



Crossing Borders

creating space for dialogue and peace building



**Crossing Borders fountain
for global education**

This fountain contains practical knowledge gathered from Crossing Borders' educational experiences from around the world. The aim is to provide teachers, facilitators, and partner schools with a user-friendly guide. In these pages, you will find multiple resources that can be used and adapted according to your educational needs.

The fountain is divided into four major thematic areas. Each theme covers a range of issues that can be explored through workshops, theme days, debate camps, or lectures.

The activities described in the book are considered supplementary, thereby adding value to the formal education process. In addition to the many activities created by CB, we have also drawn inspiration from and adapted activities created by the EU Council and Danida Fellowship program.

Crossing Borders provides educational activities in thematic areas chosen because of their increasing importance in a globalized world. An explanation of each thematic area follows.





Each of us increasingly interacts, lives, studies or works with people with different cultural backgrounds. Now more than ever, we need skills to communicate, interact, and coexist peacefully. This not only builds competence, but enhances the community values that enable all of us to become active and committed members of a prosperous society.



Despite the existence of an Universal Declaration of Human Rights, endorsed by many countries, Human Rights violations of all kinds continue around the world. Human Rights cannot be taken for granted. Therefore, CB offers activities that set Human Rights in focus, e.g. the right to participation, education, movement, gender equality, etc.

CB sees education as one of the most fundamental Human Rights. Therefore, its educational approach is human rights-based, and rooted in the principles of participation, equal opportunities, and diversity, in order that every student may realize their full potential. In CB activities differences are not only included, but celebrated.



"The world has enough for everyone's needs, but not enough for everyone's greed." (Ghandi)

With the increasing negative impact of human activities on the environment, it is important that schools become a space to raise awareness about the fact that we only have one planet.

From CB's point of view, climate and environmental challenges are actually opportunities to solve some of today's most pressing global challenges, such as overconsumption, conflict over resources, pollution, and youth unemployment.

CB aims to plant the seeds at the earliest ages for building a path forwards to a new paradigm. Therefore, concepts such as cradle to cradle, zero waste cycle, clean renewable energies, saving and innovation, and being physically active all form part of CB's educational program.

We are working towards the development of a new consciousness, and the creation of a culture of solidarity and sharing.



Conflict is a part of everyday life. Peace and conflict studies should be part of the educational process from day one. For healthy individual and community development we need to understand that conflict isn't inherently bad. The issue is how to address it.

CB, through interactive and inclusive activities, provides the tools to deal with conflicts, in the most effective way, and in the context of more diverse societies. CB further sets a focus on teaching children and young people how to dialogue, and about the difference between debate and dialogue for deeper intercultural understanding.

SECTION 1. COMMUNICATION AND INTERCULTURAL UNDERSTANDING



CB Great debate camp



CB open house

Visiting the Albatross Culture



This activity aims to bring participants into a situation in which they are confronted with behavior and experiences which are new to them. It serves to provide the experiential understanding that many interactions are initially interpreted incorrectly, and points out once more the complexity of intercultural understanding.



1 to 1,5
hours



Materials: Chairs for all participants, water, water glass, bread

Activity Setting

A circle of chairs is formed. Only the workshop leaders are in the room at first. The male workshop leader is sitting on a chair, while the female leader kneels barefoot on the floor next to him. The participants enter the room (the only information they are given beforehand is that they are now visiting a new culture as guests). There are three ways of communicating (which are not known to the participants).

- 1) „Ssssssssss!!!” = negative signal (for incorrect behavior)
- 2) „Mhmhmhmmmm!!!” = positive signal (for correct behavior)
- 3) Clicking one’s tongue = an order to do something

The activity could be defined as follows (there are however no limits to being creative!)

- Taking position. The female leader signals to the participants that - 1. The female participants should kneel on the floor just like her - 2. The male participants should sit down on the chairs - 3. The female participants should take off their shoes.

- Drinking water. The female leader walks around and offers water by holding the glass to the mouths of the men to let them drink. For the women, she passes the glass to them and they take drink by themselves.



CB Albatross workshop in Tokyo

- Eating bread. The female leader walks around and hands out the bread, by feeding the men and passing the bread into the hands of the women to eat.
- Choosing a woman. Afterwards, both male and female leader walk around and look at the feet of the individual women (the women are signaled to stand up one at a time to have their feet inspected). They choose the woman with the biggest feet and signal her to take her place (kneeling) on the other side of the chair the male leader sits on.
- Hand on head. The leader places his hands on the heads of the two women kneeling beside him and tilts their heads gently towards the floor. He motions to the other men to do the same to the women at their sides.

Now the activity is over and the leaders ask the participants to resume their seats (now back in the language we are used to) and evaluate the game by asking questions like „What did you observe?“ „Did you notice anything in particular?“ „What happened?“ „How did the men feel?“ „How did the women experience their roles?“

Next, the meanings of the actions are explained. In the Albatross culture the ground is considered holy. In the social hierarchy, the women rank above men, therefore only women are allowed to touch the holy ground barefoot. The women are considered holy, too. The men must not touch what comes from the ground, therefore the men are fed by the women, whereas the women may touch the food and the water. The specially selected woman was chosen by the size of her foot, and the honour to kneel beside the leader was given to her as the woman with the largest feet because she has the biggest area of contact with the holy ground. The bending of the heads was a sign of gratitude - in this way the men can come closer to the holy ground (by touching the women!).

- „Why did most of you immediately assume that the women were being discriminated against?“ (this is often the case – women feel obliged to work in the course of the game)
- Pointing out hierarchies: in Europe up = good; in Albatross down = good
- „Do you believe that in a foreign country/culture you might encounter a situation like in this game?“ • “How can we try to find out what the underlying reasons for behavior are if we are not sure of interpreting the behavior correctly?“

Video storytelling



The aim of this activity is to look through the different cultural glasses that each one of us has and how they influence our way of perceiving, remembering and telling stories. It focuses on identity development, cross-cultural under-



1-1,5 hours



Materials needed: camera (mobile phone is fine) and a computer, to show the material recorded.

Activity Setting

A group stands outside, including a camera person and storyteller (12 to 15 people). Inside, there are three people in one room: the camera person, the storyteller, and the first person to listen to the story. The storyteller tells the story (any story). After it is finished, the listener stays, and the storyteller goes out. And the listener tells the story to someone new, and so on until everyone has participated. Then everyone watches the recording:

- “What happened to the stories? Why?”

Example story:

This is an Ethiopian story of a woman who used to be very attractive. But as time passed, her husband was no longer interested in her. What to do? She went to the local medicine man, that had his healing house outside of the village. She came and said that she was miserable because her husband was not interested in her anymore. She needed help. The local medicine man said, “I can help you but I need you to bring me a piece of hair from the neck of a lion”.

She was so glad that she ran out jumping for joy without asking how to do it. Then she realized that it was a very dangerous mission to get a hair from the neck of a lion. There was a lion that came to the village and stole animals to eat every morning. She decided to pick every morning a little lamb and go to the path of the lion and leave the lamb there. While the lion ate, she sat still a few meters away. She had a beautiful voice and she started to sing every time the lion came to eat. Over time, the lion started to associate her not only with the food but with the beautiful song. One day, she was sitting on the grass and singing, when the lion, instead of going to the lamb, went to her, with his ears down and tail wagging and slowly he put his heavy head on her lap and she kept on singing. She knew that it would be very dangerous for her to run away, or to show that she was afraid. She kept calm and the lion fell asleep while she caressed his head and neck, so she could pick a bunch of hairs, managed to get herself away, and ran to the medicine man. “Here it is, not only one, but a bunch of hairs”, said the woman to the medicine man.

The medicine man looked at her: “Now you have solved the problem!”

The Island



This activity enables groups to clarify how we inevitably stereotype, hold prejudices and make assumptions by race, gender, sexual preference and disabilities.

This can help participants to look at the relationship between values and attitudes.



1 hour.

Activity Setting

1. Participants get a list of 20 people from whom to select 12 who will live in isolation for the next 50 years. All the people on the list have volunteered to do so.
2. Participants are divided into groups of 4.
3. Participants get the island handout to select the 12 people from the list of 20.
4. Participants write notes to explain the criteria for selecting or rejecting people to go to the island.
5. After the groups have completed their selection, all the groups come together to reach a consensus of who will go to the island. (20 minutes)
6. The list of people is displayed on the wall.
7. Each group reports on one of the persons they chose on the left column and the criteria for selection on the right column.
8. The decisions are discussed in plenum: who is left out? Why?
9. Discussion of lessons learnt from the activity.

Handout:

It has been decided to send a group of people to a recently discovered island where they will live for the next 50 years in order to create a new sustainable society.

Choose 12 of the following people to go to the island. Individually, without words, circle the number of each person you choose to go to the island. Then in the group, tick the 12 people whom you agree on as a group.

1. White male manager
2. Asian shop assistant, age 19
3. A Russian doctor
4. An old woman with a walking stick
5. An olive farmer
6. Trade union leader
7. Arab kebab owner
8. A retired US marine, who had served in Iraq, aged 50
9. A Muslim freedom fighter/terrorist
10. A fat barman
11. An ex-beauty queen
12. A pregnant school teacher
13. Unemployed black teenager
14. Ex-Guantanamo mojahid/holy warrior
15. A carpenter from a distant area who speaks a language which not well known
16. A gay nurse
17. A right wing rabbi
18. A disabled guard clerk
19. An outspoken imam
20. A Roma/gypsy singer

(other suggestions)

An illegal prostitute from Istergade

A mentally handicapped person

An smuggler

An unemployed person



Debriefing:
Which criteria makes a society a good one?

Reflections
about inclusiveness, prejudices, stereotyping, responsibility and compassion.

Project equipment



The aim of this activity is to make people aware of the different conflicts that can arise in a meeting between local inhabitants in a developing country, and foreign people working there. Through role-playing, they experience the struggles that can happen because of cultural differences and power relations.



1 hour.



CB workshop

Activity Setting

The students are divided in two groups. A different hand-out is given to each group, and they have 15 minutes to prepare their roles and strategies. Ideally, they should use two different rooms. Afterwards, they meet in one room. Each group puts in practice the strategy they have prepared. Finally, each group has to give feedback about what they have experienced. Only at the end do both groups reveal their respective agendas.

Handout:

The new boss

You are the new leader of Agricultural Project. For many years, the project was plagued by problems and bad luck. But, since the arrival of the former Danish programme director, the project has been running very smoothly and efficiently. As part of transferring know-how to the locals, the Danish director was asked to hand over the director position to the senior local deputy director.

Choose one of you to be the new director. Following your take over as the program director of the project, you have revised project guidelines, a staff code of conduct, and rules and regulations regarding the proper use of project equipment. Your Danish predecessor was very strict when it came to the use of project cars, motorbikes and other equipment. His favourite saying was: project equipment only for project work during working hours, no more no less, no corruption, no nepotism and no fear or favour, these are Danish values.

The former director seems to quickly adapt to his new subordinate position under his local boss. Things were going well.

But, within a month of the regime change, rumours start that the former boss is actually misusing the best project car, which should have been handed over to the new boss. According to the rumours, the Danish ex-boss is using the car to visit a young Euro anthropologists in the nearby town. The rumours have gone as far as accusing him of having an affair with the anthropologists, who also happened to be from Denmark.

This state of affairs is exerting heavy pressure on you to take proper action against the former boss, whose favourite slogan about honesty and incorruptibility is still hanging above your head in the office next to the official photo of the president of your country. The local staff expect you to take immediate action, even though Mr. Expat was your former boss and that the project money comes from his own country.



You have 15 minutes for preparation.

During the meeting, you are welcome to take turns when trying to convince your counterpart and his close advisers.

Handout:

The former boss

You are the former director of the Agricultural Project. Since you were posted to the project two years ago, the project has been running smoothly and to a certain extent quite efficiently. But, since you handed over the programme director position and got the time to talk to the local people, particularly local women, you discovered that there is plenty of room for improvement. You get most of this important information from your compatriot anthropologists in the nearby town.

In order to collect information on how to involve local women in the project, you pay frequent visits to the anthropologists where you have the chance to meet the local women and talk to them through the anthropologists. Thanks to her keen interest in and dedicated research on the role of local women in development, the anthropologist has learned to speak the local language.

As the area is predominantly Muslim, a foreign man talking to local women is fraught with suspicion. But, you feel that it is necessary to investigate and find ways to involve women in the project. After all, 80% of the actual farmers are women, who also happen to produce and process over 80% of the daily intake of the local people. In spite of Islam, many of the men tend to drink up their meagre monthly salaries, or “buy” extra wives, or spend money on sugar babies.

As the new boss phones you for a meeting the following day, you decide to indirectly make him aware of the need to involve women in the project. This is necessary for the inclusion of a gender dimension in the project and food self sufficiency and sustainability.

Meet and discuss with your expatriate compatriots in the project and together with them prepare for the meeting with the new local boss and his local staff.

Together with your local staff, develop a strategy on how to tackle and resolve the issue with your former boss. Phone him for a meeting about the problem.



You have 15 minutes for preparation.

During the meeting, you are welcome to take turns when trying to convince your counterpart and his close advisers.



Climate workshop



Millennium Development Goals



The aim of this activity is to gain knowledge about the global challenges that the MDGs try to tackle, and to develop communication skills, (visual, verbal and performative) and foster positive attitudes regarding this topic.



1,5 hours.

Activity Setting

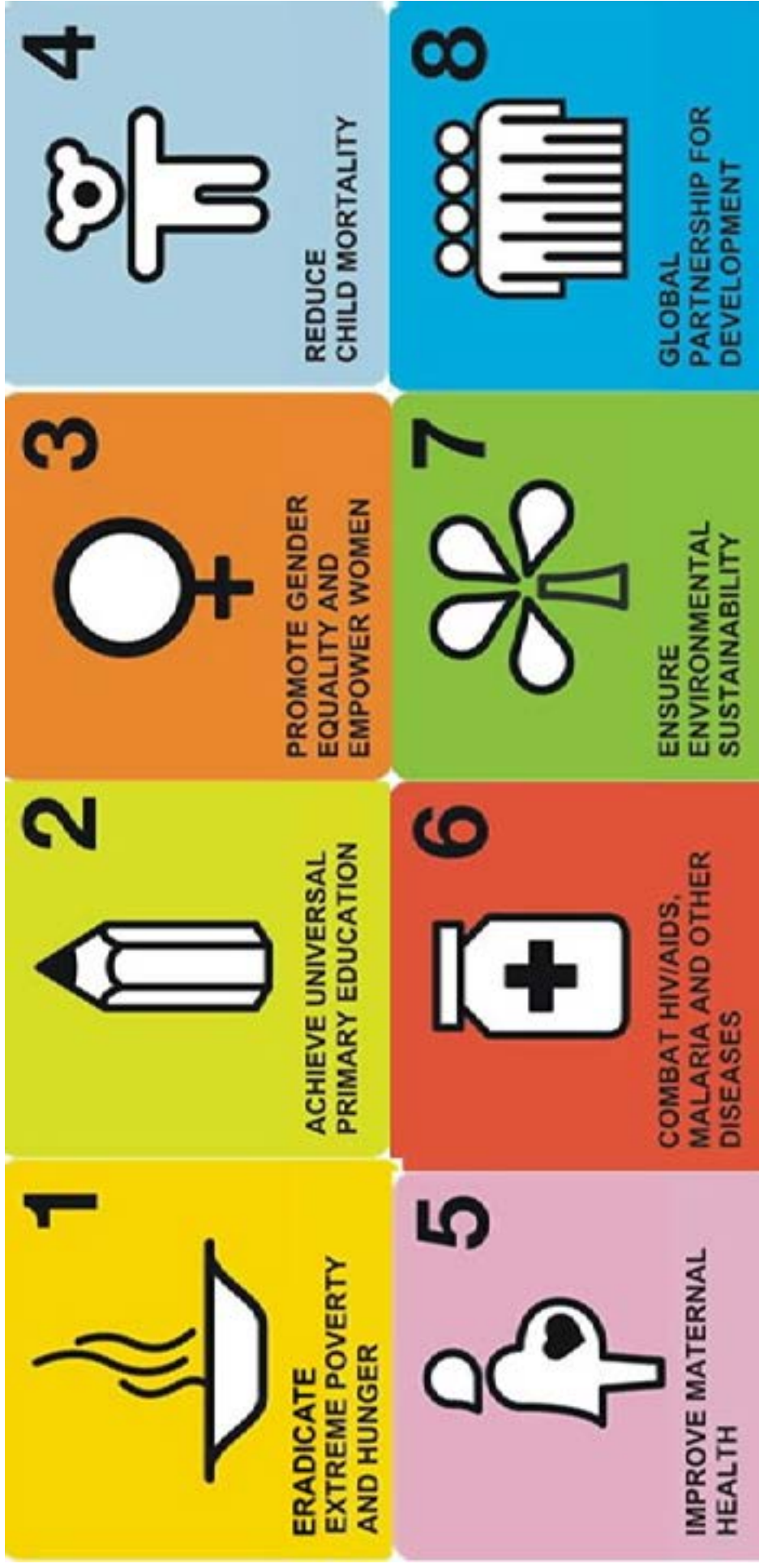
- 1-The facilitator presents some of the Millennium Goals from his/her perspective.
- 2- Afterwards, the students are divided into 8 different groups of 5-7 persons. Each group is assigned with an MDG. If the groups are more than seven, an MDG should be assigned to two groups.
- 3- Each group discusses and reaches a common understanding of the vital importance of their assigned MDG for the achievement of the other 8 goals. “Why is this goal is more important than the others?”
- 4-Presentations. Each presentation is followed by challenging questions from the other groups.
- 5-At the end, a debate between the different groups is organised, where it is allowed to interrupt each other and get emotional.



Debriefing:

Is it really possible to prioritize one goal over the others?

Millennium Development Goals



http://www.globaleducation.edu.au/verve/_resources/MDG_all_image.jpg

Middle East Simulation



The aim of this session is to imagine ourselves in the shoes of the people and cultural situations of the Middle East.



1,5 hours.



CB presentation

Activity Setting

The students are divided in groups of 6-7 persons. The facilitators explain the situation: each group must imagine that they have been forced by circumstances out of their home country to the Middle East. After five long and testing months in UNHCR temporary refugee camps, you have got an offer to move and settle for good in country X.

The question to each group is: “What will you do to integrate and effectively function as much as possible in your new society?”

The different groups have to agree on the answers to the following questions. Afterwards, each group makes a presentation. When all the groups have presented, everyone shares their opinions about the different presentations.

Handout

Think, reflect, discuss, agree and briefly present in writing and orally your strategy in order to integrate in the host culture as best and as fast as possible especially in terms of:

Are you going to keep speaking and teach your language to your own children?

Are you going to insist on eating the same food and enjoying the same drinks?

Are you going to convert to the local religion or keep your own religion?

Will you adapt to the local gender role and expectations?

Are you going to have the same dress codes and style?

Are you going to live in local neighbourhoods or western areas?

Are you going to send your kids to local public schools or to western private schools?

What will you expect from the native people?

What aspects of your culture/values are you willing to give up for the sake of integration? Not give up? Write them down.



Debriefing: Have you experienced a change in attitude towards refugees? Why? How?

SECTION 2. DEMOCRACY AND HUMAN RIGHTS

Peace Seminar, Norway



Democracy tree



The aim is to have students discuss what democracy means to them.



1 hour.

Activity Setting

Students are divided into different groups. The following instructions are given to them:

In your group:

- Discuss and agree on the key pillars, meanings, obstacles and fruits of democracy in contemporary society
- Draw a tree
- Write down the pillars of democracy at the roots of the tree
- Write down the meanings and obstacles of democracy at the stem of the tree
- Write down the fruits of democracy at the branches of the tree
- Choose a slogan for your tree

Group work time: 20 minutes

Presentation time per group: 5 minutes



Debriefing:

How was the process of drawing the tree for you?

Was a democratic process?

Take a step



“Take a step” is a good introduction to the topic of human rights, as it aims at promoting empathy with others and shows that we theoretically all have equal rights, but in practice, there are many differences between people. It introduces inequality and human rights violations as a worldwide problem.



1 hour.

Activity Setting

Create a calm atmosphere.

Hand out one role card to each of the participants.

Let the participants read their role card carefully and give them time to ask questions if they don't understand their role. Keep the silence and avoid having students talk to each other.

Ask the students to get into their role. You can help them by reading questions such as “Imagine your childhood. What was it like? Did you live in a big house? How is your daily life now? What do you do in the morning / evening? How much money do you have? What are you afraid of? What makes you happy? Now ask the students to stand in one line next to each other (keep silence in the room).

Tell the students that you will read out a list of questions. Everyone who can say yes, should take a step, if not the person should stay where he/she is and not move.

One facilitator is reading the question aloud. Pause for a while and give the participants time to think about whether they can take a step and tell them they should look around at where other other people are standing.

At the end, when you have finished the questions, ask some of the participants to tell what role they played. Discuss what this could mean (We all have the same rights on paper but still some people could not move at all – how does that go together?).

Additional information for facilitators:

Human Rights: UDHR Summary

The Universal Declaration of Human Rights, which was adopted by the UN General Assembly on 10 December 1948, was the result of the experience of the Second World War.

1. We Are All Born Free & Equal. We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way.
2. Don't Discriminate. These rights belong to everybody, whatever our differences.
3. The Right to Life. We all have the right to life, and to live in freedom and safety.
4. No Slavery. Nobody has any right to make us a slave. We cannot make anyone our slave.
5. No Torture. Nobody has any right to hurt us or to torture us.
6. You Have Rights No Matter Where You Go. I am a person just like you!
7. We're All Equal Before the Law. The law is the same for everyone. It must treat us all fairly.
8. Your Human Rights Are Protected by Law. We can all ask for the law to help us when we are not treated fairly.
9. No Unfair Detainment. Nobody has the right to put us in prison without good reason and keep us there, or to send us away from our country.
10. The Right to Trial. If we are put on trial this should be in public. The people who try us should not let anyone tell them what to do.
11. We're Always Innocent Till Proven Guilty. Nobody should be blamed for doing something until it is proven. When people say we did a bad thing we have the right to show it is not true.
12. The Right to Privacy. Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters, or bother us or our family without a good reason.
13. Freedom to Move. We all have the right to go where we want in our own country and to travel as we wish.
14. The Right to Seek a Safe Place to Live. If we are frightened of being badly treated in our own country, we all have the right to run away to another country to be safe.
15. Right to a Nationality. We all have the right to belong to a country.

16. Marriage and Family. Every grown-up has the right to marry and have a family if they want to. Men and women have the same rights when they are married, and when they are separated.
17. The Right to Your Own Things. Everyone has the right to own things or share them. Nobody should take our things from us without a good reason.
18. Freedom of Thought. We all have the right to believe in what we want to believe, to have a religion, or to change it if we want.
19. Freedom of Expression. We all have the right to make up our own minds, to think what we like, to say what we think, and to share our ideas with other people.
20. The Right to Public Assembly. We all have the right to meet our friends and to work together in peace to defend our rights. Nobody can make us join a group if we don't want to.
21. The Right to Democracy. We all have the right to take part in the government of our country. Every grown-up should be allowed to choose their own leaders.
22. Social Security. We all have the right to affordable housing, medicine, education, and childcare, enough money to live on and medical help if we are ill or old.
23. Workers' Rights. Every grown-up has the right to do a job, to a fair wage for their work, and to join a trade union.
24. The Right to Play. We all have the right to rest from work and to relax.
25. Food and Shelter for All. We all have the right to a good life. Mothers and children, people who are old, unemployed or disabled, and all people have the right to be cared for.
26. The Right to Education. Education is a right. Primary school should be free. We should learn about the United Nations and how to get on with others. Our parents can choose what we learn.
27. Copyright. Copyright is a special law that protects one's own artistic creations and writings; others cannot make copies without permission. We all have the right to our own way of life and to enjoy the good things that art, science and learning bring.
28. A Fair and Free World. There must be proper order so we can all enjoy rights and freedoms in our own country and all over the world.
29. Responsibility. We have a duty to other people, and we should protect their rights and freedoms.
30. No One Can Take Away Your Human Rights.

Human Rights Violations: Facts and Examples

- Child Abuse: 40 million children below the age of 15 suffer from abuse and neglect around the world
- Human Trafficking (selling human beings for the aim of hard work or prostitution) /Enslavement: At present approximately 27 million people around the world are slaves as a result of human trafficking
- Child Soldiers: More than 300,000 children under the age of 18 are being exploited/used as child soldiers in armed conflicts worldwide
- Child Abuse: There are approximately 246 million child workers worldwide
- Military Violence/War: Armed conflict has killed 2 million children, disabled 4 to 5 million, left 12 million homeless, and orphaned more than 1 million in the past decade



Possible Questions to Discuss:

- Are there different interpretations of human rights despite the Universal Declaration of Human Rights?
- Are human rights violations a problem in Denmark/Europe?
- Who should be responsible for ensuring human rights?
- Does everybody in Denmark/Europe have the same rights in practice?
- Which human right is most important according to your view?

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 political party 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



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

- You have never encountered any serious financial difficulty.
- You have decent housing with a telephone line and television.
- You feel your language, religion and culture are respected in the society where you live.
- You feel that your opinion on social and political issues matters, and your views are listened to.
- Other people consult you about different issues.
- You are not afraid of being stopped by the police.
- You know where to turn for advice and help if you need it.
- You have never felt discriminated against because of your origin.
- You have adequate social and medical protection for your needs.
- You can go away on holiday once a year.
- You can invite friends for dinner at home.
- You have an interesting life and you are positive about your future.
- You feel you can study and follow the profession of your choice.
- You are not afraid of being harassed or attacked in the streets, or in the media.
- You can vote in national and local elections.
- You can celebrate the most important religious festivals with your relatives and close friends.
- You can participate in an international seminar abroad.
- You can go to the cinema or the theatre at least once a week.
- You are not afraid for the future of your children.
- You can buy new clothes at least once every three months.
- You can fall in love with the person of your choice.
- You feel that your competence is appreciated and respected in the society where you live.
- You can use and benefit from the Internet.

Can I Come In?



The aim of this activity is to make students aware of the struggles that refugees experience when trying to enter a new country, and the different needs and interests of immigrants / refugees, immigrant officers, borders guards, media and humanitarian observers. The preparation of the different roles and the performance of the role provide a frame in which the students can exchange points of view around the topic and gain a more nuanced and empathic understanding of the problems faced by refugees.



2 hours and a half.



CB Can I come in roleplay

Activity Setting

The topic is presented to the students with regard to specific events taking place at the moment, e.g. refugees from Syria. Afterwards, the students are assigned to a specific role. They are informed that they have 30 minutes to prepare their characters for the role play, and that afterwards everyone will have to make a presentation.

REFUGEES/IMMIGRANTS:
Refugees from: Syria (war), Somalia (famine/draught), Philippines (Typhoon)
We give them “characters” to draw from a hat
They will need to prepare their story/strategy for how to enter the country (this includes doing background research into the country they are coming from). They have to disguise themselves in accordance with their characters.

“NATIONALISTS”: BORDER GUARDS + IMMIGRATION OFFICERS
They need to come up with the immigration rules/laws of the country (they will have to share these with the Red Cross people before the simulation)
We will give them some “laws” to put into the rules/laws of the country, e.g. they have to take in 5 people from Syria.
The border guards will be in charge of “screening” the refugees to see who will be rejected directly at the border and who qualifies to go on to an interview with the immigration officers.
The immigration officers should prepare a list of questions that they will ask the refugees when they are interviewing them to see if they should be allowed into the country.

MEDIA PEOPLE:
They need to prepare questions to do interviews with the refugees and “nationalists” during the simulation. They need to do research into the countries the refugees are from + know the ethics of being a good reporter.

RED CROSS PEOPLE:
They will be observers during the simulation to see if the rules of the country are being followed (the “nationalists” will need to share these rules with the Red Cross people before the simulation) and if international standards are being lived up to.
They need to read up on the Human Rights Convention, Refugees Convention, Geneva Convention?, etc.
They will do a short report after the simulation about whether any rules/standards were broken, including which ones and when during the situation.

Handouts

Immigrants/refugees:

<p>SYRIA</p> <p>You are a Syrian family from Homs fleeing from the civil war. You have to decide whether you want to seek asylum together as a family or individually.</p>	<p>SOMALIA</p> <p>You have been named by your clan to join the al-Shabaab militia, but you do not want to join the fighting, however if you do not join, you will be persecuted and punished by your local community.</p>
<p>AFGHANISTAN</p> <p>You were an interpreter for the DanParadise troops during the war and now you are afraid to be persecuted because you helped the Western troops.</p>	<p>IRAN</p> <p>You are an Iranian Kurd seeking political asylum because you are afraid to be persecuted based on your ethnicity.</p>

Immigrants/refugees:

<p>SYRIA</p> <p>You are a Syrian family from Homs fleeing from the civil war. You have to decide whether you want to seek asylum together as a family or individually.</p>	<p>SOMALIA</p> <p>You have been named by your clan to join the al-Shabaab militia, but you do not want to join the fighting, however if you do not join, you will be persecuted and punished by your local community.</p>
<p>AFGHANISTAN</p> <p>You were an interpreter for the DanParadise troops during the war and now you are afraid to be persecuted because you helped the Western troops.</p>	<p>IRAN</p> <p>You are an Iranian Kurd seeking political asylum because you are afraid to be persecuted based on your ethnicity.</p>

Nationalists: border guards/immigration officers

You are border guards and immigration offices.

Your primary job is to protect DanParadise's sovereignty and your people's security. How do you react to a massive and sudden invasion of alien asylum seekers/refugees from other countries with different cultural, political, religious and economic situations?

Prepare how you will deal with the asylum seekers.

The borders guards will be the first ones to meet the refugees seeking asylum in DanParadise. They will have to quickly decide whether the refugees should go on to a proper interview with the immigration officers or be denied asylum directly at the border.

The immigration officers will sit in the office just inside the border of DanParadise. The job of the immigration officers is to make sure that the refugees and asylum seekers who have been able to come in meet the refugee criteria of DanParadise. They must interview and screen these refugees in order to decide who should be allowed to stay in DanParadise and who should be kicked out.

You should come up with rules for how to screen and accept/decline refugees at both the borders and immigration offices (this could include selection criteria and standard questions to ask the asylum seekers to find out if the criteria are met or not).

You have to write down the rules you come up with for how to screen refugees. These rules will be shared with the Red Cross.

You could research Danish and Swedish refugee policies in order to find inspiration and background knowledge of possible ways of setting criteria. The United Nations have given you a quota of 8 refugees that you have to take in, but you decide which ones. You can take in a maximum of 13 refugees, as there are already a high percentage of refugees in DanParadise.



While doing your job of protecting your country, keep the following things in mind:

1. They need protection, but as a small welfare state, you can not open the border to all the hungry and desperate people around the world.
2. Letting these people in, might be seen as an invitation to more refugees and you are a small country with many refugees already
3. Your country might be a military and business partner of the country the refugees come from.
4. They don't speak your language; they might have a different religion and eat different food. They will have many difficulties integrating into your society.
5. They will bring political trouble and profoundly affect your culture and peaceful society
6. Their women may give birth to many children, which could turn you into a minority in your own country.

Red Cross

As humanitarian observers, your job is to observe the simulation. At the end of the simulation you will be asked to give brief feedback. You need to collect as much information and knowledge about international conventions protecting the right of asylum seekers and refugees as possible. You also need to have enough knowledge about basic human rights. Go to the internet and check unhcr.org, redcross.org etc.

As you observe the asylum seekers trying to enter DanParadise, you should, amongst other things, be aware of:

- The different roles played by both the asylum seekers and border guards and immigration officers
- The arguments they use
- Look out for any violation of human and asylum seekers' rights
- Prepare brief impartial feedback on your observations of what happened – were there any violations of the UN conventions on refugees and human rights? – were there any violations of the refugee rules of DanParadise?
- Read through the UN 1951 Refugee Convention and write down a summary of the convention to present after the simulation.
- Compare the Refugee Convention to the rules set up by DanParadise and explain if any of the standards set by the convention were broken during the simulation.



Media people

As media people, your role is to witness and document:

- the experience asylum seekers go through at the border and the reception they receive at the entry centres
- the way asylum seekers are treated by the border guards and immigration bureaucrats
- the body language and behaviour of the asylum seekers
- the relations, solidarity and/or competition among the asylum seekers
- the attitudes, behaviour and body language of the immigration bureaucrats



CB Greate debate camp



During the preparation time you should read through ethics of the press, come up with angles for the stories you want to report as well as prepare questions to ask the asylum seekers, border guards and immigration officers, in order to get inside “expert” knowledge for your story.

Write down interview questions to use during the simulation.

Your output: 20 minute presentation of the stories you collected during the simulation.

Debriefing:

GENERAL:

How did you feel during the role play?
What was hard/easy for you?
What were your feelings going into the role play?

MEDIA PEOPLE

AND RED CROSS:

How did you feel being “observers” during the role play?
Were there times when you wanted to take a more active part in the role play? When?
Did you come across any dilemmas/interesting points during the role play?

REFUGEES:

What were your thoughts while creating your background stories?
How did it feel to have someone else deciding whether you could stay or had to leave the country?
How did you feel when being rejected/accepted to the country?
The Syrian family: Did you decide to stay together and apply as a family or not? How did that play out?

BORDER GUARDS/

IMMIGRATION OFFICERS:

What were your thoughts and considerations while planning for the role play (making the immigration rules)?
Which dilemmas (if any) did you face?
What did you talk about in the group?
What did you think about the rules you had made during the role play?:
Did you want to keep/change them?
How did you feel about having to decide who could stay in the country and who should leave?

Broader discussion:

Do you feel you have a better understanding of the dilemmas concerning refugees now?

Do you feel that the refugee legislation (including the UN Refugee Convention) is fair, too strict or not strict enough? Why?

What would you change?





Peace village using Lego

Global village and drop the peace



Students will work on facilitating dialogue and reflecting on what a democratic culture is, through the design of a democratic global village in which present and future members of a community will live.



2 hours.



CB Global Peace Village workshop

Activity Setting

Students are divided into different groups. Each group discusses the concept, values and challenges of building a democratic society. Then, they design a democratic global village which must include all the necessary cultural, religious, social, political, economic, financial and educational facilities placed in the most democratic manner possible. After 1 hour, they have to make a presentation, going through the different points.

Handout for the students:

YOUR HUMAN AND ECONOMIC RESOURCES

You have a 25 square kilometre piece of land with a river flowing through it from south to north. There is enough rain and the land is fertile. The climate is temperate with an average of 25 degree Celsius in the summer and 15 degree Celsius in the winter. There is a small forest in the southern part of the territory and some hills to the north. This piece of land is reported to be rich in unexplored mineral resources. The livestock resources consists mainly of dairy animals and pigs.

The population is 500 inhabitants; some are Muslim, Jewish, Christian, Hindu and Buddhist, while the remaining cultural groups practice indigenous beliefs. Each cultural group has its own distinct language and tradition.

When designing the village, make sure to include the following basic services/elements:

- national language(s)
- national song
- flag
- education system
- political system
- form of governance
- budget allocation between social, education and defence sectors in terms of percentage
- national religion
- voting rights with regards to gender, generational and cultural diversity
- holidays



Debriefing:

- How was the work process in the groups?
- Was everyone participating?
- How were the decisions made?
- Were there disagreements?
- Was there a leader?
- Has the group work been consistent with the values of the global village society you have designed?

Debating freedom of expression



The aim is to gain different perspectives on the issue of freedom of expression, and to be wiser, about how people can experience the same thing differently.



1 hour.



CB Great debate camp

Activity Setting

- The topic is introduced: in most non-western countries, it is offensive and even blasphemous to make satire of religion, leaders and nation. At the same time, in nearly all cultures, satire has been used to criticise and challenge people in power. What is new is that satire is also being used against minorities and small guys.
- Participants are divided into 2 pro and con groups of equal numbers.
- There are two pieces of paper, with pro and another with con written on them. One of the participant picks one for her/his group.

- The groups have 30 minutes to research and prepare their respective arguments for or against absolute freedom of expression in Denmark anno 2015.
- To find diverse information, they should log into <http://www.aljazeera.com/>
<http://www.bbc.com/>
- When the groups come back, they sit facing each other.
- Each group should choose their lead debater to confront the other for 2 minutes, one minute each.
- Let the groups know that they can at any moment send someone to replace their representative in the debate – like forum theatre.
- Stop the debate when you (the facilitator) are satisfied that the groups have made their respective points.
- Debrief, feedback and ask for where to go from here.



Debriefing:
Have you had new reflections,
ideas about the topic?

SECTION 3. ENVIRONMENT AND CLIMATE CHANGE



Our Real and Dream Worlds



The aim is to have students share experiences about where they live, and reflect on the most pressing issues in their respective environments, together while also imagining their ideal world.



2 hours.

Activity Setting

We divide the students into groups. Each group gets a wall or a long roll of poster paper. It is possible as well to work at a table to start.

In silence, with inspiring music, each group draws/paints the first section of the wall/poster with all the things they value, appreciate, are happy about and satisfied with in the world they live in today.

Then, each group draws on the second section of the wall/poster all the things they hate, are not happy with, are angry or worried about in the world they live in

Finally, each group draws on the last section of the wall/poster their dreams, hopes and wishes for the world they wish to live in and leave behind for the next generations.

Presentation form: museum where the audience goes around admiring the different posters. Each group presents and explains their products to the audience.



Debriefing:

What is the difference between dreaming alone and dreaming together?

The Council of Beings



The aim of this workshop is to have the students develop deeper empathy and compassion toward all the beings on this planet, and reconnect them with the mother Earth.



1 hour
and a half.

Activity Setting

- Think about all the other beings on this planet as our sisters and brothers with whom we are inseparably interconnected and interdependent.
- Choose one of these life beings for you to represent (one of the beings represented should be a human being).
- You have 30 minutes to prepare your masks to become the being you represent.
- Do your best to represent the life being you have chosen (use body language)
- Prepare a short 1-2 minute speech on behalf of (as if you were) that being, talking about their situation in the world today, the challenges they are facing, the contributions they make, and the dreams they have.
- Each one goes to the center of the circle and makes his/her presentation.

Additional materials: the facilitator can present the Universal Declaration of Rights of Mother Earth before or after the activity.

<http://therightsofnature.org/universal-declaration/>



Debriefing:

How did your perception of the world change when human beings were not at the center?

Climate Change Action Drama



The aim is to make the students work in a team, expressing their artistic knowledge through music and body movements, creating a performance that can help to reflect on the importance of active participation in the defence of the rights of the planet/indigenous people.



30 minutes.



CB climate Ambassadors



This activity is most effective in a big group like 50-100, as the chants and movements are better appreciated when expressed by a greater number of persons. Clear and emotional tone of story telling is a requirement.

The activity is relevant for topics on environmental protection, globalization, global warming and climate change.

Activity Setting

The facilitator explains the process of the activity, including roles and teamwork.

Then, the facilitator divides the group according to their role as stakeholders.

Each stakeholder is given a particular chant and movement.

The facilitator rehearses each part with the stakeholders. Once they hear the particular role they belong to, they will stand and perform the chant together with the movements.

After everything is clear, the facilitator starts the story while each stakeholder executes their role according to the assigned chants and movements.

Stakeholders:

Trees: “Why not coconut?” (choral articulation)	Animal herd: “Hi ho hi ho hi ho hi ho hi ho (with tune from the 7 dwarfs movie)
Water creatures: “I want to be part of your world” (with tune from the “Little Mermaid”)	Vulnerable sectors: “What about us?” (with tune from Michael Jackson’s song)
Government officials: “Let’s do it, let’s do it!” (choral chanting)	Businessmen: “It’s the economy stupid!” (with choral articulation)
Policy makers: “Show me the money!” (choral rap)	Media: “Alleluia, alleluia, alleluia” (with tune from Handel’s Halleluiah)
Humanity: “Heal the world; make it a better place....” (tune from Michael Jackson’s song)	

Once upon a time there was a place called Paradiso, abundant with Trees, an Animal Herd and Water Creatures. Everything was under the stewardship of the Vulnerable Sectors. Life was so simple, easy and free from hassle. Problems were minimal except for the occasional weather interruptions that the Trees, Animal Herd, Water Creatures and Vulnerable Sectors were a bit bothered by.

One day, a group of Government Officials together with a group of Businessmen accidentally passed the area. They were amazed to see a haven of natural resources. Huge Trees, Animal Herd and Water Creatures were just within eye's view. Well, Businessmen have keen eyes for these, don't they? Hmmmmmm, there must be more under these towering mountains said the Businessmen. You bet we can explore farther, said the Government Officials. This is a good project for tourism, the Businessmen continued. It will create more jobs and additional taxes for the city, the Government Officials say. We will submit proposals for a joint project and set a modern complex for foreign tourist, added the Businessmen. And there was a sudden noise and movements from the Trees, Animal Herd and Water Creatures.

And so the Government Officials met and discussed with the Policy Makers. They agreed to pass a law that will develop the area without the consultation of the Vulnerable Sectors. One of the sectors that was euphoric was the Media. There were massive promotions and campaigns, both in print and broadcast. It was also good business for the Media. Happy days are here again says the Policy Makers; Government Officials and the Media. Again, left behind are the Vulnerable Sectors.

The Media went on their way for the information drive. The Vulnerable Sectors knew about it and they were also ecstatic about the project. They too agree that the project would improve their standard of living. It's definitely okay, said the Vulnerable Sectors. They expressed their gratitude to the Policy Makers, Government Officials and the Media. This is a worthy project the Vulnerable Sectors sang. Have they ever thought of the prize? No! This is development! The Trees, Animal Herd and Water Creatures moaned, they knew the price they would have to pay.

Somebody must take a stand, said the Trees. Let us take initiative to inform, disseminate and work on concrete action. We must anticipate something disastrous, the Animal Herd seconded. Precautionary measures must be identified. We must plan to awaken the Vulnerable Sectors, persuade the Media on the side of truth, initiate lobbying to the Policy Makers, dialogue with Government Officials and Businessmen. We have to seize the moment, shouted the Water Creatures! Collaborative efforts must be established beyond boundaries. We must cross borders and this will be the task of Humanity, yes no one else but us Humanity!



Debriefing:

Reflections about team work and advocacy.

How does it feel to contribute to a common goal?

SECTION 4. PEACE AND CONFLICT RESOLUTION



Peace workshop, Tokyo

The orange game



Here, the participants discuss the need for communication in conflict situation and reflect on strategies for conflict resolution.



30 minutes.

Activity Setting

Explain that the group is going to play ‘the Orange Game’. Divide the youth into two groups. Ask Group A to go outside and wait for you. Tell Group B that in this activity their goal is to get the orange because they need its juice to make orange juice.

Go outside and tell Group A that their goal in this activity is to get the orange because they need the peel of the orange to make an orange cake.

Bring both groups together inside and ask each group to sit in a line facing each other.

Tell the groups that they have three minutes to get what they need. Emphasize that they should not use violence to get what they want. Then place one orange between the two groups and say, “Go”.

Usually someone will take the orange and one group will have it and how the groups deal with the situation will be a surprise. Sometimes groups will try to negotiate to divide the orange in half. At other times they will not negotiate at all. Sometimes the groups will communicate further and realize that they both need different parts of the orange; someone from one of the groups will peel the orange, taking the part they need. Do not interfere.

After three minute say, “Stop” or “Time’s up”.



Debriefing and evaluation:

Did your group get what it wanted before the three minutes were up?

What was your group's goal?

What was the outcome of the conflict over the orange?

What did you do to achieve this outcome?

Why is it important for people to communicate in order to resolve conflicts?

Do people always communicate with each other when they are in a conflict? Why or why not?

Do people always want the same thing in a conflict?

Have you ever experienced similar situations? What was the outcome?

Relate the activity to human rights by asking a question such as this:

What are some of the human rights that are violated in a conflict?



Ideas for action

Develop ideas about how to deal with conflict within the group. List these ideas on a chart and hang it somewhere in the room.

Tips for the facilitator

-After the three minutes, take away the orange, or what is left of it, to avoid distraction during the debriefing.

-During the conflict, you should not try and influence the results but be careful to emphasise to the children that there should be no violence in order to get what they want.

-Adaptation for larger groups: Create four groups instead of two groups and have two 'Orange battles' taking place at the same time. Simply make 2 Group A's, and 2 Group B's and give the same instructions as indicated above. Have 1 Group A sit opposite 1 Group B, and the second Group A sit opposite the second Group B; place one orange between each set of groups. Start and stop the activity at the same time. It may be interesting to discuss the different processes and results in each 'Battle'.

Global peace village



The aim of this group exercise is to enable us to reflect, discuss, and exchange ideas, better practices and to combine our visions in designing a truly global village in which the culture of peaceful coexistence and fair sharing of the global space and resources prevail. In this village, unity in humanity and cultural diversity are the rules.



2,5 hours.



Playing for peace

Activity Setting

In each group, discuss the concept, needs and preconditions for building a truly global village where the inhabitants live on equal terms and opportunities. Then design a global peace village with all the necessary environmental, cultural, religious, social, political, economic, financial and educational facilities placed in the right places for the right purposes.

Handout:

Your human and material resources:

You have a 25 square kilometre piece of land with a river flowing through it from south to north.

There is enough rain and the land is fertile. The climate is temperate with an average of 25 degrees Celsius in the summer and 15 degree Celsius in the winter. There is plenty of sun and sufficient wind. There is small forest in the southern part of the territory and some hills to the north. This piece of land is rich in strategic mineral resources such as oil, gas, and uranium. The livestock resource consists mainly of dairy and wild animals. The population is 500 inhabitants, who are Muslim, Jewish, Christian, Hindu, and Buddhist, while the remaining cultural groups practice indigenous beliefs. Each cultural group has its own distinguished language and tradition.

Building materials:

A room or a section of a big room

Colour markers

Lego bricks to build the village



Some considerations to take note of

Please, when designing the village make sure also to decide on

-national language(s)

-national song

-flag

-education system

-political system

-form of governance

-budget allocation between social, education and defence sectors in terms of percentage

-national religion

-voting rights with regards to gender, age and minorities

-holidays



Debriefing:

Were there any conflicts when designing the global peace village?

How did you deal with these conflicts?



Crossing Borders

creating space for dialogue and peace building



Crossing Borders is an NGO which works to provide young people and educators with knowledge about diversity and globalization as well as tools for creating space for dialogue across different cultures and viewpoints.

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