



2 HUMAN RIGHTS

ENTRE TERRES

Educational guide on migration
in the Mediterranean

NO ONE IS ILLEGAL

The year 2015 saw the highest figures of displacement in Europe since the Second World War. One of the main triggers was the devastating war in Syria. However, other wars and environmental hardships played their part, as did the significant social and economic inequality which continue to increase across the globe, exacerbated by short-sighted political decision-making. All of the above has contributed to migratory movement towards Europe, in its various manifestations. Unfortunately, forecasts predict that, against a backdrop of global violence, growing inequality and rampant environmental degradation, this type of forced displacement of peoples may continue to occur, and even increase.

Faced with this situation, the European Union's response has been complicit passivity in shipwrecks, border blockades, and the outsourcing of border control to third-party countries outside Europe. One example of this is the EU-Turkey agreement which entered into force on the 20th of March 2016, outsourcing border control to the Turkish state. The agreement allows for the expulsion of migrants to Turkey and forces new refugees to remain in Turkish territory, blocking their passage to Europe. Similar political arrangements have been reached with countries such as Libya in 2017, and Morocco in 2019.

Many humanitarian organizations have denounced these

agreements as a violation of refugees' right to asylum, and because they consider Turkey, Libya and Morocco as countries which neither respect nor protect human rights. In our country, various civic society platforms, NGOs and municipalities have come together to challenge these pacts and promote safeguarding policies.

Nevertheless, we are seeing growing attitudes towards the phenomenon of migration that are both negative and reductionist in nature. Xenophobic discourses and other forms of hatred are growing in influence, at the same time as border policies become more draconian and institutional obstacles more commonplace. All of this is manifested in the discrimination and human rights violations suffered by migrants.



Demonstration in Barcelona / JORDI CORTINA



OPEN
THE
BORDERS

A child protests at the Greek border station north of Idomeni / PETROS GIANNAKOURIS / AP

What do international treaties say about it?

Universal Declaration of Human Rights, United Nations, 1945

Article 13

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

Article 14

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

Charter of Fundamental Rights, European Union, 2000

Article 18

The right to asylum shall be guaranteed with due respect for the rules of the Geneva Convention of 28 July 1951 [...].

Article 19

Collective expulsions are prohibited. No one may be removed, expelled or extradited to a State where there is a serious risk that he or she would be subjected to the death penalty, torture or other inhuman or degrading treatment or punishment.

The 1951 Refugee Convention, United Nations, 1951

The term "refugee" shall apply to any person who... owing to well-founded fears of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country [...].

Extension of the concept "refugee"

In general, when talking about migratory movement, there is a tendency to differentiate between "refugees" and "economic migrants". This distinction responds to a literal interpretation of the definition of "refugee" established in the 1951 Geneva Convention, and which would exclude those fleeing their country for reasons such as extreme poverty, or the consequences of climate change.

Some campaigning organizations such as Stop Mare Mortuum understand that everyone who is forced to flee their country should have the right to receive some international protection, as they are in a situation of extreme vulnerability which, in many cases, is the result of the commercial interests of Western countries.

CIE detention centres, administrative prisons

Several organizations continue to call for the closure of Spain's CIEs, or migrant detention centres, given that, in practice, they function as prisons, and are the focal point of serious violations of human rights. Since 2006, 8 deaths have been recorded, 3 of which have occurred in the CIE in Barcelona's Zona Franca. In July 2015, thanks to the work of various campaign and protest groups, especially [Tanquem els CIEs](#) (Close the CIEs), the Parliament of Catalonia passed a resolution urging the Spanish government to close the CIEs nationwide. In 2016, the Plenary Session of Barcelona City Council passed a decision to take all possible action to close the Barcelona-Zona Franca CIE. However, this goal has yet to be achieved.

The Fundació Migra Studium, the only organization that has access to the CIE in the Zona Franca, [reported that, in 2018](#), up to 42 minors may have been detained there, while the Interior Ministry only acknowledged the presence of 20. Of the 156 people in detention, 66% had no criminal record. 60% of all detainees were from Morocco and Algeria, countries with which the Spanish government has reached deportation agreements considered illegal under international law. Deportations continue to take place with public knowledge and complete impunity, despite being illegal. This notwithstanding, legislation is already being expanded in order to provide them with legal justification in the near future.



Aluche CIE inmates group demanding their release / BERNAT ARMANGUE

“I’ve come to feel that I am not a human being, that I’ve lost my humanity. Everyone has abandoned us”

Hammida, a Syrian refugee in a Jordanian camp

DANCING WITHOUT BORDERS

When we are born, we receive a nationality. This, together with socio-economic factors, will condition the ease or difficulties with which we will be able to cross borders throughout our lives. The most extreme case is that of stateless people, who do not receive recognition from any country, and who therefore run into enormous difficulties when they want to move between states. This activity helps us to become aware, through movement, body language and dance, of the inequalities that exist in term of the right to free movement.



Recommended age: from 9 to 12 years



Approximate time: 2 hours



Educational objectives

- become aware that people's freedom varies according to their country of birth
- value, defend and stand up for people's right to freedom of movement
- benefit from physical activity through free dance



Necessary materials

- large wrapping paper and coloured cardboard (red, green and yellow)
- markers and paints for a multitude of different skin colours
- bag of sweets
- whistle
- device for playing music
- device for taking photographs

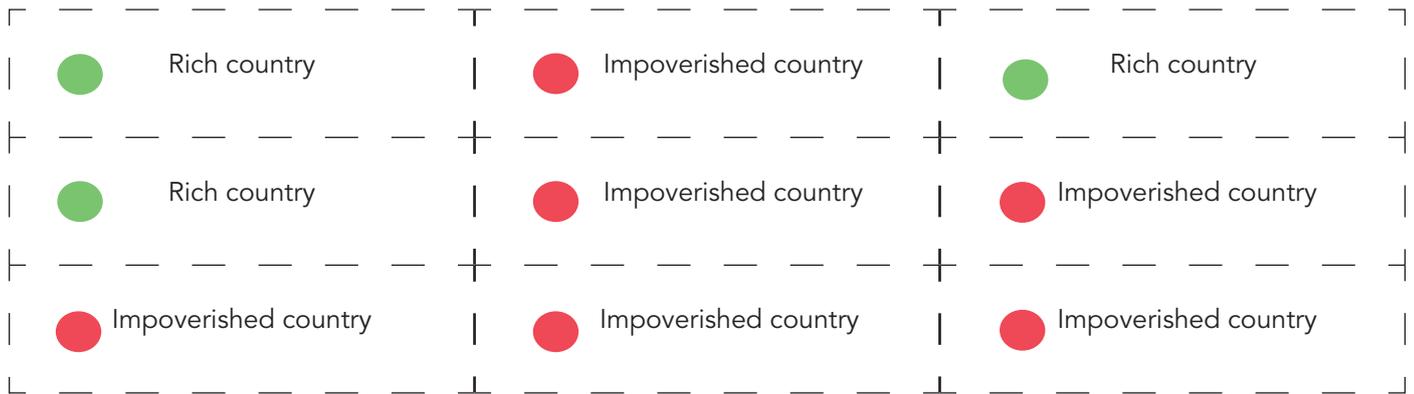
1. The inequality traffic light

In a spacious setting, we place a very large wrapping paper on the floor, onto which we draw a grid similar to the one shown in the infographic. In some (most) of the boxes, we write "impoverished countries"; in the rest, we write "rich countries." Only in the latter do we place the sweets.

At each border, we place a guard (who can be an educator or a child) with a traffic light that we will have previously made using the coloured card. We give a whistle to one of the guards. We take off our shoes, and when the whistle sounds, we start walking freely over the wrapping paper, for 1 minute.

When the whistle blows again, everyone must stop immediately at the place where they are: people who are in a rich country receive the designation "tourist", and can eat the sweet. The rest receive nothing.

The whistle sounds again, but now only people with a green light at their border can move freely. The guards only show the green light to allow the "rich" to pass. They do not let the others pass. The whistle blows again, and everyone stops where they are. We repeat the action several times.





Let's think about it

- How did those of us who couldn't get out of our box feel?
- And how about the people who could move freely?
- Who was able to eat sweets, and who wasn't?
- Who had the best time?
- Do we think the rules of the game were fair? Why (not)?
- What do we think about the fact that, in the real world, borders are only open to some people and not to others?
- Around the world, there are people who have been living in refugee camps for years and have never been able to get out. How would we feel if we could never leave our neighbourhood? What things do we do now, or what things would we like to do in the future, that would be impossible under these conditions?



Children playing in a Jordanian refugee camp / AF

2. Coloured paths

Now we paint the soles of our feet the colour or colours we like best. We repeat the previous activity, but this time without the guards and traffic lights at the borders, and without whistles. The beginning and end of our movements is marked by the music.

We can all move, dance and cross borders freely to the songs' beats and melodies! Oh, and in this new set-up, there are sweets for everyone, so we have to share them.



Let's think about it

- How did we feel this time?
- What was the difference compared with before?
- Who was able to eat sweets, and who wasn't? who had the best time?
- Do we think the rules of the game were fairer or less fair this time around? Why?
- What things do we do now, or what things would we like to do in the future, that would be impossible under these conditions?

SPIDERMAN IN IDOMENI

In the globalized world of today, goods enjoy more freedom of movement than humans. In this activity, based on the photograph of a Syrian child on the closed border of Macedonia, we will reflect on European migration policies, and the violation of the right to asylum and the right to freedom of movement. Finally, using the theme of superheroes, we will carry out a *cyberactivist action*.



Recommended age: from 13 to 16 years



Approximate time: 30-45 minutes, for sections 1 and 2. About 2 hours, for section 3.



Educational objectives

- study the situation of refugees in Idomeni and assess European migration and asylum policies.
- reflect on the fact that, in today's world, goods often cross borders more easily than people.
- carry out a cyberactivist action to promote the right to asylum and people's right to freedom of movement.



Necessary materials

- photograph of the Syrian child in Idomeni
- papers and pens
- superhero costumes
- device with internet connection
- mobile or camera to record video

A child is playing with his doll in the Idomeni refugee camp / VADIM GHIRDA / AP



1. Human rights out in the open

We observe the image of the child in Idomeni, on the border between Greece and Macedonia. In small groups, we look into the following questions online:

- the child in the photograph is of Syrian origin. What are they doing in Idomeni? Why have they been sleeping outdoors with thousands of other people for weeks?
- under international law, do both they and their family, and other people camping on the border, have the right to seek asylum?
- when and why did the European Union close the border between Macedonia and Greece, as well as other borders along the Balkan migration route? What did the UN, UNHCR and other humanitarian organizations say about this political decision?



Let's think about it

- We look at the answers we have found, share our conclusions and, finally, watch the video [People of Nowhere](#), about the refugee crisis in Turkey and Greece.

2. Goods without borders

Spiderman is one of the most internationally-recognized superheroes. Created in the United States in the 1960s, comics involving this character have travelled around the world, and have reached millions of readers and viewers from countries on all continents.



Let's think about it

- What journeys might a stuffed animal like the one in the picture have gone on between being manufactured and coming into the hands of a child? Which countries could it have been made in, and which ones could it have reached? Who would face more restrictions on their movements and more difficulty in crossing borders, the Spiderman puppet or the Syrian child holding it?



3. Ordinary people who transform the world

Òscar Camps, director of Proactiva Open Arms, the NGO working to rescue people on the island of Lesbos, was named Catalan of the Year in April 2016. Let's listen to [his speech](#) upon receiving the award and consider the following: are European institutions acting responsibly in the face of the humanitarian crises in the Middle East and Africa? Can individual and small collective actions help change the world, or is the idea that a grain of sand can become a mountain a utopia?

Everyone can fight injustice. In this activity, we will use our imaginations and play our part in changing the world. We will follow these steps:

- we invent one or more characters focused on standing up for human rights (the right to peace, asylum, a dignified life, freedom of movement, etc.), and we demand more responsibility from the European Union through a communication campaign made up of various videos.
- we write a short script, making clear the message we want to convey, and how we want to communicate it: what style will the campaign take on? What will connect the videos to each other? What motto will we choose? What musical and graphic resources could help us promote our message?

- we select the costumes and the necessary material for filming
- we organize and distribute the filming and post-production tasks
- finally, we think about how we will share the videos on social media so that our message has the greatest possible reach



Documentary project in Za'atari camp / LAURA DOGGETT

FORTRESS EUROPE

In recent years, the European Union has signed several treaties with neighbouring countries, namely the EU-Turkey (2016), EU-Libya (2017) and EU-Morocco (2018) Treaties. The agreements are founded on economic investment, and on a system of cooperation in intelligence and control mechanisms in order to strengthen border security. This entails an outsourcing of European border control, and of the management and control of migratory movements to countries in which **systematic violations of human rights** have been detected. The so-called “detention camps” in Libya are a paradigmatic example.

Also noteworthy are the increased powers and financial status of Frontex, the European Border and Coast Guard Agency, which has quadrupled its budget in the last 10 years, reaching €333 million in 2019.

At the same time, in border countries such as Spain and Italy, maritime rescue services have been privatized and cut, with NGOs and organizations offering this aid, such as Proactiva Open Arms and Sea Watch, facing criminalization and prosecution.

Lastly, in recent years we have seen how the rise of the far right across Europe, with its xenophobic and racist hate speech, has encouraged violence against migrants, who have been subjected to attacks by organized groups on several Greek islands.

All of this hinders and further endangers people’s ability to migrate.



Frontex operation in Greece / UE

LEVANTANDO MUROS

Políticas del miedo y securitización en la Unión Europea

Informe: "Levantando muros. Políticas del miedo y securitización en la Unión Europea" (2018)
 Fuente: centredelas.org/es/levantadomuros



MUROS MENTALES

Influencia de extrema derecha

Extrema derecha/partidos xenófobos en el gobierno

Países en los que partidos xenófobos han obtenido resultados al alza en elecciones entre 2010-2018

Barómetro 2015 sobre racismo

Porcentaje de personas que se sentirían cómodas si uno de sus hijos se mantuviese una relación amorosa con una persona musulmana



MUROS MARÍTIMOS

Principales operaciones marítimas para el control de flujos migratorios

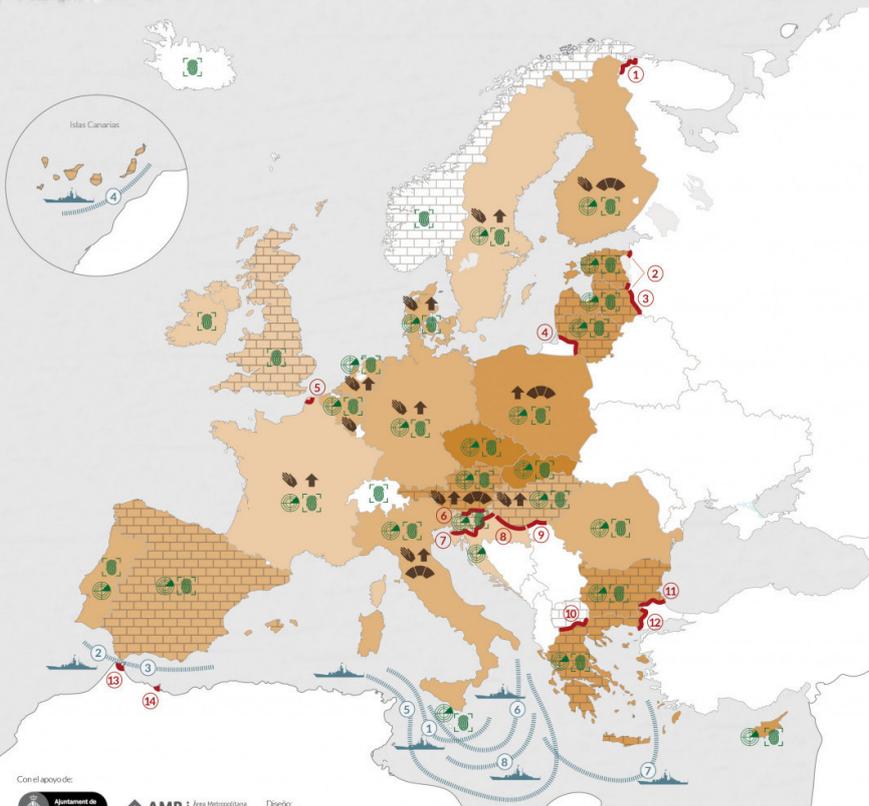
- 1 MARE NOSTRUM (octubre 2013 - octubre 2014)
- 2 ÍNDALO (2006 - actualidad, de julio a octubre)
- 3 MINERVA (2006 - actualidad)
- 4 HERA (2006 - actualidad, de agosto a octubre)
- 5 HERMES (2008 - 2016)
- 6 TRITÓN (noviembre 2013 - 2015, 2016 Expanded Tritón)
- 7 POSEIDÓN (2006 - 2016)
- 8 SOFÍA (mayo 2015 - 2018)

MUROS VIRTUALES

Sistemas de control y almacenamiento de datos de los movimientos fronterizos*

*Países que implementan algún tipo de sistema de control de fronteras

Vigilancia de los espacios fronterizos: EUROSUR



MUROS TERRESTRES (1990-2017)

Países que han construido muros

Ruta del Ártico: Noruega

- 1 200m x 4m / 196km de frontera

Repúblicas Bálticas y la frontera con Rusia: Estonia, Letonia, Lituania

- 2 1,6km (previsto 110km) x 2,5m / 294km de frontera
- 3 23km (previsto 90km) x 2m / 276km de frontera
- 4 44,6km x 2m / 227km de frontera

Muros en el interior: Reino Unido

- 5 Ambos lados de la carretera: 1km x 4m

Ruta de los Balcanes: Austria, Eslovenia, Hungría, Macedonia, Bulgaria, Grecia

- 6 3,7km x 2m / 330km de frontera
- 7 200km / 670km de frontera
- 8 300km / 329km de frontera
- 9 151km x 4m / 151km de frontera
- 10 33km x 2,5m / 246km de frontera
- 11 201km x 3m / 260km de frontera
- 12 12km x 4m / 206km de frontera

Enclaves en el Norte de África: España

- 13 8,3km x 6m / 6,3km de frontera
- 14 10km x 6m / 9,6km de frontera

ESTADO DE MILITARIZACIÓN



FORTRESS EUROPE

Since the beginning of the 21st century, Europe has been building fences and walls to try to shield its external borders from the traffic of migrants. Some social movements called this phenomenon the Fortres Europe. This activity proposes to reflect on the fears and motivations that underlie these migration policies and on the relationship between freedom, security and equity in the contemporary world.



Recommended age: from 17 years



Approximate time: 30-45 minutes for each section



Educational objectives

- find out about the barriers that the European Union has built to try to stop people from migrating to it, and assess certain aspects of European migration policies
- analyze what fear of migration is based on, and find out how it is sometimes fed by the media
- reflect on the current security-freedom dichotomy in our world, and understand what worldviews inform it



Necessary materials

- device with internet connection or video playback system
- computers or analogue materials for poster design

1. Living in a bubble

We read [this news item](#) on gated communities in Buenos Aires, and together we debate the issues raised.



Let's think about it

- In many parts of the world there are gated communities like the ones described. Do we like this community model? Why (not)?
 - The sealing of the community is justified on grounds of security. But what is security? In what situations do we feel safe and secure? On the other hand, when have we felt unsafe?
 - What about the safety of people (especially the most vulnerable) who don't have money to live within the walls?
 - What similarities exist between the walls that protect wealthy neighbourhoods in some cities and the fences that cut across the outer borders of the European Union? Do they form part of the same worldview?
- Some argue that the only way to ensure security is to reduce freedom. What do we think of this idea? From an educational point of view, what are the disadvantages?
 - Looking at the freedom-security dichotomy, where does the word "fairness" fit in? Would a more equitable and sustainable world be a safer world? If it is, why isn't there usually talk of promoting equality when it comes to security? Why is there an interest in dissociating and pitting the words freedom, equality and security against each other, instead of trying to bring them together?



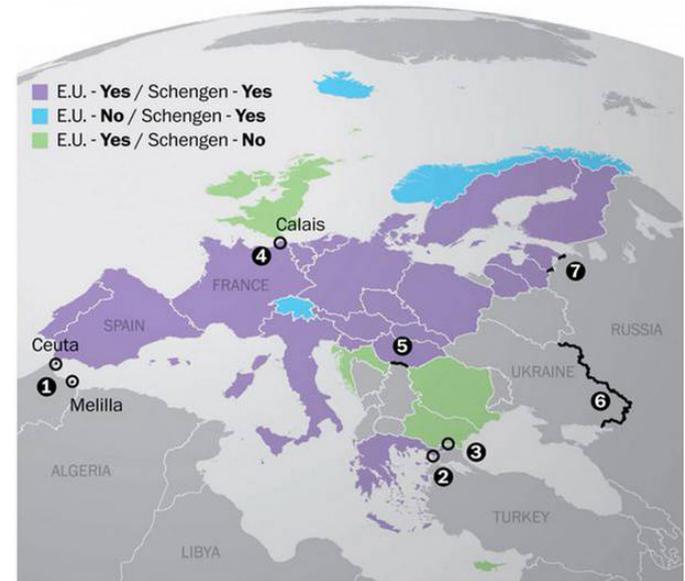
Gray rain / ROWAN HEUVEL

2. What are we afraid of?

Let's look at the following map, which shows the various barriers that European states have built to hinder migratory movement.

 Let's think about it

- In which area of Europe are there the most fences? Which ones are in Spanish territory?
- Why does the European Union fund other states to hold, arrest — and sometimes even deport — migrants?
- What kind of political regimes exist in these third countries? What does this outsourcing mean for upholding the respect for human rights?
- What are the governments who promote this type of migration policy afraid of? What do they want to protect? Where do we think the fears that ordinary people have in come from when they think about migration?



- | | |
|--|----------------|
| ① Ceuta and Melilla (Spanish possessions in North Africa) 2005 | ⑤ Hungary 2015 |
| ② Greece 2012 | ⑥ Ukraine 2018 |
| ③ Bulgaria 2015 | ⑦ Estonia 2018 |
| ④ Calais, France - Extended 2015 | |

Let's watch the video *Fronteras humanas* and also this excerpt from the documentary *El Otro lado de la valla* (5'')



Let's think about it

- What fears have the people who appear in these two documentaries experienced?
- Why do they say that Spaniards and Europeans should not be afraid of them?
- One of the migrants from the documentary *Fronteras humanas* says that people should not be afraid of each other, but we should be afraid of problems common to humanity. For example: famine, wars, environmental degradation that depletes natural resources, nuclear weapons, and so on. However, do the governments of European societies see these as threats? Do they confront them with the same belligerence as they do migration? Why (not)?



Frame from *El otro lado de la valla* / SALVADOS

3. How do we want to live?

Polish scientist Marie Curie once said: “nothing in life is to be feared, it is only to be understood”. Let’s look at the message behind this statement, and talk about the questions it raises.



Let’s act!

- In the face of fear-mongering, what meaning could such a message have?
- Could becoming aware of our own mortality and transience allow us to live more freely?
- At the same time, could it also make us more respectful of our environment and the other people with whom we share the planet?
- Of course, adopting an overly frivolous attitude can cause us to stop taking responsibility for our own and common problems. Faced with the challenges of the present, what life lesson and what principles do we think should guide us as we seek to create a more equal, joyful, sustainable and healthy world?

Individually or in groups, we look for (or invent our own) philosophical sentences and famous phrases that summarize an important life lesson with which we feel identified. Design, on paper or digitally, a poster to capture it this in an image.

Finally, if you wish, you can take pictures of the posters you have made and share them on social media with a common tag.

«Life is not to be feared, it is to be understood»

DRETS HUMANS EMERGENTS

Emerging human rights are the legitimate demands of the citizenry aimed at establishing new or renewed human rights. The Universal Declaration of Human Rights was drafted sixty years ago. Since then, as globalization has intensified, both nations and the world as a whole have undergone profound changes, resulting in new and pressing human needs. Emerging human rights seek to translate these new needs into new rights. We might wish to consider the [Charter of Emerging Human Rights](#), and read the summary (Monterrey 2007, Institut de Drets Humans de Catalunya).



Recommended age: from 17 years



Approximate time: 1h



Educational objectives

- Understand the importance of human rights for everyone around the world
- Reflect on the evolution of human rights in the last 70 years
- Understand human rights as universal, indivisible and interdependent



Necessary materials

- device with internet connection



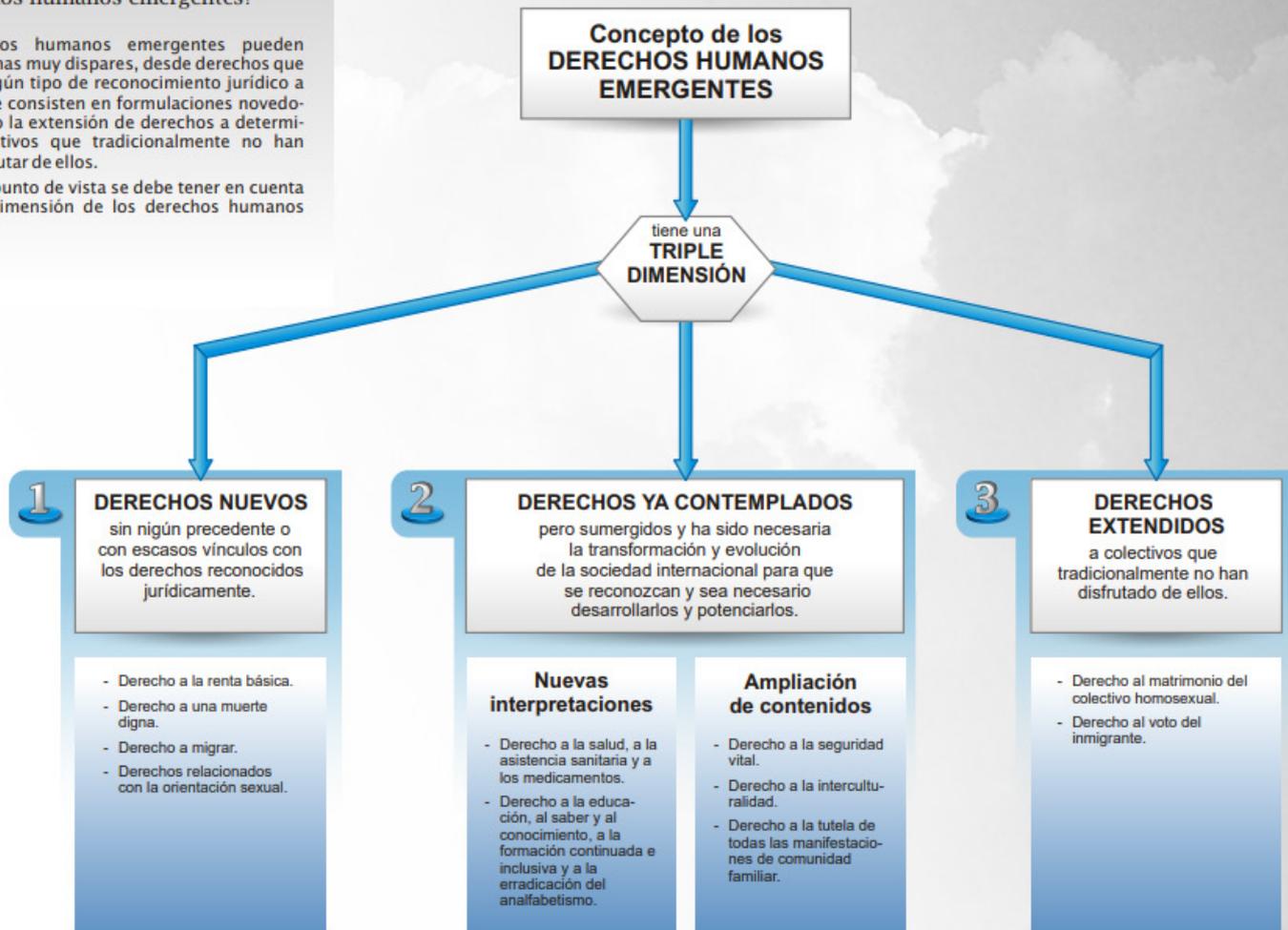
Let's think about it

- What do you think of the new human rights declaration?
- What differences do you find between it and the 1947 original?
- How important are human rights?
- Would you incorporate any more rights?

¿CUÁLES SON los derechos humanos emergentes?

Los derechos humanos emergentes pueden adoptar formas muy dispares, desde derechos que ya tienen algún tipo de reconocimiento jurídico a aquellos que consisten en formulaciones novedosas e incluso la extensión de derechos a determinados colectivos que tradicionalmente no han podido disfrutar de ellos.

Desde este punto de vista se debe tener en cuenta una triple dimensión de los derechos humanos emergentes:



ANNEX

Article pg 17 - High-security private neighbourhoods spread across Buenos Aires

An austral winter Sunday in Nordelta, a residential community located 40 kilometres from the city of Buenos Aires. The smell of grilled meat is all around, part of Argentina's traditional and popular asado weekend ritual. While the meat cooks away on a low flame on the barbecue, children race through the streets of the town on bikes and rollerskates, in total freedom. We're in a country, a type of housing development which is growing across Argentina, and where, closed off and under complete surveillance, families fleeing from the city find shelter from a rising sense of insecurity. Crime rates in the capital are twice those of New York, according to data from 2012 published by the Interior ministry which also indicates that murder rates are triple those of Europe, with two deaths per day.

In Nordelta, however, there isn't a trace of these statistics. Everything seems idyllic: the houses, complete with garden, are modern and spacious. There are green areas and grass football pitches. Here, the children play on the street and come in and out of the house, leaving their bikes on the lawn, just like in the movies.

A project of:



Produced by:



With funding from:



Ajuntament de Barcelona



**«One child, one teacher, one book
and one pen can change the world»**

Malala Yousafzai