Global Campus Europe

UNIVERSITY OF COIMBRA

European Master's Degree in Human Rights and Democratisation
A.Y. 2018/2019

HUMAN RIGHTS EDUCATION FOR REFUGEES

Proposal of an Empowering Pedagogical Tool in the Case of Austria

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ABSTRACT

In the context of the latest influx of displaced people coming to Europe, with Austria as one of the countries where most asylum applications were claimed in 2015, this thesis investigates the field of education for refugees and herein especially Human Rights Education (HRE) for refugees. Considering the recent implementation of integration policies and requirements in Austria, the thesis has a special focus on the mandatory German and Values and Orientation courses for refugees and persons entitled to subsidiary protection in Austria.

The thesis proposes including a human rights-focused week within those courses as an empowerment tool for the mentioned target group. For this purpose, already existing HRE pedagogical material will be examined and suggestions will be made in order to adapt the exercises and activities to refugees with a basic language level of the host country. The thesis will further outline that, in addition to the transformative and empowering character of Human Rights Education, embedding HRE within the German and Values and Orientation course can contribute to the successful integration of refugees as set out in the 2017 Austrian Integration Act.

ACKWNOWLEDGEMENTS

My deepest gratitude goes to all the persons who supported me throughout this academic year. A special thanks goes to my family, the best parents and brother I could wish for. Moreover, I want to express my profound gratitude for the patient, helpful and inspiring supervision of Catarina Gomes.

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I. Introduction

The main aim of this thesis is to address the questions how Human Rights Education can be a tool for the empowerment of refugees, since refugees are often living on the margin of the new host society, and how existing HRE pedagogical material can be adapted to this target group of refugees with a basic language level of the host country.

When teaching refugees in the so-called German and Values and Orientation courses in Austria[1], I could recognise difficulties that both teachers and students experienced in the latter mentioned courses. We, language teachers, were faced with the issue of imparting this content at a very basic language level and the students had to deal, at the same time, with the challenge of understanding and internalizing the topics taught, as well as improving their language skills, always with the goal of passing the respective exam at the end of the course. With my experience in teaching human rights-related content to refugees with just having a basic knowledge of German, I detected the problem that most of the human rights-related pedagogical tools and materials that exists, require a certain level of language knowledge that both the teacher, and the specific target group, have to understand and speak. Therefore, the aim of this thesis is to address this issue from an academic as well as from a practical point of view. The thesis is characterised by a practical nature since the goal is to contribute to the solution of a problem in practice. Thus, the purpose of the thesis will be to contribute with a proposal for a human rights-focused week within the currently imparted German and Values and Orientation courses for refugees in Austria.

The latest influx of displaced people coming to Europe keeps national and European politics busy. In 2015, a new peak of refugees and migrants coming to Europe was reached, according to UNHCR with a bit more than 900.000 persons arriving (UNHCR, 2015). As a result, some countries modified and, in many cases, tightened their policies regarding asylum seekers and refugees[2]. Austria is one of those countries.

In Austria, the 2017 Integration Act obliges refugees and non-Austrian citizens holding subsidiary protection status[3] to participate and successfully complete German courses and

[1] I taught for one year German to asylum seekers as a volunteer with the Austrian NGO "Deutsch ohne Grenzen" ("German without borders"). Afterwards I taught for almost one and a half years in German and Value and Orientation courses at a language institute in Vienna.

[2] For further information see: Vonberg, J. (2017, February 22). How some European countries are tightening their refugee policies. *CNN*. Retrieved June 29, 2019, from https://edition.cnn.com/2017/02/22/europe/europe-refugee-policy/index.html

[3] The terms "refugee" and "person holding a subsidiary protection status" will be explained in part II Conceptualization under point 1. Definitions.

Values and Orientation courses as integration measures (Federal Act for the Integration of Persons without Austrian Nationality Legally Resident in Austria, 2017)[4]. The successful completion is important for the concerned persons since the non-fulfilment leads, *inter alia*, to cuts in financial benefits. In those so-called Value and Orientation courses, topics such as democracy, gender-equality and religious freedom are taught. The challenge lies *inter alia* in the circumstance that this content is integrated in German classes starting with the very basic language level of A1 in accordance to the Common European Framework of Reference for Languages (CEFR). At the end of those courses, the students must take an exam that examines their language skills and knowledge as well as the value and orientation content.

In order to address the above-raised questions and issues of this thesis, the Master thesis is divided in four parts. Following this introduction, a conceptualization part will firstly provide definitions of the main concepts used in the thesis and secondly explain the methodology used in this research work.

The first chapter will give a general introduction to the topic of Human Rights Education, an outline of the development of the field of HRE and the specific area of (Human Rights) education for refugees. It thereby takes the international legal framework as a starting point and gives further an overview of the different definitions and approaches to Human Rights Education from different scholars.

The second chapter will illustrate the case study of Austria. Quantitative data on asylum seekers and refugees in Austria will be given as well as an overview of the legal framework concerning integration measures. A special focus will be laid on the 2017 Integration Act and the above-mentioned compulsory Values and Orientation courses for refugees that are currently imparted.

In the following third chapter, I will make the proposal of a human rights-focused week within the German and Values and Orientation courses for refugees in Austria. Therefore, two examples from USA (United States of America) high schools, that use HRE in the teaching of migrants and refugees, will be given. Afterwards follows an overview of the designing of HRE trainings or workshops. Finally, the proposal of the one-week human rights focus will be laid down. The proposal is oriented by an empowerment approach for the vulnerable group of refugees. Existing pedagogical tools from main HRE "tool kits" such as "Understanding Human Rights: Manual on Human Rights Education", "Compass – Manual for Human Rights

[4]The respective legal text is available in https://www.ris.bka.gv.at/Dokumente/Erv/ERV_2017_1_68_a/ERV_2017_1_68_a.pdf (last visited on 14/06/2019)

Education for Young people", "Compasito – Manual on Human Rights Education for Children" and examples from the practice will be adapted for this purpose. I suggest modifications to adapt those tools to the target group of refugees that does not share a common language. By doing so, the thesis attempts to put forward a foundation for further research in the fields of HRE and education for refugees as well as to provide an HRE tool that can be used by educators for various target groups that are not proficient speakers of the language of the country. The chapter will then outline general remarks on HRE for refugees and challenges that might occur in practice in courses for this specific target group.

II. Conceptual framework

In the following conceptualization part, the theoretical pillars of this thesis will be laid down in order to clarify the terms and concepts that are used in this text. The conceptual framework is based on key documents in the area of international refugee protection, human rights and HRE such as the 1951 Geneva Convention, the Universal Declaration of Human Rights (UDHR) and other important documents. We will first look at the definition of terms that will frequently be used in this thesis. Thereafter follows a part about the methodological approach of the thesis, explaining the used research methods of qualitative research and the case study.

1. Definitions

1.1. Refugee, asylum seeker, persons entitled to subsidiary protection, migrant

Refugee

In this thesis, the terms "refugee" and "Convention refugee" (referring to the same concept) are used according to the definition given by the 1951 Geneva Convention Relating to the Status of Refugees – further called Geneva Convention – and the follow-up Protocol of 1967. A refugee is recognized by the 1951 Geneva Convention in Article 1A (2) as a person who flees

> "…owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it." (Geneva Convention Relating to the Status of Refugees, 1951)

A refugee is, according to the Austrian Expert Council for Integration (2018), any person that is granted refugee status in the respective host country where he/she applied for asylum.

Individual refugees gain that status in Austria through a Refugee Status Determination Process. If the asylum application of one person is decided positively – in Austria the deciding body is the Austrian Federal Office for Immigration and Asylum (BFA), subordinated to the Federal Ministry of the Interior (BMI) – meaning that he/she is from then on a recognised refugee, he/she is granted initially a "temporary asylum" of three years in Austria. Recognised refugees have in many aspects equal rights as Austrian citizens such as access to the labour market, to welfare benefits and to higher education (The Expert Council for Integration, 2018).

Asylum seeker

As the Austrian Integration Report 2008 states, the term asylum seeker refers in general to a person who is seeking international protection. In Austria, an asylum seeker is a person that has applied for refugee status but who is still in an ongoing asylum procedure, meaning that he/she is waiting for the final decision on his/her refugee status (The Expert Council for Integration, 2018). It took on average 16.5 month to process an asylum claim due to the high numbers of applications from the year 2015 on (*Ibid*).

Persons entitled to subsidiary protection

According to UNHCR (2003), if a person is not granted a refugee status because he/she is not individually persecuted by one of the persecution grounds – race, religion, nationality, membership of a particular social group or political opinion – stated in the Geneva Refugee Convention, but his/her life is nevertheless threatened in the country of origin, he/she cannot be sent back to that country. This principle is called "non-refoulement" and is a principle of international law. It is enshrined in Article 33 of the Geneva Refugee Convention and can *inter alia* as well be derived from the European Convention on Human Rights (UNHCR Manual on Refugee Protection, 2003). These persons are in Austria, as explained in the Integration Report 2018, designated to hold a subsidiary protection status that is first given for a period of one year and can afterwards be extended several times to two years. Nevertheless, it has to be noted that persons entitled to subsidiary protection do not have the same rights as those entitled to asylum (The Expert Council for Integration, 2018).

Migrant

A migrant is, according to IPU & UNHCR's guide to international refugee protection (2017, p. 17), "best understood as someone who chooses to move, not because of a direct threat to life or

freedom, but in order to find work, for education, family reunion, or other personal reasons. Unlike refugees, migrants do not have a fear of persecution or serious harm in their home countries." [5]

1.2. Human Rights Education (HRE)

According to Article 2 of the 2011 United Nations Declaration on Human Rights Education and Training (UNDHRET), Human Rights Education is defined as follows:

> "1. Human rights education and training comprises all educational, training, information, awareness-raising and learning activities aimed at promoting universal respect for and observance of all human rights and fundamental freedoms and thus contributing, inter alia, to the prevention of human rights violations and abuses by providing persons with knowledge, skills and understanding and developing their attitudes and behaviours, to empower them to contribute to the building and promotion of a universal culture of human rights.
>
> 2. Human rights education and training encompasses:
>
> (a) Education about human rights, which includes providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection;
>
> (b) Education through human rights, which includes learning and teaching in a way that respects the rights of both educators and learners;
>
> (c) Education for human rights, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others." (UNDHRET, 2011, Art.2)

As stated in the Manual on HRE (2012, p. 28), "everybody, women, men, youth and children, need to know and understand their human rights as relevant to their concerns and aspirations.". This can be achieved through formal, non-formal or informal HRE. According to the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (2010), formal education is undertaken in the education and training system of a country such as primary, secondary and higher education and is offered according to standards set by the respective country. It usually leads to a certification. Non-formal education, as stated in the above-mentioned Charter (2010), is any education outside of the above-mentioned education and training system. This could be a workshop offered by an NGO, education through participation in a volunteering program or after-school activities. According to the previous referred Council of Europe Charter (2010, p. 6sq.), informal education "means the lifelong

[5] For further information on international refugee protection and the definitions of different migration- and refugee-related terms, see Inter-Parliamentary Union (IPU) & United Nations High Commissioner for Refugees (UNHCR). (2017). *A Guide to international Refugee Protection and building State Asylum Systems.* Retrieved June 18, 2019, from https://www.unhcr.org/3d4aba564.pdf

process whereby every individual acquires attitudes, values, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience (family, peer group, neighbours, encounters, library, mass media, work, play, etc.).“.

As further pointed out in the above referred Manual (2012), human rights education and learning needs to be done by all actors or stakeholders in a society, from governments to civil society and other actors. Human rights education and learning helps to build a true “culture of human rights” (Benedek, 2012, p. 29), “based on respect, protection, fulfillment, enforcement and practice of human rights”. The right to HRE can be derived from Article 26 of the UDHR, which we will see below in detail in Chapter I about Human Rights Education and Refugees.

1.3. The right to education

As explained by the Right to Education Initiative (RTE), established in 2000 by the first UN Special Rapporteur on the right to education, Katarina Tomaševski, the right to education is basically the right to education for everybody without any discrimination (RTE, n.d.). The right to education is enshrined in Article 26 of the Universal Declaration of Human Rights (1948) as well as in many other international human rights instruments such as the International Covenant on Economic, Social and Cultural Rights (1966) or the Convention of the Rights of the Child (1989).

The right to education, according to UNESCO, “empowers individuals for full development of human personality, and participation in society though acquisition of knowledge, human values and skills” (UNESCO, 2008). The right to education is of special importance since it is not only a right itself but also indispensable for the exercise of other human rights such as the right to vote or the right to development.

The right to education as set out in the respective legal instruments and the corresponding jurisdiction encompasses free, compulsory and universal primary education as well as generally available, accessible to all and progressively free secondary education. Higher education should be progressively free and accessible to all on the basis of individual capacity. It further entails *inter alia* fundamental education for those who have not yet completed education, vocational training opportunities and quality teaching and supplies for teachers (UNESCO, 2018). It is important to note that the right to education does not automatically imply the right to HRE. We will have a closer look on that issue in Chapter I under the point *The development of Human Rights Education*.

2. Methodology

The methodology applied to address and answer the raised issue is based on qualitative research. The thesis encompasses a literature review of academic literature in the fields of education, human rights, migration and integration. The approach used hereby is interdisciplinary since the fields of human rights and education are of an interdisciplinary nature. Furthermore, the current situation in Austria regarding the integration of refugees will be examined in a case study.

The thesis focuses on the target group of refugees with basic language level of the receiving country, on the one hand, due to the migration trends over the past five years and, on the other hand, due to my professional teaching experience in the field of education for refugees. Nevertheless, the overall aim is, by suggesting a proposal in the concrete case of Austria, to contribute to the further enhancement of Human Rights Education when addressed for refugees.

The research undertaken for this thesis is of a qualitative nature. According to Alan Bryman (2008), in qualitative research the research strategy focuses on words instead of the quantification in the analysis of the collected data. Qualitative research is a particular kind of analysis and emphasizes on the reasoning of an issue (Hammersley, 2003).

To address the main research questions and to set the theoretical frame for the discussed topic, the thesis uses in the first part a review of the literature relevant for the topic. Afterwards a case study on Austria will be applied.

In this thesis a case study research will be used in order to focus "on a contemporary phenomenon within some real-life context" (Yin, 1994, p. 1). The contemporary phenomenon is in this case the adaptation of immigrant policies and politics to the recent migration developments and the resulting compulsory integration requirements for refugees and persons with a subsidiary protection status, here in the real-life context in Language and Orientation and Value courses in Austria. The case study is a research design that encompasses a detailed analysis of a single case (Bryman, 2012, p. 66). It illustrates a "close-up" of a situation in real life. Thus, the study relies on various sources of evidence such as legal texts like the 2017 Integration Act as well as academic texts and analysis about the trends of Austrian immigration policies and politics.

Case studies are, according to Cohen, Manion and Morrison (2007) a useful tool for educational researchers. Two essential reasons are: First, that a case study can recognize the complexity and "embeddedness" of social truths, as the authors put it. And second, case studies are a "step to action". Cohen, Manion and Morrison (2007, p. 256) describe this step to action as follows: "They [the case studies] begin in a world of action and contribute to it.", and further: "Their insights may be directly interpreted and put to use; for staff or individual self-development, for within-institutional feedback; for formative evaluation; and in educational policy-making.". Those insights for the further improvement and use in practice, is also the background of this thesis, looking at the current status of the implemented courses for refugees and further propose suggestions to be put to use in practice.

As Simon (1996, p. 78) points out, in educational research a case study needs to address different paradoxes, one of them is "the need to recognize the contribution that a genuine creative encounter can make to new forms of understanding education". The thesis thus aims at contributing to a relatively new field of research and practice, namely HRE for refugees, and suggests with a practical approach new ways of teaching human rights-related content trying to avoid as much as possible the language barrier that might occur with the already existing HRE pedagogical tools.

The two main research questions that guide this thesis are why HRE could be important for the target group of refugees and how existing pedagogical HRE tools can be adapted to that group. Those questions are being addressed by a case study and a review of relevant literature in the areas of education, human rights, migration and integration.

It has to be noted that there cannot be derived a generalization from one single case study. Instead, in the words of Alan Bryman (2012), "the findings of qualitative research are to generalize to theory rather than to populations" (Bryman, 2012, p. 406). The thesis therefore aims at contributing to the field of HRE but does not generalize the findings to the whole area of education for refugees.

After having lined out the most important terms and concepts underlying this thesis, the next chapter will introduce the topic of Human Rights Education, outline the development of the field of HRE and give an overview of the specific area of (Human Rights) education for refugees.

III. CHAPTER I: Human Rights Education and Refugees

This chapter will start with the legal framework and the development of HRE. Then, it will give an overview of HRE models by Felisa Tibbitts (2002) and HRE goals. Afterwards, the topic of education for refugees with a focus on HRE for refugees will be discussed.

1. The development of Human Rights Education

1.1. Legal framework

The horrors of the Second World War led the international community to establish the United Nations (UN) in 1945. Human rights were codified in the post-war period to never let the gross human rights violations of the Holocaust occur again. One of the main UN's purposes is described in Article 1 of the UN Charter about purposes and principles of the United Nation. It lies "in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion" (UN Charter, 1945). In 1948, the "milestone" for the human rights movement, the Universal Declaration of Human Rights (UDHR) was adopted. The UDHR forms together with the subsequent elaboration of the International Convenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) the so-called International Bill of Human Rights. The three documents still present, according to Russel and Suárez (2017), the foundation for human rights as a global institution.

Since then, Human Rights Education (HRE) has been serving as an ideal "to ensure that schools become sites of promise and equity rather than breeding grounds for hate and violence", as Bajaj (2017, p.1) points out. She further notes that HRE has already had antecedents prior to the Second World War in different initiatives and community-based efforts but does not specify them further (*Ibid*)[6]. Moreover, it has to be pointed out that a formalised human rights system did not exist before the end of World War II. Nevertheless, a global rights consciousness, at least regarding racial equality and discussions of human rights, can be seen in the drafting of the Covenant of the League of Nations that was ultimately signed in 1919 (Lauren, 2003).

The general right to education is codified in one of the main international human rights documents, the Universal Declaration of Human Rights.

[6] For further information on the history of HRE, see: Bajaj, M. (2017). Introduction. In Bajaj, M. (Ed.). *Human Rights Education: Theory, Research, Praxis.* (pp. 1-16). Philadelphia: University of Pennsylvania Press.

Article 26 UDHR enshrines the right to education where it says *inter alia*:

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace." (UDHR, 1948)

In the first paragraph of this article we can read the emphasis on the term "everyone". Everyone has the right to education, in theory without a matter of nationality, citizenship status, religion, gender, etc. This is of special importance concerning the target group of this thesis: refugees. In the second paragraph of Article 26 UDHR, the purpose of education is highlighted, especially the strengthening of respect for human rights and fundamental freedoms. Those goals will be later identified also as goals of Human Rights Education.

It was not until the post-war period that HRE was formally recognised as such for the first time. HRE nevertheless gained its "momentum" as a global movement only after the end of the Cold War in the first half of the 1990s. The Vienna Declaration and Program of Action resulting from the UN World Conference on Human Rights in Vienna in 1993 brought the important recognition at the global level (Bajaj 2017, p. 3). Representatives of 171 States adopted by consensus the Vienna Declaration and Programme of Action[7]. The high number of international participants in the World Conference on Human Rights in Vienna was striking. An "unprecedented degree of participation by government delegates and the international human rights community" (OHCHRc, n.d.) marked the conference, around 7.000 participants, including academics, treaty bodies, national institutions and representatives of more than 800 non-governmental organizations (NGOs) took part in it (OHCHR, n.d.).

The Vienna Declaration and Programme of Action (1993) underlines in Article 3 that the participants of the World Conference on Human Rights emphasize "the importance of incorporating the subject of human rights education programmes and calls upon States to do so". In Article 78 of the above-mentioned declaration (1993), it is pointed out that the World

[7] For detailed information on the 1993 World Conference on Human Rights, see: OHCHRc. (n.d.) World Conference on Human Rights. Retrieved May 1, 2019, from https://www.ohchr.org/en/aboutus/pages/viennawc.aspx

Conference on Human Rights considers that "human rights education, training and public information is essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace.".

The Declaration and the Program of Action called further for a UN Decade for Human Rights Education that followed from 1995 until 2004. For the purpose of the decade, the UN defined HRE as follows:

> "… human rights education may be defined as training, dissemination and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the moulding of attitudes, which are directed towards:
>
> (a) The strengthening of respect for human rights and fundamental freedoms;
>
> (b) The full development of the human personality and the sense of its dignity;
>
> (c) The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;
>
> (d) The enabling of all persons to participate effectively in a free society;
>
> (e) The furtherance of the activities of the United Nations for the maintenance of peace (Guidelines for National Plans of Action for Human Rights Education, 1997)

It thus sets the goals of HRE in this Declaration that intersect with the purposes of the right to education such as the respect for human rights and fundamental freedoms and the full development of the human personality in Article 26 UDHR as seen further above. However, it adds more emphasis on the possibility of participation in a free society through HRE that is an important aspect regarding HRE for refugees.

After this UN Decade for HRE, the UN World Programme for Human Rights Education was established in 2005. The Action Plan of the HRE World Programme was structured in four phases: The first one from 2005 until 2009 focusing on Human Rights Education in primary and secondary school systems. The second phase from 2010 to 2014 with the focus on tertiary and higher education and the development of educational programs on human rights for professionals in fields like education (teachers, trainers), law enforcement (judges, lawyers), the military and so on. The third phase from 2015 until 2019 had the goal of strengthening the developments of the first two phases and promoting human rights training for journalists and other media professionals. The UN General Assembly moreover declared the year 2009 as the International Year for Human Rights Learning (Russel and Suárez, 2017). The fourth phase of the World Programme for Human Rights Education from 2020 until 2024 focuses on the youth,

in particular on education and training in equality, human rights and non-discrimination, and inclusion and respect for diversity (OHCHRa, n.d.)[8].

In Europe, at the regional level, the Committee of Ministers of the Council of Europe (CoE) adopted, in 2010, the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education. This Charter defines HRE as

> "education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower learners to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms." (CoE Charter on Education for Democratic Citizenship and HRE, 2010, p.6)

This definition shows the transformative element of HRE by underlining the development of attitudes and behaviour. It further highlights the empowerment characteristic of HRE in order to defend one's own rights, the rights of others and according to the Charter's definition also to defend a universal culture of human rights in society.

In 2011, the UN General Assembly adopted the Declaration on Human Rights Education and Training (UNDHRET) and highlighted the importance of HRE at the level of national policy and reform setting out in Article 7 that the state has the main responsibility to promote and ensure HRE. The Declaration was the first international instrument specifically devoted to HRE. In Article 1 we can read about the right to HRE for all:

> "1. Everyone has the right to know, seek and receive information about all human rights and fundamental freedoms and should have access to human rights education and training.
>
> 2. Human rights education and training is essential for the promotion of universal respect for and observance of all human rights and fundamental freedoms for all, in accordance with the principles of the universality, indivisibility and interdependence of human rights.
>
> 3. The effective enjoyment of all human rights, in particular the right to education and access to information, enables access to human rights education and training." (UNDHRET, 2011, Art. 1)

[8] For more information on the four phases of the HRE World Programme, see Office of the High Commissioner for Human Rights (OHCHRd). (n.d.). *World Programme for Human Rights Education (2005-ongoing).* Retrieved June 29, 2019, from https://www.ohchr.org/EN/Issues/Education/Training/Pages/Programme.aspx

In Article 2 UNDHRET the three main dimensions of HRE are encompassed:

> "1. Human rights education and training comprises all educational, training, information, awareness-raising and learning activities aimed at promoting universal respect for and observance of all human rights and fundamental freedoms and thus contributing, inter alia, to the prevention of human rights violations and abuses by providing persons with knowledge, skills and understanding and developing their attitudes and behaviours, to empower them to contribute to the building and promotion of a universal culture of human rights.
>
> 2. Human rights education and training encompasses:
>
> (a) Education about human rights, which includes providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection;
>
> (b) Education through human rights, which includes learning and teaching in a way that respects the rights of both educators and learners;
>
> (c) Education for human rights, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others." (UNDHRET, 2011, Art.2)

This Article is emphasizing on the three central aspects of HRE: education about human rights, education through human rights and education for human rights. The manual *Understanding Human Rights* (2012) explains the three aspects as follows: Education about human rights refers to the cognitive dimension. It means the knowledge and understanding of human rights norms, history, documents as well as implementation and protection mechanisms for all human rights. Education through human rights includes a process of learning and teaching that respects the rights of the persons involved, therefore usually the rights of the educators and learners. Education for human rights has the aim of understanding and embracing the principles of human rights like dignity, equality and the respect and protection of the rights of all people. Thus, this last aspect aims at the empowerment of persons to enjoy and exercise their rights as well as to respect and uphold the rights of others (Benedek, 2012).

Also, other authors like Monisha Bajaj (2017) refer to the different aspects of HRE. Bajaj explains those on the example of Amnesty International's Human Rights Friendly Schools. Education about human rights is a cognitive process and relates to the content. Education through human rights relates to values and skills and can be achieved for instance through participatory methods that foster skills for active citizenship as in the example of the Amnesty schools. Education for human rights includes action-oriented approaches such as the ability to speak out and to act in the face of injustices (Bajaj 2017).

The UNDHRET gives a first definition of HRE in an international human rights document. Following, we will see HRE from the point of view of different academic scholars and HRE educators.

1.2. State of research

Felisa Tibbitts defines HRE as "a deeply practical expression of the high-minded ideals of the Universal Declaration of Human Rights (UDHR) – a deliberate attempt to foster a worldwide human rights culture." (Tibbitts 2017, p. 69). However, for Tibbits (2002) HRE is not only about valuing and respecting the set out ideals but it is also about the advocacy to create conditions where this value and respect for each other can be lived in practice (Tibbitts 2002, p. 161). Depending on the human rights issues that a particular country faces, the author (2002) notes that the approach to HRE varies from country to country and from context to context. Whereas in countries of the Global South, according to Tibbitts, the focus tends to be on economic and community development, in post-totalitarian or authoritarian countries HRE deals more with the establishment of an alert civil society and questions regarding the rule of law and the protection of minority rights. In countries that are already established democracies, HRE often deals with economic rights, reforms in areas like the penal code or refugee issues. All the mentioned issues can be found at the community level. Nevertheless, HRE is mainly focused on the individual, in Tibbitts words "the knowledge, values and skills that pertain to application of the human rights value system in interpersonal relationships with family and community members" (Tibbitts, 2002, p. 161).

Human Rights Education is a broad concept and can take a variety of forms. According to Bajaj (2017),in formal education, HRE can be integrated in the high school curriculum in subjects like history or elective subjects specifically about human rights that are offered. Also, at the university level in undergraduate, graduate and postgraduate programs, the field of human rights becomes more popular and institutionalized. Furthermore, human rights training for police officers, journalists, judges, teachers and other professional groups are available in many countries (Bajaj, 2017). The CoE Charter on Education for Democratic Citizenship and Human Rights Education (2010) sees HRE and democratic citizenship education as a lifelong process with various stakeholders involved, such as educational professionals, politics and decision-makers, learners, NGOs, media and others. The Charter thus considers HRE as a mix of all education forms: formal, non-formal and informal.

As emphasized in the UN definition of HRE in its Declaration on Human Rights Education and Training, HRE is a knowledge of human rights and the acceptance of others based on such knowledge. Whereas such UN declarations and documents are mainly directed towards member states and their national policies and carry out hereby a top-down approach, NGOs and community-based organizations have also been long active in the field of HRE. The latter ones use HRE as a bottom-up approach and in this sense as a way to frame the demands of diverse social movements as Bajaj notes (Bajaj, 2017). This interplay of top-down approaches such as legal documents and policies, on the one hand, and a bottom-up approach from individuals, grassroot organisations and NGOs, on the other hand, can be seen as one of the interesting characteristics that makes the field of HRE so vivid.

The increasing institutionalization of HRE is shown in an analysis of textbooks and publication from Russell and Suárez (2017). The authors showed that the appearance of the term "human rights education" and HRE in title of educational textbooks increased from 51 publications back in the year 2000 to the mentioning of HRE in titles of 474 publications in 2013 (Russel & Suárez , 2017).

The international non-governmental organization (INGO) Amnesty International puts emphasis on the empowerment aspect of HRE:

> "Through human rights education you can empower yourself and others to develop the skills and attitudes that promote equality, dignity and respect in your community, society and worldwide." (Amnesty International, 2015)

This empowerment approach to HRE will be of special importance for the topic of HRE for education as discussed in the chapters below.

1.2.1. HRE models (Felisa Tibbitts)

Felisa Tibbitts developed in 2002 three models in order to categorize HRE practice in the formal and non-formal education sector: The Values and Awareness model, the Accountability model and the Transformation model. Afterwards in further publications[9], she changed for linguistic considerations the term "transformation" into "transformational". Her categorization models have been widely cited and used in the HRE literature and will be also used for the purpose of

[9] Such as the following text: Tibbitts, F. (2017). Evolution of Human Rights Education Models. In Bajaj, M. (Ed.). *Human Rights Education: Theory, Research, Praxis* (pp. 69-95). Philadelphia: University of Pennsylvania Press.

this thesis. Tibbitts (2002) suggests that those models can help to further strengthen HRE "through the documentation of appropriate use of learning theory; the setting of standards for trainer preparation and program content; and program evaluations that examine impact both in terms of reaching learner goals (knowledge, values and skills) and contributing directly to advocacy and social change" (Tibbitts, 2002, p. 160). She further underlines that in order to create a human rights thinking that will be a lasting contribution to human rights cultures in the different countries, it is necessary to understand the different models of HRE that are existing in practice in the respective countries and to examine their link with strategies connected to social change (Tibbitts, 2002).

Tibbitts (2002) describes the original HRE models as associated with social change and human rights activism. According to the author (2002), the change is related hereby to learning process within HRE and to the further ability to take action to reduce human rights violations. The first step is the individual, the student, and his/her experience in the respective HRE programme or course. The reasons of each model lie, for Tibbitts (2002), in the particular target group and the respective strategy for social change and human development.

In Tibbitts' (2002) Values and Awareness model, there is no relation made to social change. The learner is not intentionally led to the empowerment of becoming active against human rights violations. The main aim of this model is to transmit basic knowledge about human rights issues and to strengthen the human rights awareness into public values. A philosophical-historical approach is therefore applied. Typical areas of this model would be school-based curriculum, where human rights-related lessons within history or political science are included, or public awareness campaigns. Examples of the latter could be advertising, media coverage or community events. Common topics hereby are information on the history and content of human rights, human rights documents, international court systems and global human rights issues. The target audience is typically the general public or schools. The key pedagogical strategy is to catch the interest of the learner. Tibbitts (2002) sees here an implicit strategy to create mass support for human rights that will bear pressure upon authorities to protect human rights. Thus, according to the author (2002) this awareness raising strategy, critical thinking among the learners should be fostered.

The second model developed by Tibbitts (2002) is the Accountability model. Here, learners are already somehow connected to human rights due to their professional roles such as lawyers, human rights advocates, medical professionals or journalists. Those professionals either

directly monitor human rights violations and advocate with the respective authorities, or work to protect the rights of a certain group of people (most of the times especially vulnerable persons) of whom they have certain responsibilities. The assumption of this HRE model is that the threat of the violation of human rights is inherent to the work of this target group and that the learners are directly involved in the protection of the individuals and their rights. The Accountability model uses a legal-political approach. The pedagogical strategy usually encompasses trainings and networking activities. Typical topics herein are procedures for monitoring court cases, codes of ethics, dealing with the media and public awareness. Personal change is not an explicit goal of the Accountability model. It departs from the assumption that the professionals already have the professional responsibility and thus the interest in applying a human rights framework (Tibbitts, 2002).

Tibbitts' (2002) third categorization is the Transformation model. With this model the learner is led towards empowerment that enables him/her to recognize human rights violations as well as to commit to the prevention of those abuses. Sometimes whole communities instead of the individual are the targeted audience of this form of HRE. A psychological-sociological approach is used in this model. Common audiences thus are vulnerable populations, victims of abuses and traumas, and post-conflict societies. The strategy used is a personal empowerment that will lead towards change at the personal, community and societal level. Personal experiences of the learner with human rights abuses are assumed in this model. The Transformation model of HRE can be found in education programs in refugee camps, with women that experienced domestic violence, or with whole communities in post-conflict societies (Tibbitts, 2002).

Tibbitts (2002) further suggests a compilation of the above presented models to an adapted "learning pyramid". The Value and Awareness model would build the basis on the bottom, followed by the Accountability model and on the top of this pyramid we can find the Transformation model. The position of the HRE models in the respective spot reflects for Tibbitts (2002), on the one hand, the size of the target audience but, on the other hand, also the degree of difficulty of each educational programme that is undertaken under the respective HRE model.

Felisa Tibbitts meanwhile revised her 2002 defined models based on the following 13 years of further research and observation of practice. She added, *inter alia*, in her paper "Evolution of

HRE Models" (2017) two other factors to the models: the learning context or sponsoring organization and the learner[10].

The original 2002 HRE models from Tibbitts did not explicitly address pedagogy or teaching methodologies. She added the latter one in 2017 and suggests four categories of methodologies that are applied in order to impart HRE: didactic methodologies, participatory/interactive methodologies, empowerment methodologies and transformative methodologies. The didactic methodologies are directed on the content-transfer to the learner. They are linked to the classic traditional way of education, meaning the focus on memorization without any incentive for critical reflection. Tibbitts (2017) gives here the example of introducing the UDHR and just demand the learners to memorize the content without any further thought-provoking activity. As Tibbitts (2017, p.76) points out, "[d]ue to the lack of participation and critical reflection, this approach can be seen as one of (attempted) socialization.".

The second pedagogic approach, the participatory/interactive methodology is, according to the author (2017), used almost invariably in HRE. The aim lies in the motivation and encouragement of the learner to better understand human rights content and to apply this newly gained knowledge. Tibbitts uses for this methodology the example of the so-called "New Planet"-exercise introducing the UDHR, where participants have to develop in small groups their own rules and rights for a fictious new planet and then compare their results with the provisions of the UDHR.

Whereas the participatory/interactive methodologies do not specifically foster any agency in the learner, the third methodology category has this as a main aim. The empowerment methodologies are, as Tibbitts (2017) defines it, focused on the development of agency in learners. This empowerment is in relation to the personal interests of the learner and can range from the development of leadership capacity to non-discrimination practices in the work place. The focus hereby is on the increasement of capacities in order to influence one's environment. This methodology is closely related to the Accountability model as well as to the Transformation model.

The last categorization described by Tibbitts (2017), the transformative methodologies, go one step beyond the intended agency that is also embraced by the empowerment methodologies.

[10] More information on the revision can be found in Tibbitts, F. (2017). Evolution of Human Rights Education Models. In Bajaj, M. (Ed.). *Human Rights Education: Theory, Research, Praxis* (pp. 69-95). Philadelphia: University of Pennsylvania Press.

The transformative methodologies differ in the sense that the explicit goal is social transformation through human rights activism. And this type of methodologies prepares the learners to raise awareness themselves and to organize campaigns or other forms of activism. Furthermore, the transformative methodologies can also specially encourage personal transformation.

Both of the latter methodologies, empowerment and transformative ones, call for a critical reflection of the learner, for instance of power relations and oppression within one's own environment. As Felisa Tibbitts (2017, p.77) puts it: "Any subsequent reshaping of one's understanding of the world can result in taking actions to combat one's own oppression in one's family and immediate environment, consistent with wider processes of (privately experienced) social change in a society.". This approach makes the empowerment and transformative methodologies also interesting within the scope of HRE for refugees since it can contribute to the identity-building in the new host society. Moreover, they might also struggle with power relations in their new host country or restrictions in their own community. The adaptations to already existing HRE pedagogical tools in CHAPTER III are thus oriented towards the empowerment and transformative methodologies established by Felisa Tibbitts.

1.2.2. HRE goals

Human rights education and training, according to the 2011 UN Declaration on Human Rights Education and Training (UDHRET*)*, has the common goal of the fulfilment of all human rights for all (UDHRET Art. 5.4). The emphasis of "all human rights for all" is important for this thesis as it encompasses the target group of refugees. HRE is furthermore essential for the active participation in a democratic and pluralistic society, as the Manual on HRE "Understanding Human Rights" states (Benedek, 2012, p. 494).

One main goal of HRE is the prevention of further human rights violations. Human rights norms are codified in international human rights law and need to be protected through national law, policies and on the ground practice. For this prevention purpose, the individual has to know about his/her own rights, exercise, but use them as well for the protection of the rights of others.

The aim of HRE thus is to provide the students with the opportunity of learning about human rights issues and, in the best case, using that knowledge to empower themselves and others. This empowerment potential can lead to the transformation of society towards the full realisation of human rights.

According to the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (2010), education in general is more and more seen as an important tool to combat the rise of violence, racism, extremism, xenophobia, discrimination and intolerance. The Charter further defines the empowerment of learners "to contribute to the building and defence of a universal culture of human rights in society" (Council of Europe Charter for Democratic Citizenship and HRE, 2010, p. 6) as a goal of HRE. HRE further contributes, according to the CoE Charter, to "the promotion of social cohesion, intercultural dialogue and the valuing of diversity and equality" (*Ibid*, p. 9). Consequently, it can play a crucial role in the integration process of foreigners into a new host society and it can also improve the reception on the side of the host society of new persons coming to live in the country.

A report delivered by the Council of Europe (2017) on the state of citizenship and human rights education in Europe shows education as being an increasingly recognized means, *inter alia*, for the successful integration of refugees and migrants. Governments and civil society organisations of 40 Council of Europe member states were asked in the report about the most important areas for HRE and Education for Democratic Citizenship. The result are the following three areas: extremism and radicalisation that is leading to terrorism, the deficit of democratic participation of vulnerable and non-vulnerable groups in society, and the successful integration of refugees and migrants. To the question "Would you agree that citizenship and human rights education is a means to address the integration of migrants and refugees?", 69 per cent of the participating governments and organisations answered, „to a great extent" (Council of Europe, 2017, p. 107).[11] As can be seen in the above-referred report, states are aware of contribution that HRE can make to the integration process of refugees.

2. (Human Rights) Education for Refugees

According to recent data from UNHCR (2018), over 68 million people are worldwide forcibly displaced people. It is the highest number since the recording. Around 40 million, and thereby the majority, of them are Internally Displaced People (IDP). They are not considered legally as refugees since they did not cross any state borders such as set out in the definition of the 1951 Geneva Convention and the follow-up Protocol. From the 68 million forcibly displaced people,

[11] For detailed information on the survey and the report, see: Council of Europe. (2017). *LEARNING TO LIVE TOGETHER. Council of Europe Report on the state of citizenship and human rights education in Europe.* Retrieved June 29, 2019, from https://rm.coe.int/the-state-of-citizenship-in-europe-e-publication/168072b3cd

25.4 million people are considered as refugees and 3.1 million as asylum seekers (UNHCR, 2018).

The majority of refugees is living in a neighbouring country of their own country of origin, mostly in the hope to be able to return soon and/or because they do not have the capacity and means to go further. The recent high migration movement to Europe, that had its peak in summer 2015, is different to those trends because the European countries in this case are neither neighbouring host countries of the countries in conflict nor are most of the coming migrants part of a resettlement program. They arrived on other ways such as by boats on sea routes that is commonly considered illegal.

Regarding education for refugees, the migration from far-distance countries of conflict to European States can be considered similarly to the refugee education of distant resettlement countries. Sarah Dryden-Peterson (2016) refers in her analysis of refugee education worldwide mainly to the education of the majority of refugees who live in a neighbouring host country. She underlines that refugee education in those neighbouring countries is different from refugee education in distant resettlement countries because, on the one hand, the number of refugees in those distant countries is much smaller than in neighbouring host countries. Moreover, there is a difference regarding the permanent stay of the person, linked to questions of settlement and citizenship. Dryden-Peterson (2016) refers here to the fact that when asylum seekers are granted refugee status or when the people are part of a resettlement program, they are given in a certain way a pathway to citizenship which remains unavailable for the majority of refugees worldwide.

There has been done a lot of research on education for refugees so far. Nevertheless, the topic raises a lot of questions and issues as we will see in the further elaboration. One of the issues regarding education for refugees is that it shows the tension between the global promise of universal human rights (in this case: the right to education) and the realization of those rights in the everyday practice, especially regarding the issue of citizenship and the fulfilment of human rights (Dryden-Peterson, 2016). However, the question of how to realize the right to education for all, an important driving factor for the future participation in society, cannot be exhaustively treated in this thesis[12].

[12] For more information on the right to education for all and the Education for All movement, see Right to Education Initiative (RTE). (2000). *Dakar Framework for Action.* Retrieved June 20, 2019, from https://www.right-to-education.org/resource/dakar-framework-action

Sarah Dryden-Peterson (2016) examined in her research the development of refugee education over time. She states three phases of refugee education since World War II and describes the first phase from 1945 until 1985 as "Local Provision Meets New Global Institutions". She localizes the origins of "a coherent field of refugee education" in World War II and its aftermath. The recently established United Nations placed the needs of refugees at the forefront of their work. UNESCO (United Nations Educational, Scientific and Cultural Organization), as a global institution, hold initially the mandate for refugee education. Afterwards, the UN High Commissioner for Refugees (UNHCR) took over this responsibility. Dryden-Peterson describes the role of these two global organisations from the 1960s until the mid-1980s as limited in scope and "focused on post-primary education through scholarships for an elite few", without being able to provide this education locally within communities. Therefore, refugee education was mainly organized by communities themselves with small support from UNHCR. Dryden-Peterson (2016) gives, *inter alia*, the example of self-organised schools for South African refugees in Tanzania in the 1980s.[13]

The second phase, the "Global Governance of Refugee Education", from 1985 until 2011 was marked, in the words of Dryden-Peterson (2016, p. 480), by a trend towards more codification, doctrines and governance by global institutions. In 1985, a review of refugee education programs showed that the approach of UNHCR providing individual scholarships to some people is disproportional to the resources, especially staff time and project funds. UNHCR consequently drew the focus from individual scholarships to providing access to education for all refugee children.

This shift was also driven by two global developments. First, the international consensus on the right to education for all, codified in the 1989 Convention of the Rights on the Child (CRC). Second, the commitment to global action regarding the universal access to education was incorporated in the World Declaration on Education for All (EFA Declaration) and a central part of the Millennium Development Goals (MGDs). Dryden-Peterson (2016) further underlines the point that refugee education by the mid-1990s, entered a phase where it was led by policy and not by people. UNHCR outsourced refugee education to "implementing partners" that were mainly national and international non-governmental organizations.

[13] For more examples, see Dryden-Peterson, S. (2016). Refugee Education: The Crossroads of Globalization. *Educational Researcher*, 45(9), 473-482.

The third and ongoing phase lasts from 2012 until now. Dryden-Peterson (2016) describes it as "Global Support to National Systems". This current period is marked by the shift of refugee education from the supranational to a national level. UNHCR released in 2012 a new Global Education Strategy (GES) and emphasized the integration of refugee students in the national systems. GES underlines the desired goal of "access to quality education for refugees" (UNHCR, 2012, p.8).

2.1. HRE for refugees as an empowerment tool

Human rights education for refugees is a field of research that is still quite unexplored. Nevertheless, HRE for refugees is a highly interesting and important field of research since education for refugees in general presents possible opportunities of education for global citizenship "and the development of knowledge, skills, and attitudes that could facilitate functioning in a global society" and thereby offering a possibility to overcome differences (Dryden-Peterson, 2016). A few examples of already existing HRE for refugees in practice will be given below in Chapter III about HRE Pedagogical Tools for Refugees and examples as well as practices from two USA High schools.

It is more than legitimate to ask why especially refugees are in "need" of HRE and therefore have been chosen as target group for this thesis. It can be assumed that HRE is important for everybody and everyone has the right to HRE as listed in the 2011 Declaration on Human Rights Education and Training.

The simple answer to the question could be "Why not?" but as explained in the introduction, the idea of this topic stems from my previous work experiences with refugees and persons entitled to subsidiary protection. Moreover, as we have seen with the three HRE models categorized by Tibbitts, that HRE can unfold an empowerment potential as seen in the Transformation model.

Refugees often live on the margins of their host society due to their sometimes uncertain documentation status, linguistic barriers, poverty and other factors. In this regard, the empowerment aspect of HRE can play an important role. Dryden-Peterson (2016) as well as other theorists see a great potential for education in general to contribute to the well-being of individual refugees as well as to their host countries and also to their conflict-affected countries

of origins in case they return back after the conflicts ended. Nevertheless, this potential of well-being and empowerment depends on their political, economic and social participation.
HRE can provide a tool for dealing with human rights violations that the individuals have experienced in the past. It can also contribute to the process of identification with the new host society and the host country.

IV. CHAPTER II: Case study Austria

In this chapter, first, an overview of recent immigration trends to Europe and Austria will be given. Afterwards, recent Austrian immigration policies and politics will be examined. The focus will hereby be on the current 2017 Integration Act. In this Integration Act the integration requirements of refugees and persons entitled to subsidiary protection are outlined. Those integration requirements encompass the successful completion of German and Orientation and Value courses. Those courses will be thus examined in detail.

1. Recent immigration developments to Europe and Austria

According to the Austrian Integration Report 2018, family reunification and labour migration are usually the main reasons for immigration to the European Union (EU). According to this report (2018), the period from 2014 until 2017 represents one clear exception. Many displaced persons and migrants arrived by boat on the Mediterranean Sea, first via Lybia to Italy and later mostly via Turkey to Greece, as stated by the report (2018). In 2015, the peak of more than 911.000 migrants and refugees arriving to Europe was reached. According to UNHCR (2015), over 75 per cent of those persons came from the war- and conflict-torn countries Syria, Afghanistan and Iraq.

This influx of refugees and migrants was also noticeable in Austria. The country was one of the more attractive countries for migrants and refugees to come. According to the Integration Report 2018, that might had to do with higher expectations regarding jobs, salary, social security and maybe also because of already established social networks of migrants who arrived earlier. Regarding the number of asylum applications in relation to the total population, the report (2018) states that Austria was in 2015 after Sweden the country with most applications in the EU. Two years later, in 2017, it was in terms of accepted asylum applications ahead with 237 accepted applications per 100.000 residents (The Expert Council for Integration, 2018).

The Austrian Federal Ministry for Europe, Integration and Foreign Affairs stated that around 90.000 persons had claimed asylum in the country by the end of the year 2015. In the following two years the numbers declined to 42.000 applications in 2016 and 24.300 applications in 2017

(BMEIA, n.d.). Asylum seekers (and migrants overall) are on average much younger than the general population in Austria. In 2017, around 85 per cent of the people who applied for asylum were under 35 years of age. The main countries of origin of asylum seekers in Austria in the period of 2015 until 2017 were Syria, Afghanistan, Iraq and lately Pakistan. In 2017, a 39 per cent of the applicants were women and girls. In total, a little bit more than a half (51 per cent) of all decisions on international protection were legally positive in that same year in Austria. It took on average 16.5 month to process an asylum claim due to the high numbers of applications from the year 2015 on (The Expert Council for Integration, 2018).

1.1. Austria – an unintended immigration country

As Permoser and Rosenberger describe (2012), Austria has been throughout its history a target country for migrants, despite its discursive self-portrait as a non-immigration country. According to the authors (2012, p. 41), the Austrian Empire in the 19th century was already "the centre of a multi-ethnic empire". In recent history after the Second World War, Austria has seen several waves of immigration. Those first movements were caused by the Soviet dominance and repression in Eastern Europe. The four immigration waves, as Johan Wets (2006) defines them, bringing refugees to Austria consisted of Hungarians in 1956, Czechs in 1968, Poles in 1981 and Jews from the Soviet Union.

Moreover, as Wets (2006) sets out, the economic situation of Austria in the 1960s was of almost full-employment and needed extra workers for the demands of a growing economy. This led to an active recruitment by the Austrian government of so-called "Gastarbeiter" (guest workers), mainly from former Yugoslavia and Turkey (Wets, 2006). The guest worker programme was intended to be temporary and that the workers should return to their home countries after a certain time. Thus, no integration policies were established for this target group.

Nevertheless, in the early 1970s, it became clear that most of the former guest workers would stay and acquire a permanent residence status or Austrian citizenship. The guest workers even indirectly started a new pattern of immigration by bringing their families to Austria through family reunification as Permoser and Rosenberger (2012) explain.[14] After the above-mentioned waves of immigration, a new movement of displaced people reached Austria. A large number

[14] In 2002, a legislative reform allowed temporary workers to come on short-term, non-renewable visas. This recruitment of temporary workers, this time called "seasonal workers", reminds of the guest worker regime in the 1960s/70s (Permoser and Rosenberger, 2012).

of refugees fled in the 1990s, from the Yugoslav war. Around 90.000 people sought then refuge in Austria (Permoser and Rosenberger, 2012).

According to the above-mentioned authors (2012), the 1990s played a special role in the development of a negative-connotated immigration discourse. It was by now very clear that the former guest workers would not return to their countries of origin. They brought their families to Austria, tried to get the Austrian citizenship and lived in a socio-economic marginalization compared to the majority population. Moreover, far-right parties were on the rise in Europe, in particular in Austria the FPÖ (Freiheitliche Partei Österreichs) led by Jörg Haider, that spread xenophobic sentiments. Furthermore, this period of the 1990s also marked a shift in Austria in the perception of asylum seekers. Whereas previous refugees fleeing from repressive communist regimes were seen as political heroes and were thus welcomed, the image of the refugee changed in that decade. Claims were made that the country had reached its receiving capacity of asylum seekers and the term "economic refugee" became popular, degrading asylum seekers as illegal migrants (Permoser and Rosenberger, 2012), "just" looking for a better future.

Labour migration, family reunifications and asylum applications have led to a rather high number of persons with a migration background within the Austrian population. In 2018, according to Statistik Austria (2019), around 23 per cent of the total population of about 8.678.600 people had such a migration background, meaning that those persons were either born in another country or were born in Austria, but their parents are both of a foreign citizenship (Statistik Austria, 2019). The Austrian citizenship regime is based on the concept of *ius sanguinis*, meaning that citizenship is usually acquired by descent and not by being born in the territory.

2. Integration policies and politics in Austria

Integration is a hot topic, especially when considering that a so-called lack of integration is often used by far-right parties to create negative images about the immigrant population. "Parallel societies" and "religious extremism" are just two of the much-used catch-phrases. Despite the vivid history of migration and "the evident structural disadvantage suffered by persons with a migration background in access to education and upward mobility" (Permoser and Rosenberger, 2012, p. 45), the topic of integration was for a long time politically ignored and has only recently found its place in the arena of Austrian politics. The referred authors (2012) see this institutional starting point in 2011 when a State Secretariat for Immigration within the Ministry of Interior was created. The authors (2012) explain this late appearance, on the one hand, due to the official Austrian self-understanding of not being a country of

immigration and, on the other hand, also due to the rise of far-right parties that created an anti-immigration climate.

As a consequence, Rosenberger and Permoser (2012, p. 45) state that "(t)he need for integration policies is mainly viewed within the context either of cultural adaptation to the proclaimed Austrian value system or to the control and restriction of immigration to Austria". These policies are thus used to frame immigrant communities as a problem and use this discourse in order to justify restrictive immigration policies. Moreover, the failure of integration, the rise of extremism and the living in parallel societies are often willingly associated with religion, most recently with Islam. In Austria, Islam is recognised as an official religion. Nevertheless, it is very often targeted by anti-Muslim rhetoric of not complying with the Austrian value system (*Ibid*).

Permoser and Rosenberger wrote, already in 2012, that "integration has become a ubiquitous topic in the European media and political debates in general, and in Austria in particular" (Permoser and Rosenber, 2012, p. 39). Despite more research and attention paid to the wide area of integration from different disciplines such as sociology, economics or political sciences, the concept of immigrant integration remains ambiguous (*Ibid*).

Johan Wets distinguishes in his 2006 research paper, about the integration of the Turkish community in Austria, three concepts of integration. According to Wets (2006), structural integration describes the socio-economic and political aspects of integration such as equal access to the major institutions of the host society like the educational system, the labour market or the political system. Social integration refers to the social interactions between immigrants and the major population. And finally, cultural integration refers to the identification of the immigrant population with values and norms of the host country (Wets, 2006). This conceptualization helps in order to analyse the respective goals of certain integration policies.

Permoser and Rosenberger (2012) applied those three integration concepts to Austrian integration policies and politics and came to the result that Austria's politics of immigrant integration is mainly focused on cultural integration, meaning the share of values and norms. It concentrates in practice predominantly on language acquisition and civic education. The authors further point out that the cultural assimilation concept in Austria has an exclusionary character while in other immigrant societies such as the United States there has been a general willingness to integrate immigrant persons to a common whole, a concept that is also often described as with the inclusionary aspect of a "melting pot". Assimilation to Austrian culture is instead understood as a unilateral process on behalf of the immigrant rather than a two-way

process between the immigrant and the host country and society (Permoser and Rosenberger, 2012).

Permoser and Rosenberger (2012) advance the hypothesis that the need of cultural integration in Austria seems to be required only from third-country nationals, although 40 per cent of foreigners living in the country come from other EU countries. Since Austria joined the EU in 1995, the main immigrant populations from other EU countries have been German and Polish (Permoser and Rosenberger, 2012). It has to be noted that EU citizens do not have to fulfil any integration agreement since they enjoy the same rights of free movement, settlement and employment across the EU. The EU legislation provides them with equal rights and access to all institutions. Nevertheless, it is interesting, as the authors point out, that such integration measures are not even offered on a voluntary basis and that "there is also no political debate on an alleged 'unwillingness' or 'inability' to integrate on the part of EU nationals as there is for third-country nationals from poor countries" and further that "EU citizens seem to be considered as 'integrated' *a priori"* (*Ibid*, p. 49 sqq.).

The same could be said about highly qualified migrants from non-EU countries who are also exempted from civic integration requirements. Those forms of special exceptions indicate, according to Permoser and Rosenberger (2012), ethnic and economic undertones in the respective integration discourses and focus on the need of cultural integration of specific immigrant populations (*Ibid*). Furthermore, for the authors (2012), this goes hand in hand with a restrictive immigration policy and citizenship regime as well as Austria's self-understanding of not being (and never having been) an immigration country.

Despite the decrease of asylum applications and arriving immigrants over the past two years, integration policies and measures remain a hot topic. As summarized in the Integration Report 2018, "integration will remain a central issue for future social policy, not least because the migration crisis from 2015/16 left its mark on society and in many cases polarised the debate, including with respect to the discussion on integration" (The Expert Council for Integration, 2018, p. 6).

Since 2010, a National Action Plan for Integration with a focus on language courses, civic education and vocational training guided the governance of migration issues in Austria (EWSI, 2017). Austrian politics reacted to the 2015 influx of refugees and migrants with a 50 Action Points-Plan for the integration of persons entitled to asylum and subsidiary protection in 2016 which was then followed by a legal basis in June 2017, the Austrian Integration Act (BMEIA,

n.d.). This new integration law defines since then the framework "for the successful integration of persons who settle in Austria on a long-term basis" (BMEIA, n.d.).

2.1. Understandings of successful integration

The Council of the EU enumerates in its conclusions on "Immigrant Integration Policy in the European Union" 2014 common basic principles to be followed by its Member States in order to best achieve the integration of immigrants. Alongside principles such as the respect for the basic values of the EU, it states basic knowledge of the host society's language, history and institutions as well as the participation of immigrants in the democratic process (The Council of the European Union, 2004). Those principles would in that sense be met by the integration measures foreseen by the Austrian Integration Act.

The Austrian Integration Act 2017 itself defines the term integration in § 2 par. 1 as

> "a process involving all sections of society, whose success depends on all people living in Austria and is based on personal interaction. Integration requires, in particular, that immigrants actively participate in this process, accept the integration measures offered, and acknowledge and respect the fundamental values of a European democratic country. All state institutions at the federal, provincial and municipal levels must also make their contribution towards a successful integration process by systematically offering integration measures within their areas of competence. Integration as a process involving all sections of society demands concerted action by the various actors of the state and of civil society and requires an active contribution from any individual person in Austria, within that person's possibilities" (Federal Act for the Integration of Persons without Austrian Nationality Legally Resident in Austria, 2017)

As we can read in this paragraph, integration is seen as a process that involves in theory everybody, not only immigrants. However, neither in the provisions of the Integration Act nor in the explanatory remarks, the corresponding obligations of Austrian citizens are mentioned.

According to Michael Geistlinger (2018), values that the immigrants might adhere to are hereby ignored. Consequently, the author (2018) sees a monoculturalist approach in the above-mentioned definition of integration, opposed to a multiculturalist approach, both understood of the theory of Bhikhu Parekh (1999)[15]. The Integration Act therefore is not corresponding to cultural plurality in an open way but seeking to assimilate diverse cultures into the mainstream

[15] For further information, see Parekh, B. (1999). *Political Theory and the Multicultural Society.* Retrieved June 7, 2019, from http://red.pucp.edu.pe/wp-content/uploads/biblioteca/081232.pdf

culture (Geistlinger, 2018) as already mentioned before in the above analysis from Permoser and Rosenberger (2012) of Austrian immigration policies and politics.

The integration of asylum seekers and refugees in the Austrian society is seen as a particular significant issue for social cohesion and social peace as we can read in the Integration Report 2018. The second part of the report refers to the conditions for social co-existence (The Expert Council for Integration, 2018). The report interestingly uses the term co-existence instead of other terms that would lead more to an inclusion-approach such as the term "living together"[16]. The report cites good social co-existence as the goal of integration (*Ibid*, p.84).

2.2. Integration requirements

The Integration Act has its roots in provisions that were already introduced in 2002 and amended in 2005[17]. The Austrian Aliens Act in 2002 introduced a so-called integration agreement for residents from non-EU countries. It obliged those residents to acquire basic knowledge of the German language which could be achieved by the attendance of German-Integration-courses. A failure of attendance of those courses was fined by non-issuance of a certificate to stay, by eventual expulsion or a fine. As the 2002 Act was revised in 2005 and 2011, the requirements for being able to stay in Austria were made more stringent. The Integration Act 2017 does not replace the other acts, they still continue to be in force and have to be now considered in the context of the 2017 Act (Geistlinger, 2018).

Alongside the acquisition of the German language, the 2017 Integration Act stresses once more the importance of acknowledging and respecting the Austrian and European systems of laws and values. It requires the persons to "actively participate in this [integration] process, accept the integration measures offered, and acknowledge and respect the fundamental values of a European democratic country" (Federal Act for the Integration of Persons without Austrian Nationality Legally Resident in Austria, 2017) as described in the Integration Act in part 1 paragraph 2 (1). The acknowledgement, understanding and respect of those so-called Austrian values will be achieved by "value education and orientation" in compulsory Values and Orientation courses. The Integration Act provides therefore a legal basis for the compulsory

[16] For more information on the concept of "living together", see Council of Europe. (2017). *LEARNING TO LIVE TOGETHER. Council of Europe Report on the state of citizenship and human rights education in Europe.* Retrieved June 29, 2019, from https://rm.coe.int/the-state-of-citizenship-in-europe-e-publication/168072b3cd

[17] For further information see Geistlinger, M. (2018). The Austrian Integration Act 2017. *Acta Universitatis Carolinae – Iuridica*, 2, 99-108.

introduction programme for migrants and refugees which was previously regulated by the Residence and Settlement Act (EWSI, 2017).

The Integration Act 2017 sets in paragraphs 1 and 2 an obligation for the persons addressed to integrate. Those persons are Convention refugees, persons who are holding subsidiary protection status under the Austrian Asylum Act and non-EU citizens entitled to permanent residence. Regarding the integration measures, the Act differentiates between Convention refugees and non-Austrian citizens holding subsidiary protection status, on the one hand, and citizens of non-EU countries entitled to a permanent residence in Austria on the other hand (Außenministerium Österreich (a), n.d.).

For the first group, the Integration Act foresees German courses and values and orientation courses as integration measures. Furthermore, those persons have to sign an integration declaration that obliges them to comply with the fundamental values of the legal and social systems. They are obliged to participate and complete the German and values and orientation courses (Geistlinger, 2018).

The other target group, non-EU citizens with a permanent residence, has to sign an integration agreement under which they are obliged to acquire knowledge of the German language as well as of the democratic system and the fundamental principles derived from it. In a first module, usage skills at the level A2 of the Common European Framework of Reference for Languages (CEFR) are obtained and later, in module 2, the language knowledge should advance to level B2 pursuant to the CEFR (Geistlinger, 2018).

The newly in October 2017 elected government, a coalition between the conservative People's Party (ÖVP) and the far-right Freedom Party (FPÖ), included in their governmental programme legal changes and severe measures in the areas of migration, integration, asylum and citizenship. One of those measures was the reduction of the guaranteed minimum income for recognised refugees and persons who have been granted subsidiary protection from approximately € 840 to € 365 plus € 150 of integration bonus. This integration bonus is only accessible by the fulfillment of integration requirements, meaning the successful completion of the language classes as well as the Values and Orientation courses (EWSI, 2017)[18].

[18] For further information, see: EWSI (European Web Site on Integration). (2017, December 21). *Austria: Integration measures in the new government programme.* Retrieved June 5, 2019, from https://ec.europa.eu/migrant-integration/news/austria-integration-measures-in-the-new-government-programme

2.3. German and Values and Orientation courses

2.3.1. Target group

The target group of the Values and Orientation courses, following the 2017 Integration Act, are persons entitled to asylum or subsidiary protection, or persons whose asylum applications have been accepted but the decision is still pending. All those persons from the age of 15 and above, who have been granted their status after 31 December 2014 have to participate in those courses and pass an exam at the end (BMEIA, n.d.).

It thus results that in the German and Values and Orientation courses the student group is very heterogenous regarding the country of origin, the age, the education, and other factors. The A1 German courses at the language institute, where I worked, were compound of 180 units, meaning in practise that the courses were around three months long and took place every week day around three hours. In the groups were at maximum 16 people. I had men and women from Syria, Iraq, Iran, Afghanistan, Nigeria, Somalia, Bangladesh and Chechnya as students in my classes, which reflects the migration trends of displaced people coming to Austria and on a large scale to Europe.

2.3.2. Language

The first German and Values and Orientation courses, that have to be successfully completed, start at the basic language level of A1, according to the Common European Framework of Reference for Languages (CEFR). The CEFR language categorization encompasses the following language levels: A1, A2, B1, B2, C1 and the highest level of proficiency that is C2[19]. A person with a language knowledge of A1:

> "Can understand and use familiar everyday expressions and very basic phrases aimed at the satisfaction of needs of a concrete type. Can introduce him/herself and others and can ask and answer questions about personal details such as where he/she lives, people he/she knows and things he/she has. Can interact in a simple way provided the other person talks slowly and clearly and is prepared to help." (Council of Europe, 2001, p. 25)

This categorization shows that a person with language competences at A1 level can make use of the language in a very simple and restricted way. Persons knowing a language at A1 or A2 level are thus according to CEFR basic users of a language.

[19] For a detailed description of each language level, see Council of Europe. (2001). *Common European Framework of Reference for Languages: Learning, teaching, assessment.* Retrieved June 15, 2019, from https://rm.coe.int/1680459f97

2.3.3. Organisational structure and content

The German and Values and Orientation courses are provided by the Austrian Integration Fund (ÖIF: Österreichischer Integrations Fonds) and therefore free for the course participants. The referred courses focus on

- The principles of the good living-together: democracy, freedom of opinion, non-violence and rule of law
- The diversity of living together: the separation of state and religion, volunteering, family life and intercultural encounters
- Austrian history and geography
- The importance of education and the language of the host country: information about the Austrian education system, compulsory schooling, apprenticeship and dual training
- The world of work and economy: information about the Austrian labour market and gender equality on the work place
- Living in Austria and common rules for living together as good neighbours
- Information about the Austrian health system, health care and emergencies (ÖIF, n.d.)

Educational material regarding the value and orientation content of the courses is provided by the Austrian Integration Fund and encompasses topics such as the educational system in Austria, how to solve conflicts without violence or different family constellations.[20]

In the list of topics that are treated in the Values and Orientation courses and asked about in the final exam, we can see subject areas that need to be memorized in order to make use of it such as information as how the Austrian labour market works, where to find job offers, what are common – maybe unspoken – rules in neighbourhoods to establish a friendly, peaceful living together, and so on. However, we can also find content that is very much connected to human rights or even are enshrined in international human rights treaties such as the right to democracy, freedom of religion and opinion or gender equality.

As we have seen in this chapter, Austrian immigration policies and politics are marked by Austria's self-understanding of not (wanting to be) being an immigration country despite its vivid history of immigration. The current integration requirements for a successful integration into the Austrian society for refugees and persons entitled to subsidiary protection, are laid out

[20] The material (in German) with the corresponding language level can be found at ÖIF. (n.d.). *Mein Sprachportal. Materialien für den DaF- und DaZ-Unterricht mit Schwerpunkt Österreich*. Retrieved July 2, 2019, from https://sprachportal.integrationsfonds.at/deutsch-lernen/materialien-zum-kostenlosen-download/materialien-mit-schwerpunkt-oesterreich

in the 2017 Integration Act and entail German and Value and Orientation courses. The Integration Report 2018 defines successful integration, apart from labour market participation and good education, also as "belonging to the receiving country, an understanding of life in the receiving country and acceptance of and identification with Austrian and European values" (The Expert Council for Integration 2018, p. 84). Neither in the Integration Report nor in other documents are Austrian values specifically defined. What are specific Austrian values and how do they differ from so-called European values? It can be assumed that those values are derived from the Austrian constitution and international human rights treaties that Austria is a State party to. In those courses, civic education content is taught that intersect with human rights.

Since those values are so closely related to human rights, a human rights-based approach would be a plausible idea in the area of civic and value education for refugees as will be discussed in detail in the following chapter. Thus, Chapter III will focus on how those contents could be taught using and adapting already existing HRE pedagogical tools.

3. HRE and civic education

As laid down in CHAPTER I in this thesis, HRE embraces the understanding of the human rights concept, knowledge about respective international treaties and documents, awareness-raising about on-going global human rights issues as well as building capacities in order to defend one's own human rights as well as the rights of others.

Civic education (or Citizenship education), on the other hand, prepares individuals in general terms for their role as citizens of one state. It deals therefore with topics such as political systems, election processes and political institutions. Civic education aims, as Özlem Becerik Yoldaş (2015) sums up, at providing a way for the individual to orient oneself with the political, economic and social challenges of political life. Civic education, as Yoldaş (2015) defines it, "has to meet the goal of political maturity and independence of the citizen in a democratic system". Civic education promotes, according to William A. Galston (2005), support for political participation and democratic values. Civic knowledge furthermore can help to reduce a general mistrust in political institutions and the fear of participation in public life (Galston 2005, p. 21). Citizenship education was originally linked with national matters. Nevertheless, there has been a shift to a global understanding, as Danju and Uzunboylu note (2016), from national and regional citizenship to global citizenship.

Civic education and HRE are closely interconnected and support each other. The CoE Charter on Education for Democratic Citizenship and Human Rights Education (2010) sees the

differences of the two education areas in focus and scope rather than in goals and practices. Whereas citizenship education concentrates on rights, responsibilities and active participation in a democracy, HRE focuses on the broader spectrum of human rights.

Reetta Toivanen (2009) provides a critical view on civic education. According to her, citizenship or civic education just wants the student to learn to "obey" to the state's constitution and rules. Toivanen calls civic education as "the bridge between the ideal and the real" (2009, p. 39), referring to initiatives like the UN Decade for Human Rights Education and their proclamations as ideals and the implementation at the national level as the reality. Reetta Toivanen (*Ibid*) goes one step further and says that "Human Rights Education, which aims at questioning hierarchies, hegemonies and customs, is always about challenging governments and existing structures of power. This is why human rights education may prove to be incongruous with other educative goals.".

Reetta Toivanen (2009) conducted from 2003 until 2006 a research project called "Teaching Human Rights in Europe" focusing on human rights and national minorities in six European countries. One of the results of that study that surprised the researchers was that civic education projects could be identified more easily and that civic education, according to their findings, seemed to be much more popular than human rights education. Even though the term "human rights education" was used by governments, NGOs and other providers, programmes analysed were more about citizenship or civic education. Toivanen (2009) explains the reasons with the facts that funders as well as governments found HRE unnecessary or difficult, and thus some of them offered civic education programs without considering HRE.

The Council of Europe Report on the state of citizenship and human rights education in Europe (2017), that was undertaken to analyse the implementation of the CoE Charter on Democratic Citizenship and Human Rights Education in the CoE's member states, shows similar challenges regarding HRE in Europe. 40 countries of the 47 member states participated in the Council of Europe's survey as well as numerous civil society organisations. The responses of the participating countries show a lack of consciousness among education professionals, media and the general public whereas the civil society organisations respondents note a lack of priority-giving among decision-makers. The report further emphasizes that "The ethos of democracy and human rights needs to be more present and explicit both in vocational education and training and in higher education." (Council of Europe Report on the state of citizenship and human rights education in Europe, 2017). This claim results, inter alia, from the fact that more than a third of the participating governments stated that there is almost no reference to HRE

and Education for Democratic Citizenship in laws and policies regarding vocational education and training, and higher education (Council of Europe Report on the state of citizenship and human rights education in Europe, 2017).

HRE could create a space where belonging and identity is discussed, challenged and enforced. As the Integration Report says, "Belonging and identity can bridge the gap between individuality characterised by freedom and the individual's integration into a community" (The Expert Council for Integration, 2018, p. 84). The report also states that Austria, as a country shaped by migration, "must dedicate itself more intensively in future to the issues of common values, identity and belonging in the integration process" (*Ibid*), a process that in successful cases results in citizenships being awarded.

In this chapter II, the case study of Austria was outlined with a special focus on main immigration trends since World War II, Austria's self-understanding of not being and not wanting to be a country of immigration as well as recent integration policies and the respective integration requirements. Furthermore, the German and Values and Orientation courses for refugees as one of the recent integration requirements, were laid out.

V. CHAPTER III: HRE Pedagogical Tools (for Refugees)

In this chapter, two examples from the practice will be examined and an overview given of how to create a HRE pedagogical tool. Bearing all the before-listed concepts and contents in mind, I will finally suggest a proposal for a human rights-focused week within the German and Values and Orientation courses in Austria.

The CoE Charter on Education for Democratic Citizenship and Human Rights Education (2010) emphasises that within HRE, as well as in all areas of education, CoE member states should:

> "promote educational approaches and teaching methods which aim at learning to live together in a democratic and multicultural society and at enabling learners to acquire the knowledge and skills to promote social cohesion, value diversity and equality, appreciate differences – particularly between different faith and ethnic groups – and settle disagreements and conflicts in a non-violent manner with respect for each others' rights, as well as to combat all forms of discrimination and violence…" (CoE Charter on Education for Democratic Citizenship and Human Rights Education, 2010, p. 14)

In order to promote those educational approaches and to apply teaching methods in accordance with the goals laid out in the above CoE Charter quotation, it is necessary to use educational material and pedagogical tools that shall meet the aims of learning to live together and enabling

learners to acquire the knowledge and skills to promote social cohesion, value diversity and equality. Whereas HRE pedagogical tools exist for different target groups such as "Compasito – Manual on human rights education for children" (2007) from the Council of Europe with activities designed for children from 6 to 13 years, "Compass – Manual for human rights education with young people" (2002) or "Understanding Human Rights: Manual on Human Rights Education" (2012) for the general public of human rights educators and learners, I could not find throughout my research a compilation of HRE pedagogical tools from governments or organisations specifically for the target group of refugees.[21] Most of the exercises that are listed in the above-mentioned manuals, require a certain language level, in most cases almost a native language proficiency.

For this reason, I will look at two pedagogical units from two United States (US) high schools that work with immigrant youth and examples from *Compasito, Compass* and the *Manual*, in order to see how they can be adapted to the target group of refugees with basic knowledge of the language of their host country. In the context of the thesis, this language is German.

First, two examples of HRE for refugees are given in order to illustrate that HRE for refugees is already taking place. Nevertheless, it should be pointed out that I could not find during my research many more examples from the practice. Afterwards, an overview of how to create a human rights workshop or training will be given in order to make in the last section the proposal of a human rights-focused week within the German and Values and Orientation courses in Austria.

1. Examples from the practice

1.1. San Francisco International High School (Fix and Clifford 2015)

An example of human rights taught for migrants and refugees comes from San Francisco International High School (SFIHS), United States, that had hundreds of immigrant and refugee students over the past years. This high school has as its founding principles integration of content and language, meaning that teachers not only teach their subject such as biology or literature, but also at the same time the language needed within that area.

Fix and Clifford (2015), who are teaching at SFIHS, describe their task as teaching high school content while supporting the improvement of the student's English language and at the same

[21] The later listed activities from Fix and Clifford (2015) were designed for refugee and immigrant youth. Nevertheless, the activities are only described within Fix and Clifford's research paper and can thus not properly be considered a compilation.

time being aware of some of their students social-emotional needs. Those needs stem not only from the normal challenges and insecurities of adolescence but in the case of the immigrant and refugee youth also from the process of adjustment to a new country, language and culture as well as specific issues such as post trauma, poverty or family reunification.

This remark of the social-emotional needs and the specific life-circumstances of the participants is very important to have in mind when working in this field. Regarding the social-emotional needs of the students due to their special circumstances, the respective educators have to be aware that they might be considered as an attachment figure of the students. This might influence, and in some cases also complicate, the role and work of the teacher. Examples for this attachment could be students that ask the teacher to help them with personal matters such as accompanying them to appointments or contacting organisations for them.

The authors and teachers Fix and Clifford (2015), see HRE as a uniting factor that "can transcend languages, cultures, experiences, plus offer students the academic language and agency to discuss prior or current injustices they have faced" (*Ibid,* p. 129). The aspect of transcending languages, cultures and experiences is crucial for the Austrian case as well, not only in regard to the future life in the host society and difficult issues that might arise where HRE can equip the learners for it, but also regarding the participants group itself considering that the group is compound by persons from different countries and backgrounds and with different native languages.

Fix and Clifford (2015, p. 130) use HRE in order to provide their students a tool to document and share their own stories as well as to learn and build literacy and to become fluent in the host country's language. In the words of the authors, HRE "validates students' lived experiences and allows them to make connections to each other, to literature, and to the world around them". The authors created a special unit for their teaching and named it "Know Your Rights: Understanding the Universal Declaration of Human Rights". In this unit, the UDHR is used as the central pedagogical tool. Furthermore, they used the 1995 novel "Farewell to Manzanar" to explore deeper the topic of one human right issue, in this case the United States government's internment of Japanese Americans during World War II. The UDHR is used in the teaching unit of Fix and Clifford (2015) in a number of different forms such as the original text, a version in student-friendly language, translations in the native languages of the students, and videos. The UDHR served as inspiration for all the activities in the unit and each activity refers to parts of the UDHR.

In designing the unit, Fix and Clifford (2015) had three goals in mind: They wanted to create space for their pupils for a critical engagement with and connecting their own experiences with human rights violations. Furthermore, they wanted to use HRE to teach literacy in English and they wanted to apply the UDHR as a frame to a specific topic, in this case Japanese internment camps during World War II in the US. The unit spans over one semester and, after the first three weeks with a profound introduction to the UDHR, consists of three projects: one jigsaw activity regarding the UDHR, the reading of the novel "Farewell to Manzanar" through the lens of the UDHR and a final persuasive essay written by each student.

What makes the example of this USA high school so useful for the Austrian case study that is discussed in this thesis, is that Fix and Clifford (2015) designed those units not only to impart human rights content but they used HRE also as a tool to build literacy (in that case in English) and improve the language knowledge and practice. As the authors point out: "[it] is as much literacy as a human rights unit". There are several similarities to the Austrian courses: The educators mentioned by Fix and Clifford (2015) have to teach language and content, such as it is done in the German and Value and Orientation courses in Austria. Many of the immigrant students in this high school were, according to Fix and Clifford, at the beginning stage of learning English and building literacy in the English language. As the authors (2015) note, the lessons can (and should be) modified for students with an advanced or even native language proficiency.

1.1.1. Reflections from Flix and Clifford (2015)

Flix and Clifford (2015) point out as conclusion from their HRE teaching experience, that one aspect that is missing in almost every activity, is a strong discussion element owed to the English language acquaintance of the participants. Moreover, the time factor is a great challenge for the two educators. On the one hand, they stated that there was never sufficient time and, on the other hand, to find the right balance between language teaching and human rights content instruction. Fix and Clifford (2015) suggest educators of HRE to include current events in the teaching to make connections to the real life.

The authors (2015) further highlight the positive outcomes of the exercises in the units on the UDHR. Students established, according to Fix and Clifford (2015), a deep personal connection with the UDHR. The teachers give the example that many students at the beginning argued that there were no human rights breaches in their respective home countries or in San Francisco. At the end of the whole UDHR unit, almost every participant could state human rights violations that happened in real-life where they were directly affected or a witness.

The educators (2015, p. 143) further quote a 17-year-old female student that summed up the experience on a personal level as follows:

> "After we studied human rights, the ways that I can create change are making space for other, acting with empathy and trying my best to help others. For example, I will respect other countries' cultures and I won't laugh at other. Also, we can help explain and translate for others who don't understand."

This statement once again underlines the empowerment and transformative character of Human Rights Education, especially in the context of refugees, fostering the ability not only to stand for one's own rights but also to defend and support others.

1.2. Urban public high school in Oakland, California (Bajaj, Canlas & Argenal 2017)

One other example of research done on the topic of HRE for migrants and refugees is a two-year ethnographic case study from 2014 until 2016 undertaken by Bajaj, Canlas and Argenal (2017). The authors researched HRE for immigrant and refugee youth in an urban public high school in Oakland, California. The research team ran a weekly after-school club of one and a half-hour and utilized participant observation, interviews and focus groups for their qualitative case study. The public high school identified the need of more after-school activities to practice English and agreed on a weekly human rights club done by the research team who already had curriculum development and teacher training experience.

The educators (2017) sought to balance the achieving of knowledge about international human rights, examples of violations of human rights and case studies of community-based organizations and NGOs working toward human rights in order to meet the three general dimensions of HRE: to be content-related, affective and action-oriented. The club had no examinations or final test which allowed the club activities to be flexible and adjusted to students interests and concerns. Their weekly human rights club meetings had the following structure based on participatory pedagogy and transformative educational approaches: a "check-in" with students to share with the group how everybody was doing; an opening team-building or ice-breaker activity; a main activity (a game, role play, film screening or other activity); and a wrap-up discussion.

In their after-school club, Bajaj, Canlas and Argenal (2017, p. 127) often used visual methodologies. The students brought photos or items from home to the class to talk about, other times they drew life maps with key events of their lives. The authors describe those activities

and especially the artefacts as "important prompts for our questions about students' transnational lives and how notions of rights and civic identity were being shaped".

Bajaj, Canlas and Argenal (2017) emphasize that all the activities undertaken in the weekly after-school Human Rights Club were highly flexible and often adapted to the students' demands and concerns. This flexible adaptation is also due to the fact that this course had no set curriculum to be fulfilled nor any examination.

In Bajaj, Canlas and Argenal's (2017) ethnographic research, they focused less on the applied methodologies and more on the ways the participants could make use of HRE. The authors (2017) came in their research to the result that the participants in the Human Rights Club made use of the HRE offered in three ways. In the words of the authors (2017), HRE offered the students a window into the past and into the present reality, a mirror for reflecting human rights violations they had experienced themselves, and a prism for raising awareness about their access to human rights despite the citizenship status. The authors (2017) hereby use the window-mirror metaphor developed by Emily Style (1996)[22], from Christine Sleeter (2005)[23] further elaborated in critical multicultural education and add the new category of a prism.

Bajaj, Canlas and Argenal (2017) illustrate those HRE-uses by the learners with the example of three students and their experiences. The authors (2017, p. 135) describe hereby "how they [the students] integrated human rights learnings with their way of making sense of multiple migrations, current realities living on the margins of an urban center, and transnational notions of belonging and citizenship".

One of the students was the 19-years-old Kamana from Nepal. The teachers had already heard about ongoing marriage arrangements with an older Nepali men living in the US. The educators thus showed several weeks later parts of a film about a NGO that works in India with children. The organisation supports those kids living in slums and addresses issues such as child labour, access to education and early marriage. Kamana was especially touched by the film and asked why there was so much injustice and why the government would not care. She wanted to get active and found an organization to help the children.

[22] For further information on the mentioned metaphor, see: Style, E. (1996). *Curriculum as Window & Mirror.* Retrieved June 25, 2019, from the National Seeking Educational Equity & Diversity Project website: https://nationalseedproject.org/images/documents/Curriculum_As_Window_and_Mirror.pdf

[23] For more information, see: Sleeter, C. (2005). *Un-Standardizing Curriculum: Multicultural Teaching in the Standards-Based Classroom.* New York: Teachers College Press.

According to Bajaj, Canlas and Argenal (2017), through this exposure to human rights concepts, their student Kamana was capable of seeing other realities, recognising the needs of others and trying to find ways to help. As the authors put it, it was important here to show a positive example how an organization actively provided support and not only showing human rights violations. In the words of the authors (2017, p. 132): "For Kamana, some of the realities she learned about were similar to her own, but the new dimensions seen through HRE were related to how individuals and organizations could take action in the face of hardship".

Another example from the ethnographic study (2017) is the case of Zau, a 20-years-old men from Burma who prior to coming to the US, had lived with his family as undocumented migrant in Malaysia. The land of the family was seized by the government and he was taken out of school very early in order to support the family. Zau explained in the Human Rights Club the differences from the education experience he had back in Burma and now the one he has in the USA. The teachers were, according to him, friendly in the USA and he was also positively surprised how girls and boys can be taught together since back in Burma the schools were strictly separated.

Zau acknowledged during the course of the Human Rights Club that it was good to see that not only he and his family, or his country, was facing human rights violations. Bajaj et al. (2017), mention a later moment in the course when they talked about the UDHR, Zau concentrated on the right to property and talked about the consequences he and his family faced when their land was taken away. This event resulted in his school dropout and the beginning of working under dangerous conditions in a gold mine in order to support the family. HRE gave him thus, according to the authors (2017), an opportunity to see himself in the content that is discussed as well as to put his own experiences in a larger context.

The third student, that Bajaj, Canlas and Argenal (2017) describe as an example, is Seng a 16-years-old girl from Burma who also first fled to Malaysia. One day, she came to the Human Rights Club and wanted to share an experience with the others. In the restaurant where she worked a conflict had escalated. A Latino man kept saying derogatory things to a Burmese man. The latter, as a result, one day punched the Latino man in the kitchen. Seng could not understand the things that occurred thereafter: that six police cars came to solve the conflict, that the officer talked to the Latino man in Spanish whereas nobody else was asked what had happened, why only the man from Burma got fired but the Latino man not, and why none of the workers was allowed to tell the police what they saw. Seng was upset and talked about the ongoing conflicts between immigrants and the unequal status of immigrants regarding rights as USA citizens. She

afterwards said, as Bajaj et al. (2017, p. 134) quote, about telling the incident to the others: “I felt good about it because I was keeping it inside. I shared it out and I felt light after”.

For the authors (2017), this prism-use of HRE means providing a frame to the participants in order to offer a more complex and challenging perspective of human rights and to provide a frame where to transmit their frustrations about the gap between rights and the actual reality.

Few activities undertaken are mentioned in the text about Bajaj, Canlas and Argenal’s research (2017). The teachers went with the students to a local human rights photography exhibition. Due to the lack of a detailed description of the activities undertaken in the Human Rights Club, the language level of the participants can be just assumed as being similar to the one in the previous USA high school example from Fix and Clifford (2015) teaching recently arrived immigrant and refugee youth.

2. Proposal of a HRE educational tool for refugees in the Austrian case

In the following section, the objective is to make the proposal of a HRE pedadogical tool for the target group of refugees in the particular context of the German and Values and Orientation courses in Austria. In order to do so, first, an overview of guidelines how to create HRE activities and trainings and workshops will be given. Second, I develop the proposal of a special human rights-focused week within the German and Values and Orientation courses in Austria.

2.1. How to create HRE pedagogical material (Manual on HRE 2012)

As the Manual on HRE *Understanding Human Rights* (2012) sets out, human rights trainings and workshops have to meet the needs of participants and should thus be guided by this principle. In order to comply with the participants’ concerns and needs, the courses and trainings have to actively involve the learners and take into account their personal experiences. In addition to this vital point, according to the Manual on HRE (2012), several other aspects have to be taken into consideration when planning and creating a human rights workshop or training (Benedek, 2012). Those aspects will be listed in the following and applied to the purpose of this thesis.

The Manual on HRE (2012) states four main dimensions that determine the specific training or workshop. Those are: content, methodology, organisational framework and attitudes of educators as well as of participants. According to the Manual on HRE (2012), a basic knowledge of the contents, principles and protection of human rights is crucial. Nevertheless,

the workshop or training should, after an introduction on these topics, concentrate on the needs of the specific target group.

The education methodology depends, according to the Manual on HRE (2012) on different factors such as the group size, the organisation/institution where the training takes place or the learning phases of the participants. The Manual (2012) suggests an adaptation of the PIRA multi-methodical approach from Vedrana Spajić-Vrkaš et al. (2004). This model suggests the use of the basic methodical principles encompassing participation, interaction, reflection and anticipation. Participation and interaction focus on the learner and is thus highly important for HRE in regard to the empowerment and transformative element of it. In order to ensure this aspect, it is necessary to provide everybody with the opportunity to participate actively in the respective workshop or training. The methodical principle of reflection refers to the need to question one's own ideas and points of view by regularly evaluate new facts, concepts and perspectives. Anticipation, and hereby especially empathy, are crucial to understand and master dynamic group processes (Benedek, 2012).

In order to effectively plan a human rights training or workshop, the HRE Manual (2012) suggests several aspects that need to be considered. Some of those aspects, also relevant for the later proposed human rights-week within the German and Values and Orientation courses, are[24]:

- Learning target: It is crucial to set out clearly the learning targets of each HRE training. Those should, as before already mentioned, always meet the needs and demands of the participants. Similar to the general goals of HRE, each HRE training or workshop should aim at transferring the corresponding knowledge and information, building skills, shaping attitudes and taking action.
- Target group: The Manual (2012, p. 487) advises: "Whenever human rights training is organised the composition of the target group needs to be clarified in advance." The focus of the training, the methodology and activities will then vary depending on the needs and demands of the specific set out target group.
- Participation: The Manual (2012) emphasises the importance in education of "learning by doing". Thus, a participatory approach that takes into account the learner's experiences is to be favoured. Furthermore, it is recommended by the Manual (2012) to invite experts (from local projects, universities or other institutions), to use in general an interactive and practical approach (with the idea of human rights being a key element

[24] For a detailed overview of all aspects, see Benedek, W. (Ed.). (2012). *Understanding Human Rights. Manual on Human Rights Education.* Wien, Graz: NVW – Neuer Wissenschaftlicher Verlag. p. 487.

of everyday life), to sensitise the learners and remind them of their own potential, and to include constructive mutual feedback.

- Flexibility: HRE trainings and workshops should be, according to the Manual (2012, p. 489) designed in such a form that "they can easily be adapted to different situations, circumstances and target groups" without major difficulties. As pointed out by the Manual (2012), the educator also has to be aware in his/her preparation that there might be different target groups within one course or training. The Manual recommends organising the topics in modules so that they can be flexibly adapted if necessary. Moreover, educators should not stick completely strict to the set timeframe, although such a frame is important for the participants for orientation but it allows changes and room for discussion "to avoid frustration and indifference among the participants".[25]

After having laid down the important factors of designing a human rights workshop or training, we will further look into the exercises and activities that can be undertaken in the units. The Manual on HRE (2012) orients its exercise proposals on the Methods in Human Rights Education from Vedrana Spajić-Vrkaš et al. (2004) and lists the following methods: warming-up and relaxing methods, experience-based methods, participatory/interactive methods, conflict resolving methods, analysis and interpretation methods, action methods, concluding methods, IT supported and social media methods, analytical research methods, data gathering methods, creative methods and presentation methods (Benedek, 2012). In the following section some examples of those methods listed in the Manual on HRE (2012), and in the next section applied in the HRE tool for refugees in the German and Values and Orientation courses, are provided:

- Warming-up/Icebreakers/Relaxing Methods: Those exercises are useful at the beginning of a workshop in order to let the participants introduce themselves and get comfortable in the group- and course-setting.
- Experience-based Methods: The Manual on HRE (2012) proposes activities such as role-plays, story-telling, simulations or moot courts. It has to be noted that those exercises usually require a certain knowledge of a language and could therefore be difficult to put in practice with the target group of this thesis.
- Participatory/Interactive Methods: Similar to the exercises above, the participatory/interactive activities proposed by the Manual on HRE (2012) require

[25] The full lists of important aspects can be found in Benedek, W. (Ed.). (2012). *Understanding Human Rights. Manual on Human Rights Education.* Wien, Graz: NVW – Neuer Wissenschaftlicher Verlag. p. 486 sqq.

certain language abilities that might go beyond those of a basic user of the language. The suggested activities are discussion, reporting and lectures.

- Creative Methods: Creative methods, according to the Manual (2012), could be painting, essay writing, taking photos or making movie spots.
- Conflict Resolving Methods: Such activities encompass acting as an arbitrator, mediating and moderating.
- Data Gathering Methods: The Manual on HRE (2012) lists here methods such as "Brainstorming". This exercise is useful in order to introduce a question, problem, or topic and can be carried out orally and/or in writing.
- Concluding methods: Those methods serve to end a workshop or training and give the learners the opportunity to summarize individually and collectively what they have learned. Such activities could be the "Ball toss" where participants toss the ball and say one thing that they have learned from the respective unit. Another method is the "Collective summary". Students answer one after another to a summarising question or a statement.

At first, an introduction to human rights is needed to further work on specific rights, concepts and mechanisms. For this purpose, the understanding of the UDHR provides a good start. The exercises are not an exhaustive list of activities that can be undertaken, they try to provide one possible way of introducing students to the key concepts of human rights.

2.2. Proposal: Human rights-focused week in the German and Values and Orientation courses

Following, I will suggest and outline the proposal of including one human rights-focused week in the German and Values and Orientation courses in Austria. Before that, it has to be noted that a HRE-approach throughout the whole course time would be the ideal case. Since the time is often already short calculated for the required language teaching, I will propose one week within the whole course with a special focus on human rights through HRE.

Alternatively, another format could be thought of either additionally to the mandatory German and Values and Orientation courses funded and planned by the ÖIF, or organised by another organisation such as a NGO that supports refugees. Such a format could be, for instance, a weekly human rights club such as undertaken in the example described by Bajaj et al. (2017) in the USA urban public high school in Oakland, California. Such a weekly meeting could, on the one hand, introduce the participants with a migration background to human rights and, on the other hand, improve their language skills at the same time.

2.2.1. Suggested course structure

One week of the German and Values and Orientation courses consist usually of five course days. Therefore, this proposal is designed for five days in five units. Bearing in mind the previously mentioned suggestions from the Manual on HRE (2012) on how to effectively plan a human rights training or workshop, such as the learning target, target group[26], participation, or flexibility, as well as recommended methods, each unit will consist of the following three parts: one ice-breaking/warm-up exercise, one main part with one or more HRE activities including the educational material provided by the ÖIF[27], and one language-learning part (that can, depending on the teacher, be undertaken within the previous activities or can be a separated part within the unit).

The suggested exercises taken and adapted from HRE manuals such as the Manual on HRE (2012), Compasito (2007) and Compass (2002), work in my proposal of a human rights-focused week within the German and Values and Orientation courses in Austria, in addition to the already existing educational material for the before-mentioned courses. The foreseen topics by the ÖIF for the German and Values and Orientation courses range from civic education such as democracy and the right to vote, to practical knowledge and skills for the life in Austria, such as information on how to open a bank account or to how to fill in the registration form when moving to a new address. The HRE pedagogical tools can thus provide a good supplementing to the provided work sheets, that contain reading, grammar and discussion exercises, due to the participatory, stimulating and creative approaches of the human rights education tools.

I propose the following exercises in the five units according to the Transformative Model from Tibbitts (2002), that aims at empowering the learners, in this case refugees in Austria, to identify human rights violations, helping to prevent those violations and empowering vulnerable groups while taking into account their experiences. I selected the exercises bearing in mind various aspects. One of the factors was to see how much language-use is needed in each activity. There are a lot of exercises in all the above-mentioned HRE manuals that have group-discussions, oral reflections and presentations as their main activity. Those exercises are thus difficult to be

[26] Since the target group in this thesis is in each exercise the same, namely refugees according to the Geneva Convention and persons entitled to subsidiary protection older than 14 years in the German and Value and Orientation courses in Austria, this point will not be mentioned in each exercise.

[27] The provided educational material (in German) can be found in ÖIF. (n.d.) *Mein Sprachportal. Materialien für den DaF- und DaZ-Unterricht mit Schwerpunkt Österreich.* Retrieved July 10, 2019, from https://sprachportal.integrationsfonds.at/deutsch-lernen/materialien-zum-kostenlosen-download/materialien-mit-schwerpunkt-oesterreich

implemented with students that have a basic language use knowledge of A1 or A2 CEFR and are therefore not listed here.

Furthermore, those activities were chosen from the before mentioned manuals in order to provide a possibility to foster the empowerment and self-esteem of the persons. Since refugees are often living on the margin of their new host society, due to their economic situation, an uncertain documentation status, discrimination, the language barrier, and other factors, exercises with such goals present great opportunities to strengthen the refugees' role and self-esteem for their new life in the host society.

Regarding the subject matter, the one-week course will span from a general introduction of human rights and the UDHR to specific human rights topics such as non-violence, gender equality and democracy. The main activity and the language-learning part will be combined with the content foreseen by the ÖIF and the educational material that is already available through the ÖIF. Since there is (not yet) a worksheet explicitly about human rights and the UDHR, the first two units are planned without educational material provided by the ÖIF.

Unit 1

Ice-breaker/warm-up

The first unit will start with the ice-breaking/warming-up activity "Alphabet on the floor", taken from Compass (2002, p. 349). Compass (2002) describes the activity as follows: The educator prepares pieces of paper with one letter of the alphabet on each sheet. The pieces of papers are then laid down randomly on the floor. The educator asks then questions and the participants have to quickly go to the piece of paper with the letter that is the first letter of their answer and stand with one toe on the sheet. For the question "What is your name?", the person called Leila has to go to the paper sheet with the letter "L" on it. When everyone is on the right letter, everybody in the round has to say his/her answer, in this case one's name. The same can be repeated with other questions such as: "Which country were you born in?", "Which country do you live in?", "What is your favourite food/drink?", and so on (Compass, p. 349).

I suggest this warming-up activity in the first unit of the first day of the human rights-focused week within the German and Values and Orientation courses, since the exercise is a great opening activity to start learning the names of the other participants. If the participants already know some vocabulary, or the human rights-focused week takes place in the middle of the course meaning that the participants know already very well each others' names, the activity can be widened with the above-mentioned questions. Nevertheless, it has to be pointed out for

the formulation of questions that some will result in the same answer of most, if not all, of the participants, such as in the case of the question in which country the learners live in. The exercise encourages the active participation of all participants in the group that can be seen as an important factor in (human rights) education having in mind the aspects of a successful human rights training mentioned in the Manual on HRE (2012).

Nevertheless, one important remark has to be pointed out regarding the above-described activity. Since the participants, in this present case refugees, should tip in the activity with their toe on the sheet of paper, usually a paper in A4 format, this might lead to a lot of body contact between the participants, especially when questions are asked where the answer will be the same from almost every student, which might not be desired by some due to cultural and/or religious considerations. The educator can avoid this to happen by either asking other questions or preparing pieces of paper that are big enough, so that every participant could theoretically step on it with one foot without touching each other.

Main part

In order to introduce the students in the German and Values and Orientation courses to the topic of human rights, I suggest a modified version of the exercise "What is a Human? What Are Rights?", developed by Fix and Clifford (2015) for their course on the understanding of the UDHR in San Francisco International High School. The learning target is to connect needs and rights and following define human rights.

The activity starts with the educator asking the students the following three questions that Fix and Clifford (2015) formulated: "What are three things that make you happy? Why do these things make you happy? What are three ways that humans are different from animals?" (Fix and Clifford, 2015, p. 135). I would suggest leaving the third question out in order to not complicate the activity too much. In case that the first two questions are still too difficult for the learners to discuss those questions orally, a brainstorming-activity at the board could be an alternative way to answer the question with the guidance and support of the teacher.

Then, in the main activity, as Fix and Clifford (2015) undertake it, students are given a handout called "What are humans? What are rights?", where a man-type figure in form of a gingerbread is drawn. In this figure, participants could read different phrases. On the top of the handout the sentence-starter "A Happy Human…" is written. In the body of the figure, there are statements such as "is hungry", "works all the time", "goes to school", "is free", "can read", "is sick or has free time". The participants then have to decide in pairs if they agree or disagree on the phrases.

They circle the statements they agree with and cross those out they disagree with. The educators meanwhile move around in order to assist the students and encourage discussions.

Afterwards, Fix and Clifford (2015) suggest that the educators should project the handout on the board and students come to the board and circle or cross phrases according to their choice. This is an opportunity for a discussion in the whole group in case that participants do not agree with the same ideas as others. After that, students are asked: "What do humans need to feel these things and have these things?". The participants may either brainstorm individually, in pairs or in a small group. Then, the students are asked to come to the board one after another, write one "need" outside the man-type figure and connect it to one phrase inside the figure.

Fix and Clifford (2015) give the example of a participant who writes "education" as a need and then draw a line to the phrases "can read" and "can go to school" inside the figure. At this moment, another encouraging discussion is possible. To sum up the activity, the students are finally asked to write in pairs their own definition of human rights. Once again, this last exercise might be too difficult for participants with just a basic language knowledge. An alternative would be to find in the group with help of the educators a common definition.

After having talked about and defined as a group what can be understood as human rights, I propose to introduce the students in the following step to the UDHR as one of the main human rights documents in order to see where those needs and rights are codified. This could be done by reading together the UDHR in a student-friendly language. The educator should prepare therefore such a text having in mind the language level of his/her group.

Language focus

The warm-up exercise "Alphabet on the floor" is also useful seen through language training lenses, since some of the letters might not have an equivalent in the languages of the participants considering that most of the participants' native languages in the German and Values and Orientation courses use another alphabet such as the Arabic alphabet for Arab-speakers, the similar Persian script for Persian-speakers or the Cyrillic alphabet for Russian speakers coming from Chechnya, for instance.

The students thus have to figure out which letter comes the closest in the Latin alphabet. Regarding the flexibility aspect, the activity can also be adapted in the language-learning context to a listening exercise. The teacher can say out loud words and the participants must go as fast as possible to the starting letter of the word. Since many learners have difficulties to

distinguish between certain sounds in German, this can be a helpful exercise as well as an ice-breaker exercise at the same time.

The main activity “What is a Human? What are Human Rights?” is in addition to getting an understanding of human rights, a useful vocabulary exercise by collecting words related to human rights, needs and happiness. According to Fix and Clifford (2015, p. 136), the activity can be adapted for advanced learners by adding, for instance, the option of clarifying one’s opinion with sentences like “ I think…because…” or “I agree/disagree with this statement because…”.

Regarding the introduction of the UDHR in this first unit, I suggest doing at the end of the lesson a partner dictation with an easy text about the UDHR and its content and/or story. For the dictation, students find a partner, then one person gets from the teacher a text with words missing, the other person gets the full text and reads it out loud for the partner in order to fill in the missing words. After some paragraphs, the students can switch roles. This activity repeats the previous studied content and trains the text skills of the learners at the same time.

Unit 2

Ice-breaker/warm-up

For starting unit 2 of the human rights-focused week, I would recommend an exercise that illustrates and let the participants feel that even with having different backgrounds regarding country of origin, language, education, culture, religion and so on, we all also have things in common. This learning target results to me especially important considering that refugees are often a so-called vulnerable group, being isolated from the rest of the society and might feel rejected in their identity. I therefore suggest using one of the following two activities as an ice-breaker exercise.

The first activity, coming from the Manual on HRE (2012, p. 491), is “Get into One Line”. The participants line up according to personal information such as their height, their age, the birthday month, the shoe size, etc. One similar activity can be found in the OHCHR ABC Teaching Human Rights guide (2004), called “In the same boat”. In this variation, the participants group up according to attributes they have in common such as the number of siblings, hobbies or kinds of pets (OHCHR 2004, p. 35). Having in mind the objective of seeing and literally feeling the connectedness between each other, I would suggest choosing the forming groups version of the exercise “In the same boat” to the first mentioned exercise “Get into One Line”.

Whereas this exercise encourages the participants to talk to each other and ask questions in order to figure out at which position in the line or to which group they belong, the activity can also serve as a good visual example for the participants that despite being different, we all have things in common as identified as a learning target above. The educator could hereby refer to Article 1 (all born free and equal) and Article 2 (no discrimination) of the UDHR, since the UDHR has been introduced according to this suggested structure of a human rights-focused one-week course in unit 1.

In a more "advanced" version, the educator could also ask human rights-related questions such as "Have you ever experienced discrimination?" or "Have you ever seen or experienced violence?" and the learners group up according to the answer (however the answer possibilities are limited hereby to "yes", "no" or "I don't know/I'm not sure"). It is important that the participants understand the questions but there is not necessarily a need to further talk about the experiences. This modification serves more in order to see that there are others with similar experiences to one's owns.

Another activity that can underline the characteristics and experiences we have in common, is called "Musical Chairs" and taken from the Manual on HRE (2012, p. 491), is called "Musical Chairs". Participants sit down on chairs that are arranged in a circle. The educator starts and says his/her name and one information about him-/herself. That could be what he/she likes or dislikes or how many kids he/she has. Then, everybody for whom this statement is also true, must stand up and try to get a new seat. The person left without a seat is the next one to introduce him-/herself.

If educators want to undertake the activity as described above, I would like to point out that the fact that always one person is left without a seat, and subsequently is the next to speak which makes the situation more stressing, could provoke a possible feeling of being left out for the "left over" student. Regarding the fact that the target group of refugees, due to the outsider-position that is often assigned to them within the new host society, is in a vulnerable position in general, this provoked feeling seems not be a desirable goal to me. The activity therefore could also be undertaken with enough chairs and another way of determining the next speaker.

Main part

As a main activity, I propose two exercises that can be both, or in case of time-limit or loss of concentration on the side of the participants, or just one of them undertaken in unit 2. The learning target of the first activity is to repeat and deepen the understanding of the UDHR as

well as giving the participants space to connect human rights to their own experiences. Taking into account the experiences of the participants is recommended for instance in the Manual on HRE (2012). Talking about ones' experiences and reflecting on them within such HRE activities can provide a good opportunity for participants to share their stories that they usually cannot share with a lot of other people in the new host society. Nevertheless, it has to be noted that could take too much space in the lessons or be overwhelming for the group and/or the educators.

The first exercise thus serves to remember the content of the UDHR as having studied in the first unit. It is called "I see… I wonder…About Human Rights" and was designed by Fix and Clifford (2015). The authors (2015) start their unit with a short journal entry and let the students translate the words "rights", "humans", "human rights" and "violate" into their language. Fix and Clifford (2015) underline that making connections with the native language is an essential part of building skills in the new language. Nevertheless, in the case of the German and Value and Orientation courses, it has to be pointed out that educational material in the native language of the participants is usually not used. The whole teaching takes place in German. Instead, I suggest that other methods could be used such as describing the term in other basic words and/or with the help of body language, or the use of pictures can be suggested in order to facilitate the understanding of difficult words in the new language.

The material needed for the next step of the exercise are pictures related to each of the 30 articles of the UDHR and one handout with the two sentence starters "I see…" and "I wonder…". One picture is placed on each desk, arranged in a big circle in the classroom. The students then have one minute to look at the picture and complete the two sentence starters. With the starter "I see…", the student is asked to write a description. With the second sentence starter "I wonder…", Fix and Clifford (2015) want the student to pose a question.

Afterwards, students pass the picture to their neighbour and repeat the same with the new picture. Fix and Clifford (2015) suggest each student to view around 15 to 20 images. I would advise the educators to be careful in the selection of images for the illustration of the different articles of the UDHR. Certain images (especially concerning violence) can trigger unintended emotions and reactions.

The second activity, that I would propose for unit 2, is "Putting Rights on the Map" from Compasito (2007, p. 135). The learning target hereby is to identify human rights in the participants everyday life and thus to foster the relationship between their experiences and human rights.

In the activity, participants are asked to draw in small groups a map of their neighbourhood or town. The map should include main public buildings such as the town hall, places of worship, post office, park, etc., public services such as hospitals or police stations as well as other important places for the daily life and the community like the bakery, the supermarket, cinemas or pharmacies. The students are then asked to analyse their maps with human rights lens.

A possible guiding question, according to Compasito (2007), could be: "What human rights do they associate with different places on their maps?" Compasito (2007) gives the example of the place of worship and the freedom of thought, conscience and religion, the post office with the right to privacy, or the school and the right to education. While identifying the relevant rights, the learners can look up the respective rights in the UDHR and write the article number or numbers to the places on the map. As Compasito (2007) points out, this exercise spreads a positive message of how we are already enjoying human rights in everyday life and in our own neighbourhood.

This exercise encourages a creative approach to human rights in our everyday lives. It further illustrates well Eleanor Roosevelts following famous quotation in practice:

> "Where, after all, do universal human rights begin? In small places, close to home - so close and so small that they cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighbourhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world." (Amnesty, 2017)

The activity thus emphasises the importance of all human rights for all. It combines a creative method (painting) with a data gathering method (brain storming) that can thus appeal to different types of learners. One small adaption of the activity could be to undertake it individually instead of small groups, in the case that participants do not live in the same city or neighbourhood. Another variation to that would be to let the students draw an imaginary town in small groups and therefore focus more on the creative and groupwork aspects of this activity.

Language focus

In the exercise "I see…I wonder…About Human Rights", one language aim is practising descriptive writing, asking questions, and acquiring the vocabulary necessary in order to understand and further work with the UDHR. Another objective is, according to the authors

(2015, p. 133), "to begin to generate ideas, words, and thoughts in English about what human rights and human rights abuses look like". Since many of the students in Fix and Clifford's (2015) classes just had a very basic knowledge of English, and the time to view the image and write two sentences is limited to just one minute, the educators let those students finish the exercise in their native language. After having finished the exercise, there is the possibility for the student to discuss in pairs or in the group the results they have written down.

In the exercise "Putting Rights on the Map", the learners can establish important vocabulary regarding cities and everyday life and further connect this vocabulary of the city to visual material. The above-mentioned exercises on the UDHR, and also other exercises regarding human rights in general, can provide from a linguistic point of view a valuable addition to the classic language teaching. Vocabulary that is elaborated and acquired through those exercises can be useful for basic vocabulary of everyday life. For instance, to talk about the right to education, participants need to know important related words such as schools, education, university, apprenticeship, internship, etc. For the topic of the right to freedom of speech and expression, vocabulary relating to different media is needed. Or the right to freedom of thought, conscience and religion requires to know how the different religions and their religious adherent are called in German, or what the name is of the different places of worship. Regarding the topic of gender equality, the male and female professional titles can be studied.

Unit 3

Ice-breaker/warm-up

In unit 3, I would make the proposal of starting the lesson with the warming-up exercise "Beautiful Benjamin and Lovely Leila", taken from Compass (2002, p. 347). This exercise can be an effective way to (re-) memorize the names of other participants and to listen carefully.

The participants stand for this exercise in a circle. As described in Compass (2002), one person says his/her name (for instance Benjamin) and the rest of the group is encouraged to think about positive adjectives that start with the same letter (for instance beautiful). After the groups' suggestions, the person who said the name can choose one of the suggestions. In the next step, the person on the right to the person who said the name, should say: "Hello beautiful Benjamin, My name is…". The group then suggests positive adjectives for this person and he/she can choose one. The round continues, the sentence gets longer and longer ("Hello beautiful Benjamin, hello lovely Leila, my name is…") until everyone is introduced.

It is hereby important, as also underlined in Compass (2002), that the educator emphasises that only positive adjectives are allowed. Moreover, the educator should prepare beforehand one adjective for each name of the participants in case the group cannot come up with a suggestion for one name. Compass (2002) suggests further a variation for a more dynamic and fun-characterised activity. Each person can choose, in addition to the adjective, an action. Compass (2002) provides the example of Benjamin patting the top of his head. The group has to repeat that action afterwards.

Main part

I propose non-violence and non-violence conflict resolution as the principal subject matters of unit 3, since it is a human rights-related topic and is foreseen by the ÖIF as one of the contents that should be imparted throughout the German and Values and Orientation courses.

The respective worksheet provided by the ÖIF is called "Konflikte gewaltfrei lösen" ("Solving conflicts in a non-violent way") and designed for A1 language use.[28] The worksheet lists several conflict situations and the participants are asked to discuss how they would react to those situations. It is therefore a good preparatory exercise for the following HRE activity.

I suggest combining the exercises of the worksheet, that have a more theoretical approach to the topic of violence and non-violent conflict resolution, with the following HRE activity "Picturing Ways Out of Violence", coming from the manual Compasito (2007, p. 130). The mentioned manual (2007) suggests starting the activity by discussing the topic with the group and asking questions, for instance, what violence is or what forms of violence the participants can think of. Then, the participants should divide in small groups and discuss situations where they have observed or experienced violence. In the next step, the small groups decide on one situation and present this situation in a "human photo" to the whole group.

The "human photo" is a still scene, meaning that there is no sound or movement. Every group member should be included and their role as a victim, perpetrator or witness should be expressed by their pose and facial expression. The rest of the group should then guess what they think is going on in that situation. After every group has presented its "human photo", Compasito (2007) suggests going back into the small groups from before and discuss how the situation can be solved in a non-violent way. The small group then develops a new "human

[28] For the mentioned educational material (in German), see ÖIF. (n.d.) *Konflikte gewaltfrei lösen.* Retrieved July, 12, 2019, from https://sprachportal.integrationsfonds.at/fileadmin/user_upload/2015/Materialien%20Schwerpunkt%20Deutsch/Konflikte_gewaltfrei_loesen.pdf

photo" with a non-violent conflict-solution. The small groups present their second "human photo" and this time, the rest of the group comments on what they have seen but the small group also explains what the conflict was about and how it could possibly be solved.

Compasito (2007) emphasizes to point out that there is usually more than one way to resolve such violent situations. Another important remark is to indicate contact details such as the telephone number or address of organisations and institutions where people can turn to if they experience violence. Furthermore, the educator has to be well prepared to offer suggestions of non-violent conflict solution in case the participants are having difficulties (Compasito, 2007).

All in all, I want to further point out, that violence is a sensitive topic in classes with refugee students considering that some of the refugees fled war-torn countries and have experienced or witnessed themselves violence in its most brutal ways. The educator has to keep that in mind and try to not trigger those memories, feelings or even trauma in the participants, or rather know what to do if that happens.

In case educators still want to use this exercise, I propose giving some examples while explaining the respective exercises and thus limit the situations to the close environment like with friends, in the neighbourhood, in the family or school. By providing examples, the educator can also show the wide range of violence, not only physical violence but also psychological violence. The activity is, such as indicated in the subtitle given by Compasito (2007) "Now I see what I could do!", a useful, practical approach to a situation that might happen easily in real life.

Language focus

The ice-breaker/warm-up activity is an effective brainstorming activity of finding adjectives that are connoted positively. In case it seems too difficult to immediately start with this activity, the educator could alternatively start with an introduction about adjectives and do a brainstorming exercise on the board with the whole group. In a next step, participants can be asked to form one list with positive and one list with negative adjectives as a preparatory exercise for the then following activity "Beautiful Benjamin, Lovely Leila". Regarding the language aspect, it is important to know about negative-connoted and positive-connoted adjectives. Nevertheless, it is crucial here for the educator, that in the above-mentioned ice-breaker exercise only positive adjectives are to be used.

In the main part, participants are introduced on the worksheet provided by the ÖIF to modal verbs such as "can", "could", "must", "shall", "must not", and so on, that play an important part

in the German language. The students could then immediately apply those modal verbs in the exercise "Picturing Ways Out of Violence" when explaining and discussing the "human photos" they have portrayed.

Unit 4

Ice-breaker/warm-up

I propose the following warm-up activity for unit 4 since in this exercise students have the possibility to share something personal with the rest of the group. This can be easier at one moment of the course when the participants already know each other a little bit better. For the exercise "Group Still Life" from the Manual on HRE (2012, p. 491), the participants are invited to bring one object to the class that is important to them. The object can then be used as a way to introduce oneself and share something personal with the others.

The exercise encompasses in this form a presentation part where the learner has to present him-/herself and the object. That might be difficult for some students to do spontaneously. Thus, this activity could be announced and explained one or several course days in order to give the participants the chance to prepare some words and phrases at home and make sure that everybody has the chance to participate and feel comfortable in speaking German about personal experiences and feelings.

I suggest picking up the activity again at a later moment of the course. The educator can come back to the topic of the objects that the students brought to the classroom. The teachers can ask if the students can relate any human right or human rights-associated topic with the object and in this way create another connection between human rights and personal experiences/knowledge and resume the knowledge about human rights that was gained during the course.

Main part

For the main part of unit 4, I make the proposal to choose the topic of equality and herein especially gender equality, as it is also part of the ÖIF syllabus for the German and Values and Orientation courses. The ÖIF provides two worksheets for different language levels. The worksheet "Gleichberechtigung: Österreichs Töchter und Söhne"[29] ("Equality: Austrias'

[29] The educational material (in German) for that unit can be found in ÖIF. (n.d.) *Gleichberechtigung: Österreichs Töchter und Söhne.* Retrieved July 10, 2019, from https://sprachportal.integrationsfonds.at/fileadmin/user_upload/A1_Gleichberechtigung-Oesterreichs_Toechter_und_Soehne.pdf

daughters and sons“)[30] is designed for the language level A1. On this mentioned worksheet we can find different exercises regarding gender equality. One of them concerns the national anthem of Austria that changed eight years ago. In the previous version the fourth text line read ”home to great sons”, in 2011, this line was changed, after being a hot topic of debate in Austrian politics, media and society, to “home to great daughters and sons” (Der Standard, 2011).

The participants are in this exercise encouraged to think and discuss about the reasons for and the consequences of that change. The worksheet furthermore introduces the learners to the biographies of two famous Austrian woman, Elfriede Jelinek, Nobel prize winner in Literature, and Bertha von Suttner, the first women who won the Nobel Peace prize. The worksheet further asks the participants to choose from a given list of tasks, who of the genders at home is usually responsible for tasks such as watering the plants, cooking for the family, mowing the lawn, cleaning the car, stay with the kids or go shopping. The worksheet sums up with a short text about gender equality in Austria and some questions to conclude the topic.

The ÖIF provides another worksheet on the topic gender equality called “Frauen in Männerdomänen”[31] (“Women in male preserves”) and is aimed for learners at A2 level. It gives an overview of Austrian women who succeeded in professions that are commonly assigned to men. Two examples are Nina Burger, soccer player in the female Austrian national team, and Johanna Maier, a star chef.

I make the proposal, in order to reflect about the topic of gender roles and equality on a personal level, to add and combine one of the following HRE activities in the main part of unit 4. The activity “Gender bender” from the ABC Teaching Human Rights guide (OHCHR 2004, p. 76), has the objective to illustrate and challenge traditional gender roles. The ABC Teaching Human Rights guide (2004) suggests taking a familiar story from a novel or a TV series, retell it with switched gender characters and then discuss the effects of this change. The educator can explain here the concepts of non-discrimination and gender equality.

Regarding the target group of refugees in the Austrian German and Values and Orientation courses, it is important to highlight that due to the fact that the learners are coming from various countries and having different cultural backgrounds, it might be difficult to find one story that

[30] This translation, as well as the following translations of the ÖIF worksheet titles, were done by the author of the thesis.
[31] The worksheet (in German) can be found in ÖIF. (n.d.) *Frauen in Männerdomänen.* Retrieved July 11, 2019, from https://sprachportal.integrationsfonds.at/fileadmin/user_upload/Frauen_in_Maennerdomaenen.pdf

is familiar and known to everybody. Whereas, for instance, the fairytale "Cinderella" might be considered to be well-known, at least in Austria, one cannot assume that this story is known by people coming from other regions and with other cultural backgrounds. Instead, I suggest that the educator creates a generic text and uses descriptions that are usually attributed to the one or the other gender. This could be for instance a text about a family where the man is staying with the children at home, cooking, cleaning and being responsible for all the housework and the woman is an ambitious, successful business woman. Talking about gender-stereotyped roles and jobs with a connection to the everyday life of the participants can contribute to their awareness-raising on the topic.[32]

Another activity that could be used in the main part of unit 4, is "What I like/What I do" from the ABC Teaching Human Rights guide (OHCHR, 2004, p. 76). The topics of this activity are discrimination and equality. Students are first asked to answer the following three questions: 1. "Three things that my sex is supposed to do that I like." 2. "Three things that my sex is supposed to do that I don't like." 3. "Three things that I would like to do or be if I were of the other sex." The participants then share in a next step their lists with a partner of the same sex and afterwards with a pair of answers from the other sex and discuss the results. One possible question for the discussion, suggested by the teaching guide (2004, p. 76), could be "Do gender expectations limit people's rights?", although this question might be too difficult to develop properly at the basic language level of A1.

To sum up, the two above suggested HRE activities, "Gender bender" and "What I like/what I do", can be used by the educator to illustrate why gender equality is important, how it can be lived and to which (positive) consequences it can lead.[33]

Language focus

In regard to the language acquisition aspect of the warm-up exercise, there could be an additional linguistic task added, such as asking the learners to describe the objects they brought to class, for instance: "This is a key. The key is small and bronze. It fits easily into my pocket.

[32] One illustrative personal example is one of my former students who showed me, weeks after having talked about gender stereotypes in class, proudly a picture of a female dustman he had spotted in the streets of Vienna explaining that he had never seen a woman doing this job before since in his home country Syria this would be an inappropriate job for a woman.

[33] I want to mention at this point the debate on universalism vs. cultural relativism in human rights that is often, but not only, discussed concerning women's rights. The universalism/cultural relativism-debate goes beyond the scope of the thesis and is therefore not further elaborated. One example of this discussion regarding women's rights is Lakatos, I. (2018). Thoughts on Universalism versus Cultural Relativism, with Special Attention to Women's Rights. *Pécs Journal of International and European Law*, I, 6-25.

The key opens the door to my favourite room…". Furthermore, the activity could also be used to train participants' ability to ask questions such as "What is this object for?", "Why did you choose this object?" or "Since when do you have this object?".

In the main part, the language aspect of gender-sensitive language in German can be introduced. The before-mentioned ÖIF worksheet "Gleichberechtigung: Österreichs Töchter und Söhne" introduces the participants, *inter alia*, to the concept of gender-sensitive language that can be applied in German. In addition to the explanation, the above listed activity "gender bender" could be used here as well in another adapted version to highlight the difference that gender-sensitive language can make. It has to be noted here that in German exist, for instance, two different names for "doctor", one referring to a male and the other referring to a female doctor. The "male version" is usually used as the generic word, including men and women. Gender-sensitive language, on the other hand, aims at making women in language visible. In Austria, at least in official institutions, gender-sensitive language is usually used. The educator could therefore create a text only using words that have the "generic meaning" in German and later discuss with the students how many of them also thought of women. Furthermore, with the texts about successful women in men-dominated professions on the other worksheet ""Frauen in Männerdomänen", participants can study the respective job titles for women and men.

Unit 5

Ice-breaker/warm-up

As warm-up and ice-breaker activity I suggested for the last unit of the human rights-focused week "I'm good at…" from Compass (2002, p. 347). This exercise aims at fostering self-esteem and at the same time showing the diversity and solidarity within one group, all goals that can influence positively the rest of the German and Values and Orientation courses.

As described in Compass (2002), the participants stand in a big circle. One participant starts, steps into the circle and says something he/she is good at. The rest of the group then takes a step forward and repeats the name and what he/she is good at. Then, the next person follows, and the circle gets smaller and smaller.

While one of the aims of this exercise is an empowering element, namely to strengthen one's self-esteem by thinking about positive attributes about oneself, it might be difficult at the beginning to reveal something very personal. Therefore, this exercise is suggested to take place towards the middle/end of one course as done here in unit 5.

Main part

In the main part of unit 5, I propose an activity, in addition to one ÖIF worksheet on democracy and the right to vote in Austria, where the participants establish group rules for the further course time outside the human rights-focused week taking into account all the human rights knowledge that they acquired during this specific week. Another aim of this exercise is, according to Compasito (2007), to change negative attitudes towards rules and highlighting important examples of the need of rules for a good living together.

First, the political system of a democracy and key aspects such as the freedom of speech, the freedom of press and the right to vote can be introduced with the ÖIF worksheet "Wir haben die Wahl: Wahlrecht in Österreich"[34] ("We have the choice: the right to vote in Austria").

As a following practical and creative activity, I suggest "A Constitution for Our Group" from Compasito (2007, p. 56). Participants are asked to develop by themselves a constitution for the class for a good atmosphere of learning and working together, including rights and responsibilities of every student. Participants can hereby take into account all what they have learned throughout the week such as solving conflicts in a non-violent way, respecting each other in diversity, etc.

The group is therefore divided into small groups. Each group has to develop three or four basic rules for the whole class using the phrase "Everyone has the right to…". Compasito (2007) gives the example of "Everyone has the right to participate.". The phrase can only be written down if everyone in the small group agrees. Then, everybody comes back to the whole group and the rules are presented. On the board or flipchart, rights will be identified in one column. In another column, the "responsibilities" column, the group has to identify what is needed to guarantee the respective right in the first column. An example, according to Compasito (2007), could be in the "rights" column: "Everyone has the right to express an opinion." and in the "responsibility" column: "I should give everyone the right to express an opinion." At the end, when the whole group agreed on rights and responsibilities, the educators can make a copy of the "class constitution" and pin it on a wall in the classroom. This exercise serves to clarify the term "constitution" as well as the concepts of participation and democracy that were discussed before with the mentioned ÖIF worksheet regarding the right to vote in Austria.

[34] The worksheet (in German) can be found in ÖIF. (n.d.) *Wir haben die Wahl: Wahlrecht in Österreich.* Retrieved July 12, 2019, from https://sprachportal.integrationsfonds.at/fileadmin/user_upload/2015/Materialien%20Schwerpunkt%20Deutsch/Wir_haben_die_Wahl_Wahlrecht_in_Oesterreich.pdf

It might be helpful, if the educator gives some examples at the beginning of the activity, in order to clarify the meaning of the terms “right” and “responsibility”. Since the topics of democracy, the right to vote, the constitution and laws are also included in the topic list of the German and Value and Orientation courses, the exercise “A Constitution for Our Group” is a participatory method in order to put those topics into practice. As the Manual on HRE (2012) points out, “learning by doing” is still the most effective way of learning.

Language focus

Regarding the language aspect, the warm-up exercise “I’m good at” can help participants to be able to express in the new language, in this case German, their strengths and competences. This is an important ability, also regarding possible job interviews in the future. In the main exercise of developing group rules together, participants are encouraged to discuss about rules, rights and responsibilities. Thus, they practise thereby how to state and justify one’s opinion in the new language and train their language skills for discussions in small groups.

3. Discussion: General remarks & challenges

In the following part, I will make some general remarks on HRE for refugees and point out challenges that can arise. Those remarks and challenges result after having reviewed several HRE manuals andthe two described examples from practice[35].

3.1. General remarks

Most of the exercises described above for the objective of including a human rights-focused week in the German and Values and Orientation courses in Austria, with the exception of the Manual on HRE, are taken from manuals that are designed for children or young people (Compasito, Compass and ABC Human rights teaching). Those activities are useful for the target group of refugees in the German and Value and Orientation courses for various reasons.

First, some of the participants of the German and Value and Orientation courses are young adults since the courses are mandatory for refugees and persons entitled to subsidiary protection from the age of 15 years on. Second, exercises for children and young people are often kept simple, a circumstance that makes it easier to adapt the exercises for other target groups. Moreover, the need of HRE pedagogical material seems to be greater in schools and education

[35] As well as having in mind my own experience in teaching refugees in German and Values and Orientation courses.

institutions for young adults since human rights are part of the curricula there. That might be one explanation why there are at the moment more HRE manuals available for young people.

While reviewing existing HRE educational material, it was surprising that some of the activities had titles with a direct reference to a violent action and further imitated characteristics of this action. One example is the activity "Throwing stones" in Compass (2012, p. 299). In this exercise students are asked to think of an incident that made them angry or frustrated. Some of the participants are asked to share their story with the group and to describe their feelings thinking of that incident. The students should further prepare in small groups a role-play to portray the incident and end the play by posing as someone who is about to throw a stone. In the following evaluation and follow-up questions, participants are, *inter alia*, asked if the role-plays helped them to understand what could provoke one to throw a stone.

The use of the "throwing stones"-metaphor is illustrative for someone who is angry and/or frustrated and about to show an impetuous reaction. Notwithstanding, this image and the portrayed action can provoke mixed feelings in some participants. Compass (2012) notes the possible connection that some could draw to young Palestinians throwing stones at Israeli soldiers in the Palestinian Occupied Territories.

At this point, it should be further pointed out that for the target group of refugees this metaphoric exercise is especially sensitive taking into account that stonings are still practice in some of the refugees' home countries. Examples are Iran, Pakistan and Somalia (Thomson Reuters Foundation, 2013) – all countries where students in the Austrian German and Value and Orientation courses come from as explained in the case study Austria in Chapter II. For this reason, this exercise seems not to be appropriate for the given context and target group and might be questioned in general if it is the best form of undertaking this exercise also for other target groups.

A similar remark can be made on the "Hangman" game that is often played in language course in order to stimulate and examine playfully vocabulary knowledge of the students. The "Hangman"-activity is a guessing game where one student thinks of a word and the rest of the group has to suggest letters that are contained in the word. For each wrong letter, the student who knows the word, draws another part of a man who is being hanged. Alternatives to the diagram could be drawing a sad smiley or other iconic images.

3.2. Challenges

In the following part, some specific challenges when teaching human rights to refugees will be pointed out.

3.2.1. Heterogenous groups

One main challenge for educators is when they have to teach a very heterogenous group. In the case of the Austrian German and Value and Orientation courses, the heterogeneity ranges from the age of 15 years up to the educational background of some who have barely visited any education institution before and some who hold university degrees. The previous language knowledge of the host country can also often vary as well as other languages that the learner can speak may influence the acquisition of the new language. It can, for instance, be an asset for those who know some English.

The language component is certainly another main challenge for human rights educators working with refugees. As Fix and Clifford (2015) point out in their text on their teaching practice about understanding the UDHR, a strong discussion element was lacking in the exercises due to the basic language level of the participants. Furthermore, the difficulty lies in the balance, that the teachers have to find, between teaching language and human rights content.

3.2.2. Reality check

The teaching of human rights is a special challenging task regarding the unavoidable tension that occurs in most of the cases in teaching certain rights and principles and then look at them in practice. Reetta Toivanen uses in her paper the example of one German Sinti activist that raised in the context of Sinti-discrimination in schools the question “how could a school in a country with systemic racism on every step of the society be seriously teaching human rights” (Toivanen, 2009, p. 40). Another issue that can be confounding for students is the fact that states should guarantee human rights but are often the violators themselves. Or international organisations such as the UN that call for the fulfillment of human rights but violate them as well.

There can be a discrepancy between the content taught and the real life lived in the host country. If, for instance, the participants learn about non-discrimination and then are discriminated due to their origin, religion, skin colour or other reasons, it might be hard at first to embark on the concept of human rights. Bajaj et al. (2017) mention that as a central tension addressed by participants when discussing human rights. Nevertheless, HRE provides an important step

towards the full implementation of all human rights for all. Fix and Clifford (2015) describe, in the text about their experiences when teaching the UDHR, that their students, all recent immigrants coming from various different countries, many have experienced themselves human rights violations back home and might also experience violations in the new host country. As the authors (2015, p. 144) put it: "While there are miles to go before the UDHR becomes a reality, educating the youth seems to represent a major step forward in pushing towards this reality."

3.2.3. Cultural/religious norms

Since groups that are compound by refugees have various different cultural and religious background, this is one aspect that the educators should be aware of. As pointed out in the Manual on HRE (2012), educators should dispose of an awareness and reflection ability regarding cultural and gender specific behaviour patterns. In practice, issue may arise such as one sex not wanted to be taught by a teacher of the other sex. Or participants that do not want to be in a class with persons of the other sex. Moreover, the teachers should take into account while choosing appropriate exercises, that for some people body contact with the other sex is not desired.

3.2.4. Trauma/psychological stress

As already pointed out in some exercises above, there can be educational material and situations in the class that trigger psychological stress for the participants, for instance pictures of a violent incident. Some of the students have experienced violent human rights breaches themselves or were witnesses of them. This situation cannot be completely avoided since sometimes things or situations that are common/normal for other people can activate the stress in one participant.

One of the examples is given by Bajaj et al. (2017) describing the fear that one of their students had before the police. The participant stated that she would even start to cry just by seeing them since she had just bad experiences with the police. Whereas the police can symbolize safety, security and protection for some, for others the police is connected with traumatic experiences.

Although it is difficult to know each trigger, it is recommended for the educators to take this sensitive aspect into account in the selection of educational material, activities and also in the course-planning process. In the ideal case he/she could seek advice from an expert inform how to react and whom to contact if such a serious stress-situation occurs.

3.2.5. Resources

An important point in all educational matters are resources. As Toivanen (2009, p. 41) brings it to the point: “Human rights education costs money.” Besides factors such as the educational material and a space where the course can take place, one of the crucial elements of HRE is qualified personnel.

The Manual on HRE (2012) lists five important areas of competences to have as a human rights educator: professional competence (knowledge about human rights, protection mechanisms, implementation, etc.), methodical and didactical competence (knowledge about pedagogy, education and HRE), communicative competence, affective or empathic competence (ability to interact with the learners and other educators with empathy and to reflect one’s own viewpoints and ideas), and cultural and gender competence (awareness and reflection ability regarding cultural and gender specific behaviour patterns, knowledge about “mentalities” and social circumstances, discrimination, etc.). The Manual (2012) thus suggests in the ideal case to have a pair of co-trainers of different sexes and/or ethnic origin, notably when the training or workshop is about topics such as discrimination, intercultural or gender issues.

The same opinion is stated in the CoE Charter on Education for Democratic Citizenship and Human Rights Education (2010). It emphasizes the ongoing training and development in the principles and practices of HRE for education professionals as well as the trainers themselves as a crucial part of effective education in this area that needs to be adequately planned and resourced.

In this final chapter, I made the proposal of a human rights-focused week within the German and Values and Orientation courses. Therefore, I developed five units, each comprising the three elements of an ice-breaker/warm-up exercise, one main part with one worksheet provided by the ÖIF and one/or more activities adapted from already existing HRE manuals and guides. Furthermore, I outlined possible challenges that educators could face when imparting the proposed human rights-specific week.

VI. Conclusion

Austria has never seen itself as an immigration country. Nevertheless, migration movements such as the so-called guest-workers in the 1960s and later in the 1990s people fleeing from the Yugoslav war, occurred despite Austrias' discursive image of not (wanting to be) being destination of immigration. Whereas for those mentioned immigration, no real integration policies were established, the official Austria reacted to the migration developments of the past years by introducing so-called integration requirements. The German and Value and Orientation courses for refugees and persons entitled to subsidiary protection that are 15 years old and above, are one of those integration requirements. Having worked as an educator in those courses, I was thus inspired by the experiences in practice to undertake the research on HRE in the context of refugee education. The main aim of this thesis was therefore to see how Human Rights Education can be a tool for the empowerment of refugees, since refugees are often living on the margin of the host society and are faced with difficulties to connect with the new society, to be successful on the labour market as well as in general, facing in some cases discrimination and xenophobia.

In the conceptual part at the beginning, I outlined the most important terms and concepts used in this thesis regarding refugees, among others. The following first chapter introduced the topic of Human Rights Education, gave an overview of the development of the field of HRE and the specific area of (Human Rights) education for refugees. In the second chapter, I analysed the case study of Austria with its immigration trends and policies as well as its self-understanding of not being and not wanting to be a country of immigration. A special focus was laid on the recent integration requirements that encompasses the German and Values and Orientation courses for refugees in Austria. In the last chapter, I suggest the proposal of a human rights-focused week within the German and Values and Orientation courses in Austria and attempted to show that already existing HRE material can be adapted to be used in language learning courses of a basic level (A1 and A2). In doing so, activities in HRE manuals and guides were identified, that could be adapted for the target group of recently arrived refugees and used in the currently imparted German and Values and Orientation courses in Austria. In addition, I outlined possible challenges that educators might face while undertaking the activities of the proposed human rights-specific week.

Since the exercises were chosen and suggested adaptation made regarding the basic language level of the learners, the activities could further also be used for other target groups that struggle

in general with a certain level of language knowledge. Those do not necessarily have to be refugees.

The chosen HRE activities in this thesis were oriented and adapted in the sense of Tibbitts (2002) Transformative Model that leads learners towards empowerment and enables them to recognize human rights violations as well as to contribute to the prevention of such abuses. The exercises hereby reflect the three central aspects of HRE: Education about human rights by transmitting knowledge about human rights, education through human rights by respecting the rights of the participants and including their experiences actively in the learning process, and education for human rights by encouraging the students to recognize human rights violations, stand up against them and contribute to a general culture of human rights.

Integration is a much-discussed hot topic and taking into account that migration movements will not stop soon, it further will remain on the agenda of politics, media and civil society. The strategy used by Tibbitts (2002) Transformative Model of HRE, the empowerment that will lead towards change at the personal, community and societal level, can be an asset for the whole integration process of refugees and migrants in general. According to documents such as the CoE Charter on Education for Democratic Citizenship and Human Rights Education (2010), this kind of education helps, *inter alia*, combating racism, xenophobia, intolerance and violence and further contributes to a universal culture of human rights as well as the social cohesion and intercultural dialogue in society.

I suggest for all the above-mentioned reasons to add and combine this HRE approach to the German and Values and Orientation courses in Austria. Since those courses are currently imparted, certain resources such as educational materials, teachers and education institutions that hold those courses are already available. Nevertheless, educational materials would have to be modified and teachers would have to be trained in the fields of human rights and HRE.

It was the aim of this thesis to contribute to the still quite unexplored field of research of HRE for refugees. Whereas the area of refugee education has developed increasingly since the end of World War II, and the field of research HRE especially in the past 15 years, the opportunity to connect those areas was not yet fully undertaken. Having gathered experiences and impressions from two practical examples of USA public high schools, we can see that HRE for refugees is already a practice in education, although not in a widespread routine. The thesis thus attempted to put forward a foundation for further research in the field of HRE in the context of refugees and integration.

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