

SENIOR PHASE

Lesson Ideas



Senior Phase

LESSON ONE

HUMAN RIGHTS

END THE DETENTION OF REFUGEE AND MIGRANT CHILDREN BY CREATING PRACTICAL ALTERNATIVES

Detention is harmful to children's health and wellbeing – and can undermine their development. UNICEF calls for practical alternatives to detention for all children. Unaccompanied and separated children should be placed in foster care, supervised independent living, or other family- or community-based living arrangements. Children should not be detained in adult facilities

Detention is never in the best interests of the child, as the Committee on the Right of the Child and a growing body of jurisprudence have confirmed. Evidence from around the world, compiled in a 2012 report, has shown that, even if there is an attempt to tailor the conditions of detention to children's needs, detention harms children – with serious consequences for their physical and psychological development.

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: https://www.unicef.org/publications/index_95956.html

Aims

- to apply the principles behind human rights to a specific context (see the story below)
- grapple with an ethical dilemma
- model democratic process in the classroom

Materials

- printout of stories
- printout of a summary of the Bill of Rights



SCREWDRIVER

Step 1: Preparing to read Story 1

We are now going to read a story about a young refugee, Paul, and a policeman. What do you think is going to happen in the story?

Engage the learners' prior knowledge about human rights, child safety and the role of the police.

Step 2: Read Story 1

Allow learners to read story. You could give different learners turns to read the story to the class.

Step 3: Ask questions about Story 1

In the story, Paul says: "Okay, I need help, I was thinking." What do you think he was feeling in that moment? What do you think was going through his mind? What do you think he was expecting? What was happening at the time that made him feel like he needed external help?

What do you think motivated the policeman to arrest Paul, who was only a child? For what reason do you think he found it necessary to hold him in the cell for a while?

What would you have done in the boy's situation? Do you think he handled the situation well? What would you have done differently?

Step 4: Do refugees have rights?

Do refugees have rights?

What are human rights?

[Allow discussion before giving a summary.]

You can think of your human rights as the freedom to explore, discover, develop and express your potential. When someone prevents you from exploring, discovering, developing and expressing your potential, they are violating your human rights. In other words, they are putting obstacles in your way to prevent you from learning and growing and being what you want to be. People are very rarely given these rights – most often they have to fight for them.

Human rights were designed to prevent people from abusing power. The idea of human rights reminds us that people in power should not be allowed to create positions of privilege for some and oppress others on the basis of their gender; race; sexual orientation; age; disability; language; place of origin; religious, philosophical or political ideas; or their wealth. All human beings deserve access to equal opportunities in life.

Do refugees have rights?

**Allow discussion
before explaining.**

*Refugees do have rights.
Like all human beings they have human rights.*

Although they may not be citizens, the Constitution of South Africa gives refugees the same rights as everyone else, except the right to vote and the right to form a political party.

This information is based on the situation at the beginning of 2018.

Give hand-out on the Bill of Rights.

Look at some of the rights that are listed in our Bill of Rights.

How can we use the idea of human rights to help us think about what happened in this story?

In the story, Paul says: "He is a policeman, and he has to take people as people." What do you think Paul means when he says that? Express what you think might have needed to change in the story for Paul to feel that he was being treated as "people". Consider this statement and how it sounds similar to definitions of Ubuntu/Botho/Hunhu. 'Umntu ngumuntu ngabantu' Do you see a connection? Discuss whether you believe Ubuntu is related to human rights, and whether Ubuntu is used to protect individuals or communities?

Step 5: Ask more questions about the story

Look at the Bill of Rights and decide which of the refugee child's rights were violated

Think about a few other situations in which a policeman/policewoman could use their position of power to impact on your human rights, according to the Bill of Rights. Do you believe police should be allowed to have this power over individuals? What are some ways in which we could ensure that civilians are protected from these kinds of abuses?

Following on from the previous question, some countries make a differentiation between having a police force and police service. Consider what the differences might be between a police force and a police service. Discuss how making the shift from a force to a service may impact the ways in which police view the public, tactics employed, attitudes at road blocks, refusing bribes, help at public events, always ready to assist, etc.



Step 6: Story 2

[Now read Story 2.]

How is Story 2 different?

Identify the differences between the policeman in the first story and the policeman in the second story.

Not all policemen and policewomen are like the malicious policeman in Story 1.

We must take care not to create a stereotype of all policemen as untrustworthy.

What do you believe motivated the policeman in the second story to help Ephraim?

Make a list of things, according to the story, that made it difficult for Ephraim to solve his problem. Consider his age, the language barrier, the current attitude towards refugees at the time, etc.

If you were in the policeman's position, how far do you think you would have been willing to go to help this child? What kind of motivation would you need in order to go over and above the "call of duty" and help a suffering individual?

How do you think Ephraim's father was contacted? Create an effective strategy for contacting people that wouldn't be listed on government resources. If you were in Ephraim's situation, without any access to a cell phone or direct contact methods, how would you get hold of your parents? And what are the ways in which your strategy differed from Ephraim and Sam's?

Policeman or not, many individuals wouldn't take it upon themselves to invest time, energy, and money in ensuring the protection of a helpless refugee child. We are experiencing a global refugee crisis, and it's easy to feel overwhelmed by it. Many people already feel they are in a crisis in their own life and do not want to deal with anyone else's crisis. We can choose to remain uninvolved, or we can choose to pay attention to what is happening around us – and reach out through small acts of kindness or by getting even more involved.

You can copy and share the hand-outs of the stories and the Bill of Rights on the following pages.

The summary of the Bill of Rights was adapted from fundza.mobi: Viewed on 9 October 2017: <https://live.fundza.mobi/home/library/advice/its-your-right-handbook/summary-of-the-bill-of-rights/>

The sections that were not included in the summary of the Bill of Rights are:

- Section 36 Limitation of rights, which offers reasonable grounds for limiting rights;
- Section 37 States of emergency, which allows the government to declare a state of emergency when the life of the nation is threatened by war, invasion, general insurrection, disorder, natural disaster or other public emergency; and when such a declaration is necessary to restore peace and order;
- Section 38 Enforcement of rights, which protects access to the courts for someone whose rights have been infringed or threatened;
- Section 39 Interpretation of Bill of Rights, which places the values of dignity, equality and freedom at the centre of all interpretations.



Upside down world

STORY ONE



I was coming here to the art without expecting nothing on my way. I didn't expect nothing even though I see police behind me. I knew I had papers and stuff so no one can arrest me, and I wasn't even really worried. Then they came and ask me about my papers, asking me, 'Where is your papers?'

I took out the photocopy that I usually use – it has a stamp on it from Hillbrow Police Station. So the strange thing was, they read the paper and say, 'Where is your original?'

And I said, 'I do have an original but it is at home, so I have a copy that have a stamp to prove it is not fake, not artificial.'

Then he check out the paper, and said, 'This is not allowed. You must come to the car.'

At the police station I try again to explain and the policeman say, 'I am going to slap you!'

Okay, I need help, I was thinking. I thought, 'No one knows where I am.' I think, If I didn't get help, something will happen to me. I did not have any phone number in my head. I found a paper and it had Alistair's number, and I was so happy because I had someone to phone. I called Alistair, and he said, 'Can I speak to policeman?' And he was rude to Alistair, he couldn't just be nice to Alistair.

I was thinking, something need to be done here. He is policeman, and he has to take people as people. He mustn't think he is on top of everyone. Then Alistair asked, 'What did the boy do?'

And he say, 'He has got photocopy paper.' And then after he dropped the phone on Alistair.

Alistair called Jacques who came to get me out. When he got there they said I was out, but I was still in there. So he left me there. Maybe at 5 o' clock they came and called me and said you can go. I didn't know how can they let me go just like that. They didn't tell me nothing.

This story was taken from:
Clacherty G & Welvering D (2006) The Suitcase
Stories – Refugee children reclaim their identities.
Cape Town: Double Storey Books.

An abstract painting with a textured, expressive style. In the center, a dark, shadowy figure is visible, possibly wearing a hat. To the right, a large, bright yellow area contains a prominent red cross. The background is a mix of earthy tones like brown and tan, with splashes of blue and green at the top. The overall mood is somber yet hopeful, with the cross symbolizing hope or a moral stance.

**HUMAN RIGHTS
GIVE EVERY
INDIVIDUAL
THE FREEDOM
TO EXPLORE,
DISCOVER,
DEVELOP
AND EXPRESS
HER OR HIS
POTENTIAL.**



BILL OF RIGHTS

Section 9, Equality:

All people are equal and must be treated equally. You cannot be discriminated against. But affirmative action and fair discrimination are allowed.

Section 10, Human dignity: The government must respect the dignity of all people. People must respect the dignity of each other.

Section 11, Life:

Everyone has the right to life. No-one can be sentenced to death by the courts.

Section 12, Freedom and security:

No-one can be put in prison without good reason. No-one can be held in jail without a court trial. No-one can be tortured. Everyone has the right to be free from all forms of violence. Domestic violence is not allowed.

Section 13, Slavery, servitude and forced labour:

No-one can be forced to work for someone else. Everyone has the right to choose who to work for, and what work you do. Everyone must be paid for their work.

Section 14, Personal privacy:

No-one can be searched or have their home or possessions searched. The government cannot take anyone's things, open people's mail or listen to their phone calls.

Section 15, Freedom of religion, belief and opinion:

Everyone can believe in whatever they want and can follow the religion of their choice. This includes not believing in any god.

Section 16, Freedom of expression:

Everyone, including the press, may write, say or print photographs or show film of whatever they want, as long as they do not break the law. But no-one is allowed to encourage violence and cause harm with "hate speech" such as racist or sexist language.

Section 17, Assembly, demonstration, picket and petition:

All people are free to organise and take part in public meetings and demonstrations and to present petitions, as long as it is done peacefully.

Section 18, Freedom of association:

Everyone can associate with, meet with or be friends with whomever they like.

Section 19, Political rights:

All citizens of South Africa can start or join a political party and vote in secret if they are over 18 years old. They can also put themselves forward for election in a municipality, or for national government.

Section 20, Citizenship:

Once you have South African citizenship it can never be taken away from you.

Section 21, Freedom of movement and residence:

Anyone can go or live anywhere they want in South Africa. All citizens can leave the country and come back again at any time.

Section 22, Freedom of trade, occupation and profession:

Everyone has the right to do whatever work they want so long as it is legal and they have the skills, experience or qualification needed for the job.

Section 23, Labour relations:

Everyone has the right to be treated fairly at work. Anyone can join a workers' union and go on strike.

Section 24, Environment:

All people have the right to a healthy environment.

Section 25, Property:

Everyone has the right to own and sell property. The only time your property can be taken away from you by the government is if they are going to use it for a public purpose, such as building a dam or railway line. If this happens, the property owner must be paid a fair price for it.

Section 26, Housing:

No-one can stop you from getting a house, but the government does not have to give everyone a house. Rather, government must make sure people get access to proper housing. If you have a house the government cannot take your house away from you. You cannot be evicted from your home if you own it.

Section 27, Healthcare, food, water and social security:

Some people cannot support themselves and their dependants. The government must do things to make sure that those people can get access to healthcare services, food and water, and financial help (social grants).

Section 28, Children:

Children under the age of 18 have special rights, which should be prioritised. All children have the right to parental care, shelter and healthy food. Children may not be neglected or abused, or forced to work. They have the right to get legal help if they are charged with a crime.

Section 29, Education:

Everyone has the right to a basic education, including adult basic education, in their own language (if this is possible).

Section 30, Language and culture:

Everyone can use the language and follow the culture or the religion that they choose. (This includes the right to not follow any religion.) But all people must respect everyone else's human rights when they do so.

Section 31, Cultural, religious and linguistic communities:

Communities can enjoy their own culture; practice their own religion; and use their own language.

Section 32, Access to information:

People have the right to get all information the government and anyone else has, if they need that information to protect their rights.

Section 33, Just administration:

Actions taken by the government or government departments must be legal and in line with South African law and justice system.

Section 34, Access to courts:

You can have a legal problem decided by a court. The government must provide you with a lawyer if you cannot afford one.

Section 35, Arrested, detained and accused persons:

If you are arrested, you have the right to a lawyer and visits from family members. You may not be kept in jail without good reason. You must be kept in proper living conditions and may not be forced to speak or to make a confession.

STORY TWO

After the xenophobic violence that erupted in South Africa in 2008, many individuals seeking safety in Johannesburg found themselves separated from their families and caregivers.

Ephraim did not expect his day to turn out like this. He was buying bananas from a friendly hawker on the side of the road. Suddenly an angry crowd approached, shouting at the hawkers, accusing them of stealing South African jobs. The hawkers picked up whatever they could and ran. It took Ephraim a few seconds before he realised that he was in danger because he too was a refugee. He had to flee his home in DRC. And now, in a place where he had thought he would be safe, he had to flee a mob. He ran to the room that he

and his father were sharing with another refugee family. The door was open. No one was there and all the possessions that had been stored there were gone.

His English was not very good. He spoke French and Kingwana, a kind of Swahili. He became afraid to ask anyone anything as his accent might reveal that he was a refugee. He was trembling, but he tried to slow down, look normal, and pretend that his body wasn't about to collapse out of fear.

He saw a police station and wondered if he would at least be safe there. His father had warned him to stay out of the way of policemen, but without any clues on what else to do, he stood helpless on the doorstep of the Yeoville police station.



A police officer saw him there and asked him if he could help. He just broke into tears. When he tried to explain what had happened, the policeman heard his accent and said, "You are not from here, are you?" He was suddenly gripped by terror. He thought he was going to be trapped here.

Then the policeman said, "OK ... let's first get you something to eat and then we can work out what to do with you." He had a kind face and was not angry. "My name is Officer Mlhangu," the policeman said, "but you can call me Sam."

They walked together to the shops. The feeling of being protected felt strange to Ephraim. Sam bought him a hamburger and a soft drink. While they were eating Sam said, "You know if you are in a strange place with a group of people you should always agree on a meeting place that you will go to if something happens to separate you." Ephraim didn't understand what

he was saying at first, but Sam spoke more slowly and drew pictures on a paper serviette to try and explain what he was trying to say. His drawings were funny and they both laughed. Ephraim added some French words to the drawings. Sam tried to say them. They laughed some more.

When they had finished eating, Sam said, "It is getting dark, I should hand you over to Child Protection Services, but I think we can at least try to find your father first." They walked around the centre of Yeoville for a while, to see if Ephraim could spot his father.

After some time they went back to the station. Sam went online and searched for organisations that helped refugees. He learnt about the Three2Six Education Project nearby in Observatory hosted by a school called Sacred Heart College. He showed Ephraim the website information and made it clear that they would go there the following day.

Not wanting to put Ephraim in the holding cell at the station, Sam decided to let Ephraim sleep on his couch that night. Throughout the night, Ephraim's mind was full of torturous thoughts. What if something bad had happened to his father? Soldiers had killed his mother when they were crossing a border. Ephraim kept seeing all the tragedies experienced on their journey to South Africa. It was a restless, sleepless night.

The next day, after a small breakfast of oats, they drove in the police car to Sacred Heart College. Sam explained the story to the security guards at the gate. They were led to the Three2Six office, where Ephraim found refugee teachers who could speak French. No more than a few hours later, by using their connections with the refugee community, they were able to contact Ephraim's father. When they were reunited, Ephraim went back with his father to the police station to thank Sam the policeman who had helped them.

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Senior Phase

LESSON TWO **BECOMING** **A REFUGEE**

Aims

- understand that anyone can become a refugee
- understand that refugees are displaced by issues outside of their control

Materials

- sheet with 'My Dad Gave Me My Name' story
- Abdalla Omari images



SEEKING REFUGE

Step 1: My Dad gave me my name

Give learners the story 'My Dad Gave Me My Name.'

Choose a volunteer (or more than one) to read the story to the class.

Did the family have any option other than trying to leave Rwanda?

Is it surprising that a wealthy businessman's family was forced to flee?

What types of situations can money not buy you out of?

After such a traumatic journey, what do you think could help the speaker to heal from this trauma and live a satisfying life?

Step 2: Anyone can become a refugee

Abdalla al Omari is a Syrian refugee. He is a painter and film-maker who started this line of work at the start of the Syrian conflict in 2011. Here are some of his works on the theme of refugees.

Give learners samples of Abdalla al Omari paintings to discuss.

Step 3: Putting yourself in a refugee's shoes

Imagine that you are a citizen in a future civilisation. You are well-off and have had a stable life.

Discuss:

What could bring about the collapse of this society and force you to become a refugee? Give as many answers as possible.

Could you have prevented or stopped any of these things?

What essentials would you take with you?

What will you have to leave behind?

What kind of a country would you try to flee to?

What would you expect another country that is not in crisis to offer you?

The hand-outs that can be printed for this lesson are found on the following pages.

SENIOR PHASE Lesson: Becoming a refugee

Other things to try:

1. **CNN (2017) Artist turns Trump into a refugee - CNN Video.**

Viewed on 21 November 2017: <http://edition.cnn.com/videos/arts/2017/06/13/trump-and-world-leaders-as-refugees-mxb-lon-orig.cnn>.

2. **Tell the story of Farhad Nouri:**
<https://www.nytimes.com/2017/08/19/world/europe/afghan-refugee-artist-serbia.html>



The Mediterranean by Abdalla al Omari



My Dad Gave Me My Name

(The child who told this story took a long time to be comfortable to share it.)

My dad gave me my name. My dad was a businessman in Rwanda and Burundi. That's why he couldn't ever be free. In my country they don't like businessmen who are rich. We used to move a lot. There were always problems, wherever we lived.

I do remember one time. My uncle was at home, and me and my mum and sisters. I remember that day. My mom cooked a rabbit. It was about 7 o' clock. We were sitting in the lounge, talking and sitting, making some fun. I was so young. And my sisters – I am from a family of seven children, I'm fifth. Mama was teaching us some stuff, games – how to carry your friend on the back, how to jump over each other. So, we're having a nice, great time.

There was my mom and my two uncles, and all of us, and other visitors. Then these men came and wanted to take everything from our house. We knew they had come to rob, because my dada was a big businessman and they did not like him, and they wanted to kill him. They told us they wanted my dad. Luckily my dad had just left. They said, 'If your father is not here, then we want everything in the house.' My uncle was a soldier and he said no. So they began to fight. Can you imagine us with our hands fighting the machete?

I ran inside screaming. They said, 'Why you screaming?' They took my shirt, they want to cut me in half. Then my uncle he took his hand, on top of me. They chopped his hand in the middle. When I remember that, I get so sick. They wanted to cut my face in half. My uncle saved my life. I don't know how I was going to look if they should cut off my face. They wanted to kill me – chop two times – and that was very frightening. I still remember it. I still see it.

We called the police. Then we heard the police and the people ran away. All the house was full of blood. I don't know how they survived, just made it. Others were all hurt, except my mom and my little brother, also me. My dad had saved us. He was on his way home and the neighbours had said, 'Please, don't go there, lots of trouble, screaming.' So dad call the police.

The thieves said, 'We will be back.' All were injured. My dad decided to drop the business and do nothing. Things were getting serious. He left everything. We moved just nearby, not at the same place. We got to live in a small house in Kigali. People must see us as themselves – we did not want to be different.

They said they would be back. One day they came back. I don't know how did they know where we had moved. And they sent people in the middle of the night. They wanted a large amount of money. My dad said, 'Sorry, I can't get all that.' They say, 'Okay, then

say goodbye to your life.' But my dad was prepared. He had put the money in the house. We thought our dad was going to be killed. But he gave them money. Then they said, 'You know what, old man, we were here to kill you but you were ready for us.' I was in the house screaming. I was then about nine. So my father was saved.

But in the war, my mum was killed. We were living in Rwanda by this time, in 1994. I was ten. What happened was, my dad had a sickness called a heart attack. If he do movement, he get so terrible. And any time he could die. My dad said, 'War now is coming. People are dying anytime, anywhere. So guys, how about this? Leave me alone, because I don't have that long way to go.'

He wasn't that old, maybe about fifty years. 'I'm okay,' he say, 'but I don't think I'm going to make it. My heart pressure. I'm going to die on the way.

Leave me alone.' And he gave us money to make our way to Burundi.

Then my mom said, 'We never can leave you.' My mama's friend said, 'Your husband mean so, you have to do what he say.' So she agreed. We took organised transport. It was in the war. People were getting killed with knives. All of them. The cars were a lot on the way to Burundi.

My mom says, 'Drop the car, let's just walk, because we can't make it in the car.' We walked. And then there was shooting. In front it was me and my mom. My sisters were lost by now, just me and my mum and little brother. Then they shoot her in the intestines. I just stayed with her, with my brother. Many people were walking past. Then her friend came and take her away and put her in a car.

I said, 'Okay, if this is happening, I'm going back to Rwanda to tell my dad.' So I took my brother and I walked back the other way. All the people were coming this way and we were walking the other way. I was so young. All I could think was to go and report this to

my dad. It was in the war. He couldn't do nothing, it was very far from home, but I was walking to tell him.

On my way back, I met with this uncle. He said, 'What are you doing? All the people walk one way, you're the only one person going back. All the people are going out of there, what's your problem?' I said my mom is dead. He said, 'Okay, don't worry.' He put my brother on his back and we went across the border.

We heard that my mom was dead. We sent a message to my dad. He said, 'I'm going to try my best to come and see you guys. I can't leave you alone like that.'

He just arrived and say, 'We got to move out of here. We got to move again.' We walked. My dad was sick. He walk slower, slower. We would walk two metres, sit down, drink cold water. About three days of us walking.

This one lady came. She never even knew us but she said, 'This father have

a serious problem. Can we help your children? You will meet them if God want to.' Dad said we can't. 'We must die together. Must stay together.' She say, 'Don't think you're going to make it. You have a sickness. I don't think you can escape with children and all of you make it. How about we take your children? You are left here.' He say, 'No ways.' The lady went. She gave him a water to drink. We had no water. We came to a house and we stayed there. That is where they come and take him away, my dad. My dad said, 'If you see them calling me, don't cry. Pretend you are not my child. You just walk away and save your small brother.'

They came at 6 o' clock. We were listening to the news. They come. They put him in a truck. Just take him. I had no idea what's happened. That's the last time I saw him. That was the last day to meet my father. That was my last day. I don't know if he's

still alive or not. No clue. My brother and I were alone now. The neighbours knew what happened. They took us to government office, and then they went to put us in an orphanage in Burundi. Me and my little brother, maybe he was six or five years. My brother was called Claude. I think he's in Kenya. This Holy Sister said, 'There is better orphanages in Kenya.' She used to travel countries. She said, 'Do you mind if we take your brother?' I had no choice, because Burundi was also at war and any time I could die. They can only take one of us. I said, 'No problem.' Then they took him.

They used to come to tell me what's happening. I can write to him in the orphanage. But I haven't written. He don't even know me.

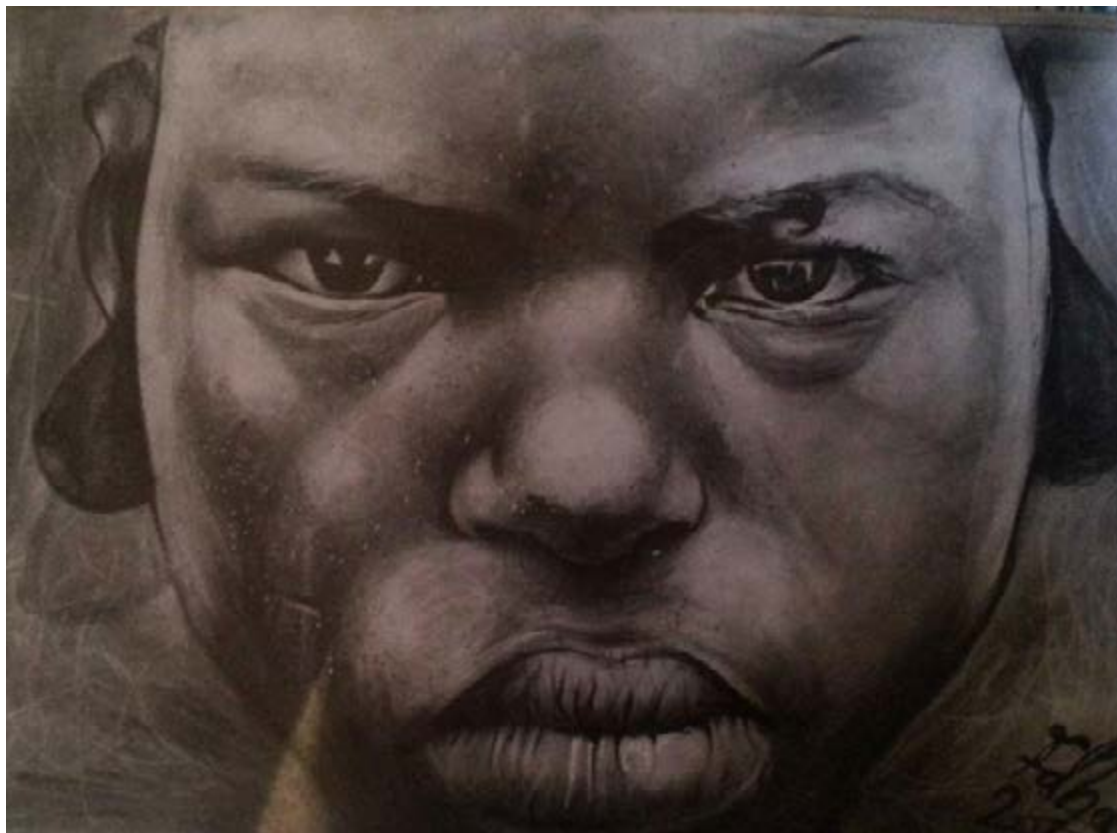
Then I found my uncle.
Connections helped him find
me. Because these Holy Sisters,
they had every orphanage in
the whole country, and they put
up pictures with your name, and
go to ask people. I don't know
how they find out, but they did
get my uncle. He came to fetch
me. He just brought me here to
Johannesburg.

That's it. It is a sad story. I get on
with my life. If I think, it's too much.
I haven't told no one this story.
People don't know this. They don't
deserve it. I wanted to keep my
story separate from me now. That
is part of life but it is too much, it is
too much."

Taken from **Clacherty G & Welvering D
(2006) The Suitcase Stories – Refugee
children reclaim their identities.** Cape
Town: Double Storey Books



Farhad Nouri



**“I DON’T WANT
ANY CHILDREN
IN THE WORLD
TO BE AFRAID OF
ANYTHING.”**

Farhad Nouri

Farhad Nouri, a 10-year old refugee boy from Afghanistan, drew this image of an African boy. He and his family travelled to Greece and Turkey before arriving in Serbia, where they lived in a refugee camp. He told the Independent newspaper, "If you spent one week in this camp you would be crazy but I feel very good when I'm drawing. I feel better and I don't think about how it was in Afghanistan. When I'm drawing I'm relaxed."

His artworks drew the attention of many and led to an exhibition organised by the Refugees Foundation, a group based in Belgrade. Farhad decided to use the money he gets from selling his artworks to help a seven-year-old Serbian boy, whose family are fundraising to help pay for lifesaving treatment at a specialist clinic in Paris. He said, "I don't want any children in the world to be afraid of anything," he said.

"Because of that I decided I won't sell my paintings for lots of money but instead I will put a box out and anyone who wants to donate can give for the sick boy. We need that kindness. I want to help him and to show other people how they can help him and show their kindness. I can understand people and I think we all need kindness."

"Farhad is such a striking example of all the talent and human potential that is being wasted and put on hold among these thousands of people who are stranded. You can't overestimate the extent to which having zero control and zero ownership over your own future will affect your psychosocial well being."

Elinor Raikes, European regional director of the International Rescue Committee.



Senior Phase

LESSON THREE

**HOW
DO WE
KNOW
SHE'S
ONE OF
US?**

THREE.
Sacred Heart

Aims:

- explore a simple model for how to distinguish between self-defined identities and identities defined by others (labels)
- consider how someone's identity might be affected by being labelled as a refugee, migrant etc. (taking into consideration the preconceptions and misconceptions that may be held by the people who are labelling them)
- think about how the bureaucratic process of gaining refugee status is often experienced as dehumanising

Materials:

- the story entitled 'Where are you really from?'



SEEKING

Step 1: Read the story, 'Where are you really from?'

Read the attached story, 'Where are you really from?' to the class, or print copies for the students to read.

Step 2: Discuss the story, 'Where are you really from?'

Once all the learners have heard or read the story, allow a few minutes for the class to discuss it in any way they choose.

Step 3: Questions on the story, 'Where are you really from?'

Where is the speaker in the story from?

Why do you think the speaker experienced "Where are you from?" as a trick question?

Do you think the speaker actually identified herself as someone from these places, even though only one of them was her place of origin?

Why is place of origin so important to many people?

The storyteller says that older generations would hang on to her answer as if their very existence depended on it. Why do you think this was the case?

Which place does the writer seem to have liked most as a child? Why did she resist telling people this?

If the writer grew up in Nairobi, why would it not be her "real" home?

How does your family's heritage and traditions impact on your identity?

Is this writer's identity more defined by heritage or by personal experience?

Step 4: The Identity Exercise

Have you ever considered how you construct your identity? How much of it comes from yourself and how much of it comes from your society, your generation, or your culture?

Quickly write down ten identities that describe you. Write each one on a separate piece of paper. You do not have to share all of these with your group. You can decide which ones you are willing to share. Each piece must start with "I am a ..." or "I am an ..."

For example you could say:

*I am a South African
I am a Motswana
I am an African
I am a Female
I am a Black person
I am a Hip hop performer
I am a Soccer player
I am a Diabetic
I am a Lesbian
I am an EFF supporter*

Allow learners to write down their identities.

Now put your identities in the order of the importance they hold for you as you are experiencing them right now. You might change their order in another situation. What is their order of importance for you here and now?

Now find a partner in the class who you don't know too well. Try to guess a few of their important identities.

Were your partner's assumptions about you correct?

Now share your actual lists with each other.

How did it feel to have someone assign identities to you?

Now, work with your partner to apply your identities to different contexts and see if the order of importance changes.

Does the order of importance of your identities remain the same when you're:

- At school with your friends?
- At home with your family?
- In another country?
- During a life-threatening crisis?
- In a job interview?
- At a place of worship?
- Questioned by the police?

So, if the way you construct your identity changes according to your social setting and environment, is it real or is it invented?

Is your sense of identity defined and (possibly even invented) by yourself or by others?

When do you need to be a shape-shifter in life, changing identities as you go along?

What is the difference between an identity and a label?

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

Consider how a marginalised person's identity – like a refugee within the context of a foreign country providing asylum – may be affected by the labels that others put onto him or her?

What happens when we label a large number of people – all with diverse experiences and personalities – under one category?

The hand-outs that can be printed for this lesson are found on the following pages.



WHERE ARE YOU REALLY FROM?

"Where are you from sister,
where is your home?"

"Nairobi."

"You do not come from
Nairobi... I mean where is your
real home?"

It was May 2008. Violent attacks against foreign African nationals across South Africa had seen many flee to police stations for safety since the start of the violence. I had been volunteering at Primrose police station, east of Johannesburg, where displaced people from the Democratic Republic of Congo, Zimbabwe, Kenya and Mozambique were seeking safety. On one of my visits, I overheard a Kenyan man and woman speaking Kiswahili. I

approached them introducing myself in Kiswahili as "Caroline from Kenya".

Edward, in his mid-twenties, seemed irritated by my response to his question "where are you from?" Neither my name, nor Nairobi betrayed my ethnicity. But I had given him just enough information to indicate that I was not South African, and that we shared a nationality. It was months later, after he had moved to Glenada camp, where makeshift United Nations High Commissioner for Refugees (UNHCR) tented homes for displaced people had been set up south of Johannesburg, that I told him the answer he had wanted to hear. My interaction with Edward

took me back hundreds of miles north and decades back to my childhood in Nairobi. Growing up, I remember numerous uncles or aunties asking “Where do you come from?” The scene was typically a backyard gathering in one of Nairobi’s many housing estates. In between political discussions over beer, sodas, and meat, one of the adults would ask a child hovering around the proverbial “Where do you come from?” question.

Instantaneously, other discussions would suddenly halt as all attention diverted to the child – as if the very essence of their existence was hanging on the thread of the child’s response. From early on, I began perceiving this as a trick question. I learnt that depending on how much attention I required from the adults, I could manipulate the conversation and get what I wanted. In those few seconds when I held everybody’s attention, I had a number of choices.

“Mūramati!”, where my

paternal parents lived, was the ‘correct’ answer and would solicit claps and words of praise. One of the uncles would exclaim, “What a clever girl, mom you must give her another Fanta!” My parents would beam because this was as much a test for me as it was of their parenting.

“Ihūrūrū!” would be my next option. This would raise some confusion and a few eyebrows. Those who did not know where my parents came from would wait to hear whether this indeed was the correct answer. “No, that is where your mommy grew up,” a close aunt would say. I happened to like the place where my mother grew up, so why couldn’t I come from there? While I loved my paternal grandparents dearly and had a huge fascination for Kikuyu traditional family structure (my grandfather lived with all his four wives, and he died when he was over a hundred years old. As a child, this made him my hero), Mūramati did not interest me that much.

It is a semi-desert with not

much appeal to a young city girl. On the other hand, I had fond memories of climbing plum and peach trees, milking cows, picking tea, and growing cabbages in Ihūrūrū. True, I enjoyed jumping into the crystal-clear waters from the melted snow of Mount Kenya in Mūramati, but if I had to come from a village, it would be Ihūrūrū. Seemingly, the answer to the question was not a matter of my preference, any more than it was tied to where I was born and bred. I lived in a patriarchal society and I was to assume my paternal home, Mūramati, until I married. Once an adult explained these facts to me, I got my Fanta.

It was the third answer that would solicit the most interesting dialogue.

“Nairobi!” would be met with disapproving, pained looks that seemed to say, “The poor child has lost her roots.” My parents would be mortified. “Nobody comes from Nairobi,” an aunty would say pityingly. “Where does Cūcū Wanjiku stay?” my mother would ask, trying to salvage her reputation as a good parent, something now

seriously in question. If I wanted to be intransigent I would say: “But you asked where I come from. I do not stay with Cūcū, I was not born there, so how can I come from there?” After more head shaking, accusing glares, and embarrassing shrugs, one of the neighbours would exclaim: “The children of these days do not know their roots. It is a very serious problem.” Another parent would interject, “You need to send them there for three months during the holidays, that is what we do with ours.” I would then be forgotten as our parents discussed how difficult it was to bring us up in the city and shared some remedies for rooting us to our ‘real home.’

These discussions and debates fascinated me, and I would sit silently listening to my parents’ generation grappling with notions of identity and belonging. Being pioneer migrants from rural Kenya to the city, they carried a huge burden of sustaining traditional values and culture. They also carried with them the guilt of not having done a good enough job transferring these to their urban children. Once I had had enough of

the conversation and wanted my Fanta I would shout “Mūramati!” – playing along with what I understood as communal deception, where the correct answer was, as I saw it, the wrong one. There would be a palpable sigh of collective relief, the adults’ guilt appeased, at least temporarily. “All will be well with you,” a graying uncle would whisper, “all is well with us.”

With the advantages of hindsight, I think that the question “Where are you from?” was aimed at the adult audience as much as it was directed to their children. It was a question on belonging, place, and identity that pioneer migrants often asked themselves, rooted as they are in both rural and urban worlds. Our responses (as children) would affirm or reject their own sense of belonging as much as it would ours as first-generation urbanites. Decades later, having

migrated to Johannesburg, Edward’s question “Where are you from?” brought me face-to-face with some of the dilemmas my parents’ generation face: the contradictory, even paradoxical, notions of belonging and dislocation, rootedness and uprootedness, in this South African metropolis. Indeed, I straddle multiple words: rural/urban; Nairobi/Johannesburg; ethnic/cosmopolitan; local/global. And I am not alone.

Taken from:
Kihato CW (2013) *Migrant Women of Johannesburg*. Hampshire: Palgrave Macmillan.



Artwork by a refugee child from the Three2Six Education Project

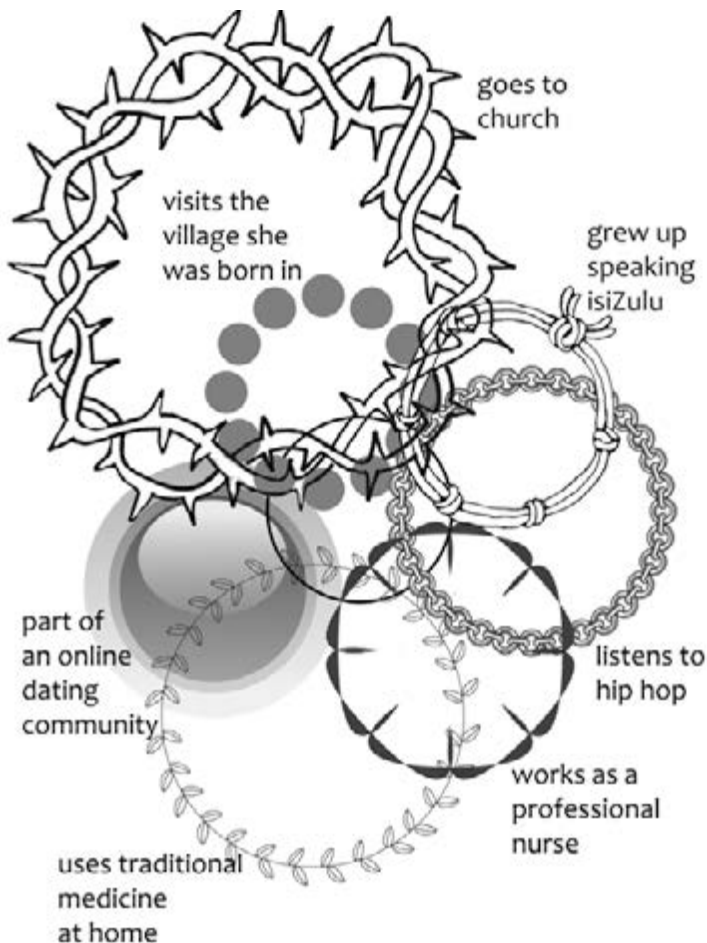
SENIOR PHASE

Lesson: How Do We Know She's One of Us?

Other things to try:

Get children to draw Venn diagrams of their overlapping identities.

Draw a Venn diagram in which a shape appears for each of your identities. Each shape represents the group of people that share that identity with you. Because you share all these identities you are at the intersection of all the shapes. How do these groups relate to each other? Is it possible to represent this in the drawing?





Dorcas age 10

A group of approximately 15 diverse children of various ages are posed outdoors in front of a brick building with a window. They are all smiling and have their hands raised in front of them, some with fingers spread. The entire image is overlaid with a semi-transparent orange filter. The text "Senior Phase" is in white, and "LESSON FOUR" and "XENOPHOBIA" are in large, bold, white and blue letters respectively.

Senior Phase

LESSON FOUR

XENOPHOBIA

In this lesson learners will explore how xenophobia functions in society, through two poems and background information about the 2008 xenophobic violence.

Aims:

- gain a broad understanding of xenophobia in the context of South Africa since 2008
- grapple with how labelling people with a singular identity dehumanises them

Materials:

- Rubimbo Bungwe's poem
- 'Burning Man' poem
- Short write-up about 2008 xenophobia for learner



SECTOR

Step 1: I have a new name

Hand out the print-outs of the Rubimbo Bungwe poem and choose a volunteer to perform it for the class.

In the poem the speaker says how he is just known as a refugee. Is it ever fair to characterise someone with a single label? Why/why not?

Does this label make it easier for people to discriminate against the speaker? How?

As the poem suggests, in people's minds they often clump refugees together as a group with a single identity, without acknowledging that they have very diverse backgrounds, abilities and interests. Labelling them all as 'refugee' or 'foreigner' makes them outsiders and creates a way of speaking that is used to reduce them, ignore their true potential, deny them dignity as human beings and violate their human rights. Once a label is applied to a group it becomes easier to develop negative stereotypes of that group.

Step 2: Learners read xenophobia hand-out

What is your understanding of the word 'xenophobia'?

Give learners hand-out on xenophobia.

Step 3: Class discussion on xenophobia

Why do you think no-one was arrested for Ernesto Nhamuave's murder?

In what ways is xenophobia enacted?

Do you think people who enact xenophobic violence see foreigners as human beings?

How is it possible for one group to become so dehumanised in the eyes of another group?

What reasons do people give to support their claims that all refugees are bad? Have you seen evidence to support these claims?

Does xenophobia only exist when there is violence or is it constantly there?

Step 4: Burning Man

Give out the poem, The Burning Man. Give learners time to read it.

This poem is related to a real event. Can you imagine what that was?

Have a short discussion, before describing the event.

If they did not make the connection, refer learners back to the hand-out on xenophobia.

"On 20 May 2008, a Mozambican national, Ernesto Nhamuave was beaten and burnt alive in Ramaphosa, Johannesburg. The media captured the image and many South Africans and the international community were woken to the extreme violence of xenophobia in South Africa."

Do you think this poem helps raise positive awareness around xenophobia?

Is it okay for non-refugees to write about refugee issues? Why/Why not?

In what other ways could ordinary people tackle xenophobia?

Step 5: Debate on refugee camps

Debate whether you think separating refugees into camps as opposed to integrating them into cities would help protect them from xenophobic violence.

Give time for learners to voice opinions.

What other effects does this have on the refugee community? Does it deny them any of their human rights?

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



SO I HAVE A NEW NAME

*by Rubimbo Bungwe, aged 14, from
Zimbabwe (2012)*

So I have a new name – refugee.
Strange that a name should take away from me
My past, 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.

XENOPHOBIA IN SOUTH AFRICA SINCE 2008



In May 2008 xenophobic violence erupted in Alexandra, Johannesburg. It quickly spread through Gauteng and nationwide urban centres such as Cape Town and Durban as well as some rural areas. By the end of May, the death toll stood at 62 (21 of those killed were actually South African citizens of minority ethnic groups). The May 2008 attacks have been the most violent single wave of xenophobic attacks in South African history but there have been many other cases of xenophobia. In fact, between the year 2000 and the 2008 attacks, 67 people were killed in xenophobic violence.

The May 2008 violence took many forms. People were labelled foreigners

and called names. Foreign-owned shops were looted and burnt down. The houses of non-nationals were vandalised and attacks were made on non-nationals themselves.

On 20 May, a Mozambican national, Ernesto Nhamuave, was beaten and burnt alive in Ramaphosa, Johannesburg. The media captured the image and many South Africans and the international community were woken to the extreme violence of xenophobia in South Africa. The second poem from this lesson is about Ernesto Nhamuave. No-one was ever charged for his murder.

Another attack that captured the media occurred in February 2013. Eight policemen tied Mido Macia, a Mozambican, to the back of their van and dragged him along the ground. He died of his injuries. Each policeman received a jail sentence of 15 years.

In March 2015 King Goodwill Zwelithini was reported to have said that foreigners must go back home. This is one of many examples showing that people in positions of real power are not always challenging xenophobia and sometimes even supporting it. In April that year, a wave of riots broke out leaving at least eight dead from xenophobic attacks (including three South Africans).

People have blamed many things for the xenophobic violence in this country, such as increased competition for employment, basic social services and business opportunities. There are many wide-spread stereotypes about foreign nationals, some of which we will deal with in the

next lesson, for example: foreigners steal our jobs, foreigners bring diseases, foreigners are criminals. Political leaders have been blamed for not taking a clear stance on xenophobia and not organising large campaigns against the attitudes that lead to xenophobic violence. But whatever is found to be the root cause of xenophobia, it is not just a problem for refugees. It is a problem that impacts the safety and wellbeing of the whole of South African society.

Wikipedia (2017) Xenophobia in South Africa. Wikipedia.

Viewed on 2 December 2017:

https://en.wikipedia.org/wiki/Xenophobia_in_South_Africa#April_2015_attacks.

South African History Online (2017) Xenophobic violence in democratic South Africa.

South African History Online.

Viewed on 2 December 2017:

<http://www.sahistory.org.za/article/xenophobic-violence-democratic-south-africa>.

Boston.com (2017) Xenophobia in South Africa - Photos - The Big Picture. Boston.com. Viewed on 2 December 2017:

http://archive.boston.com/bigpicture/2008/06/xenophobia_in_south_africa.html.

THE BURNING MAN

BY FERDIE SCHALLER

The crowd screams

He burns brightly, eyes –
incandescent
Fingers weeping flesh –
imploring
Lipless mouth pleads – silently
A policeman watches –
unmoving
He crawls – chameleon slow

The crowd roars

Rocks smash down – unfeeling
He does not crumple –
crumble
Grey ash-body trembles –
disintegrating
A policeman fires an
extinguisher – casually
His crater-mouth pleads

The crowd growls

He emerges from the
retardant fog – slowly
Flames creep across his back –
flickering
Not crawling, just shuddering –
anguished

The policeman kicks a skinny
dog – disinterested
A steel bar descends –
mercilessly

The crowd hisses

He subsides – melting
Road-kill – steaming
On the pitted tar – a shadow
The policeman walks – upwind
He convulses – lies still

The crowd sighs

The dog licks his face – lovingly
His eyes are open – staring
Does he see the rainbow
In the already buzzing fat
glistening green latrine flies?
The policeman tosses a
discarded box over the
discarded man

The crowd chatters as it leaves

[Schaller F (2016) The Burning Man. The Sol
Plaatje European Union Poetry Anthology.
Johannesburg: Jacana.]



Senior Phase

LESSON FIVE **MYTHS AND** **MISCONCEPTIONS**

Aims:

- identify errors of reasoning and deconstructing arguments, in order to engage information more objectively
- engage in a discourse surrounding refugee myths, misconceptions and the outcomes of misrepresentation and stereotypes
- encourage learners to be more sceptical of information and to apply simple methods for fact-checking
- experience the value of diverse information and how we should allow it to inform our views

Materials:

- article from the Daily Maverick
- article from Africa Check



SEEKING

Step 1: Open by reading the Daily Maverick article

Hand out the Daily Maverick article. Allow time for learners to read it in groups. Briefly discuss the article and summarise the main points.

Step 2: Discussing the Daily Maverick article

So what is the article about? What is the main conclusion you can draw from the article?

Do you agree with the writer's conclusions? In other words, do you believe she made a convincing argument?

If you do agree, why? And if you don't agree, why not?

Scan through the article and find some arguments the writer makes that you believe are true or not true.

Encourage the learners to be critical but not biased. The intention is to identify assumptions and errors in reasoning without condemning anyone.

Once the learners have analysed the article sufficiently, introduce the Africa Check article.

Step 3: Read the Africa Check article

Now you are going to compare an article from Africa Check that was written in response to the Daily Maverick one. Africa Check is a fact-checking website that analyses claims made by individuals, organisations and the media.

Hand out the Africa Check article.

Take a few minutes to read the response article. Be just as critical as you were with the previous article.

Allow time for learners to read through the article.

Step 4: Discuss the Africa Check article

Now engage the class discussion about how the second article impacted their opinion of the first.

Now that you've read the article, has anyone changed their mind about the first article? Or has it just reinforced your initial views?

Step 5: Compare the two articles

Now that you've interrogated the issue, seeing both sides of the argument, which of the two writers do you believe made the better argument? Why?

What did that writer do to support his/her claims? Try to find a few examples from the text of evidence the writers use to support their views.

Do you feel more informed about the topic now that you've read about it from two different points of view?

When we expose ourselves to diverse sources of information, engaging each aspect of a topic from every angle, it means we are much less likely to make assumptions and to be persuaded to support false information.



Step 6: Reflection on the way we engage information

All human beings make generalisations in order to organise the information around them. This is both useful (because it saves us energy working everything out from scratch each time) and dangerous (because it blinds us to detail and context giving birth to many irrational assumptions and unfair stereotypes).

Our generalisations act as filters that change the way we see the world. Instead of paying attention to the detail, we jump quickly to conclusions. We look at someone and judge them by what we see on the surface or by a label they have been given. Working things

out takes energy and time and focusing our attention. It is much less work for your brain if you just lump people into groups. In the case of refugees, consider how often refugees are stereotyped and categorised according to where they're from.

One way to challenge our generalisations and assumptions is to explore information from different points of view, and not just points of view that agree with our own (or the one we have inherited). This can be uncomfortable, but it opens us to other possibilities.

The hand-outs that can be printed for this lesson are found on the following pages.

SENIOR PHASE

Lesson: Myths and Misconceptions

Other things to try:

Learners can identify other claims about refugees that they have accepted without critical judgement.
“Refugees are terrorists.”
“Refugees steal our jobs.”
“Refugees increase crime.” “Refugees bring disease.” “Refugees destroy our culture.”

Challenge learners to find evidence and counter-evidence that supports and refutes the claims. Have a discussion with the class, using research learners have conducted, to try and reach a consensus on whether the claims are valid or not. The aim is to seek as many different sources of information as possible.

DAILY maverick

ARTICLE **A bleak reality of migrants and their children in South Africa**

It has been nine months since the world was shocked by the tragic photograph of three-year-old Alan Kurdi as he lay dead on a beach in Turkey. A tiny child who died tragically hoping for a better life, Alan instantly became the human face of the migrant crisis in Europe. Since Alan Kurdi's death (originally reported as Aylan Kurdi), newsfeeds and social media in South Africa have frequently contained stories about the affected families. We have watched at a distance, probably grateful that it isn't our problem. But it is.

Migrants are a challenge across the world and South Africa is no exception. Bearing the bouts of xenophobic attacks, many South Africans remain unaware of the movements of migrants and refugees around our own cities, unaware of a society breeding in silence. Hundreds of human lives; children, some of whom have travelled by foot across borders, often starved and emancipated; parents who have carried their children on their backs to get them to a place where they can be human again – where an idyllic framework of human rights is in place.

How could they know that despite the South African Constitution's focus on equality and fairness to all children, these permissive laws remain largely unimplemented among the institutions tasked with service provision. The shocking truth is that in many instances, migrant children have fewer rights and a lesser status in their place of refuge than they had in the country that they left in search of a better life.

The Convention on the Rights of the Child, a human rights treaty set out by the UN on the rights of children, is the most extensively endorsed international human rights treaty in history. Countries which sign the treaty are monitored in relation to their compliance and are expected to submit reports reflecting their progress and implementation within



the framework of their own legal and child protection system. South Africa endorsed the Convention on the Rights of the Child on 16 June 1995, and then went on to develop its Constitution and pass the Children's Act, both of which are aimed at integrating the convention into South African law.

The focus of this legislation is on the equality and fairness that all children have the right to enjoy, no matter where they come from. However, the provisions that are set to guide our behaviour often appear only as good intentions.

South Africa is failing in the implementation of these values for all of our children, but this is especially true for migrant children – both those that are documented and those that aren't.

In August 2015, a forum held by Save the Children South Africa highlighted these problems, focusing on the movements of migrant families and their children in and around Africa, and the hardships that migrants face in their journey to a better life. It is a journey which often subjects them to further

neglect, exploitation and abuse. Migrants regularly have to pay bribes at border posts or refugee offices, are sold fake documentation, and have to pay fines to have their documents renewed. Even when they arrive at their destination country they are frequently scattered, living under the radar among often hostile communities, facing a life without belonging. Tragically, children in these families are often unknowingly forced to grow up in an underground world. The Refugee Act and



legislation in South Africa prohibits the implementation of refugee camps because they are said to separate people from society and restrict freedom of movement. However, this fails to account for migrants' lack of a central place of safety, which leaves them in desperate need of an environment where they are safe, where they can be legitimately assisted and guided in their integration into society, where their skills can be put to use, and where they can find jobs. Refugee camps do not need to be a means to an end, but they may be imperative as grounding centres for assisting migrants to adjust and develop a belonging in a country that otherwise leaves them to survive on the outskirts of its communities. Despite this, makeshift camps are only set up when episodes of violence are captured by the media. They become an act of desperation to protect migrants from violence and abuse, only to be taken down when the hype dies down. After these camps are disassembled, children can

be left vulnerable, forgotten and dispersed.

A concern about restricting the freedom of movement of migrants has to be weighed against the inhumane futures that migrants are forced to face as a result of having no support and structure when trying to build a life in a new country, and acquire all of the necessary documentation. In the end, we may be overvaluing one constitutional right at the expense of many others.

It isn't just communities that are hostile to arriving migrants. In spite of South African law making provision for all children to have access to these basic rights and services including education and adequate healthcare, it seems as if government sectors, schools and healthcare facilities share a breakdown of communication and co-operation in implementing South Africa's laws and legislation in the rights of migrant children and refugees. Many children are turned away from

schools and clinics daily – some due to a lack of documentation, and others for no apparent reason at all.

The future is particularly bleak for migrant children. A vast number of these refugee and migrant children end up at the door of our social services department and are placed in children's homes and foster care. Some of them travelled unaccompanied or have been orphaned, but many simply have families who are not able to care for them due to the lack of support.

A large percentage of these children are also undocumented owing to their circumstance. In theory, South African law makes provision for all children to be cared for, regardless of their origin. But this is not always true in practice, and little thought is given to what will happen to migrant children who grow up in South Africa and

reach the age of majority. While it is critical for children under the age of 18 to be cared for under the law, it is equally important to have policies that make provisions for children as they become adults. However, no such provisions exist, and undocumented children who are protected as children are effectively discarded as they become adults. They are not citizens of the country, and are therefore illegal – the cycle of an undocumented society is propagated.

Critically, South African law not does grant citizenship to individuals of foreign descent, even if they are born in the country. The result is a generation of stateless children who are illegal in South Africa, but also have no ties to their country of family origin because many have lived most (or all) of their lives outside of its borders. In these instances, no country, even their birth nation, will take responsibility for their statehood.

It seems that the list of problems that migrants face is endless, and perhaps in a country that struggles to care for their own, a lack of empathy for those outside of our walls becomes understandable. The South African Constitution, for example, is arguably one of the most well compiled and humane legal codes in the world but countless numbers of South Africans experience barely a handful of these rights. How can we care for others when we can't even care for our own?

So, the question is: What next? Where do we begin to make the changes necessary so that the law, and people's experience of the law, are met somewhere in between? Given our country's capabilities, maybe it is time for policies to become more realistic. But equally, perhaps it is time for our social service providers to step up their game, and fulfil the expectations that we ourselves have set.

- Mages T (2016) A bleak reality of migrants and their children in South Africa. Daily Maverick. Viewed on 03 November 2017: <https://www.dailymaverick.co.za/opinionista/2016-06-20-a-bleak-reality-of-migrants-and-their-children-in-south-africa/#/h>.

aFRICA

CHeCK

ARTICLE

Researched by
Lisa Golden

Do “vast numbers” of refugee and migrant children rely on SA social services? With a large migrant community in South Africa, both documented and undocumented, do a “vast number” of the “refugee and migrant children end up at the door of our social services department” and have to be placed “in children’s homes and foster care”, as was claimed recently?

On World Refugee Day 2016, the Daily Maverick published an article written by social worker Talia-Jade Mages, outlining what she described

as the rather “bleak reality of migrants and their children in South Africa”.

In the piece, Mages compared South Africa’s refugee children problem to the case of three-year-old Syrian Alan Kurdi, the photograph of whose tiny drowned body made world headlines in September 2015. Mages claimed that, among other concerns, in South Africa “[a] vast number of these refugee and migrant children end up at the door of our social services department and are placed in children’s homes and foster care.”



Magnes, who works with child protection and adoption service Impilo, told Africa Check that her statement was based on data that had been collected for an event a few weeks earlier, and which had been obtained “from about four of our networking organisations, and we had about 150-200 undocumented children. That's in a very small area of only four service providers. So we can only guess that there are thousands

of undocumented kids living within our borders.” But are disproportionate numbers of these foreign-born migrant children and refugees – documented or undocumented, accompanied or unaccompanied – really winding up as beneficiaries of either State or non-governmental social services as she claims? The available data indicates that this is not the case.

Counting the international migrant community

The 2011 Census listed the number of international or foreign-born migrants in South Africa at 2,199,871, of which 278,267 were children under the age of 19.

However in the 2016 Community Survey, which is not as extensive as the Census but seeks to update information in between censuses, there were 1,578,541 people living in South Africa who were born outside of the country, 175,709 of whom were under 19. This is a difference of around 100,000 children.

The Community Survey report notes that the drop in number is unlikely due to a drop in immigration: It noted that “[f]ewer numbers of immigrants in CS 2016 data may highlight instilled fear of disclosure of one’s origin.”

StatsSA has previously told Africa Check that the 2011 Census would have allowed for such discrepancies. A Post Enumeration Survey

is conducted to address undercounted groups, and the statistical body also told Africa Check it was unlikely that numbers of international immigrants in South Africa would have changed significantly since the Census. To allow for comparison, this report will use both 2011 and 2016 figures.

Accessing social grants

Lizette Berry, a senior researcher at the Children’s Institute at the University of Cape Town, explained to Africa Check that the Department of Social Development’s mandate to provide social welfare services ranges from grants and food parcels to child protection services and alternative care services, such as foster care and children’s homes, as well as services for the most vulnerable in the population, which includes the elderly and the disabled.

Although the State is ultimately responsible in terms of its constitutional and legal obligations, to monitor and regulate the delivery of social services to all children, there are several parallel welfare systems in existence, including those run by the department of social development, the non-profit or non-governmental sector, faith-based organisations, and also private individuals (such as those who provide foster care), all of whom may or may not receive varying levels of subsidies from the state.

The South African Social Security Agency (SASSA) provides monetary grants to poor and vulnerable South African citizens. Foreign-born migrant children who are registered as refugees or have permanent residence can also access these grants.

Grants that are applicable to minor children are the care dependency grant, the foster child grant, and the child support grants. Berry explains that children placed in children's homes are considered "wards of the state" and are not entitled to social grants.

Stanley Malange, manager for strategic monitoring at SASSA, provided Africa Check with the latest data available on foreign-born children receiving social grants.

Malange noted that, as at the end of March 2016, there were 28,677 children with permanent resident status and 15,875 with refugee status who were in receipt of social grants for the fourth quarter of the 2015/16 financial year – a total of 44,552 children.

Depending on which survey's data is used, this figure represents between 16% (Census 2011 figures) and 25,4% (Community Survey 2016) of the total population of international migrant children under the age of 19.

According to SASSA, during the same period 12,529,526 South African citizens accessed these same grants – approximately 57% of the South African population under the age of 19. Foreign-born migrant children represented just 0,3% of total grantees, of the three child grants provided by the state.

Although this number only accounts for foreign-born migrant children with permanent resident or refugee status, the data clearly shows that it is a minority of documented foreign-born migrant children who end up “at the door of social services”, and that foreign-born migrants do so in much smaller proportions than South African nationals.

Foster care and child and youth care centres

Magnes' additional claim regarding migrant and refugee children being placed in foster care (a child placed in the care of foster parents by order of the court, and eligible for SASSA's Foster Care Grant) is also not supported by SASSA's data. In the period reviewed, only 629 of a total of 470,019 foster care grants were



accessed by children listed as permanent residents – with just 28 additional foster care grants for those recorded as refugees.

Marilize Ackermann from the Scalabrini Centre in Cape Town told Africa Check that although the placement of children in the foster care of recognised refugees or asylum seekers was not limited by law, in practice this rarely happened. The Scalabrini Centre is currently involved in a study to see why this is so. Ackermann added that children placed in the care of recognised refugees were able to access the foster care grant, but that asylum seekers did not qualify.

Data on children placed in children's homes or "child and youth care centres" (CYCC) is a little more challenging to determine, because while undocumented migrant children cannot access social grants they can potentially access assistance from care centres run by NPOs, which deal with all children, both local and foreign-born. Berry confirmed that there is no official centralised data collection system from the mix

of state, NPO and faith-based children's services. However a joint study on unaccompanied and separated foreign children in the care system in the Western Cape, conducted by researchers from the Scalabrini Centre and the law faculty at University of the Western Cape, which looked at 50 child and youth centres in the Western Cape, found that foreign children in that province "represented approximately 4% of the children in residential care during the research period". This proportion is comparable to the province's total percentage of foreign-born residents, which was 4,4% in 2011 and 3,1% according to the 2016 data. The Western Cape has the second-highest numbers and proportion of foreign-born residents, after Gauteng.

Ackermann, who was one of the study's authors, told Africa Check that foreign children were "not overwhelmingly present in the care system", adding that this has been confirmed by subsequent (as-yet unpublished) surveys of child and youth care centres in Gauteng and Limpopo.

These findings would indicate that Magnes' claim about foreign-born migrant children and refugees entering child and youth care centres is, also, overstated. However Ackermann clarified that the ability to obtain necessary help "depends invariably on [a child's] documentation status", saying that the studies also found "institutional barriers to accessing the child protection system exist and often, child protection agencies, courts and [child and youth care centres] were reluctant to take on cases of undocumented children."

This is in contravention of South Africa's Children's Act, which stipulates these services should be equally available to all children, irrespective of their nationality and documentation status. Lack of documentation hampers access – and it extends beyond social services.

"The more legal you are, the less you would be in need of social services", says Luke Lamprecht,

child development and protection specialist from the Johannesburg Child Advocacy Forum. Lamprecht told Africa Check that undocumented children faced significantly greater difficulties accessing social services when a child does not hold any formal legal status in the country.

According to a 2015 guide on "Unaccompanied and Separated Foreign Children", produced by the Legal Resources Centre and the Scalabrini Centre, South Africa is a signatory to international conventions that guarantee the state will protect and provide assistance to all children, irrespective of their nationality and documentation status. These include the United Nations Convention on the Rights of the Child and the African Convention on the Rights and Welfare of the Child. The LRC guide says that these international obligations are incorporated into South African national law, adding, "it is extremely important to note that

the Children's Act applies equally to all children within South Africa's borders. The Act makes no distinction between local and foreign children precisely because child protection should be approached in the same manner for all children."

In practice, Ackermann says, "the lack of a valid identification document often bars access". As Magnes also notes in her article, this can become even more critical when undocumented minor migrants reaches their majority, writing that "undocumented children who are protected as children are effectively discarded as they become adults".

Conclusion: small number of migrant children rely on social services

Magnes' claim that vast numbers of migrant and refugee children wind up accessing social services, or have to be placed in foster and children's homes, is not backed up by data from either social services or recent studies on residential child and youth care centres.

If anything, it indicates that refugees and foreign-born migrant children access such resources in proportion with the general population of international migrants (in the case of children's homes) or in significantly lower numbers and proportions (for social services).

However, as access to social services is directly affected by the documentation status of migrant and refugee children, and the number of undocumented migrants living in South Africa is unknown, these figures would exclude undocumented refugee and migrant children who may need some form of social assistance.

- Golden L & Makou G & Pampalone T & Brodie N (2016) Do 'vast numbers' of refugee and migrant children rely on SA social services?. **Africa Check**. Viewed on 03 November 2017: <https://africacheck.org/reports/refugee-migrant-children-social-services/>.



Senior Phase

LESSON SIX

SOCIAL ACTIVISM AND CREATING AN ADVOCACY RESOURCE

After having learned about the issues surrounding refugees in South Africa the learners will now design an activism campaign and media to go with it.

Aims:

- consider how young South Africans can make a positive, impactful difference to refugees and other marginal groups
- explore some of the challenges facing refugees
- get a sense of the skills and processes involved in planning a campaign
- engage the purpose of advocacy materials and design their own

Materials:

- hand-out on 'the way an active citizen can participate in positive change'
- hand-out on 'some of the key skills of a change agent'
- collection of advocacy posters
- guiding questions for creating a campaign strategy



SEE YOUR

Step 1: June '76 **Can young people** **make a difference?**

The history of our struggle against apartheid and discrimination often focuses on the heroes that have become cultural or political 'celebrities'. We tend to forget the many individuals that were actually the engine of change.

We need only remember the student uprising of 1976. At a time when most of the leaders of the liberation movement were either in jail or in exile, it was the youth that reignited the struggle in South Africa. Students were protesting the quality of education and the use of Afrikaans as the language of instruction in black schools. The government reacted with levels of violence never seen before. By the end of ten months of student protests all over the country, more than 700 students were killed and hundreds were imprisoned. The state's brutal response to the students' uprising forced thousands of youth into exile, swelling the ranks of freedom fighters in training camps in Africa and in Eastern Europe. The student uprising called all South Africans to action and reignited the struggle. The actions of these young people marked the beginning of the end of apartheid.

Step 2: Advocacy Poster

Split the class into groups. Hand out print-outs of posters to each group and give students time to look at and discuss them.

Which poster was most effective in:

- creating awareness?
- creating empathy?
- shocking you?
- showing you how you can help?

What was it about the posters that made them effective in each of these ways? Which of the effects above is most important in an advocacy resource? Based on what you have decided is most important in an advocacy resource, rank these posters from best to worst.

Now let each group share their ideas about the poster they thought was the best and which was the worst, giving reasons for their choices.

Step 3: Thinking about problems faced by refugees

You are going to be planning an activism campaign along with an advocacy poster in order to raise awareness around some of the challenges facing the refugee community.

Now in your groups brainstorm a list of problems that refugees face in South Africa.

You can add to the challenges they have identified if they have left out any of the following:

- xenophobic violence
- name-calling and hate speech (and the persistent anxiety that it causes)
- difficulties in accessing schooling (due to language issues, lack of proper papers, obstructive school administrators, prejudices of parents at the school, the uncertain position of an unaccompanied minor, etc.)
- the challenge of finding work
- access to basic services such as healthcare and welfare (child grants, unemployment grants, etc.)
- the challenge of being allowed to participate in community forums
- disruptive bureaucratic requirements (e.g. renewal of documents, scarcity of Refugee Reception Offices)
- vulnerability to human trafficking

Step 4: Raising awareness

How are you going to raise awareness about the challenges facing refugees?

First you need to decide if you going to focus on a specific challenge or if you are going to campaign for the rights of refugees in general?

[Give learners a chance to discuss.]

What are some of the things you could do to raise awareness? Make a list of as many different strategies as possible.

After learners have brainstormed their own list, hand out 'The ways an active citizen can participate in positive change' and 'Some of the key skills of a change agent are'.

Now compare these lists to the one you have created.

What things did you think about? What new ideas do you have after seeing the list?

You cannot do everything. An effective campaign is carefully planned, so you need to choose what combination of media and activities will work for your campaign.

Step 5: Planning a campaign

Think back on how much of an impact the young people who were involved in the June '76 uprising were able to have. You too could have an impact with a well-planned, passionate and compassionate campaign. You will now begin planning your campaign.

Hand out the list of guiding questions entitled, 'Planning Your Social Activism Campaign'. Learners can use this to help them plan their campaign ideas.

How far are you prepared to go to achieve the goals of your campaign? How much time and energy are you prepared to invest in it? What do you need to learn to make your vision of the world a reality? What are you prepared to risk in the process? What are your priorities? What are you prepared to sacrifice? What fears and desires compete for your time and energy? How far into the future does your vision go? Are you prepared to lay the foundations for a world you'll never live to see?

Step 6: Creating the advocacy resource

Using the insights you got from your critical assessment of the advocacy posters earlier in the lesson you will now design and make a rough draft of your own advocacy poster. It will be a poster for the campaign you have just planned and should reflect the issues you have chosen to raise awareness about. Make creative use of words, images and symbols.

The resources that can be printed out for this lesson are found on the following pages.



! AM NOT WHO YOU THINK ! AM

I AM NOT A **TERRORIST**.

I AM AN I.T. DEVELOPER.

I AM NOT A **DRAIN ON THE ECONOMY**.

I AM A TRAINED, QUALIFIED PROFESSIONAL.

I AM NOT A **QUEUE JUMPER**.

I AM A LOVING & PROTECTIVE FATHER.

I AM NOT A **THREAT**.

I AM FLEEING THREAT.

I AM NOT A **STRANGER**.

I AM A BROTHER. A FATHER. A SON.

I AM NOT **ILLEGAL**.

I AM A SEEKER OF FREEDOM, A RIGHT GRANTED
TO ME BY AUSTRALIA & THE UNITED NATIONS.



I am a Freedom Seeker, Hope Seeker, Security Seeker, Life Seeker.

Asylum Seeker.



www.asrc.org.au

WEB DESIGN



WHAT'S WRONG HERE?

Look at this nice happy people.

Notice that each one has something: a tool or implement here, a bicycle or a briefcase there. All completely normal and unremarkable.

But wait. Something's amiss. That nice fellow near the bottom – third row down, second from the right. He doesn't seem to have anything.

Indeed. You see, he's a refugee.

And as you can see, refugees are just like you and me except for one

thing: everything they once had has been destroyed or taken away, probably at gunpoint. Home, family, possessions, all gone.

They have nothing.

And nothing is all they'll ever have unless we help.



UNHCR

United Nations High Commissioner for Refugees

Of course, you can't give them back what's been destroyed, and we're not asking for money (though every penny helps). But we are asking you to keep an open mind. And a smile of welcome.

It may not seem much. But to a refugee it can mean everything.

UNHCR is a strictly humanitarian organization funded only by voluntary contributions. Currently it is responsible for more than 23 million refugees around the world.

refugees are so lucky

They have no idea how much it costs to renovate a house these days.
Brazilian hardwood. Stainless steel appliances.
Kitchen backslash at \$12.93 per square foot.
Their home furnishings tend to be a little more basic. Tarps. Poles. Cardboard.
Anything that can help protect from the harshness of the elements.
And give them a fighting chance at survival.



The UN Refugee Agency

If all we have for granted 192 million people wish they could have back. Please give to the UN Refugee Agency. Visit unhcr.org

THE WAYS AN ACTIVE CITIZEN CAN PARTICIPATE IN POSITIVE CHANGE

- break the pattern of your own behaviour and become the change you want to see;
- change the way you speak about things ... refuse to participate in derogatory jokes or hate speech ... avoid using words that reinforce stereotypes and irrational prejudices ... challenge friends who make sexist, racist, homophobic or xenophobic jokes;
- make your voice heard at community forums;
- report crimes against refugees, refuse to pay bribes, and make time to participate in community policing initiatives;
- start and maintain conversations about the issues you are trying to raise awareness around;



- **whenever you discover some interesting information or have an insight, write it down ... collect your thoughts ... keep trying to express your thoughts more clearly and in a way that could inspire others ... see how your thoughts develop over time ... keep a journal ... keep writing ... develop your own personal philosophy;**
- become a volunteer in a local community organisation or NGO that is committed to the issues you care about;
- **help people to make more effective use of existing resources (legal resources, training opportunities, community organisations, support groups, libraries, business centres, internet, apps, etc.);**
- organise discussion groups and workshops;
- **write letters to your Representative Council of Learners, your School Governing Body, local authorities and to newspapers;**
- petition parliament about an issue or make written or oral submissions to parliamentary committees;
- **vote with your money by shopping where it counts ... boycott companies that abuse human beings and the environment;**
- organise protest marches, pickets, sit-ins, strikes and other forms of non-violent resistance;
- **join the initiatives of other organisations, showing your solidarity, inviting your friends, making a real event out of it;**
- volunteer to be a guest speaker on a community radio station;
- **produce subversive informative media (manifestos, publications, posters, graffiti, film, podcasts, blogs, performance art, T-shirts, music, etc.);**
- produce subversive informative performances (flash mobs, street theatre, spoken word, etc.);
- **design and distribute a petition;**
- risk defying and breaking the law when you believe it is unjust (civil disobedience).

SOME OF THE KEY SKILLS OF A CHANGE AGENT ARE:

- curiosity
- the ability to question what is going on
- the ability to stand back and see the big picture
- the ability to gather accurate information about what is going on
- compassion
- the ability to identify and express the nature of the challenge
- the ability to imagine an alternative
- the ability to inspire people to start exploring that alternative
- communication skills
- a sense of humour
- the ability to get people's trust
- the ability to organise people
- networking
- recognising the available resources
- awareness of the developments in technology, politics and economics
- reading, reading, reading
- the ability to "think globally, act locally"
- willingness to take reasonable risks

Which of these skills do you have?

Which of these skills would you like to develop?

Planning Your Social Activism Campaign

By answering the following questions you will develop an idea of how you can structure your campaign.

Choose one change you'd like to see in your community. Then ask the following:

What change do you want to see?

How can you become the change you want to see?

What values are you trying to change?

What unfair relationships and practices are you trying to change?

What practices are you trying to change?

How will you know you have succeeded? How will you monitor your progress?

How long-lasting do you intend your change to be?

How can you convince people that there's a problem and get them involved in the cause?

What type of person will your campaign be targeted at?

How do you involve the refugee community and ensure you are working for their interests?

Who are the influential people in your community that have the power to make a difference? How can you involve them? How can you get them to support your idea with their opinions, their resources, their networks or their money?

What resources will you need? What resources are available?

- **think of spaces to meet in**
- **think of internet, emails, telephone calls, faxing and printing**
- **think of legal resources**
- **think of financial resources**
- **think of people who have expertise in the subject**
- **think of writers and artists who can help produce media**

What will you name your campaign?

Will your campaign have a slogan? If so, what will it be?

What media can you create to spread awareness around your campaign and the issue it tackles?

What kinds of resistance can you expect? From whom? How will you respond?

The ways an active citizen can facilitate change:

Learners need to be aware of all the ways in which they can participate in facilitating change. When freedoms are denied to them or others, they can resign themselves to that fate and submit. They can also do things in secret, making sure no one sees them. They can also risk acting in a way that changes our world for them and for everyone in it.

When your rights, or the rights of others, have been violated there are many ways in which you can respond. Ideally you should try to resolve the situation together with the people involved, before involving any authorities. This is part of the process of us all learning together. This might include creating critical conversations in class. This is of course not always possible.

What are your local resources for conflict resolution and justice? Within the school this could mean your Representative Council of Learners (which has a mandate for participating in the transformation of your school), or your School Governing Body (which has a mandate for ensuring the wellbeing of all learners, drafting school policies, and holding educators and principals accountable). In your community it could mean a community meeting or a community policing forum.

If you feel you are not being heard in any of the official forums you could create a media campaign, using posters and social networking media. While protest is an option, and learners have a right to do so peacefully, it should never be the first resort. The kind of active citizenship we expect from learners includes grappling and persevering together to solve problems – maintaining conversations to come up with the best solutions possible. Learners need to know that the justice system is there to protect them and others, and that they can make use of it when other strategies (negotiations, media campaigns and protests) fail.



It is not always easy or appropriate to use the courts to enforce human rights, particularly as using the courts is expensive, requires the assistance of lawyers and may take many months or even years to finalise. Furthermore, not all human rights are legally enforceable. In the light of this, other options have to be explored. These include networking with community organisations, NGOs and members of civil society. A learner can contact a number of public interest law organisations around the country that offer free advice and legal services. These organisations include:

- **Centre for Applied Legal Studies (CALS)**
- **Centre for Child Law**
- **Equal Education Law Centre**
- **Legal Aid Justice Centres**
- **Lawyers for Human Rights**
- **Legal Resources Centre (LRC)**
- **Probono.org**
- **SECTION27**
- **Socio-Economic Rights Institute of South Africa (SERI)**
- **Various university law clinics**

Learners could also approach one of the Chapter 9 institutions like the South African Human Rights Commission, Public Protector, the Commission on Gender Equality and the Commission for the Protection and Promotion of Cultural, Religious and Linguistic Communities (CRL Commission). These bodies have been set up to assist individuals to promote their Constitutional rights.

If none of these options work and going to court seems to be the only option, then the learner might begin by approaching a human rights NGO, a lawyer or a para-legal for advice on the possibility of bringing a case to the Constitutional Court. In most instances a case must go to the High Court first and then may go to the Constitutional Court on appeal or for confirmation if it is a matter dealing with the validity of legislation.



Three2Six Learners at a Temple in Johannesburg