

FET PHASE LESSON ONE RESPONDING TO TRAGEDY, SPREADING AWARENESS

Journeys marked by risk

"For many children on the move in search of a better future, what they encounter is not what they expected. On long and arduous journeys, children navigate a shifting landscape of risks, especially if they move through irregular channels. Deprived of essentials like health care, safe water, shelter and education, they contend with exposure to the elements, unsafe modes of transportation, abuse at the hands of smugglers, and trafficking into forced labour or sexual exploitation. Some routes have become especially perilous. Worldwide, the International Organization for Migration (IOM) has recorded more than 21,000 migrant deaths since 2014 (see Figure 6); the precise number of children among them is not known. The Central Mediterranean route is one of the world's deadliest, with 4,579 deaths – including an estimated 700 child deaths recorded alonaside 180,000 arrivals in 2016, meaning that 1 in 40 people who attempted to make the crossing died in the process. Similarly dangerous is the route through Southeast Asia. At the height of the

Rohingya exodus from Myanmar in 2014–2015, an estimated 1 in 60 people lost their lives attempting to cross the Bay of Bengal and the Andaman Sea, with a total of 1,838 fatalities since 2014."

"In parts of the world, the number of children movina on their own has skyrocketed. On the dangerous Central Mediterranean Sea passage from North Africa to Europe, 92 per cent of children who arrived in Italy in 2016 and the first two months of 2017 were unaccompanied, up from 75 per cent in 2015. At least 300,000 unaccompanied and separated children moving across borders were registered in 80 countries in 2015–2016 – a near fivefold increase from 66.000 in 2010-2011. The total number of unaccompanied and separated children on the move worldwide is likely much higher."

Extracts taken from A child is a child: Protecting children on the move from violence, abuse and exploitation (2017). New York: United Nations Children's Fund (UNICEF). Viewed on 5 January: <u>https://www.unicef.org/</u> <u>publications/index 95956.html</u>

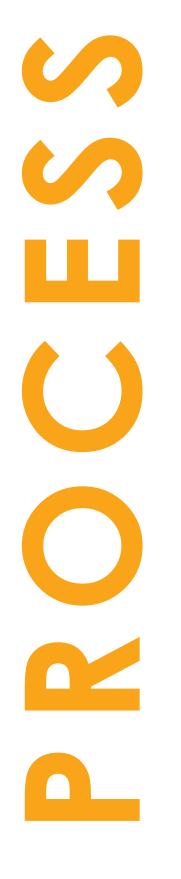
Aims:

- engage the complexity of the refugee issue, rather than making too many simplifying generalisations and assumptions
- learn about the Syrian refugee crisis
- discuss the ways in which information spreads, and the effectiveness of different methods
- engage art critically, evaluating it as social commentary and a form of protest

Materials:

- photograph of Alan Kurdi
- artworks
- write-up on the Syrian refugee crisis





Step 1: Alan Kurdi

Hand out the photos of Alan Kurdi with the brief write-ups and give learners a chance to read it.

Step 2: Journey marked by risk

Hand out the print-out on the dangers for children fleeing their homes.

Choose a volunteer to read it to the rest of the class.

Step 3: The Syrian Crisis

Alan Kurdi was a refugee from Syria. Have you heard of the Syrian civil war? What sources of information on Syria do you have?

Now hand out the write-up on the Syrian refugee crisis.

Choose a volunteer to read it to the rest of the class

Step 4: Responding To Tragedy

Hand out the sheet of artworks based on the photo.

Are any of the artworks more powerful than the original photo? Why or why not?

Now look at each of the artworks inspired by the photograph of Alan Kurdi and ask yourself: How does this artwork help us understand the refugee crisis? What do you think the artist's intention was? How effectively does this artwork communicate its message? What does this artwork tell us about Alan Kurdi's personal experience? How does this artwork turn Alan Kurdi into an icon of the whole

refugee experience?

When we have so many images of refugees who drowned at sea, why do you think this image has captured artists and the public so much? After discussing each artwork in particular, turn the discussion to a broader exploration to the role of art and the media in activism.

What are the dangers and challenges associated with using an image like the photograph of Alan Kurdi as an inspiration for artworks?

How can sensational images create an informed awareness? How do sensational images simplify issues rather than present complex contexts, connections and consequences? How can the way in which images spread encourage understanding and engagement? How does mass media increase awareness?

How can art be used more effectively to raise awareness around refugees?

What other artworks could have been created using this photograph? What would make them more effective?

The hand-outs that you can copy are found on the following pages.



Pictured Above

The body of Alan Kurdi, drowned in a failed attempt to reach the Greek island of Kos, and found on the shore in Bodrum, Turkey in 2015. Images like this spread quickly via social media and became an earnest rallying cry for the word to take refugees more seriously.

Pictured Below

'Until the Sea Shall Him Free', sculpture created by Pekka Jylhä (photographed on Display at Helsinki Contemporary)





Can you work out why this image created such controversy?

"In 2015, the image of Alan Kurdi, a three-year-old Syrian infant lying lifeless on a Turkish beach made global headlines. The shocking photograph has become the defining symbol for the plight of refugees, highlighting the cost of human life as a result of sheer desperation. Powerful as this image may be, a provocative recreation of the image by long-term activist and political artist Ai Weiwei presented even further auestioning – with divided opinions calling him out for a "stunt", or applauding his piece as a necessary response. Ai WeiWei's reenactment sees him posing as the drowned child, positioned face down in the pebbles of a beach on the Greek island of Lesbos – a key point of entry into the EU for thousands of refugees. The staged piece was created as part of a project aimed at bringing awareness to the situation in a studio the artist purposely set up on the island."



The Arab Spring is the name that was given to a wave of revolutionary action in North Africa and the Middle East that started in 2010. The revolutions aimed to overthrow dictators in various countries in that region. This goal was achieved in Tunisia and Egypt. It was against this backdrop of successful democratic uprisings that anti-government protests erupted in Syria in 2011. In March of that year a protest was held in Deraa city, criticising the torture of a group of teenagers who had created graffiti in support of the Arab Spring. One of the teenagers had died from his injuries. Government forces opened fire on the protesters in Deraa, killing many. Following this, protests broke out across the entire country. Rebels then armed themselves and formed brigades. In July 2011 many military officers defected and formed the anti-government Free Syrian Army. The resistance had now become a civil war.

By 2012 the conflict had reached the capital Damascus and the city of Aleppo. The conflict quickly became manysided and complex. The majority of the population in Syria are mainly Sunni Muslims, while government positions are traditionally dominated by the Shia elite. This divide between Sunni and Shia sects of Islam added fuel to the fire. Extremist organisations, in particular ISIS, became involved in order to try and gain land. The conflict soon drew international involvement too. Iran, Russia and Lebanon-based Hezbollah have supported the government while many countries including Turkey, Saudi Arabia, France, the UK and the US have given military aid to the rebels.

The conflict continues. At the time of writing this resource there were nearly five and a half million Syrian refugees and six and a half million internally displaced people. It is the biggest global refugee crisis of the 21st century. Most refugees have fled to Lebanon, Turkey and Jordan with ten per cent seeking refuge in Europe. So far all attempts at peace talks have failed and the number of displaced persons is likely to increase.

United Nations High Commissioner for Refugees (2017) Syria Regional Refugee Response - Regional Overview. Viewed on 29 November 2017: <u>http://data.unhcr.org/</u> <u>syrianrefugees/regional.php.</u>

BBC News (2017) Syria: The story of the conflict - BBC News. Viewed on 29 November 2017: http://www.bbc.com/news/ world-middle-east-26116868.

FET PHASE

Lesson: Responding to Tragedy, Spreading Awareness

Other things to try:

Read Passport, lifejacket, lemons: what Syrian refugees pack for the crossing to Europe (<u>https://www.theguardian.</u> <u>com/world/ng-interactive/2015/sep/04/</u> <u>syrian-refugees-pack-for-the-crossing-</u> <u>to-europe-crisis</u>) by Patrick Kingsley and Sima Diab

Experience the online interactive novel (about 20 minutes) The Boat (<u>http://www.sbs.com.au/theboat/</u>) Story by Nam Le, adaptation by Matt Huynh, produced by SBS

Experience Desperate Crossing a piece of interactive media from The New York Times: (https://www. nytimes.com/interactive/2015/09/03/ magazine/migrants. html?partner=rss&emc=rss&smid=twnytimes&smtyp=cur& r=1) Photography and video by Paolo Pelgrin and story by Scott Anderson

Explore the work of UK photographer, Daniel Castro Garcia: <u>https://www.lensculture.com/articles/</u> <u>daniel-castro-garcia-foreigner</u>

FET PHASE LESSON TWO FREEDOMOF EXPRESSION AND HATE SPEECH

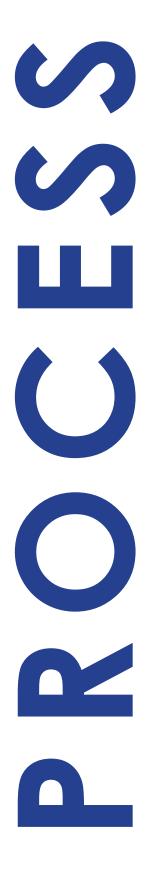
Aims:

 engage rights, procedures, and scenarios surrounding freedom of expression and hate speech in South Africa

Materials:

- a series of statements that are a selection of hate speech, vehement disagreement, and prejudice that does not incite violence
- hand-out on freedom of expression





Step 1: Talk about refugees

How does the way we talk about refugees impact on the way other people think about refugees and treat refugees? Think about the way information spreads. To help you do this think about the way jokes spread. How can jokes cause harm, even when they are not meant to be serious?

The following statements are taken directly from the mission statement of Britain First, a British organisation dedicated to protecting the welfare of its citizens, by the removal of refugees:

"We want our people to come first, before foreigners, asylum seekers or migrants and we are overtly proud of this stance."

"We will restore Christianity as the bedrock and foundation of our national life as it has been for the last one thousand years."

"Immigration is spiralling out of control placing unsustainable demands upon this country's resources, with health care, housing and the environment all being seriously damaged by these unbearable and unfair burdens." "We will make Britain a beautiful country once again where you can leave your door unlocked and your children can play in the streets."

These statements make sweeping generalisations and reinforce many stereotypes of refugees. Many individuals and organisations are making appeals for Britain First to be shut down, claiming that Britain First promotes prejudice, conservatism and active opposition against refugees and foreign migrants.

Are these statements hate speech?

Should Britain First be allowed to express and popularise these views? Give your reasons why.

Step 2: Freedom of Expression and Hate Speech

What does the South African Constitution say about freedom of expression and hate speech?

Give learners the hand-out on freedom of expression.

Do you feel that our freedom to express ourselves is useful? Are these rights explicit and fair enough to protect all those involved? Can you think of any scenarios where a statement isn't technically hate speech, yet still causes harm?

Step 3: Assessing statements

I am going to read some statements. You need to decide whether you think they are hate speech. Give clear reasons why. Remember: you are discussing whether you believe a person should be allowed to say these things, not whether you agree with them or not.

All refugees must leave.

Anyone who supports Isis should be shot. White people are all the same. Kill the terrorists!

The swarm of migrants brings disease that festers in our economy.

Exterminate these Tutsi cockroaches.

Of course Asian people are smarter.

The Nazis were right.

Fight for your people! *Please kill yourself.*

In my experience, Christians are just better people. Have you heard any of these statements before, or any others that are similar? If so, where did you hear them? Would you consider that source a reliable source of information? What makes the author an authority on the matter? What evidence or justifications have you heard given for these claims?

Who benefits from perpetuating these kinds of statements?

If people don't question statements such as these, and just believe them to be true, what kinds of effects would that have on our society?

How would you convince someone who held these views to change their mind? How would you find objective evidence to support your argument? Would gaining access to diverse sources of information help inform your opinion on these statements? How would you go about findina more diverse sources? Are refugees even given the platform to express their opinions as primary sources on refugee issues?

What assumptions could someone make about you, only knowing you came from South Africa? Would these assumptions be true?

The hand-outs that you can copy are found on the following pages. Amartya Sen suggests that democracy is not so much about creating democratic participation on-going po

institutions or voting as it is about exercising public reason and making a place for individuals to participate in public decisions that affect their lives and livelihoods.

FREEDOM OF

"Public reasoning includes the opportunity for citizens to participate in political discussions and to influence public choice. Balloting can be seen as only one of the ways albeit a very important way to make public discussions effective, when the opportunity to vote is combined with the opportunity to speak and listen, without fear."

Sen, A (2005) The

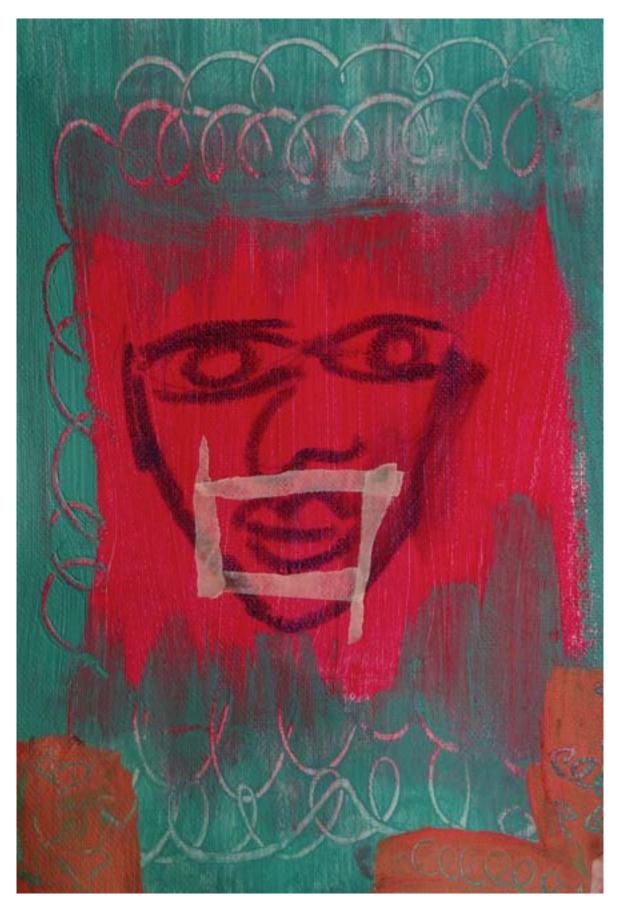
Argumentative Indian: Writings on Indian History, Culture and Identity. London: Allen Lane.

Democracy is about

AND HATE SPEECH

participation in a dialogue, an on-going political project. This process usually has high-energy transformative moments, but on the whole it is slow (a reality which those in power exploit to their advantage). Permanent political engagement is exhausting. At some point people outsource it. The challenge then becomes: how do we ensure that people are represented in the dialogue? How do we maintain it?

Protecting the freedom to disagree forms the basis for growing knowledge and for continuing to find ways to develop our democracy further. This means being able to listen to points of view that are different to yours. It also means being able to find mutually beneficial ways to disagree with each other, engage feedback and collaborate to design the best solutions possible.



Have a conversation in order to understand, rather than an argument in order to win.

Treating someone with respect is not the same thing as respecting what they believe. You have to respect the right of someone to express their opinion, but you do not have to respect or follow that opinion. You are free to disagree, criticise and offer alternatives. As Voltaire famously put it, "I disapprove of what you say, but will defend to my death your right to say it."

Section 16 of the Bill of Rights in the Constitution of South Africa states:

"1. Everyone has the right to freedom of expression, which includesa. freedom of the press and other media;
b. freedom to receive or impart information or ideas;
c. freedom of artistic creativity; and
d. academic freedom and freedom of scientific research.
2. The right in subsection (1) does not extend toa. propaganda for war;
b. incitement of imminent violence; or

b. incitement of imminent violence; or c. advocacy of hatred that is based on race, ethnicity, gender or religion, and that constitutes incitement to cause harm."

Every person has the right to express how they feel, even if those expressions are not the same as others. This may be done by, for example, participating in a public protest without breaking any laws. The Bill of Rights has three provisions, which – taken together – protect the right to peaceful political protest.

- Section 16 protects freedom of expression, so long as it does not involve distributing war propaganda, or inciting violence or hatred.
- Section 17 protects your right to assemble, picket, demonstrate and present petitions, so long as you behave peacefully and are unarmed.
- Section 18 protects your right to freedom of association.

The government is only allowed to limit these rights in very specific circumstances. In the terms stated in Section 36, these limitations must be "reasonable and justifiable in an open and democratic society based on human dignity, equality and freedom." It is up to the courts to decide whether government limitations meet this requirement.

FET PHASE LESSON THREE KENOPHOBIA

Aims:

- think about how generalisations and negative assumptions based on the label of 'foreigner' function to reinforce xenophobia
- grapple with the constructed nature of borders and nationality
- engage with a complex and challenging article in order to understand and integrate the key points into their growing understanding of refugee and asylum-seeker issues

Materials:

• Life of Liminality article



Step 1: Read 'Life of Liminality'

Give learners the article, 'Life of Liminality.'

If you are unsure about some of the words, check the glossary at the end of the article. If there are any other words you don't know please ask your fellow learners or use a dictionary.

Allow learners time to read and discuss main points

Step 2: Discuss 'Life of Liminality'

In Gaspard's story, what reason is given by the people who complained, thinking there was a drug ring in the rooms Gaspard was letting? Was this a valid reason or was it a big assumption?

Xenophobia often functions by creating assumptions and generalisations about foreigners. One assumption people make is that 'foreigners steal our jobs'. In the article both Gaspard and David are self-employed. They create their own jobs. Does the assumption apply to them? Many foreigners are selfemployed, for example as shop-owners. Some foreigners employ South Africans and create jobs for South Africans. Think about the salon that is described in the article. It is a place of great diversity. Are there disadvantages or challenges that come with diversity? What benefits can be gained by having diverse cultures, languages and skillsets?

David says that South Africa's borders are 'man-made'. South Africa is a very diverse country. What makes someone South African? Is it only a legal document? Is there such a thing as a real South African? If so, what defines a real South African? If not, then what makes foreigners different to South Africans? Borders and legal nationalities create formal categories among people. Do you think if they were gone xenophobia would end?

The hand-outs that you can copy are found on the following pages.

A LIFE OF LIMINALITY IN SOUTH AFRICA: STORIES FROM AFRICA'S REFUGEES by Kim Harrisberg

In 2008, a series of xenophobic attacks stampeded through South Africa, leaving foreigners murdered, injured and displaced. Conversations with academics, researchers and African refugees paint a picture of the liminal state of living for foreigners, whose presence should be seen as socio-economically valuable to shun the xenophobic monster waiting to pounce again.

"You see this here?" says Gaspard. His finger runs back and forth over a thin, silver scar that wraps around his ankle. "This was where the security guard cut me. I was also shot at twice, but luckily he had bad aim." Gaspard's crime? Running an underground drug ring, or rather, that was what the policeman had assumed.

Originally from the Democratic Republic of Congo, Gaspard had fled conscription to the army 13 years ago and has been living in South Africa ever since. He tells me his story as we sit in my Cape Town flat where he has brought two other African immigrants from Malawi to repaint the walls. What began with seeking petty door-to-door work when he first arrived in South Africa, led to a Frenchman picking up Gaspard's accent and teaching him all he knows and uses in his work as a successful handyman in the Cape Town area.

The attack on Gaspard took place in 2006 after Gaspard had responded to complaints about the racket coming from the rooms he was subletting in the coastal town of Muizenberg. "The tenants were celebrating. It was the African Cup of Nations and Togo was playing DRC. The neighbours heard cheering in a language they did not understand, and assumed it must be some drug ring." says Gaspard, shaking his head with incredulity.

Gaspard is one of many foreigners living in South Africa. The South African national census data of 2011 records 3.3% of the South African population as foreigners, that's approximately 1,692,242 individuals. Of these, the United Nations High Commission for Refugees reports that 296,675 fall under "concern", with 65,881 registered as recognised refugees, and 232,211 registered as asylum seekers.

Gaspard's story of xenophobia is not an anomaly. In May 2008, attacks swept through South Africa, leaving 62 violently murdered, 670 injured and 150,000 displaced. Since then, the odd story of targeted violence against foreigners rears its ugly head now and then, although not in the same magnitude as 6 years prior. The violence that left people necklaced, macheted and stoned has triggered academics, researchers and policy planners to come together to discuss and research the current and future influx of foreigners into South Africa, as well as the lingering stigmatisation held by South Africans towards them, even today.

Understanding and Battling Xenophobia

"South Africa has wonderful legislation," says Arvin Gupta, a senior United Nations High Commission for Refugees (UNHCR) protection officer. "They also have some of the highest standards when it comes to domestic law, but it is the implementation of these laws that is the problem." I sit with Arvin Gupta and James Chapman, an attorney at the University of Cape Town's Law Clinic, in the student cafeteria of the University's Law Faculty.

But what is the reason this legislation is poorly implemented? Bureaucracy? Xenophobia? Apathy?

"Lack of implementation is largely dependent on capacity. The government is struggling with a huge backlog of refugee applications. What happens is people are waiting for their rights to be actualised," says Gupta.

"When it comes to xenophobia, there is no simple answer," adds Chapman. "We feel that challenging xenophobia depends largely on education, and the UNHCR is behind many programmes attempting to change this stigma against foreigners. Indeed, the UCT Law Clinic and the UNHCR are among a plethora of research institutes and organisations working towards understanding how the lives of millions of Africans can be bettered through advocacy, legislation, improving the capacity of government institutions, civil society campaigns, as well as education.

Yet the number of initiatives also bear testimony to the seriousness and size of the marginalisation faced by the millions of African foreigners finding their way to the tip of their continent.

The Numbers and the Collage of Cultures

The South African Department of Home Affairs monitors the origin of South Africa's refugees, reporting 34,000 originating in Southern Africa; 12,000 from East Africa; 9,000 from Ethiopia and Somalia alone; and 10,000 from West Africa, of which 7,300 are Nigerian. A total of over 70,000 new asylum seekers were registered between January and December 2013.

This eclectic African melting pot accounts for the collage of languages, accents, garb and foods that bring life to the Cape Town streets. Kiswahili, French and Arabic are heard among the isiXhosa. Zulu beadwork is sold alongside Senegalese artwork, Nigerian fabrics, and Congolese hair extensions. On the surface, the diversity seems congruent, harmonious and rich. Yet, once again, stories of bubbling xenophobia and discontent are not hard to find.

"You know, South Africans easily forget. They forget that during apartheid, the whole of Africa was fighting their struggle alongside them," says David, a Nigerian businessman. I sit opposite David in a low-budget hair-salon in Claremont, Cape Town. "When we paid our school fees in Nigeria, we also set aside a sum of money to be sent to the antiapartheid struggle. The apartheid struggle was an African struggle. But South Africans seem very quick to remind us of the manmade borders that divide our beautiful continent."

The salon is a breathing symbol of camaraderie and innovation among African migrants living in Cape Town. Alongside the Burundian barbers works a Nigerian seamstress (who also accepts payments from customers wanting a game of pool at the pool table in the corner). Next to the colourful African fabrics. dresses and skirts is a Banaladeshi cell phone merchant, who both sells and repairs second-hand phones. "We could not all afford this space alone," says John, the dread-locked Burundian barber. "If we all split the rent and the space, then we can make it happen."

Africa's Brothers and Sisters

Miaration has been a fundamental part of South African history. Migrant labourers formed the foundation of South Africa's mining industry during the apartheid years. As Pughes writes, "immigration policies were specifically designed alongside racialised lines to support the segregationist goals of the regime." Now, as migration across African borders continues, government officials hold a renewed responsibility to ensure that the written rights of asylum seekers, refugees and immigrants are made a reality. This responsibility lies with authorities, and with individuals too. Acknowledging the potential socio-economic value offered by miarants is a step towards them moving away from liminality, and towards stability.

"No country is politically stable forever," David says to me before I leave the Claremont hair salon. "We only had to leave our countries because, at times, it was too unsafe not to. I only hope that if South Africans ever have to flee their country too, they will remember how that feels, and how they expect to be treated by their African brothers and sisters."



Adapted from:

Kim Harrisberg (2017) A life of liminality in South Africa: stories from Africa's refugees. Contributoria - people supporting journalism, January 2015. Accessed 03 December 2017: http:// www.contributoria.com/issue/2015-01/54550fc4083e5e7b1a00008a.html.

Glossary

The glossary defines the word as it is used in the article. Some of the words also have alternative meanings in other contexts.

Liminal: situated at a border or threshold; occupying two worlds simultaneously

Socio-economic: relating to both the symbolic interactions between people (social interactions) and the physical interactions between people (economic interactions, relations of production and consumption) and the relationships between these interactions. Something is 'socio-economically valuable' when it contributes to the relations between people and the productivity of the country.

Conscription: forced enlistment in a state service, normally the army

Anomaly: a once-off event, something that does not happen frequently

Bureaucracy: overcomplicated and long administrative procedure

Apathy: not caring about an issue

Plethora: a large group

Advocacy: supporting a cause and spreading awareness about it

Eclectic: diverse

Other things to try:

Positive and Negative Rights

In the article Arvin Gupta says that the main reason South Africa has failed to actualise the rights of refugees and asylum-seekers is that we do not have the resources. Debate whether this is a valid reason to deny someone their rights. Some of the rights refugees have, like the right to work, are negative rights. The government does not have to provide anything in order for a refugee to work but they cannot get in the way of a refugee who wants to work. Does Gupta's argument apply to these rights? Other rights, like the right to healthcare, are positive rights. In order for a refugee to receive medical treatment the government must expend resources in providing a service. Does Gupta's argument apply to these rights? If positive rights depend on the government's wealth and there is therefore a clear limit to how much it can provide, should these rights then be granted as human rights in the Constitution?

FET PHASE LESSON FOUR WHAT QUALIFIES SOMEONE FOR REFUGEE STATUS?

Aims:

- engage with UN Convention definition of 'refugee'
- learn about the UN Universal Declaration of Human Rights
- debate by engaging disagreement and respecting each others' rights to express their opinions

Materials:

• UN definition of a refugee





Step 1: The United Nation's definition of a refugee.

The United Nations 1951 Convention Relating to the Status of Refugees and its 1967 Protocol, defines a refugee is a person who:

"owing to 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; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it."

Step 2: Discuss the United Nation's definition of a refugee.

Do you feel the UN definition is fair, and covers all the possible scenarios in which you would want to protect fleeing individuals?

Think about:

- forced marriage,
- child marriage,
- gender discrimination that prevents girl children from going to school,
- discrimination against your sexual orientation that threatens you with imprisonment, torture and death,
- natural disasters,
- your government's failure to protect you from slavery.

According to 'The Life of Liminality' article completed in one of the earlier lessons, Gaspard is trying to seek refugee status for attempting to flee conscription. He does not want to be forced to go to the army and fight in a war he did not support. Do you feel that this should be considered as a valid reason for granting refugee status? If so, why? And if not, why not?

Step 3: Economic migrants

What if you believe that your economic status in your country can never change, no matter what you do? Does that qualify you as a refugee? The UN definition excludes people leaving their country to escape poverty. These people are usually referred to as economic migrants, and are usually not granted refugee status within UN-abiding nations. For example, since the South African government doesn't consider Zimbabwean citizens' lives to be in immediate danger, they are considered economic migrants, and are denied refugee status.

Step 4: What do you think should qualify someone as a refugee?

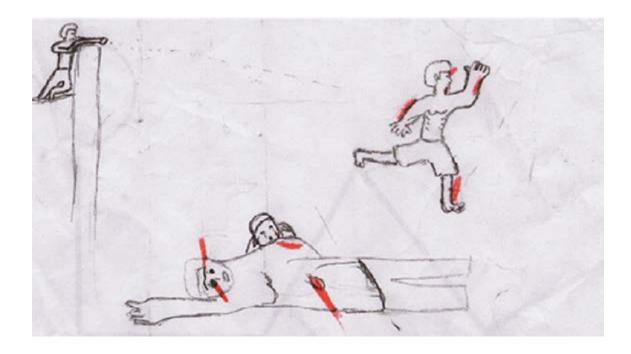
What set of criteria, or what kinds of human rights violations, should immediately qualify someone for refugee status? Try your best to include everyone's opinion in the class.

Allow the class time to discuss.

How does your list compare to the definition given by the UN?

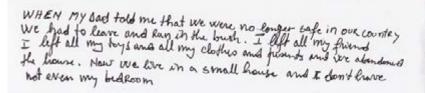
Can you think of any other scenarios in which the UN definition perhaps doesn't protect the rights of individuals in danger? Should we award refugee rights to every individual whose human rights are being violated?

The hand-outs that you can copy are found on the following pages.

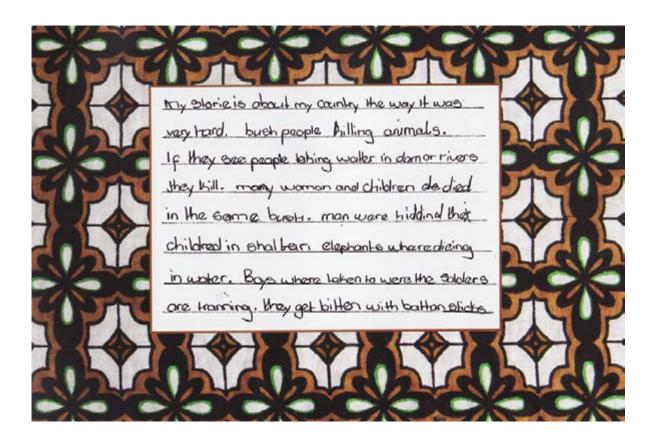


You may not be able to imagine being forced from your home.

The refugees who have fled persecution and discrimination, war and natural disasters, also couldn't imagine it ... until it happened.



Excerpts from 'Refugee Stories'



FET PHASE LESSON FIVE DIFFERENCE AND DISCRIMINATION

Intersectionality refers to the way different social identities (race, class, gender, sexual orientation, disability, place of origin, etc.) and the social structures that are designed to oppress them often interlock and intersect, oppressing a person in more than one way, with each form of oppression changing, adding complexity and intensifying the others. The term intersectionality was first coined in 1989 by American civil rights advocate and leading scholar of critical race theory, Kimberlé Williams Crenshaw, and gained prominence in the 1990s with the work of sociologist, Patricia Hill Collins. It started as a critique of the way black women had been excluded from both the feminist discourse and the civil rights movement. The experience of intersectionality can create complex internal contradictions in which different categories of oppression compete for primacy within an individual or a community.

Aims:

- understand how many different forms of discrimination can act against one person, with each form of oppression changing, adding complexity and intensifying the others
- understand how the different social structures that are designed to oppress people often interlock and intersect, oppressing a person in more than one way, because different forms of discrimination operate according to similar mechanisms

Materials:

• forms of difference table











Step 1: Completing a table on difference and discrimination

Give learners the table that explores difference and discrimination.

In most forms of oppression some perceived difference has been categorised and given a value that is then used to justify harmful forms of ongoing discrimination.

Work together in a group. Look at the table in your hand-out. It invites you to identify types of difference and the labels, identities and kinds of discrimination associated with them.

Where you can try to add words from all the home languages represented in your group.

Step 2: Discussing the table on difference and discrimination

Allow groups to share their experience, before exploring further.

What is the difference between labels and identities?

A label can be seen as something imposed on individuals from the cultures around them. An identity is something you choose. A label can put people in a box they have not chosen to be limited by. An identity they choose for themselves is a form of self-determination.

What are the common ways in which all these forms of discrimination operate and are reinforced?

All forms of discrimination operate in similar ways. Perhaps you are discriminated against because you are a refugee, or a woman, or belong to a perceived race group, or are gay, or are disabled. You have been labelled because of some perceived difference that others think defines you. Once the label exists and someone has decided it matters, it leads to all sorts of social practices like:

- name calling;
- the telling of stories that perpetuate stereotypes and rumours;
- social hierarchies;
- exclusion from certain spaces, groups, activities and opportunities;
- the creation of unfair rules; etc.

How we talk about difference can cause harm, especially when we are just copying the discriminatory practices of others without thinking for ourselves.

Where did you inherit your prejudices from?

Step 3: How do different forms of discrimination influence each other?

How do different forms of discrimination influence each other?

There is often more than one way in which a person is oppressed. The multiple experiences of oppression not only add to the overall weight of oppression, but also change the individual's experience of each form of oppression. A person who is disabled and a woman will have an experience of being oppressed as a person who is disabled that is particular to women, and an experience of being oppressed as a woman that is particular to disabled people.

Oppression is as complex and multiple as identities are. Many women who participated in the liberation struggle in South Africa have expressed how they have continued to be oppressed under the patriarchal traditions of the very people they helped to liberate. Why is it that very often people who have experienced oppression themselves oppress others? When people feel powerless they often try to have power over other people wherever they can. Think about a man who is unemployed and feels a loss of self-esteem. dignity and agency, because he cannot work. He might exercise his power against women or against refugees, because the community he is living in already discriminates against these people. He uses the existing social divisions based on difference to find opportunities to wield power. In this way he tries to regain a feeling of being in control. He becomes an oppressor, even though he knows what it is like to be oppressed. In this way fellow Africans are discriminated against. In this way female refugees often experience further oppression as women in their own communities.

The concept of human rights challenges this way of thinking and provides a rational way of thinking about the basic universal requirements for individual and collective wellbeing – no matter what the context. In our democracy, human rights protect minorities, even when the majority disagrees. Human rights prevent a democracy from becoming the tyranny of the majority.



Step 4: Exploring positions of privilege and oppression

Our Constitution is based on the value, or organising principle of equality, ensuring that all people are protected from discrimination based on difference, no matter whether that difference is race, gender, sexual orientation, age, disability, belief or place of origin. Our Constitution calls us to build a society based on dignity, equality and freedom. Crucial in 21st century discourses about diversity and inclusion in socio-economic opportunities, is the idea that being regarded as equal is not enough. This is because of specific privileges experienced by the ...

- white,
- male,
- heterosexual,
- adult,
- conventionally-abled (as opposed to differently-abled),
- English speaker,
- middleclass,
- urban (as opposed to rural),
- property owner,
- capitalised wealthy elite (as opposed to almost everyone else),
- neo-liberal capitalist (as opposed to the possibility of alternative economic value systems as represented in the economies of our BRICS partners or the value systems of traditional communities),
- practitioner of western scientific knowledge systems (as opposed to indigenous knowledge systems),
- Judaeo-Christian (as opposed to other religious traditions),
- religious (as opposed to the agnostic or atheist),
- "good looking" according to dominant body-image conventions,
- employed,
- married parent and nuclear family (as opposed to other kinds of relationships and family structures),
- South African national (as opposed to the African foreigner),

... privileges that are subtly hidden and reproduced in social hierarchies, moral binaries, prohibitions, the use of language, categories, media, institutional structures, access to technology and the symbolic use of space. How can we challenge the unfair and unjust ways in which power reproduces its privileges and oppression? This begins by understanding the way power manipulates our experience of difference.

You are surrounded by difference, but you only experience some of those differences as making a difference to you. It is the bits that you think make a difference to you that you pay attention to and allow to inform your attitude, decisions and actions. You have a limited amount of energy so you tend to pay attention to a limited amount of difference. To manage your energy limits, reduce your effort and not work everything out from scratch each time, you make generalisations.

These generalisations can become useful heuristics. Heuristics make assumptions about something on the basis of only a small amount of information - without spending huge amounts of energy to get all the information. We then outsource all future explanations to those heuristics. While heuristics are a kind of energy-saving shortcut, they become dangerous when the information you are dealing with becomes more complex, and instead of providing you with a useful short cut, your heuristics produce superstitious prejudices, irrational stereotypes and unjust discrimination. This danger is compounded when those in power turn these superstitious, irrational and unjust generalisations into formal labels and institutionalised categories of privilege and oppression. Those who have social power (parents, priests, pedagogues, politicians, propagandists, profiteers) inform my experience of difference, through these labels and categories – and the expectations associated with them.

The experience of these categorised differences as primary organising principles, by both the privileged and the oppressed, is then reproduced as a set of cultural assumptions, through language, through narratives, through the organisation of space, through what is accepted as currency in transactions and through the distribution of resources and opportunities. In this way, those who are in power can control how energy (including food, electricity, labour and money) flows through the social, political and economic system. An example is the way expensive clothing signals social status and excludes participants who are dressed inappropriately.

South African academic, Melissa Steyn, makes the point that it is people in power who persuade others what differences matter most.

Steyn M (2015) Critical diversity literacy: Essentials for the twenty-first century. Vertovec S (ed) Routledge International Handbook of Diversity Studies. Routledge: New York.

By constructing what differences matter, those in power determine what transactions are made and how people exchange their attention, energy and time. In this way they ensure that positions of privilege and oppression are reproduced in space and over time. We say "over time" because this reproduction of privilege and oppression has a history that supports it and entrenches it, usually unconsciously, in the way people experience themselves and each other. One of the most important tasks of critical thinking is to make us aware of the limitations of our generalisations and to recognise when we need to make the effort to understand complex systems:

- the context (the social structure or ecological system we are participating in),
- the connections (what energy, information and materials are moving between, and being exchanged between, the mutually influencing variables in the system – including people, processes, products and propositions), and
- the consequences (what happened to cause this, what is changing here and what is going to happen next).

Critical thinking can help us realise that there are certain kinds of difference that we cannot experience as neutral, because they have been deliberately created and used to oppress people.

Race, for example, is not an objective category that can be used without engaging the oppressive intent that lies behind its creation. Race was created in order to oppress, to justify slavery and colonialism, and to exploit a labour class. Other kinds of difference, like gender, class, sexuality and ability, may on the surface appear to be a reasonable and obvious category, but cannot be thought of without simultaneously activating cultural assumptions about the way these differences have been used to justify the oppression of people.

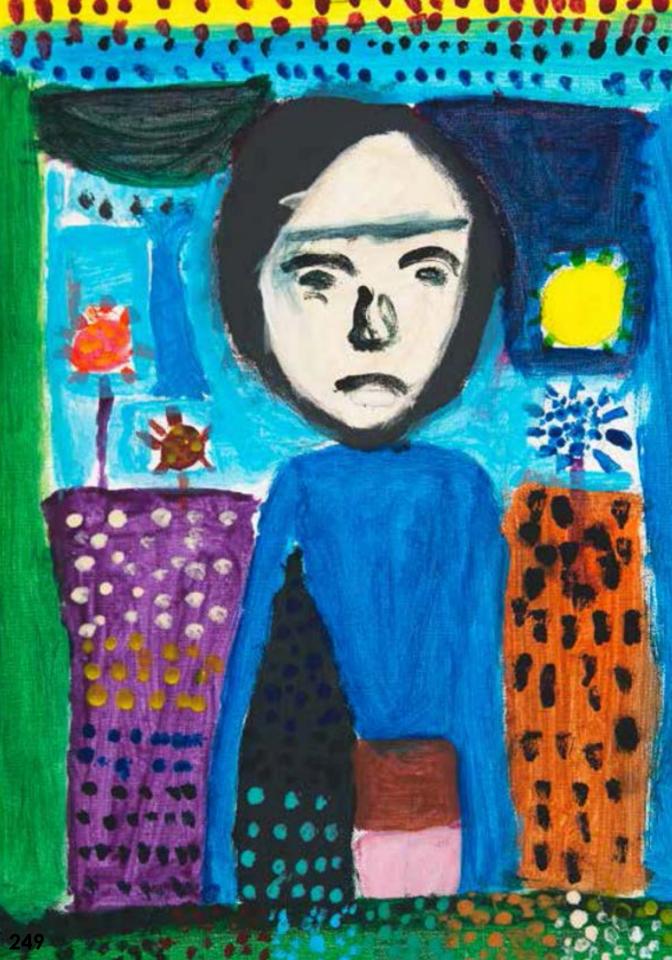
The hand-outs that you can copy are found on the following pages.

EXPLORING DISCRIMINATION BASED ON PERCEIVED DIFFERENCE

Social category of perceived difference	Forms of oppression based on perceptions of that difference	Identities based on a personal association with that difference	Stereotypes created by others based on generalisations.

This table has been adapted from the work of Melissa Steyn and Finn Reygan.

Reygan F & Steyn M (2017) Diversity in basic education in South Africa: Intersectionality and Critical Diversity Literacy (CDL). Africa Education Review, September 2017.



FET PHASE LESSON SIX THE ARRIVAL CITY

How is your city or town experienced form the perspective of a refugee? In this lesson learners will perceive how spaces that are familiar to them are experienced differently by refugees; also, how spaces that are perhaps unknown to them are often explored and utilised by refugees.

Aims:

- give learners an opportunity to experience their city or town from the perspective of a refugee
- learners integrate everything they have learnt so far on migrants, asylum-seekers and refugees into a final project
- disrupt learners' assumptions about their city or town and challenge them to explore alternative perspectives, conceptually explore unfamiliar spaces in it, and see the same spaces differently

Materials:

- list of needs that refugees have when they arrive in a city (below)
- extracts from Doug Saunders's Arrival City (below)





Step 1: Introduce the project

Give learners the table that explores difference and discrimination.

In this project you are going to think about the ways in which refugees might experience your city (town). You are then going to create a model or a map of that experience as you imagine it. We are going to call it the Arrival City. You are going to think about how it is different from your experience of the same city. You will be free to create that model or map any way you like as long as it illustrates what you imagine a refugee's experience is like.

What are maps used for?

Are maps accurate?

Can you think of some examples of alternative maps? Think about tourist maps that highlight places of historical interest. Think about a map that a civil engineer might use to solve a loss of power (flow of electricity) in a part of the city. Think about a map that shows you all the gyms your membership allows you to attend.

Think about a map that focuses on bus routes or train routes and ignores everything else.

Think about the kind of map that military forces may use to plan an attack.

What happens when you search for something on Google Maps?

What happens when you search for something on a GPS?

Step 2: Think about spaces, routes and resources

First let's think about it to generate some ideas.

How does someone who arrives in a new city experience that city?

How can you distinguish people who are new to a city from people who have lived there long?

What do refugees need to establish themselves, to feel relatively safe and to start creating a livelihood in the new city?

A map of a city doesn't show a refugee everything they need to know. What information that would be useful for a refugee does a map leave out? What do refugees need to map out so they can move safely and access the things they need?

Allow a discussion on this before continuing and filling the gaps the learners have not thought of.

Canadian journalist Doug Saunders describes the process

of establishing yourself in the Arrival City. He is speaking about migrants coming from rural areas, but the same applies to other kinds of migrants and refugees. "Arrival cities are built on the logic of the bootstrap: as a rural outsider without a real urban income, you cannot possibly afford to live in the city, but in order to escape being a rural outsider, you must first have a place to live in the city. This paradox has two solutions. First, you rely on your network of fellow villagers to find you a temporary berth in the city. Then, you organize and find a way to set up a house at a fraction of urban cost, by seeking out the property that is least desired or largely abandoned by urbanites, places that are too remote or inaccessible or ill-served by transport and utilities, or those that are, for geographic or climatic or health reasons, considered uninhabitable: the cliffsides of Rio de Janeiro and Caracas, the sewage-filled lagoons of east Asia, the verges of garbage dumps and railway tracks and international airports, the fetid riverside floodplains of many, many cities." - Doug Saunders, Arrival City – how the largest migration in history is shaping our world (2010).

Discuss the extract.

In your groups make some notes about what your model or map should show. What are some of the spaces, routes or resources that refugees need to identify quite quickly when they enter a new city?

Share the list of ideas below as a hand-out.

What links can these people keep with their homes? Do they send money home?

What can the city give them and what can they give the city?

Share the extracts from Doug Saunders's Arrival City – how the largest migration in history is shaping our world (2010). Step 3: Explore some examples that other artists have used to create alternative models or maps of cities

We are going to look at the maps of other artists for inspiration. You do not have to copy any of these, but you can allow them to stimulate your ideas.

Share the hand-outs on:

- Guy Debord's 1957 map 'The Naked City'
- Mapping future growth in Pasadena
- London Town by Fuller

Allow learners to go online if possible to explore these references further. This will stimulate other discoveries.

Step 4: Brainstorm ideas on how to design your arrival city

Now brainstorm some ideas on how you are going to design your arrival city. First try to get as many ideas as you can. Don't judge any idea yet. Rather focus on getting lots of options. You can critique them and choose one later.

Step 5: Choose your approach

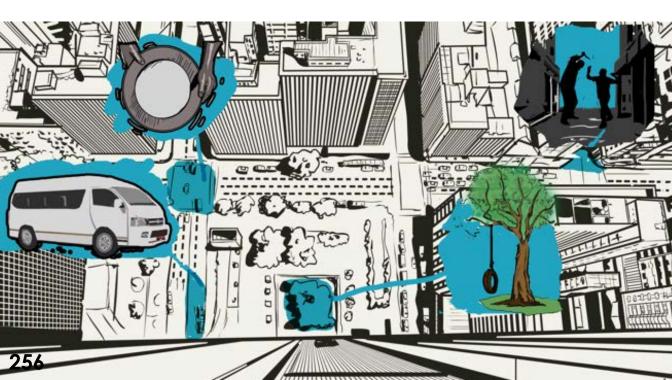
Now you are going to have to choose a method, or combine some of the methods you have spoken about, in order to design your arrival city. Plan exactly what you are going to do step-by-step, and who is going to do what.

Step 6: Create your model or map

You can copy the images found on the following pages as references for the project.

When you are creating your 3D model or 2D map think about:

- where you can get shelter and protection from the elements
- spaces that are safe
- areas where there are other refugees who will be supportive
- places where there are people who will share valuable information
- what dangerous places and routes you need to avoid
- where you can get food
- where you can get medicine
- the closest pharmacies, clinics and hospitals
- where you can wash your clothes
- where you can store valuables safely
- where you can exchange valuables like jewellery
- how to avoid the police
- how to avoid local gangs that will try to intimidate and exploit strangers
- safe spaces for children to play
- where you can get work
- the safest modes of transport
- routes to all the most important destinations
- home affairs where you need to sort out your papers
- organisations that will offer assistance
- where you can get legal advice
- where your children can go to school
- where you can learn the main language spoken in the city
- places you cannot access safely without bribing someone

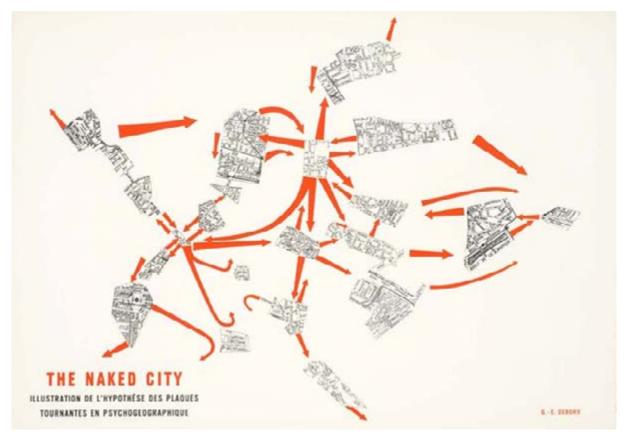


Some extracts from Arrival City by Doug Saunders

- The name of this project has been taken from a book by Canadian journalist Doug Saunders: Arrival City – how the largest migration in history is shaping our world (2010). The book explores the way the presence of migrants and refugees transforms cities. The transitional spaces that they create have incredible potential to add value or to become flashpoints depending on whether we pay attention.
- "The arrival city is a machine that transforms humans. It is also, if allowed to flourish, the instrument that will create a permanently sustainable world ...
- The arrival city is both populated with people in transition—for it turns outsiders into central, "core" urbanites, with sustainable social, economic, and political futures in the city—and is itself a place in transition, for its streets, homes, and established families will either someday become part of the core city itself or will fail and decay into poverty or be destroyed.
- The arrival city can be readily distinguished from other urban neighborhoods, not only by its rural-immigrant population, its improvised appearance and ever-changing nature, but also by the constant linkages it makes, from every street and every house and every workplace, in two directions. It is linked in a lasting and intensive way to its originating villages, constantly sending people and money and knowledge back and forth, making possible the next wave of migrations from the village, facilitating within the village the care of older generations and the education of younger ones, financing the improvement of the village ...
- While overbearing urban planners will always exist, the larger logic of the city is inescapable: New people create new economies, and those economies develop best when those people, no matter how poor, are able to stage their arrival in an organic, self-generated, bottom-up fashion ...
- The arrival city wants to be normal, wants to be included. If it
 is given the resources to do so, it will flourish; without them, it
 is likely to explode. The arrival city is not a static, fixed place.
 Rather, it is a dynamic location headed on a trajectory. It is
 within our power to decide where that trajectory leads."

Guy Debord's 1957 map 'The Naked City'

Guy Debord was part of the avantgarde Situationist movement (1957-1972). One of the things this movement did was to try to explore the limitations of urban society. Debord's alternative map of Paris tries to explore a journey through the city that is not constrained by the strict structures of a map. He instead "drifts" through the city experiencing 19 fragments that have been freed from the map's authoritative structure and randomly rearranged. In this way he challenges the idea that there is only one way of seeing the city and navigating the city. This is not an objective city but a subjective city.



What and whom do we challenge when we break a map into fragments like this? In his book, Society of the Spectacle (1967), a manifesto for the situationist movement, Debord challenges the image of the city as presented by authorities through the media. He suggests that there are other cities that lie hidden behind the artificial one created by media. He called the artificial city the Spectacle. To challenge the Spectacle the Situationists created methods for exploring these other hidden cities. They called this approach Psychogeography, which Debord defined as "the study of the specific effects of the geographical environment, consciously organized or not, on the emotions and behaviour of individuals."

In your Arrival City project you could take an existing map and distort it, fragment it, break the spectacle open to reveal what is underneath. You could also create an alternative map based on how you imagine refugees might be forced to look beyond the spectacle and experience another city, one relevant to their needs, hiding beneath it.

Mapping future growth in the city of Pasadena

http://www.ci.pasadena.ca.us/GeneralPlan/Alternatives/

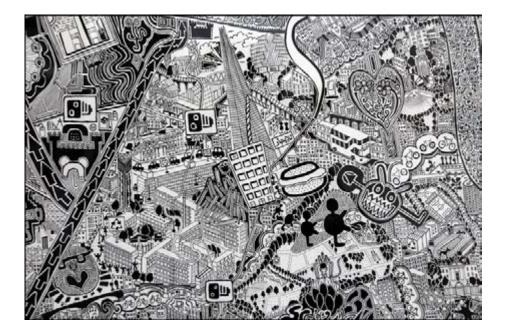


If you look carefully you will see that this drawing has been made on top of a map of the city of Pasadena. It shows one of a number of land use plans that the city created to explore alternatives for future growth. A number of maps like this were produced to share ideas with residents and businesses in the city, and to get feedback from them, before proceeding with developing a final plan.

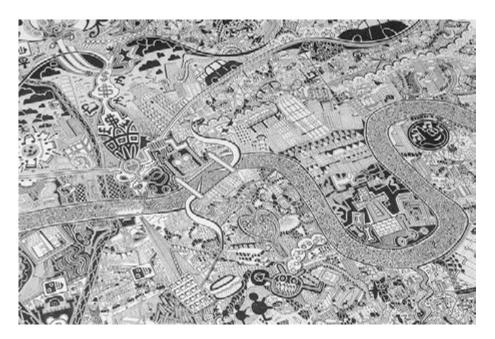
In your Arrival City project you could take an existing map of your city and draw on top of it.

London Town (2005 - 2015) by Fuller

http://www.fullermaps.com/london-town



This drawing by the map artist, Fuller (aka Gareth Wood), took ten years to complete. It is a subjective interpretation of the city of London. Fuller says, "London Town is a homage to our youth. The raw emotions you feel about a place – a love letter to the city."



Look at the angle he has drawn it from. It is an aerial view but it allows you to see the structures as if you are looking at them head on.



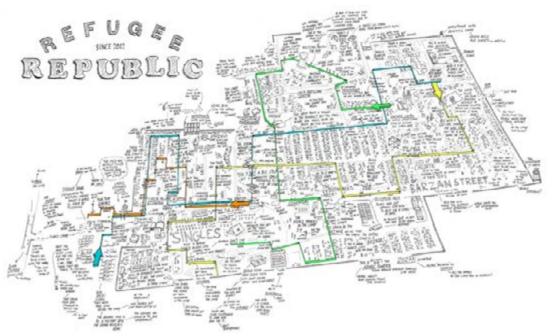
It is full of humour. The clock on Big Ben has been replaced with a question mark and the Houses of Parliament are a circus. Dollar signs spew from the "gherkin" building in the financial district and homeless people sleep under bridges. It is also intensely personal. Two crosses on the map represent friends who died.

"The drawings are a documentation of our experiences and the superculture that holds London together. The work looks forward to the future while firmly grounding us in the reality of now. It is peppered with comments on contemporary society, though personal thoughts and memories are given almost equal prominence. The drawings can be symbolic and contain hidden meanings or stories. Sometimes these stories are personal but by no means not unique to me; the discovery of a secret place, the good friends I've made for life and witnessing the forever changing skyline."

- Fuller on his work London Town

For more details see: https://londonist.com/2015/10/explore-thisintricate-map-of-london-by-fuller_

FET Lesson: The Arrival City Other things to try: Background material:



1. Watch Refugee Republic (https://refugeerepublic. submarinechannel.com/), an award-winning innovative interactive map (using the Leaflet. js mapping platform) of Domiz Refugee Camp in Iraqi Kurdistan.

The camp was established in

April 2012 to host Syrian Kurds. Originally built to house 38,135 people, it now holds 57,953 refugees. Visual artist Jan Rothuizen, journalist Martijn van Tol, and photographer Dirk Jan Visser created this interactive documentary.

