The government in those countries [former USSR] is the Mafia, the Mafia is the government."

INFORMATION SHEET:

Some reasons people are forced to flee – the experiences of women

Some forms of persecution can be specific to women. In many societies, a woman who has been raped suffers not only the original trauma but also the terror of the social and domestic consequences. A woman can be utterly devalued by a society if it is known she has been raped; as one rape victim from Sri Lanka told a doctor with the Medical Foundation for the Care of Victims of Torture, "If it's known, the women will line up to spit at me and the men will line up to rape me". Intimidation, including rape, is one of the oldest and most widespread methods of terrorising not only women but whole families and entire communities.

The following account, from a woman of the Shansi clan in Somalia, is an example of how vulnerable women are in the context of ethnic and tribal warfare. She describes events during the civil war of 1991–3 and has clear grounds to claim, in the words of the 1951 Convention, a "well-founded fear" of persecution as both a woman and a member of a minority ethnic grouping.

> "Ten days after the fighting started and things seemed to have calmed, my sister went to the market to try and get some food. The fighting worsened again whilst she was out and she did not return. We never heard anything about her – maybe if she had been killed her body would have been found. Perhaps she was actually kidnapped. At that time the government and the rebels kidnapped many women. They just did what they liked with them … On the same day, ten Hawiye militias looted our house. They broke down the front door and came into the room. They started shouting insults at us, saying, 'You Shansis, you are strangers, what are you doing in Somalia?' Then they grabbed my mother and me. When my father tried to stop them they shouted that he couldn't do anything to them and they shot him dead. When we saw what they had done to my father we ran over to him crying. They ordered us to stop and then started to beat me and my mother with their rifle butts. They hit my mother in the face until her teeth fell out. I was also beaten on the head and it was cut open. I still have scarring. The beating was so intense that I collapsed … My mother told me that they searched the house, took everything that we had and then left … The militias came to our house again because they knew we could not protect ourselves. We had no guns …"

The word 'vulnerable' and 'victim' are routinely attached to women asylum applicants. Vulnerable they certainly are, but victims many are not. They are often courageous and determined and once their own problems as refugees start to recede a striking number of women take on the problems of others.

Continued ☛

SOME REASONS PEOPLE ARE FORCED TO FLEE – THE EXPERIENCES OF WOMEN (CONTINUED)

Two Sudanese women are now working here to help other Sudanese refugees. One recounted her dreadful experience.

> "I had been interrogated, kicked off my work, had verbal abuse. Being a single woman, I was so afraid that things will happen. We started to organise demonstrations asking for different things. Lots of people disappeared in 'ghost houses', places where people were tortured to death. We organised as women … We got normal women to demonstrate, they were targeting those who are really activist … They forced people in the workplace to dress in a certain way, also to stop everything and go to pray at prayer time. Each workplace had a prayer room attached. They were forcing these things on people … Twice, three times a week I was interrogated … It was psychological pressure, nerve-breaking."

Chapter 4:

A well-founded fear – genocide

Chapter 4: A well-founded fear – genocide

Genocide has been the primary cause of refugee movements in the 20th century. There are many excellent existing resources which teachers can use to explore the circumstances that allowed the genocide of the Holocaust, particularly Jill Rutter's *Refugees: we left because we had to*, Holocaust Memorial Day resources and Anne Frank Educational Trust materials. This pack therefore limits itself to the story of some of the unaccompanied refugee Jewish children who came to Britain during World War II.

The Holocaust may seem a long way back in history to students, so this chapter focuses on the recent genocide in Rwanda. There have been several other genocides since the Holocaust, despite the avowal of the international community after World War II never to let it happen again. Recently, human rights organisations have been warning about 'ethnic cleansing' and genocide in the Darfur region of Sudan and urging the international community to act to prevent it, but very little has been done. The factors leading up to genocide, including the lack of adequate international action, are explored here. The human tragedy and cost is evidenced through witness testimony. The issue of what needs to happen to prevent future genocides is also considered.

Activities in this chapter can be linked to activities in Chapter 1 about identity and diversity, and Chapter 5, where stereotypes and racism are explored. Chapter 7 also contains further suggestions about developing active citizenship.

Activities in this chapter

- What is genocide?
- The Kindertransport programme
- Genocide in Rwanda
- Survivors: Witness accounts of genocide

What is genocide?

Adapted from C. Adams, M. Harrow and D. Jones, Amnesty International's *Freedom! A Human Rights Education Pack* (Hodder and Stoughton 2001)

Ask students to work in small groups to share what they know about the following words:

race • ethnicity • genocide • ethnic cleansing • nationalism

Ask them to consider:

- In what contexts have they heard these terms being used?
- When do they think these terms might have first been used?

Give students the definitions to read.
The whole class can then discuss the questions below.

Discussion questions

- Do you consider that you are a member of an 'ethnic group'?
- Do you think there are distinct 'ethnic groups' in society?
- What are the possible benefits and dangers of making such distinctions?
- What message does the term 'ethnic cleansing' convey?
- Is pride in your nationality the same as nationalism?
- How is genocide and ethnic cleansing linked to people becoming refugees?
- Think of examples of when genocide and ethnic cleansing have happened.

Further activities

Read and discuss the poem 'Friends' written recently by a refugee living in Wales.

- What experiences do you think the writer might have been through?
- What message do you think the writer wants to get across?

Write your own poem about friendship.
Read students the quotation below and discuss the message. Ask students to design a school to 'make our children more human' and to create a world where empathy and respect for diversity are highly valued qualities. Aspects of design could include: building and grounds (if it has a physical location), philosophy and policies, relationships of staff and students, curriculum, links beyond the school, buying/using resources etc.

Dear Teacher

I am a survivor of a concentration camp. My eyes saw what no man should witness: gas chambers built by learned engineers; children poisoned by educated physicians; infants killed by trained nurses; women and babies shot by high-school and college graduates.

So I am suspicious of education.

My request is: help your students to become more human. Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.

Reading, writing and arithmetic are important only if they serve to make our children more human.

From Global Citizenship: The Handbook for Primary Teaching (Oxfam/Chris Kington Publishing 2002)

INFORMATION SHEET:
Genocide

Genocide is the **deliberate** destruction of an ethnic, religious or national group.

Raphael Lemkin – whose whole family had been murdered because they were Jews in Poland – coined the term 'genocide' in 1944. He used it to describe the mass murder of millions of Jews, gypsies and others by the Nazis.

'In December 1948 the UN drew up the Convention on the Prevention and Punishment of the Crime of Genocide, which declared that "genocide, whether committed in time of peace or in time of war, is a crime under international law". The Convention describes genocide as acts "committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group".

Genocide is defined not only as the killing of members of a particular group but also:
- causing them serious bodily or mental harm
- inflicting conditions of life on them that might lead to death
- trying to stop them having children
- taking their children away and giving them to another group to bring up.'

R. G. Grant, *Genocide* (Wayland 1998)

Some organisations consider the definition of genocide too narrow as it does not include the mass killing of people because of their social, economic or political group. For example, millions were murdered on such grounds in the Soviet Union under Stalin and in Cambodia under the Khmer Rouge.

Genocide is one of the major causes of people being forced to flee their homes and become refugees.

From *Freedom! A Human Rights Education Pack*

Race

The term 'race' originates from the now discredited belief that human beings can be categorised into distinct 'races' or 'racial groups' on the basis of physical appearance and that different 'races' have different traits and intellectual capabilities. Modern science has proved this belief false; it is now known that all people in the world share a common gene pool and African ancestry. The physical differences in people around the world are caused by their adaptation over thousands of years to different environments.

GENOCIDE (CONTINUED)

'Scientific' explanations of racial difference came from 18th- and 19th-century Europeans who drew up lists and hierarchies of 'race', thus justifying oppression and exploitation. They argued that the 'Aryan race' (white Europeans of the blond Nordic type) was a superior race, while the 'dark races' were 'inferior' and destined for 'extinction'. Such ideas of 'scientific racism' and an obsession with the myth of 'higher and lower races' led to Nazi ideas of racial purity and so to the murder of six million people in the Holocaust.

A study by leading geneticists carried out in the 1950s for the United Nations Education, Science and Cultural Organisation (UNESCO) found that:

- the idea of 'racial purity' was a myth
- there are no distinct 'races' of people with different biological capacities such as brain power, body functions and natural abilities
- there is no evidence of any harmful biological effects of 'mixed race' parentage
- 'race' is less a biological than a social fact
- the genetic differences between members of the same 'race' (such as 'Caucasians' like Scandinavians and Greeks) are often greater than those between members of different 'races'

Although 'race' is a social invention, physical difference still has very real social meaning. Racial identity may be a focus for black community organisations, for example, and something in which many people take pride. However, even in a multi-racial society, people are oppressed, excluded, attacked, killed or forced to leave their country because of racially defined difference.

From *Freedom! A Human Rights Education Pack*, updated by author

Ethnicity

An 'ethnic group' is any group of people (whether a minority or not) with a distinct culture or way of life, expressed, for instance, through language, music, religion, food, customs and attitudes.

The term 'ethnicity' is often used to refer to shared history, culture and social practices. 'Ethnic minorities' are groups of people in a community whose racial heritage or cultural origin is seen as different from the majority of the population. This kind of labelling can be a source of pride but also can exaggerate and strengthen divisions between people. While everyone has an ethnic identity, the word 'ethnic' is sometimes used in a derogatory or patronising way.

GENOCIDE (CONTINUED)

'Ethnic cleansing' refers to various policies of forced mass expulsion or large-scale attacks on people from another ethnic group, usually a minority.
Such expulsions are not the same as genocide, although in many cases they have been accompanied by patterns of genocidal behaviour. For example, whole communities were massacred in Bosnia-Hercegovina and Kosovo. The ideas behind ethnic cleansing and genocide are closely linked.

For example, in the 1990s the Federal Republic of Yugoslavia began to splinter into separate, smaller states constructed around ethnicity. In order to try to get control of as much territory as possible, the different cultural groups in the country started to push minority groups out of 'their' areas to keep them 'pure'. Thousands of people became refugees. This ethnic cleansing led many families to be caught in tragic situations, because communities had lived together for many generations and intermarried, so many families had members with different 'ethnic origins', and did not see themselves as part of one particular group.

From *Freedom! A Human Rights Education Pack*

Nationalism

'Nationalism' proposes that people belong to a distinct nation and country because of the population's shared 'race', ethnicity, language, culture or religion. But few areas of the world have a 'pure' population, because throughout history people have moved around.

Nationalism involves a strong sense of national identity, and pride in and devotion to one's nation and its interests. To be a nationalist means being loyal to the 'people' (the ethnic, cultural or linguistic group with which one identifies) and wanting the country where one lives to have a separate identity.

In the last few decades, nationalism has been on the rise, partly in reaction to globalisation and partly as a result of the collapse of communism. Smaller nations are asserting their right to a separate identity and to run their own affairs in their own way.

As an ideology, nationalism can be a force for liberation but it can also be used to justify oppression and war. Because of its association with ideas of 'purity', nationalism has often led to the persecution of minority groups within a country. Extremist racist organisations often seek to put the word 'national' in their titles (e.g. the British National Party in the UK, or the *Front National* in France). Extreme nationalism as state policy has often created refugees and led to genocidal behaviour.

From *Freedom! A Human Rights Education Pack*

The Kindertransport programme

During the 1930s, German and Austrian Jews, the main target group for Nazi persecution, were largely refused asylum in safe countries such as the UK. The outbreak of war closed borders and further diminished the chance of fleeing from persecution to safety. Countries across Europe fell under Nazi occupation and the Nazi regime was able to escalate the genocide against Jewish people.

There are many resources which explore the Holocaust; Jill Rutter's *Refugees: we left because we had to* and the Holocaust Memorial Day materials (www.holocaustmemorialday.gov.uk) are particularly recommended. This chapter focuses on only one aspect of the Holocaust – the experience of unaccompanied Jewish refugee children.

Ask students to think of circumstances in which children and young people could be homesick. If appropriate, pairs of students could share an experience of being separated from their family, discussing the circumstances and how they felt.

Individually, ask students to think of and list their feelings and all the things they would miss most if they were forced to flee their home and country in a hurry, leaving their family, friends and belongings behind.

Give students the information sheet on the Kindertransport programme. More personal stories of the Kindertransport experience can be found on the BBC website at www.bbc.co.uk/religion/religions/features/holocaust/kindertransport.shtml.

Ask students to imagine they are one of the parents of the Kindertransport children, having to make the agonising decision to send their child away. Write a letter for your child to read on their 18th birthday.

Further activities

- Find out about the Nazi occupation of the Channel Islands and people who collaborated as well as people who resisted.
- Research Jewish resistance to the Nazis.
- Find out what is meant by the title 'Righteous among the Nations'. Research the story and actions of one or two of the 14,000 people who have been awarded this title.
- The Nazis passed over 400 laws against the Jewish community. Research the main laws passed before 1939 and think about the effect that each was intended to have. How were other groups (for example, disabled people, homosexuals, Romani, Jehovah's Witnesses) persecuted by the Nazis in the 1930s? Why? *(from Holocaust Memorial Day 2001 education pack)*
- Find out about the life of Karen Gershon, who came to England without her family as a Kindertransport child in 1939. Read some of her poems and prose about her life as a German refugee who survived but whose family was murdered in the Holocaust.
- Find out about survivors of the Nazi concentration camps and the story of 'the Boys', in particular Ben Helfgott.

You may wish to use the activity *Why Were Britain's Doors Closed to Refugees from Nazi-Occupied Europe?* from chapter 4 of Jill Rutter's pack in which students are asked to examine critically the reasons that refugees were not able to escape to the UK, its colonies or British-administered Palestine between 1933 and 1945.

INFORMATION SHEET:

The Kindertransport programme

Adapted from the Imperial War Museum Holocaust Exhibition website and the Kindertransport Association website

In November 1938, Nazi persecution of Jews in Germany and Austria intensified. On 9 November 1938, the 'Kristallnacht' mobs destroyed synagogues, smashed Jewish stores and beat up and humiliated Jews. For many – in Germany and beyond – it was becoming evident that life for the Jews could get a great deal worse under the Nazis.

Many countries had refused to admit Jewish refugees, claiming that they couldn't afford to bring in refugees who would need to be employed or supported. After Kristallnacht, all countries were asked to give aid to Jewish children, but only the UK agreed to help. Under pressure from various campaigning organisations, the British government passed emergency legislation allowing the admission of up to 10,000 Jewish children, provided that they would not be a burden on the state. Private organisations in Britain, particularly the Refugee Children's Movement, made arrangements for the children's travel and accommodation.

One of the conditions of the children's transport to the UK was that a £50 bond per child had to be paid to the Nazis "to assure their ultimate resettlement". This was paid by a coalition of Jewish, Quaker and other organisations, and the total amount involved would be equivalent to millions of pounds today. In addition, the children had to be between the ages of 5 and 17, and they had to leave Germany alone, without their parents.

Under the Kindertransport (literally, children's transport) programme, 9,534 children arrived in Britain between December 1938 and August 1939. Trains carried young refugees from towns and cities across Germany and the surrounding area, including Austria, Poland and Czechoslovakia, to the Hook of Holland. The trains were sealed and the Nazis made sure the journey was humiliating and terrifying. Parents were sometimes not permitted to say goodbye in public and children's luggage was often torn apart by guards searching for valuables. From Holland the children crossed the North Sea to Harwich and travelled to London by train, arriving at Liverpool Street Station. They were distributed throughout Britain, the majority to hostels, boarding schools and foster families, although some also went to work on farms.

The children's experiences varied enormously. They had to survive in a strange new world, where they couldn't speak the language and had no idea who was going to care for them. Some were welcomed wholeheartedly into their foster families, and adjusted happily to their new environment. Whilst most were treated well, others were neglected or exploited, sometimes by foster parents who saw the refugees as a source of cheap household labour. Older children were often expected to 'stand on their own feet' and so experienced particular strain in hiding their feelings of loneliness and worry about their parents. Some older children joined the armed forces as soon as they turned 18 and joined the fight against the Nazis.

The last train left Berlin on 31 August 1939, the very eve of war. Most of the children never saw their parents again. It is estimated that less than 20 per cent were ever reunited with their families.

Genocide in Rwanda

Adapted from C. Adams, M. Harrow and D. Jones, Amnesty International's *Freedom! A Human Rights Education Pack* (Hodder and Stoughton 2001)

Give students the information sheets 'Factors which make genocide more likely' and 'Why might a government promote genocide?' and the information sheets about Rwanda. Initially, they may want to discuss what the various terms used on the first sheet mean and their thoughts and feelings about the case study. Groups can use the information sheets to investigate the questions below.

Discussion questions

- Why do you think this genocide happened?
- Which of the factors from the information sheet apply in this case? Do you think there were other factors which aren't mentioned on the information sheet?
- Was the country's government involved, and if so, why?
- Can you think of any steps which might have been taken to stop the genocide occurring?
- Do you think genocide or genocidal behaviour could happen in any country in the world? Could it happen here?
- Discuss and write down your ideas about the most important factors in preventing the growth of racial/ethnic hatred

Further activities

In the information sheet on 'Genocide in Rwanda', what do you think is meant by the statement that the international community did not protest 'lest condemnation lead to action'? Why do you think the international reaction to the genocidal behaviour in Kosovo in 1999 was different?

Write a short play or an exchange of letters about a 'mixed' family split up by 'ethnic cleansing'.

Go to the website of Human Rights Watch and read the full text of the report on Rwanda, *Leave None to Tell the Story* (www.hrw.org/reports/1999/rwanda).

Investigate other genocides and 'ethnic cleansings' in the 20th century, for example:

- Armenians in Turkey, 1915–20
- Cambodians, 1975–8
- Tibetans in China
- Israel and Palestinians
- Kurds in Turkey, Iran and Iraq
- Marsh Arabs in Iraq
- Bangladesh and Pakistan, 1971
- East Timorese, 1975–2002
- Bosnia-Hercegovina
- Kosovo and the Republic of Yugoslavia

INFORMATION SHEET

Factors which make genocide more likely

- historical grievances
- colonial legacies
- territorial aggression
- exploiting hatred
- dehumanisation of those who are 'different'
- ill-treatment and isolation of minority
- elite 'killing squads'
- authoritarian governments

From R. G. Grant, *Genocide* (Wayland 1998)

Why might a government promote genocide?

- To use the victims as scapegoats: blaming them for problems such as defeat in war, unemployment and poverty. Attacking them deflects anger away from the government.
- To assert total power: authoritarian governments may view the minority as a threat to their total dominance of society.
- To find a quick solution: mass killing is seen as a quick answer to the problems of different ethnic groups living together.
- To create solidarity: genocide can help strengthen a sense of group identity, binding together those who have taken part.

From R. G. Grant *Genocide* (Wayland 1998)

INFORMATION SHEET

Genocide in Rwanda

The country of Rwanda lies in the heart of Africa, surrounded by mountains, forests, rivers and great lakes. Since ancient times the land has been inhabited by Twa people, traditionally hunters and potters. In the 15th century Hutu, traditionally cultivators, arrived from South Africa and Tutsi, traditionally cattle breeders, arrived from Ethiopia and Uganda. Because of their warrior culture and their more sophisticated weapons, the Tutsi minority were able to dominate the Hutu majority. The communities lived together peacefully, sharing languages and religions. There was some intermarriage so that some people were of mixed descent.

In the late 19th century the area was colonised by Germany. It was then taken over by Belgium after World War I. The European rulers supported Tutsi domination, which helped them to control the majority people. The Belgian rulers also reinforced the difference between the Tutsi and Hutu communities, issuing identity cards which stated a person's ethnicity.

In 1962, Rwanda achieved independence from its European colonial rulers. The new government, dominated by Hutus, abolished the power structure that had favoured the Tutsis. Tensions between the communities continued. Nearly 60 per cent of Rwanda's Tutsis left the country, most going to Uganda.

In April 1994 the President of Rwanda, a Hutu, was killed when his plane was shot down on his way back from peace talks in Tanzania. Opinion on who was responsible differed depending on the person or group, but within hours of the event, systematic massacres began.

In Rwanda, an extremely poor country with a rapidly growing population, a small Hutu elite chose genocide to control the country. The resources and authority of the state were used to incite tens of thousands of Rwandans to murder the Tutsi minority. Within 100 days they massacred 1 million Tutsi men, women and children and moderate Hutus opposed to 'Hutu Power'. Three-quarters of the Tutsi population of Rwanda was hunted down and slaughtered in their homes, schools, churches, workplaces, often hacked or bludgeoned to death with machetes and clubs. The murders were well planned, led by organised Hutu 'militias' (many of them very young men) which had been prepared for their role by the government. Ordinary civilians – including women, children and priests – joined in the murder of their neighbours and former friends. The international community did not intervene to stop the massacres.

In July 1994 Tutsi-led rebel forces gained control of Rwanda. More than 1 million Hutu refugees fled to neighbouring countries. Most had returned to their homes by the end of 1996 but violence continued.

Continued ☛

INFORMATION SHEET

Genocide in Rwanda (Continued)

`Twenty-two of those responsible for the genocide were executed in 1998, in spite of appeals against the use of the death sentence from the Pope and the UN Secretary-General.

In its report on the Rwanda genocide, Human Rights Watch states: "France, the US, Belgium and the UN failed to heed the warnings of coming disaster and refused to recognise the genocide when it began. They withdrew the troops which could have saved lives and made little protest about the genocide, lest condemnation lead to action." This "international indifference" was more tragic when "even feeble censure caused changes in the genocidal programme". The report asks: "What might have been the result had the world acted promptly and firmly cried 'Never Again'?".

Sources: SURF, *Survivors' Fund: Supporting Survivors of the Rwandan Genocide*; *The World Guide 1999–2000* (New Internationalist 1999); *Leave None to Tell the Story: Genocide in Rwanda* (Human Rights Watch 1999); R. G. Grant *Genocide* (Wayland 1999); Yahya Sadowski, 'What really makes the world go to war', *Foreign Policy* journal, issue 111 Summer 1998

Survivors: Witness accounts of genocide

Stories from Rwanda

Adapted from C. Adams, M. Harrow and D. Jones, Amnesty International's *Freedom! A Human Rights Education Pack* (Hodder and Stoughton 2001)

Give students the information sheet to read.

Discussion questions

- What reasons do the people the writer meets give about factors which led to the genocide?
- What most saddens each person he talks to?
- What does Joseph mean when he says "the country is empty"?
- Why do you think the writer says "the quiet orders of Hutu Power had made the neutron bomb obsolete"?
- What signs of hope for Rwanda does the writer describe?

Ann Marie's Testimony

Note: the testimony is very shocking and needs sensitive preparation. It will not be appropriate for use with all classes.

Read Ann Marie's testimony with students.

Discussion questions

- What physical and mental scars do the survivors of such inhumane treatment have to bear?
- What might they need to be able to carry on surviving?
- What needs to be learned from Ann Marie's testimony?
- Ann Marie came to the UK as a refugee. If you were to arrive suddenly in another country like this, what might be the first **five** things you would need?
- Discuss the possible reasons why the government has made it more difficult for refugees to come to Britain, and the arguments that might persuade it to give more help

Further activities

- Find out about the true story of Stephen and James Smith, who established Beth Shalom (House of Peace) in Nottingham in 1995: www.holocaustcentre.net
- Research what is being done to bring the perpetrators of genocide to justice:

  International Criminal Tribunal for Rwanda: www.ictr.org

  International Criminal Tribunal for the former Yugoslavia: www.un.org/icty
- Create a painting or write a poem or short drama script to commemorate the courage of the Rwandan schoolgirls
- Write an article exploring why vast numbers of ordinary people actively participated in the death camps and genocide
- Write an essay exploring why genocide has continued since the Holocaust despite the international community's resolve to never let it happen again
- Design a proposal for steps that could be taken when there is a future danger of genocide occurring in a country

INFORMATION SHEET:

Stories from Rwanda

One day, when I was returning to Kigali from the south, I asked Joseph, the man who was giving me a ride, whether Rwandans realise what a beautiful country they have. "Beautiful?" he said. "You think so? After the things that happened here? The people aren't good. If the people were good, the country might be OK." Joseph told me that his brother and sister had been killed, and he made a soft hissing click with his tongue against his teeth. "The country is empty," he said. "Empty".

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Every Rwandan I spoke to seemed to have a favourite, unanswerable question. ... For Francois Xavier Nkurinziza, a Kigali lawyer, whose father had been Hutu and whose mother and wife were Tutsi, the question was how so many Hutus had allowed themselves to kill. Nkurunziza had escaped death only by chance as he moved around the country from one hiding place to another, and he had lost many family members. "Conformity is very deep here," he told me. "In Rwandan history, everyone obeys authority. People revere power, and there isn't enough education. You take a poor, ignorant population, and give them arms, and say, 'It's yours. Kill.' They'll obey. The peasants, who were paid or forced to kill, were looking up to people of higher socio-economic standing to see how to behave. So the people of influence, or the big financiers, are often the big men in the genocide. They may think that they didn't kill because they didn't take life with their own hands, but the people were looking to them for their orders. And in Rwanda an order can be given very quietly."

As I travelled around the country, collecting accounts of the killing, it almost seemed as if, with the machete, the *masu* (a club studded with nails), a few well-placed grenades, and a few bursts of automatic-rifle fire, the quiet orders of Hutu Power had made the neutron bomb obsolete.

"Everyone was called to hunt the enemy," said Theodore Nyilinka, a survivor of the massacres. ... "But let's say someone is reluctant. Say that guy comes with a stick. They tell him, 'No, get a *masu*'. So, OK, he does, and he runs along with the rest, but he doesn't kill. They say, 'Hey, he might denounce us later. He must kill. Everyone must help to kill at least one person.' So this person who is not a killer is made to do it, and the next day it's become a game for him. You don't have to keep pushing him."

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But I'll leave you to decide if there is hope for Rwanda with one story. In 1997, Rwandan television showed footage of a man who confessed to being among a party of *genocidaires* who had killed 17 schoolgirls and a 62-year-old Belgian nun at a boarding school. ... The prisoner ... explained that the massacre was part of a Hutu Power liberation campaign. ... The students, teenage girls who had been roused from their sleep, were ordered to separate themselves – Hutus from Tutsis. But the students had refused. They said they were simply Rwandans, so they were beaten and shot indiscriminately. ... Might we all take some courage from those brave Hutu girls who could have chosen to live but chose instead to call themselves Rwandans?

Extracts from Philip Gourevitch, *We wish to inform you that tomorrow we will be killed with our families: Stories from Rwanda* (Picador 1999)

INFORMATION SHEET:

Ann Marie's Testimony

From SURF, *Survivors' Fund: Supporting Survivors of the Rwandan Genocide*, www.survivors-fund.org.uk

It was the 7th of April 1994 and my father woke us up and told us as the Head of State had died, we were going to die too. My mother had broken her leg and so was unable to walk properly. After an hour we heard people singing, saying, "We should massacre them!". We got some clothes and mother told us to go and that she would stay behind. We begged her to come with us, but she refused. So we left and went to hide in a forest close to home. But being the youngest and loving my mother, I hid near home where I would be able to see her.

After a few minutes I saw people carrying clubs. Among them was a man I knew. He was carrying a gun. Some entered the house while others attacked my mother. I was watching what was taking place. I started crying. They started ransacking the home, hacking the cows to death and burning the place. I then fled to a neighbour's place but he chased me away for fear that the attackers may come looking for me there. It was raining hard during this time, and there were wails, moans and screams everywhere, with homes burning. It was a scene from hell! I spent the whole day in the bush, hidden, without food or water.

The following day, I went back to my home, only to find it in ruins. I had no choice but to run back in the bush to hide. After some time, the killers found me because they were using dogs to hunt down people who were hiding. They had with them other people whom they had captured including children, and one woman whose breast had been chopped off. We were all made to sit down in a field as many more people were brought in. Then they started the killing.

They started with the men. The killers began by stripping the men of their clothes and wearing these. They were made to sit and lean forward facing the ground. Then using machetes, they began hacking them to death. It was a very slow and painful death. Those who were lucky were shot – a quick death. Others were shot with arrows, beaten to death with clubs, while others were speared. I was witnessing all this.

Shallow graves were prepared beforehand and these were filled with the dead bodies. Once they were full, the remaining bodies were left lying on the ground. I was kept alive together with other women and children. In the morning, we were taken back to the field where the killing had been carried out to be killed as well. By then more people had been captured and among them I found two of my cousins. From that time I witnessed more killings. Babies were not spared. From that time I lost all sense of consciousness. I knew what I had witnessed, but my mind refused to believe it. I had no more feelings. I was just in a nightmare that refused to go away. I came to a point where I felt the best thing that could have happened to me was death.

Continued ☛

ANN MARIE'S TESTIMONY (CONTINUED)

From SURF, *Survivors' Fund: Supporting Survivors of the Rwandan Genocide,* www.survivors-fund.org.uk

I managed to escape and it was after many days that I was found by the liberating army. By then I was barely conscious, delirious and in numbing shock. They asked me whom I was with and I told them I was all alone. They tried to feed me but I could not eat. I had no strength left in me to do anything. I was taken to their barracks and I had to begin fending for myself. But I no longer had desire to live. I was so traumatised and I was haunted that they would come back for me.

In 1995, those who had been in school before the genocide were supposed to go back. But I was unable to because I had become so fearful of people and preferred to stay on my own.

Then in 2000, a friend realised that the killers were back and hunting down the survivors who might testify against them. That friend got me a ticket, and I was brought to the UK.

It is now 10 years since the genocide, but to me, it is just like yesterday. What happened, happened within a short time, but it was enough for the killers to carry out genocide in which over a million people were killed. Those who survived have nothing to look back to. We are constantly living in the shadow of the genocide because of its aftermath: many scarred for life physically, mentally and psychologically, many orphans, widows, widowers, and as if that is not enough, many of those who survived were infected with the HIV virus through rape. People are hurting. They are crying out for help! Crying out for justice!

I am here to talk on behalf of all those who were never given a chance to see another day, the young and the old, and the babies who hardly knew how to talk but whose short lives were snuffed out. THE RWANDAN GENOCIDE SHOULD NEVER BE FORGOTTEN!

Chapter 5:

Challenging stereotypes

Chapter 5: Challenging stereotypes

This chapter explores stereotyping, prejudice and racism. Whilst some asylum-seekers do find themselves welcomed into our communities (some good examples are provided in Chapter 7), all too often refugees in the UK find themselves on the receiving end of negative attitudes and behaviours.

The activities in this chapter consider some of the causes and consequences of prejudice and racism here in the UK. Depending on the level of the class, teachers may want to explore the importance of not being a 'bystander', which is raised in the previous chapter about genocide, and discuss individual as well as society's responsibility to challenge discriminatory behaviour.

Students are asked to consider critically negative myths about refugees and other groups as portrayed in certain sections of the media and to examine the role of the media in shaping public opinion. The links between stereotyping, scapegoating, racism and persecution should be made – the systematic extreme of these can lead to genocide, explored in Chapter 4.

Activities in this chapter can be linked to activities in Chapter 1, about recognising and valuing everyone's unique diversity in order to counteract stereotyping and prejudice. Chapter 7 also contains further suggestions about developing active citizenship.

Activities in this chapter

- Myths and facts about young people
- Exploring stereotypes
- Myths and facts about refugees
- What's the difference?
- It couldn't happen here… Learning from the experiences of refugees in the UK
- Exploring prejudice
- How can racism be prevented and resisted?

The 'Myths and facts about refugees' activity is taken from the 'Mythbuster' section of the Refugee Council website at www.refugeecouncil.org.uk.

Myths and facts

Part 1: Introduction

Ask small groups to think of myths/stories they were told when younger, e.g. the tooth fairy, the stork brought you, I've got eyes in the back of my head, if you tell a lie your nose will grow etc. (They may think of fairy tales and legends too.)

Discussion questions

- Why do you think you were told the story? To make you feel happy/scared? To make you do/not do something? Because the person telling you believed it themselves? Or felt embarrassed? Or didn't want you to know something?
- Why do young children believe the myths they are told?
- Can you think of any myths that adults believe?
- In what ways can myths be beneficial? Can they be harmful?

Part 2: Myths and facts about young people

Ask students to think of examples of how young people are stereotyped. Recent examples include the 2005 election campaigning on 'yob culture' and the banning of 'hoodies' in large shopping centres. What do they feel about this?

Read the following quotes and ask them to guess when each was written:

"What is happening to our young people? They disrespect their elders; they disobey their parents. They ignore the law. They riot in the streets inflamed with wild notions. Their morals are decaying. What is to become of them?"
Attributed to Plato, so is around two and a half thousand years old

"I see no hope for the future of our people if they are dependent on frivolous youth of today, for certainly all youth are reckless beyond words ... When I was young, we were taught to be discreet and respectful of elders, but the present youth are exceedingly wise [disrespectful] and impatient of restraint"
Hesiod, an early Greek poet, believed to have lived about 700BC

Ask students to discuss why the attitude of some adults towards young people remains the same over thousands of years, and then look at the information sheet 'What do the papers say about young people?'.
(Explain that 'ned' is a derogatory term for young people in Glasgow. They may have heard of regional variations such as 'chavs' and 'scallies'.)

Discussion questions

- What image is given of 'neds' and other young people?
- How can you decide what is myth and what is fact?
- Why do some adults stereotype young people negatively?
- Do you think these headlines influence their readers' attitudes to young people?
- Can you think of examples of how young people are sometimes treated unfairly?
- What other groups are sometimes stereotyped and treated unfairly?
- What makes some groups powerful and others powerless?
- Can belonging to a group be dangerous to those 'inside' or 'outside' the group?

INFORMATION SHEET:

What do the papers say about young people?

Jack McConnell identified the ned menace as the cancer eating away at the souls of Scotland's urban communities: 'Gangs of youths running riot, neighbours from hell, fly-tipping, graffiti, litter and vandalism – these are things that grind communities down. That is why it is time to stop the rot and say enough is enough.' There is unquestionably a growing culture of fear.

When a local MSP arranged a public meeting on the subject, over a thousand locals packed the hall to voice their concerns.

For a householder in Carmyle the ned problem is just a myth. He asked a group of local lads to stop smashing empty booze bottles in a back lane as his dog kept cutting its feet on the glass and they did. 'They're nothing to be afraid of if you treat them reasonably and I say that if people are afraid, it's because newspapers keep telling them they should be,' said a local householder.

Sunday Herald, 13 April 2003

Recent newspaper headlines and articles

"… complaints of youths hanging around in large groups, criminal damage to shops, broken windows, vandalism and graffiti"
Birmingham Post, 10 April 2002

"200 pupils kicked out every day"
Daily Mail, 21 February 2003

"Age of the young crook"
Daily Mail, 2 April 2005

"Drunken teens blight areas of Onchan"
Isle of Man Today online Johnston Press plc, 24 March 2005

"No sign of solution to youth problems"
Derby Evening Telegraph, 26 April 2005

"VANDALISM AND ROWDY KIDS PROBLEM
A police survey shows graffiti, litter, vandalism and rowdy young people are the problems which affect most South Yorkshire people."
The Star (Sheffield), 8 March 2005

Exploring stereotypes

Give students the information sheet 'Two newspaper articles' and ask them to guess who they think each article is about and why.

The first quote appeared in an article in the *Guardian* in April 2004, and the comment was made by an angry Spaniard to a *Times* reporter about the 300,000 Britons living in the Costa del Sol.

The second article (from *AFFOR Race Relations Teaching Pack,* 1982) was published in the *Sydney Star* (Australia) on 28 December 1981 and is about the British – 'Poms' is the missing word in the headline.

You can then ask the following questions.

Discussion questions

- Do you think there is any element of truth in either article?
- What is fair/unfair in what the person is saying?
- What are some of the stereotypes about different nationalities and cultural groups?
- How do British people get stereotyped?
- How do stereotypes come about?
- Are there any benefits?
- What are the dangers?
- How do refugees get stereotyped?

INFORMATION SHEET:

Two newspaper articles

In pairs, read each extract from two different newspaper articles.

Discuss and agree:

- The year it might have been written
- The group of people you think it has been written about

"The problem is that these f****** people are rubbish in their own country and they come over here; they bring nothing except problems; they have no interest in learning about us or our ways; they just live among their own."

SCRUFFY LAZY _____

What do *you* think of them? Go to the airport any day and look at them arriving on the flights. They pour out of the planes.

They don't exactly bring a load of money into our economy – half of them are penniless old people coming to visit their sons or daughters here, or wives and children coming to join their husbands who've been working here for years.

STINK AND MESS

Have you ever got near them? They really must *stink*! According to the statistics, they only take a bath once a fortnight.

Their economy is in a mess. They can't make money, they have no jobs at home, so they come over here to mess up *our* economy and to take our jobs. And why is there so much unemployment in their own country? Because they're a lazy lot, who don't want to work. Well, let them be warned they won't be allowed to live on social security here.

BORING AND PATHETIC

Their women are cold and boring; their men are rude and pathetic. And when it comes to a war, what will they do? We can't rely on them. Look at their history – they've never won a war without the help of other countries' armies.

Well readers, what do YOU think of these _____ who keep coming here? Should we let them into _____ at all?

Myths and facts about refugees

Two versions of the media myths and facts about refugees are provided so that you can select the sheet or sheets most appropriate to your students' age and ability.

You will need: large paper, scissors, glue and marker pens.

Give groups the activity sheets and ask them to read the facts sheet carefully. Then they should match each fact with one of the claims. They can cut these out and link them together on the large sheets of paper.

The whole class can see whether they made the correct matches and discuss the following questions.

Discussion questions

- What surprised them?
- How can you know when something is true or false?
- How can you check whether the facts on the information sheets are accurate?

Students can consider what they can do when they hear someone say one of these or similar myths about asylum-seekers and refugees. Role-play can be used to explore what makes a challenge effective – what makes someone rethink their views, rather than putting them on the defensive?

Further activities

Adapted from C. Adams, M. Harrow and D. Jones, Amnesty International's *Freedom! A Human Rights Education Pack* (Hodder and Stoughton 2001)

Students can collect a range of newspapers over a few weeks and then critically examine coverage of asylum-seekers and refugees in different papers, cutting out relevant articles and sorting them into one of the following categories:
A Right claimed?
A Right respected?
A Right denied?

For each article, ask pairs of students to highlight in different colours words that are neutral, positive or negative about refugees.

They should identify any relevant article in the Universal Declaration of Human Rights (UDHR) and the Convention on the Rights of the Child (CRC) and write the number on the cutting. The class can share findings and vote on which paper wins the class human rights award and which paper gets the human rights wooden spoon. (A more detailed version of this activity with critical examination of the media can be found in *Freedom! A Human Rights Education Pack*.)

Older students with strong analytical skills could undertake a study of bias/manipulation in the coverage of asylum issues by the far right and far left (e.g. BNP, Migration Watch, SWP)

Ask students to look at the research commissioned by Article 19 (campaign for free expression) which finds the British media's coverage of asylum-seekers and refugees to be characterised by stereotyping, exaggeration and inaccurate language. The article and full report can be read at www.irr.org.uk/2003/november/ak000013.html

Activity Sheet

Myths and facts about refugees

Each myth is linked to a fact but at the moment they are not next to each other. Cut up the boxes and then match each myth box to a fact box.

Myths	Facts
Most asylum-seekers come from countries where they are safe.	**Under the 1951 Refugee Convention, people have the right to apply for asylum – the UK is obliged to examine their case.**
Some asylum-seekers repay our generosity by thieving in town and city centres.	**Most asylum-seekers coming to the UK are fleeing countries where there is war and human rights abuses.**
Asylum-seekers take our housing.	**Asylum-seekers commit no more crime than anyone else does ... though violence and crime is often directed at them.**
Asylum-seekers are here illegally.	**Between 2000 and 2002, the UK received 1.9 asylum applications per 1,100 inhabitants.** **Source: United Nations High Commissioner for Refugees**
The influx of refugees is threatening to swamp the UK.	**Asylum-seekers are not usually allowed to claim benefits. If supported, a single adult has to survive on £38.96 a week.**
Asylum-seekers get huge state handouts.	**Asylum-seekers have no right to permanent housing. They are usually housed in temporary, sub-standard accommodation.**

Activity Sheet

The facts about refugees

FACT FACT FACT FACT

Is Britain really the land of milk and honey for asylum-seekers? In fact, no. Asylum-seekers are not allowed to claim mainstream welfare benefits. If they are destitute, the only option for some is to apply for support with the National Asylum Support Service (NASS), the Government department responsible for supporting destitute asylum applicants. NASS support is very basic indeed. A single adult has to survive on £38.26 a week, which is 30% below the poverty line. It is irrational to suggest that asylum-seekers embark on arduous and often dangerous journeys to the UK for that amount of money.

A joint study by Oxfam and the Refugee Council shows that the asylum system, far from making the UK 'a land of milk and honey' for asylum-seekers, institutionalises poverty. A report was produced on the basis of studying 40 organisations working with asylum-seekers and refugees, which revealed that of those with whom they have contact, 85% experience hunger, 95% cannot afford to buy clothes or shoes, and 80% are not able to maintain good health. The report reveals that many asylum-seekers do not receive the basic support they may be entitled to, because the system is badly designed, extremely bureaucratic and poorly run.

FACT FACT FACT FACT

By definition, there is no such thing as an 'illegal' asylum-seeker. The UK has signed the 1951 Convention on Refugees, which means that, by law, anyone has the right to apply for asylum in the UK and remain until a final decision on their asylum application has been made. The Refugee Council has taken the issue of this particular quotation to the Press Complaints Commission for this reason.

The fact that an asylum-seeker may have entered the country illegally does not mean that their case lacks credibility. It is virtually impossible for people fleeing persecution to reach Britain without resorting to the use of false documents. In recognition of this fact, Article 31 of the 1951 Convention on Refugees prohibits governments from penalising refugees who use false documents.

Activity Sheet

The facts about refugees

FACT FACT FACT FACT

A report published by the Association of Chief Police Officers (ACPO) recently confirmed that there is no evidence of a higher rate of criminality among refugees and asylum-seekers. In fact, according to ACPO, having fled danger in their home country, asylum-seekers are more likely to become victims of crime in the UK. There have been countless attacks on asylum-seekers around Britain, including the murder of an asylum-seeker in Glasgow in 2001 and another in Sunderland in 2003. The murder in Glasgow prompted the UN High Commissioner for Refugees to condemn the British media for provoking racial hatred.

FACT FACT FACT FACT

Asylum-seekers are entitled to NHS services, like other residents and visitors to the UK. This idea ignores the enormous contribution that asylum-seekers, refugees and other immigrants make to the economic and cultural life of the UK, and the wealth of skills and experience they bring. Even the Home Office has recognised this and made a commitment, through its Integration Unit, to put such skills to good use. The NHS relies heavily on foreign labour – according to the Greater London Authority, 23% of doctors and 47% of nurses working within the NHS were born outside the UK.

Home Office research has shown that asylum-seekers would far prefer to work and support themselves than be supported by the Government, yet the law prevents them from doing so. Sadly, it is asylum-seekers who are demonised for 'draining' the state, when, despite commitments on refugee integration, they are discouraged from being independent.

Activity Sheet

The facts about refugees

FACT FACT FACT FACT

The truth about refugee movements is that the world's poorest countries both produce and bear responsibility for most refugees. If you consider global refugee and asylum-seeking populations in relation to the host country's size, population and wealth, the UK ranks 32nd. Taking the greatest burden are Iran, Burundi and Guinea.

A recent MORI poll demonstrates the impact of such misinformation, showing that people vastly overestimate the numbers of asylum-seekers and refugees in the UK. On average, people think that 23% of the world's refugees and asylum-seekers are in the UK. This is over 10 times more than the real figure, which is actually less than 2%.

The idea that Britain or indeed any other European country is a 'soft touch' is simply not true. As European countries from Denmark and the Netherlands to Switzerland introduce stricter immigration controls, it is extremely difficult to gain entry to Europe at all. If we compare the numbers of asylum-seekers granted protection in the UK with those in Canada, the UK emerges as far from being a 'soft touch'. In 2001, Canada granted protection to 97% of Afghan asylum applicants, whereas the UK granted asylum to only 19% of applicants from Afghanistan in the same year. Somali applicants had a 92% success rate in Canada, where in the UK it was only 34%.

FACT FACT FACT FACT

Asylum-seekers are not cheats because they have been unsuccessful with their asylum application – after all, they have exercised a fundamental human right. The asylum process is not easy, as the criteria set out in the 1951 Convention on Refugees, against which asylum claims are examined, are very strict.

The Home Office's poor standards of decision-making have been well documented by Asylum Aid. A large number of asylum-seekers have their applications refused on purely procedural grounds. Many are unable to complete the Statement of Evidence Form, in which they have to outline, in English, their reasons for seeking asylum, within the required 10-day deadline. There are clear reasons why the Home Office may not be able to remove someone. Whilst the person may be fully compliant with the system, they may be ill, pregnant or indeed the country of origin may not accept them back without documentation. The Refugee Council has set out principals for removals.

Activity Sheet

Claims in the newspapers

CLAIM

"so-called asylum-seekers who in reality seek no more than access to our welfare system"

Leader comment, *Sunday Express,* 2 May 2004

CLAIM

"Asylum crime fear"

News of the World, 30 January 2005

CLAIM

"Bogus: Bogus asylum seekers jailed"

Peterborough Evening Telegraph, 18 Febuary 2005

CLAIM

"And they will stop bogus asylum-seekers from getting NHS care, saving 1 billion of tax payers cash"

The Sun, 31 July 2003

CLAIM

"One in five flock here; asylum: we're too damn soft"

Daily Star, January 2004

What's the difference?

The poster for this activity can be downloaded from the UNHCR website at www.unhcr.ch/teach/legodiff.htm.

The poster is one of a set of four published by the United Nations High Commission for Refugees. The link above is only directly to the individual poster; to download the others, go to the main UNHCR website at www.unhcr.ch, click on Publications, Teaching Tools, and then Teaching Resources, where you will find a link to Posters (and other resources).

Explain what UNHCR means and that its primary purpose is to safeguard the rights and well-being of refugees all over the world.

Give a copy of the poster and the following discussion questions to small groups.

Discussion questions

- Why do you think the UNHCR is publishing this poster?
- What is the key message in the poster?
- What is the difference between each Lego figure?
- Why is there a different name underneath each one?
- Why do you think some people use these derogatory labels?
- If you had to divide the Lego people into two groups, how would you do it? Would you group *you and me* in a small group of two, and put the *refugee* with the rest? Or, would you group the last three Lego people, the *refugee, you and me*, together? Give your reasons for your decision.
- Why do you think Lego figures been used in this poster?
- What is the key message in this poster?
- What problems does the poster suggest might be faced by refugees in their host countries?
- Do you think the poster is effective?

You may want to use the definitions of racism, prejudice and stereotypes given in Chapter 4.

Designing posters

(This activity builds on the previous two activities, Myths and facts about refugees, and What's the difference)

You will need: sugar paper, coloured marker pens, magazines to cut up, glue, copies of the myths and facts information sheets

Ask pairs of students or small groups to choose one of the 'claims' from the myths and facts information sheets and to design a poster which challenges the myth. They can consider:

- what is the most important information that they want to include?
- how will they make their poster eye-catching? Will it have a title or pictures?
- will they use humour to get the message across or does it need to be serious?

The pairs/small groups can then share their posters with the whole group, commenting on what they like about the other posters, and asking questions about the design or information on the posters. If it is possible, the whole group could create a school display of their posters.

It couldn't happen here ... Learning from the experiences of refugees in the UK

Organisations working to promote human rights consider that hostile media coverage of asylum and refugee issues and the negative attitudes and comments of some politicians have led to an increase in public hostility to refugees. Asylum-seekers are often presented as criminals, whereas in reality they are more likely to be victims of crime. Both the Association of Chief Police Officers and research recently commissioned by the Mayor of London have pointed to links between negative media reporting, increased community tensions, racial discrimination, and hostility and violence aimed at asylum-seekers and refugees. In extreme cases, asylum-seekers have even been murdered in this country.

While many refugees eventually settle and rebuild their lives in the UK, very often their early experiences in the UK are miserable. As well as facing stress while trying to cope in a new country, many refugees report that they experience harassment. A lot of refugee children state that they did not feel welcome when they first arrived in the UK. Research by Save the Children found that almost one third of refugee children interviewed reported racist bullying and harassment. Language and cultural differences can also make life very lonely – children can feel very isolated and it can be difficult to make new friends.

Give students the information sheet `Experiences of refugees in the UK'. These are extracts from the following publications:

Asylum Voices: Experiences of people seeking asylum in the UK, (Churches Together in Britain and Ireland 2003)

I didn't come here for fun
(Save the Children and Scottish Refugee Council 2000)

I didn't choose to come here: Listening to Refugee Children
(BAAF 2001)

Ahmed Iqbal Ullah Education Trust,
A long way from home
(Race Relations Archive/Save the Children 2002)

Point out that many of these refugees may be similar ages to them. Encourage them to think about how they would feel in similar situations.

Give small groups large sheets of paper and ask them to make two lists, about the ways in which refugees felt welcomed or unwelcomed by the communities they came to live in.

Based on these lists, the groups can then share and bullet point all their ideas for welcoming and valuing young people and adults who are asylum-seekers or refugees – at school, in the local community, across the UK.

Discussion points

- Are refugees made to feel welcome in your local community?
- In a democracy, should we be allowed to say what we like about refugees?
- What have you learned from reading about the experiences of young refugees?

INFORMATION SHEET:

Experiences of refugees in the UK

"As soon as we arrived in Scotland everyone gave us warm hospitality. They sheltered and gave us food. The problem is that we don't have a shower and we don't have enough space."

Kosovan girl, aged 16 (from *I didn't come here for fun*)

"I have been staying in Scotland for five months now. At first I did not like it. I did not like our flat either. Every morning when we got up it was very cold. After two months we settled down, but then we started to have other problems … children started to throw stones and call us names. Those two months of my life were terrible".

Girl, aged 14 (from *I didn't come here for fun*)

"I'm not interested in benefits. I have worked all my life. I didn't know about them before I came."

Iraqi Kurd (from *Asylum Voices*)

"We have not had any racist incidents in Hull though we know the Kurds have. We are friendly with English, Kurdish and Arab people. I was walking through Pearson Park when an old man on a bench shouted out that I should have a good day and when I spoke to him he said that asylum-seekers are welcome in Hull."

Palestinian female, Hull (from *Asylum Voices*)

I think people are not happy that we are here. Maybe they think we come here to do bad things, but they should not treat us badly without knowing us first.

Kasen, Albanian boy, aged 15 (from *I did not choose to come here*)

There are people who ignore you. And some people don't say anything but you know they do not want you. And then there are some who make remarks that are painful. Of course some people are OK.

Wellela, Eritrean girl, aged 12 (from *I did not choose to come here*)

"When we first arrived we were very well received because there were not many of us. People helped us very quickly, if we wanted something they helped us at college, exercise books, pens … But things are changing now. There were 20 people here when I arrived, now there are 400 or 500."

Zairean male, Plymouth (from *Asylum Voices*)

Continued ☛

EXPERIENCES OF REFUGEES IN THE UK (CONTINUED)

"Glasgow is nice, but when I feel like going out to play or just for walk I don't go because I can't go, since people throw stones at us, swear at us and they harass us. We used to live with dignity in our country but circumstances forced us to come here. There is peace of mind but no respect whatsoever."

Girl, aged 12 (from *I didn't come here for fun*)

"I am very homesick. I would like to go back. I would really, really like to go – all my friends are there. I mean we phone and send letters by post but I would really like to sit with them and have a chat, be with my family. It's difficult. I still can't go. It's really not safe."

Young refugee woman, Edinburgh (from *I didn't come here for fun*)

"My good memory is that I have come here. We live well and safe here".

Newly arrived asylum-seeker (from *A long way from home*)

"Every morning when I wake up, I hope for a good day and most days here are good. I am simply crazy about Scotland and life here will be good for me. Here I feel like a human being".

Russian girl, aged 14 (from *I didn't come here for fun*)

"When my family and I first moved to Manchester we went through hell! It all started when my brother was bullied by some boys on the way home from school. One of them threw a stone at him and it cut his head so badly, he had to be taken to the hospital and was given stitches. My dad went to complain to the boy's mother but she was very unhelpful. She said, 'My children were born in this country, yours were not, and you want me to defend them!' My dad didn't say anything and quietly left.

"A few days later, in the evening, we were all sitting in the back sitting room of our house when we heard a very loud noise. We ran into the front room and realised that a stone had been thrown through the window. The window smashed to pieces. My dad rang the police and they came to the house. When we told them what had happened they told us they couldn't do anything about it. They advised us to inform the landlord and ask to be rehoused. My dad was very unhappy about everything but there wasn't anything he could do. Eventually we had to move even though we didn't want to because things got so bad."

Zahra Farah (from *A long way from home*)

Exploring prejudice

Explain to students that everyone has prejudices – what is important is to stop and think before acting on them. Give a couple of examples, such as making assumptions on the basis of someone's speaking voice, clothes or belongings.

Ask students to discuss the activity sheet in pairs or small groups.

You could use role-play to explore this further. A real (or invented) situation can be described, and students can volunteer to try out challenging the exclusion. Role players can say 'freeze' to stop the improvisation at any point. This could be for discussion or for the challenger to ask for ideas about how to respond. If you, as the facilitator, are comfortable in role, you can effectively represent or challenge a whole group. Ensure that students have an opportunity to 'de-role' at the conclusion of each role-play.

Discussion questions

- What were the most effective ways of challenging the prejudice or exclusion?
- What did it feel like to be excluding someone?
- What is a sensation of power like when it is being used fairly or when it is being used oppressively? Is the feeling different?
- Why do we, as individuals and groups, act on our prejudices? Or exclude others?
- Can you think of other ways that could help someone who is being deliberately put down or made to feel different (and not as good) as others?
- Which groups experience high levels of prejudice and discrimination in our society?
- Can you think of any UK legislation aimed at preventing discrimination?

Activity Sheet

Exploring prejudice

Discuss an experience of being pre-judged, excluded or made to feel unwelcome.

What happened?

What did you do?

What could have prevented it?

How did you feel?

How do you feel about it now?

What did you need from other people?

Discuss a time when you have pre-judged or excluded someone else.

What were your assumptions?

What were they based on?

What did you do or say?

How did it affect the other person?

How did you realise you were prejudging?

Did you learn anything?

Discuss a time when you have felt uncomfortable with one or more people because of ways in which they were different to you.

What were you thinking and feeling at the time?

Why do you think you felt discomfort?

How do you think your attitudes or background influenced your behaviour in this situation?

What might you do to feel more comfortable in a similar situation in the future?

How can racism be prevented and resisted?

Adapted from M. Harrow, *Challenging Racism, Valuing Difference* (LDC 1995)

This activity can be done as a whole group or in small groups. You may want to broaden the discussions to explore discrimination based on other factors – such as gender, disability, sexuality – which can also lead to persecution.

You may wish to start by clarifying with the group what is meant by racism and some of the different forms racism can take.

Ask each person in the group to think of the worst example of racism that they have witnessed or experienced or heard about, and to describe what happened, why they think it happened and whether it was challenged.

For each situation described, get everyone in the group to come up with suggestions about how the incident could have been prevented. This could include ideas about what education, health services, the media, the law, police etc. should be doing, as well as strategies individuals can use to challenge and resist racism.

Students can then share experiences about racism being challenged, describing what happened, and adding to their list of effective ways of resisting racism.

Small groups can then come up with all the situations they can think of that they would ideally like never to happen again, and which they agree that young people, as well as adults, should challenge. These can be shared as a whole class.

Further activities

- Find out about the UK laws preventing racial discrimination at www.cre.gov.uk/
- Research how the campaign of the parents of Stephen Lawrence has contributed to combating racial discrimination
- Find out about efforts to tackle racism in football: Show Racism the Red Card (www.theredcard.org) and the 'Kick it Out' campaign (www.kickitout.org)
- Design a poster/charter saying 'No' to racism
- Design a young person's guide to resisting racism
- Create a mural or corridor display of people, past and present, who have resisted racism

Chapter 6:

Finding a safe place – challenges and hopes

Chapter 6: Finding a safe place – challenges and hopes

In this chapter the experience of arriving and living in a strange place after being forced to flee is explored through the voices of young people. Students are asked to think about what they can learn from the experiences of people who have survived terrible circumstances yet still express hopes and dreams about creating a better future.

Testimony and poetry written by refugee children powerfully convey the different experiences, thoughts and feelings of refugee children and young people. The speakers/writers are from different countries and backgrounds and live in different parts of the UK (and even outside the UK). Through hearing the voices of children and young people who are refugees, students may be able to find various different points of connection and empathy.

You may wish to run these activities alongside activities from Chapters 1 and 2 to enable students to reflect on our individuality and diversity, our need to belong and our inter-connectedness.

Activities in this chapter

- Young unaccompanied refugees
- Life in a refugee camp – young Palestinian refugees
- Young refugees find a voice through poetry
- Going home
- After the war is over
- Hopes and dreams

Young unaccompanied refugees

Half the refugees in the world are children and young people. Many of these children have lost their families (through war, imprisonment, disappearances or murder) or have been unwillingly separated from their families.

Give students the information sheet 'What is it like to be a young unaccompanied refugee?' to read and ask them to discuss the following questions.

Discussion questions

- The feelings the children and young people have to deal with
- The difficulties they faced when they came to this country
- The ways in which other people didn't help
- The things other people did that helped

Ask pairs of students or small groups to create a picture map or chart showing all the ways in which these children and young people could be made to feel welcome and safe, and could be helped to gradually recover from the trauma they have experienced.

(You may also wish to refer back to or use some of the testimonies in the activity 'It couldn't happen here … Learning from the experiences of refugees in the UK' in Chapter 5.)

Further activities

- Write a short play based on one of the testimonies
- Find out about the work of the Medical Foundation for the Care of Victims of Torture at www.torturecare.org.uk
- Visit the Amnesty website to find out about refugee children who are being held in detention centres such as the Dungavel Detention Centre in Scotland.

INFORMATION SHEET:

What is it like to be a young unaccompanied refugee?

Arthur's story

From Refugee Council, *Lingo: Resources for Teaching English to Refugees* (Brasshouse Publications 2000)

Arthur is a 17-year-old refugee who has managed to turn his life into a success story. He was born in Angola and remembers the fighting coming to his home town. When he went home from school, his house had been bombed and there was no trace of his parents or younger sister. He and his brother were helped to escape to the UK.

On arrival he was lucky. He was taken to Korczak House, a children's home for unaccompanied refugees. He is now living in another home called the Cedars. This home is run by the Refugee Council and prepares young unaccompanied refugees for independent life. They learn how to cook, manage their money and other skills a person needs to live alone. Arthur is studying at a local college. He also plays football for Wimbledon Under 18s and looks set for a career as a professional footballer. This is what Arthur has to say.

"We were frightened when we got to England. But we were taken to Korczak House and I loved it there. I felt protected. I couldn't speak any English when I first came. I used to get bullied at school. But I worked very hard and passed my examinations. I am now studying French and Spanish at college. The Cedars is a good place to live because of the staff and the atmosphere. I like my bedroom. It's like having my own house. I feel more in control of my life there. We do our own cooking and cleaning. I've always enjoyed sport. I played for a short time for West Ham and since July I've been playing for Wimbledon. Playing football has been my dream since I've been very young.

Life is still difficult at times, especially when I think of my family. But I just think to myself that I have to be strong. I don't want to waste my time here. I love my family and if they are still alive I want to concentrate my life to help them. I'd like to go back to Angola one day. But England would definitely be my second home."

INFORMATION SHEET:

I didn't choose to come here...

Extracts from *I didn't choose to come here: Listening to refugee children* (BAAF 2001)

Arrival in the UK

The people you know and trust and who can answer your questions all say goodbye when you leave your country. They cannot say what you will see when you get here and so you come and you are by yourself and this part is never ever talked of. You think the war and the problems back home are now finished but here your other problems really start.

Melitta, 16-year-old girl from Mozambique

People were so unhelpful. They could see easily that I was someone who needed help, but I was not given any. It was as if everyone wanted me to go back to where I started and not be a problem. It was difficult to get an interpreter, it was difficult to get a hostel. Everything was so much trouble and I felt as if I was giving people a lot of hard work and that is not a nice feeling. If they are there to help people, why make them feel bad about getting that help? I knew very little English and had to ask other people from my country to tell me things over and over again. I was so confused and had to get used to everything from the money to trains and buses. Even the names and faces of people were confusing.

Aslem, 17-year-old young man from Afghanistan, who came to England at the age of 15

I am sure the man did not tell the people who paid him for our trip (paid for by selling virtually everything my parents owned) that he would abandon us outside the Eritrean community centre once we got to London. He said he was taking us to see London. When we got to where he was taking us, he told us to wait until we see some Eritrean people, and tell them that we are Eritreans and we want to be refugees. I started to cry and my brother cried too so the man said he will go and buy us drinks. It was cold and I did not want a drink but I agreed. I never thought he wouldn't come back. We left our photo album in his place, and a little handbag that used to be my mother's was the only thing I had brought with me.

Wellela, 12-year-old Eritrean girl

I was crying in the aeroplane because I felt so lonely and afraid and I had forgotten half the things that I had to do when I got here. It would have been better if I wrote it down but I did not.

Peter, 17-year-old young man from Rwanda

Continued ☛

INFORMATION SHEET:

I didn't choose to come here... (Continued)

Extracts from *I didn't choose to come here: Listening to refugee children* (BAAF 2001)

Education and support

We are not given the chance to prove that we are able. I believe we can become an important part of the community, but if we do not study, then what is going to happen to us?

Hass, 15-year-old Albanian boy

Some teachers are nice and kind and ask you about your life. It is good when they come and ask like that.

Ali, 17-year-old young man from Somalia

When you are a new student, and you are trying to understand what teachers are saying, it is difficult if the others are shouting and playing. And it is even more difficult if it is you they are joking about.

Aslem, 17-year-old young man from Afghanistan, who came to England at the age of 15

I went to school preparation classes here at Albanian Youth Action and that was very good. I am 14, but the school says I cannot go to Year 10 because of the exam in that year. But then they say they do not have a place in Year 9 or 8 and so they offer me a place in Year 7 with 11-year-old children. Albanian Youth Action found me a school, but my foster carer refused because it is too far. So now I am out of school. We are young and we are intelligent so we can learn and work and support ourselves and others. But the first thing we need is places.

Besnik, 16-year-old ethnic Albanian boy

There is another child fostered with me and we talk with each other when we are homesick and miss our family. We also help each other when we are in school. The others sometimes think we are brothers.

Filmon, 12-year-old Eritrean boy

Continued ☛

I DIDN'T CHOOSE TO COME HERE... (CONTINUED)

Extracts from *I didn't choose to come here: Listening to refugee children* (BAAF 2001)

The immigration and asylum process

It is the paper that decides everything, isn't it? Whether you get to go to university, or even have a place of your own…but they take too long to decide and every day you wait because a decision could come any time.

Jasmir, 16-year-old ethnic Albanian boy

It takes too long to give you your papers and that means that you are not able to travel. For some people it also means that they are not able to get benefits and for me it means that I can't open a bank account and I can't apply for a driving licence.

Tony, 18-year-old young man form Zaire

Messages from unaccompanied refugee children

Young people were asked what they want the professionals and others around them to understand about being unaccompanied asylum-seeking and refugee children. Their answers ranged from nothing to a long list of issues they were concerned about.

I don't know … who has the power to get me my papers? Who has the power to find me a school place? Get me out of the home and in a family? I need all these things.

Albert, 14-year-old Albanian boy

Immigration responses need to be faster and more humane (to believe people when they say their age and that). Schools should have teachers who understand that children come from different education systems, and people in general should not think of all refugees as lying in order to stay here, especially like things they say in the news and newspapers.

Melake, 14-year-old boy from Ethiopia

It might be difficult for some people to understand about refugee children. If they want to stay happy, then they do not want to hear our story.

Abdoul, 15-year-old boy from Somalia

It is not easy when people ask you lots of questions all the time – the Home Office, social workers, teachers, doctors – they all want to know why you are here. And sometimes it is difficult to tell everything.

Saadia, 15-year-old girl from Somalia

Life in a refugee camp – young Palestinian refugees

From the Save the Children website and the Save the Children *Revolution* magazine, 2003

Give students the excerpt from the 'cyberchat' between young people living in Durham and two young people from Afghanistan living in a refugee camp in Pakistan.

Pairs of students can ask each other the same questions and then identify all the ways in which their lives are similar to and different from Farid and Marzia's lives.

Follow-up activity

Palestinian refugees are the largest refugee group anywhere in the world today. Eye to Eye (www.savethechildren.org.uk/eyetoeye/) is an interactive site designed for children and young people to enable them to find out what it is like to be a refugee living in the Palestinian Occupied Territories. It is appropriate for different age-groups and ability levels.

The extract below is taken from the site and explains to young people what they can find there:

> You can use the site to visit the camps and find out about the children and young people who live there. Discover what the children's homes are like, what games they play and what kind of food they eat.
>
> There is information on the history of the region for those who want to learn more, and maps as well.
>
> Try out the quiz and visit the news section. You can also communicate with Palestinian children via the site and read their personal stories.

Young refugees find a voice through poetry

Give students the poems written by young refugees. Students can discuss the experiences and feelings expressed by the writers, and which poems are moving or powerful and why.

What can they learn from the writers?

Students could create a piece of art to accompany one of the poems, or write their own poem reflecting something they have learned or found moving in reading about the experiences of young refugees.

Activity Sheet

Worlds apart: A cyberchat between Durham and Afghanistan

From Save the Children *Revolution* magazine, 2003

Some news reports give the impression that Europe is being over-run by refugees and asylum-seekers. But in reality, most refugees flee to poor countries in Asia and Africa. One of them, Pakistan, hosts 5.2 million refugees. Many have escaped war and persecution in Afghanistan, and now live in big, isolated camps along the border. Rachel, 14, and Christine and Vicky, 15, from the Durham City Centre Youth Project in the UK, emailed Farid Ullah and Marzia, both 14 and from Afghanistan, to ask what it's like to grow up in a refugee camp in Pakistan.

What's the difference between where you live and where we live?

Farid: We're living in tents and you live in cosy houses. And we've left our belongings behind while escaping war in Afghanistan.

Marzia: Children in the West have better schools. We struggle to get our basic needs met. But the difficulties we've faced have made us strong and confident to survive in all circumstances.

What do you do during the day?

Farid: I get up early, pray and have breakfast. My older sister gives me religious education and then I go to school. I have lunch and attend an English course. Later on I collect firewood and then I go out to play cricket with my Pakistani friends. When I get back I have dinner and go to bed.

Marzia: I get up early, pray, have breakfast and get my younger brother and sisters ready for school. Afterwards I do chores like cleaning the tent, washing dishes and clothes. In my spare time I write poetry and my diary.

How safe do you feel in the camp?

Farid: I'm perfectly safe in the camp and have no fears.

Marzia: I feel safe now the camp authorities have allowed us to build boundary walls around the compound. Before, I was worried about my safety.

How do you find out what's going on in the rest of the world?

Marzia: I often listen to the radio and read history books.

Farid: Our teacher gives us Pashto (Afghan language) newspapers which we read daily. We also sit with the camp elders, where
we get information about the outside world.

Do you still have family in Afghanistan?

Farid: Two of my uncles are living in Afghanistan. I live with my mother and sister in the camp.

Marzia: I live with my parents in the camp. My uncle and aunt live in Afghanistan.

What do you want to do when you grow up?

Marzia: I want to become a doctor.

Farid: I want to be an engineer. I fear it might not be possible to fulfil my dream because my family probably can't afford the cost of my higher education. But I'll try my best.

Activity Sheet

Poetry by refugee children 1/3

I'm Not Here

I'm not here and I don't exist.
There is sunshine and blossoms
in my town
but unknown hands steal
its smell of summer
and the silk from the sehar.
I'm not here but my soul
smuggles through every street at night
and sticks a lily on each buttonhole
and plants a tree by every house.

Mujo Mustafic (source unknown)

In my dreams, I walk among the ruins
of the old part of town,
looking for a bit of stale bread.

My mother and I inhale
the fumes of gunpowder
I imagine it to be the smell
of pies, cakes and kebabs.

Edina, age 12
From I did not choose to come here:
Listening to Refugee Children (BAAF 2001)

Mind

I sit in the gloom

I see a graceful golden eagle
I dreamt to fly over the towers
I sit in the dark and see a fish swim as
smooth as a mountain stream
I see the base of the sea
I see the silver top reflecting my image
I throw a stone in it, it ripples with life
I brought something into the sea which
did not belong there
I upset the balance between sea and land
I can't fly like a bird
I can't swim like a fish
But I know I'm a human
And that's enough for me
I sit in the light proud with might
I have no wing, I have no fins, but,
I have working poem mind where
I swim
I fly
I'm equal to any animal
I fly in the astro plain
I swim in the sea of peace
I can ride horses with wings
I can see endless possibilities of what the
future holds.

Rizgar Mella,
a 12-year-old schoolboy from West London.

Rizgar has been named one of the winners of a national writing competition organised by Young Writers. His parents came to the UK 15 years ago as refugees from Syria. His poem aims to capture the essence of what it is like to be human.

Poetry by refugee children (Continued) 2/3

Dream of a Bird

Nga Bach Thi Tran, a 14 year old Vietnamese girl

You ask me, what
did I dream?
I dreamt I became
a bird.
You ask me, why did I
want to become a bird?
I really wanted to
have wings.

You ask me, why did I
want wings?
These wings would
help me to fly back to
my country.
You ask me, why did I
want to go back there?
Because I wanted to
find something
I missed.

You ask me, what
do I miss?
I miss the place where
I lived as a child.
You ask me, what was
that place like?
The place was happy,
my family was close
together.

You ask me, what I
remember best?
I still remember my
father reading the
newspaper.
You ask me, why I
think of him?
I miss him and
I'm sad.

You ask me, why
I am sad?
I'm sad because all my
friends have fathers.
You ask me, why does
this matter?
Because my father is
far away.
I want to fly to him like a bird.

Activity Sheet

Poetry by refugee children 3/3

Choices for me?

I did not choose to come here
I was sent because of the war
I did not choose to be a refugee
They decided I was not to be free
And I certainly did not
choose to be alone
I was used to having my people around
No, I would not choose this for anyone!

Aslem, aged17, from Afghanistan; he came to England at the age of 15
From *I did not choose to come here: Listening to Refugee Children* (BAAF 2001)

Sorry

Sorry that we are here
That we take your time
Sorry
Sorry that we breathe your air
That we walk on your ground
That we stand in your view
Sorry
Yes sorry

Sorry that we look like we do
Sorry that we disturb your rest
You do enough for us already
Sorry that we are not grateful and happy
Not grateful enough
And that my name is not David
Or Catherine
Or May
But Rashed
Holta
And Ardita
Sorry that we sit in your trains and buses
And on your benches in the sun
And sorry that we brought nothing
And the only thing we have is a story
Not even a happy story …

A boy from Bosnia

Going home

You may wish to discuss the images that 'home' conjures up for your students. You could ask them what it feels like to be away from home and then to return home after being away for a long time.

Ask groups to choose one of the countries from which refugees have fled to the UK and to come up with a list of the **10** most important things that people will need to re-establish their lives back home if they decide to return when it becomes safe.

Groups can then share their lists and consider what is common to all returnees and what is specific to certain situations. Give students the information sheet about the work of the United Nations High Commissioner for Refugees (UNHCR).

After the war is over

Adapted from the Save the Children *Right Angle* activity pack (2003)

Divide your class into small groups and ask each to draw the things they are most fond of where they live. Is it people, spaces or buildings? Food or events? Ask the groups to describe what they have come up with and explain why.

Give the students the information sheet 'After the war is over' to read.
(Saranda's and Betim's accounts are from *Right Angle Revolution* 1 (Save the Children 2003) and Tome's story is from *Refugee Children Escape from Persecution and War* (UNHCR 2002)

Ask the group to imagine they have to leave home and can take only the clothes they are wearing.

Give the participants three Post-it notes and ask each of them to draw the three things they would miss most.

Stick the drawings on a wall or flip-chart. Discuss the following questions.

Discussion questions

- What are the top 10 things the group would miss most?
- Has anybody moved house, town or country before?
- What did they miss about where they used to live?

Ask everyone to draw on Post-it notes the three things they would most hope to find when it became safe to return home.

Stick these drawings on a wall or flip-chart. Discuss the following questions.

Discussion questions

- Is having their own bedroom more important than having a school to go to?
- Would they prefer to find shops or a place to play?
- Would they want TV or running water?
- Or would meeting up again with friends and family be the most important thing?
- What are the top 10 things the group would most hope to find?
- How does this list compare with what the group would miss most?

INFORMATION SHEET:

The work of the UNHCR

From *UNHCR – Refugee Teenagers 2001*

It is the UNHCR's job to find long-term solutions to the problems of refugees. There are three possible solutions: voluntary repatriation, local settlement and third country resettlement.

Some refugees integrate into their first country of asylum, settling permanently among the local people. They are able to support themselves and become productive members of society. The UNHCR refers to this occurrence as **local settlement**. But there are other refugees who cannot stay in their country of asylum. They are helped to **resettle** permanently in a third country.

However, the enormous numbers of people who have been forced by persecution and violent conflict from their homes and countries make local settlement and resettlement difficult to achieve.

When refugees go home

Before it can encourage refugees to return home, the UNHCR must be sure that it is safe for them to do so. Repatriation must be voluntary. Refugees should not be forced to go home if they feel it is unsafe.

Repatriation often begins without much organisation. Some refugees simply take the plunge and make their own way home when they hear that peace and stability are returning to their home country.

Once such spontaneous repatriation has begun, the UNHCR may help by transporting people and their few belongings. The returnees receive a small amount of assistance to set up their new lives. This might be in the form of food, tools, seeds or a little cash.

The UNHCR's responsibility for returnees does not end when they cross the border back into their own country. The agency keeps a watchful eye on the way former refugees are treated, raising the alarm if persecution breaks out again.

Because refugees often return to areas which have been damaged by war, the UNHCR helps their communities to help themselves. This may mean repairing or rebuilding essential facilities such as wells, schools, clinics, bridges and roads. The UNHCR may also boost farming and livestock-raising by providing seeds, fertilisers, irrigation systems, veterinary advice and transport to markets. Some returnees receive help to start small businesses, which create jobs for others and increase the quality of life for whole communities.

The goal of such activities is to make it easier for communities to accept and absorb returnees. Sometimes, especially when there has been civil war, reconciliation and peace-building are needed too. In all these matters, the UNHCR works very closely with non-government organisations (NGOs) based in the country.

In the late 1990s, millions of refugees returned to their homes in countries such as Bosnia-Hercegovina, Cambodia, Myanmar and Rwanda.

INFORMATION SHEET:

After the war is over

Saranda's and Betim's accounts

From Save the Children, *Right Angle Revolution* 1, 2003

When Saranda Qorraj and Betim Drenica were just 13 they were forced to leave everything behind to escape fighting in Kosovo. Saranda fled to neighbouring Albania, and Betim to the Kosovan capital, Pristina. Here are their comments from 2000, just after the fighting ended, and from 2003, where they are talking about what it's like to go home after a war is over.

Then...

Saranda, 13

"You can't explain the feeling when you're forced to leave home. We ran in the clothes we had on that day. I was afraid that I'd never return to Kosovo. I just wanted to cry and cry and never stop. Most of all I missed my school and my friends."

Betim, 13

"The thing I hated most during the war was the shelling and the sounds of terror. I saw a very close friend of mine killed. People in Pristina were friendly, but I felt very lonely when I started school there because I didn't know anyone. I thought, 'Why am I here when I have my own school?'. The biggest wish I have now is to rebuild our school, because it was destroyed."

Now...

Saranda, 16

"I still feel traumatised. When I go out I think at any moment the Serb police will show up. The warm room (Save the Children helped build it when Saranda's old house was badly damaged) helped us a lot during the winter after the war, and we still spend a lot of time in there. Some things are better, like before the war, I didn't have my own bedroom, but I do now. But there's still something about the old house I miss. I don't know how to explain it, but the atmosphere was good."

Betim, 16

"When the two village schools were rebuilt I felt excellent. My generation was unlucky – for a long time we studied in tents. Problems in schools aren't as severe as before, but they need to steer young people away from drugs. Dealers are using this transition period to bring drugs into Kosovo. Another problem young people face is having to work. If there are no adult men left in the family, a son of 14 might have to care for his whole family and be forced to do heavy work, like construction. I still remember the conflict, but I try to forget about it because we have to look to the future."

Continued ☛

INFORMATION SHEET:

After the war is over

Tome's story

From *Refugee Children: Escape from Persecution and War* (UNHCR 2000)

Tome was a refugee child from Mozambique. He had lived in a refugee camp in Zimbabwe most of his life. His family, along with millions of other people, had fled Mozambique to escape civil war. When the war ended and there was peace in the country, Tome's family returned to Mozambique.

"I came back home in a UNHCR truck. There was me, my parents, my two brothers and my cousins. We sang because we were happy. But when we arrived, we saw much of our village was destroyed during the fighting. Now, our homes have been rebuilt. UNHCR helped us dig a new well. We have a school. I was at school this morning but, right now, I have to help plant these vegetables.

I remember living as a refugee. Now I am living in my own country. I hope that we will not have to run away again. I want to be able to learn everything I can from the teacher at school. Then, perhaps I can go to the city, to another school and train to be a doctor."

Hopes and dreams for the future

Adapted from C. Adams, M. Harrow and D. Jones, Amnesty International's *Freedom! A Human Rights Education Pack* (Hodder and Stoughton 2001)

Ask pairs of students to spend five minutes each talking about their hopes and dreams for the future. Give them the testimonies from refugee children and young people to read.

Pairs of students can discuss how their hopes and dreams compare with those of the young refugees. Are there differences? What things are similar? How can their own and the young people's hopes and dreams be realised – what do they need to do themselves, what is needed from other people? Is there anything additional that young refugees might need?

Further activities

- Write a short play about a school reunion with your classmates taking place 20 years on.
- Write a poem about your hopes and dreams or write an essay, song or poem called 'The world I want for my children' or 'Hopes for a new-born'.
- As a whole class, list all the changes that students think they will see in the world in their lifetime (social, economic, technological, environmental, political). Pairs/small groups can then discuss and decide which of these changes they think will be negative and which will be positive in improving the lives of young people all over the world. For each of the positives, ask them to come up with an idea about 'How I can contribute'; for each of the negatives, ask them to come up with an idea about 'What I can do about it'.
- Research some of the inventions, discoveries and changes that have taken place in the 20th century. Draw up a chart which shows the impact, positive and negative, on children and young people's lives. Make a list of some of the changes, inventions and discoveries that you'd like to see in the 21st century.

INFORMATION SHEET:

Hopes and dreams

"My dream is to be happy in life. Money does not matter to me if I could find the happiness I aspire to. I do not know what the future holds and I have many dreams which I cannot describe at all."

Eritrean boy, aged 14 (from *I didn't come here for fun*)

"I would like to say to all those who oppose refugees not to prejudge before they get to know us, because we do not want misunderstanding. We did not have a choice about where to go in the situation in which we were: there was war, no water, no food and you could not choose where to go, you could only search for a way out. I would like to be a medical laboratory doctor, working at the university here, if I get the opportunity."

Somalian girl, aged 14 (from *I didn't come here for fun)*

"If only people would understand that, more than anything, I want to be back at home. And I want to be with my parents and my family more than anyone else. But it is not as simple as that, and as I am not able to go back to where I want to be, then I want to be happy, safe and successful where I am. I want to get good grades at school, I want to make good friends and get on with my foster family. I want to learn English and get a job when I am older."

Wellela, aged 12, from Eritrea (from *I did not choose to come here*)

"I am now studying for my GCSEs and find that if you study hard you can get the grades. But it was not always this easy. And it is not at all easy when you have to think about the Home Office, your family and everything. But you feel that you have to study and get out of it all and be someone, and education is the only way out."

Aslem, aged 17, from Afghanistan, who came to England on his own at the age of 15 (from *I did not choose to come here*)

"I always think of going back. Even though we don't have a house any more we will go back one day to our free Kosova where we'll have our home, peace and freedom. Wherever I was, I had in my mind my beautiful birthplace, my dear Kosova. Now I am in the English Manchester."

Iliriana Dushi (from *A long way from home*)

"We were very happy in Afghanistan until the Taliban came. We were very rich in Afghanistan. We had shops, houses and cars in Afghanistan. We arrive in England I think on the 30th of September and first we arrived in Dover. We were very happy when we saw we had arrived in England. We think the UK is a very good country. We were not studying in any school in Afghanistan. We were just reading and learning English from my uncle. My plan in the future is to study in computers and to do something important in life. That depends on my family, whether they back me or not. I want to stay in the UK. I feel my country is good, but not at the moment because everybody is fighting. I like my country Afghanistan. It was very nice – until the Taliban came."

Afghan boy, aged 14 (from *A long way from home*)

Continued ☛

HOPES AND DREAMS (CONTINUED)

Azra's story

From *Refugee Children: Escape from Persecution and War* (UNHCR 2000)

Azra doesn't want to remember her past. She is a Bosnian who was driven from her home by soldiers. She doesn't want to remember the time when her father was taken away. Thinking about the night the neighbours set fire to her home gives her nightmares. Azra prefers to dream of the future. With the help of UNHCR, Azra and her family were able to resettle in Sweden. Azra likes her new country.

"My father was taken away to a concentration camp. When he came back to us, we were allowed to come here to Sweden. I can speak Swedish now and I help my mother when she goes shopping. I translate for her when we go to the doctor's too. My father has learnt enough Swedish to work. Many of my friends are Swedish. We go to school together. Sometimes on weekends, we go for walks in the forest. It is very peaceful. Next summer during the holidays, we will take a bus trip around the country and visit beautiful places. We are so free – we can go anywhere we want to. One day, I will travel to other continents – to North America, perhaps even Australia. That is what I like to dream about."

Chapter 7:

How can you celebrate sanctuary?

Chapter 7:
How can you celebrate sanctuary?

Wherever you are, whatever the kind of school, there are things that you and your students can do to support refugees, celebrate the positive contributions they make to this country, and to develop awareness and action around the global issues which cause refugee movements.

Whether you want to do a one-off event in Refugee Week or a longer-term project, in this chapter you will find ideas, suggestions and inspiring case studies to get you started.

There are also some activities to encourage discussion amongst students and get them thinking about what they can do to welcome new students at their school.

Activities in this chapter

- Getting started
- Refugee Week
- Fundraising
- Making a difference all year round
- Campaigning
- Welcoming new class members

Getting started

If you want to involve students in activities or projects, the best place to start is with the students themselves. They are likely to have plenty of original ideas, which could be tailored specifically to your school.

Split the class into small groups and get them to come up with different ideas of things they could do to support refugees and asylum-seekers or to celebrate the contribution they make to this country. Encourage them to think about possible activities they could do in their class, in the whole school, with the local community or even ways to get involved at a national level. They could also consider what the aims of any event or project might be. For example, would it be to raise awareness of key issues such as conflict and the arms trade? Or maybe to campaign on behalf of refugees? It could be to learn more about the culture of countries where refugees in your local community come from or it could be to make refugees in your school feel welcome when they arrive.

If students are finding it difficult to come up with ideas, you will find plenty of suggestions in this chapter that you could use to start them off.

Groups can feed back their ideas to the whole class. If time is limited, they could just share their favourite idea. You could then discuss with the whole class how they might want to take some of their ideas forward, and if possible set aside some time for developing a plan for the next steps they could take.

Refugee Week

Refugee Week is an annual event that celebrates the positive contribution that refugees make to the UK and promotes understanding about why people seek sanctuary. Refugee Week is held in June to coincide with World Refugee Day on 20 June.

During Refugee Week, hundreds of events take place across the UK, including concerts, exhibitions, festivals, food fairs, fashion shows, conferences and sports events. These events are organised by charities, local government, refugee community organisations, schools, youth groups, libraries and arts organisations – to name but a few. Anybody who wants to organise an event, no matter how small, can do so.

Refugee Week is an ideal time for your school to get involved in celebrations, campaigning, fundraising or awareness-raising of refugee issues, and to have fun in the process!

There are many things your school could do to take part. You could work with other teachers to find ways to integrate refugee issues into different curriculum areas during the week, or you could take the opportunity to do special one-off events.

Here are some examples and ideas

Assemblies – over 400 schools put on student-led assemblies for Refugee Week 2005.

Art projects – there is no limit to what you could do with art: students could create their own pieces of art or use photography to depict their feelings about some of the stories they have read in this pack; you could create a display of artwork, combined with information about refugees in a prominent place in the school; you could invite a local refugee artist to come into school to work with students.

Art in Birmingham

One example of a successful art project was carried out in Refugee Week 2000 by Save the Children. They worked with children across Birmingham to create a Celebrating Sanctuary art wall. Students from several schools worked together to contribute to the final wall, which is now displayed in George Dixon Junior and Infant School in Birmingham.

The images on the wall focus on:

- What makes a place safe?
- Where do you go if you want to feel safe?
- Why might people want to leave their own country?
- What experiences might people be running away from?
- How should we welcome refugees to this country?
- What new experiences might refugees have in this country?

Your group could try to create their own Celebrating Sanctuary art wall or mural for your school.

From RAP Pack, p.15 (Save the Children)

Competitions – encourage students to think about the issues in this pack by participating in a competition. This could be to design a T-shirt or a poster, write a poem or even write and perform a play.

Performing arts – have a world music day; learn songs or dance from different countries; invite local refugee musicians to perform at the school or run a workshop with students; hold a poetry reading; show films about refugee stories or issues, or make your own; contact local theatre companies to see if they can work with the school during Refugee Week; use role-play activities from this pack as a basis for developing a short drama.

Drama at Claremont High School, Brent
During Refugee Week 2003, Save the Children and theatre company Dramatic Changes ran creative and interactive workshops with approximately 100 young people across the age groups at the school. The aim of the project was to challenge myths and counteract negative stereotypes of refugees, and to encourage the participation of both refugees and non-refugees in order to promote mutual respect.

Comments from students

"I liked the play and the acting, it was very funny and what I learnt from this is bullying, lying and racism is very, very wrong and nobody should do it."

"I learned to listen to people and see what is happening in their lives."

Speakers – contact a local refugee community organisation and invite a speaker in to talk to your class. Hearing personal stories at first hand can be incredibly powerful.

Food fair – try food from different countries: invite parents or local refugee organisations to come into the school and cook or bring different kinds of food typical of their home country; have a 'masterchef' competition, in which people must cook something which has come from another country.

Fashion – hold a fashion show featuring clothes from different cultures.

Balloons for peace – one of the major reasons people are forced to leave their homes is conflict. Students could write a message or prayer for peace. These could then be attached to helium balloons and launched all together during Refugee Week. Put the school address on the messages; you may get some responses, which will show you how far the balloons travelled!
(This idea was originally used at George Dixon Junior and Infant School in Birmingham to celebrate Martin Luther King Day.)

Sport – learn a sport played in another country; hold a mini World Cup football tournament, with all the different nationalities at your school represented.

Refugee Week at Essex Primary School in east London
The school celebrated Refugee Week with a number of activities:

- Special assemblies in which some of the children who are refugees shared their experiences of coming to England and memories of home
- A poetry competition on the theme 'Feeling Safe'
- A food fair, combined with a fashion show in which children wore their traditional clothes
- Performance artists were invited to the school, including African drummers, a multicultural poet/storyteller and a Polish Roma band
- Hired a badge-making machine and each child in the school made a badge

Refugee Week at Sion Manning RC Girls' Secondary School

(Article by Emma Goodman, Royal Borough of Kensington and Chelsea Language Development Service Newsletter, Summer 2003)

Staff at Sion Manning School in west London used the opportunity provided by Refugee Week to increase awareness of the refugee experience, celebrate the contributions of refugees and counter negative images portrayed by the media. Angie Long, the school's EMAG teacher, worked in partnership with the Assistant Headteacher, LDS Secondary Refugee Education Teacher and the LDS Connexions PA, to plan a combined approach of assemblies, displays and a PSHE programme that would extend beyond the confines of Refugee Week itself and give every student access to the true facts. She explained the aims she had in mind: "Certainly this year, more than any other I can remember, the term 'refugee' has become synonymous with media hype, demonising them as scroungers etc. The idea of the assembly was to reclaim, if you like, the term 'refugee' and provide through it, the displays and PSHE a more realistic – humane picture that would counteract the hype."

Three separate displays were planned: one in a busy stairwell area, that celebrated the linguistic diversity in the school; a second large display in the school foyer, that provided statistics and information to counter media myths and was accessible to visitors and students alike; and a third in the library which included a wide variety of books, some ordered specifically for Refugee Week, that the students were encouraged to read. Striking and emotive images of refugee children in the form of UNHCR posters by Sebastião Salgado were incorporated into these displays, and around the school, making this an unashamedly visual Refugee Week.

The EMAG teacher worked with the head girl and student leadership group to plan assemblies for every year group. The assemblies were delivered entirely by the student leadership group. The students did a presentation using Power Point, photographs, data and written information on refugee experiences, media myths and refugee countries of origin; this included a linguistic map of languages spoken in the Sion Manning School community. Personal accounts written by former Sion Manning students were read to the school and these along with the inclusion of appropriate music made it a highly emotive occasion. All students were reminded that refugee children could be sitting amongst them.

Crucially, there were follow-up sessions for all year groups in PSHE lessons the following week and this is to be revisited next term. The school is hoping also to bring a representative from Student Action for Refugees (STAR) to do a workshop with Year 10 in the autumn term. A video of the assembly and photographs of the displays were taken as a record of what the school had done to inform future practice.

The impact that this type of programme can have was evident in the responses that Angie Long received from the students:

"I've started seeing that stuff in the papers on refugees with new eyes."

"I never realised that there were so many child refugees, why don't newspapers tell us the truth?"

"That assembly was so good, Miss, you had us all crying, I want to know more."

Fundraising

Information from Events and Appeals department, Refugee Council

One way to show your support for refugees would be to hold a fundraising event to benefit a local refugee organisation or a charity that supports refugees. Here are some ideas:

- A sponsored walk, swim or run
- A sponsored football match or tournament
- A sponsored fast, where you don't eat anything for a day
- A quiz where everybody pays £1 to enter, the winner gets a prize bought with some of the money collected, and the rest of the money goes to charity. You could write the questions yourself, and include a section on famous refugees or other refugee issues.
- Put on a play or a concert in aid of refugees
- Research on the internet or in the library some cake or biscuit recipes from other countries. You can then make them and sell them at breaktime or lunchtime.
- A non-school uniform day, where students pay £1 to charity for the privilege of not wearing their uniforms

Making a difference all year round

Information from J. Rutter, *Refugees: we left because we had to* (Refugee Council, 3rd edn 2004)

You don't have to restrict your activities to Refugee Week. Students can make a difference all year round.

In different parts of the UK, refugee children and their classmates have worked together to improve the lives of refugees and to make a difference. Even if there are no refugee or asylum-seeker children at your school, there is still a lot you can do.

Here are some examples of things that other young people have done:

- Designing Christmas cards. These were printed and sold in local shops and the proceeds went to two refugee charities. One charity worked locally with young refugees and the other provided medical assistance to refugees in war zones.
- After finding Albanian and Somali newspapers on the internet, a group of students decided to organise an after-school computer club for newly arrived families in their neighbourhood. The students provided refreshments and helped the adults learn how to find and download the newspapers.
- As a result of the bullying experienced by a refugee student, a GCSE drama class wrote and produced a play about being a newcomer in the UK. The play was performed in the school and then toured neighbouring schools.
- A school in central England received its first refugee student. He was 15-years old and had come from Kosovo by himself – he was a young unaccompanied refugee. His new

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Making a difference all year round (Continued)

tutor group made him a poster which said 'Welcome' in Albanian and English. Two weeks later on his birthday they bought him a cake with candles. Now more refugees have come to the school and the first arrival is helping them settle.

- School students in Glasgow, including many refugees, made a video and teaching pack called Going Global. The teaching material was to inform their peers about why people become refugees.

- Children at St Mary's School in London collected art materials for refugee children. These were presented to the Refugee Council for children to use at a day centre for refugees. Your school could contact the Refugee Council or a local refugee organisation in your area to find out if they need children's clothes or toys, and organise a collection. Many refugee children arrive in a new country with very few belongings.

- Year 7 students in a school in east London successfully campaigned to stop one of their friends being removed. Natasha Matambele had come to the UK from Angola after her father had been imprisoned and beaten by the government. Government soldiers had also killed her two-year-old brother. One Wednesday morning she came in and told her teachers that the family was going to be sent back to Angola the next day. Students and teachers then began a campaign against the removal and Natasha's story was covered in the local newspapers, TV and radio. The British government delayed Natasha's removal and eventually the family was allowed to stay. As a result of the campaign run by the students, the school thought about other things they could do to support refugees. An early morning homework club was started for children living in hostels or over-crowded housing. This helped lots of children, not just refugees.

  You can read more about Natasha's story at www.irr.org.uk/sad. This is the Schools Against Deportation website.

Campaigning

One way to continue to raise awareness of refugee issues is through campaigning. You could also use the opportunity of Refugee Week to highlight current campaigns, and involve students in taking action. Here are some suggestions to get you started:

You can join **Refugee Council** campaigns that try to uphold the human rights of refugees in Britain; email campaigns@refugeecouncil.org.uk.

Details of current campaigns can be found on the **websites** of refugee organisations.
Check out www.refugeecouncil.org.uk or www.refugee-action.org.

You can join **Amnesty International**'s Junior Urgent Action network – this helps people who have had their human rights violated and may be in great danger.
You can start a **letter-writing campaign**.

Write to newspapers to point out the real facts if you see any articles or letters that are misinformed. Or write to your MP and tell him/her what you think should be done by the government to help refugees and asylum-seekers.

Join **Student Action for Refugee**'s Youth Network – maybe form a group with some friends. With STAR, you can learn more about the issues facing refugees and get involved in supporting the rights of asylum-seekers.
Contact youth@star-network.org.uk or call the Youth Outreach Officer on 020 7840 4425.

Contact Refugee Week for suggestions on where to get hold of **more information and free resources** such as posters and postcards promoting Refugee Week. Contact the national team on info@refugeeweek.org.uk or 020 7346 6752

Welcoming new class members

For any child, starting a new school can be a daunting prospect. For a child who has recently arrived from another country, this can be even more scary, especially if they speak no English. Ensuring that any new student is made to feel welcome and is helped to settle into their new class can make a huge difference to them.

Many schools with refugee or asylum-seeker students have developed innovative ways to welcome new students when they arrive, and provide them with ongoing support. On the next page you will find a couple of activities to encourage students to think about what they can do.

Useful publications for more information:

Home from Home: A guidance and resource pack for the welcome and inclusion of refugee children and families in schools (Save the Children 2003)

Supporting Refugee Children in 21st Century Britain: A Compendium of Essential Information (Refugee Council 2003)

To get hold of copies, see the contact details for the publishing organisations at the end of this pack.

New to school

You will need: large sheets of paper and felt pens.

The class should be divided into threes or pairs. The teacher should introduce the activity by talking about welcoming new students into school. For all new students, whether they are refugees or not, the first days in a new school can be difficult.

Students should be asked to think back to their first day at secondary school. Using the paper, students should make a list of words that describe their feelings on that day.

After students have completed their word lists, some of the words should be shared with the class. The class can then discuss:

What would have made your first week in secondary school easier?

Jill Rutter's *Refugees: we left because we had to* contains an activity for students to set up a peer befriending system for new students

THANK YOU AND GOOD LUCK!

Further resources for secondary schools

Fiction

Afghanistan

KS3 *The Breadwinner* (a girl's life under Taliban rule) – Deborah Ellis
ISBN 0192752111

KS3 *Parvana's Journey* (sequel to *The Breadwinner*) – Deborah Ellis
ISBN 0192752855

KS3/KS4 *My Forbidden Face: Growing Up Under the Taliban* – Latifa
ISBN 1860499619

KS4 *Zoya's Story* – Zoya with John Follain and Rita Cristofari
ISBN 0755311132

Africa

KS3 *The Other Side of Truth* **–** Beverly Naidoo
ISBN 0 14 130476 6
A fast and vivid account of a family's flight from threat and murder seen through the eyes of 12-year-old Sade and her 10-year-old brother Femi. It traces their frightening experiences in both Nigeria and England.

KS3 *Home is a Place called Nowhere* **–** Leon Rosselson
ISBN 0192719149
Amina has run away from the only home she has ever known. Alone and frightened, she is determined to find her real mother and her own story.

KS3 *Refugee Boy* – Benjamin Zephaniah
ISBN 0747550867
The story of Alem, a 14-year-old refugee who has come to live in England. His mother is Eritrean and his father Ethiopian, and with both countries at war, he is welcome in neither place. A thought-provoking book for Years 6/7.

KS3 *The Cinnamon Tree* (landmine victim) – Aubrey Flegg
ISBN 0862786576

KS3 *Out of the Flames* (Africa and Ireland) – Vincent McDonnell
ISBN 0862787645

KS3 *Year Of No Rain* (Sudan) – Alice Mead
ISBN 0374372888

KS3/4 *Secrets in the Fire* (Mozambique) – Henning Mankell
ISBN 1865081817

KS3/4 *Little Soldier* – Bernard Ashley
ISBN 1860398790

KS4 *Playing With Fire* (Mozambique) – Henning Mankell
ISBN 1865087149

Eastern Europe and the Balkans

KS3 *Zlata's Diary* – Zlata Filipovic
ISBN 0140374639
Non-fictional diary of a young girl trapped in Sarajevo when war broke out in 1992. For nearly two years she recorded how war touched her daily life and robbed her of her childhood. Very useful as a companion to *Anne Frank's Diary*.

Further resources for secondary schools - *(Fiction Continued)*

Eastern Europe and the Balkans (Continued)

KS3 *Hana' s Suitcase* – Karen Levine
ISBN 0237526301 (Evans)
A biography of a Czech girl who died in the Holocaust, told in alternating chapters with an account of how the curator of a Japanese holocaust centre learned about her life after Hana's suitcase was sent to her. Moving and beautifully told.

KS3 *No Guns for Asmir* – Christobel Mattingley
ISBN 0140367292

KS3 *Smiling for Strangers* (escaping from the former Yugoslavia) – Gaye Hiçyilmaz
ISBN 185881491X

KS3 *Girl of Kosovo* – Alice Mead
ISBN 0374326207

KS3/4 *Adem's Cross* – Alice Mead
ISBN 0440227356

KS3/4 *Only a Matter of Time* (Albanian and Serb teenagers become friends) – Stewart Ross
ISBN 0750237333

Other

KS3 *The Frozen Waterfall* (from Turkey to Switzerland) – Gaye Hiçyilmaz
ISBN 0571194958

KS3 *Lost For Words* (a newcomer from Bangladesh) – Elizabeth Lutzeier
ISBN 0330398202

KS3 *Samik and Yonatan* (Israel/Palestine) – Daniella Cakmi

KS3 *On the Run* (civil war) – Elizabeth Laird (Mammoth Read Series)

KS3/4 *Girl in Red* (Roma) – Gaye Hiçyilmaz
ISBN 1858814901

KS3/4 *Run* (on the run from immigration and the past) – Farrukh Dhondy
ISBN 0747550085

KS3/4 *The Road From Rome* (Turkey/Armenia, early 20th century) – David Kherdian
ISBN 0688802052

Reflections
A booklet of memories collected from asylum-seeker and refugee families. It has some ideas for classroom use and includes teacher perspectives.
Available from Elaine Rees, Dingle Granby Toxteth EAZ, Ayrton House, Parliament Business Park, Commerce Way, Liverpool L7 8BA

Poetry

KS3/4 *Too Black Too Strong* –
Benjamin Zephaniah
ISBN 1852245549

Classroom resources for KS3 – 4

I am Here!
(Save the Children)
ISBN: 184187087 0 (80 pages plus video)
A Citizenship/PSHE resource pack for teachers and youth workers containing six one-hour lessons for teaching about refugees, identity, inclusion and the media.
www.savethechildren.org.uk/scuk/jsp/resources/details.jsp?id=1909

A Fight to Belong
(Save the Children 2000)
A story book and teachers' pack exploring the issue of deportation from a child's perspective. Tells the powerful and moving story of the well-publicised Okolo family anti-deportation campaign in the UK. It provides KS2/3 National Curriculum links to Citizenship, Equal Opportunities, PHSE and extended writing for literacy.

Get Global!
(Save the Children/Oxfam/ActionAid/ Christian Aid/CAFOD 2002)
A skills-based approach to active global citizenship. Activities for use within different subject areas and with all ages. Available as a free download from www.actionaid.org/schoolsandyouth/getglobal/index.htm

Global Link
(www.globallink.org.uk)
Global Link has two major projects which help people empathise with the plight of refugees and asylum-seekers.

Escape to Safety: a multi-media multi-sensory, interactive artistic exhibition within a 40-foot trailer which takes participants on a journey through different rooms that represent stages on a refugee's journey to seek asylum in the UK.

Fortress Europe: an installation where participants walk through a 'labyrinth' of eight stations as if they were a refugee seeking asylum in Britain. They will hear refugee voices interacting with border-guards, immigration officials and tabloid media.
Teaching resources are available to support work with both exhibitions.

HomeBeats: Struggles for Racial Justice (CD-ROM)
(Institute of Race Relations 1998)
A multimedia journey through time, from Africa, the Caribbean and Asia, to the making of modern Britain. The first CD-ROM on racism and the black presence in Britain, fusing music, graphics, video, text and animation into a voyage of personal and historical discovery.
www.irr.org.uk

Making a Difference
(Refugee Council/Refugee Week 2003)
Contains a selection of children's testimonies, information and activities.
Available as a free download at www.refugeeweek.org.uk.

Classroom resources for KS3 – 4 (Continued)

The RAP Pack (Refugee Activity Pack)
(Save the Children 2002)
Educational activities for 14–18-year-olds. Available free from Save the Children (www.savethechildren.org.uk) or Refugee Week (www.refugeeweek.org.uk).

Refugees: we left because we had to
(Refugee Council, 3rd edn 2004)
Bestselling text for 14–18-year-olds compliments the KS3/4 Citizenship and History courses, KS5 Citizenship and General Studies and non-statutory Religious Education. It contains photographs, drawings, maps and games to bring the subject alive in the classroom www.refugeecouncil.org.uk

Come Unity: Somali Womens' Training and Development Organisation
Researched and written by Theo Bryer
A KS2/3 educational activity pack with one-hour lesson plans and a video illustrating the history and success of the Somali Women's Training and Development Organisation.

Educational resources from the UNHCR
A range of resources including films, lesson plans and display materials are available from the UNHCR office in London. A full resource list can be found at www.unhcr.org.uk/info/resources/teachtools.html

Global Lines – Teaching Resource
(British Red Cross)
Developed to introduce 13–17-year-olds to concepts of global citizenship.

Videos

KS3 *To be a Refugee*
(Distributed by the UNHCR)
Free; postage and packing £5.00
Activities and teacher notes.
Fifteen-minute film about five young refugees from Sudan, Cambodia, Bosnia-Hercegovina and Afghanistan now living in Kenya, Thailand and Denmark, or back home.

KS4 *Refugee Voices*
A video from Channel 4 Learning in the Off Limits series that conveys something of the reality of being a refugee through interviews with four young refugees in Britain. The young people talk about fleeing danger, their difficult journeys and experiences on arrival.
Website brochure on PSHE/Citizenship for 14–19-year-olds at
www.channel4.com/learning/microsites/W/whatsnew/index.cfm or
www.channel4.com/learning/microsites/W/whatsnew/content/year20__3/secondary/4l_sec_she_v3-0.pdf
Teaching activities are available from
www.channel4.com/learning/main/netnotes/sectionid100663953.htm

KS3 *A Safe Place: Video and Education Pack*
www.TheRedCard.org
£15.00
Produced by 'Show Racism the RED Card', *A Safe Place* features young asylum-seekers talking about their experiences of seeking asylum in the UK. Also featured on the video are famous footballers and sports people and a quiz on asylum aimed at combating racist myths. Suitable in several subject areas.

KS3/4 *Refuge: Learning about refugees with refugees – a citizen education project* (DVD)
(Aegis Trust)
Citizenship resource pack covering five themes and more than half of the Citizenship key skills and units outlined in KS3/4.

Websites: Information on refugees

United Nations High Commissioner for Refugees (UNHCR)
www.unhcr.ch

US Committee for Refugees
www.refugees.org

Immigration Index
www.immigrationindex.org

Jewish Council for Racial Equality
www.jcore.org.uk

Women's Commission for Refugee Women and Children
www.womenscommission.org

The Refugee Council
www.refugeecouncil.org.uk

Scottish Refugee Council
www.scottishrefugeecouncil.org.uk

Welsh Refugee Council
www.welshrefugeecouncil.org.uk

Electronic Immigration Network
www.ein.org.uk

***Guardian* newspaper archive**
www.guardianunlimited.co.uk/Refugees_in_Britain/
Articles and features on refugees in Britain

Oxfam
www.oxfam.org.uk/
Information on asylum-seekers in the UK

Websites: Resources for students and teachers

United Nations High Commissioner for Refugees (UNHCR)
www.unhcr.ch/teach/teach.htm

Save the Children – Back to School
www.savethechildren.org.uk/backtoschool/index.html

The Red Cross
www.redcross.org.uk/education

One World
www.oneworld.net/

Cool Planet
www.oxfam.org.uk/coolplanet/

Peace Child International
www.oneworld.org/peacechild

Save the Children *rightangle* magazine
www.savethechildren.org.uk/rightangle/index.html

Britkid
www.britkid.org

Global Eye
www.globaleye.org.uk
A useful website for children. The archives contain ideas for learning about refugees.

CBBC
http://news.bbc.co.uk/cbbcnews/hi/find_out/guides/uk/asylum_seekers/newsid_1606000/1606878.stm
Clear, helpful website designed to explain the current issues around asylum-seekers to children and young people.

QCA Respect for All
www.qca.org.uk/ca/inclusion/respect_for_all/examples.asp
Examples of useful activities, some of which are relevant to refugees.

Literacy Trust: EAL multiculturalism and international issues
www.literacytrust.org.uk/Database/EALres.html
Useful guide to resources

Scotland – Welcoming Web Schools Pack
www.savethechildren.org.uk/welcomingweb
Put together by Save the Children Scotland, the Scottish Refugee Council and IDEAS for schools in Scotland.