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# The Pedagogical Needs of Children and Adults Living in the Calais Jungle Refugee Camp: Existential Issues and Perspectives of Volunteer Teachers and Workers

## **Abstract**

This study aimed at examining the pedagogical needs and challenges of children and young adults living in a refugee camp in France known as the *Calais Jungle*. Through the researchers' observations and interviews with volunteer teachers and workers at the camp, insights into their perspectives shed light on the pedagogical needs of refugees. Also, utilizing Paulo Freire's philosophical stance, this study provides a contextual approach to the educational practices and ideological viewpoints represented within unregulated refugee camp settings.

## **Keywords**

refugee camp, pedagogy, Calais Jungle, France, migrants, existentialism, dehumanization

## **Cover Page Footnote**

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# THE PEDAGOGICAL NEEDS OF CHILDREN AND ADULTS LIVING IN THE CALAIS JUNGLE REFUGEE CAMP: EXISTENTIAL ISSUES AND PERSPECTIVES OF VOLUNTEER TEACHERS AND WORKERS

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*Note.* This photo illustrates the market area of the *Calais Jungle* where restaurants, a barbershop, grocery stores, and libraries thrived. Extracted from a documentary by Jean Bodon. June 2016. (IRB approved for all visual, verbal, and written data.)

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## **Introduction**

With the onset of wars, revolutions, oppressive religious and political regimes, erratic and sustained climate changes, and economic instabilities, millions of people have been forced to leave their homelands, families, and identities behind as they travel thousands of miles in hope of finding a better life. Countless migrants have perished during their journeys, but the ones who have survived the treacherous journey across vast continents and seas, often become trapped in unregulated refugee camps with little hope of a better future.

As of September 2016, approximately 10,000 refugees including 900 children resided in the *Calais Jungle*, in a port city in northern France. They lived in makeshift structures and tents settled atop a toxic industrial waste site along the coast of the English Channel, in hopes of crossing the waters to the United Kingdom. For many, the journey across the Channel represented the last barrier to reaching their destinies. As they wearily rested through the daylight hours they prepared for their midnight escape to stowaway on lorries and ferries or by risking their lives train-jumping along the tracks of the Eurotunnel.

Crossing the Channel is a dangerous and challenging matter as there are approximately 300 security personnel guarding an area of 37 kilometers. There are barbed wire fences, tripled and quadrupled in rows four meters high to cover 650 hectares. There are 500 video surveillance cameras, as well as four squadrons of Gendarmerie to detect the potential stowaways (J.A. Souvras, lawyer of Eurotunnel, interview July 2016). For most dislocated migrants living in the *Jungle*, escaping was bleak and they found themselves trapped in misery, burdened to pay their debts to  *passeurs de migrants* (human traffickers). Some refugees survived by establishing restaurants and other businesses, as well as trafficking (e.g., prostitution, drugs, and human trafficking) in the *Jungle* (M.C. Fabié, lawyer, interview July 2016).

## **Project Summary**

This study emerged from a documentary project that aimed to provide a *voice* to displaced people living in the *Calais Jungle* refugee camp, France. The researchers' purpose was to create the least Eurocentric viewpoints, and to obtain multiple perspectives of life in the camp. Select participants living in the *Calais Jungle* were asked to participate in learning filmmaking techniques, primarily, to create their own-recorded diaries. Each participant, a total of eight males between 20-35 years old, who arrived from Iran, Pakistan, Afghanistan, Sudan, and Nigeria, were provided cameras and/or cellphones to record their daily lives. Additionally, interviews were conducted with select prominent scholars, political leaders, human rights representatives, volunteers and local residents. However, for this article, the researchers explored issues related to refugee adults' and children's pedagogical needs living in unregulated camps through the perspectives of volunteer teachers and workers in the *Calais Jungle*.

## **Demographics**

As of July 22, 2016, the *Calais Jungle* was a camp divided into two separate camps. The south side of the camp consisted of undocumented refugees living in self-made shelters and tents. The north side houses registered refugees living in somber white storage containers that housed 12 people per container (T. Bodon, resident, personal communications, May 2016). Residents living in the container camp stated that, the showers were located in the same stalls as the squat toilets, and they had to

wait in long lines to pay six Euros to shower for six minutes (T. Bodon, resident, personal communications, May 2016). Living conditions at the container camp were somewhat better in comparison to the south side *Jungle*, where bathing took place in a lean-to structure, stalls divided with blue plastic materials, and people were given a bucket of water to wash themselves (T. Bodon, personal observations, May 2016). Also, there were approximately 40 non-flushable portable toilets, one toilet per 75 persons, which was far below the set standards of the United Nations High Commissioner for Refugees (UNHCR) for refugee camps and emergency situations (Topping, 2015).

Furthermore, the container camp was completely segregated from the south side *Jungle*. According to residents, it was fenced in and there were not any community activities for adults or children. People living on this side of the camp became lethargic because of the rules that disallowed: (a) noise, (b) activities, (c) communications between groups, (d) uncleanliness of the facilities, and (e) crimes that often occurred inside the shelters (resident, interview, June 2016). Residents referred to the containers as “the zoo” because of the maltreatment by authorities, its fortified design, and its security measures that prevented people from socializing (resident, interview, June 2016).



*Note.* This photo illustrates a church and shelters built by refugees on the south side the *Calais Jungle*. Extracted from a documentary by Jean Bodon. May 2016.

To further exasperate the harsh living conditions in both camps, on March 4, 2016, authorities in Calais attempted to move people out of the *Jungle* by threatening them with tear gas and burning their shelters. However, the people had nowhere to go and they rebuilt their dwellings on the north side of the camp (e.g. *Passeurs d'hospitalités*, 2016). As noted by an executive of Doctors without Borders, approximately 800 children and young adults under 18 years old resided in the *Jungle*, countless numbers were unaccompanied by an adult. The cultural demographics included refugees from Sudan, Afghanistan, Pakistan, Iran, Iraq, Egypt, Syria, and Eritrea.

Additionally, based on the researchers' observations, the women resided in a protected area segregated from other enclaves of the *Jungle* due to criminal activities that threatened their health and wellbeing (Doctors without Borders and M.C. Fabié, attorney, interview June & July 2016). Their impressions when entering the women's area was a tense situation as groups of men stood along the margins of the commune, and they intensely glared at them. At the time, they were with a volunteer teacher who quickly took their camera and put it into a handbag. One woman came out of a trailer with a distressed look and, in broken English, said that she was pregnant and not feeling well. Once the volunteer teacher gathered the children and brought the pregnant woman back to the school, she called for medical assistance. The walk with the children to the school was difficult because of the debris and trash that covered the landscape. The children walked carefully to avoid sharp objects. Also, the researchers observed that women did not socialize outside of their communal area, except occasionally to bring their children to the school. Moreover, women's services were limited. Secours Catholique and Doctors without Borders were the only official organizations servicing children and women's care.



*Note.* Dharmeah Patel (cameraman), Jean Bodon (filmmaker and researcher), and Theresa Bodon (researcher) at the entrance of the school area *L'École Laïque des Chemins des Dunes* on the south side of the *Calais Jungle*. May 2016.

Researchers, Jean Bodon and Theresa Bodon, started this project in November 2015, writing numerous proposals to find backing to make a documentary. By March 2016, they received support from Sam Houston State University and the United Nations

Educational, Scientific, and Cultural Organization (UNESCO). In May 2016, they had a crew of three people, Jean Bodon (filmmaker/researcher), Theresa Bodon (researcher), and Dharmeah Patel (camera person), as well as cell phone cameras to give to their participants.



*Note.* Refugees learning French and English at *L'École Laïque des Chemins des Dunes*. Extracted from a documentary by Jean Bodon. August 2016.

### **Context**

So many questions were in the researchers' thoughts as they walked along the muddy pathways: a few people standing near a dumpster of burning debris and a man washing himself under a water stall. A wooden boxed structure, with a painted sign indicating "First Aid", stood amidst the rubble. Nearby, the researchers heard sounds of laughter and children playing, which contrasted the lethargy and desperation that enveloped the rest of the camp. It was *L'École Laïque des Chemins des Dunes*, a secular school constructed by volunteers and refugees. This became the researchers' site because of the communal continuity that was prevalent between volunteers and refugees. The researchers believed that this study would yield insights about the needs of the children and adults living in refugee camps.



*Note.* Theresa Bodon (researcher), Dharmeah Patel (cameraman), refugees, and volunteers at *L'École Lāique des Chemins des Dunes*. This photo illustrates a celebration of France's Musical Festival (La Fête de la Musique). Extracted from a documentary by Jean Bodon. June 2016.

## **Literature Review**

### *Philosophical Stance*

Drawing from 20<sup>th</sup> century Brazilian philosopher, Paulo Freire, the paradigm of colonialism *en route* for indigenous cultures represented in pedagogical models shifted toward learning theory models that exemplified progressive approaches of teaching marginalized populations. Freire (2015a) postulated that “dehumanization” of particular groups in society was a distortion between the acts of the oppressed and the oppressors. As noted by Freire (2015), “The struggle for humanization is possible only because dehumanization, although concrete historical fact, is not a given destiny but the result of an unjust order that engenders violence in the oppressors, which in turn dehumanizes the oppressed” (p. 44). Freire (2015a) posited, “In order for this struggle to have meaning, the oppressed must not, in seeking to regain their humanity, become in turn oppressors of the oppressors, but rather restorers of humanity of both (p. 44). In this sense, this article explored the issues related to refugees’ pedagogical needs as they lived within dire circumstances, living under a weathered umbrella that no longer sheltered them from injustice. Based on Freire’s philosophical underpinnings, the researchers investigated the following inquiries: What were the pedagogical models represented or practiced within refugee camp communities? How did the volunteers who taught and assisted refugees, perceive teaching philosophies, and how did they implement their viewpoints in teaching or aiding refugees?

### *Dehumanization and the Calais Jungle*

Using Friere’s (2015a) theoretical standpoint, wherein dehumanization of human groups was the result of an unjust order that provoked violence in the oppressors, studies on the living conditions and politics within the *Calais Jungle* revealed the struggles of dislocated people entering Europe. Davis’ and Isakjee’s (2015) ethnographic

study of human migrations to Europe revealed that the journey across the Mediterranean was the first struggle for migrants. As they entered Europe they found themselves faced with the brutality of hunger and homelessness.

Similarly, Ibrahim and Howarth's (2015) study on the political discourses relevant to the *Jungle*, reported the living conditions as "likened to the trenches of World War I" and labeled the environments as inhumane and filthy, in which migrants had to survive in tents, sitting in mud, with minimum hygiene. Indeed, the inhumane conditions described by the researchers acknowledged inquiries relevant to the ethics and morals of politics within the European communities.

#### *Politics of Community in Refugee Camps*

Bulley's (2014) examination of the political and spatial aspects of community within camps defined refugee camps as "meant to provide spaces of security for individuals and communities at their most vulnerable state" (p. 63). Bulley (2014) contended that ideas of communities and safe havens for refugees now have become a tactic of government used to secure life within the spatial technology of the refugee camps. He also described this mentality in terms of "biopolitics of humanitarian control", likened to Nazis concentration camps, "We find people who are produced as bare life, a form of life that can be killed but not sacrificed, a form of life with no political voice" (p. 66). To further exasperate the refugees' misery, they were often regarded by their new state as criminals, rather than productive people. Such inconsistencies in ideology and the contradiction of the establishment of safe communities for refugees represented dehumanization of displaced people.

Moreover, a recent study revealed themes of criminalization through media reports. Ibrahim and Howarth (2015) examined the bias metaphors in media, which portrayed a sense of dehumanization. For example, in 2008-2009 discourses in media represented the "barbarism" and lawlessness of the *Jungle*. The *Jungle* was portrayed as a 'magnet' and a 'hiding place' for rapists, gang masters, and human traffickers; a no go place for police" (Ibrahim & Howarth, 2015, para.17). This discourse antagonized French and British authorities to demolish the *Calais Jungle*, which they believed would stop human trafficking and other illegal activities.

Furthermore, Ibrahim's and Howarth's (2015) study revealed the failure of the French and British governments to establish safe places for refugees to cohabit and assimilate into their new spaces or nationalities. *The Guardian* (Karzin and Sharmin, 2015), reported that since the summer, the makeshift *Jungle* had quadrupled in size to about 6,000 desperate refugees in Calais, "They are living in slum conditions, surviving on charity handouts and risking their lives under the wheels of trains, now winter is coming... and No U.N. or Red Cross support has been provided" (2015, para.1-5). The aforementioned statements revealed the disparity and negligence of government to establish safe and stable communities for displaced people as they awaited refugee status.

#### *Educational Needs of Refugees*

An executive of Director of Doctors without Borders stated that between May and June the population of the *Jungle* had increased to more than 7000, and 800 youth occupants living in the *Jungle* (Executive, Doctors without Borders, personal interview, June 2016). Countless children were unaccompanied by an adult and lived in oppressive



and unhealthy conditions. The youngest were between newborn and 16 years old and had minimal or no learning and play activities provided for them.

In July 2015, Niyi, a refugee, and volunteer teachers established secular schools (*L'École Laïque des Chemins des Dunes*) in the *Jungle*. The teachers provided English and French language classes for children and adults. The school convened in an enclave on the south side of the *Jungle*, built of five makeshift structures, a trailer, and three portable toilets. At the center of the community space, a playground was constructed for the children. The volunteers worked daily to provide learning activities for adults and children. One of the volunteers whom lived in the camp stated, "I slept well tonight, only two rats crawled on me, but they left because there wasn't any food" (T. Bodon, personal communications, 2016).

Furthermore, inside the children's classroom, there were neatly piled books and writing resources with ten school desks, a line overhung with children's writings and drawings, and a globe that the researchers provided for the school. The teachers had access to Wi-Fi and one computer. The small space was divided into a desk area and reading center with rubber puzzle mats.

After conducting observations in the community and school space (May through July 2016), the researchers reflected on the philosophical framework of Freire's *Pedagogy of the Oppressed* (2015a) and *Education for Critical Consciousness* (2016). Freire (2016) postulated that true humanism is about engaging and being committed to dialogue. He concurred, "Dialogue is the loving encounter of people, who transform the world and in transforming it, humanize it for all people" (pp. 101-102). Dehumanization involved anti-dialogue, wherein the relationship between people lacked love, and promoted arrogance, mistrust and hopelessness. Anti-dialogue cannot create a critical attitude between the oppressed and the oppressors (Freire, 2016). According to Trueba's (1999) critical ethnography, he examined the nature of oppression, the processes of empowerment, and beliefs of the oppressors and the oppressed among Mexican immigrants living in the United States.

Utilizing Lev Vygotsky and Paulo Freire as a theoretical framework for his study, Trueba investigated the relationships between social contexts of learning and literacy. Trueba (1999) found that teachers' interpersonal roles were limited due to the disparities between languages and cultural understanding of students' needs. He found that in order to reduce such deficiencies teachers must build relationships with their students and learn about their students' backgrounds, which in turn will create a trust between student and teacher. Although numerous studies have revealed the humanistic benefits of Freire's pedagogical practices, the researchers also found the importance of exploring aspects of dehumanization or more specifically anti-dialogue between displaced populations and host-country communities. They believed that by developing learning models that assisted both the "oppressed" and the "oppressors" to create open dialogue between both, would eradicate prejudice against vulnerable populations.

#### *Dehumanization of Immigrants and Refugees and Politics*

Recent political rhetoric from U.S. President Trump's campaign and presidency, as well as right wing news sources, had recently dominated the global landscape. Such rhetoric had instigated fear against refugees by labeling them as criminals and illegal immigrants ("Joint IOM-UNHCR Statement", 2017). According to Esses, Medianu, and Lawson (2013), "Media may take advantage of such uncertainty and create a crisis mentality in which refugees and immigrants are portrayed as enemies attempting to

invade Western countries” (p. 518). Such derogatory portrayals of displaced people by politicians and extreme right wing media demonstrated Freire’s anti-dialogue model by creating indifference and mistrust between people. For example, in Europe, President Trump’s “Muslim ban” and “illegal immigrant” discourses resonated globally as people were displaced from their homelands and marginalized in their resettlement countries, living in inhuman conditions on the streets, particularly in France. Additionally, stigmatization toward refugees and immigrants had also taken shape in Greece with reports of far right attacks against refugees, and children refugees forced to sell their bodies to pay back traffickers on the island of Chios (Smith, 2017). Regardless of whether camps were regulated or unregulated, governments and humanitarian organizations (United Nations) had not actively responded to the learning needs and living conditions of refugees.

This article focused on the perspectives of volunteers working in unregulated camp settings in order to provide insights and open dialogue on how to create a human environment while refugees await authorization to settle in their host countries. As Freire expressed, people need to transform their mindsets rather than adapt to situations. Adaptation is a dehumanizing element for people, transformation and independent learning enables people to create and recreate their worlds, as well as for others.

## Methodology

### *Participants*

For this study, the researchers focused on the perspectives of five volunteer workers and teachers who were available and willing to be contributors for the project. The eligibility of the participants was based on convenience sampling. The researchers selected them according to appropriate sampling schema in the sense that the participants worked daily with refugees in the *Calais Jungle* camp. Additionally, the data related to the refugees’ perspectives were not included in this study, with exception to one refugee volunteer worker. The researchers adopted active membership roles (Adler & Adler, 1987). According to Adler’s and Adler’s (1987) typology of membership, researchers who embraced this role undertook a ‘participant observer’ mindset wherein they were directly interacting with the participants. This type of engagement within the research setting enabled the researchers to gain a whole perspective of the participants’ feelings, behaviors, and ideas (Ambert, Adler, Adler, & Detzner, D. F, 1995).

For this project, the Internal Review Board (IRB) applications were completed and because the project was documentary-based research, it was IRB’s determination that the study does not fit the definition of human subjects research as defined by the Department of Health and Human Services (DHHS) regulations 45 CFR 46.102(D). For this segment of the project, the researchers analyzed the unedited interviews and photographs of select participants of the documentary project. The researchers have obtained copyright permissions and consent from the principal investigator of the original project.

### *Sample Participants*

**Antoine (pseudonym)** is an executive at Doctors without Borders. International humanitarian non-governmental organization known for its medical projects delivered to worldwide regions in crisis.

**Brother Paul (pseudonym)** is a volunteer at Secours Catholique (Maria Skobtsova Catholic House). A house of hospitality established by Catholic and Protestant workers who feed the poor, shelter the homeless, and visit prisoners. Members of the Catholic House create community for refugees and actively challenge political and social systems to eradicate violence and injustice.

**Volunteer Teacher, Mark (pseudonym)** was a volunteer at *L'École Laïque des Chemins des Dunes* (Secular School of the Dunes Way at the *Jungle*). He started a project entitled "Slam Poetry", which provided psychological help for refugees to express their daily lives through poetry writing and reading.

**Volunteer Teacher, Mary (pseudonym)** was a resident of Calais and she provided French language instruction to children living in the *Jungle*.

**Niyi (pseudonym)** was a refugee from Nigeria and lived in the *Jungle* from 2015-2016. He established *L'École Laïque des Chemins des Dunes*. In 2015-2016, the school functioned to provide English and French language learning for adults and children living in the *Jungle*.

### *Site Selection*

This project attempted to gain insights into one of the largest and most diverse refugee camps in Europe located in Northern France. The researchers selected the *Calais Jungle* because it was an unregulated camp with over 6,000 residents (2016) from numerous nationalities and economic classes. Also, the camp was a destination chosen by migrants in order to cross the English Channel to Great Britain, but they found themselves trapped in the process of migration because of unsettled plans between Britain and France. The fact that it was unregulated presents interesting inquiries related to socio-cultural and socio-political aspects such as human trafficking, drugs, contraband, and an absence of police within the camp, which were not prominent characteristics in other camps (undercover agent, personal communications, interview, July, 2016). The researchers selected this site because humanitarian organizations such as UNESCO supported the project and research. Most importantly, they found it important to bring insider voices to the forefront and hoped to expand the project to other camps in Europe.

The researchers' interactions with refugees and volunteer participants in the *Calais Jungle* consisted of 14 days of filming, observing, interviewing, and interacting during that time frame. For this study, the researchers focused on the expressions of the volunteer participants in the *Calais Jungle*, using open-ended video interviewing techniques. Open-ended interviewing allowed participants to engage in discussion about their views points, which accessed their authentic selves. They found that open dialogue between researchers and participants broadened the scope of their expressions through an existential and pedagogical lens.

### *Research Design*

The purpose of this study was to examine the perceptions of our volunteer participants regarding the educational needs and challenges of refugees. Because of the researchers' interactions and observations with the participants within their environment, they embraced Martin Heidegger's (2010) hermeneutic phenomenological approach to analyzing the perceptions of our participants. Accordingly, Heidegger's hermeneutic phenomenology was not simply the analysis of human experiences based on a methodology of labeling the content of phenomenon; rather it focused on the

analysis of the phenomenon's existentiality of existence, elaborating on the historical ontology of the experience. This methodology of studying human conditions, attempted to discover the roots of a problem or circumstance, by way of interpreting and describing episodes of human experiences, which would show meaning to experiences as a whole.

Additionally, this study utilized Paulo Freire's educational model of *Pedagogy of the Oppressed* (2015a), *Pedagogy of Hope* (2015b), and *Education for Critical Consciousness* (2016). This philosophical framework sheds light on the *voices* of volunteer workers and teachers, in the sense that their discourses resonated Freire's perspectives in relation to the development of marginalized people as independent learners and productive citizens of the world. Moreover, Freire (2016) hypothesized that vulnerable populations generally expressed existential and emotional expressions and by utilizing their language in teaching, expanded their perceptions of their situations and conceptualizations of the world. This pedagogical model enabled Freire's students to transform their preconceptions about their self-identities and situations toward developing self-identities and language; hence, advancing their literacies. For example, Freire's critical literacy models investigated educational methods of engaging marginalized populations in learning processes wherein they created *generative* themes, which embodied their perception of self in relation to their situations. Finally, he combined these themes with *codification* wherein individuals created meaning to their themes or issues, and he engaged his students with group dialogue (Freire, 2016). In this sense, this study also revealed such themes within the expressions of volunteer teachers and workers.

The researchers analyzed the discourses of volunteer teachers and workers using James Gee's (2014) critical discourse analysis. Gee's (2014) method of analyzing discourses also developed *generative* themes and codification of such themes. Gee explained these themes in terms of *figured worlds* or ideologies that encompassed people's discourses. His methodology allowed the researchers to organize discourses into a comprehensive format in order to establish meaning to their expressions. Often, such methods were used to examine informal discourses and language of marginalized cultural groups. The researchers believed that, for this study, the conceptual framework of both Freire's and Gee's philosophical models would bring forth a broad understanding of our participants' *voices*.

## Analysis

### *Adult's and Children's Educational Support*

In this critical discourse analysis, the researchers examined volunteer participants' perceptions of the educational needs of refugees living in the *Calais Jungle* within the framework of Paulo Freire's *Pedagogy of Hope*, *Pedagogy of the Oppressed*, and *Education for Critical Consciousness*. The researchers found the participants' expressions resonated Freire's models of pedagogy wherein they emphasized the need for refugees to partake *freedom of expression*, and the development of such individuals as independent learners and productive citizens. Freire (2015b) philosophized, that hope is an ontological need for individuals to develop their sense of "being" or identity especially during times of struggle. Freire (2016) postulated, "We need critical hope the way a fish needs unpolluted water" (p. 2). In this analysis, the researchers found the following pedagogical subthemes, which mirrored Freire's *Pedagogy of Hope* and *Education for Critical Consciousness*: (a) language learning and socialization, (b) interpersonal and

intercultural dialogue, (c) poetry and freedom of expression, (d) identity and time (e) politics and, (f) homelessness.

*Pedagogy of Hope and Education for Critical Consciousness.*

As Freire (2015b) noted in *Pedagogy of Hope*, in the most politically and humanitarian corrupt situations there is a hope, a hope in each and every one of us. However, “One cannot ignore the hopelessness as a concrete entity... when it becomes a program, it paralyzes us, immobilizes us” (p. 2). Hopelessness creates fear and fear of freedom; it paralyzes the humanity in us. This critical discourse analysis of the perspectives of volunteers working in the *Jungle* revealed the most effective pedagogy was through a dialogue of hope, trust, and empathy. In Freire’s (2016) *Education for Critical Consciousness*, contended that words of the people should be discovered independently rather than prescribed to them. In this sense, he stressed that marginalized people use *generative* expressions or existential and emotional language. He also explained that in relation to literacy development that it is necessary for people to understand their world in their terms. From this perspective, displaced people would expand and develop their language, as well as transform themselves as independent learners.

Since October 2015, Brother Paul, a monk at Secours Catholique volunteered in the *Jungle*. He has been assisting refugees with registration for asylum in France and Britain, as well as providing shelters, medical needs and psychological help. In his interview, Brother Paul elaborated on the importance of interpersonal and intercultural dialogue, and how such connections had created a sense of hope and trust within the refugee community. He mentioned that there were often tensions between cultural groups inside the *Jungle*, as well as pressure from the Calaisian communities regarding the locality of migrants. However, he stated that most cultural groups in the *Jungle* were liberal minded because they had developed social relationships. He stated they have literally encountered the benefits of maintaining relationships between individuals, as well as creating a dialogue between different cultural groups. Brother Paul stated in an interview:

*Stanza 1: Pedagogy of Hope through interpersonal and intercultural dialogue.*

I believe it is important that if they believe, whether they are Christian, Muslim, or non-believers, to have a dialogue and speak to each other... and that is when we realize that the other person is just like us...and not really different.

He further expressed that he discovered, through the perspectives of the refugees, that all people have the same hope, the same dreams, the same fears, and that we are all looking for the pursuit of happiness. Interestingly, Brother Paul described the religious and cultural perspectives of migrants’ needs within an analogy of a cathedral of humanity that is buttressed by cultural differences, in which these differences make up the magnanimity in all of humanity. Accordingly, he expressed that humanity buttresses cultural differences by creating an intercultural dialogue, and giving an understanding to all human beings about their differences, which would defuse tensions between human groups. Brother Paul stated the following:

*Stanza 2: Pedagogy of Hope through interpersonal and intercultural dialogue continued.* Sometimes there is tension between ethnicities; I don't like this word let's call it cultural groups. Sometimes there is tension between Muslims, but it has very little to do with religion. What can we do to make the world less Islamophobic? What can we do for people who are Islamophobic? ...The dialogue, an informal dialogue.

Accordingly, there was tension between migrant residents and the Calaisian community. In this sense, Brother Paul stressed the necessity to create an informal intercultural dialogue between European and Middle Eastern cultures in order to transform prejudicial mindsets toward liberation of all. He continued to state that most of the refugees come from countries of conflicts or wars. The majority were young men, and mostly teenagers who had witnessed a lot of violence in their countries. Additionally, he alluded to the needs for interpersonal dialogue, which he found eased the physical and psychological strains. The following quote depicted some of the psychological problems that refugees faced relevant to the violence, as well as insecurities related to time and identity. Brother Paul stated:

*Stanza 3: Pedagogy of hope through politics and displacement of time and identity.* People, whom are forcibly displaced from their homelands, families, and identities, undergo confusions between personal identity, cultural identity, and time. What I mean by identity is how one perceives one's own characteristics, whether it is a personal goal or culturally, how one perceives oneself within the changing cultural environments. Time identity is about the displacement one faces while living the life as a refugee, time for them is about reaching unattainable goals wherein their hope is to reach a certain place at a certain time; however, such goals are challenging and often create confusions within the individual. This confusion is usually due to the fact that their only goal is to reach Britain. For example, so, they find themselves living for that single achievement, rather than creating ways to deal with the everyday life.

Additionally, Brother Paul discussed the misconceptions between *time and identity*, and the sense of displacement in the psychological traumas of the people. For example, people awaited their destinies to cross the border or to find a better lifestyle in France yet, after they have been on the road for six, seven, or eight months, all of their sufferings had not emerged by the time they reach the *Jungle*. Their perspectives of time were about one thing creating a life based on crossing the Channel. Identity was ambiguous because they had not achieved their goals of reaching their new homeland, and this identity was suppressed, if not ill prepared for their next journey. Brother Paul stated:

*Stanza 4: Pedagogy of hope through rediscovering their identity and time, a psychological journey.* When they accept where they are, all of those psychological traumas manifest at the time. And I am not talking about all of the traumas that they had in their homelands. All they have seen for many years.

Moreover, he focused his perceptions of their needs on spiritual and psychological hope as he stressed the importance of providing a safe home for refugees to live where they could start life anew, and to begin to heal from the atrocities they had experienced. He expressed that once they have developed psychological stability they could work and become productive people.

Also, he elaborated on the spiritual and psychological needs based on empathy, trust, and interpersonal dialogue with the outside community. He stated, although the *Jungle* was a place of love and happiness, due to the violence that often occurred, one could not have psychological therapy there. Also, he stressed that the best therapy was just showing one's presence with them, listening, and staying in contact with them; could mean everything and give them courage to follow a path toward happiness and hope.

Furthermore, he stated that the refugees were very creative in that they had great entrepreneurship. For example, as the researchers walked in the *Jungle* they observed restaurants and shops established by long-term refugees. Also, Brother Paul expressed that refugees brought cultural knowledge and enriched culture as well. In brief, hope could be obtained through the intercultural and interpersonal dialogue between refugees and others outside of the *Jungle* community. Together, cultures can converge to buttress a peaceful cathedral of humanity.

#### *Poetry and Freedom of Expression.*

Mary and Mark were volunteers who taught languages and poetry in the *Jungle*. They expressed hope and individual transformation as therapy for refugees. Their tactics to develop both hope and "critical transivity" were through education and learning languages through informal teaching practices (Freire, 2016). The first teacher, Mark, was from Brussels and the second, Mary who was from Calais. Both volunteers at *L'École Laïque des Chemins* (the Secular School of the Dunes Way at the *Jungle*) taught French and English within the framework of hope and critical transivity, which represented Freire's literacy models of *Education for Critical Consciousness* (Freire, 2016).

Mark expressed that he wanted to engage in humanitarian issues because of the inhuman management of the situation in the *Calais Jungle*. In July 2015, he engaged refugee adults and children in a seminar on SLAM poetry. His plans were to discuss and write about fundamental rights of human beings, their hopes, and the path of one's life. He created therapy groups where people participated in interpersonal dialogues, discussion, and performativity through poetry to express each other's perspectives about life to try to regain hope and critical consciousness through dialogue. Moreover, Mark explained that in the *Jungle*, the people became hopeless and distrustful toward society as they were faced with aspects of *dehumanization* in Calais. Mark stated in our interview:

*Stanza 5: Pedagogy of hope through politics and intercultural dialogue.* They are in fact paralyzed here, faced with inhuman situations...I came to the *Jungle* to give hope to the people living in inhuman conditions. For instance, police violence and neo-Nazis groups in Calais have created such atrocities such as beating up the migrants and taking away their boots. Hence, creating sentiments of hatred toward the migrants.

Similarly to Freire's pedagogy, Mark's goal was to support *freedom of expression* and individual development through performing SLAM poetry wherein migrant students wrote about their thoughts on a topic and they pieced together poems. Once a poem was finalized, the students performed their poetry using their expressive voices. Mark was very passionate about human rights and in the interview he expressed his political views about the French government. Mark stated:

*Stanza 6: Pedagogy of hope through politics.* We are in France, fuck this country of human rights! In 1793, we wrote the famous declaration of human rights, which is now signed by all of the countries in Europe. Yet we don't follow that convention and worse than that, we try to not allow them to have their basic rights in our country.

*Stanza 7: Pedagogy of hope through language learning and socialization.* The goal of the teachers at *L'École Laïque des Chemins*, Mark stated, was to heal the refugees' inner spirit and inner pain through *freedom of expression*. He said that daily, the classes were always full with children and adults, and lessons were built in French and English. They brought the basics of French and English as well as projects, which were based on therapy.

He stressed the need for poetry and *freedom of expression*, in his SLAM seminar, as a way to help refugees to balance their psychological needs, and to maintain a critical attitude and courage. He also discussed the importance of intercultural dialogue and building relationships with the people. Additionally, he emphasized the humanity of the people, and how the residents of the *Jungle* offered tea or coffee, and invited people to talk. This intercultural and interpersonal dialogue signified the need for socialization through languages, which brought to light, hope and humanity.

Mary, a volunteer teacher from Calais, also emphasized the need for socialization as therapy of hope and individual transformation. She taught in the *Jungle* for a year from 2015 to 2016. She explained that when she first arrived; she realized it was not possible to follow a structured program. Everyday, the teachers were faced with the unknown, and they did not know how many students would attend classes, nor their language proficiency levels. Furthermore, she said, it was difficult to adapt to the levels and different groups. She explained they taught the basics of French and English, so that the refugees would be able to adapt to daily life. Mary stated in an interview:

*Stanza 8: Pedagogy of hope through informal language learning and interpersonal dialogue.* We do not teach them complex grammatical structures. She stressed that she often has one person who will come back to her, and each time they develop deeper relationships because they get to know one another. She said that they crave to tell their own stories. They don't want people to just take pictures of them, but they want to tell their own stories. I try not to go into too many details. If they want to talk about it, we talk.

Mary also stressed the importance of not having a structured methodology to teach the refugees in the following:



*Stanza 8 continued...* It is more difficult for people who are real professors to deal with the situation because they want structured classes. Because we (untrained) don't care about the methods, we just want them to learn. They (untrained professors) can adapt easier because they are not worried about the methods and structure. So we don't play professor with this program.

She continued to state that the students did not need specific methods to learn, they learned quickly. For example, she said, "I would not have liked it if we had to follow a curriculum; the improvisation is what I love about it." Mary's perspectives of teaching refugees were focused on aspects of learning languages through dialogue and basic language structures.

### *Critical Pedagogy and Politics*

In the next interviews with Antoine, an executive of Doctors without Borders and Niyi, a refugee who involved himself in politics and community building in the *Jungle*, the researchers found emerging themes related to politics and the need for the development of *critical transivity* or democratic mindsets relevant to the psychological and physical conditions of the people in the *Jungle*. For example, Antoine (Doctors without Borders), works in a variety of camps both regulated and unregulated. He postulated that the government was negligent in supporting adequate shelters and health conditions for refugees in the *Jungle*. He stated that in the case of the *Jungle*, it was a violent scandal of systematic dehumanization. Antoine, Doctors without Borders stated in an interview:

*Stanza 9: Politics, homelessness and children.* I think in the case of the children, it is a scandal of extreme violence. About 95% of the people in the *Jungle* are considered to be minors, and they have rights of protection. Now those minors live in the *Jungle*, in Calais there are more than 500. But, the problem is that they sleep with adults and nothing is set to help them. So, the children are vulnerable to the trafficking and violence without protection.

He continued to express that France and the rest of Europe ought to welcome displaced people in a dignified and humanistic manner. He explained that Germany was a model for the refugee crisis in Europe. For instance, in Germany, refugees had the opportunity to take courses at the universities and they integrated fast. After ten days in a camp, they were provided a place to live, and after three weeks they had a job.

He stressed that in L'Ille, France, just 78 kilometers from a regulated camp in Grande Synthe, there were 110 minors isolated, living in the streets. He expressed that he did not understand why the socialist mayor of L'Ille did not respond to Doctors without Borders. Antoine stated:

*Stanza 10: Essential needs and politics.* Since June 2015, there were 110 children in L'Ille without toilets, without water, without electricity. So, the first thing that Doctors without Borders did was to bring toilets. No response from the government about child protection. The government did not respond and they refused to see us. The city of L'Ille did not

answer either. I dream today to have President Holland in front of me and I would ask him a few questions, because he is a father. I would like Mr. Holland who has a family of four children to directly tell me to my eyes, that Doctors without Borders is wrong to bring water to children. I would like to have people to tell me that it is not normal for children to have water. Also, I would like to have Holland tell me that it is normal to have children living in the streets.

Accordingly, Niyi, a refugee, who was politically active in the community of Calais, had similar concerns about the government's negligence regarding the situation in Calais. Niyi dreamed of opening a "Welcome Refugee Center" wherein refugees would be provided clean facilities to live, toilets and showers, laundry rooms, wifi, television, a children's school with good teachers, playgrounds and other services. Niyi created a school, *L'École Laïque des Chemins*, from the meager charities of people, but without the support from government or other humanitarian organizations. He spoke to institutions such as UNESCO and he campaigned to be the mayor of Calais, but he was ignored. He declared that he and volunteers built Jules Ferry, a government school and community center that were built outside the *Jungle* community to provide educational and social services to refugees. However, he claimed that it was because of his activism in trying obtain government support to provide basic hygienic and community services for the people that started centers like Jules Ferry. Moreover, he explained that even the Jules Ferry plan was corrupt because the government provided only two teachers for over 800 children, and it was not effective. He asserted that he had to create a hospital because the health services did not exist and emergency services were too slow and that emergency care took four to six hours to assist injured and ill patients living in the *Jungle*. Moreover, Niyi said that he and other volunteers built the hospital to provide 24 hours of emergency health care. Niyi stated in an interview:

*Stanza 11: Pedagogy of hope through politics and intercultural dialogue.* I built a hospital because when someone was hurt or sick it would take four, five, or six hours before ambulance responded and sometimes they didn't come. That is why I built a hospital. And people would ask me, what is going on? Did we receive money from the U.N. and the United States? Something is wrong with this picture. Why are refugees building hospitals?

*Stanza 11 continued.* And me, I had to fight with the government to build a school in Jules Ferry, my teachers and I...Most developed countries have governments with money to provide educational and humanitarian services. And now, they (French government) are ashamed and now they built a school, Jules Ferry Center. If I didn't push them to do that, they wouldn't do it. When my school is on the news, people would ask me, what is that? UNICEF, U.N., E.U.? They would ask me: how did you get the money? It is because of me why they built that school; I had to fight for it to happen.

Niyi's views on the pedagogical needs of refugees were based on the needs of maintaining hope and humanity for refugees, as well as the surrounding communities

affected by the crisis. He explained that through community building and intercultural dialogue between residents and governments would strengthen global communities and eradicate prejudices against migrants.

Furthermore, Niyi built the community and school, *L'École Laïque des Chemins des Dunes*, in order to give hope and education through socialization and to develop an intercultural dialogue within the *Jungle*. He stressed that before the school was constructed and volunteers came to teach, a lot of violence between Sudanese and Afghani groups occurred in the *Jungle*. He said that he had to find a way to stop the violence and he believed that the solution would be to create a school. Niyi and his volunteer teachers worked for a year to find the funds and materials to start building the school. Remarkably, in July 2015, the school opened and people came to socialize and learn. Niyi stated:

*Stanza 12: Pedagogy of hope through socialization and intercultural dialogue.* I had a dream to unite the people living in the *Jungle*. I called the school *L'École Laïque des Chemins des Dunes* (Secular School at the Dunes Way). No religion, no color, we unite and live together. Some people understand, but before it was hard to change their mentality. Forty-three days after I opened the school in July, some Sudanese came in and said I heard you teach French and English, and there is no religion or discrimination. I said, "You're welcome here." And now today, I can seat all of them, inside and outside. We tried to unite them and we united them.

Indeed, Niyi believed that his achievements to build a community were successful as he explained that within a matter of a few-weeks Sudanese people and other groups converged together at the school. He emphasized the need for refugee children to play and to be included in society, outside the *Jungle*. He believed that refugee children were excluded from the French community and in order to provide effective learning experiences for them, it was necessary to create intercultural dialogue with government policy makers. For example, he discussed how the government of Calais stopped schoolteachers from allowing refugee children to attend public schools. He said that some teachers from the French schools had invited the children residing in the *Jungle* to participate in public school. Niyi recollected that he and the volunteer teachers sat in the schoolyard and watched how the students played. He expressed that they interacted well together. Niyi stated:

*Stanza 13: Pedagogy of hope through inclusion and intercultural dialogue.* A woman from a French school tried to invite us, our children, to their public school and the government refused to support this. For example, another school in Calais, we brought the teachers and children from our school to the French public school, to see if we could create a program. The students loved our students and they learned together. Other teachers and myself from this school observed the children's interactions. There was nothing different, they played together and everything. But recently, one woman tried to do that, they sent a letter to the government. The government refused to allow refugee children to attend public schools.

Niyi further expressed his pride about opening a refugee school as he told the researchers about a boy from a French school in Paris, who wanted to attend the *Jungle* school because he had heard so much about the school on the news media. So, the volunteer teachers took pictures of the daily activities and sent them back to the boy's school in Paris. Proudly, Niyi said, "Now, the boy and his school teachers asked us to send more pictures about the daily activities at the *Jungle* school."

*Stanza 13 continued.* He (the boy from Paris) asked me yesterday, could you come back to my school so that they can see how you do things here? I said, yes why not. (laughing) Sometimes life is good on one side and... Sometimes I say it was God's gift to build this school.

Niyi clearly showed his pedagogy of hope by creating an educational atmosphere of inclusiveness through open dialogues between people. For example, he expressed that a "Nazis" police officer asked if he could come to the school, and he said, "Yes of course everyone is welcome here." Through interpersonal dialogue at all levels, from government, community, local, culturally, and individually people can create a community of hope in the harshest conditions.

## Discussion

As Paulo Freire (2015b) noted, in the most politically and humanitarian corrupt situations there is a hope, a hope in each and every one of us. However, "One cannot ignore the hopelessness as a concrete entity... when it becomes a program, it paralyzes us immobilizes us" (p. 2). In this sense, the most effective pedagogy was that of hope or the eradication of systematic dehumanization of displaced people. The participants' perspectives shed light on Freire's pedagogical theory of oppressed people. They expressed that through intercultural and interpersonal dialogues between the oppressed and oppressors, society's prejudicial viewpoints could be transformed toward democracy and liberation for all. However, the barriers that were faced between the people living in the *Jungle*, surrounding communities, and political entities were representative of the establishment of hopelessness and dehumanization heightened by politics, specifically, a politics of literacy that is enveloped in the oppression of the displaced people.

Freire's works were emphasized in this study because of his embodiment of existential philosophies reminiscent of philosophers such as Jean Paul Sartre and Martin Heidegger, among others as well. According to Sartre (2007), existentialism is humanism, existentialists think that man is responsible for his passions, "Man is the future of man" (p. 29). The fears that people have regarding existentialism is, "Existentialist do not think that God exists, rather the reality is that existence precedes essence is man or as Heidegger contended, human reality" (p. 22). Therefore, man has no one or no entity but himself to blame for problems that he creates in society. Accordingly, Freire's philosophical dilemma exists between essentialism and existentialism, postulating that essentialism prevails in oppressive leadership as a tactic to justify superiority and dehumanization of vulnerable populations. In other words, dehumanization is defined as alienation to relations or lack of dialogue between oppressed people and their leaders.

In this study, the researchers attempted to illustrate dehumanization as a barrier to the pedagogical needs of refugees. For example, the participants expressed how the

refugees were “reading the world” while living in the *Jungle*, as an adaptation to homelessness, which according to Freire is dehumanization at all levels, yet from a pedagogical stand point, transforming vulnerable people toward “naïve consciousness” that paralyzes human reality. Freire’s goal was indeed, to facilitate the transformation of consciousness from naïve attitudes toward critical consciousness wherein people comprehend their world and situations, as well as know that they could become cultural change agents. Thus, we found that the needs of refugees were based on humanization, which according to Freire is mostly a social goal rather than an individual one. Indeed, according to existentialists, the responsibility of human conditions is the cause of human behaviors in society.

Furthermore, following the analysis of the participants’ expressions, the researchers discovered emerging inquiries regarding the pedagogical needs of refugees, as well as society as a whole. Hence, the foremost needs voiced by the volunteers were that of hope in relation to the individual and social transformation of refugees. All of the participants stressed more than anything, that hope was recognized by way of human interaction and interpersonal dialogue, to simply have a friend to talk to about their lives (Brother Paul, personal interview, June 2016). Accordingly, how could we transform anti-dialogical cultural consciousness in society and create a dialogue between government, humanitarian organizations, and the people?

Additionally, there were outside barriers, which have prevented people from having social interactions and *freedom of expression*. For example, the researchers experienced discouragement and belligerent actions against filming in the camp. However, in order to thwart these negative responses toward *giving a voice* to our participants, we established contacts with volunteers and professional organizations that accepted the idea of *freedom of expression* and filming prior to our arrival.

The leading barrier that was discussed by the interviewees was about the lack of government support to obtain basic needs such as sanitary living conditions, medical care, and schooling. It was shocking to see basic human rights denied to migrants especially in France wherein constitutional laws provide basic human rights, as well as a supportive humanistic philosophy. Accordingly, Brother Paul argued that such hopelessness wasn’t from the refugees themselves, rather hopelessness was perceived in the French Calaisian “Islamophobic” mentality. Racism toward the refugees prevailed within the community’s political structure. The migrants were indeed reading this world in Calais as a hopeless and narrow-minded community. Niyi, a refugee volunteer, also pointed out the prevalence of racism stating that governments had denied refugee children the right to public school education, proper health care and sanitary conditions. Additionally, Antoine (Doctors without Borders) poignantly expressed negligence of human rights that the French government had supported. For example, Antoine stated:

I dream today to have President Holland in front of me and I would ask him a few questions because he is a father of four children. I would like Mr. Holland to tell me in person that Doctors without Borders are wrong to bring water to children. I would like to have people to tell me that it is not normal for children to have water. And, I would like to have Holland tell me that it is normal to have children living in the streets.

Indeed, the participants’ interviews gave insights into the lack of governmental support in the establishment of settlement plans to assimilate and educate refugees in

the *Calais Jungle*. As of October 28, 2016, authorities demolished the *Jungle*; only 3,000 people out of 10,000 were registered and bussed to other welcome camps in France. Thousands were left stranded without any shelters including 500 unaccompanied children (e.g. Gentleman, 2016). This further indicated that the plans were to dismantle the *Jungle* community without long-term settlement plans that would support human rights and education.

From an insider's perspective, the barriers to the needs of the refugees were evident in the fact that they had no *voice* in the community. Without intercultural dialogue there is no hope or possibility of cultural change on either side, for the refugees nor the French community. Also, the participants' discussions expressed that education and expression through literacy and other art forms were necessary for the learning development of the refugee adults and children. Additionally, with our observations and interactions with the people, we found that for the most part the migrants created hope by crafting a "global community" wherein the community unified through sharing and collaboration. What was not so apparent was the reason why government and humanitarian organizations did not provide support for the people?

Furthermore, the researchers also discovered that the *Jungle* was established as a "no rights zone." As noted by undercover agents, who were working in the *Jungle* to protect mostly women and children, the government mandated the protections and safety measures of residents only if authorized by higher authorities such as the city mayor. In other words, the area was an "at your own risk" place and police would only intervene in conflicts if authorized by higher authorities. Indeed, this is a question for further research. How could the government create a "no rights" zone, no protections for citizens and residents on its own soil? What is the socio-political impact of establishing these "no rights" zones? And what are the social structures that develop such zones?

Indeed, this was a humanitarian crisis and the way it was handled by authorities seems quite similar to what the Nazis created during WWII, destroying and censoring evidence of inhuman living conditions. Currently, since October 24, 2016, the *Calais Jungle* was completely destroyed. There was no fight on either side to restore the humanity, and media has showed to the public that the refugees were sent to other camps throughout France. Within a six-day period, nearly 3,000 people were registered and bussed to locations in France known as "welcome centers" and "reception centers" (e.g., Gentlemen, 2016). From this point, it is not clear what conditions the refugees have faced in these centers or camps. However, untold numbers of unaccompanied children are still abandoned to survive on their own on the streets.

### **Limitations and Further Research**

The limitations of this study were, in part, that the majority of refugees were non-registered in France, which brings forth issues related to their identity. The *Jungle* consisted of diverse demographics which not only included registered and non-registered refugees, but mafia related groups who were there to exploit migrants participating in human trafficking, prostitution, and drug related activities. Further research is necessary to explore how the governments manage situations in such cases as the *Jungle*? Also, further research on the perceptions and educational needs of local citizenry could give insights into how to organize and provide adequate needs to refugees living in camps. What are the intercultural dialogues between host countries and their refugee populations? Extending this research to other camps in different

countries could provide a more comprehensive viewpoint regarding pedagogical needs and support for dislocated peoples in order to better serve our global communities.

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## Appendix



*Note.* Water stall and first aid shelter in the *Calais Jungle*. Extracted from a documentary by Jean Bodon. May 2016.



*Note.* This photo illustrates the burnt shelters on the south side of the *Calais Jungle* after a police raid. Extracted from a documentary by Jean Bodon. May 26, 2016.





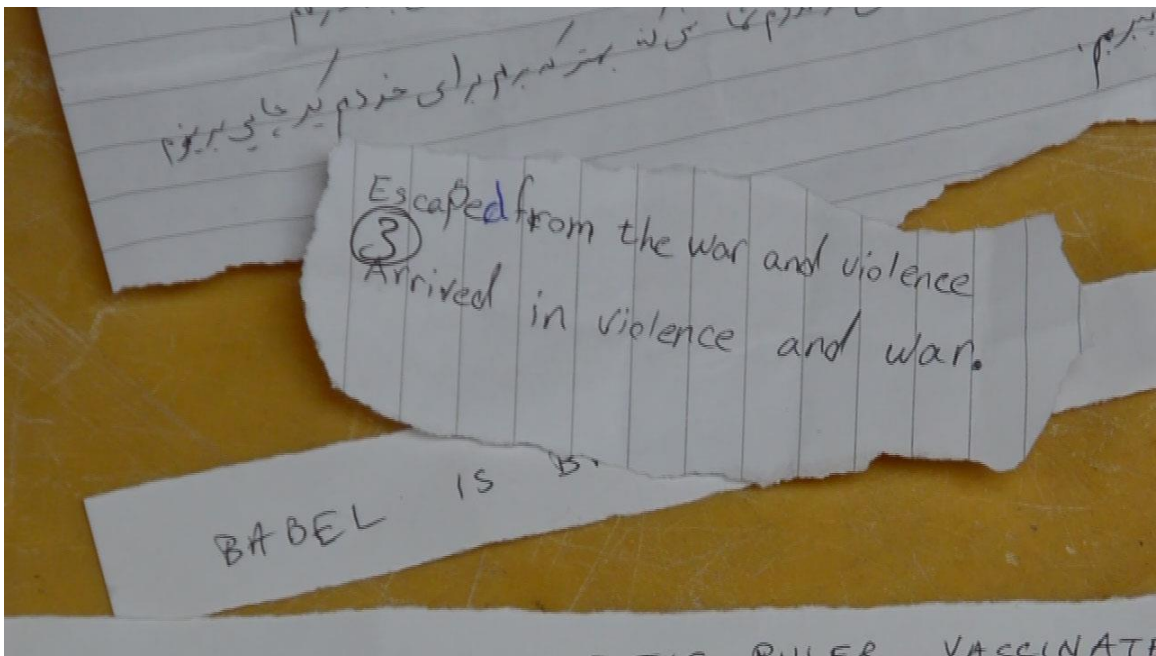
*Note.* Photo by Theresa Bodon inside the children's school at the *Calais Jungle*. May 2016.



*Note.* Niyi (refugee) and volunteers walking with children to the *Jungle* school. Extracted from documentary by Jean Bodon. May 2016.



Note. Photo by Theresa Bodon inside children's school tent. May 2016.



Note. This illustration is a sample of SLAM poetry pedagogical methods, representing the process of piecing together the expressions of refugees. Extracted from documentary by Jean Bodon. June 2016.



*Note.* This is a photo of the adult classroom in the *Calais Jungle*. Extracted from a documentary by Jean Bodon. 2016.

### **Author Bios**

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