

Toolkit to work on the rights regarding
**Migrations, citizenship and freedom
of movement** in international workcamps



Educational materials
to work on Human Rights

Foreword

Dear user of this toolkit!

Thanks for being interested in working on the topics of human rights, in the fields of migrations, citizenship and freedom of movement.

At the Raising Peace Campaign we made of this one of our 3 thematic priorities, and we are willing to promote a change in these topics towards the guarantee of equal rights for everyone.

This toolkit was created with passion, commitment and hard work by a group of activists coming from IVS organisations, who met at the Laboratory of Tools and Skills for Peace-Builders (in Athens, Greece), and designed an educational framework so that this toolkit would be a useful tool, ready to be used in workcamps worldwide since this 2016 onwards. Let us then acknowledge the authorship of this toolkit, and thank: Valentine Costa, Mahip Dagar, Alba Cuesta, Lara Leroy, Molly O'Doherty, Julien Reichle, and Tilemachos Boni.

The CCIVS role here has just been to facilitate the process for the creation of the booklet, to make a final edit on the texts and design, and of course to distribute it to CCIVS members and IVS organisations, so that the tool can be present in campleader trainings and in international workcamps, especially in the Raising Peace Camps 2016.

We encourage you of course to use the toolkit, to promote collective learning experiences through its workshops and to enjoy them.

Of course if you use it, we are willing to receive your feedbacks and returns!

As our friends at SCI say, amitiés, and keep on changing the world little by little, also by changing ourselves and being active!

All the best for your projects,

Oriol Josa
for the Raising Peace Campaign at CCIVS

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Introduction to the toolkit

The toolkit

This toolkit has been created to promote the work on Migrations and Human Rights in international workcamps and similar settings.

With this toolkit we want to provide you with some basic tools that may facilitate a collective learning experience, and raise awareness on the specific challenges to Human Rights that the world is facing related to migrations, freedom of movement and the rights to be citizens. The tools you will find in here will give you a basis for discussion and reflection inside your workcamps.

A workcamp is a privileged space to learn about and from diversity, to break stereotypes and to understand our similarities and our differences in a constructive way. It is usually not, though, -of course, excluding camps specialised in the topic- a place to reach high levels of research on a specific issue. And that is why the tools that we present you are meant to work on the most basic elements about Migrations and Human Rights.

We considered that such elements should be:

- > Understanding Cultures, interculturality and living together:** As many of the challenges related to migrations are usually at hosting countries, with the raise of discrimination and xenophobia by some people, political parties or institutions.
- > Understanding migration processes as such, and the internal challenge that they suppose for people involved in such process.**

That's why **we structured the toolkit in 3 basic parts:**

- 1. An infokit** with background information about the role and vision of the Raising Peace Campaign on Migrations and Human Rights, about the Campaign itself and on how this toolkit was born.
- 2. An introductory workshop** which is focussed on culture and interculturality issues. This would be a basic workshop we propose you

to implement as a basic introduction. After this, if you can, we encourage you to complement this introduction with one of the tools of the “Going further on migrations” part.

- 3. Going further on Migrations:** A set of tools connected directly with the topic of migrations and human rights. You can choose to propose only one of these activities, or to propose them all during the camp.

At the end of this path with 3 main steps, you will find an Annex with 2 more suggested activities, and the acknowledgement to the main promoters of the campaign, who makes this work possible.

Infokit: Background on IVS, Raising Peace and Migrations

This short infokit is aimed at giving you a very basic background about the Raising Peace Campaign, the role of International Voluntary Service (IVS) on the topic of Migrations and Human Rights, and on how to approach this topic in your workcamps.

A. The very basic information

- CCIVS and the Raising Peace Campaign

CCIVS is the Coordinating Committee of International Voluntary Service, a global network of international voluntary service (IVS) organisations. We consider that IVS is a movement, started as a direct result of W.W.I when a group of volunteers from different countries worked together to help rebuild a destroyed town near Verdun in France. Since its formation in the 1948, CCIVS has promoted IVS worldwide, as a tool for peace and human rights and in 1987 it was awarded the title of “Messenger of Peace” by the UN Secretary General, Pérez de Cuellar.

Raising Peace is a campaign that was born from CCIVS's strategic plan and commitment to peace and human rights under The White Paper on International Voluntary Service 2011-2021. The Raising Peace campaign is focused on three methods for change: Empowerment, Action and Advocacy, in three thematic areas, they are;

Rights of Migrant People, to Citizenship & Freedom of Movement
Rights to a life with Dignity, Food and Housing
Rights related to Gender, Sexuality and Body

- Why are Human Rights Important?

Human rights are vital for the realisation and the protection of everyone's right to a life with dignity, happiness and personal security. The only way of challenging global injustices, exploitations, discriminations and

inequalities is by knowing and defending that every person has the same fundamental rights, and by holding individuals and States accountable when they infringe on the rights of others.

Human Rights can only be effective if the citizens of the world know their rights, they bring them into practice and demand others to recognize them as such. This is what makes human rights education and awareness raising essential in bringing about a world where human rights are recognized and respected by all.

- [The Laboratory for Tools and Skills for Peace Builders](#)

On the 1st of April 2016, eighteen peace builders from across Europe and Asia came together in Athens, Greece with the task of sharing their knowledge and experience to develop three concrete tools to be used as part of the Raising Peace campaign. The Laboratory was hosted by SCI Hellas.

After four days of testing, adapting and creating new methodologies in a shared learning environment, they developed this booklet on Gender, Sexuality and Bodily Autonomy, a toolkit on the rights of Migrants and Refugees (both to be used at regular and special Raising Peace workcamps) and an online interactive resource for the public to have their say on areas relating to human rights and peace.

B. To work on Migrations and Human Rights with this Toolkit

In the following lines we give you a background and some information on why and how we are working on this topic in the Raising Peace Campaign, which may be a good starting point for you to implement your workshops.

The Raising Peace approach on Migrations and Human Rights

The vision about migrations and human rights of the Raising Peace Campaign is introduced in the Campaign's site:

*“The right to non-discrimination regarding any origin or personal condition that opens the Universal Declaration of Human Rights, together with the rights of every person to participate in the construction of their society recognised in the declaration on Economic, Social and Cultural rights, or that of Emerging rights; empower us to underline **the access to equal rights and to citizenship of any person regardless of their origin.**”*

Declaration of the IVS movement on the situation of Human Rights and Peace, 2015

We believe that every person has the right to choose where to live. And that many people leave their homeland because they are forced to do so. Laws and policies that draw discrimination according to the origin, that ban the access to a territory or to a basic social service, or deny asylum for any person who needs it, are against the Human Rights. Besides that, migrations are on the basis of the development of cultures and humanity, a global phenomenon that can only be approached through global thought and actions, which have peace and human rights on their basis.

Many international voluntary service organisations work in their local projects to guarantee the access to equal rights for every person. Many activists work hard to change the unfair reality in many countries regarding the rights of migrant people and refugees.

International Voluntary Service (IVS) networks have prioritised these topics and are running in 2016 priority actions on the topic (Alliance with its Global Action and the Root to Peace; SCI with the Building Bridges; the CCIVS within

the Raising Peace Campaign), *IVS orgs are running around 30 workcamps* working with the topics of refugees.

At one of the meetings where this topic was tackled (CCIVS Day 2016, Estonia), basic elements for an IVS approach to the topic were agreed:

On the one hand there are elements that we may take in account (both for our approach and for our educational purpose):

The historic nature of migrations as a “natural” human phenomenon which brings development. That all “nations” are product of migrations and cultural exchanges. So what is exceptional now is the humanitarian crisis (and its political regulations), but not the existence of migrations.

The main direction of migrations and seek of asylum is not south> north; they are also south>south, in fact this is the main direction of migrations and seek of asylum. This implies that the countries most involved in hosting refugees are not at all in Europe, but in the global south.

Migrations are very usually the top of an iceberg of human rights violations, not an isolated phenomenon. Causes of migrations and seek of asylum may be diverse: war, conflicts, climate refugees, poverty, prosecution... These causes are human rights violations already, so the crisis exists much before the alert of transit and hosting crisis; and any proposed global solutions need to tackle the global phenomena.

Emigrations have strong consequences in their countries. (brain drain,...)

Critical elements in the transit (deaths, detentions in the middle routes,...) should not be forgotten.

At the stage of reception, xenophobia (personal and institutionalised) and violation of human rights of asylum seekers.

These elements lead to think that, on the one hand, from a human rights and global perspective, the main problems to work on regarding migrations and HR, do not involve only the state of reception; and that therefore, if migrations and refugees are a priority at the International Voluntary Service movement, interesting work can be done at the other stages/sites of this crisis. Even if the main focus may be directed now to the stage of reception (guarantee of asylum, rights for everyone, fight xenophobia).

The CCIVS and sister networks launched the Freedom of Movement Campaign (<http://ccivs.org/freedomofmovement>). Besides what is already stated above, there is another basic issue that links IVS and migrations, which is the need, the right and the restrictions that we face to fulfill our fundamental goals.

An educational approach for the Campaign and this toolkit

There are 2 main educational elements that structure the educational approach that we propose in the Campaign and in this toolkit:

Non-Formal/Popular education principles: To make it very short, when we work on non-formal education we provide a space where our participants learn from each other, from the fact of exchanging and the dialogue itself, and from their own emotions and experiences. The facilitator, or leading person, should not take a position of “I can tell you how things are” but more “I propose you to do these activities, so that from the experience of us all we can discuss and reach to our own conclusions”.

Human Rights based Approach: The basis of this approach is to assume a point of view: every person in the world has the same fundamental rights (see at least <http://www.un.org/en/universal-declaration-human-rights/>, signed by almost all countries), which start from equality, freedom, non discrimination and a life with dignity. It is not that people who have not these principles guaranteed “have a problem”, it is that their rights are not implemented, and states have the duty to fulfill them . The change of view is subtle but empowering; it is not a question of being “charitable”, it is a question of justice.

With this toolkit we don't aim that you feel the pressure to use a Human Rights based approach, but we think that it is good that in the Raising Peace campaign it is a starting point. But we do indeed suggest you that you use the Non-Formal + Popular education principles, which are the methodological basis of the activities proposed in this toolkit.

ACTIVITY PACK

This activity pack, as announced before, is thought to propose you a work on migrations and human rights. It has 3 main blocks:

Introductory Workshop: Understanding interculturality and cultures.
This part is divided in 2 activities and may last 2 hours.

Going further with migration issues: This block contains 3 activities that will allow participants to have a deeper understanding of the situations regarding migrations and Human Rights, from different perspectives.

Annex: Some complementary activities that may suit you well to complement the proposals for blocks 1 and 2.

You can combine these blocks and activities in several ways, according to your needs and restrictions. Of course if you can go through both blocks, it will be perfect.

But in case not, our “navigation” proposal would be that you could at least:

- > Implement the *Intro Workshop on Interculturality* and also one activity of *Going further on Migrations*. Or
- > Implement first activity of *Intro Workshop*, and two activities of *Going further on Migrations*.
- > *The activities in the Annex may help to complement the learning and discussion process.*

Block 1. Introductory Workshop:

Understanding interculturality and Cultures

This first block of activities will allow you to work in the group on the concepts of culture, interculturality, diversity, etc.

It is distributed in 2 main activities:

- Introduction to Culture
- Intercultural shock.

We propose you to have this 2 hour workshop as an introduction to culture. And then if possible, go at least (same day or a different day), with some activity of block 2.

Name of activity	<i>Introduction to Culture</i> This part includes 3 activities together: “Sense of time”; “Oranges” and “the Iceberg Model”
Topic Addressed	Intercultural understanding
Target Group	Volunteers 18+
Group Size	10-30
Time	60 min
Overview	
Objective	To gain a better understanding about the concept of culture To reflect on the concept of the personal culture To create empathy with the other (who is different from me), e.g. by encouraging intercultural dialogue
Steps	

<p>Materials Needed</p>	<p>Oranges, a watch, flipchart with the iceberg draw on it</p>
<p>Preparation</p>	
<p>Instructions</p>	<p>Sense of Time</p> <p>The facilitator asks the participants to hide any watches they might have.</p> <p>Then everybody has to practice sitting down on their chairs silently - and with their eyes closed.</p> <p>Then the facilitator asks everyone to stand up and close their eyes. On the command "GO!", each person is to count up to 60 seconds and sit down when they have finished. It is important to stress that this exercise can only work if everyone is quiet during the whole of it. Once people have sat down they can open their eyes, but not before.</p> <p>This energizer opens up the whole concept of time and each individual's relationship to it. You can then go on to discuss whether there are culturally different perceptions of time.</p> <p>Even within culturally homogeneous groups, this energizer can produce fairly spectacular results. Be careful not to laugh at the people who are last. They might just be having a very "slow" day.</p> <p>Oranges</p> <p>Every participant takes an orange from a bag (if you don't have oranges you can also take stones). The participants are called on to take a good look at the orange, to touch it and to find out all little details. If they want they can even give the orange a name. After about 5 minutes all oranges are collected into the bag again and shook well in order to mix them. Then the oranges are displayed on the floor in front of the whole group. The participants are asked to look for their personal orange. Should someone not be able to identify his/her orange, he/she shall wait until the others have taken their oranges and then try again.</p>

Very important in this exercise is the reflection using the following questions:

Are you sure that you have found the right orange? How can you tell?

Do all oranges have the same color and shape?

What are the possible analogies between this exercise with the oranges and the differences between people?

Reflect that concerning prejudices between people regarding sex, culture and origin.

Iceberg of cultures



The idea behind this model is that culture can be pictured as an iceberg: only a very small portion of the iceberg can be seen above the water line. This top of the iceberg is supported by the much larger part of the iceberg, underneath the water line and therefore invisible. Nonetheless, this lower part of the iceberg is the powerful foundation.

Also in culture, there are some visible parts: architecture, art, cooking, music, language, just to name a few. But the powerful foundations of culture are more difficult to spot: the history of the group of people that hold the culture, their norms, values, basic assumptions about space, nature, time, etc.

The iceberg model implies that the visible parts of culture are just expressions of its invisible parts. It also points

	<p>out, how difficult it is at times to understand people with different cultural backgrounds - because we may spot the visible parts of “their iceberg”, but we cannot immediately see what the foundations that these parts rest upon are.</p> <p>On the other hand, the iceberg model leaves a number of the questions raised above unanswered. Most of the time, it is used as a starting point for a more in-depth look at culture, a first visualization of why sometimes it is so difficult to understand and “see” culture.</p>
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Activity 2. Intercultural Shock

Name of activity	Intercultural Shock
Topic Addressed	Deconstructing stereotypes, values and norms Intercultural communication and understanding
Target Group	Workcamp volunteers
Group Size	6-15
Time	45 min.
Overview	
Objective	<p>To promote empathy and respect for others cultures and realities</p> <p>To raise awareness about the significance of cultural background in everyday life</p> <p>To develop an understanding of the complexity of culture</p>

	<p>To identify the sensitive zones of the participant in relation to cultural differences</p> <p>To create a safe atmosphere in which to discuss and exchange viewpoints</p> <p>To highlight cultural values, expectations and norms</p>
Steps	
Materials Needed	
Preparation	<p>Arrange the room before the activity. The camp leader must have:</p> <ul style="list-style-type: none"> some familiarity with the cultural background of the participants, knowledge of the context where the pictures were taken familiarity with concepts such as culture shock, decentrization, ethnocentrism and cultural relativism. <p>This tool is based on participants' experiences: it allows you to learn from them rather than dictating knowledge</p>
Instructions	<ol style="list-style-type: none"> 1. Introduce the activity by linking it to the results of your participants' cultural differences. 2. The activity can serve as a starting point or can follow any other task. 3. The facilitator spreads a series of photos on a large table 4. Ask the participant to take a look at the pictures and choose one picture that gives them the strongest reaction. It doesn't matter if the reaction is positive or negative, we are simply looking for the strength of the reaction (make it clear to participants that they won't be judged by their choices). 5. Encourage the participant to make choices based on "gut feelings" rather than in-depth reflections.

	<p>6. Once the selection is done, work on the selected picture and ask the participants to think about the following three questions:</p> <p>Which element in the picture triggered the strongest reaction?</p> <p>What value/norm held by the participant does the picture question?</p> <p>What are the values that motivate the behavior of people from that other culture?</p> <p>7. Follow up discussion: Go through your participant's answers from the three questions and the three pictures. Try to ensure that the participant does not answer the questions "all at once" but one at a time, sequentially.</p> <p>Be particularly precise when it comes to the question about the participant's own values; don't let her/him "get away" with very superficial or general answers, ask her/him to be very concrete in her/his response.</p> <p>When it comes to the values of others, be aware that the participant may not have sufficient knowledge or information to give good guesses. Here it may be your task to identify the corresponding values. This means that you have to be well informed about the cultural practices that you choose to illustrate with the pictures.</p>
<p>Debriefing, How to act</p>	<p>After you have discussed the questions, ask your participant why s/he thinks you did this activity - what does this activity illustrate? This will be your opportunity to discuss concepts of culture shock and deculturation - a powerful source of learning from cultural shock experiences. To do this, you can find the background information and hand-outs in the corresponding sections below. Talk about cultural differences, cultural shock that could be expected/ or has already happened in their new environment.</p> <p>Reinforce the learning aims of the session</p>

	<ul style="list-style-type: none"> • Strong emotional reactions can illustrate the encounter with cultural patterns / values which are in contradiction with one's own values and norms • Reactions based upon such negative emotions or holding on to these negative emotions can have a negative impact (repeated and enduring conflicts or prejudice). • Such reactions always illustrate a gap between two sets of values and not the inherent strangeness or weirdness of the other. • In such situations it is useful to try to identify which of our values have been affected and what may be the values behind the behavior / practice of the other culture
· Ideas for Action	
· Tips for Facilitator	
Contact Person	Lara Leroy (JAVVA, Belgium): larah.leroy@gmail.com Alba Cuesta Ortigosa (SCI Belgium, Belgium): cuesta.alba@gmail.com
Suggestion for follow up	
References	MOMAP TOOL-Find your sensitive zones. Adapted for IVS projects during the Laboratory for Tools and Skills for Peace Builders (Athens, April 2016).

Block 2. Going further on Migrations

This block allows us to work deeper in the understanding of migrations, its relation to human rights, the personal experiences people go through, and to debate on different solutions and approaches.

We propose you here 3 activities:

The Great Escape

Can I come in?

Language barriers

Each of them will bring the group an interesting insight that will allow learning on the topic. You may choose one of them or decide to make 2 or the 3 of them.

Name of activity	<i>The Great Escape</i>
Topic Addressed	Human rights, Rights of migrants
Target Group	Volunteers
Group Size	12-30+
Time	40-60 min
Overview	<p>Board game with challenge cards and info sheet - students become groups of refugees escaping to freedom. They are confronted with human rights dilemmas that they have to try to resolve by consensus.</p> <p>A lively and interactive exercise to introduce participants to human rights and develop knowledge and understanding of democracy, legal and human rights and responsibilities, systems of justice, and skills in communication and working with others.</p>
Objectives	To introduce participants to human rights,

	To develop knowledge and understanding of democracy, legal and human rights and responsibilities, systems of justice, and skills in communication and working with others
Steps	
Materials Needed	<p><u>Each team will need:</u></p> <p>The Great Escape Route (enlarged to A3 size, if possible)</p> <p>A watch with a second hand</p> <p>Colored crayons</p> <p>Pens</p> <p><u>Each leader will need:</u> A set of 11 Challenge Cards (These should be printed out on A4 sheets and folded along the dotted line).</p>
Preparation and Instructions	<p>Download Instructions: https://www.amnesty.org.uk/sites/default/files/great_escape_-_instructions_1.pdf</p> <p>Download Board: https://www.amnesty.org.uk/sites/default/files/great_escape_-_board_1.pdf</p> <p>Download Playing Cards: https://www.amnesty.org.uk/sites/default/files/great_escape_-_playing_cards_1.pdf</p>
References	<p>Original version from Amnesty International: https://www.amnesty.org.uk/resources/activity-great-escape#.VwqjbUeOXrb</p>

Name of activity	<i>Can I come in?</i>
Topic Addressed	<i>Migration, discrimination and human rights</i>
Target Group	Workcamp volunteers, campleaders (training sessions)
Group Size	6-15 2 facilitators ideally
Time	90 min
Overview	This is a role-play about a group of refugees trying to escape to another country. It addresses: <ul style="list-style-type: none"> • The struggles and challenges experienced by refugees • The social, political and economic arguments for giving and denying asylum
Objectives	<ul style="list-style-type: none"> • To develop knowledge and understanding about refugees and their rights • To promote solidarity with people who are suddenly forced to flee their homes
Steps	
Materials Needed	Role cards (see next pages)
Preparation	Copy the role cards (one for each of the three groups). Set the scene for the role-play. For example, draw a line on the floor to represent a border or arrange furniture to make a physical frontier with a gap for the check post. Use a table to serve as a counter in the border control office.
Instructions	1. Explain that this is a role-play about a group of refugees fleeing their homeland who wish to enter another country in search of safety.

2. Start with a brainstorm to find out what people know about refugees. Write the key ideas on a large sheet of paper to refer to in the discussion later. The main idea is to find out what the participants already know about the topic, about why there are refugees, what causes people to flee their homeland, where they come from and the countries that they go to. This will help you decide how to guide the debriefing and evaluation, and what additional information you may need to provide at that stage.

3. Show people the set-up in the room and read out the following: "It is a dark, cold and wet night on the border between X and Y. A large number of refugees have arrived, fleeing from the war in X. They want to cross into Y. They are hungry, tired and cold. Some have little money and only a few have identification documents or passports. The border officials from country Y have different points of view - some want to allow the refugees to cross, but others don't. The refugees are desperate, and use several arguments to try to persuade the border officials."

Adapt the story to the context of the day: for example if it is a day during the summer, you could say "It is a hot, dry afternoon..." instead. Replace Y and X with the names of real countries that refugees are currently fleeing from and trying to go to, adjusting this according to the place where the workcamp is taking place. The facilitator could change the surroundings to create an atmosphere (e.g. close the blinds, play tense music, costumes, etc.)

4. Divide the participants into three groups: one group to represent the Refugees from country X (40% of the participants), the second group to represent the Border Officials in country Y (30%), and the third group to be Observers (30%). The size of each group can be adapted to the number of participants. E.g. For a group of six, there could be no Observers.

5. Ask the three groups to go and sit in different places, far enough away so that they can't hear each other. Tell the three groups to read their respective cards together and work out a role for each person and what their arguments will be. Give them 15 minutes to prepare. The facilitator should help them to build their roles.

	<p>6. Start the role-play. Use your own judgement about when to stop, but about 10 minutes should be long enough. Tip: the facilitator can step in if the discussion is going on for too long. (e.g. the facilitator enters the scene and plays the role of the border official chief, telling them that it is time for a coffee-break or that too many other people are waiting and that they need to make a final decision).</p>
<p>Debriefing</p>	<p>Tip: you could change the room for the debriefing to go to a more neutral environment. The facilitator could write down keywords on a flipchart according to what the participants express.</p> <ol style="list-style-type: none"> 1. Ask the Observers to talk together about their observations for 5 minutes. Meanwhile, ask the participants about how it felt to be a Refugee or a Border Official. This should not last too long. 2. Ask the Observers to give general feedback on the role-play. 3. Move on to a general discussion about the issues and what participants learnt. The debriefing is an essential part of this activity in order to reflect on what happened, discuss the concepts and issues related to the role-play and deeper the participants' understanding of the topic. Here are some guiding questions the facilitator should use to guide the discussion: <ul style="list-style-type: none"> • If this role play happened in reality, how fair do you think that the treatment of the refugees was? • Freedom of movement is a right for all according to the Universal Declaration of Human Rights. Were the refugees given this right? Why/why not? • Should a country have the right to turn refugees away? When? For what reasons? • Would you turn someone away if you were a border official? What if you knew they faced death in their own country? • What sorts of problems do refugees face once they are inside your country? Which of their human rights are being violated? • What should be done to solve some of the problems facing refugees once they are inside your country? • What can and should be done to stop people becoming refugees in the first place?

	<p>Note: These questions do not have a perfect or singular answer. The aim is to discuss different points of view and reflect on them. Other questions may arise during the discussion.</p>
Ideas for Action	
Tips for Facilitator	
Contact Person	<p>Valentine Costa (SCI Austria)- valentine.costa@hotmail.fr Alba Cuesta Ortigosa (SCI Belgium) cuesta.alba@gmail.com</p>
Suggestion for follow up	
To Go Further (Resources /Links)	<p>References: The original activity is taken from Compass-Manual for human rights education with young people. Adapted for IVS projects during the Laboratory for Tools and Skills for Peace Builders (Athens, April 2016).</p> <p>Find out more about refugees in your country, especially about the realities of their daily lives. Participants could contact a local refugee association and interview workers, volunteers and refugees.</p> <p>Look at www.newtimes.dk where you can read stories written (in English) by asylum seekers and refugees in Denmark. Pick an article and discuss your response.</p> <p>The British Red Cross has information and activities about refugees produced in their Positive Images project: www.redcross.org.uk.</p> <p>Discuss whether or not the Geneva Convention meets the needs of the present and if it needs updating. For instance, in many countries to get refugee status asylum seekers have to prove that they are being persecuted individually; it is not enough to be a member of a group that is being persecuted or to come from a war zone.</p> <p>Similarly, climate refugees are not covered by the Convention.</p>

Handouts

Refugees' role card

Refugees' arguments and options

You should prepare your arguments and tactics. You can use these arguments and any others you can think of:

- It is our legal right to seek asylum.
- Our children are hungry; you have a moral responsibility to help us.
- I will be killed if we go back.
- My daughter will be forced to be married to a grown-up man if we go back and risks being raped.
- The island where I lived flooded because the sea level rose.
- I have no money.
- I don't have anywhere else to go.
- I was a doctor / nurse / engineer in my hometown.
- I only want shelter until it is safe to return.
- Other refugees have been allowed into your country.
- I will try to bribe (corruption, give money) the officials to let me enter.

Before the role play, think about the following options:

- Are you going to apply to come in as a group, or individually?
- Will you split up if the border officials ask you to?
- What will you do if they try to send you back? Will you agree to go home? Will you ask them to let you through so that you can get to country Z?
- Do any of you have travel documents? Are they genuine or are they false?

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

Observers' role card

You are working for an NGO which writes reports to the UN concerning the potential violation of human rights at the border between X and Y. There are four rights that you are particularly interested in: • The right to seek asylum in other countries • The right of non-refoulement (the right not to be returned to their country where they can risk persecution or death) • Freedom from discrimination • Freedom of movement.

Your job is to observe the role-play in a silent way. At the end of the role-play, you will have a few minutes to talk about your report together and you will be asked to give general feedback to the whole group. You can choose a one Observer to be your representative.

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

- Look out for any violation of human rights.
- The arguments they use and how they present them.
- Any other observations on what is happening and how this seems relevant to the discussion.

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

Additional information:

- The right to seek asylum in other countries: "Everyone has the right to seek and to enjoy in other countries asylum from persecution." (Article 14, Universal Declaration of Human Rights-UDHR)
- The principle of non-refoulement (the right not to be returned to their country where they can risk persecution or death): The most essential component of refugee status and of asylum is protection against return to a country where a person has reason to fear persecution. This protection has found expression in the principle of non-refoulement which is widely accepted by States and is a key facet of refugee law.
- Freedom from discrimination: it is a right stated in the UDHR within the two following articles.

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood." (Article 1, UDHR)

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty." (Article 2, UDHR)

• **Freedom of movement:** "Everyone has the right to freedom of movement and residence within the borders of each state. Everyone has the right to leave any country, including his own, and to return to his country." (Article 13, UDHR)

Border Officials' role card

Border Officials' arguments and options

You should prepare your arguments and tactics. You can use these arguments and any others you can think of:

- They look desperate: we can't send them back.
- If we send them back we will be morally responsible if they are arrested, tortured or killed.
- We have legal obligations to accept refugees.
- They have no money, and will need state support. Our country cannot afford that.
- Do they have any travel documents or means of identification? Are these real documents or false ones?
- Are they really refugees? Maybe some are just here to look for a better standard of living? (Check the differences between the definitions of asylum seekers, refugees and migrants)
- Our country is a military and business partner of country X. We can't be seen to be protecting them.
- Maybe they have skills that we need?
- There are enough refugees in our country. We need to take care of our own people. They should go to the richer countries.
- We could demand that they pay us a bribe to let them in.
- If we let them in, others will also demand entry.

- They don't speak our language, they have a different religion and they eat different food; they won't integrate.

- There may be terrorists or war criminals hiding among them.

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

- Are you going to present your arguments as a group or will you have different arguments and opinions?

- Will you let all of the refugees cross the border? Or only some of them?

- Will you split them up by age, profession, wealth...?

- Will you do something else instead?

Additional information:

The Geneva Convention of 1951 defines the refugee as : “ ... a third country national who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, political opinion or membership of a particular social group, is outside the country of nationality and is unable or, owing to such fear, is unwilling to avail himself or herself of the protection of that country, or stateless person, who, being outside of the country of former habitual residence for the same reasons as mentioned above, is unable or owing to such fear, unwilling to return to it... “

Asylum seekers are people who move across borders in search of protection, but who may not fulfil the strict from the Geneva Convention. Asylum seeker describes someone who has applied for protection as a refugee and is awaiting the determination of his or her status.

Refugee is the term used to describe a person who has already been granted protection. Asylum seekers can become refugees if the local immigration or refugee authority deems them as fitting the international definition of refugee. The definition of asylum seeker may vary slightly from country to country, depending on the laws of each country.

Migrants choose to move not because of a direct threat of persecution or death, but mainly to improve their lives by finding work, or in some cases for education, family reunion, or other reasons. Asylum seekers and refugees are considered as forced migrants.

Name of activity	Language Barrier
Topic Addressed	The legal migration process at the point of seeking asylum Potential discrimination during the asylum process Intercultural communication and understanding
Target Group	Campleaders and volunteers
Group Size	Minimmum 3 participants 1 facilitator
Time	45-60 minutes
Overview	This is a simulation of the difficulties that refugees face when applying for asylum. Issues raised include: <ul style="list-style-type: none"> • The frustrations and emotional stresses refugees may face • Overcoming language barriers • The potential for discrimination during the asylum application procedure • Some of the problems of intercultural communication
Objectives	To encourage people to reflect on the asylum process and how it feels to be faced with border police and immigration authorities To help people understand what it feels like to be faced with a language barrier (both in relation to migration and the experience of cultural shock) To develop intercultural communication skills To foster empathy with refugees, asylum seekers and those working within immigration departments
Steps	
Materials Needed	Copies of the “Asylum Application” handout, one for each participant Pens, one per person

	<p>Optional: props that create the feel of an immigration office and the role of immigration official, such as a hat for the official, a lamp on the desk etc</p>
<p>Preparation</p>	<p>Arrange the room so it is clear that it is an asylum office (it is up to you to what extent you want to develop the atmosphere/setting). Sit behind a desk and get into the formal role of a bureaucratic official. Tell participants that they are going to the office to apply for asylum but nothing more.</p>
<p>Instructions</p>	<ol style="list-style-type: none"> 1. Tell the participants beforehand that they are going to participate in an activity about the asylum seeking procedure and that they must come to the “office” at a certain time. Let participants arrive but do not greet anyone or acknowledge their presence. Don’t say anything about what is going to happen. 2. Wait a few seconds after the scheduled start time and then hand out the copies of the “Application for Asylum” and the pens, one to each participant. 3. Tell them that they have five minutes to complete the form, but don’t say anything else. Ignore all questions and protests. If you have to communicate, speak another language (or a made-up language) and use gestures. Keep all communication to a minimum. Remember that the refugees’ problems are not your concern; your job is only to hand out the forms and collect them in again! 4. Greet any latecomers curtly (for example, “You are late. Take this form and fill it in. You’ve only got a few minutes left to do it.”) 5. When five minutes are up, collect the forms without smiling or making any personal contact. 6. Call a name from the completed forms and tell that person to come forward. Look at the form and make up something about how they have filled in the form, for instance, “You didn’t answer question 8” or “I see you answered “no” to question 6. Application dismissed.” <p>Tell the person to go away. Do not enter into any discussion. Go straight on to call the next person to come forward.</p>

	<p>7. Repeat this process several times. It is not necessary to review all the applications, only continue for as long as is necessary for the participants to understand what is happening.</p> <p>8. Finally break out of your role and invite participants to discuss what happened.</p> <p>Option: a second facilitator could take on a role of Security Supporting Officer at the Immigration Office and support the Immigration Official to reinforce the rules of the room (by telling participants to be quiet etc).</p>
<p>Debriefing</p>	<p>Start by asking people how they felt during the activity and then move on to discuss what happened, what they have learned and what the links are with human rights. You can choose just some of the questions (depending on which you feel are most relevant/useful for the group)</p> <ul style="list-style-type: none"> • How did the participants feel when they were filling out an unintelligible form? • How realistic was the simulation of an asylum seeker's experience? • Do you think that in your country asylum seekers are treated fairly during their application for asylum? Why? Why not? • What could be the consequences for someone whose asylum application is refused? • Have the participants ever been in a situation where they could not speak the language and were confronted by an official, for instance, a police officer or a ticket-controller? How did it feel? • Which human rights are threatened in this activity? • What opportunities do asylum seekers have to claim protection from violations of their rights? • How many asylum seekers are there in your country? Do you think your country takes in its fair share of refugees? • Which rights are denied to asylum seekers in your country? • Does this remind you of any other experiences you have had (such as being in another country and not being able to understand basic signs)?
<p>Ideas for Action</p>	<p>Volunteers could find out more about the procedures and what actually happens in their country when an asylum seeker</p>

	<p>comes to the border. They could look on at the official government information website for research.</p> <p>As a facilitator you could invite an immigration officer to come and talk about the challenges of the job or interview asylum seekers to find out their views on the situation, how fair they think the system is, and what difficulties they faced.</p> <p>The information could be used for refugee awareness campaigns, or fed back to the immigration department or to organisations such as the UNHCR (United Nations High Commissioner for Refugees) and Amnesty International.</p> <p>Children, especially those seeking asylum unaccompanied by a parent or an adult who is a close family member, need special protection. You could find out what procedures are in place for unaccompanied minors and see if there are practical ways in which you could help.</p>
Tips for Facilitators	<p>This is a fairly easy activity to facilitate: the main thing required from you is to do be “strong” in your role. You must be serious, tough and bureaucratic. The struggle of the asylum seekers is not your concern; you are here to do your job!</p> <p>The point is that many people do not want refugees in their country. Immigration officers are under orders to screen the refugees and to allow entry only to those who have identification papers and who complete the application forms correctly. Refugees frequently have a poor command of the other country’s language and find it very difficult to fill in the forms. Also, they are in a distressed and emotional state. It is especially hard for them to understand what is happening because their applications are frequently dismissed and they do not understand the reasons why.</p> <p>It might be difficult to remain serious. Don’t worry if you start smiling or laughing but try to hide it and get back immediately to your role. Sitting at a table, turning the back to the participant, not looking into the eyes of the participants and speaking in another language will help you to stay in your role.</p> <p>Facilitators might find it more worthwhile to do this</p>

	<p>activity earlier on in a workcamp. When participants are familiar with each other they might feel more comfortable and joke around (therefore reducing the intended feeling of discomfort during the activity). In order to increase the feeling of pressure and frustration, it might be interesting to do it just before a meal, when people are already a bit hungry.</p> <p>Be aware that participants might have varying degrees of knowledge about asylum and migration.</p> <p>When doing the debriefing at the end facilitators need to make sure that all of the participants get a chance to speak. They need to make sure that they get a chance to talk about their experiences of the game and voice their opinions on the issues involved. Some participants could find the experience overwhelming or uncomfortable, so facilitators need to be sensitive when carrying out the debriefing.</p> <p>The “Application for Asylum” is in a Creole language. Creole are languages have come into existence as a result of two peoples who have no common language, trying to communicate with each other. The result is a mixture. For example, Jamaican Creole features largely English words with dialect pronunciation superimposed on West African grammar. There are several Creole languages, for instance, in Haiti and The Dominican Republic, and in some Pacific and Indian Ocean islands such as Papua New Guinea and The Seychelles. The reason Creole is used in this exercise is because relatively few participants will know it. If it happens that you have a participant who speaks this Creole language, you could ask him/her to take the role of the border police or immigration officer.</p>
<p>Contact Person</p>	<p>Molly O’Doherty (VAP, UK) odoherty.molly@gmail.com Mahip Dagar (Ruchi, India) mahip@ruchi.org.in</p>
<p>Suggestion for follow up</p>	<p>Find out more about refugees in your country, especially about the realities of their daily lives. Participants could contact a local refugee association and interview workers, volunteers and refugees.</p>

	<p>Look at www.newtimes.dk where you can read stories written (in English) by asylum seekers and refugees in Denmark. Pick an article and discuss your response.</p> <p>The British Red Cross has information and activities about refugees produced in their Positive Images project: www.redcross.org.uk.</p> <p>Discuss whether or not the Geneva Convention meets the needs of the present and if it needs updating. For instance, in many countries to get refugee status asylum seekers have to prove that they are being persecuted individually; it is not enough to be a member of a group that is being persecuted or to come from a war zone. Similarly, climate refugees are not covered by the Convention.</p>
References	<p>Compass Manual for human rights education with young people. Adapted for IVS projects during the Laboratory for Tools and Skills for Peace Builders (Athens, April 2016).</p>

Handout

Asylum application form

Application for asylum	
1. Appellido	
2. Primer nombre	
3. Fecha de nacimiento	
4. Pais, ciudad de residencia	
5. Ou genyen fanmi ne etazini?	
6. Kisa yo ye pou wou	
7. Ki papye imagrasyon fanmi ou yo genyen isit?	
8. Eske ou ansent?	
9. Eske ou gen avoka?	
10. Ou jam al nahoken jyman	

ANNEX

Yes, it is true! Up to now we already proposed you a great deal of activities. The writers of this toolkit, however, wanted to recommend you some complementary activities, in case you cannot do some of the former ones, or these below suit you for a specific moment or goal of the camp.

The Walk of the Privileged is an interesting activity to explore the issues around social inclusion/exclusion, discrimination and stereotypes.

The *Walking Gallery* is a simple and easy-to-do activity that brings reflection and debate. It is a good tool for an introductory session on a topic: for example Human Rights or migrations.

Name of activity	The Walk of the Privileged
Topic Addressed	Discrimination, Xenophobia, Poverty, General Human Rights
Target Group	Volunteers 18+
Group Size	10-30
Time	60 min
Overview	We are all equal, but some are more equal than others. In this activity participants take on roles and move forward depending on their chances and opportunities in life. This is an adaptation of the “One Step Forward activity”.
Objective	To raise awareness among volunteers and local communities on the topic of migrations and refugees reality. To inform on our own rights and reflect on the situation. To reflect on the perceptions different participants have of social minorities and/or cultural groups,
Steps	

<p>Materials Needed</p>	<p>Role Cards (see next page) + Situations and events (see next page)</p>
<p>Preparation</p>	<p>Read the activity carefully. Review the list of "situations and events" and adapt it to the group that you are working with.</p> <p>Role cards: Copy the (adapted) sheet either by hand or on a photocopier, cut out the strips and fold them over. You can choose which roles to use with your group. Be aware that our target is to break the stereotypes and not reinforce them.</p>
<p>Instructions</p>	<p>Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.</p> <p>Hand out the role cards at random, one to each participant. Tell them to keep it to themselves and not to show it to anyone else.</p> <p>Invite them to sit down (preferably on the floor) and to read their role card.</p> <p>Now ask them to begin to get into the role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:</p> <p>What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do? Do you still live in the same place? If not, why? What is your everyday life like now? Where do you socialize? What do you do in the morning, in the afternoon, in the evening? What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What you do in your holidays? What excites you and what are you afraid of? Was there a moment in your life that you felt your life was in danger?</p> <p>Now ask people to remain absolutely silent as they line up beside each other (like on a starting line) Tell the participants that you are going to read out a list of situations or events. Every time that they can</p>

	<p>answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.</p> <p>Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.</p> <p>At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing in plenary.</p>
<p>Debriefing, How to act</p>	<p>How did people feel stepping forward - or not?</p> <p>For those who stepped forward often, at what point did they begin to notice that others were not moving as fast as they were?</p> <p>Did anyone feel that there were moments when their basic human rights were being ignored?</p> <p>Can you guess each other's roles? (Let everyone reveal their roles during this part of the discussion)</p> <p>How easy or difficult was it to play the different roles?</p> <p>How did you imagine what the person they were playing was like?</p> <p>Does the exercise mirror society in some way? How?</p> <p>Which human rights are at stake for each of the roles?</p> <p>Could anyone say that their human rights were not being respected or that you did not have access to them?</p> <p>If a refugee, how far a long did you get? How did you feel?</p> <p>Is the activity reflecting somehow on how migrants and refugees are being treated?</p> <p>What is the situation of migrants and refugees in your countries?</p> <p>What first steps could be taken to address the inequalities in society?</p>
<p>Ideas for Action</p>	

Tips for Facilitators	
Contact Person	
Suggestion for follow up	<p>Before the activity prepare the “Walking Gallery”: Print and hang the material in an obvious place of your venue, spread around. This could be the place you are eating dinner which will give volunteers the option while eating to speak about the topics.</p> <p>After the “Walk of the privileged” is over take them there and walk with them in the gallery and try to spend some time altogether discussing about it.</p> <p>In the “Walking Gallery” you can adjust the quotes you want to use. You can use the articles of the UDHR, quotes from people who fought for human rights, testimonies of people who faced some human rights violation.</p>
Reference	<p>Original version “Take a Step forward” at COMPASS http://www.coe.int/t/dg4/eycb/Source/Compass_2012_FINAL.pdf</p>

Role Cards

You are an unemployed single mother.	You are an Arab Muslim girl living with your parents who are devoutly religious people.
You are the daughter of the local bank manager. You study economics at university.	You are the 19-year-old son of a farmer in a remote village in the mountains.
You are a soldier in the army, doing compulsory military service.	You are a disabled young man who can only move in a wheelchair.
You are a 17-year-old Roma (Gypsy) girl who never finished primary school.	You are an HIV positive, middle-aged prostitute.
You are an unemployed schoolteacher in a country whose new official language you are not fluent in.	You are a 24-year-old refugee from Afghanistan.
You are an illegal immigrant from Mali.	You are the president of a party-political youth organisation (whose "mother" party is now in power).
You are the son of a Chinese immigrant who runs a successful fast food business.	You are the daughter of the American ambassador to the country where you are now living.
You are the owner of a successful import-export company.	You are a retired worker from a factory that makes shoes.
You are the girlfriend of a young artist who is addicted to heroin.	You are a 22-year-old lesbian.
You are a fashion model of African origin.	You are a homeless young man, 27 years old.

Situations and events to read out loud

Read the following situations out aloud. Allow time after reading out each situation for participants to step forward and also to look to see how far they have moved relative to each other.

1. You have never encountered any serious financial difficulty.
2. You have decent housing with a telephone and television.
3. You feel your language, religion and culture are respected in the society where you live.

4. You feel that your opinion on social and political issues matters and your views are listened to.
5. Other people consult you about different issues.
6. You are not afraid of being stopped by the police.
7. You know where to turn for advice and help if you need it.
8. You have never felt discriminated against because of your origin.
9. You have adequate social and medical protection for your needs.
10. You can go away on holiday once a year.
11. You can invite friends for dinner at home.
12. You have an interesting life and you are positive about your future.
13. You feel you can study and follow the profession of your choice.
14. You are not afraid of being harassed or attacked in the streets, or in the media.
15. You can vote in national and local elections.
16. You can celebrate the most important religious festivals with your relatives and close friends.
17. You can participate in an international seminar abroad.
18. You can go to the cinema or the theatre at least once a week.
19. You are not afraid for the future of your children.
20. You can buy new clothes at least once every three months.
21. You can fall in love with the person of your choice.
22. You feel that your competence is appreciated and respected in the society where you live.
23. You can use and benefit from the Internet.
24. You are not afraid of the consequences of climate change.
25. You are free to use any site on the Internet without fear of censorship.

Walking Gallery

A walking gallery connected with the theme of migration and/or human rights can be a good way to introduce a topic..

You can create your own gallery with quotes from people who fought for human rights, testimonies of people who faced some human rights violation, situations, etc that can bring reflection to the group.

Name of Activity	THE WALKING GALLERY
Topic Addressed	Human Rights and Migrations
Target Group	Participants in Raising Peace camps and specialised topic camps; workcamp coordinators during training sessions
Group Size	5-15 workcamp volunteers
Time Needed	25 Minutes (10 minutes for the walking gallery, 15 minutes for discussion)
Overview	This is an activity to introduce ideas and debates about Human Rights related to Migrations and to develop an opinion about them.
Objectives	To generate discussion and personal visions on what Human Rights are, and also related to Migrations
Materials Needed	Interesting quotes or other Visual material related to the topic, Peaceful music.

Instructio ns	<p>Prepare one room with the visual material on the walls and the music. Each quote can be printed in an A4 paper. A good size for the font is 36.</p> <p>Ask participants to enter the room.</p> <p>Ask participants to go around the room individually, in silence, watching the material and taking notes about the impressions they have.</p> <p>After 10 minutes, move to another room and ask everybody to seat in a circle.</p> <p>Discussion Human Righths, migrations,...: “how do you feel now?”; “what was more impressive for you?”; “what is your idea now about human rights?”; etc.</p>
Contact Person	
To Go Further (Resources/ Links)	<p>Music: A good example of music can be the soundtrack of the movie “Like Crazy”</p> <p>Link: https://www.youtube.com/watch?v=M4DAIxoh5YY&list=PL37FA73384A48C50F&index=2</p>

Examples of Quotes to use in the Walking Gallery

Besides doing your own research and selection, you may find below some possible quotes of your interest. Copy each sentence you like in a different page, with big letters, and hang them on the wall, as if they were pieces of a museum.

“Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.”
Paulo Freire, *Pedagogy of the Oppressed*

“*Washing one's hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral.*” Paulo Freire

“The oppressed, having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom.”

Paulo Freire, *Pedagogy of the Oppressed*

“*Good government is no substitute for self-government.*” -- Mohandas K. Gandhi

“You have to do the right thing... You may never know what results come from your action. But if you do nothing, there will be no result.” -- Mohandas K. Gandhi

“Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has.” - Margaret Mead

“Never forget that everything that Hitler did in Germany was legal” Martin Luther King

The sad truth is that most evil is done by people who never make up their minds to be good or evil.
(Hannah Arendt)

Revolutionaries do not make revolutions. The revolutionaries are those who know when power is lying in the street and then they can pick it up.

Hannah Arendt

“*The third world is not a reality, but an ideology.*” *Hannah Arendt*

The world is a dangerous place to live; not because of the people who are evil, but because of the people who don't do anything about it.
Albert Einstein

We cannot solve our problems with the same thinking we used when we created them.

Albert Einstein

Without free, self-respecting, and autonomous citizens there can be no free and independent nations. Without internal peace, that is, peace among citizens and between the citizens and the state, there can be no guarantee of external peace.

-- Vaclav Havel

Article I

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Universal Declaration of Human Rights

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Universal Declaration of Human Rights

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

Universal Declaration of Human Rights

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Universal Declaration of Human Rights

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Universal Declaration of Human Rights

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Universal Declaration of Human Rights

Every one's got the right to decide his own destiny, and in this judgement there is no partiality. *Bob Marley, Zimbabwe*

“Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that.” *Martin Luther King, Jr.*

“You may say I'm a dreamer, but I'm not the only one. I hope someday you'll join us. And the world will live as one.” *John Lennon*

“An eye for an eye will only make the whole world blind.” *Mahatma Gandhi*

“It's so hard to forget pain, but it's even harder to remember sweetness. We have no scar to show for happiness. We learn so little from peace.” *Chuck Palahniuk*

“You cannot find peace by avoiding life.” *Virginia Woolf*

“Peace cannot be kept by force; it can only be achieved by understanding.”

Albert Einstein

„Establishing lasting peace is the work of education; all politicians can do is keep us out of war“ *Maria Montessori*

Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance. *- Kofi Annan*

Peace cannot be kept by force; it can only be achieved by understanding.

Albert Einstein

When the power of love overcomes the love of power the world will know peace.

Jimi Hendrix

Peace comes from within. Do not seek it without. *Buddha*

"If you want to make peace with your enemy, you have to work with your enemy. Then he becomes your partner." ~ *Nelson Mandela*

"Peace is costly but it is worth the expense" - *African proverb*

"Peace may sound simple - one beautiful word - but it requires everything we have, every quality, every strength, every dream, every high ideal." - *Yehudi Menuhin*

"If you are tired, keep going; if you are scared, keep going; if you are hungry; keep going; if you want to taste freedom, keep going." *Harriet Tubman*

Send us your feedback and comments!

As you observed, every activity includes a contact person to help you in the implementation/understanding of the activity.

Besides that, we will be very happy that you can send us your feedbacks (including of course suggestions for improvement!), your comments and testimonies after having used this booklet.

So please write us at:

secretariat@ccivs.org

campaigns.coordination@ccivs.org

And of course if you want to interact and mention us at:

FB: /secretariatccivs

Twitter: @raising_peace and @ccivs_volunteer

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If you want to know more about the Lab or the Campaign, please visit:

ccivs.org/raisingpeace

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CCIVS

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