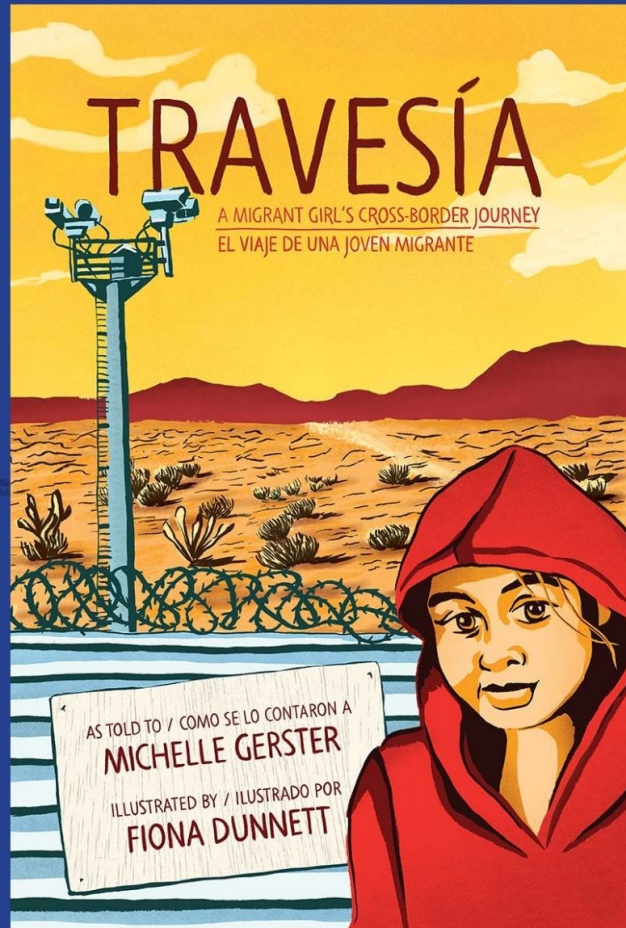


Teaching Travesía



A Re-Imagining Migration Study Guide



Table of Contents

About Travesía	3
Educational Connections	4
Dispositions seek to Develop	5
Background on Mexican American Migration to the U.S.	8
Author's Note: Reflections on Migrant's Stories	11
Teaching Travesía	Error! Bookmark not defined.
Pre-Reading Activities	12
Reading Travesía	12
Thinking Routines	14
Look Deeply	15
Taking Action	18

About Travesía

Travesía, which means journey in Spanish, depicts the real-life border crossing story of 15-year-old Gricelda, who, along with her mother, journeyed through the frontier to reunite with her father and brother in the United States. Gricelda's memories are filtered through author Michelle Gerster and illustrator Fiona Dunnett. It is essential to recognize that while they are the carriers of Gricelda's story, they do so with her permission and participation. The book's narrative is tightly framed around her journey with only hints at Gricelda's life before migration or after arriving in the U.S.

The publisher describes the book this way:

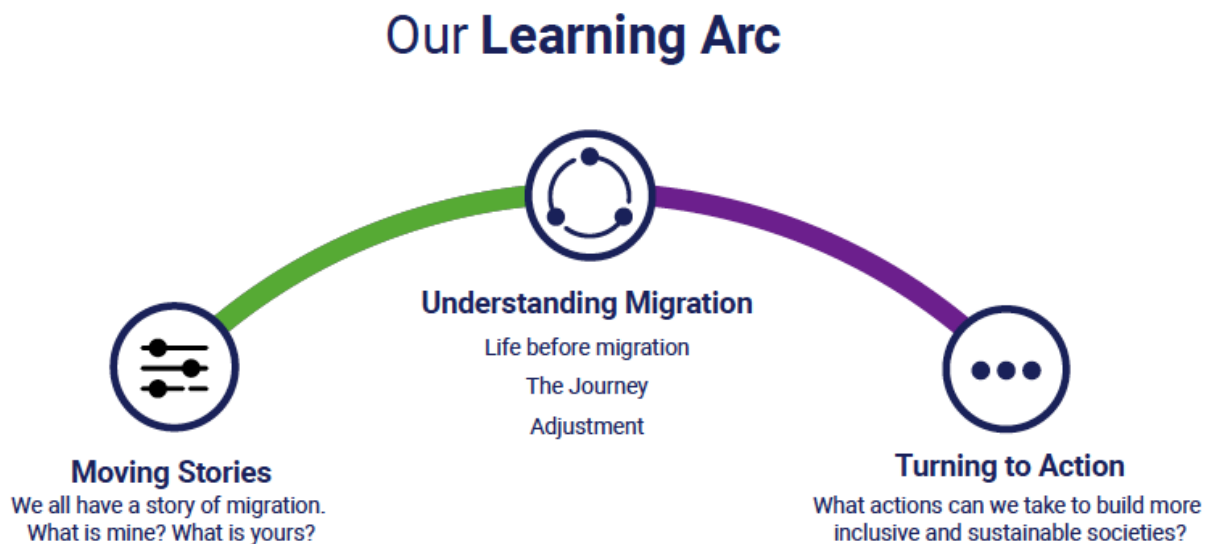
A poignant bilingual Y.A. graphic novel about a teenage girl's harrowing experience crossing the Mexico-US border.

This compelling young adult graphic memoir, based on real events, tells the story of Gricelda, a fifteen-year-old Mexican girl who attempts to cross the border into America with her mother and younger brother in search of a better life. Their treacherous journey, filled with both heartbreak and hope, begins in Tijuana, where they are transported from house to house by strangers. Here they meet the mysterious smuggler El Güero, who promises to lead the young family through the mountains and the scorching heat of the desert and beyond. Can he prove himself by keeping them safe during the crossing? Will America be the country of dreams like they imagined? Or will adjusting to their new life in California be another type of struggle for Gricelda and her family?

With captivating illustrations inspired by the graffiti and stencil art prevalent during the 2006 political uprising in Oaxaca, as well as local textiles and embroidery, *Travesía* is Gricelda's first-person account, derived from interviews with author Michelle Gerster and told in both English and Spanish, of crossing the Mexico-US border. Timely and relevant, *Travesía* is a vibrant and powerful testament to the desperation and resilience of millions of migrating people who endure the pain of leaving their old lives behind to embark on the perilous journey across borders in search of a new life.

Royalties from the sale of this book will be donated to Centro Legal de la Raza, a legal services agency protecting and advancing the rights of low-income, immigrant, Black, and Latinx communities through bilingual legal representation, education, and advocacy.

Educational Connections



Travesía powerfully explores several key themes from the Re-Imagining Migration Learning Arc. As a graphic depiction of a personal migration story, Travesía provides an opening to discuss the questions at the heart of the Moving Stories section of the learning arc, including:

- We all have a story of migration - what is my story? What is yours?
- In what ways do stories of migration help us understand who we are?
- What can we learn from the many visible and invisible stories of migration around us?
- How can we approach the sharing of stories of migration with understanding and compassion?

The book's focus on Gricelda's journey to the U.S. speaks powerfully to the journey section of the learning arc. Her story, if introduced and discussed with context and care, can help readers better understand and empathize with those, like Gricelda, who have risked their lives to cross the border. To discuss these experiences, consider adopting the following guiding questions.

The Journey

What do people experience as they move from one place to another?

- In what ways are people's migration journeys similar and different from one another?
- How much control do migrants have over their journey, and what are the choices and dilemmas they face during their journey?
- What do these journeys reveal about human nature?

How do borders impact people's lives?

- What is the purpose of borders?
- How do the visible and invisible borders that people encounter shape their lives?
- How can borders work ethically?

How do individuals and societies navigate ambiguous status?

- What are the rights of people with ambiguous status (people who are not clearly recognized by the State)?
- How do individuals and societies manage ambiguous status?
- What are our responsibilities toward people on the move with ambiguous status?

It is essential to recognize that Travesía introduces one account of a border crossing. It is not meant to represent the story of all immigrants, not even all immigrants from Mexico. It is not all stories; it is Gricelda's story. Using one account to tell all immigrant stories can lead to stereotyping and misunderstanding, the exact opposite of the author and illustrator's intentions. The teaching activities that follow are meant to help readers connect to other immigration stories while clarifying the differences and inequities in different migration experiences.

Dispositions We Seek to Develop in Students

This section is reprinted from www.reimaginingmigration.org

By Veronica Boix Mansilla.

Re-imagining Migration's [educational framework](#) identifies five core dispositions that we deem essential to navigate a world of increasing mobility, diversity, and complexity. One way to think about the dispositions is as the overarching learning goals of curriculum preparing young people for a world on the move. They are introduced below, highlighting cognitive as well as social, emotional, and ethical dimensions of learning and development.

- **Understand Perspectives: Others And One's Own**

The capacity, sensitivity, and inclination to...

Understand and value one's self Recognizing one's own emotions, thoughts, values, cultural lenses and worldviews—and the multiple influences on them. Acknowledging one's strengths and capacity to contribute to our environments, as well as our proclivity to hold stereotypes or blind spots. Recognizing that others may have views of the world and of ourselves that are different from our own.

Empathize with others, honoring their dignity and seeking to understand their experiences and perspective An embodied disposition to share in the experiences and emotions of another person. A disposition to seek to understand their values and

worldviews, multiple cultural affiliations, and influences. A disposition to care about who another person is (a peer, a literary character), minimizing “othering” and recognizing other people’s human dignity.

Recognize, value, and bridge complex emotions, identities, intersections and influences Appreciate the dynamism of cultures and perspectives. A disposition to recognize that there is always more than one perspective, that individuals may participate in multiple cultures, and that cultures influence one another. An openness and disposition to appreciate intersections, mixture, and hybridity in people and cultures.

- **Inquire About Migration With Care And Nuance**

The capacity, sensitivity, and inclination to...

Exhibit care and curiosity about our shared and divergent human experience of migration Feel connected and belonging to a larger human story, viewing migration as a shared human experience – past, present and future. Pose relevant and informed questions, exhibiting curiosity and the desire to learn

Investigate and recognize patterns across time, place and identities reasoning with diverse sources of evidence Gather, weigh and reason with evidence to make sense of migration-related issues or situations seeking out quality sources and media, interpreting them carefully and critically. Consider, for instance, evidence on causes and impacts of migration on individuals, communities and nations, combining disciplinary lenses to make sense of a world on the move. Consider patterns across time, space and identities

Form informed and ethical personal positions Examine matters with compassion, managing complex ideas, contexts, and emotions to draw informed conclusions about issues related to migration.

- **Communicate And Build Relationships Across Difference**

The capacity, sensitivity, and inclination to...

Listen empathically and mindfully Listen openly, empathically and mindfully to the many languages people use to communicate (verbal, visual, body languages); appreciate communicative styles as expressions of identity, culture, and communities of belonging, and recognize that people’ humanity, cultural assets and complex thinking capacities are often vaster than what emerging linguistic competences can show, or how non-dominant forms of expression are often interpreted.

Express with purpose, audience and context in mind. Use multiple languages to communicate (feelings, values, ideas, stories), express oneself (one's identity, culture, belonging) in ways that keep purpose, audience and context in mind. Appreciate and engage in cultural and linguistic straddling, code-switching and combining languages to improve communication, and build bonding and bridging relationships within and across groups.

Appreciate and reflect on respectful and inclusive dialogue across race, nationality, gender, religion, and ethnicity Appreciate respectful dialogue building on the desire to understand and be understood. Recognize, critically, that language can serve as a gatekeeper or a gateway for inclusion and for understanding other people's lives, cultures, and the world. Recognize and reflect on communication and relational challenges recognizing the source of difficulties (e.g., language of exclusion, differences in communicative norms) and seeking inclusive solutions.

- **Recognize Power & Inequities In Human Experience And Migration**

The capacity, sensitivity, and inclination to...

Recognize power and inequities in various forms Recognize racial, class, religious, ethnic, and gender inequities and power disparities regarding self, known and distant others—in daily experiences as well as across past and present, local and global causes of migration. Uphold values of human dignity and diversity that are foundational to inclusive societies, social belonging, and moral development.

Understand one's own position vis a vis power and inequities Understand one's own positions vis-a-vis inequities navigating the ideas, feelings, and relationships associated with responding to inequities from specific positions and contexts (e.g., compassion, respect, and admiration vis-a-vis persons who experience marginalization, as well as pride of one's own family story of migration, freedom and courage to share one's language, values and roots)

Envisioning inclusive and sustainable societies Imagine possible equitable and just futures, enriched by the inclusion of marginalized voices in dialogue and relationships that embody the values of human dignity and diversity central to our democratic life.

- **Take Action To Foster Inclusive And Sustainable Societies**

The capacity, sensitivity, and inclination to...

Recognize our circles of belonging, care and influence Develop a sense of belonging to a learning environment, a community and a society and an inclination to participate regarding issues or situations involving human migration. Be sensitive toward opportunities to act constructively in groups, contexts, and relationships, and a desire and inclination to make a difference.

Employ understanding, voice, and action to foster equitable and inclusive societies

Seek to understand experiences and systems associated with human migration and how earlier change makers have attempted to make a difference. Use the capacity to express one's perspective, experiences, story to change minds. Use civic engagement tools (political action, community projects, digital campaigns) to make informed and compassionate action.

Reflect and revise our actions Reflect on actions and strategies (learn from the stories of the past, examining prior attempts, voicing perspectives, engaging others, planning, executing) assess and adjust them to foster well being among immigrant and host communities, foster equitable and inclusive societies strengthening civic life and democratic institutions.

Background on Mexican American Migration to the U.S.

All discussions of migration from Mexico to the United States need to begin with the understanding that for much of the history of North America, what we now call the Southwestern United States was a land inhabited first by indigenous people, later colonized by Spanish settlers, incorporated into Mexico, and then turned over to the United States as part of the [Treaty of Guadalupe Hidalgo in 1848](#).

In the years following the treaty, Spanish-speaking residents of the Southwest often faced discrimination, broken promises, and violence, including mob violence and lynchings of ethnic Mexicans. The extralegal violence was accompanied by what some scholars call "Juan Crow." Juan Crow is a relatively new term coined to describe the Jim Crow-inspired segregationist laws developed in the late 19th century that targeted Mexican Americans well into the 20th century.



A 20th-century segregationist sign from a restaurant in Dallas, Texas.

It is a common refrain among some Mexican Americans that "we didn't cross the border; the border crossed us." One version of that history is recounted in [Los Tigres Del Norte's song "Somos Mas Americanos,"](#) the title of which translates as "We Are More American."

For many years, the U.S./Mexican border was nearly unregulated. When enforcement picked up in the 1920s the focus of the border patrol was Chinese immigrants who were prohibited from coming to the country as a result of the Chinese Exclusion Act. However, during the late 1920s and early 30s, over a million Mexican Americans were [forcefully deported](#) or coerced to leave the country. Over 60% of those pressured to leave or forced out were U.S. citizens.

In the early '40s, the U.S. and Mexican governments negotiated a series of agreements that led to the creation of the Bracero program, which brought Mexican labor to the United States on a short-term basis. The authors at the Bracero Archive explain,

The Bracero Program grew out of a series of bi-lateral agreements between Mexico and the United States that allowed millions of Mexican men to come to the United States to work on short-term, primarily agricultural labor contracts. From 1942 to 1964, 4.6 million contracts were signed, with many individuals returning several times on different contracts, making it the largest U.S. contract labor program....

The Bracero Program was controversial in its time. Mexican nationals, desperate for work, we're willing to take arduous jobs at wages scorned by most Americans. Farmworkers already living in the United States worried that braceros would compete for jobs and lower wages. In theory, the Bracero Program had safeguards to protect both Mexican and domestic workers for example, guaranteed payment of at least the prevailing area wage received by native workers; employment for three-fourths of the contract period; adequate, sanitary, and free housing; decent meals at reasonable prices; occupational insurance at employer's expense; and free transportation back to Mexico at the end of the contract. Employers were supposed to hire braceros only in areas of certified domestic labor shortage, and were not to use them as strikebreakers. In practice, they ignored many of these rules, and Mexican and native workers suffered while growers benefited from plentiful, cheap labor. Between the 1940s and mid 1950s, farm wages dropped sharply as a percentage of manufacturing wages, a result in part of the use of braceros and undocumented laborers who lacked full rights in American society.

Since that time, enforcement of the border has ebbed and flowed, often depending on the desire for Mexican labor. Border crossing was sometimes seasonal, with people coming for work and returning home to Mexico. Ironically, as enforcement has become more regular, more people have had to choose a life in Mexico or a life in the United States.

It should not be forgotten the Mexican American activists and their supporters challenged Juan Crow discrimination in the courts and on the streets with increasing boldness after World War II. The legal case of Mendez v. Westminster knocked down school desegregation against Mexican

Americans in the late 1940s. It was cited as a legal precedent for the *Brown v. Board* decision in 1954. And, throughout the 1960s and 1970s, Chicano activists and educators continued to demand full equality in schools and society. By the 1990s, a new generation of Mexican American activists gained prominence mobilizing against Proposition 187 in California, which sought to prohibit undocumented immigrants from accessing public services. Community organizers argued that the path to equality required Mexican Americans to use their political power as citizens and take their demands to the ballot box. As a result, California is considered by many one of the most immigrant-friendly states in the U.S. In 2020, Alex Padilla became the first Mexican American Senator to Represent the State and serves as the Chairman of the Senate Judiciary Subcommittee on Immigration, Citizenship and Border Safety.

By the early 2000s, another group of immigrant activists, many of whom were Mexican Americans who were brought to the U.S. without papers as children, became known as the DREAMers. They began a long and still incomplete campaign that brought visibility to the challenges faced by undocumented immigrants and their children. While over [77% of immigrants in the U.S. have legal documentation](#), there are just over 10 million undocumented immigrants in the country that includes the families of just over five million citizen children who live in mixed-status families (in which some members of the family do not have authorized status).

While the discussion of Mexican American migration often focuses on migration status, the Pew Research Center notes that "about [50% of foreign-born Mexicans have been in the U.S. for over 20 years](#), and 31% of foreign-born Mexicans are U.S. citizens." That means many people perceived to be immigrants or newcomers are either citizens or long-time residents of the country. The author's at the Migration Policy Institute note:

Despite decreases in population size over the last decade, Mexicans remain the largest group of immigrants in the United States, accounting for about 24 percent of the nearly 45 million foreign-born residents. In 2019, approximately 10.9 million Mexican-born individuals were living in the United States.

History matters. Many Mexican Americans trace their roots to the Southwest well before European settlers. Do not forget that the first European language in North America was not English, it was Spanish.

For my information on this history, consider reading the following sources.

- Decade of Betrayal : Mexican Repatriation in The 1930s by Francisco E. Balderrama and Raymond Rodríguez
- Forgotten Dead: Mob Violence against Mexicans in the United States, 1848-1928 by William D. Carrigan and Clive Webb
- The Injustice Never Leaves You: Anti-Mexican Violence in Texas by Monica Muñoz Martinez

- Mexicanos: A History of Mexicans in the United States by Manuel G. Gonzales
- No Mexicans, Women, or Dogs Allowed: The Rise of the Mexican American Civil Rights Movement by Cynthia E. Orozco

Author's Note: Reflections on Migrant's Stories

By Michelle Gerster

In 2010, my then husband, Federico, was deported to Mexico, just four months after we were married. He had only five dollars in his pocket and the clothes on his back when immigration officials dropped him off in Tijuana and told him never to come back to the United States. In the weeks after Federico's deportation, I felt stuck on autopilot, with no air to breathe. Shortly afterward, I moved to Oaxaca, Mexico, to be with Federico and became involved with a nonprofit organization that aims to support Central American migrants on their passage through the region. I began to document their journeys via photography, videos, and interviews. I realized how interconnected and widespread these stories of migration are, but I found that men were always at the forefront. I wanted to bring attention to the women and children whose voices were not being heard.

I began to document the story of my dear friend Gricelda's three-generational Mexican family, which was led by strong women who generously shared their stories with me. I was grateful to learn about the rich histories and experiences that shaped them into the women they had become. Sitting down with Gricelda and listening to her story made me feel that I wasn't alone. I was one of countless people whose families had been broken up because of U.S. deportation and immigration laws. I could share my pain and frustration with others who had experienced the same thing, which helped with my own healing.

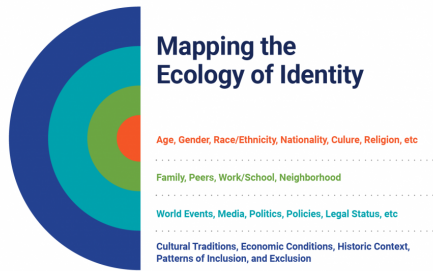
When I returned to the United States, I was frustrated by the increasingly dehumanizing depictions and treatment of undocumented migrants who cross into the country. During the presidency of George W. Bush, around two million people were deported from the United States, and more than three million people were deported during the Obama administration. Immigration policy under President Trump became even more oppressive, with the plan to build a wall between the United States and Mexico, attempts to eliminate the protections for undocumented immigrants who were brought to the country as children, the separation of thousands of children from their families at the border and their imprisonment, and prohibitive protocols that result in asylum seekers living in dangerous migrant camps while awaiting their hearings in the United States.

With Gricelda's encouragement and blessing, I wanted to help others share in her intimate story, feel her hope, exhaustion and fear. Like Gricelda, millions of migrating people need allies who understand the hardship not just of making the perilous journey across borders but of leaving their old lives behind in the desperate search for a better life.

Pre-Reading Activities

Identities in Context:

All of us develop our identities within a social and cultural context. To a certain extent, that context influences our life opportunities and our ability to express ourselves as we wish.



Psychologist Uri Bronfenbrenner tried to capture the influence of the environment on people's identities in what he called the Ecological Theory of Identity. He tried to identify the various forces that shape the way we develop our sense of self.

Identifying the way each layer of the ecological model relates to our identity is particularly helpful for exploring how newcomers develop their identities in a new land because they, or their family members, have recently transitioned from one social and cultural context to another. Therefore, the

relationship between their identities and their environment has changed. Helping to isolate those changes can help clarify how people navigate their lives in a new land.

Before beginning a discussion of the book, create an [ecological identity map](#) for yourself. Throughout the guide, we encourage students to create a similar map for the characters they encounter in the book.

Moving Stories:



All of us have migration stories, whether in this generation or in the past, across internal borders of within, by choice, by force, or something in between. Before turning to the novel, you might encourage students to share their own moving stories using ideas from our learning guide. The core of the activity is having students interview each other with proper contracting and guidance, using a set of questions that were developed by a group of learning scholars, including educators, sociologists, and psychologists. Follow this link to the [learning guide](#) for ideas on how to structure the activity.

Reading Travesía

Note: Travesía is a short but powerful book. You may choose the book as a read-aloud, assign the book to smaller clusters of students for them to read together, or ask students to read the book on their own. Regardless of how students encounter the text, we believe that it is vital that you make time to explore the text in a reflective conversation. To be clear, when we say text, we are referring to both the words and the illustrations.

Teaching Suggestion: Too often, readers skip through the illustrations in books, focusing on the words to carry the narrative. In a graphic novel, the words and images work together to tell the story. That is true of Travesía. One way to ensure that readers engage with the illustrations is to ask them to read the book one time without looking at the text. After completing the book, individually or in groups, use the [see-feel-think-wonder](#) thinking routine from Project Zero to structure the reflection.

With student's observations, feelings, thoughts, and wonders noted, read the book a second time, this time include the words and revisit the thinking routine. What would students add? How did the words influence their responses to the story? Are there wonders that were answered? Did new wonders surface?

What do we know and what don't we know?

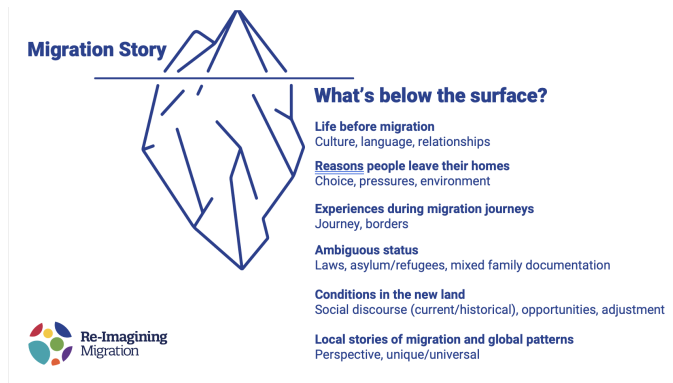
After recording student wonderings, consider what we know and what we don't know about Gricelda's story.

Individually or in group's ask students to record what they know about Gricelda's story on a piece of paper or computer document: in one column, note what we know, and in another column, add what we don't know. Consider using the following guiding questions to structure this exercise:

- What was Gricelda's life like before she migrated?
- Why did she migrate?
- How much choice did she have in the decision to migrate?
- What did she experience as she migrated?
- How much control did she have over her journey and what are the choices and dilemmas she faces along the way?
- What physical and psychological borders did she have to cross along the way?
- What are the conditions like for her in the U.S.?
- How does she learn to adjust to her new life? What makes it easier? What makes it more difficult?
- Is Gricelda's migration story typical? Does it represent the experiences of the majority of immigrants? If so, how? If not, what is unique about her experiences?
- Consider what you learn about migration from media and public officials. How is this story similar to what you see and hear coming from politicians and in media? How is it different?
- What do you know about migration from this book that you didn't know before?

After considering the questions, take a look at what you said you knew. Now consider what you don't know. How might you find the answers?

What's below the surface of Gricelda's story?



Use the iceberg diagram exercise to reveal what is under the surface of the story told in Travesía. While the book focuses on her journey, what are the other themes and issues that are raised by her story?

Using Project Zero Thinking Routines

Below are a series of [thinking routines](#), many of which come from [Project Zero at the Harvard Graduate School of Education](#). Senior Project Zero Principal Investigator Veronica Boix Mansilla explains that thinking routines are “thinking structures or malleable micro-teaching tools carefully designed to be used in a wide range of learning spaces. Meant to be used frequently, across content, over time, and as an integral part of a learning environment, these routines are essential contributors to creating a classroom culture where learners are engaged thoughtfully and their thoughts and voices take center stage.”

[Connecting Extending and Challenging Our Knowledge and Understanding](#)

- How does the story in Travesía connect to what you already know about immigration?
- How does it extend your knowledge of immigration?
- How might it challenge what you already know about immigration?

[Text to Text Text to Self Text to World](#)

- How is the story in Travesía similar to another text that you have read, seen, or listened to?
- How does the story in Travesía connect with your story or experiences? How might it be different?
- How is the story in Travesía similar to something else you know about or have learned about from the world at large?

Same Different Gain

Take the ideas in the last thinking routine deeper, by exploring one connection you made to another text or event.

- How are they similar?
- How are they different?
- What do we gain by comparing them? And, what might we lose in the comparison?

Three Whys

Consider the significance of the Gricelda's story?

- Why does it matter to you?
- Why does it matter to your community?
- Why does it matter to the world?

Look Deeply

The images in *Travesía* were created by Fiona Dunnett. Fiona a Canadian illustrator based in North Vancouver, British Columbia. She trained as a visual artist and illustrator in B.C. and drew inspiration from living and working in Oaxaca, Mexico. She has done group and solo exhibitions around Mexico and B.C., as well as illustration work for the City of Vancouver, the Federation of Post-Secondary Educators of B.C. and the Vancouver Mural Festival. Her illustrations have been published in *Geist* and *SAD Mag*. *Travesía* is her first book. Fionadunnett.com

We have identified a selection of images from the book for close or slow looking. Use your favorite visual thinking strategy to facilitate the process. One of our favorites is Project Zero's [See-Think-Me-We](#). Here are links to [several more thinking routines from Project Zero](#) that are meant to be used to explore and interpret art.

Image 1:



Notes from the illustrator:

For the cover illustration, I wanted to show the border wall as it was years before the Trump administration. I took different visual elements of the border in the Tijuana area like the corrugated steel wall, surveillance cameras, barbed wire, and a vast desert and mountainscape, and combined them in a collage-like illustration. In the foreground, Gricelda stares out at the viewer. Gricelda is in the foreground. She makes eye contact with the reader, inviting them to connect with her and see things from her perspective.

Image 2:



Notes from the illustrator:

Gricelda's grandparents were curanderos (traditional healers), and this illustration shows the final prayer circle she and her mother and brother participated in before leaving for the U.S. I used warped perspective, color and tones, and placement of the characters on the pages to exaggerate the emotional hardship and distance that Gricelda's mother felt at that time.

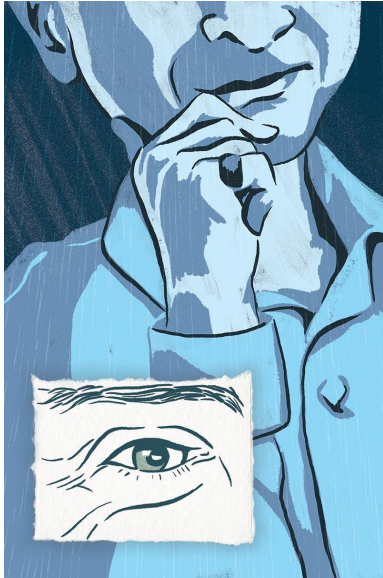
Image 3:



Notes from the illustrator:

This scene takes place in one of the several houses that Gricelda and her family are taken to during their journey across the border. I purposefully left the scene somewhat ambiguous, surreal, and off-putting to emulate the tension and confusion that Gricelda and the other migrants were very likely feeling at the time.

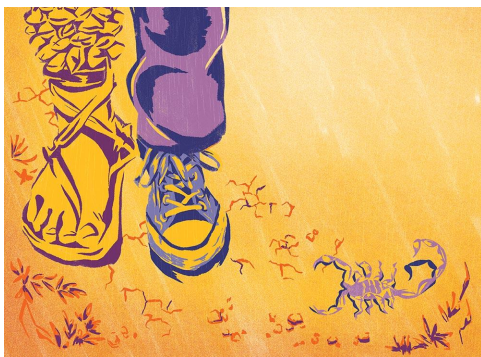
Image 4:



Notes from the illustrator:

This illustration shows the moment that Gricelda sees the mysterious coyote, El Güero, for the first time. I purposefully only showed the reader bits and pieces of this character, as Gricelda's favorable description of him is quite different from the stories we usually hear in the media about coyotes and traffickers. The audience is left to make their own decision about whether or not Gricelda should trust him.

Image 5:

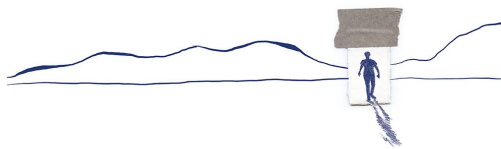


Notes from the illustrator:

This illustration shows one of the most important moments in the story when Gricelda rises to the challenge and calls on the "fastest messenger spirits" to give her the strength and speed to finish her journey without feeling pain. I made a full bleed illustration with a bold color palette as

a visual cue to the reader to pay closer attention to this crucial plot point. In addition, Gricelda is passionate about Aztec dancing today, and it was through her Aztec dance troupe that she first met Michelle in Oakland. I wanted to include an element of Aztec dancing somewhere in the book, even though it doesn't come up in the text. I felt I could successfully incorporate the costume into this illustration without confusing the reader.

Image 6:



Notes from the illustrator

After all the time Gricelda and her family spent with El Güero through their journey, their final farewell to him happened in an instant. I felt the best way to illustrate that fleeting moment would be through a simple line drawing. The character is taped to the page on a scrap of paper, which could be torn away in a moment.

Taking Action

The Re-Imagining Migration Learning Arc culminated by encouraging students to reflect on their roles in creating communities of inclusivity and shared belonging. We offer the following guiding questions to begin that process:

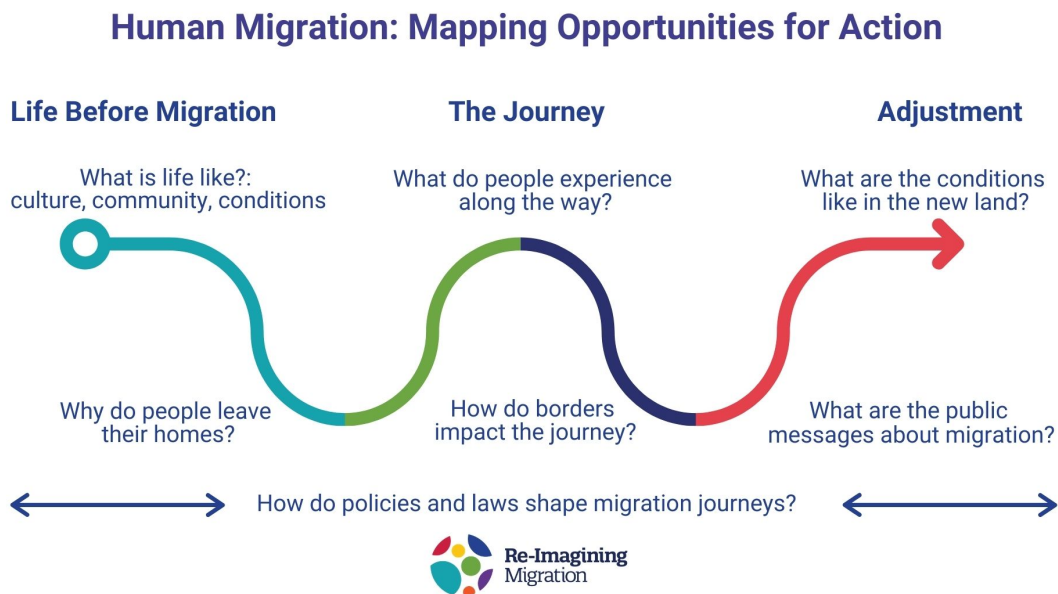
- How can we take action toward more inclusive and sustainable societies?
 - What issues related to migration do we care about and why?
 - What can we learn from individuals and groups who have addressed migration in the past?
 - How might we use our voice and spheres of influence to create and sustain inclusive and welcoming communities?

Thinking about where to begin taking action on an issue as large as migration can be intimidating. Help students break the experience of migration down. Earlier in the guide, we suggested using an iceberg diagram to make the different experiences, themes, and issues

underneath Gricelda's migration story visible. Now is a good time to return to that chart. Ask students if there are things they would like to add.

As a class, spend some time with the chart and ask students to identify an issue that speaks to them, where it relates to life before migration, issues related to her journey, or life in the United States.

To guide that process, you might share the Mapping Opportunities for Action graphic below:



Once students have identified an area of interest. You might share [this](#) story of a creative civic action led by 15 teenage immigrant young women in Texas as a model.

If you would prefer to move straight to having students design their own civic action projects, consider using these [Project Zero thinking routines](#) to structure their planning.

1. Start with [People, Systems, and Wedges](#) to identify the elements within the system they are seeking to change.
2. Help students think consider their spheres of influence with [Circles of Action](#)
3. Moving from big goals to tactics can be hard. The [What Else Can I Do? And Why?](#) thinking-routine can be helpful in helping students identify concrete tactics and actions they can take.
4. Before moving to action, encourage students to reflect on their plans with [Compass Points](#)