

2017-2018

CAMPFIRE

OUR STORIES, GLOBAL PERSPECTIVES
EDUCATOR GUIDE



A GLOBAL NOMADS GROUP CURRICULUM

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Countries implementing Campfire:



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Welcome to Global Nomads Group!

Welcome to Global Nomads Group (GNG) and our global community of educators! GNG fosters dialogue and understanding among the world's youth. We use innovative technology to connect middle and high school students who otherwise would not meet. These virtual exchanges promote empathy, peace, and build 21st-century workforce skills. We hope you are excited to start your GNG program.

GLOBAL NOMADS GROUP (GNG)

Global Nomads Group (GNG) is an international non-profit organization that fosters dialogue and understanding among the world's youth. Founded in 1998, GNG uses virtual exchange and a diverse range of innovative inquiry-based curricula to engage and empower youth around the world to make a difference in their local and global communities. GNG operates at the intersection of international and peace education. By fostering global awareness and promoting intercultural competence among the world's youth, we believe we can make the world a more peaceful, compassionate place.

Virtual exchange is a powerful way to achieve these goals. Today, less than 3% of young people travel during their academic career, but technology allows them to connect cultures and communities they may otherwise never encounter. Since 1998, GNG has reached approximately one million young people, on all 7 continents.

CAMPFIRE

Across history and cultures, campfires have brought together people of diverse backgrounds to share warmth and shelter, conversation and storytelling. Global Nomads Group is taking this campfire concept global, giving youth worldwide a virtual space to exchange their experiences, bypassing the borders that prevent them from meeting in person.

Campfire is a virtual exchange program that leverages technology to enable meaningful cross-cultural dialogue and collaboration. Utilizing storytelling, analysis, and reflection, students work with a partner classroom from another country to explore the stories they've been told about each other and the stories they will tell each other. As a result, students develop their capacity for global citizenship by engaging in intercultural dialogue, building 21st century work and life skills, and taking positive action in their communities.



Campfire Vocabulary

360 Video:	Video recordings where a view in every direction is recorded at the same time.
Action:	The fact or process of doing something, typically to achieve an aim.
Awareness:	Knowledge or perception of a situation or fact.
Class Forum:	A forum in GNG Connect where the educator, or a student representative, will post a class summary after each lesson documenting student learning in the Campfire program.
Community Presentation:	A presentation about the Campfire program highlighting students' experiences to a group of people that did not participate in the program. The audience can be youth, teachers, community members, or any other group that might benefit from knowing about the participating students' Campfire experiences, and how this program shaped their beliefs and understandings of each other and their partner schools. The Community Presentation can be didactic, theatrical, musical, or any other format students and educators prefer.
Elder:	A person of greater age than someone specified.
Empathy:	The ability to share or understand the emotions and feelings of another person.
#EverydayLife:	A forum in GNG Connect where students will post pictures of aspects of their daily lives. #EverydayLife is inspired by the Instagram feeds of #EverydayMiddleEast, #EverydayUSA, and #EverydayAfrica that aim to deepen the stories of each region by capturing images of routine moments in the daily lives of those living in those parts of the world.
GNG Code of Conduct:	A document that highlights the norms and expectations of all students participating in the Campfire program. Students must sign the Code of Conduct in order to participate in Campfire and adhere to the expectations therein.
GNG Connect:	An online platform the Campfire program uses for virtual dialogue. GNG Connect has various forums where students will post their work.
Group Forum:	A discussion forum in GNG Connect where small groups of partner students will post stories, have virtual dialogues, and get to know one another.
Interactive Video Conference (IVC):	A real-time, live video conference attended by students and educators in partner schools.
Media:	The main means of mass communication (broadcasting, publishing, and the Internet).
Partner:	Your international partner school or class.

GNG Connect Overview

Campfire: Our Stories, Global Perspectives is a private, online platform for Campfire students to connect with their partners and post in-class activities. There are sections that include tutorials and resources, like the **GNG Connect Tutorials** and **Resources** sections, and there are three discussion forums where the main posting will occur: **Class Forum**, **Group Forum**, **#EverydayLife**. Below outlines who and what should be posted in the three discussion forums.

CLASS FORUM: LESSONS 1-6 (EDUCATOR POSTS HERE)

Class forums are where educators (or a student representative) will post a summary of class learning for each Lesson.



GROUP FORUMS (STUDENTS POST HERE)

Group Forums are where each student will post and interact with their partners, but remember to post in your assigned group!



#EVERYDAYLIFE (STUDENTS POST HERE)

#EverydayLife is where each student will post their specific photo. Don't forget a caption!



- **Class Forum:** The educator, or a student representative, post a class summary of learning that occurred in each lesson.
- **Group Forum:** Classes are split into 5 groups (educators do this on their roster) and these groups remain the same throughout the program. Individual students post their stories and questions to their partners in their assigned groups. Ongoing exchange within these groups is highly encouraged - keep the conversation going!
- **#EverydayLife:** Individual students post photos of their community and interests along with a caption / description of the photo.

Welcome to Campfire

Now that Professional Development is complete, here are the last few things to do before beginning activities with your students:

- Complete your roster and send to GNG. We will assign usernames, passwords, and upload your students to the **GNG Connect** online platform.
- Break your class into 5 different groups. Students will remain in the same group throughout the program. These will be used in the Group Forum posting. Students will post individually, but we hope that smaller groups will drive richer dialogue.
- Read through each Lesson and estimate how much time each Lesson will take you to implement
- Complete the Work Plan below (page 12)
- Think of 2-3 dates and times that you can connect with your Partner Educator(s) to discuss the program. Use Time Zone Converter to figure out the time difference between you and your Partner Educator: <https://www.timeanddate.com/worldclock/converter.html>.

What 3 dates are you available to connect? What 3 times are you available to connect?

Please consider the time zone difference by writing both times down! Ex: *Friday, December 1 at 9am New York / 4pm Amman*

How can you connect? Circle all that apply:

Skype

Google Hangout

FaceTime

Other:

- Search for your Partner Educator(s) on **GNG Connect** and view their profile(s).
- Communicate with your Partner Educator(s) via **GNG Connect** on the Educator Course in the Educator Communication Forum. Schedule a time to connect. You can use the email template below:

Communication Template for Partner Educator IVC



Hello, Partner Educator!

by [First Last](#) - Wednesday, November 29 2017, 11:30 AM

Hello [name of Partner Educator(s)],

My name is _____ from _____ School located in _____
and I'm a teacher of _____ for grades _____.

I will be your partner educator in the Campfire program. [Share anything more that you'd like to here!]

I'm looking forward to working together in Campfire and wondering if we can meet at one of the following dates and times:

1. _____ (day) at _____ [your time] which is _____ [your partner's time]
2. _____ (day) at _____ [your time] which is _____ [your partner's time]

I can connect via _____ [choose Skype, Whatsapp, Google Hangout, Facebook, etc.].

You can find me at this name / number / link _____.

Let me know what suits you best.

Sincerely,
[Your Name]



Connect with your Partner Educator(s) via Skype, Google Hangout, Facetime, or any way you can (video calls highly encouraged); use the below agenda (pages 9-11) during your call and fill in the missing information.

PARTNER EDUCATOR PD AGENDA (60 MINUTES)

1. Cultural and Community Contexts (15 minutes)

It's important to understand where we each come from and how we'll be implementing the Campfire program with our students. You don't have to go through every question, but take some time to discuss the following:

**What did you learn from the GNG Connect posts?
What more do you want to learn?**

Who is your partner educator(s)?

1. Do you prefer to be called something other than your name, like a nickname?

2. Where are you from and where do you live now?

3. Any hobby or interesting fact about yourself that you'd like to share?

TIPS FOR VIRTUAL CALLS

- Speak slowly and clearly.
- Use the strategy of saying "thank you" at the end of each comment or question to communicate that you are finished with your thought.
- Keep your microphone muted when you're not speaking to avoid background noise or feedback.
- Don't hesitate to ask your partner(s) to repeat! Virtual dialogue can be tricky, especially if the Internet is not 100%.

What is your school and community like?

1. What is the location of your school or the location where your Campfire group will meet?

2. What is the population of your community?

3. What else is important to know about your community?

Who are your students?

1. How many students per group are there?

2. When will you meet?
(In class or after-school club)

3. What is the age/grade of your Campfire students?

If GNG Connect is not working, how should we check-in?

Back-up communication (always message on **GNG Connect** first!).

When?

How?

Circle all that apply: Email Skype Google Hangout Whatsapp

Mid-program check-in (IVC highly encouraged!).

When?

How?

Circle all that apply: Email Skype Google Hangout Whatsapp

2.Campfire in Your Classrooms (5 minutes)

Revisit how GNG Connect works in your classroom:

How often will they be able to access **GNG Connect**?

What day of the week will students post on **GNG Connect**?

What day of the week should we check in and update each other on **GNG Connect**?

3. Multicultural Sensitivities (10 minutes)

What should your partners know about your classroom and culture?
Are there things you should/should not discuss or post on GNG Connect?

Are there any cultural or political issues that your students would not want to discuss?
What should your partner educator (and class) know about these issues and/or not discuss?

4. Work Plan Discussion (20 minutes)

- Review the Work Plan on the next page (page 12). Discuss the dates and rearrange them if necessary based on your school schedules. Please make sure to do the following:
- Share your rosters so everyone is aware of how many students are in each group.
- Is an IVC (optional activity in Lesson 6) something you would like to do with your classes? Is this possible with the time zone differences?
- Post the **Work Plan** on **GNG Connect** in the Educator Communication forum.






5. Conclusion (5 minutes)

What a great way to start the year! You'll learn more from one another as the program progresses. Remember the day you agreed to check-in via **GNG Connect!**

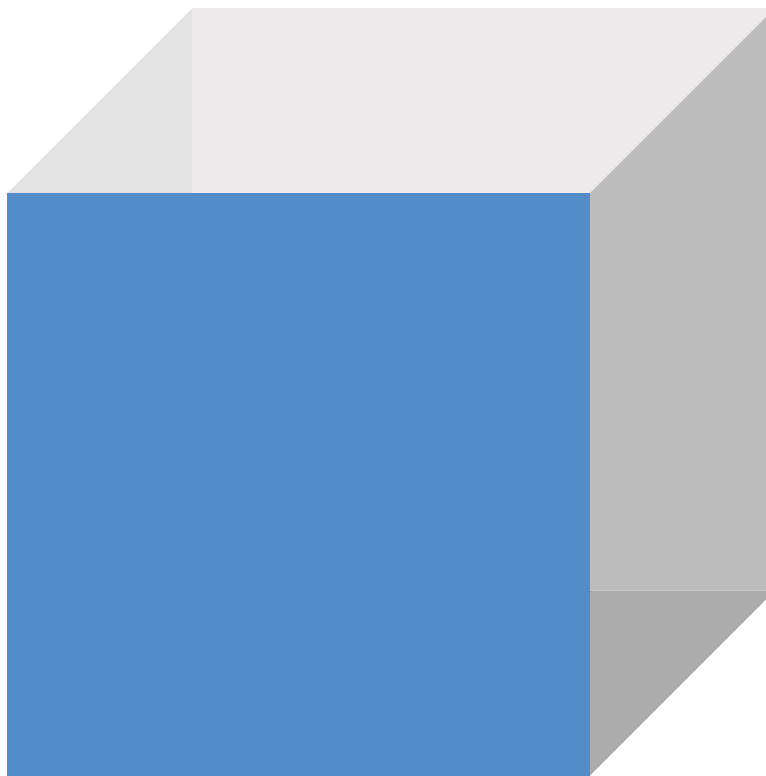
Campfire Work Plan

Campfire moves students from seeing each other in one dimension to seeing each other in multiple dimensions through storytelling. The curriculum relies on virtual exchange among students and **successful completion requires interdependence and mutual accountability on the part of educators and students**. Partner educators must agree and adhere to completion dates for each lesson so that partner classrooms can advance their work and learning.

After reviewing the entire curriculum, educators should estimate how long it will take their classes to complete each lesson. Please fill in the completion dates below with your partner educator.

LESSON TITLE	DESCRIPTION	G N G C O N N E C T P O S T I N G
 <p>1: Single Stories Complete by: _____ Respond to partner by: _____</p>	<p>Students explore what they have heard about their partners. They watch The Danger of a Single Story and reflect on the single stories they have heard and been told.</p>	<p>Lesson 1 Class Forum: Educator posts student summary of, “What have we heard about our partners?” Profiles: Each student uploads profile picture with values sign and completes 3-5 questions.</p>
 <p>2: Our Stories Complete by: _____ Respond to partner by: _____</p>	<p>Students begin to use storytelling to build their own stories after reading what their partners have heard about them.</p>	<p>Lesson 2 Class Forum: Educator posts student summary of, “What have we learned about our partners?” Lesson 2 Group Forum: Each student posts their story in their assigned group Lesson 2 #EverydayLife: Each student posts 1 Community Photo</p>
 <p>3: Stories in the Media Complete by: _____ Respond to partner by: _____</p>	<p>Students analyze media language and images and investigate how social media can share various stories and shape the way we are taught to think about ourselves and each other.</p>	<p>Lesson 2 Group Forum: Each student comments on partners’ Lesson 2 stories in their assigned group with a Clarifying/Probing question Lesson 3 Class Forum: Educator posts student group summaries of, “How does the language in print and social media influence the stories we tell about people?”</p>
 <p>4. The Stories of our Elders Complete by: _____ Respond to partner by: _____</p>	<p>Students further deepen their learning from discussions about culture, community, history, and global citizenship with their elders.</p>	<p>Lesson 4 Class Forum: Educator posts student summary of, “What stories do our elders tell us about ourselves and each other?” Lesson 4 Group Forum: Each student posts their elder story and elder photo in their assigned group Lesson 2 Group Forum: Each student returns back to respond to their partners’ questions</p>
 <p>5. Storytelling through 360 Video Complete by: _____ Respond to partner by: _____</p>	<p>Students explore the storytelling possibilities in 360 video and see how their perspectives on the stories we are told have evolved throughout the curriculum.</p>	<p>Lesson 4 Group Forum: Each student comments on partners’ Lesson 4 elder stories in their assigned group with a Clarifying/Probing question Lesson 5 Class Forum: Educator posts student summary of, “What more do we learn from Virtual Reality (VR)?” Lesson 5 #EverydayLife: Each student posts 1 photo of their choice</p>
 <p>6. Reflection Lesson: Our Story Complete by: _____ Respond to partner by: _____</p>	<p>Educators and students participate in up to three culminating activities to capture and represent their learning, including interactive video conferences, individual class reflection, and community presentations.</p>	<p>Lesson 6 Class Forum: Educator posts student summary of, “What stories challenged our initial, one-dimensional thinking?” Group Forum and #EverydayLife: Final viewing of all photos and commenting</p>

LESSON 1 : SINGLE STORIES



WHAT STORIES HAVE WE HEARD ABOUT OUR PARTNERS?

LESSON 1 OVERVIEW

LEARNING OBJECTIVES

Students will:

- Identify stories they have been told about their partners and understand the information they have as a series of stories
- Understand what a “single story” means
- Think critically about why a “single story” can be dangerous

PREP WORK

1. Have the 10-minute version of *Danger of a Single Story* ready on your computer.
 - *Download before class starts; make sure it is fully buffered. Check sound too.*
2. Print copies of the **GNG Code of Conduct** for each student (page 20).
3. Consider how you will share students’ GNG Connect usernames and passwords (choose one of the 3 different ways below):
 - *Project to the class*
 - *Walk around classroom and distribute information to each student*
 - *Print out the roster and give to each group*
4. Distribute blank pieces of paper and markers (1 piece of paper per students; a few students can share markers) to each group so students can write their values.
5. Make sure students can see the **Values Handout** (page 23). Choose one of the 3 different ways below:
 - *Print one for each group*
 - *Have each group log into GNG Connect*
 - *You (the educator) log into GNG Connect and project it to the class*
6. Distribute a device with internet access to each student or each group.



LESSON 1 TIME:

90 Minutes*

**This is only an estimate and does not consider English language proficiency, student learner level, student age, and number of students in the class.*

INTRODUCE CAMPFIRE

Introduce the Campfire program to your students. Share that your class is paired with a class in _____ [what country your partner class is located in]. Mention the following:

WHAT?

Through Campfire, students will learn how to communicate with a group of students their age, hear new stories, and gain new perspective from a region with which they might not be familiar. The class will start with what we've heard about our partners. With each Lesson, students will learn more and more about their partners directly from them.

HOW?

Students will talk to their partners via an online platform called **GNG Connect**, sharing stories and photos.

WHY?

Campfire helps students deepen their capacity for open-mindedness and increase knowledge about new people and places, build skills for respectful cross-cultural communication, and deepen their feelings for their fellow global citizens. In today's global world, many different cultures live, work, and interact with one another. This is heightened by technology. Campfire is a way for students to prepare for a world outside of their local community.

If you have time, your class can watch **Melody**, a 4:13 minute video highlighting Campfire in the Resources section in "Campfire: Our Stories, Global Perspectives":

<http://gng.org/program-pathways/campfire/>



WHAT STORIES HAVE WE HEARD ABOUT OUR PARTNERS?

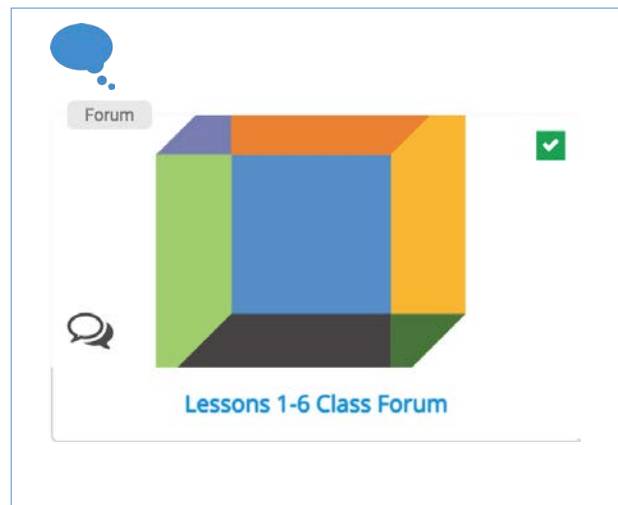
LESSON 1 CLASS FORUM (POST)

1. Ask students take 30 seconds to think about what stories they've heard about their partner country.

No research at this point! Use the following prompts:

- What does it look like?
- Where is it located?
- What is the temperature like?
- What have you heard about their daily life?
- Their food?
- What are their values?
- Their customs?

2. Call on 8-10 students to share their stories. Either you (the educator) or a student representative posts the class summary in the **GNG Connect Lesson 1 Class Forum**



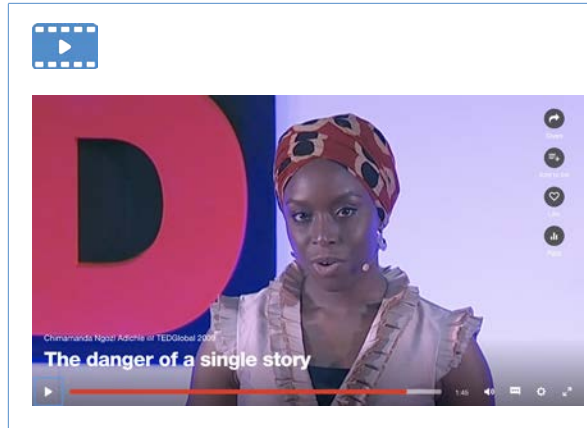
THE DANGER OF A SINGLE STORY

1. Let students know that they will watch a 10-minute clip of a TedTalk, which is a media organization that invites guest speakers to share knowledge and ideas on a particular topic. This TedTalk will focus on “single stories”.

2. Watch the 10-minute version of *The Danger of a Single Story*.

If needed, there is a transcript of the video in the **Appendix A**, (pages 72-77). Following the video, ask students to share what they took away from that video.

- What is a single story?
- Has anyone ever told a single story about you?
- Have they ever told a single story?



LET'S SEE WHAT OUR PARTNERS POSTED!

RETURN TO: LESSON 1 CLASS FORUM (VIEW & RESPOND)

*If their partners haven't posted yet, ask students to imagine what their partners might have shared about them.

1. Ask students to view what their partners have posted about them in the **Lesson 1 Class Forum**. Ask them to share out their thoughts:

- How do you feel about these things?
- What's accurate? What's inaccurate?
- Are there things missing?
- Is this a single story about us?

2. Lead a discussion with the class about how they'd like to respond to their partner's post in the **Lesson 1 Class Forum**.

- What do they want to correct?
- What do they want to add to it?
- What's the untold story?

As the educator, or a student representative, reply to their partner's post as the class shares out.

INTRODUCTION TO GNG CONNECT

1. Tell students that throughout the program, you (the educator) will be posting in the **Class Forum** as students learn more and more about their partners, moving from seeing them in one dimension to multiple dimensions. They (the students) will each post in the **Group Forum** and **#EverydayLife**. They'll also get a chance to set up a profile, like Facebook.

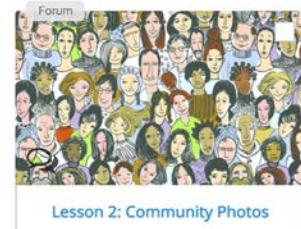
CLASS FORUM



GROUP FORUM



#EVERYDAYLIFE FORUM



2. Have students watch the 3 **GNG Connect** tutorials either in groups or as a class. Each video is 1-2 minutes long.

Watch these 3 tutorials to learn more about GNG Connect!



3. Hand out the **GNG Code of Conduct** (on the next page, page **20**) and ask students to take a few minutes to read and then sign. Let students know this is very important so that everyone feels confident that **GNG Connect** is a safe space to communicate on. Collect these once signed.

GNG CODE OF CONDUCT (LESSON 1) HANDOUT

GLOBAL NOMADS GROUP CAMPFIRE GLOBAL NOMADS CODE OF CONDUCT

As Global Nomads, we build our empathy, awareness and action orientation through virtual dialogue with peers in other parts of the world. In order for this dialogue to be productive, educational and appropriate for everyone, I agree to the following code of conduct.

1. I commit to active participation and consistent attendance in all Campfire sessions.
2. I commit to engaging in virtual dialogue with my partner classmates by posting and responding to their posts on GNG Connect
3. I will use appropriate language, images and symbols at all times. I will not use words or symbols that are inappropriate, vulgar, violent or offensive in my communication with peers through this program. I will be sensitive to cultural differences in the words, language and symbols considered to be appropriate.
4. I will not engage in any communication that could be seen as bullying, insulting, demeaning or damaging to any of my peers.
5. I will alert an educator if I observe the use of inappropriate or offensive language during the course of this program.
6. I understand that if I violate this code of conduct, I will be removed from the program, lose access to the platform, and discontinued from the course.

SIGNATURE:

PRINT NAME:

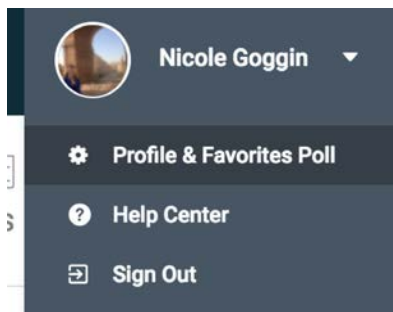
DATE:

CREATING PROFILES AND TAKING THE PRE-PROGRAM SURVEY

PROFILES

1. Have students log into **GNG Connect**. Share their usernames and passwords in one of the ways listed on page **14** in instruction 3 of **PREP WORK**.

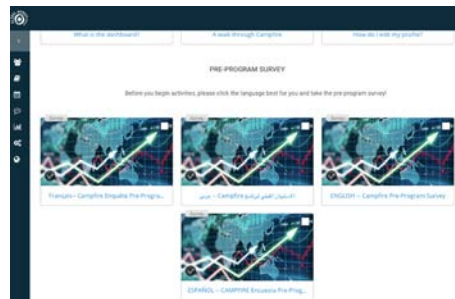
2. Ask students to click the **Profile and Favorites Poll** (as seen below).



3. Have students take 5 minutes to answer 3-5 of the questions asking about their interests and hobbies (photo to be uploaded in the next activity).

4. Now, instruct students to go back to the course and take the Pre-Program Survey. This is found below the GNG Connect Tutorials.

5. The survey is in four languages (**English, Arabic, Spanish, and French**). Please have students only take the survey once in the language they prefer. Explain the survey is for GNG to hear directly from the students about their Campfire experience. Give each student about 15 minutes to complete the survey and profile information.



OUR VALUES (PROFILE PHOTO)

1. As students finish the survey, point their attention to the **Values Handout** (you're either projecting this to the class, each group has a copy, or students are logged in to **GNG Connect**). Ask students to take 5 minutes to choose the top three values, then the top one value that most resonates with them.
2. Have them write the value down in large font on a piece of paper in both English and Arabic (if students know a different language, encourage them to write the value in that language too).
3. Have students take photos of themselves holding up their value. Then have students upload their photo to their Profile on **GNG Connect**.



VALUES HANDOUT

Achievement	انجاز	Diversity	تنوع	Inclusiveness	الشمولية
Adventure	مغامرة	Excellence	تفوق	Individuality	الفردية
Change	تغيير	Fairness	عدل	Integrity	النزاهة
Collaboration	تعاون	Faith	إيمان	Justice	عدالة
Collective Responsibility	مسؤوليات جماعية	Family	عائلة	Kindness	لطف
Community	مجتمع	Friendship	صداقة	Knowledge	المعرفة
Compassion	تعاطف	Fun	مرح	Leadership	قيادة
Competition	منافسة	Gratitude	امتنان	Learning	تعلم
Creativity	الإبداع	Happiness	سعادة	Love	حب
Curiosity	فضول	Honesty	أمانة	Loyalty	وفاء

Money	مال	Success	نجاح
Peace	سلام	Teamwork	العمل بروح الفريق الواحد
Power	قوة	Tolerance	التسامح
Privacy	الخصوصية	Tradition	العادات و التقاليد
Problem Solving	حل المشاكل	Trust	ثقة
Purpose	هدف	Truth	حقيقة
Recognition	التقدير	Wisdom	حكمة
Safety	سلامة		
Simplicity	بساطة		
Status	المكانة و المنزلة		

TOP TEN	

TOP THREE	

TOP ONE	

H O M E W O R K A S S I G N M E N T

1. In the next Campfire lesson, students will be logging into **GNG Connect** and learning about their partners for the first time! To prepare for this, ask students to take a photo of their community and bring it to class next time. The photo can be of their school, their pets, them playing a sport, their local park, anything relating to their community. This photo will be posted to the **Lesson 2 #EverydayLife**.

✓ LESSON 1 CHECKLIST: ✓

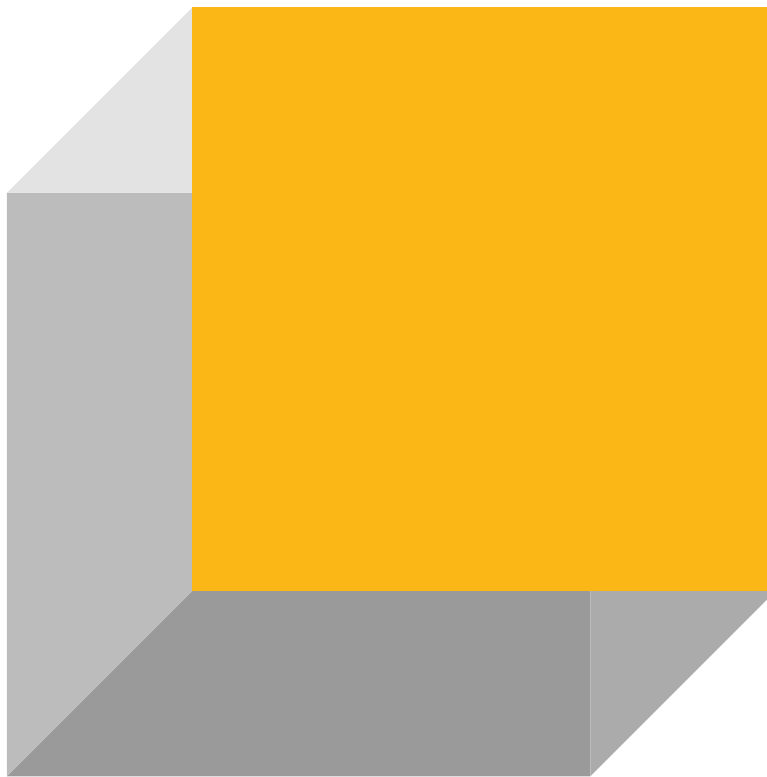
E D U C A T O R

- Introduced Campfire and its importance and relevance to students
- Posted the class summary on what they have heard about their partners in **Lesson 1 Class Forum**
- Updated Partner Educator(s) on Lesson 1 progress in the **Educator Communication forum**. Updates included:
 - 1) the activities you successfully completed;
 - 2) what date you're doing Campfire again;
 - 3) any challenges you faced;
 - 4) any additional updates or comments you'd like to share with your **Partner Educator(s)**.

S T U D E N T S

- All students watched 10-minute version: ***Danger of a Single Story***
- Each student signed the **GNG Code of Conduct**
- Each student completed 3-5 questions on the Favorites Poll and uploaded their Values photo as their Profile picture
- Each student completed the Pre-Program Survey
- Each student has been assigned to take a photo of their community

LESSON 2: FROM SINGLE STORIES TO OUR STORIES



WHAT HAVE WE LEARNED ABOUT OUR PARTNERS?

LESSON 2 OVERVIEW

LEARNING OBJECTIVES

Students will:

- Develop a broadened understanding of their partners by reading their profiles
- Identify their personal and cultural values and connect them to their own life stories
- Challenge the single stories their partners have heard about them by sharing their own stories and values

PREP WORK

1. Check-in with your Partner Educator(s) via the **Educator Communication** forum on **GNG Connect** for a progress update.
2. Configure classroom so students can sit in their assigned group together (5 groups).
3. Distribute a device with internet access to each student or each group.



LESSON 2 TIME:

60 Minutes*

**This is only an estimate and does not consider English language proficiency, student learner level, student age, and number of students in the class.*



LET'S SEE WHAT OUR PARTNERS POSTED!

RETURN TO: LESSON 1 CLASS FORUM (VIEW & RESPOND)

1. Let students know that before they dive into **Lesson 2**, they're going to view their partner's **Lesson 1 Class Forum**. Have students click into the **Lesson 1 Class Forum** or project the forum from your computer to the class. Ask them to share their thoughts:

- How do you feel about these things?
- Is this a single story about us?
- Are there things missing?

2. Lead a discussion with the class about how they'd like to respond to their partner's post in the **Lesson 1 Class Forum**.

- What do they want to correct?
- What do they want to add to it?
- What do they want to add to it?

As the educator, or a student representative, reply to their partner's post as the class shares out.

INTRODUCTION TO LESSON 2

1. Review Lesson 1 with students: learning about “**single stories**” and how they don’t necessarily give an accurate or complete picture of someone, or a community, or larger group of people. Introduce the idea of moving from one dimension to a second dimension; going from what we’ve heard about our partners to actually learning from them.
2. Let students know that in **Lesson 2**, they get to share their own stories and hear stories from our partners too, learning beyond just what we’ve heard about them.

OUR STORIES

LESSON 2 GROUP FORUM (POST)

1. Remind students about the values activity they did in Lesson 1 and connect it to storytelling. Share with students: Values motivate our actions, they motivate us to want to achieve something. Often there are barriers that we have to overcome in order to achieve something, like time, people, society.






2. Ask students to consider when their value motivated them to achieve something but they had to overcome an obstacle. Share one or two of the examples below and explain that all of the examples follow a storytelling framework: Somebody... wanted... but... so...

Write the table below on the board or project it to the class so students can visually see how examples fit into the storytelling framework. If students want to share 2-3 things about themselves before diving into the story, they are welcome to do that. If students have trouble connecting their value to a story, ask them to think of a challenge they had to overcome and write about that.

Somebody	wanted	but	so.
This is you! (Your name.)	What was your value motivating you to achieve?	But what challenge or obstacle was in the way of achieving this?	So what happened? Did you achieve it?
<i>Hi, my name is Jane. I go to Richpoint Middle School and love to listen to music.</i>	<i>My top value was education and so I really want to go to college</i>	<i>but I don't know where to start and am having difficulty completing the necessary forms because my parents didn't attend college so it is all new to me.</i>	<i>So, I reached out to friends who were able to help me understand all the necessary forms and application process and was recently accepted to college!</i>
<i>My name is Mohamed.</i>	<i>My top value was dedication and this reminded me of when I really wanted to start in my first soccer game</i>	<i>but two weeks before the game, I sprained my ankle and missed a week of practice.</i>	<i>So, I worked really hard and trained for many hours a day and when coach announced the starting line-up, I was one of them!</i>
<i>Hi, my name is Lana and I'm 14 years old from Morocco.</i>	<i>My value is faith. I wanted to practice my religion</i>	<i>but some people would make comments and had bad stereotypes, making it difficult for me to practice my faith.</i>	<i>So, I educate people who ask questions and am curious and ignored the rest. I still get comments and find it difficult, but I hope this will change someday.</i>

4. Share that each student will now create their own story and share it on **GNG Connect** in the **Lesson 2 Group Forum**. This will allow students to share who they are and what they value with their partners, going beyond what their partners have heard about them (moving to another dimension of storytelling). Give students about 10 minutes to write their story.

5. If each student has a device with internet, direct them to log into **GNG Connect**, click on the **Lesson 2 Group Forum**, and type their stories right into the **Group Forum** based on their assigned group. Remind students of the group they're assigned to and ask them to click the group number (see where the arrow is pointing to below):

DISCUSSION	STARTED BY
Group 4	 Global Nomads Group Administrator
Group 3	 Global Nomads Group Administrator
Group 5	 Global Nomads Group Administrator
Group 2	 Global Nomads Group Administrator
Group 1	 Global Nomads Group Administrator

If not everyone has a computer, instruct students to write their stories on paper and take turns using the devices to post their stories.

LET'S SEE WHAT OUR PARTNERS POSTED!
PROFILES AND LESSON 2 GROUP FORUM (VIEW)

1. When students complete posting their stories, ask them to view the stories their partners have posted in their assigned group and check out their partners' profiles.

2. Ask 2-3 students to share out stories that they find exciting, interesting, unique, similar, or different to their stories.

LESSON 2 CLASS FORUM (POST)

1. As students share out, you (the educator) or a student representative will type the class responses in the **Lesson 2 Class Forum**.
2. If partners have not posted and students have nothing to view at the moment, lead a discussion on how your students' stories are different or similar to what their partners posted about them in the **Lesson 1 Class Forum** (what they've heard). Use the following prompting questions:
 - Were your stories different than those your partners shared about what they've heard about us?
How were they different?
 - Were you able to share more information with your stories?
 - Do you think your partners have a more complete view of who you are and what you value now?

LESSON 2 #EVERYDAYLIFE (POST)

1. Ask students to log into **GNG Connect**. Direct students to take the photo they brought in of their community and post it in **Lesson 2 #EverydayLife** with a caption. The caption should explain:

- What the photo is showing,
- Why this is important to them.

H O M E W O R K A S S I G N M E N T

1. In the next Campfire lesson, students read and analyze language used in the media. Ask each student to bring in a media story about refugees in their own community / country.

✓ L E S S O N 2 C H E C K L I S T : ✓

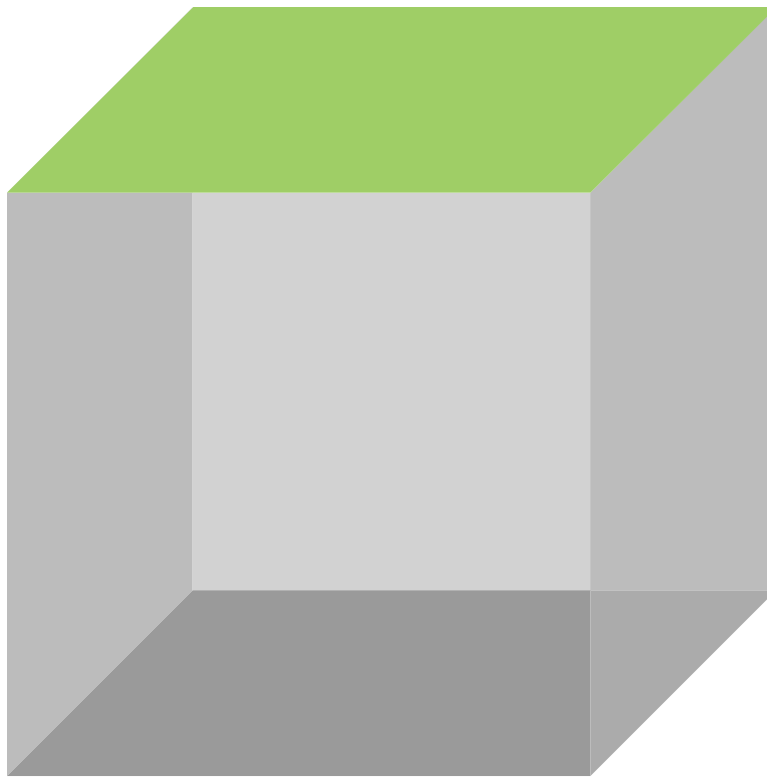
E D U C A T O R

- Posted the class response to their partners' comments on what they've heard in **Lesson 1 Class Forum**
- Posted the class summary about what they've learned from their partners in **Lesson 2 Class Forum**
- Updated Partner Educator(s) on **Lesson 2** progress in the **Educator Communication** forum. Updates included:
 - 1) the activities you successfully completed;
 - 2) what date you're doing Campfire again;
 - 3) any challenges you faced;
 - 4) any additional updates or comments you'd like to share with your Partner Educator(s).

S T U D E N T S

- Each student posted their story in the **Lesson 2 Group Forum**, in their assigned group, and viewed their partners.
- Each student posted their community photo in **Lesson 2 #EverydayLife**.
- Each student knows to bring in a media story about refugees in their own community / country.

LESSON 3: STORIES IN THE MEDIA



*HOW DOES THE LANGUAGE IN PRINT AND SOCIAL MEDIA
INFLUENCE THE STORIES WE TELL ABOUT PEOPLE?*

LESSON 3 OVERVIEW

LEARNING OBJECTIVES

Students will:

- Learn questioning techniques and strategies to effectively engage with partners and further cross cultural dialogue
- Recognize that media representations are stories that include and leave out details, share perspectives, and try to persuade people of specific points
- Experience how a story can be represented with different images to portray very different perspectives, leading people to very different conclusions

PREP WORK

1. Check-in with your **Partner Educator(s)** via the **Educator Communication** forum on **GNG Connect** for a progress update.

2. Configure classroom so students can sit in their assigned group together (5 groups).

3. Decide how you will share the Media Story: **“People with Determination”** and Media Story Handout with the class:

- *Print one for each group*
- *Have each group log into GNG Connect*
- *You (the educator) logs into GNG Connect and projects it to the class*

4. Print copies of the Supplemental Media Stories (**Appendix B**, pages 78-85) in case students were not able to complete their homework assignment.

5. Distribute a device with internet access to each student or each group.



LESSON 3 TIME:

75-90 MINUTES*

**This is only an estimate and does not consider English language proficiency, student learner level, student age, and number of students in the class.*



LET'S SEE WHAT OUR PARTNERS POSTED!

RETURN TO: [PROFILES](#) AND [LESSON 2 GROUP FORUM \(VIEW\)](#)

1. Let students know that before they dive into stories in the media, they're going to make sure to view their partner's **Lesson 2 Group Forum** stories and **Profiles**.

2. Ask 2-3 students to share out stories that they find exciting, interesting, unique, similar, or different to their stories.

**LET'S SEE WHAT OUR PARTNERS POSTED!****RETURN TO: LESSON 2 CLASS FORUM (POST)**

1. Ask students to consider what they've learned about their partners after reading their stories in the **Lesson 2 Group Forum** and looking at their profiles. Call on 8-10 students to share out. As students share out, type their responses in the **Lesson 2 Class Forum**.

2. If partners have not posted and students have nothing to view at the moment, lead a discussion on how your students' stories are different or similar to what their partners posted about them in the **Lesson 1 Class Forum** (what they've heard). Use the following prompting questions:
 - Were your stories different than those your partners shared about what they've heard about us?
How were they different?
 - Were you able to share more information with your stories?
 - Do you think your partners have a more complete view of who you are and what you value now?



QUESTION TYPES AND TECHNIQUES

RETURN TO: LESSON 2 GROUP FORUM (RESPOND)

1. Let students know that now they're going to dive into different question types to build their cross-cultural communication skills. They'll be using these questions types to respond to their partners stories and for the rest of the program.

2. Explain the three question types using the table below. Read the examples to your students and have them come up with a few of their own before creating questions for their partners.

Clarifying Questions	Probing Questions	Complete Questions
Asks for additional information	Asks for deeper information, another perspective	Adds to a Clarifying and Probing question with context and information about yourself
<i>I like the photo of your favorite meal. Can you tell me about what this meal consists of?</i>	<i>When do you have this meal? Is it served on special occasions?</i>	<i>My favorite meal is baked ziti, which has tomato sauce, pasta, and cheese. We always have it for my birthday. What is your favorite meal and when do you eat it?</i>
<i>You talked about your faith being important. Can you share what religion you are and how you practice this religion?</i>	<i>Do a lot of your friends also practice this religion? If so, do you do it at school too? Is it difficult to practice your religion?</i>	<i>I'm Catholic and so I go to church every Sunday. I also wear a cross necklace that I got when I made my Communion. Can you tell me what you do to practice your religion and if you wear specific clothing or jewelry?</i>

3. Ask students to log into **GNG Connect** and go to the **Lesson 2 Group Forum**. Remind students to click into their assigned group. Give them 10-15 minutes to reply to 2-3 of their partners' stories with Complete Probing and Complete Clarifying questions. Walk around and support students in creating and posting these questions.
4. If their partners have already posted Complete Clarifying and Complete Probing questions to your students, give students an additional 5-10 minutes to respond to their partners questions.

INTRODUCTION TO LESSON 3

1. Share with students that in Lesson 3, they move to another dimension: media. Students will consider how different media language and images share different stories. Students will read a media story where changing the language used to describe people can create a whole new story. They will then get the opportunity to dive into another media story and change the language themselves, thereby changing the story.

STORIES IN THE MEDIA

LESSON 3 CLASS FORUM (POST)

1. Place students in their assigned groups if they aren't sitting in them already.

2. Share the Media Story: "People with determination" (page 43) in one of the ways you decided above in PREP WORK

<https://www.khaleejtimes.com/news/general/call-the-disabled-people-with-determination-vp>

3. Read the media story together as a class or give students 10 minutes to read it.

4. Lead a discussion with your students:

- What is Sheik Mohammed trying to do? Why?
- Why does changing the language matter?
- Show students the sign from Abu Dhabi airport below and say: Here's an example of the term in use. What is the difference between the term "Disabled" and "People of Determination" in meaning, how it makes you feel, and what story it tells?



- How does the nature of the story change if I say "The disabled woman tried to get to the gate to board her flight" to "The woman of determination tried to get to the gate to board her flight"? How does the language we use contribute to the meaning of the story?
- How does the language used in the media often share a specific story or perspective?

STORIES IN THE MEDIA

LESSON 3 CLASS FORUM (POST)

5. Distribute the Stories in the Media Handout (page 44) or project the handout to the class.
6. Ask students to take out the media stories they brought into class about refugees in their community / country. If students didn't bring one in, give them one of the Supplemental Media Stories from **Appendix B**, (pages 78 -85)
 - As we think about moving from using the term "Disabled" to using the term "People of Determination", let's try to think of an alternative term for refugees, immigrants, and other terms that come up in your media stories.
7. Allow students 10 minutes to read their media story, or read it together as a class, then lead a discussion:
 - What are some alternative terms we could use to describe refugees that are similar in spirit to the term "People of Determination"? Have students list terms.
 - If they do not have ideas, lead a discussion about why people become refugees (e.g., fleeing persecution, war, or natural disaster, seeking safety, security, and opportunity). What term could we use to replace refugees that might change the nature of the story?
8. Give students five minutes to work in their assigned groups to take sentences from the articles and replace the word refugee with some of the terms they chose. Ask how the terms they chose change the feel of the story or the images they see when they put it in the article's sentences.
9. After students completed their Stories in the Media Handout, lead a discussion on: How can the language we use on social media positively change the existing stories about people and places? Call on 8-10 students to share out. As they share out, you (the educator) or a student representative will post a class summary in the **Lesson 3 Class Forum**.

PEOPLE WITH DETERMINATION HANDOUT

“People with determination”

Call the disabled people with determination, April 18, 2017, Khaleej Times

<https://www.khaleejtimes.com/news/general/call-the-disabled-people-with-determination-vp>

His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice-President and Prime Minister of the UAE and Ruler of Dubai, has launched a National Strategy for Empowering People with Disabilities during a visit to the Ministry of Community Development. He said that people with disabilities will be called “people of determination” from now on, and that those responsible for the services at organisations will be called “services officers for people of determination.”

Sheikh Maktoum bin Mohammed bin Rashid Al Maktoum, Deputy Ruler of Dubai, also attended the visit that included the establishment of an advisory board for people with disabilities.

“Disability is in fact the inability to make progress and achievements. The achievements that people of determination have made in various spheres over the past years are proof that determination and strong will can do the impossible and encourage people to counter challenges and difficult circumstances while firmly achieving their goals,” Sheikh Mohammed said.

He also directed the appointment of a dedicated person in every service-related organisation, who will be in-charge of facilitating the service for people with disabilities.

The National Strategy for Empowering People with Disabilities revolves around six pillars including health and rehabilitation, education, vocational rehabilitation and employment, mobility, social protection and family empowerment, and public life, social and sport.

Other dignitaries present during the visit were Mohammed Abdullah Al Gergawi, Minister of Cabinet Affairs and Future, Najla bint Mohammed Al Awar, Minister of Community Development, and Khalifa Saeed Suleiman, Director-General of the Department of Protocol and Hospitality in Dubai.

“We also named the national policy after people of determination to recognise their monumental efforts in making achievements and overcoming all challenges.”

STORIES IN THE MEDIA HANDOUT

Summary of Media Story:

Three Alternative Terms:

1) Instead of _____, let's say _____.

2) Instead of _____, let's say _____.

3) Instead of _____, let's say _____.

Sentence 1: _____

Sentence 2: _____

Sentence 3: _____

LET'S SEE WHAT OUR PARTNERS POSTED!**LESSON 3 CLASS FORUM (VIEW)**

**If the partner class has not posted in the Lesson 3 Class Forum yet, ask your students to consider other terms and labels that shape the stories we tell about ourselves and each other. How do the terms we use to name and describe people shape how we think about them and the stories we tell about them?*

1. If the partner class was able to post their **Lesson 3 Class Forum** post, take 5 minutes to read their partner's post out loud to your class and ask your students:
 - How does language in the media shape our perceptions and the stories the media tells?
 - How does language in our everyday life shape our perceptions and the stories we tell?

H O M E W O R K A S S I G N M E N T

1. To prepare for Lesson 4, have students talk to an elder in their community (for example, parent or guardian, grandparent, community, or religious leader) and ask them the following:
 - Can you tell me a story from when you were my age?
 - What were your community and culture like then? How is it the same and different from the community and culture in which I am growing up?
 - How did people from other countries learn about each other without the internet and social media? Did you ever have a friend from another part of the world? What was it like?
2. Students will write down their elder's story and take a photo of their elder to bring into class.

✔ L E S S O N 3 C H E C K L I S T : ✔

E D U C A T O R

- Posted the class summary about how media language changes the story and perspective in **Lesson 3 Class Forum**
- Updated Partner Educator(s) on **Lesson 3 progress** in the Educator Communication forum. Updates included:
 - 1) the activities you successfully completed;
 - 2) what date you're doing Campfire again;
 - 3) any challenges you faced;
 - 4) any additional updates or comments you'd like to share with your Partner Educator(s).

S T U D E N T S

- Each student posted a Complete Clarifying or Complete Probing question to 2-3 of their partners in the **Lesson 2 Group Forum**.
- Students filled out the Media Handout

M I D - P R O G R A M C H E C K - I N



Congrats! You and your students are half way through the Campfire program. We hope your students have enjoyed the activities so far and had a chance to interact in the **Group Forum**.

This is a great time to reconnect with your partner educator face-to-face:

- Think of 2-3 dates and times that you can connect with your Partner Educator(s) to discuss the program. Use Time Zone Converter to figure out the time difference between you and your Partner Educator: <https://www.timeanddate.com/worldclock/converter.html>.

What 2 dates are you available to connect?	1. 2.
What 2 times are you available to connect? <i>Please consider the time zone difference by writing both times down! Ex: 8am ET / 3pm JT</i>	1. 2.
How can you connect?	Circle all that apply: <i>Skype Google Hangout FaceTime Other:</i>

- Communicate with your Partner Educator(s) via GNG Connect on the Educator Course in the Educator Communication Forum. Schedule a time to connect.
- Once you connect, use the agenda below to guide you through your call:

1. How is your progress so far? Are you still on track according to the dates you discussed in your Work Plan?
2. How are students enjoying the program? Are there things students want to dive deeper into or discuss that haven't been shared yet? How and where can you share this?
3. Which Lesson 6 reflection activity do you plan to implement? If an IVC, take time to discuss the logistics.
 - Interactive Video Conference (IVC)* • Campfire Reflection
 - Community Presentation

**The first option is the most popular and rewarding for students and also requires close collaboration between you and your partner educator(s): testing technology, coordinating a day and time that works for everyone, and creating an agenda.*

LESSON 4: THE STORIES OF OUR ELDERS



*WHAT STORIES DO OUR ELDERS TELL US
ABOUT OURSELVES AND EACH OTHER?*

LESSON 4 OVERVIEW

LEARNING OBJECTIVES

Students will:

- Identify the role of mentors and guides in storytelling
- Research historical information about their communities, cultures and deepen their understanding of how global citizenship has evolved over time through first hand accounts
- Write and post about what they learned from their elders to **GNG Connect** for their partners to see

PREP WORK

1. Check-in with your Partner Educator(s) via the **Educator Communication** forum on **GNG Connect** for a progress update.
2. Configure classroom so students can sit in their assigned group together (5 groups).
3. Make copies of the **Elders Stories** in the **Appendix C** (pages 86 -87) in case students were not able to complete their homework assignment.
4. Print copies of the **Think-Pair-Share Handout** (page 54) for each student or project it to the class so students can see the question prompts and write on a separate piece of paper.
5. Distribute a device with internet access to each student or each group.



LESSON 4 TIME:

75-90 MINUTES*

**This is only an estimate and does not consider English language proficiency, student learner level, student age, and number of students in the class.*



LET'S SEE WHAT OUR PARTNERS POSTED!

RETURN TO: LESSON 2 GROUP FORUM (VIEW AND RESPOND)

1. Review **Lesson 3**: learning about different question types, building on learning by diving into another dimension with media, considering how language in the media and in everyday life shapes our perceptions.
2. Have students log into **GNG Connect** and go back to the **Lesson 2 Group Forum**. Now that they've posted their Complete Clarifying and Complete Probing questions in the last Lesson, students will view what their partners asked of them and respond to their partners' questions.
3. Give students 7 minutes to do this. Walk around to each group to see if students need support. Encourage students to respond and ask a follow up question.
4. If their partners have not yet posted their questions, come back to this in the next **Campfire Lesson**. With each Lesson, as students move from one dimension to the next, the **Lesson 2 Group Forum** conversation should grow.

INTRODUCTION TO LESSON 4

1. Discuss how **Lesson 4** will focus on the stories of our elders, focusing on the stories that are passed between generations and that shape how we see ourselves and others. Sometimes we are greatly influenced by our elders and sometimes we disagree with their perspectives. They grew up at a different time than us, so understanding their story helps us understand how the world has changed and evolved in the course of their lifetimes.
2. Mention how elders play an essential role in our stories; in a lot of stories, it is the wise elder who helps the main character figure something out by sharing stories. Examples are Dumbledore in Harry Potter, Genie in Aladdin, and Rafiki in the Lion King. Our elders also play similar roles in our lives, the stories they tell us will help us develop our own stories and build on our knowledge of our community and culture.

LESSON 4 GROUP FORUM (POST)

1. Introduce the **Think-Pair-Share** handout to students. The **THINK** part focuses on the story their elder told them. The **PAIR** gives them a chance to hear from a fellow classmate and talk about the similarities and differences. The **SHARE** part ask them to consider what this story tell us about their generation, and an opportunity to share out with the larger class.

2. Use the template below to walk students through an example:

THINK		PAIR		SHARE
What was the theme of your elder's story?	<i>Education, how girls didn't get proper education back then and how some married young.</i>	What was the theme of their story?	<i>War, making the economical situation difficult and how life was during the war.</i>	What does their story tell us about our generation? <i>We think that we now have more gender equality and people around the world are more connected through different technology.</i>
What were you expecting to hear?	<i>I expected to hear that the economical situation was tough.</i>	What did they expect to hear?	<i>She/he expected to hear about the war's effect on the people back then.</i>	
What surprised you?	<i>I was surprised to hear that the majority of women didn't go to university.</i>	What surprised them?	<i>She/he was surprised to know that they knew about the other wars happening in the region through radio.</i>	

3. Give students 7 minutes to complete the **THINK** part of the **Think-Pair-Share** handout (page 54). (If students did not bring in stories, share the ones you printed out as examples.) Then, ask students to pair up with a classmate. If there's an odd number of students, groups of 3 is okay.

4. Give students 15 minutes to share their elder stories with their paired classmate, complete the **PAIR** and **SHARE** parts of the **Think-Pair-Share** handout.

LESSON 4 GROUP FORUM (POST)

5. Now, bring students back together as a class and ask a few to share out their responses in the **SHARE** part of the handout.

6. Have students log into **GNG Connect** and click on the **Lesson 4 Group Forum** and post their elder story in their assigned group along with the photo they took of their elder. They can post their responses from the **Think-Pair-Share** handout into the post as well.

THINK-PAIR-SHARE HANDOUT

My name: _____ My paired classmate's name: _____ Date: _____

THINK		PAIR		SHARE
What was the theme of your elder's story?		What was the theme of their story?		What does their story tell us about our generation?
What were you expecting to hear?		What did they expect to hear?		
What surprised you?		What surprised them?		

LESSON 4 GROUP FORUM (POST)

1. Facilitate a discussion to answer the question, “What stories do our elders tell us about ourselves and each other?” You can ask additional prompt questions:

- What did we learn about our community?
- Did our elders interact with people from another part of the world? If so, how?
How is it different now?

2. Call on 8-10 students to share out. As they share their thoughts, you (the educator) or a student representative will post a class summary in the **Lesson 4 Class Forum**.

H O M E W O R K A S S I G N M E N T

1. To prepare for **Lesson 5**, ask students to take a photo of their choice and bring it to class next time. The photo will be posted to **Lesson 5 #EverydayLife**.

✔ L E S S O N 4 C H E C K L I S T : ✔

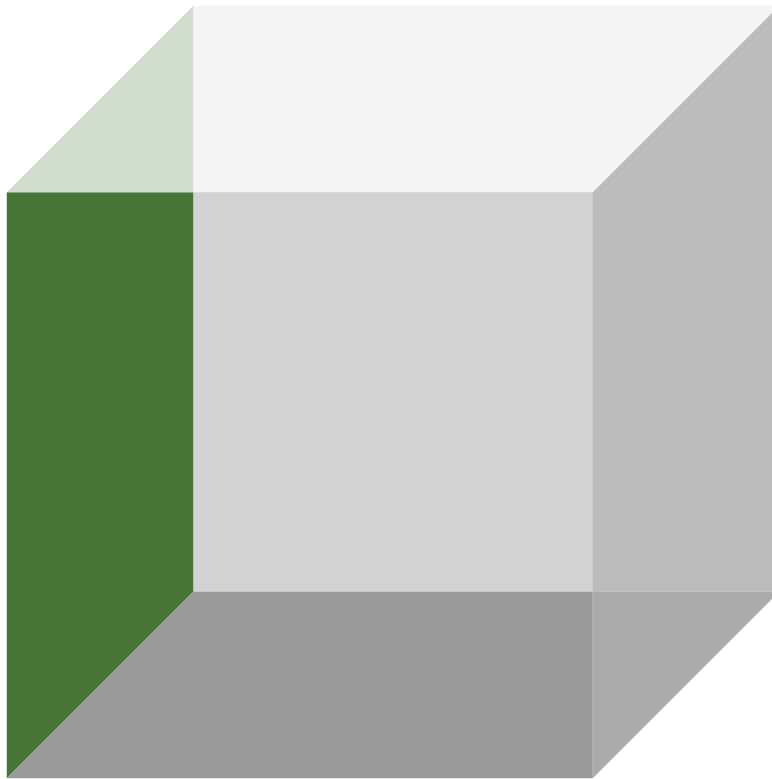
E D U C A T O R

- Posted the class summary about the stories our elders tell us about ourselves and each other in **Lesson 4 Class Forum**
- Updated Partner Educator(s) on **Lesson 4** progress in the **Educator Communication forum**. Updates included:
 - 1) the activities you successfully completed;
 - 2) what date you're doing Campfire again;
 - 3) any challenges you faced;
 - 4) any additional updates or comments you'd like to share with your Partner Educator(s).

S T U D E N T S

- Each student posted their elder story and elder photo in the **Lesson 4 Group Forum**.
- Each student returned to the **Lesson 2 Group Forum** to view and respond to their partners' questions.
- Each student knows to bring in a photo of their choice.

LESSON 5: STORYTELLING THROUGH 360 VIDEO



WHAT MORE DO WE LEARN FROM VIRTUAL REALITY (VR)?

LESSON 5 OVERVIEW

LEARNING OBJECTIVES

Students will:

- Experience 360 video to gain new learning about partners' region
- Document their learning about their partner's region and how they approach new stories with skills gained from the Campfire program to date
- Recognize 360 video as a storytelling form that builds capacity for seeing multiple perspectives and empathy
- Reflect on their learning thus far in the Campfire Program.

PREP WORK

1. Check-in with your Partner Educator(s) via the **Educator Communication forum** on **GNG Connect** for a progress update.
2. Configure classroom so students can sit in their assigned group together (5 groups).
3. **Test 360 video**; customize hardware to optimize the 360 video experience; determine how all students will get an opportunity to experience 360 video during Lesson time.
4. **Watch all three of the 360 videos and decide which one your students will watch: New York, Kentucky, or Jordan.**
Download the video of your choice to ensure students can watch it even if the internet is not strong that day.
5. Distribute a device with internet access to each student or each group.
6. **If you are customizing this activity and using either Cardboard glasses or high tech VR gear, coordinate how you will make sure each student has the opportunity to watch the video. If you're not sure how this will work, talk to your GNG staff contact for tips!*



LESSON 5 TIME:

60 MINUTES*

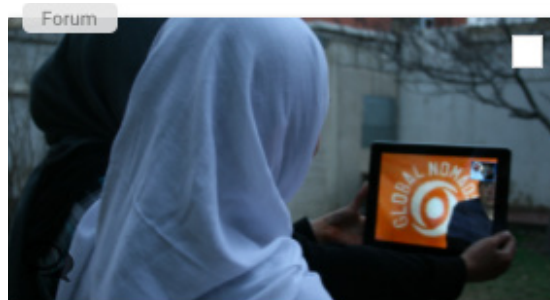
**This is only an estimate and does not consider English language proficiency, student learner level, student age, and number of students in the class.*



LET'S SEE WHAT OUR PARTNERS POSTED!

RETURN TO: LESSON 4 GROUP FORUM (VIEW AND RESPOND)

1. Before diving into the 360 video experience, have students log into **GNG Connect** and go to the **Lesson 4 Group Forum** where they posted their elder stories. Instruct students to take 5-7 minutes to view a couple of their partners' stories.
2. Using the question types and techniques they learned in **Lesson 3**, prompt students to take 7 minutes to create **Complete Clarifying** or **Complete Probing** questions and, in their assigned groups, respond to 2-3 of their partners' elder stories in the **Lesson 4 Group Forum**.



[Lesson 4: Elder Stories](#)

INTRODUCTION TO LESSON 5

1. Discuss how Lesson 5 will move into another dimension of learning and beyond text and photos.

Explain what 360 videos are:

- a form of Virtual Reality (VR) (many people are using VR now for job training and to share unique experiences with people: like looking into outer-space, another country, a medical procedure).
- a tool that allows us to look at multiple dimensions in a place, look all the way around, and feel immersed in a virtual experience.
- Towards the goal of becoming global citizens, 360 videos give us a more complete picture of new experiences and parts of the world we may not get to visit.

360 VIDEO

LESSON 5 CLASS FORUM (POST)

1. Demonstrate how students can watch the 360 video and move the mouse around so you see different parts of the screen (a full 360 view). Make sure students are clear on how to do this.

2. Have students watch the 360 video that you chose: Kentucky, New York, or Jordan. If only one or two groups can watch the video at a time, have the other groups start posting their **Lesson 5 #EverydayLife** photos.

3. Facilitate a discussion about their 360 video experience using the following prompts:

- How does using 360 video challenge the single story?
- Was it successful in providing different points of view?
- Did it confirm your initial thinking? How have you reached this conclusion?
- Has this experience helped you empathize with the subject of the piece?
If yes, why do you think so? If not, why not?
- How does 360 video fill out your ability to see multiple dimensions of a story?

4. Call on 8-10 students to share out. As they share out, you (the educator) or a student representative posts in the **Lesson 5 Class Forum**.

LESSON 5 #EVERYDAYLIFE (POST)

1. Ask students to take the photo they brought in of their choice and post it in **Lesson 5 #EverydayLife** with a caption. The caption should explain:

- Who is in the photo?
- What is in this photo?
- Where was this photo taken?
- What is the importance of this photo?

 LESSON 5 CHECKLIST: 

EDUCATOR

- Posted the class summary about what students learned from Virtual Reality (VR) in **Lesson 5 Class Forum**
- Updated Partner Educator(s) on **Lesson 5** progress in the **Educator Communication forum**. Updates included:
 - 1) the activities you successfully completed;
 - 2) what date you're doing Campfire again;
 - 3) any challenges you faced;
 - 4) any additional updates or comments you'd like to share with your Partner Educator(s);
 - 5) what kind of reflection activity you plan to implement.

STUDENTS

- Each student responded to their partners' elder stories in **Lesson 4 Group Forum** in their assigned group with Complete Clarifying or Complete Probing questions.
- Each student posted a photo of their choice in **Lesson 5 #EverydayLife**

LESSON 6: CAMPFIRE REFLECTION



WHAT STORIES CHALLENGED OUR INITIAL, ONE-DIMENSIONAL THINKING?

LESSON 6: CAMPFIRE REFLECTION

Choose your own adventure! At the end of an actual campfire, there is a mark where the fire burned, a pile of ashes, and a scent in the air. The stories that were told around the campfire are carried in those who were present, who listened, and who shared. Many campfires end with a reflection, a closing ceremony, a celebration, or a song. We invite you to choose which culminating activities you would like to use to close out your Campfire experience.

Each partnership will choose to do one, two, or all three of the culminating activities to document their learning, spread empathy and awareness, and follow the call to action of all global citizens. Discuss how to close out Campfire during your Mid-Program Check-in call, or at least 3 weeks before the end of the program.

OPTION 1: CAMPFIRE REFLECTION

BENEFITS

Engages students in metacognition (awareness and understanding of one's own thought processes, knowing and learning), can be scheduled independently, and can be used as preparation for Community Presentation if class is doing both.

PREP WORK

1. Check-in with your Partner Educator(s) via the Educator Communication forum on **GNG Connect** for a progress update.
2. Consider whether you will have students debrief in their assigned groups or if you will do the **Think-Pair Share** handout (page 67).



LESSON 6 TIME:

30-45 MINUTES*

**This is only an estimate and does not consider English language proficiency, student learner level, student age, and number of students in the class.*

OPTION 1: CAMPFIRE REFLECTION

1. Have students log into **GNG Connect** and scroll to the bottom of the student course, **Campfire: Our Stories, Global Perspectives**, and take the **Post-Program Survey**. Explain that the post-program survey is important so we can hear directly from them about their Campfire experience. Have them click on the tile with the language that is best for them. This will take each student about 15 minutes.

POST-PROGRAM SURVEY

Check back in April for the post-program survey!



2. Have students work in pairs or groups and discuss these questions with one another.

- What did it feel like when we first met our partners?
- What did we learn from them?
- What did they learn from us?
- How did our stories shape our understanding of each other?

3. Bring class together and ask students to share out their thoughts. Get as many students to contribute to the conversation as you can. Type up a class summary and post in the **Lesson 6 Class Forum**. If their partners have already posted, you can look at those and project to the class. If not, come back to this once your partners have posted.

THINK-PAIR-SHARE HANDOUT

My name: _____ My paired classmate's name: _____ Date: _____

THINK		PAIR		SHARE
What was the theme of your elder's story?		What was the theme of their story?		What does their story tell us about our generation?
What were you expecting to hear?		What did they expect to hear?		
What surprised you?		What surprised them?		

OPTION 2: COMMUNITY PRESENTATION

BENEFITS

Engages students in metacognition (awareness and understanding of one's own thought processes, knowing and learning), can be scheduled independently, develops students' presentation skills, empowers students to model community action, and allows global citizenship to reach beyond your students.

PREP WORK

1. Check-in with your Partner Educator(s) via the Educator Communication forum on **GNG Connect** for a progress update.
2. Consider how much time you want your students to spend on this. The minimum amount of time suggested is 60 minutes so students can reflect and put their reflection in a format to share out with others.
3. Consider whether your class will present to another class or present to their whole school and what the coordination of those logistics look like.



LESSON 6 TIME:

60 - ? MINUTES*

**This is only an estimate and does not consider English language proficiency, student learner level, student age, and number of students in the class.*

OPTION 2: COMMUNITY PRESENTATION

1. Have students log into **GNG Connect** and scroll to the bottom of the student course, **Campfire: Our Stories, Global Perspectives**, and take the **Post-Program Survey**. Explain that the post-program survey is important so we can hear directly from them about their Campfire experience. Have them click on the tile with the language that is best for them. This will take each student about 15 minutes.
2. After reflecting on the program with students, ask students what and how they would like to present their experience to their fellow peers. Options could be:

WHAT
• Story about the partnership
• Combination of individual stories based on student
• Overview of what students learned experience
• Benefit of virtual exchange / cross-cultural exchange
• The role of storytelling in going beyond distance and difference

HOW
• Theatrical skit; storytelling event
• Musical performance experience
• Poster-sessions or printed materials
• News broadcast (combination of stories and updates relating to their experience)
• Oral presentation

3. After students choose what and how they will share their experience out, start planning. Break students into groups. Each group can work on a section of the presentation. Consider materials, time, practice time for students to work on their presentation skills, and set-up.
4. Once presentation is finalized, share this in the **Lesson 6 Class Forum**. Include a summary of the presentation and any photos of the presentation itself.

OPTION 3: INTERACTIVE VIDEOCONFERENCE (IVC)

BENEFITS

Students talk to their partners in real-time, students feel additional connection to one another, and students get unstructured time to speak freely with one another within the parameters of an agreed-upon agenda.

PREP WORK

1. Close coordination with your Partner Educator(s) is needed, so either a call with them or a lot of back and forth communication via the **GNG Connect Educator Communication Forum**. You and your Partner Educator(s) need to agree on:

- Date and time of the IVC (which might require students coming in early or staying late as to accommodate for time zone differences)
- How you will connect: Skype, Google Hangout, Facetime, etc.
- At least one test run with your Partner Educator(s) to make sure the device and the internet both work properly
- Agenda (template on page 71)

2. A device with a strong internet connection that has video, audio, and a working microphone; ability to project is ideal.



LESSON 6 TIME:

60 - ? MINUTES*

**This is only an estimate and does not consider English language proficiency, student learner level, student age, and number of students in the class.*

OPTION 3: INTERACTIVE VIDEOCONFERENCE (IVC)

1. Have students log into **GNG Connect** and scroll to the bottom of the student course, **Campfire: Our Stories, Global Perspectives**, and take the **Post-Program Survey**. Explain that the post-program survey is important so we can hear directly from them about their Campfire experience. Have them click on the tile with the language that is best for them. This will take each student about 15 minutes.
2. Test your equipment. Make sure your microphone works, audio is clear, and video is clear. You can do this by asking a friend or colleague to connect with you in a Skype or Google Hangout to make sure your laptop, ipad, or desktop works. If needed, please contact your GNG pair manager for support.
3. Test with your Partner Educator(s) using the same equipment and try to mirror the timing and environment.

IMPORTANT: *Since bandwidth changes based on number of wifi users, you must test your connectivity with your Partner Educator(s) at the exact time that you'll be connecting. For example, if Friday, 8 December at 9am New York time / 4pm Jordan time is your IVC, test the week before on Friday, 1 December at 9am New York time / 4pm Jordan time. This will tell you if Fridays at that time will generally allow you to have a strong internet connection.*

SAMPLE IVC SCRIPT/AGENDA (60 MINUTES)

Partner 1 Introductions:

A student will greet their partner class and share the following:

1. Their name
2. What time of day it is and what the weather is like right now
3. A favorite story from a student in the Campfire partner class

Partner Educator 1 says hello and introduces self

Partner 2 Introductions:

A representative student will greet the partner class and tell them the following:

1. Their name
2. What time of day it is and what the weather is like right now
3. A favorite story from a student in the Campfire partner class

Partner Educator 2 says hello and introduces self

Partner 1:

2-3 students respond to the question, "What was it like when we first met?"

Partner 2:

2-3 students respond to the question, "What was it like when we first met?"

Partner 1:

2-3 students respond to the question, "What did we learn from one another?"

Partner 2:

2-3 students respond to the question, "What did we learn from one another?"

Partner 1:

2-3 students respond to the question, "How did our stories shape our understanding of each other?"

Partner 2:

2-3 students respond to the question, "How did our stories shape our understanding of each other?"

Educator 1: We now want to open our discussion to anything else students would like to share.

[students share questions, comments, thoughts...]

Educator 2: We want to thank everyone for all the work that went into this partnership.

[customize message with personal acknowledgements or reflections]

END IVC

APPENDICES

APPENDIX A: THE DANGER OF A SINGLE STORY TRANSCRIPTION (LESSON 1)

I'm a storyteller. And I would like to tell you a few personal stories about what I like to call "the danger of the single story." I grew up on a university campus in eastern Nigeria. My mother says that I started reading at the age of two, although I think four is probably close to the truth. So I was an early reader, and what I read were British and American children's books.

I was also an early writer, and when I began to write, at about the age of seven, stories in pencil with crayon illustrations that my poor mother was obligated to read, I wrote exactly the kinds of stories I was reading: All my characters were white and blue-eyed, they played in the snow, they ate apples, and they talked a lot about the weather, how lovely it was that the sun had come out.

Now, this despite the fact that I lived in Nigeria. I had never been outside Nigeria. We didn't have snow, we ate mangoes, and we never talked about the weather, because there was no need to.

My characters also drank a lot of ginger beer, because the characters in the British books I read drank ginger beer. Never mind that I had no idea what ginger beer was.

And for many years afterwards, I would have a desperate desire to taste ginger beer. But that is another story. What this demonstrates, I think, is how impressionable and vulnerable we are in the face of a story, particularly as children. Because all I had read were books in which characters were foreign, I had become convinced that books by their very nature had to have foreigners in them and had to be about things with which I could not personally identify. Now, things changed when I discovered African books. There weren't many of them available, and they weren't quite as easy to find as the foreign books.

But because of writers like Chinua Achebe and Camara Laye, I went through a mental shift in my perception of literature. I realized that people like me, girls with skin the color of chocolate, whose kinky hair could not form ponytails, could also exist in literature. I started to write about things I recognized.

Now, I loved those American and British books I read. They stirred my imagination. They opened up new worlds for me. But the unintended consequence was that I did not know that people like me could exist in literature. So what the discovery of African writers did for me was this: It saved me from having a single story of what books are.

I come from a conventional, middle-class Nigerian family. My father was a professor. My mother was an administrator. And so we had, as was the norm, live-in domestic help, who would often come from nearby rural villages. So, the year I turned . .

eight, we got a new house boy. His name was Fide. The only thing my mother told us about him was that his family was very poor. My mother sent yams and rice, and our old clothes, to his family. And when I didn't finish my dinner, my mother would say, "Finish your food! Don't you know? People like Fide's family have nothing." So I felt enormous pity for Fide's family.

Then one Saturday, we went to his village to visit, and his mother showed us a beautifully patterned basket made of dyed raffia that his brother had made. I was startled. It had not occurred to me that anybody in his family could actually make something. All I had heard about them was how poor they were, so that it had become impossible for me to see them as anything else but poor. Their poverty was my single story of them.

Years later, I thought about this when I left Nigeria to go to university in the United States. I was 19. My American roommate was shocked by me. She asked where I had learned to speak English so well, and was confused when I said that Nigeria happened to have English as its official language. She asked if she could listen to what she called my "tribal music," and was consequently very disappointed when I produced my tape of Mariah Carey.

She assumed that I did not know how to use a stove.

What struck me was this: She had felt sorry for me even before she saw me. Her default position toward me, as an African, was a kind of patronizing, well-meaning pity. My roommate had a single story of Africa: a single story of catastrophe. In this single story, there was no possibility of Africans being similar to her in any way, no possibility of feelings more complex than pity, no possibility of a connection as human equals.

I must say that before I went to the U.S., I didn't consciously identify as African. But in the U.S., whenever Africa came up, people turned to me. Never mind that I knew nothing about places like Namibia. But I did come to embrace this new identity, and in many ways I think of myself now as African. Although I still get quite irritable when Africa is referred to as a country, the most recent example being my otherwise wonderful flight from Lagos two days ago, in which there was an announcement on the Virgin flight about the charity work in India, Africa and other countries."

So, after I had spent some years in the U.S. as an African, I began to understand my roommate's response to me. If I had not grown up in Nigeria, and if all I knew about Africa were from popular images, I too would think that Africa was a place of beautiful landscapes, beautiful animals, and incomprehensible people, fighting senseless wars, dying of poverty and AIDS, unable to speak for themselves and waiting to be saved by a kind, white foreigner. I would see Africans in the same way that I, as a child, had seen Fide's family.

This single story of Africa ultimately comes, I think, from Western literature. Now, here is a quote from the writing of a London merchant called John Lock, who sailed to west Africa in 1561 and kept a fascinating account of his voyage. After referring to the black Africans as "beasts who have no houses," he writes, "They are also people without heads, having their

. . . mouth and eyes in their breasts.”

Now, I’ve laughed every time I’ve read this. And one must admire the imagination of John Lock. But what is important about his writing is that it represents the beginning of a tradition of telling African stories in the West: A tradition of Sub-Saharan Africa as a place of negatives, of difference, of darkness, of people who, in the words of the wonderful poet Rudyard Kipling, are “half devil, half child.”

And so, I began to realize that my American roommate must have throughout her life seen and heard different versions of this single story, as had a professor, who once told me that my novel was not “authentically African.” Now, I was quite willing to contend that there were a number of things wrong with the novel, that it had failed in a number of places, but I hadn’t quite imagined that it had failed at achieving something called African authenticity. In fact, I did not know what African authenticity was. The professor told me that my characters were too much like him, an educated and middle-class man. My characters drove cars. They were not starving. Therefore they were not authentically African.

But I must quickly add that I too am just as guilty in the question of the single story. A few years ago, I visited Mexico from the U.S. The political climate in the U.S. at the time was tense, and there were debates going on about immigration. And, as often happens in America, immigration became synonymous with Mexicans. There were endless stories of Mexicans as people who were fleecing the healthcare system sneaking across the border, being arrested at the border, that sort of thing.

I remember walking around on my first day in Guadalajara, watching the people going to work, rolling up tortillas in the marketplace, smoking, laughing. I remember first feeling slight surprise. And then, I was overwhelmed with shame. I realized that I had been so immersed in the media coverage of Mexicans that they had become one thing in my mind, the abject immigrant. I had bought into the single story of Mexicans and I could not have been more ashamed of myself.

So that is how to create a single story, show a people as one thing, as only one thing over and over again, and that is what they become.

It is impossible to talk about the single story without talking about power. There is a word, an Igbo word, that I think about whenever I think about the power structures of the world, and it is “nkali.” It’s a noun that loosely translates to “to be greater than another.” Like our economic and political worlds, stories too are defined by the principle of nkali: How they are told, who tells them, when they’re told, how many stories are told, are really dependent on power.

Power is the ability not just to tell the story of another person, but to make it the definitive story of that person. The Palestinian poet Mourid Barghouti writes that if you want to dispossess a people, the simplest way to do it is to tell their story and to start with, “secondly.” Start the story with the arrows of the Native Americans, and not with the arrival of the British, and you have an entirely different story. Start the story with the failure of the African state, and not with the colonial creation of the . . .

African state and you have an entirely different story.

I recently spoke at a university where a student told me that it was such a shame that Nigerian men were physical abusers like the father character in my novel. I told him that I had just read a novel called "American Psycho" --- and that it was such a shame that young Americans were serial murderers. Now, obviously I said this in a fit of mild irritation.

But it would never have occurred to me to think that just because I had read a novel in which a character was a serial killer that he was somehow representative of all Americans. This is not because I am a better person than that student, but because of America's cultural and economic power, I had many stories of America. I had read Tyler and Updike and Steinbeck and Gaitskill. I did not have a single story of America.

When I learned, some years ago, that writers were expected to have had really unhappy childhoods to be successful, I began to think about how I could invent horrible things my parents had done to me. But the truth is that I had a very happy childhood, full of laughter and love, in a very close-knit family.

But I also had grandfathers who died in refugee camps. My cousin Polle died because he could not get... adequate healthcare. One of my closest friends, Okoloma, died in a plane crash because our fire trucks did not have water. I grew up under repressive military governments that devalued education, so that sometimes, my parents were not paid their salaries. And so, as a child, I saw jam disappear from the breakfast table, then margarine disappeared, then bread became too expensive, then milk became rationed. And most of all, a kind of normalized political fear invaded our lives.

All of these stories make me who I am. But to insist on only these negative stories is to flatten my experience and to overlook the many other stories that formed me. The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.

Of course, Africa is a continent full of catastrophes: There are immense ones, such as the horrific rapes in Congo and depressing ones, such as the fact that 5,000 people apply for one job vacancy in Nigeria. But there are other stories that are not about catastrophe, and it is very important, it is just as important, to talk about them.

I've always felt that it is impossible to engage properly with a place or a person without engaging with all of the stories of that place and that person. The consequence of the single story is this: It robs people of dignity. It makes our recognition of our equal humanity difficult. It emphasizes how we are different rather than how we are similar.

So what if before my Mexican trip, I had followed the immigration debate from both sides, the U.S. and the Mexican? What if my mother had told us that Fide's family was poor and hardworking? What if we had an African television network that . . .

broadcast diverse African stories all over the world? What the Nigerian writer Chinua Achebe calls “a balance of stories. “What if my roommate knew about my Nigerian publisher, Muhtar Bakare, a remarkable man who left his job in a bank to follow his dream and start a publishing house? Now, the conventional wisdom was that Nigerians don’t read literature. He disagreed. He felt that people who could read, would read, if you made literature affordable and available to them.

Shortly after he published my first novel, I went to a TV station in Lagos to do an interview, and a woman who worked there as a messenger came up to me and said, “I really liked your novel. I didn’t like the ending. Now, you must write a sequel, and this is what will happen ...”

And she went on to tell me what to write in the sequel. I was not only charmed, I was very moved. Here was a woman, part of the ordinary masses of Nigerians, who were not supposed to be readers. She had not only read the book, but she had taken ownership of it and felt justified in telling me what to write in the sequel.

Now, what if my roommate knew about my friend Funmi Iyanda, a fearless woman who hosts a TV show in Lagos, and is determined to tell the stories that we prefer to forget? What if my roommate knew about the heart procedure that was performed in the Lagos hospital last week? What if my roommate knew about contemporary Nigerian music, talented people singing in English and Pidgin, and Igbo and Yoruba and Ijo, mixing influences from Jay-Z to Fela to Bob Marley to their grandfathers.

What if my roommate knew about the female lawyer who recently went to court in Nigeria to challenge a ridiculous law that required women to get their husband’s consent before renewing their passports? What if my roommate knew about Nollywood, full of innovative people making films despite great technical odds, films so popular that they really are the best example of Nigerians consuming what they produce?

What if my roommate knew about the female lawyer who recently went to court in Nigeria to challenge a ridiculous law that required women to get their husband’s consent before renewing their passports? What if my roommate knew about Nollywood, full of innovative people making films despite great technical odds, films so popular that they really are the best example of Nigerians consuming what they produce? What if my roommate knew about my wonderfully ambitious hair braider who has just started her own business selling hair extensions? Or about the millions of other Nigerians who start businesses and sometimes fail, but continue to nurse ambition?

Every time I am home I am confronted with the usual sources of irritation for most Nigerians: our failed infrastructure, our failed government, but also by the incredible resilience of people who thrive despite the government, rather than because of it. I teach writing workshops in Lagos every summer, and it is amazing to me how many people apply, how many people are eager to write, to tell stories.

My Nigerian publisher and I have just started a non-profit called Farafina Trust, and we have big dreams of building libraries and refurbishing libraries that already exist and providing books for state schools that don't have anything in their libraries, and also of organizing lots and lots of workshops, in reading and writing, for all the people who are eager to tell our many stories.

Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity.

The American writer Alice Walker wrote this about her Southern relatives who had moved to the North.

“They sat around, reading the book themselves, listening to me read the book, and a kind of paradise was regained.”

I would like to end with this thought: That when we reject the single story, when we realize that there is never a single story about any place, we regain a kind of paradise.

Here is the url to the video:

https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story



A P P E N D I C E S

APPENDIX B: SUPPLEMENTAL MEDIA STORY 1 (LESSON 3)

STRANDED IN TUNISIA, THE FORGOTTEN REFUGEES OF LIBYA'S 2011 CONFLICT, AUGUST 5, 2014, FRANCE 24

<http://www.france24.com/en/20140804-stranded-tunisia-forgotten-refugees-libya-2011-conflict>

The Choucha refugee camp, established in Tunisia near the Libyan border in 2011, was closed in June 2013. But many of the refugees of Libya's 2011 conflict remain stranded in the "ghost town" camp. Driving to the Ras Jedir border crossing in southern Tunisia, the Choucha refugee camp, officially closed last year, is hard to miss.

Built by the UN's UNHCR refugee agency in 2011, the camp saw some 300,000 refugees of 22 different nationalities passing through as they sought to escape the brutal war which saw Gaddafi eventually removed from power. "It was the biggest undertaking of its kind ever in Tunisia," Tahar Cheniti, head of the Tunisian Red Crescent, told FRANCE 24.

The camp, which is slowly being reclaimed by the desert, may have been abandoned by the UNHCR – but not by several hundred of its residents, most of them from sub-Saharan Africa countries. From the road which runs through the centre of the camp, Choucha looks like a ghost town.

"We dream of food, medicine and water," reads one roadside placard, written in Arabic. "All we want is a normal life."

'An open air prison'

Along the road, dozens of the camp's residents wave at passing vehicles. A handful of armed soldiers keep inquisitive visitors from exploring beyond the roadside.

"We have been marooned here for the last year," said Bright, a 30-year-old from Nigeria's Delta State.

Ibrahim, a 45-year-old Sudanese who was in Libya in 2011 to flee from conflict in the Darfur region, added: "We don't have enough water, food or assistance. It's like being in an open air prison."

"In the beginning, the UNHCR promised us everything, that they would 'find us a country'," said Hammed, from Ivory Coast where he said he and his family had been persecuted. "Since 2013 we have been completely abandoned."

'Back door' to Europe

At the height of Libya's 2011 war, the camp housed 18,000 refugees fleeing the horrific violence across the border.

'An international effort was made to find homes for those refugees who could not return to their countries of origin or remain in Tunisia.

Some 3,600 were given asylum in the United States, Canada, Australia, Germany and Norway.

But hundreds saw their applications denied. Among them are the forgotten residents of the Choucha camp.

Many of these, according to the UNHCR, did not come to the camp via Libya, but arrived on their own initiative looking for a backdoor opportunity to get to Europe.

Of course, they do not agree with this assessment. They consider themselves forgotten by the Tunisian authorities and the international community. They have no official status, although their presence is "tolerated".

They live on handouts of food and clothing given to them by Libyans passing along the road, as well as donations and help given by the Red Crescent.

"We try to cater for their basic needs in terms of food and medicines," said the Red Crescent's Tahar Cheniti. "This is a challenge because they are living in the desert. But in terms of giving them longterm humanitarian assistance, what can we really do for people who neither want to go back to their countries of origin or stay in Tunisia?"

'They are looking to the other side of the Mediterranean'

When they dismantled the camp, the UNHCR embarked on a vocational training programme in skills like plumbing and carpentry to help refugees find work in Tunisia.

"They were not terribly enthusiastic about this," said Cheniti. "They are looking to the other side of the Mediterranean, not at Tunisia, for their longterm futures."

A delegation of refugees goes regularly to Tunis to complain about the training and jobs programme, insisting that they need asylum in countries that offer real protection to refugees (Tunisia does not offer this).

"Each time we go to Tunis to complain, we are arrested and forcibly returned to the camp," said Bright. "Why would we want to stay in a country that puts us in handcuffs every time we go to complain?"

The residents of Choucha remain hopeful that the UNHCR will find a solution.

"I am hopeful for the future," said Bright. "What is going on right now at the Ras Jedir border is going to throw the focus back on refugees in Tunisia. The UN will have to take care of us and find a country where we can be protected."

Others aren't so hopeful, and since 2013 many have headed north to find an illegal and often perilous passage across the Mediterranean to the Italian Island of Lampedusa, the gateway to Europe for many of Africa's desperate migrants.

A P P E N D I C E S

APPENDIX B: SUPPLEMENTAL MEDIA STORY 2 (LESSON 3)

STRANDED IN TUNISIA, THE FORGOTTEN REFUGEES OF LIBYA'S 2011 CONFLICT, AUGUST 5, 2014, FRANCE 24

<http://www.france24.com/en/20140804-stranded-tunisia-forgotten-refugees-libya-2011-conflict>

(Amman) – Jordanian authorities have been summarily deporting Syrian refugees – including collective expulsions of large families, Human Rights Watch said in a report released today. The Syrians are not being given a meaningful chance to challenge their removal and Jordan has not assessed their need for international protection.

The 27-page report, “‘I Have No Idea Why They Sent Us Back’: Jordanian Deportations and Expulsions of Syrian Refugees,” documents that during the first five months of 2017, Jordanian authorities deported about 400 registered Syrian refugees each month. In addition, approximately 300 registered refugees each month returned to Syria during that time under circumstances that appeared to be voluntary. Another estimated 500 refugees each month returned to Syria under circumstances that are unclear. Jordan has hosted more than 654,500 Syrian refugees since 2011. Human Rights Watch has repeatedly called for other countries to increase their assistance to Jordan and to resettle greater numbers of Syrian refugees living in Jordan.

“Jordan shouldn’t be sending people back to Syria without making sure they wouldn’t face a real risk of torture or serious harm and unless they have had a fair opportunity to plead their case for protection,” said Bill Frelick, refugee rights director at Human Rights Watch. “But Jordan has collectively expelled groups of refugees, denied people suspected of security violations due process, and ignored the real threats deportees face upon return to Syria.”

Human Rights Watch interviewed 35 Syrian refugees in Jordan, and 13 Syrians by telephone whom Jordanian authorities had recently deported to Syria. Those Jordan had deported or who knew or communicated with others who were deported consistently said that authorities produced little evidence of wrongdoing before deporting them. They also said that Jordanian officials did not give them any real opportunity to contest their removal or to seek legal help or the assistance of the UN High Commissioner for Refugees (UNHCR) prior to their deportation.

Collective expulsions and individual deportations of Syrian refugees spiked in mid-2016 and again in early 2017. The increased deportation rates followed armed attacks on Jordanian forces, including an attack in northeast Jordan in June 2016 that killed seven, and attacks around the southern city of Karak in December 2016 that killed 19. Jordanian authorities have provided no evidence that any deportees were involved in any of these attacks.

While summary deportations of individual refugees are continuing, there were fewer known cases of entire families being deported by the middle of the year. However, refugees and international aid workers told Human Rights Watch that family

. . . members are increasingly choosing “voluntary” return after the head of household has been deported. Typical of those Human Rights Watch interviewed who were not informed about the reasons for their removal was “Rouqiya,” a 30-year-old mother of three, ages 6, 7, and 6 months, who struggles with serious health issues. She said that that Jordan deported her in March 2017 while US authorities were reviewing her eligibility for refugee resettlement:

They deported all of us back to Syria. Me, my husband, and my three kids. They never gave us a reason. And when we asked them, ‘Where are you taking us?’ they didn’t even tell us they were taking us back to Syria. They told us not to worry and that we won’t be returned, we will only be asked some questions. Then we found ourselves in the Naseeb checkpoint in Syria. Until this very day we don’t know the reason behind our deportation.

The Arab Charter of Human Rights, to which Jordan is a party, prohibits collective expulsions “under all circumstances.”

Jordan is also bound by the customary international law principle of nonrefoulement not to return refugees to places where they would be persecuted or to expose anyone to a real risk of torture, or cruel, inhuman or degrading treatment.

“Jordan should not collectively expel Syrian refugees,” Frelick said. “Those suspected of posing threats should be given a fair opportunity to challenge the evidence against them and to have the authorities consider the risk of torture and other severe human rights abuse if returned.”

A P P E N D I C E S

APPENDIX B: SUPPLEMENTAL MEDIA STORY 3 (LESSON 3)

CANADA PREPARES FOR A NEW WAVE OF REFUGEES AS HAITIANS FLEE TRUMP'S AMERICA

NOVEMBER 22, 2017, THE INTERCEPT

<https://theintercept.com/2017/11/22/canada-prepares-for-a-new-wave-of-refugees-as-haitians-flee-trumps-america/> (Please note: This is only a section of the full article.)

For those who arrived in the U.S. after Trump was elected, the experience was even more extreme. Dieuliphète Derphin, a young man who made the journey up through Brazil, arrived just before inauguration. "I was astonished to get arrested and spend six days in a detention center. I was asking myself, 'How come they're treating black people in an inhuman way? How come you're not giving me a toothbrush? How come I don't have access to water? Why are they doing this to us? Is it because we are black?'"

"After that, I didn't want to stay in the States. Not even for a second. That's why I got the idea of coming to Canada." He crossed the border in August, after just eight months in the U.S.

Many in the room echoed Agathe St. Preux's description of "breathing different air" upon arrival in Quebec. The room broke out in applause when Quetant said of Trump, "I hope he never comes here because the Canadian land is a blessed land." And yet it soon became clear that despite a brief surge of relief that came with escaping Trump's crackdown, the search for safety and stability is far from over. Many Haitians came to Canada because they heard that Justin Trudeau's government would welcome them with open arms. They knew about Trudeau's famous tweet, sent on the same day protests against Trump's first Muslim travel ban kicked off across the country. "To those fleeing persecution, terror & war, Canadians will welcome you, regardless of your faith. Diversity is our strength #WelcomeToCanada."

One man spoke of that and similar messages broadcasting from the north as "a divine sign that God was showing the way, saying, 'Come to Canada.'"

What they discovered, however, is that the situation was far more complex. In recent months, Canadian officials have been frantically discouraging immigrants in the U.S., Haitians in particular, from attempting the crossing, pointing out that warm-and-fuzzy tweets notwithstanding, Canada's immigration policies are restrictive, and hundreds of Haitians have been deported since January. Marjorie Villefranche, director of the Maison d'Haïti, says that about 60 Haitians are still crossing the border every day; she estimates that 50 percent will get refugee status and another quarter will get some other kind of status. The others may well be deported.

Moreover, Canada and the U.S. are part of the Safe Third Country agreement, which states that asylum-seekers "are required

... to request refugee protection in the first safe country they arrive in." Since the United States is classified as "safe" under the accord, if Haitians currently based in the States go to a Canadian border crossing and say they want to make a refugee claim, they will most likely be turned back.

If, however, they magically appear in Canada, their claims can be processed. This is the primary reason that Haitians, as well as thousands of other immigrants fleeing rising anti-immigrant sentiment and policies in the U.S., have crossed the border by foot, which carries both physical risks and legal ones. As Quetant put it, to have a chance of getting legal status in Canada, "you have to break the law. You don't want to do it, it's not your first choice, but you have to."

Only one woman in the room was willing to say that before crossing on foot, she attempted to enter Canada at an official port of entry. She was officially denied, a fact that is now on her record. This puts her in the weakest legal position of the group. "I can't get a working permit because I was deported," she says. Another woman shakes her head. "This is what everyone here is trying to avoid."

Canada has not exactly been an antiracist utopia for this wave of black migrants either. White supremacists have held rallies at the Lacolle border crossings and unfurled an anti-immigrant banner outside Montreal's Olympic Stadium, which has been converted into a temporary shelter for Trump refugees. And so far, Haitians have not been greeted with the same flood of grassroots generosity as Syrian refugees to Canada famously experienced.

But many Montrealers have been moved to help the Haitian arrivals, and there have been expressions of incredible warmth. "We want it to feel like home," Villefranche said of the building where we were gathered, the Maison d'Haïti. The center first opened in 1972, amid an earlier surge of Haitian immigration during the brutal years of the Duvalier dictatorships. Last year, after decades at the heart of the city's Haitian life, they celebrated a move to a modern, sun-filled new building in Montreal's Saint-Michel neighbourhood. Floor-to-ceiling windows face the street, community members chat in a cafe, and vibrant Haitian art hangs on every available patch of wall.

The new space arrived just in time to cope with Hurricane Trump. As with the immediate aftermath of the 2010 earthquake, teams of volunteers now help the new arrivals fill out forms for temporary work permits. Staff members work to make sure children register for school, setting them up with uniforms and cheerful notebooks. There are French classes for adults and ongoing drives to collect clothing, furniture, and other supplies.

Most importantly, there are other Haitians, many who have been in Montreal for decades and have built stable and thriving lives. "They tell us, 'Don't be afraid. Just as the sun is shining on us today, it will be shining on you one day in the future,'" explained one recent Trump refugee. Philogene Gerda, a young mother of three who spent 15 days at the Olympic Stadium, said that the Maison "felt like home, especially the women's space every Friday night, when you can bring your kids."

There is also political work being done within the broader immigrant rights movement to push the Trudeau government to live up to its pro-refugee marketing. Heated trailers on the border help, but they are not enough. Thousands of Canadians have written letters calling for an end to the Safe Third Country Agreement with the United States. Other campaigns are calling for significant new resources to speed up the processing of asylum claims, so migrants aren't left in legal limbo for years.

At the Maison d'Haïti, the overwhelming feeling is one of resolve. Having traversed the length of the Americas to arrive at this pocket of calm, there is, quite literally, nowhere left to run, no further north to flee. As Derphin put it to me, "This is it, the end of the road. ... Our life should be here. And to be protected here. That's it. I don't want to go through all this turmoil again."

A P P E N D I C E S

APPENDIX B: SUPPLEMENTAL MEDIA STORY 4 (LESSON 3)

FROM PALESTINIAN REFUGEE CAMP TO LONDON, PARIS, DUBAI BOUTIQUES

NOVEMBER 27, 2017, THE JORDAN TIMES

<http://jordantimes.com/news/region/palestinian-refugee-camp-london-paris-dubai-boutiques>

JERASH CAMP — In a small workshop in a Palestinian refugee camp in Jordan, Halima Al Ankassuri embroiders traditional patterns onto a blue shawl, destined for sale in an upmarket Paris, London or Dubai boutique.

The 54-year-old mother of seven describes her work as “modern products with shimmering colours, embroidered with Palestinian and Islamic motifs”.

“I’m proud to see Europeans wearing what we produce here and to see top fashion magazines take an interest,” she said referring to the German online edition of Vogue, a large smile on her face, girded with a red veil.

The Jerash camp where she lives, in northern Jordan, was established to host more than 11,000 Palestinians who fled the Gaza Strip during the 1967 Arab-Israeli war — hence its alternative name, Gaza Camp.

Half a century on, more than 29,000 refugees live in the camp amid poverty, unemployment and crumbling infrastructure.

In 2013, Roberta Ventura, an Italian with a background in investment banking, decided to set up a social project to help women in the camp after visiting it and seeing their intricate skills close up. SEP Jordan (SEP for social enterprise project) aims to “change lives not only of dozens but over time, hundreds, perhaps thousands of women”, she wrote in a message to AFP. On the workshop’s tables lay traditional keffiyeh headscarves with inscriptions of different colours, along with cashmere shawls and handbags.

“The project started with 10 women and now they are 300,” said the programme’s director, Nawal Aradah. “We make products on request: shawls, handbags, towels, sheets and all kinds of household decor.”

Every two months, 11 to 14 cartons containing 190 to 270kg of goods are sent to stores in Paris, London or Dubai.

They are also sold inside the Palestinian territories — in the Israeli-occupied West Bank city of Bethlehem, said the project’s regional manager, Mahmoud Al Haj. In a shop inside a large Amman hotel, prices range from JD20 to JD300, according to Haj, who said “most buyers are foreign tourists”.

Source of income

For women in the workshop, embroidery is an important source of income.

“We all suffer from poverty in this camp,” Ankassuri said. “This work helps us to improve our lives, even if we charge for our

. . . products individually at low prices, from JD15 to JD20.” Every product she embroiders requires at least a week’s work.

She says she has pain in her hands, but enjoys being around other women in the workshop. Ventura said the women’s “unique talent” is “appreciated around the world”. More than 2 million Palestinian refugees are registered with the United Nations in Jordan. Ankassuri and her colleagues learned the art of embroidery from their mothers and grandmothers. Each region of historic Palestine has its own motifs and patterns.

As well as presenting Palestinian history and culture to a new audience, their craftwork “helps promote the cause of our people”, Aradah said proudly.

A flag and a map hang on the walls of the workshop, reminding the women of their link with the land of their birth or, for the younger ones, that of their ancestors.

“Every woman here has a story,” Aradah said.

“This work helps them to send their children to school, change the furniture in their homes and improve their living conditions, especially since many husbands do not work.”

Hiba Al Hudari, who was weaving a blue purse with Islamic inscriptions, said the workshop had become “a second home”.

The 37-year-old mother of six said she earns about JD150 a month. “With that, I help my husband, who’s a mechanic, provide for our household,” she said.

APPENDICES

APPENDIX C: SUPPLEMENTAL ELDER STORIES (LESSON 4)

Hoda al-Naamani (Syria/Lebanon) born in 1930s

What I have been asked to remember I hope constantly to forget. A great nostalgia for my birth place, Damascus, haunts me in my dreams, fills me with sadness, questions, and answers that make me sometimes fear that a source of beauty and respect is gone forever. A page from the history of our country, a page rich in dignity, honor, tradition, and magic has been dramatically turned. During the thirties, Damascus was the spiritual wealth that meant to me, as to others, happiness, values, stability, and contentment. When I close my eyes, I see old Damascus as a flower from which life sparkles. Every dawn the windows and doors were opened. The streets were crowded with men going to their jobs, children going to school, women bustling to shop for what they needed. Sounds of carts and horses, drifts of scents and perfumes. Singing by the vendors. A beautiful beginning. A general agreement among people about appropriate habits. I close my eyes and see Damascus wearing the confining garb of the night illuminated by the light of the minarets; I hear the murmur from the mosque's readings. For each month it's ethics, motives, congratulations, and cakes. For everything, its fixed time—its claim— for meetings, for fasting, for prayers, for parties, for marriages; even for burial there was a specific hour. In those days, Wednesday was not the time to see a sick person, and Monday was the day to clean the house. And by 10 p.m. women were driven away from the roofs of their houses because that time had been set for men to sell doves. I believed then that these routines demonstrated love, universal beliefs, justice, truth, and stability.

Rafiq Abdul Rahman (Palestine/Lebanon) grew up after the establishment of the state of Israel in 1948

We grew up both as refugees and as poor people. At first, my family did not live in the refugee camps but in a Lebanese town. We were aware of our poverty but believed it was temporary. After all, we had lots of land in Palestine. Maybe we exaggerated our seemingly comfortable lives in Palestine, but we assumed we had everything that we wanted there and we were going to go back to that situation. And it did not matter much that we were poor because we were living among people that were not much better off than we were.

What mattered most for our family, I think, was not our poverty but that we were perceived as different, as refugees, among people who were living in their own town. It wasn't that bad, compared to the stories of other refugees. But our difference and our status as refugees would be expressed every now and then when tensions would arise between a member of my family and others. Although we lived in the Lebanese town, I went to school in the Nabatiyeh refugee camp. We had a forty-minute walk to school, so we had to wake up early. Our house was open. It was almost like sleeping outside in the cold because the doors and windows were not completely closed. We didn't have any glass on the windows; they were just wood and full of cracks. We ate breakfast very quickly and were off to school. My sister would wait until we were all ready and then she would get herself ready for school. It was a long walk. I vividly remember the days when it was raining or cold. We used to wear plastic covers with hoods. You had to be at school on time. And rain was not an excuse. There were no cars then.

Shafeeq N. Ghabra (Palestinian raised in Kuwait) grew up in 1960s

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Being a child was a mixture of being subjected to the will of adults and of not knowing what the future would bring.

I experienced much love and care, being the oldest, but childhood was a concurrent mixture of happiness and burden. In many ways, being a child in the Middle East, at least for my generation, was quite confusing, particularly the period between adolescence and adulthood. I was one whose childhood was overburdened with the conflicts and sorrows of the Middle East, in particular the agonies of the Palestinian diaspora. I am now a citizen of a country, Kuwait, that has given me and my family political rights and a unique feeling of belonging.

But this does not conflict with the fact that something Palestinian remains in me, something that is also rebellious. It is a part of me that I cannot deny and a part that somehow enriches my Kuwaiti identity. As a child, however, the story was somewhat different: being Palestinian meant dealing with all kinds of emotions and fears and created in my imagination the need to return to a home I had never seen, a place taken by “others.” I belonged to a group that had somehow lost its country. I was born to a Palestinian family in Kuwait City in 1953 during the hot month of August. The territory of Kuwait at the time was a British protectorate, and the city was a small one.

My father, Nazem, an exceptionally skillful medical doctor from Haifa and a graduate of the American University of Beirut, had accepted employment in Kuwait in 1952. My father had worked in several Arab states after 1948—first as a doctor in the Palestinian refugee camps of south Lebanon, and then in Iraq and Saudi Arabia before settling in Kuwait. My mother, Nahla al-Tabari, came from Tiberias in Palestine and was the daughter of a leading notable in that city. She lived in Damascus with her family from 1948 until she married my father in 1952. I grew up in this family, burdened with the sad past of personal and national loss. The social network of Palestinian families around us was composed of relatives and friends who had suffered the same experiences in Lid and Ramlah, Tiberias and Acre, Jaffa, Jerusalem, and Haifa. Yet they all remained confident that in a few months or years they would return to Palestine as if nothing had ever happened.