

**Song: Movement, by Jorge Drexler: (3min 51s)**

What is the treasure that the song gives us, what idea does it try to show us?

Video in youtube: [https://youtu.be/rGL\\_I5fpAqU](https://youtu.be/rGL_I5fpAqU)



Song in Spotify:

<https://open.spotify.com/track/7pBoi7yWCPzn3UjeMsGKg6?si=2bnBiBJ-Qh2-j6bIHHRp7Q>



Song lyrics: <https://genius.com/Jorge-drexler-movimiento-lyrics>

### Movement



We barely got on two feet  
We begin to migrate through the savannah  
Following the herd of bison  
Beyond the horizon  
To new lands, distant  
The children on their backs and expectant  
Eyes on alert, all ears  
Sniffing that puzzling new landscape, unknown

We are a species in travel  
We do not have belongings but luggage  
We move with the pollen in the wind  
We are alive because we are moving  
We are never still, we are transhumant  
We are parents, children, grandchildren and great-grandchildren of immigrants  
It's more mine that I dream that what I touch

I'm not from here  
But you either  
I'm not from here  
But you either  
From nowhere at all  
From everywhere a little

We cross deserts, glaciers, continents  
The whole world from end to end  
Stubborn, survivors  
The eye in the wind and in the currents  
The firm hand in the oar  
We carry our wars  
Our lullabies



Our course made of verses  
Migrations, famines  
And so it has always been, from infinity  
We were the drop of water traveling in the meteor  
We cross galaxies, emptiness, and millennia  
We were looking for oxygen, we found dreams

We barely got on our two feet  
And we saw ourselves in the shadow of the bonfire  
We hear the voice of the challenge  
We always look at the river  
Thinking on the other side

We are a species in travel  
We do not have belongings but luggage  
We move with the pollen in the wind  
We are alive because we are moving  
We are never still, we are transhumant

We are parents, children, grandchildren and great-grandchildren of immigrants  
It's more mine that I dream that what I touch

I'm not from here  
But you either  
I'm not from here  
But you either  
From nowhere at all  
From everywhere a little

The same with songs, birds, alphabets  
If you want something to die, let it stand still.

## Video: “The DNA Journey” (5min 16s)

What is the treasure that the video gives us, what idea is trying to show us?

The momondo travel company conducted an investigation into the DNA of 67 people of different nationalities, you can draw some conclusions to see it in:

<https://youtu.be/tyaEQEmt5Is>



The video is in English, remember that on YouTube you can easily activate the subtitles and choose your language.



## Article: The spirit of sharing. By María López Carceller.

This annex contains the **full article**, as it appeared in the press, so it may be necessary to modify of its content and level to our students (remember that two simpler versions are available.)

The original article is available at, <http://www.diarioinformacion.com/portada-alicante/2010/02/27/espíritu-compartir/985709.html>, the newspaper Información, from Alicante.



### The spirit of sharing

*Solidarity, hospitality and willingness to share are features that are integrated into the culture of Senegal, one of the countries most affected by clandestine emigration.*

MARÍA LÓPEZ-CARCELLER\*. Traveling to the African continent never leaves you indifferent. In a natural way, it triggers a deep reflection on the value of sharing and belonging. Having the time to immerse yourself in the Senegalese culture, is an opportunity to learn about solidarity and hospitality totally integrated into a culture.

The daily relations between the Senegalese are a continuous flow of exchange, and sharing is the foundation in all of them. The boundaries between the individual "I" and the "we" are blur until they barely exist. Living in this context is a good school to learn to think and act in the common interest, an essential passport to cross the border between what is your own and what is collective. An opportunity to relate from a group vision, abandoning for a moment selfish patterns that isolate and enclose people in false belongings.

To forget your belongings to belong, to be a group, to recover generosity as a value. Sharing in the small daily details: the house always open doors through which residents and neighbours come and go, eat a single dish that never starts without inviting everyone present or the amazing exchange of sandals without anyone being upset because another person is using their footwear. The concept of one's own is much more flexible compared to what is conceived in other cultures.

For those arriving from further north, it is sometimes difficult to adjust these two fundamental spaces for coexistence, the individual and the collective space, accustomed to an individualistic context in which competition is fostered and it is valued to stand out from the group by the accumulated assets. Hence, solidarity has ceased to be a cultural wealth, becoming institutionalized and without practicing it spontaneously on a day-to-day basis.

Sharing is not giving a tip to get rid of someone asking for it, to keep him/her away. Sharing is opening your own space so another person can take advantage of the resources available there. Sharing is to maximize the number of beneficiaries of the same resource. Just take a look at the hermetic closing of European borders, to recognize the inability of certain societies to share.

By the time we are preparing our suitcases, taking into account the restrictions that the airlines establish for the weight of the baggage, the tug-of-war begins between oneself and others, between selfishness and sharing. From the moment in which you are deciding what to take as a contribution of solidarity (in the case that this possibility has been raised) and what to carry for yourself, between how much space I leave for my things, and how much for those other things to give.

For Senegalese people, the individual value is built from the bonds. I am because I belong and offer, instead of I am because I stand out and keep for myself. The identity is based on a family, ethnic or religious belonging, shared. Personal virtues are hardly highlighted, one is part of the group and is recognized for that belonging and for their ability to relate and share, rather than for differentiation. People know or get to know each other without much difficulty, extending the bonds between neighbourhoods, towns, cities and migratory movements, including countries. You exchange and cooperate, some lead you to others, in a web of infinite relationships in which everyone is treated with familiarity despite having just met. Respect for the collective as a fundamental principle, thinking beyond the boundaries of the self, is a fundamental value in Senegalese culture.



However, this spirit of sharing is not always as constructive, since on the other hand it can also generate situations in which collective expectations stifle the person unable to satisfy them. This is the situation of many immigrants who are unemployed in the host society, and in an irregular situation, and cannot send anything to their families, who wait impatiently, having put all their hopes in them.

The supra valuation of sharing can also favour the creation of victimized figures, who from desperate positions, demand to benefit from the help of the one who has more, claiming their solidarity as their own right, without taking responsibility for their own progress and improvement. From there, interdependence and equitable exchange become dependency. The dependence of the economically weakest of the strongest. This does not favour any of the parties, since it diminishes the freedom of both. Loading of responsibilities and obligations to one and losing autonomy to the other.

A controversial case in Senegalese society is that of street children, the Talibes. These children learn the Koran along with a marabout (spiritual master), and as part of their practice and learning they are forced to beg and collect a certain amount of money each day to take to their teacher. The conditions of begging put at risk the physical and mental integrity of the child, so this practice is criticized from various sectors of society. Even so it is impossible to end it, since it is the same generosity of the Senegalese, the facility to give and share the one that maintains it, because in the end, it is profitable for the children to go out and ask.

The Senegalese culture emanates the spirit of sharing, inviting us to meditate on this struggle of interests between the individual and the collective. A constructive and necessary conflict in coexistence, since it helps to restore the balance between the needs of oneself and those of others, from the awareness of the "we", the influence of the well-being of others over oneself, of the natural law of interdependence so strongly rooted in the country of the "Teranga".

(\*) María López-Carceller is an anthropologist and intercultural mediator. She is currently involved in several humanitarian projects in Senegal, with the help of NGOs and local associations. Among them, the one developed by the association Kumare el Kumo from Alicante to grant micro-credits to Senegalese women in a situation of exclusion. She also participates in actions aimed at informing young people about the problems of clandestine immigration.



## Article: the spirit of sharing. By María López Carceller.

This annex contains an excerpt from the original article (available fully in Annex 4.A) There is a simpler version in Annex 4.C.

### The spirit of sharing

*Solidarity, hospitality and willingness to share are features that are integrated into the culture of Senegal.*

MARÍA LÓPEZ-CARCELLER\*. Traveling to the African continent never leaves you indifferent. In a natural way, it triggers a deep reflection on the value of sharing and belonging. Having the time to immerse yourself in the Senegalese culture, is an opportunity to learn about solidarity and hospitality totally integrated into a culture.

The daily relations between the Senegalese are a continuous flow of exchange, and sharing is the foundation in all of them. The boundaries between the individual "I" and the "we" are blur until they barely exist. Living in this context is a good school to learn to think and act in the common interest, an essential passport to cross the border between what is your own and what is collective. An opportunity to relate from a group vision, abandoning for a moment selfish patterns that isolate and enclose people in false belongings.

To forget your belongings to belong, to be a group, to recover generosity as a value. Sharing in the small daily details: the house always open doors through which residents and neighbours come and go, eat a single dish that never starts without inviting everyone present or the amazing exchange of sandals without anyone being upset because another person is using their footwear. The concept of one's own is much more flexible compared to what is conceived in other cultures.

For those arriving from further north, it is sometimes difficult to adjust these two fundamental spaces for coexistence, the individual and the collective space, accustomed to an individualistic context in which competition is fostered and it is valued to stand out from the group by the accumulated assets. Hence, solidarity has ceased to be a cultural wealth, becoming institutionalized and without practicing it spontaneously on a day-to-day basis.



Sharing is not giving a tip to get rid of someone asking for it, to keep him/her away. Sharing is opening your own space so another person can take advantage of the resources available there. Sharing is to maximize the number of beneficiaries of the same resource. Just take a look at the hermetic closing of European borders, to recognize the inability of certain societies to share.

For Senegalese people, the individual value is built from the bonds. I am because I belong and offer, instead of I am because I stand out and keep for myself. The identity is based on a family, ethnic or religious belonging, shared. Personal virtues are hardly highlighted, one is part of the group and is recognized for that belonging and for their ability to relate and share, rather than for differentiation. People know or get to know each other without much difficulty, extending the bonds between neighbourhoods, towns, cities and migratory movements, including countries. You exchange and cooperate, some lead you to others, in a web of infinite relationships in which everyone is treated with familiarity despite having just met. Respect for the collective as a fundamental principle, thinking beyond the boundaries of the self, is a fundamental value in Senegalese culture

However, this spirit of sharing is not always as constructive, since on the other hand it can also generate situations in which collective expectations stifle the person unable to satisfy them. This is the situation of many immigrants who are unemployed in the host society, and in an irregular situation, and cannot send anything to their families, who wait impatiently, having put all their hopes in them.

(...)

The supra valuation of sharing can also favour the creation of victimized figures, who from desperate positions, demand to benefit from the help of the one who has more, claiming their solidarity as their own right, without taking responsibility for their own progress and improvement..

(\*) **María López-Carceller** is an anthropologist and intercultural mediator.



## Article: the spirit of sharing. By María López Carceller

This annex presents an adaptation of the original article, the vocabulary and some expressions have been changed to make it easier to read and understand. (the original article is available in full in Annex 4.A)

### The spirit of sharing

*Solidarity, hospitality and willingness to share are features that are integrated into the culture of Senegal.*

MARÍA LÓPEZ-CARCELLER\*: Traveling to the African continent never leaves you indifferent. In a natural way, it provokes a profound reflection on the value of sharing and belonging. Having the time to immerse yourself in the Senegalese culture, is an opportunity to learn about how solidarity and hospitality can be fully integrated into a culture.

In the daily relations between the Senegalese the exchange is practiced, with sharing as the base in all of them. The boundaries between the individual "I" and the "we" of the group get blur until they barely exist. Living in this context is a good school to learn to think and act in the common interest. An opportunity to relate from a group vision, abandoning for an instant individualistic behaviors that isolate and enclose people in their own selfishness.

Forget selfishness in order to belong, to be a group, to recover generosity as a value. Sharing in the small daily details: the house always open doors through which residents and neighbors come and go, eat a single dish that never starts without inviting everyone present or the amazing exchange of sandals without anyone being upset because another person is using his/her footwear. The concept of one's own is much more flexible compared to what is conceived in other cultures.



For those who arrive from further north, it is sometimes difficult to adjust these two fundamental spaces for coexistence, the individual space and the collective, accustomed to an individualistic context in which competition is fostered and standing out on the group by the accumulated assets is valued.

Sharing is not giving a tip to a person asking for it, to keep him/her away. Sharing is opening your own space so that another person, to take advantage of the resources available there. Sharing is increasing the number of beneficiaries of the same resource. Just take a look at the hermetic closing of European borders, to recognize the inability of certain societies to share.

For the Senegalese the value of the person is built from the bonds. I am because I belong and offer, instead of I am because I stand out and keep. The identity of the people is created from a family, ethnic or religious, shared belonging. Personal virtues are hardly highlighted, one is part of the group and is recognized for that belonging and for their ability to relate and share, rather than for differentiation. People know or get to know each other without much difficulty, extending the links between neighborhoods, towns, cities and migratory movements, including countries. You exchange and cooperate, some lead you to others, in a web of infinite relationships in which everyone is treated with familiarity despite having just met. Respect for the collective as a fundamental principle, thinking beyond the boundaries of the self, is a fundamental value in Senegalese culture.

However, this spirit of sharing is not always so constructive, as it can also generate situations in which the individual feels overwhelmed by not being able to help as he would like. This is the situation of many immigrants who are unemployed in the host society, and fail to send anything to their families, who wait impatiently, having put all their hopes in them.

The Senegalese culture breathes the spirit of sharing, helps to restore the balance between the needs of oneself and those of others, from the influence of the well-being of others on one's own, the natural law of interdependence so strongly rooted in Senegal, the country of the "Teranga".



(\*) **María López-Carceller** is an anthropologist and intercultural mediator.

