

# THE JOURNEY TOWARDS HOSPITALITY

AN ACTIVITY HANDBOOK FOR CHILDREN  
IN SECONDARY EDUCATION



Campaign for  
Hospitality



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Based on **THE JOURNEY TOWARDS HOSPITALITY** – Vol. 2: Secondary

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## THE JOURNEY TOWARDS HOSPITALITY

### *Introduction: Why is hospitality important?*

There are currently more than 230 million people in the world who live outside their countries of origin. They are on the move, or have been so at some point in their lives. They could have been forced to move for a variety of reasons, ranging from adverse economic conditions to the search for new sources of income for their families, conflicts, political violence, gangs or natural disasters.

Leaving our homeland is not easy: it implies breaking up with our friends and daily relationships, abandoning places and habits we love, and which are familiar to us, and embarking on a journey towards the unknown, looking for a new place where we can settle down, grow up and live with dignity, a place with which we can identify. This process involves a great personal, community and social transformation.

- Do we know the reality of people who are forced to move, their aspirations, difficulties and needs?
- Do we know if their rights are respected in our communities?
- Do we realise how these people enrich our societies?
- How can we get to know them better and welcome one another?

The activity handbook you have in your hands is part of a Campaign for Hospitality organised by the Jesuit Network for Migrants in Latin America and the Caribbean (RJM LAC) with other sponsor organisations. The aim of the campaign and of this activity handbook is to enable children and young people to:

- Acknowledge the reality of migrants, refugees and forcibly displaced people.
- Discover the richness of cultural diversity and intercultural societies.
- Welcome and respect everyone.
- Defend the dignity and rights of foreigners, forced migrants, refugees and displaced people.

1. Grounding document of the Campaign for Hospitality organised by the Jesuit Network for Migrants, Fui extranjero y me acogiste. Por una cultura de la hospitalidad en Latinoamérica y el Caribe, 2014 [I was a foreigner and you welcomed me. For a culture of hospitality].

In order to achieve this, this activity handbook invites children to embark on a journey and start a process of transformation. This journey will take them, through different stages, to a common destination: hospitality, the place where people from different horizons meet, where diversity is the source of mutual enrichment and where we can live confidently, knowing, accepting and respecting one another.<sup>2</sup>

Hospitality is 'a deeply human and Christian value, acknowledging others not because they are members of our family, our community, our race or our religion, but simply because they are human beings and, as such, deserve to be welcomed and respected.

Fr Adolfo Nicolás SJ, Letter to JRS of 14/11/2010  
On the 30th anniversary of the creation of JRS by Fr Pedro Arrupe SJ

## HOW IS THIS JOURNEY GOING TO UNFOLD?

The itinerary towards hospitality is organised in four phases during which we are going to take the time to observe and explore reality, see how we react to it, learn many new things, discover new attitudes, and reflect on all this before continuing our journey by taking specific commitments. The four phases are:

1. Packing our bags (identity and diversity)
2. Walking alongside others
3. In a history that unites us (human mobility and its causes)
4. To the place where we all meet

The names of the four phases make up a sentence that explains the global meaning of the journey: **Packing our bags and walking alongside others, in a history that unites us, to the place where we all meet.** This connexion expresses the need to follow the order of the phases and of the activities proposed in this handbook.

Within each phase, all activities are related to one another. They offer a unity of experiences and symbols that will familiarise children with the values, knowledge and emotions that come into play when we interact with people from different cultures who are in a situation of mobility (migrants, refugees or displaced people), thus enabling them to practice hospitality.



## THE 'WELCOMING HANDS' EXERCISE

At the end of each phase, a revision exercise called **'hospitable hands'** is proposed. This short stop along the way will allow us to value what we have felt in each phase with regard to different dimensions: cognitive, emotional, identity and values, action and commitment.



In order to carry out this exercise, the following has to be prepared before setting out:

(A) Each participant draws the outline of his or her hands on both sides of a big sheet of paper (two hands on one side and two hands on the other), which is then folded in two like a book, the book of our hospitable hands.

(B) At the end of each phase, the 'hospitable hands' section proposes a learning and/or evaluation activity, which each participant will carry out by writing on one of the hands (one outline for each phase):

- Something new they have learnt.
- A feeling or emotion that has stirred them inside.
- A simple action or commitment they are ready to carry out personally.
- An action or commitment that will be agreed on and performed as a group.

(C) When we finish the four phases of the journey, the hands will be filled with knowledge, tools, abilities and attitudes of welcome and hospitality, and we will be able to open up to other people. All the hands together can make a mural or be threaded together and used as decoration in a special part of the classroom, the school or the common-room, to remind us of the lessons we have learnt and the commitments we have made.

We recommend that you take pictures during the activities so that there is a visual reminder of the posters and materials, and the emotions generated on the journey to hospitality. A selection of photographs can be given to each participant, creating a personalised folder of their journey with their hospitable hands, or can be kept as a collective diary.



## PHASE 1. PACKING OUR BAGS

(IDENTITY AND DIVERSITY)

SECONDARY EDUCATION  
[3 SESSIONS OF APPROX. 60' EACH]

### OBJECTIVES:

- To acknowledge diversity as a source of richness and to see it as an opportunity to grow and learn.
- To strengthen our self-esteem and our identity so that we are able to value others as unique and different, without prejudices, fears or rivalries.

Before any trip, the first thing we do is to pack our bags, putting in our suitcase everything we could need during the trip. In this case, we cannot embark on our journey towards hospitality if we haven't attained the two objectives set for this phase.

Just as it could take us a few hours, or even several days to pack our bags, the activities planned for this phase require three sessions of around 60 minutes each, but the time can be adjusted depending on requirements.

## A. THE WEALTH OF DIVERSITY: TO KNOW ONESELF AND TO BE RECOGNISED

Let us look around us and observe our classmates. Some are tall, others shorter, they all have different hair colour, lighter or darker skin, some use glasses, others don't, some are shy and others extrovert, some are good at maths, others are artists... We are not all the same: we are all different, and it is these differences that enable us to recognize each other... Even twins, who can seem identical to us at first, reveal differences that allow us to distinguish them and to recognize them as unique, as we get to know them better.

### A.1. THE COLOUR WITH WHICH I IDENTIFY (APPROX. 40')

The facilitator draws a big rainbow with the eight colours detailed below (or whichever colours he or she has chosen to use) on a blackboard or flipchart.

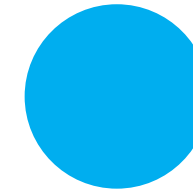
The activity starts with an introduction such as: the power of colours to mobilize our emotions and to evoke sensations has always surprised humanity, and has generated associations of meaning that have been analysed and studied. Every culture relates each colour to a different set of ideas, experiences and feelings, and the same colour does not have the same meaning in all cultures.

In this exercise, we will use one given colour code and we will explore the reactions they produce in each person. If these colours are attributed a different meaning in your region, it is better to use whatever colours will make more sense to the young people there instead of these.

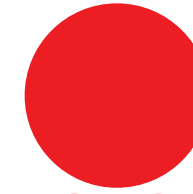
We read the list below out loud or individually<sup>3</sup>, and while we do so we ask ourselves:

**With which colour do I identify?** (in general, or at this particular moment)

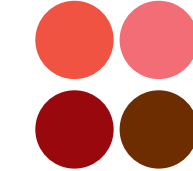
3. Adapted from: <http://listas.20minutos.es/lista/los-14-colores-mas-comunes-y-su-significado-299764/>



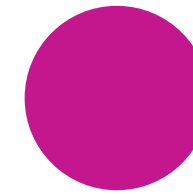
**BLUE:** It is the colour of the sky and the sea and is therefore usually associated with stability and depth, with loyalty, trust, wisdom, intelligence, faith and truth. This colour is strongly linked to tranquillity and calm. It is believed to have beneficial effects for both body and soul because of its relaxing effect.



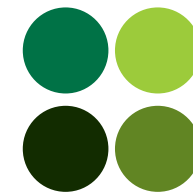
**RED:** It is the colour of blood and fire and is therefore associated with passion, desire, love, energy and resolve, as well as danger and war. It is emotionally a very intense colour and is used in the national flags of many countries.



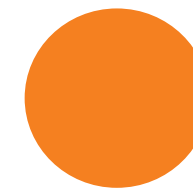
**Light red** represents joy, passion, love and sensitivity. Pink evokes love and friendship. **Dark red** suggests energy, vigour, fury, willpower and leadership, but also wrath, rage and malice. In another sense it also represents nostalgia. **Brown** suggests stability. **Red-brown** is associated with autumn and harvest.



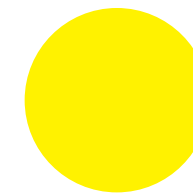
**PURPLE:** It is associated with nobility and spirituality. The combination of the stable and soothing elements of blue, and the mystic and spiritual qualities of purple satisfies the need for tranquillity in this complex world, with a touch of mystery and emotion. In nature, purple has a special character, almost sacred. A purple room will encourage children to use their imagination and artistic creativity. However, the excessive use of purple can reflect bad temper.



**GREEN:** It is the colour of nature, the most relaxing colour for the human eye and it can help improve eyesight. It is associated with, and generates harmony, growth, exuberance, fertility, freshness and hope. In the past, healing powers were attributed to it. In the field of emotions, it is closely related to security. **'Aqua' green** is linked to protection and emotional healing. **Yellow green** is associated with illness, discord and cowardice. **Dark green** relates to ambition, jealousy, avarice and envy. **Olive green** is the colour of peace.

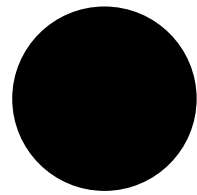


**ORANGE:** It combines the energy of red and the happiness related to yellow. It is associated with the shining sun and to the tropics, and therefore with joy, enthusiasm, attraction, creativity, determination, success and vitality. It produces a sense of warmth, without the 'aggressiveness' of red. It goes well with young people.

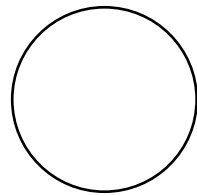


**YELLOW:** It is identified with sunlight and is associated with joy, happiness, intellectual sharpness and energy. It is suggestive of warming up, it stimulates mental activity and generates muscular energy. It is often associated with gold and wealth. Pure and bright yellow is a call for attention. As a spontaneous, variable colour, it is not appropriate to suggest security or stability. Pale yellow is gloomy, and represents precaution, deterioration, illness and envy or jealousy. Light yellow represents intelligence, originality and joy.





**BLACK:** It is associated with power, elegance, formality and mystery. It is the most enigmatic colour and is related to fear and to the unknown. In Europe, it is associated with death and is used as the colour of mourning. It also represents authority, fortitude, intransigence, prestige and seriousness. Combined with bright and strong colours, such as orange or red, it produces a vigorous and even aggressive effect.



**WHITE:** White is associated with light, snow and milk, which is why beauty, innocence, purity and cleanliness are attributed to it. It can represent a good beginning. In advertising, it is used to express freshness and cleanliness. In the promotion of high-tech products, white can be used to communicate simplicity and seriousness. It can also relate to hospitals, doctors and sterility. In different African and Asian cultures, it is used as the colour of mourning.

Once this list of meanings has been read, each person chooses the colour with which they most identify, either because they like the colour in general, or because of their mood or situation at that particular moment. They also write down two or three words (feelings, ideas, memories) that justify their choice.

In front of the great rainbow in the classroom, each person in turn explains which colour they have chosen and writes the words they have prepared on the appropriate colour.

As a result of this exercise, the big rainbow will be even more beautiful than before: not only will it have its lovely colours, but also the personal meaning we have added to them, and it will be evocative of our feelings, emotions and ideas as a group.

We engage in a group discussion in front of the rainbow:

- With how many different colours has the group as a whole identified?
- Was it easy to identify with a single colour? Have we chosen a second colour?
- What feelings have emerged in the group?
- What variety of personalities and states of mind have become apparent through the colours?
- When I look now at the rainbow with all the words on it, how do I feel?

The activity can conclude with a thought along these lines: the beauty of the rainbow results from the variety of different hues for each colour composing it. In the same way, there is beauty in the variety and plurality of feelings, ideas and tastes, which we have shared, and it shows us that being different makes life and our daily routines richer and more beautiful.

**A.2. WE ARE AS WE ARE, AND WE COMPLEMENT ONE ANOTHER**  
(APPROX. 20')

Just as there are very different colours all around us, there are also very diverse realities, which enrich us, and we ourselves can change depending on the circumstances.

We are going to fill in a table with examples that illustrate the differences between us and others in a number of contexts (personal, family, friends, school, city...), and how these differences make us complementary and are important in order to be at peace with ourselves and in the groups we belong to.

For example, in the personal sphere one could say: 'I am very shy, but I am also capable of taking brave decisions sometimes'. And in the sphere of friendship: 'I am very rational, but my best friend is passionate and gives me a more intense vision of life', or 'I love pop music, but my friend prefers rock'...

SPHERES	SPECIFIC EXAMPLES IN YOUR LIFE
Myself	
Family	
Friends	
Classmates	
In this group	
City	
Others...	



- What would happen if everyone liked the same things? For example, a single type of music? Or a single type of food?
- What would happen if you went to the same place every day with your friends and did exactly the same?
- And if we all thought the same?
- We formulate a sentence, either individually or as a group, describing what we have learnt about diversity.

**B. RECOGNISING OTHERS: I AM UNIQUE... WELL SO AM !! (APPROX. 60')**

It is not the same to say 'I am different' and to say 'I am unique'.

Can we explain the difference?

It so happens that my identity is unique: there is no one in the world just like me, each person carries a unique combination of qualities and features, and if they were not allowed to express themselves, the world would be a poorer place. But at the same time, our identity is not completely and permanently defined: it is enriched by all our experiences and encounters, which make us discover new things that we integrate into our history, tastes and personal identity. And so every person is unique, but no one is self-sufficient: we must recognise the value of others in order to recognize our own.

The exercise below will enable us to practice this.

On a sheet of paper, each person outlines a figure that represents themselves, which they can adorn as they wish. Inside the figure, they write their name, and a maximum of ten lines answering the following questions:

- Who am I?
- What do I value most in myself?

Next, we form a circle in silence, if possible with peaceful music playing softly in the background. Each person passes his figure to the person on their right, who will read it. Every 3 or 4 minutes, at the facilitator's signal, the figures are passed to the right again until everyone in the group has read every figure.

If there is an appropriately friendly climate in the group, the facilitator can give everyone the possibility to add to their classmates' figures a quality which they particularly value in them.

Once all the figures have been read, we share an aspect of one of our classmates which we particularly appreciate, and for which we are grateful. We can also say what we have discovered about ourselves by observing other people's outlines (which aspects we have in common, and which are different). We finish with a big round of applause to give thanks for the rich diversity in our group.

We keep the texts written in each figure, as we will use them later.

**C. ARE YOU DIFFERENT OR AM I? WE ARE DIVERSE (APPROX. 45')**

For this exercise, we will use a table with five rows and two columns:

- In the first column, each person writes the name of three famous people, a member of their family and their own name.
- In the second column, they write the name of someone famous, a member of their family and someone they know, whose personalities are opposed or very different to the people in the first column.

	NAME OF SOMEONE WHOSE PERSONALITY IS OPPOSED OR VERY DIFFERENT TO THE PERSON IN THE FIRST COLUMN
Celebrity:	Celebrity:
Celebrity:	Celebrity:
Celebrity:	Celebrity:
Member of my family:	Another member of my family:
My own name:	Friend:

We share with one another what we have written in the table, starting with the celebrity pairs and moving on, if we feel comfortable about it, to the last two rows.

Once we have listened to what others have written, we choose one of the antagonistic celebrity pairs that was mentioned and decide which of the two we like better, and why.

A group discussion follows, around the questions below:

**- You chose one 'antagonistic' celebrity pair**

- Why did you make this particular choice?
- Do you think your own personality or the way you relate to others influenced your decision?
- Do you think you would get along with both celebrities?

**- When you meet someone who is very different to you**

- How do you usually react?
- Is the other person different, or are you?

**- Do you have friends who are very different from you? What do they bring to you?**

We can end the session by listening to, or reading, the song '**It takes all kinds of people**', by **Roy Orbison**.

[https://www.youtube.com/watch?v=dz\\_ObPZ0yuM](https://www.youtube.com/watch?v=dz_ObPZ0yuM)

Man by himself lives in a world a world of his own  
 But there's no one who can live in the world all alone  
 For it takes all kinds of people  
 It doesn't matter where they come from  
 Yes it takes all kinds of people  
 The good, the bad, and everyone  
 On the way up, a man can walk over his friends  
 What goes up comes down  
 One day he may need them again  
 For it takes all kinds of people  
 It doesn't matter where they come from  
 Yes it takes all kinds of people  
 The good, the bad, and everyone  
 There'll come the day when everyone passes him by  
 What will he say when nobody answers his cry?  
 That it takes all kinds of people  
 It doesn't matter where they come from  
 Yes it takes all kinds of people  
 It may take some time  
 But each man will find  
 That he needs all kinds of people  
 That he must believe in people  
 Yes it takes all kinds of people  
 To make a world

**D. WELCOMING HANDS (APPROX. 15')**

Every person in the group paints the first outline of their hands, corresponding to this first phase of the journey towards hospitality, in the colour(s) they chose in the rainbow activity. They then take the figure representing them, where they wrote what they value about themselves (activity B), re-read it and glue it on the coloured outline of their hand.



Finally, going over what they have learnt about diversity as something valuable, and identifying a situation in their lives in which they find it difficult to see it as such, they write a commitment that would enable them to respect such differences.

Five horizontal yellow lines for writing a commitment.

In order to respect the differences between people, I commit myself to:

The first outline of our 'hospitable hands' now contains who we are, what we value about ourselves, what makes us unique and different from others, and our commitment to treat diversity as something valuable.



**PHASE 2.  
WALKING ALONGSIDE OTHERS**

SECONDARY EDUCATION  
[3 SESSIONS OF APPROX. 60' EACH]

**OBJECTIVES:**

- To value the participation of others in decision-taking and conflict resolution.
- To learn to identify the difficulties that arise when we live with others and to overcome them by appreciating our own culture and that of others.

Wherever we go, there are people who walk alongside us, on the same path. Walking with others is not always easy, because people walk at different speeds, and sometimes when I would like to rest, someone else wants to go faster. That is why we need to learn the art of living together.



**A. I AM, YOU ARE, HE IS, WE ARE... I AM, YOU AM, HE AM, WE AM...  
MULTIPLE IDENTITIES (APPROX. 60')**

**What is culture?**

**We read the text below:**

In its widest sense, culture is the set of features that are acquired by learning, rather than biologically inherited (...). Being black or white, hairy or bald, is biological. But when someone bald wears a wig, or someone dies his or her hair, or lets it grow in a particular way, or shaves it, or wears it in braids or in other ways, that is cultural.

In a more specific sense, we also call 'culture' the set of features acquired by learning and shared by a given social group.

Fundamental features are not learnt individually, in an isolated manner, but rather when we are part of a given people or social group (...). Groups that share certain features are therefore usually identified by those features. And these in turn differentiate them from other cultural groups. For example, the Chinese can be identified not only because of the shape of their eyes, but also because of the way they speak, eat, dress, greet one another, build their roofs, etc.

We all belong to a cultural group and, to some extent, to more than one. We can have common continental features, for example, as Americans, Europeans, Asians or Africans, but within that larger area there are many differences between countries, and even within countries: there are specific cultural features in coastal and mountain regions, urban and rural areas, and even in different neighbourhoods within the same town. We may live in the center or in the suburbs, we could be rich or poor and thus live and celebrate in a different way.

The same applies in the professional world: the military, for example, have their own cultural features, as do sales people, or nuns, and so on and so forth.<sup>4</sup>

4. Adapted from: ALBÓ, X. Cultura, interculturalidad, inculturación, Federación Internacional de Fe y Alegría, Caracas, 2003.

We now have a group discussion to fully understand what the text is saying. So, what is culture?

We have to keep in mind the following features of each culture:

- It is a way of interpreting reality, and one same situation can be interpreted in one way in one culture and in a different way in another.
- Culture is not innate; it is transmitted through families, schools, peers, the media...
- Culture is open and dynamic. Each person's interpretation of the world evolves through his or her relations with others and with other cultures.<sup>5</sup>

What is our culture?

We are so used to our own way of understanding and doing things that we do not realise that it is the fruit of a specific culture, and that there are other ways to understand and do things which are just as valuable and useful.

It is important to know the culture to which we belong, to appreciate its positive aspects, and also to recognise its limitations and to value the other cultures around us.

In order to learn how to do this, we propose two possible exercises:

**Proposed exercise 1**

We all think of a particular feast or celebration that is typical of our city or region (it could be a wedding, the carnival, a religious festivity, All Saint's Day...), and we describe, in an open group discussion, how it is celebrated:

- What are the key moments?
- Are there special symbols or gestures?
- How do we dress?
- What do we eat?
- Do all the people in the group celebrate the same feast in the same way?
- Does the next village celebrate in the same way?
- Do other countries celebrate it in the same way?

**Proposed exercise 2**

We split into two groups, each of which is assigned a particular culture. We can pick among the country's regional or indigenous cultures, the country's own national culture, or that of neighbouring countries, as long as the chosen culture is sufficiently known to the group to avoid falling in the clichés that often result from our unfamiliarity with other cultures.

5. ADCARA, La Convivencia en los Centros educativos. Cuento Contigo. Módulo 2: La convivencia en la interculturalidad, Universidad de Zaragoza, 2006.



Each group prepares a mural, drawing or other kind of representation of the culture they have chosen, which they can show to the others. We can keep in mind that in any culture there are three dimensions:

- Material culture: typical food, clothing, dances, music, architecture, etc.
- Social culture: the explicit or implicit social rules on which the group is organised, such as laws, distribution of labour between men and women, political structure, etc.
- Symbolic culture: the aspects that give meaning to the group, such as language, religion, rites, the way to understand its own history, etc.

Once we have finished either of the exercises, we will share with one another what has particularly caught our attention, or anything new we have learnt about the culture, tradition or celebration we have examined.

Our cultures and the cultural traditions of the place where we live are part of our identity and of who we are, they help us understand the world in a given manner. But our culture does not remain unchanged: the culture of our grandparents was very different to ours, and cultures which might have seemed distant and 'strange' in the past have come to be much closer to us, through the movies, music or the Internet, among other channels.

We start a discussion around the following questions:

- Are any members of our families particularly close to traditions and tell us about them?
- In our families, which traditions are the most respected, and which have changed the most? (For example: way of dressing, eating, talking...).
- If there have been changes, why do you think they occurred? (For example: just the passage of time, or the arrival of new technologies and new cultures...).
- Can a person identify with different cultures? For example, can a person relate to their ethnic, regional and national origins at the same time? Why, or why not?
- What possible difficulties could there be to belong to two cultures at the same time? Why?
- Does belonging to different cultures bring opportunities? Which? Why?

What all this teaches us is that cultures are not fixed once and for all, they are not like 'solid' objects that occupy space and do not allow something else to occupy the same space. On the contrary, cultures are permeable, they are sets of values, beliefs and meanings in a process of transformation, which communicate with one another and can coexist in each of us.

This is why it has been suggested to talk about MULTIPLE IDENTITIES: a person's unique identity is composed of many different traditions and cultural values, and it is important to celebrate the variety of which we are made. This does not mean that we have a confused identity or no identity at all, but rather that we manage to do our own personal synthesis.

**B. LET'S LIVE TOGETHER! MODELS OF COEXISTENCE (APPROX. 60')**

We continue our discussion on cultural diversity, by now thinking together of the advantages and opportunities that the coexistence of different cultures offers, as well as the disadvantages and difficulties. We say them all as they spring to mind, in no particular order, and someone writes them down in a visible place (blackboard, flipchart, etc).

LIVING AMONG DIFFERENT CULTURES	
ADVANTAGES - OPPORTUNITIES	DISADVANTAGES - DIFFICULTIES

Coexistence creates both opportunities and difficulties. Where there is daily contact it is normal that differences or even arguments with the people around us arise. This also happens within our own family. However, in the larger context of our societies today, where people of different origins, cultural and religious traditions, political opinions and sexual orientation coexist, differences are more visible, and we risk turning them into a problem instead of making the most of them in everyone's benefit.

Just as there is a variety of personal attitudes which we can adopt (intentionally or not), when we engage with others socially different types of coexistence with them can appear, which have been classified as 'models':

ATTITUDE AND SOCIAL MODEL	DESCRIPTION
DENIAL INHIBITION	Ignoring people who are different from us, or even denying their presence. This can lead to the non-recognition of their rights.
EXCLUSION MARGINALISATION	Rejecting people who are different from us, because diversity is seen as a threat. This can result in the passing of laws that exclude particular people from certain rights and/or confine them geographically to certain places. This is called segregation, and it is what happened in South Africa during the Apartheid.

<p>ASSIMILATION</p> <p>ALIENATION</p>	<p>Accepting people who are different, but only insofar they deny the difference and accept all our values.</p> <p>At socio-political level, this can lead to the adoption of laws that reject cultural differences as something positive and adopt the values and criteria of a single culture (usually that of the majority) as the only reference for everyone.</p> <p>When people assimilate the dominant culture to the point of forgetting, or even despising, their own for being minoritarian, we talk of cultural alienation, i.e. they have become alien to their own culture.</p>
<p>MULTICULTURALISM</p>	<p>Recognising the existence of a variety of cultures and accepting them, valuing the positive aspects of cultural differences and choosing to live in peace, but without promoting interaction or mutual transformation.</p> <p>The idea is that cultures are better respected if they are carefully preserved, avoiding too much contact with others.</p> <p>The result can be to promote schools only for people of Indian origin, or only for Christians or Muslims, etc.</p>
<p>INTERCULTURALISM</p>	<p>Not only recognising diversity as something positive, and encouraging peaceful coexistence (like multiculturalism does), but also accepting that all cultures are in constant mutual contact and transformation. The idea is to encourage that interaction in terms of equality, parity and justice, and to find points in common on which to build a positive relationship based on knowledge, learning and mutual transformation.</p> <p>It is a continuous process.</p>

Individually, we think about these models and answer the following questions:

- Looking around us (our school, neighbourhood, church, friends, sports group..., have we seen attitudes or rules that relate to any of these models?
- What attitude or model applies in our school, neighbourhood or village?
- Which model do we think would make everyone feel at ease? Why?

We share our thoughts with one another in small groups and additionally discuss:

- What specific actions and behaviours could we adopt in our group of friends, or class, or school, which would bring us closer to a model that accepts all people and cultures, learning from one another?

Finally, each group presents its proposals to the rest and, together, we agree on one to three actions that could help improve coexistence in our group, class, school or neighbourhood, and which we want to apply.

**C. FAMILIARITY BREEDS CONTEMPT! THE DIFFICULTIES OF COEXISTENCE (MIN. 45', BUT CAN TAKE LONGER IF THE SURVEY IS CARRIED OUT)**

As the saying goes: 'Familiarity breeds contempt'. What does this mean?

We are going to use this saying as the starting point of our next activity. On a sheet of paper, we write the beginning of the sentence: 'Where there is familiarity there is...'; and we complete it with whatever comes to mind in this moment, which can be positive or negative. We will express in this way what familiarity means to us.

Next, we are going to discuss the difficulties that can arise before there is familiarity. Each of us fills in the table below in answer to the following question: **how do we react to a person or classmate who is very different from us?**

	I FEEL...	I THINK...	I ACT...
NEGATIVE	Annoyance, indifference, fear, rejection, sadness...	Trouble, problems...	Lo aílo, me protejo...

POSITIVE	<i>Curiosity, respect, joy...</i>	<i>Variety, advantages...</i>	<i>I protect him/her, I talk with him/her...</i>
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We revise our tables and, keeping in mind the models of coexistence we saw in activity B, we ask ourselves:

- What do we find most difficult?
- What personal attitudes should we change in order to make coexistence easier?
- Is there a particular commitment we could make in order to improve our relations with people who are different from us and with whom we don't really get along?

How about our group? How is it doing in terms of coexistence? What difficulties are there?

In order to find out how coexistence is working around us, we can apply the 'COEXISTENCE TEST' to our own group, the school, the neighbourhood, our community groups, etc

When carrying out this test, both the positive and negative attitudes of the people we interview towards others (and towards ourselves) must be taken into account. Questions should be formulated clearly, and answers should be multiple choice, based on numeric options such as the ones below:

- 0 = Never – Absolutely not
- 1 = A little
- 2 = Sometimes
- 3 = Quite a lot
- 4 = Very much
- 5 = Yes, absolutely

**Some examples of questions that can be asked:**

QUESTION	VALUE
1. Would you mind if there were people from other cultures or countries in your group of friends?	
2. Do you think people who have very little money are inferior?	
3. Have you ever felt marginalised because of the way you dress or speak?	
4. When you see someone from a different culture, do you tend to keep your distance?	
5. Are there people in the group who sometimes insult other classmates?	
6. Do you think there are young people around you who are not integrated and who feel alone?	
7. Do you feel respected in this group?	
8. Do you feel at home in your school/neighbourhood...?	

We can add or change questions so as to build our own questionnaire, and then apply it to people around us in order to find out how they feel about living with other cultures, or what difficulties they may have found if they come from another country.

Once we have gathered some answers, our facilitator will guide us in putting them all together, comparing them and looking for a conclusion together in answer to the question 'How do people around us value the coexistence of different cultures?'

We may want to share the final result with the school administration, our community, parents, friends etc., and the specific actions we committed to in activity B can be presented as our proposed action plan to promote positive change and improve the coexistence of different cultures in our community.



**D. WELCOMING HANDS (APPROX. 15')**

We can glue the table we completed in activity C ('I feel, I think, I act') to the second outline of our hands, related to this phase. Our thoughts, feelings and actions towards people who are different from us will therefore be reflected here.

We add the commitments we made as a group to improve cultural coexistence (activity B), as well as the commitment(s) we identified individually in activity C:



**PHASE 3.  
IN A HISTORY THAT UNITES US  
(HUMAN MOBILITY AND ITS CAUSES)**

SECONDARY EDUCATION

[3 SESSIONS OF APPROX. 60' EACH]

**OBJECTIVES:**

- To get to know the causes and consequences of human mobility, and to understand what implications it has for people not only emotionally but also practically in terms of their rights.
- To recognise, value and commit to the rights of migrants, refugees and displaced persons.

We packed our bags and embarked on our journey. Along the way we saw other people walking alongside us, and we realised that sometimes it is not easy to travel together. In this third phase, we want to get to know our travel companions better: Who are they? Where do they come from? Why are they on the road?

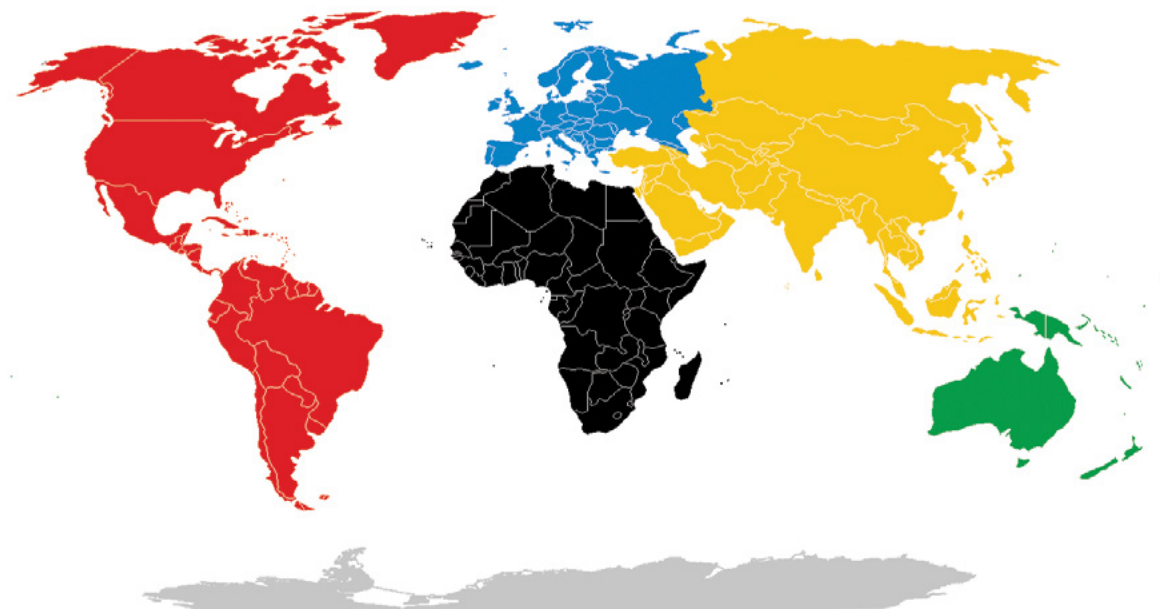


### A. I MOVE, YOU MOVE... WHAT IS HUMAN MOBILITY? (MIN. 60')

#### *To be prepared beforehand:*

The facilitator must ask the participants in advance to prepare a story about mobility in their families, friends, relatives, neighbours or even someone famous (only if there are no other options, it is better to use examples of people who are relatively close to us). They can bring photos of the people in question, and some anecdotes.

A large map of the world will be necessary, for example hanging from the wall or drawn on large sheets of paper.



#### *Activity:*

We begin with a group discussion around the question 'what is human mobility?' We share out loud any answer that comes to mind. Once we have all shared our ideas, we compare them with the following definition:

Human mobility is the act of moving geographically, as individuals or groups, voluntarily or pressed by external agents, and due to different causes. Among them are poverty, political persecution, discrimination on grounds of ethnic origin, religion or sexual orientation, wars and internal conflicts for the control of land and human resources, violations and abuses of human rights, and inequality. But is also due to the quest for knowledge, a curiosity to explore the unknown and/or the wish to discover the variety of places and cultures in the world.

How about us: do we know people who live in places other than where they were born?

Each member of the group, including the facilitator, tells a story about mobility, sharing anecdotes and personal experiences of their families, friends, neighbours or even famous people... While they tell the story, they can draw the route followed on the map, show photographs, write names or draw symbols.

Once all the stories have been told, we look at the journeys drawn on the map, and we ask ourselves:

- How do we feel when we hear these stories, and when we see this big map of human movement, with routes, journeys, broken dreams and success stories?
- What values do we discover?

We have seen that people move around the world, some come and some go. Human mobility is part of the reality in which we live and all people should be treated with the same respect, not only in their countries of origin, but also during their trip and at their destination.

In the third outline of our 'hospitable hands' we can write the names we have brought, and also the names of the people other classmates talked about and whose stories we found particularly moving.

### B. CAUSES AND CONSEQUENCES OF HUMAN MOBILITY (MIN. 60')

#### *To be prepared beforehand:*

The facilitator should study the cases presented here before the session, revising the suggested videos and documents.

**Activity:**

Together, or splitting into smaller groups, we examine one of the following cases of forced migration:

**CASE 1.**

**THE LIFE OF SYRIAN REFUGEE CHILDREN AND YOUNG PEOPLE**

The on-going violent conflict in Syria, which has caused more than 150,000 deaths, has displaced more than nine million Syrians, half of them women and children, and led more than 2.7 million to seek refuge in neighbouring countries.

The videos below illustrate the situation of children and young people who had to leave their homes, friends, schools and normal lives, sometimes with nothing but the clothes they were wearing, in order to flee from the bombing, violence and hunger in their home towns. They have found refuge in neighbouring and other countries, sometimes living in camps, in very difficult conditions, sometimes having to work, abandoning their education, sometimes separated from their parents and having lost their closest relatives.



**Syria's refugee children.**

<https://www.youtube.com/watch?v=WARQID-U-Jg> (3'41)

**Syrian's children call for peace.**

<https://www.youtube.com/watch?v=sgZNo5xsAxQ> (2'51)

**Syria's lost generation.**

<https://www.youtube.com/watch?v=4iaJPafQrqY> (15')

**More reading on Syria's refugees:**

[http://en.jrs.net/campaigns\\_focus?TN=PROMO-20120718025148](http://en.jrs.net/campaigns_focus?TN=PROMO-20120718025148)

**CASE 2. JULIÁN, A YOUNG COLOMBIAN REFUGEE,  
CAN NOW LIVE WITHOUT FEAR, AND WITH HOPE**<sup>6</sup>

Panama City, 12 November 2013.

Today I can say that I live in a peaceful place in Panama City: we lack many things, but I do not live in fear. I go to school, I take part in a drama group, my father and mother have jobs. We are refugees. My mother is now happy, she hopes that a new law in this country will allow us to have a permanent residence permit here. I have friends at school and in my neighbourhood!

This is how Julian, a 14-year-old Colombian refugee, concludes the story (collected by JRS Panama) of his journey with his family from the Colombian border to Panama City. Although not all refugee stories have such a happy ending, it still proves that for many people who are being persecuted, crossing the border is their only chance of survival, that the possibility to seek refuge and protection in other countries is still a pressing need, and that the presence of organizations such as the Jesuit Refugee Service (JRS) enables them, especially children and young people, to dream again, to tell stories, to sing and to express their dreams through theatre.

'I want a happy life, where there is peace and harmony'

Hello! I'm going to tell you my story, which begins in a place called Acandí, a village in Colombia close to the border with Panama. I used to live in a farm with many animals: cows, horses and a very playful dog.

One day, some men in green arrived, I mean they were wearing green. They were many men with weapons, and they were looking for a fight. They said we should leave the farm because they needed it for their war against the army.

We had to leave the farm, which was a fun place to be, just because they told us to. And there you have to obey. If you don't, you get killed.

They told us that the only hope we had was to leave across the border, because we would be killed if we left by sea.

I want a happy life where there is peace and harmony. So my family and I had to cross the border and walk across the jungle until we reached Panama. That's how our survival story started.

On the way, my father and mother were stung by bumblebees and this gave them a temperature, so we had to stop, and that night we slept on the cold earthy ground, where we could catch many diseases. Around midnight, the fire we had lit died out, and a big panther turned up, wanting to eat us, until my parents lit the fire again and frightened it away. That night I couldn't sleep, nor could my brothers and sisters. We were afraid, but the sun came up and we continued our way to Panama

6. Testimony gathered by the Jesuit Refugee Service in Panama. The name of the child has been changed in order to guarantee his anonymity and security.

### CASE 3 – ADAM, A SUDANESE REFUGEE FROM DARFUR<sup>7</sup>

Rome, 11 September 2013 – Adam, a Sudanese refugee from Darfur, delivered this speech to Pope Francis at Chiesa del Gesu, during the Holy Father's visit to Centro Astalli (the Jesuit Refugee Service in Italy).

Holy Father,

My name is Adam and I'm a 33 year-old refugee living in Italy because I was unable to stay in Sudan. I'm a war survivor who arrived here by sea. To be here today is a really emotional experience for me.

I feel a strong responsibility to express the pain and hope of all refugees living in Italy, but finding the words is not easy. I thought I would briefly tell you my story, not because it is more important than others, on the contrary, but because although it may seem extraordinary it is really quite normal for so many people in the world. It is a story of war. You know better than us how many wars there are in the world and where, and for this reason you can understand the burden we refugees carry on our shoulders. My story of war began when soldiers burned down my village in Darfur. My two younger sisters, four and six years of age, died in the fire. I was forced to enlist with the rebels, my brother with government forces. Two months later, I found myself in the middle of a conflict with a rifle in my hand.

I was fighting against those who I had been ordered to consider my enemies. I never imagined that day the enemy could have been my elder brother. One in front of the other, we remained paralysed staring into each other's eyes. We didn't say a word to each other. Instead, I threw my rifle to the ground and began running, escaping. My flight ended in Italy. We refugees are the fortunate survivors, the witnesses of so deaths in war, of those killed by terrible dictators. The most difficult part for those like me, refugees in Italy, is trying to raise public awareness of the tragedies in which our peoples live. We can't afford to give in to the pain, to close in on ourselves, to consider ourselves victims of injustice. If we do that we'll offend the memory of those who didn't make it.

We refugees have a duty to do our best to integrate into Italian society. It is difficult, but we must try. Many of us arrived here full of hope and expectations. We were convinced that the worst was behind us, but too frequently we wonder if that's the case. Many of us living in Italy don't have a bed, a hot meal or a place to call home where we can recover from our long journey and the horrors of war.

7. It is not the aim of this brochure to study Human Rights in-depth, but should there be an interest in doing so, you can watch one of the following videos:  
<https://www.youtube.com/watch?v=kbul3hxYGNU>  
<https://www.youtube.com/watch?v=hyVJHpiHO8I>

Even if integration seems more of a dream than reality, we can't give up. I was lucky; I was helped by friends in Centro Astalli. They are my home, my second family.

One last thing, Your Holiness. The journey we refugees are forced to take in order to seek asylum in Europe is a crime against humanity. There were 170 people in the boat that brought me from Libya to Italy. Each one of us paid 1,200 US dollars to take this journey, for many it was a ticket to their death. Holiness, your voice is powerful. Everyone listens to you. Help us. Speak out against these massacres in the future.

Seeking asylum shouldn't cost you your life.

Once we have read or seen these stories, we have a joint discussion around the following questions:

1. What has impressed us most in these stories? How do we feel?
2. Were we aware of this reality, or is it something new to us?
3. What caused the situations that all these people found themselves in? (causes)
4. What effects did leaving their country have for them? (consequences)
5. Is what is happening to these people fair?
6. Who is responsible for these situations?

We finish by writing on the flipchart something we would like to say to one of the people in the cases we have examined: a few words, a message, a short poem, a prayer ...

We leave the paper with our messages in a visible place.

### C. WE HAVE RIGHTS! (APPROX. 50')

Group discussion around the following questions:

- What does it mean to have rights?
- What does it mean to have duties?
- What human rights do we know?

Once we have all given our opinion freely, we compare what we have said with the definition below:

Human rights are attributes inherent to all human beings, which define their dignity for the mere fact of being a man or a woman, regardless of their ethnic origin, sex, age, disabilities, religion, sexual orientation and opinions.

Which are these fundamental human rights? Let's read the list below. Do we understand them? Let's discuss them together.

1. All human beings are born free and equal in dignity and rights.
2. No discrimination: everyone is entitled to rights regardless of their sex, race, ethnicity, political or religious beliefs.
3. The right to life.
4. The right not to be held in slavery or servitude, or be tortured.
5. The right to a nationality.
6. The right to freedom of thought, conscience and religion.
7. The right to freedom of expression.
8. The right to education.
9. The right to health.
10. The right to work in dignified conditions.
11. The right to asylum (international protection).
12. The right to freedom of movement.
13. The right to be equal before the law
14. The right to a just trial and to be presumed innocent until proven guilty.

15. The right not to be arrested arbitrarily.
16. The right to peaceful assembly.
17. The right to participate in the cultural life of the community.

For more information, you can watch short videos on each of these rights here:

<http://www.youthforhumanrights.org>

We now think of an answer to these questions:

- If we leave our country, does it mean we lose our rights?
- What rights do we think migrants, refugees and displaced persons have?

We again look at the cases presented in the previous activity (B) and, using the list of human rights we have just seen, we indicate which of them are not being respected in the case of these people.

We can look for other examples in the press of situations where the rights of migrants, refugees or displaced persons are at risk. We can also look for reports or statements by associations or organisations working with and for these people.

To conclude, having seen all these cases, we ask ourselves:

- Are the rights of migrants, refugees and displaced persons respected?

Those in a situation of mobility have the same rights as others. However, because they are not in their country of origin or birth, they are not treated in the same way and respecting their rights is more complicated.

We must therefore ensure that people's rights are respected wherever they are, regardless of their place of birth, their culture or their origins. Do YOU want to be a defender of human rights? It is not about being heroes, but about the many little things you can say or do, wherever you are, which can make all the difference. We must guard against indifference.



D. WELCOMING HANDS (APPROX. 10')

In the third outline of our hands, we write the names of the people that have most caught our attention in the mobility stories of our families or friends, or in the cases examined in activity B or in the newspapers.

We think of all these people whose rights have been violated and we write a slogan or sentence in capital letters (like a graffiti) protesting and denouncing this, in order to raise awareness and call for change.

The possibility to make the violations of the rights of migrants, refugees and displaced persons known, and to promote change is now in our hands.



## PHASE 4. TO THE PLACE WHERE WE ALL MEET

SECONDARY EDUCATION

[3 SESSIONS OF APPROX. 60' EACH]

**OBJECTIVES:**

- To overcome prejudice, ignorance and fear, which generate mistrust, rejection and discrimination, and to open up to new encounters and to hospitality.
- To agree on specific attitudes and actions that will bring us closer to migrants, refugees or displaced persons, in order to make hospitality real in our own particular context.

This phase is not the end of the journey towards hospitality, but rather a point of arrival that opens up a new horizon for us, richer and more exciting: that of putting hospitality into practice in our daily lives. This implies growing in knowledge of one another, enriching our lives with the differences we find in others, and respecting them, discovering what connects us and working together for a more just future where everyone's rights are respected.

### A. FROM FEAR AND PREJUDICES... (APPROX. 60')

We write the word HOSTILITY in a place that is clearly visible to the entire group (blackboard or flipchart). All around it, each of us writes another word that explains, or is associated with hostility. When we run out of related words, we have a group discussion around the following questions:

- What feelings do the words we have written generate? How do we feel when we look at them?
- What have we felt in the past when faced with a person we did not know and/or who is a foreigner:
  - o Fear?
  - o Mistrust?
  - o Annoyance?
- Why?
- When we do not trust another person, what feelings and ideas come into play? (including the ones we do not express)
- Do those ideas say 'all the truth' about the other?
- What does the word 'prejudice' mean?
- In our country or town, what clichés, prejudices and condescending sayings do we have about foreigners, migrants, refugees or displaced people?

Many of these clichés, prejudices and condescending sayings do not reflect the reality of people who have been forced to move, which changes depending on the context. Let us try to know this reality better, step by step.

We can read individually the texts below, or split into groups, each analysing one situation which will be then shared with the rest of the group.

## MIGRANTS

Most people who change their place of residence do so within the borders of their own country. This situation is called INTERNAL MIGRATION.

Migration that takes place from one country to another is called EXTERNAL OR INTERNATIONAL MIGRATION.

On a global scale, there are around 740 million internal migrants, whereas people migrating to another country are over 230 million. Internal migration is therefore a much more widespread phenomenon than international migration. It is also important to point out that out of the 230 million (approx..) around 130 move from one country in the southern hemisphere to another country in the southern hemisphere, i.e. between Latin-American countries, or between African or Asian countries. So there are migratory flows in many directions, not only South-North.

These numbers, if we compare them to the more than 7 billion people in the world, are relatively small, which is why it is usually a bit exaggerated to talk about 'invasion', as they do in certain countries.

Negative preconceptions (stereotypes) about migrants often develop in the host country. For example, some people say that they come 'to take our jobs', or just 'to use our healthcare' or public services. However, many reports show that migrants usually take up modest jobs that the 'natives' are not interested in, so they do not take anyone else's job. Moreover, they make a positive contribution to the economy, bringing new ideas and energies, and paying their taxes, so they are not 'usurping' or weakening public services, but rather contributing to their maintenance.

#### Exercise:

- Individually or with the group, draw up a list of negative ideas and messages that circulate about migrants.
- For each negative message, look for positive examples that show the other side of the coin.

## DISPLACED PERSONS<sup>8</sup>

When people are forced to abandon their homes and belongings against their will, because they are threatened by conflicts, war, generalised violence or natural disasters, and when they do not leave their country but just move to another area within its borders, we say they are INTERNALLY DISPLACED.

Despite remaining in their own country, they frequently feel rejected in the places to which they have fled, and they are often faced with similar arguments to the ones used against migrants. For example, they are perceived as 'invaders', or people believe that they did not really have to leave everything, or are just making the most of the problem in their places of origin in order to obtain some benefit, or that they are the ones responsible for the same violence from which they have fled. They can therefore find themselves in a very difficult situation.

### Exercise:

- Individually or with the group, draw up a list of negative ideas and messages that circulate about internally displaced people.
- For each negative message, look for positive examples that show the other side of the coin.

## REFUGEES

Refugees are people who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, have had to leave their country, and are unable to return to their homeland because of these dangers and threats.

This means that the country where these people were born, whose government should guarantee the security of all its citizens, is not offering the necessary protection (for a variety of reasons), leaving people no option but to leave the country and to claim their right to what is technically called 'international protection'. Such protection is regulated by many international laws, contracted by different countries, the key document being the 1951 Geneva Convention on the Status of Refugees.

The number of REFUGEES in the world today is estimated at 16.7 million.

In the case of wars or widespread violence, people often flee to the closest place of safety, which means they simply cross the border into a neighbouring country and settle down on the other side, usually in very precarious conditions.

In Latin America, due to the cultural proximity between peoples, those who have fled may disperse and integrate into rural communities in small groups. In Africa, it is more frequent that big camps are created on the border until the situation changes and people can go back home. Unfortunately, life in refugee camps is very hard: they are overcrowded and sanitary conditions are poor, there are often food shortages and a dependency from external sources, and there can also be security problems. Conflicts can sometimes go on for years, so refugees are forced to spend very long periods of their lives in these camps.

'A refugee is someone whose past has been destroyed and whose future is blocked: a person seemingly without a past or a future' (Peter Balleis, International Director of the Jesuit Refugee Service).

### Exercise:

- Individually or with the group, draw up a list of negative ideas and messages that circulate about refugees.
- For each negative message, look for positive examples that show the other side of the coin.



### B.... TO HOSPITALITY (APPROX. 60')

Let's take a closer look at the stories of people and communities who show us the reality of the types of migrants we have seen in the previous session. We are going to see some of videos and photographs that tell us about their lives from another point of view: that of their courage, values, abilities...their beauty.

## MIGRANTS

### Children on the move (5'03)

In this video by Save the Children, young people from Myanmar, Mexico, Serbia, South Africa, Mozambique and Italy tell their compelling story of migration: why they left home, the challenges and the risks they faced during travel and when they reached a new country, and the hopes and dreams they hoped would be realised by migrating.

<https://www.youtube.com/watch?v=inF5vFkT6P8>

### On the road to South Africa: A migrant's story (12'27)

An account of the difficult and risky route followed by a group of migrants from Somalia, who try to reach South Africa, in search of better conditions, by crossing Mozambique.

[https://www.youtube.com/watch?v=iG93wt\\_8n1U](https://www.youtube.com/watch?v=iG93wt_8n1U)

## DISPLACED PERSONS

### The Displaced (25'45)

This documentary tells the horror stories of Nigerians displaced from their homes in the northeastern parts of the country, as Islamist militant group, Boko Haram, attacks villages, towns and cities. The victims of the impunity of the deadly sect and the apparent inability of the Nigerian state to protect its citizens are these helpless citizens. Produced by Aminu Ahmed and Nori Mathias, the documentary has only attempted to tell the story of internally displaced persons in one state (Adamawa State) of Nigeria.

<https://www.youtube.com/watch?v=ZPuXCw5TCLE>

### Faces of displacement in Colombia (10'35)

Colombia has the second largest population of internally displaced persons (IDPs) in the world, with over 5 million. Confrontations between armed groups (including guerrilla groups and drug traffickers) and the government security forces, and direct threats to individuals and communities cause the vast majority of displacement. Small farmers make up the majority of them. Forced to abandon their lands and unable to grow enough food for themselves, they suffer from undernutrition and distress. Documentary by the European Union's Humanitarian Aid agency (ECHO).

<https://www.youtube.com/watch?v=M2WKCZrobIM>

For more information on the world's internally displaced populations, including figures and a map, you can visit this the website of the Internal Displacement Monitoring Center:

<http://www.internal-displacement.org>

## REFUGEES

### Refugee animation (6'05)

This animated film explains why people have to flee their homes and seek asylum as refugees in other countries. It provides statistics on the global context, details the asylum process in the United Kingdom, and provides the story of Ayesha and her experience seeking sanctuary in Newcastle with the assistance of the West End Refugee Service.

[https://www.youtube.com/watch?v=ura54U4dF\\_U](https://www.youtube.com/watch?v=ura54U4dF_U)

### A life on hold: the story of a teenage refugee (7'00)

The story of Omar, a refugee from Somalia.



[https://www.youtube.com/watch?v=YIJ\\_0x1q6l8](https://www.youtube.com/watch?v=YIJ_0x1q6l8)

Let's revise the prejudices, stereotypes and fears we have identified in the previous session (activity A) and let's compare them to the histories of the people we have seen in the videos and photographs.

We have a group discussion around the following questions:

- What dreams and wishes do the people in the videos and photos have?
- Are those dreams and wishes different from our own?
- What are these people like?:
  - o Do they match to the preconceptions and fears we have about them?
  - o What positive aspects and values can we see in them?
- In me personally:
  - o What feelings and reactions do they provoke?
  - o Why?
- Let's think about the word 'hospitality':
  - o What does it mean to me?
  - o Does it have anything to do with the people and communities we have seen in the videos and photos?

Hospitality begins when we recognise that there is something valuable and important in others including in those seemingly most different to us: the new elements they bring with them can contribute to make us better as people and as communities. That is why hospitality is a mutual gift, a reciprocal process of change from those who welcome others to those they welcome and vice versa.

We think about the people and communities we have seen in this session and we write on a big sheet of paper, which should be visible to all, something we recognize as valuable in them, which we would like to improve in ourselves. We then add that value, and our personal definitions of the word 'hospitality' to the fourth outline of our hospitable hands.

To conclude, we listen to the song 'I am so weary' by Cliff McAuley, written in response to the problems of refugees throughout the world.

Having to leave one's home, pushed by necessity, not only means having to face prejudices, abuse and pain, but also having to be brave, developing the capacity to take specific steps to make our dreams of justice and of a better future come true, having the courage to open ourselves to the unknown, and develop a taste for novelty and the flexibility to adapt to what is different.

### I AM SO WEARY

*I am so weary, so very tired. I can't even say my name.*

*I am so hungry, so sick and frightened. I can't even hold my head up.*

*I'm not an animal. Not some strange creature. I am a human..*

*I have such dreams I can tell you about, I have such love I can tell you about, If you would listen.*

*I am unwanted, my land is a desert, and all of my life a nightmare.*

*I'm not an animal, not some strange creature, I am a human.*

*I have such dreams I can tell you about, I have such love I can tell you about, If you would listen.*

*So stop all the fighting, I'll care for my children, let's burn all the guns and rockets.*

*We'll paint the world kindly, use many colours, and light up the sky with magic.*

*I'm not an animal, not some strange*

*creature, I am a human.*

*And I have such dreams I can tell you about, I have such joy I can tell you about.*

*If you would listen.*

*I am the frightened, I am your sister.*

*I am the homeless, I am your brother.*

*I am the future, I am the children.*

**Cliff McAuley**

**<https://www.youtube.com/watch?v=yXcSkgeqa98>**

### C. WHAT CAN WE DO? (APPROX. 50')

We split into groups of 3 or 4. Each group thinks of a simple action that they can carry out in their immediate context (class, school, family, neighbourhood, village, etc) to extend their welcoming attitude. For example, to reduce prejudices, to show respect for migrants or refugees and to support them in certain difficulties they may have, sharing something with them... Each group nominates a speaker to present their idea, and when they have all been presented, one or two actions are selected. Everyone takes part in deciding what steps are necessary to carry them out and who will have to do what, when and where.

#### ACTION WHICH WE ARE GOING TO CARRY OUT

**For whom?**

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**How?**

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**With whom?**

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**When?**

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We give an example of solidarity with refugees in France, where the Jesuit Refugee Service has organized a network of local families who welcome refugees in their homes for a period.

#### The Welcome Project

<https://www.youtube.com/watch?v=mLPVh3soO6Q> (4'08")

<https://www.youtube.com/watch?v=wHpB9JRfxHY> (5'58)

This illustrates how important it is to open our doors to foreigners, and to treat them with kindness and respect.

In other countries, people have protested in the streets against their government's harsh measures against refugees and asylum seekers, for example, the "Refugees welcome" campaign in Germany: it organises protests in different cities and acts as go-between between refugees or asylum seekers in difficult situations and local inhabitants who have rooms available in their homes.

#### D. WELCOMING HANDS (APPROX. 10')

In the fourth outline of our hands, we write down the action the group selected, and once it has been carried out, we will write here the result, what we liked about it, and what the experience meant to us: how did we feel? What did we learn?



So we have reached hospitality, the end of our journey, and our hospitable hands now reflect what we have felt and learnt in the four phases of our itinerary, our commitment to people in a situation of human mobility, and what the word hospitality means. And especially, we have registered here all the actions we can undertake to turn hospitality into a reality in our immediate circle.



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