

**HUMAN RIGHTS EDUCATION: EXPLORING THE
EXPERIENCES OF PARTICIPANTS IN A HUMAN RIGHTS
EDUCATION PROGRAMME IN A MELBOURNE
SECONDARY COLLEGE**

Submitted by
Kerry Roger Ang M. Ed., Grad. Dip R.E., B.A., Dip. Lib.

A thesis submitted in partial fulfilment of the degree of
Doctor of Education

Trescowthick School of Education
Faculty of Education

Australian Catholic University
Research Services
Locked Bag 4115
Fitzroy, Victoria 3065
Australia

February 2009

STATEMENT OF SOURCES

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

No other person's work has been used without due acknowledgement in the main text of the thesis.

This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

All research procedures reported in the thesis received the approval of the relevant Ethics Committee.

Kerry Ang

24th February, 2009

DEDICATION

This thesis is dedicated to my wife and two daughters,

MARIA, NAOMI and SOPHIA,

whose constant support and encouragement have enabled me to continue in my studies and bring this work to fruition.

ACKNOWLEDGMENTS

This thesis could never have been accomplished without the guidance and advice of my supervisor Dr. Lyn Carter. I thank her for continued encouragement, and for sharing her expertise through her insightful comments and suggestions for improvements that have helped to shape this thesis into its final form.

In addition I thank my supervisor Dr. Ken Smith for sharing his observations and suggestions, especially in the field of thesis format and presentation.

Lastly, I would like to thank the community of staff and students at Carey Baptist Grammar School for their encouragement in my journey of doctoral study, their willingness to participate in my research, and their openness and trust in sharing with me their experiences, views and ideas concerning the *Human Rights Convention*. Without them, this study would not exist.

ABSTRACT

This research project is a case study of a unique, week-long interdisciplinary human rights education programme known as the *Human Rights Convention* for Year 8 students at a Melbourne secondary college. The project aims to explore, describe and thereby understand the *Human Rights Convention*, and through this understanding, draw insights into the programme's worth to the school community. The methodology utilised both *qualitative* and *quantitative* data within a *case study* approach. Data was gathered from all participants (students and teachers) of the programme in one year, using interviews, observations, document analysis and questionnaires. In addition, interviews were conducted with key people at the school, students who had participated in the programme in previous years, and teachers not directly involved in the programme. Data was analysed using thematic, visual image, narrative and quantitative approaches. The educational perspective behind the programme was found to be based on the conviction that human rights education is necessary for all secondary students, and that such a programme will help enact aspects of the school's vision and mission statement as well as its middle school goals. Both student and teacher participants were engaged with the programme and found it worthwhile. A number of areas where the programme could be improved were identified to increase its effectiveness for all participants. The programme compared favourably to a model of best practice human rights education postulated from the literature and it was found to have relevance for other educational contexts. It is believed the findings of this study will prove significant in that they offer benefits to the school, to the wider educational community which may see value in using aspects of the programme in their own educational context, and as a contribution to research in the field of human rights education. It is an area where there has been very little research undertaken, especially in Australian schools.

ACRONYMS

CARE – Community and Religious Education. The Religious Education course for middle school students at Carey Baptist Grammar School.

CBGS – Carey Baptist Grammar School. The co-educational secondary school in Kew, Victoria, Australia, where the study took place.

HRC – The Human Rights Convention. The week-long human rights programme run for all Year 8 students at Carey Baptist Grammar School in Kew, Victoria, which the research is based on. Whilst the programme runs for one week, it is repeated three times for a different third of the Year 8 cohort which rotates through it each time. Each of the three programmes run in 2006 was researched for this study.

HRE – Human rights education. A newly emerging practice and theoretical field of education that aims to promote and protect human dignity.

HREOC – Human Rights and Equal Opportunity Commission

UDHR – Universal Declaration of Human Rights. Document developed by the United Nations and adopted on 10 December 1948 that sets out a list of 30 universally accepted human rights.

UNESCO – United Nations Educational, Scientific and Cultural Organisation

TABLE OF CONTENTS

STATEMENT OF SOURCES	Page ii
DEDICATION	iii
ACKNOWLEDGMENTS	iv
ABSTRACT	v
ACRONYMS	vi
Page	
CHAPTER ONE: INTRODUCTION AND OVERVIEW OF THE STUDY – “DANGEROUS MEMORIES”	1
Researcher’s personal background and educational philosophy	2
Human rights and human rights education	4
Research aims and questions	6
Research aims	6
Research questions	7
Methodology outline	8
Significance of the research	9
Thesis outline	10
A note on writing style	12
Towards Chapter Two	12
Page	
CHAPTER TWO: OVERVIEW OF HUMAN RIGHTS - “A PART OF BEING HUMAN”	13
Overview of human rights and the Universal Declaration of Human Rights	14
A brief history of human rights	14
What are contemporary human rights?	18
What is the Universal Declaration of Human Rights?	19
Critique of the Universal Declaration of Human Rights	22
Why the Human Rights Convention is using the Universal Declaration of Human Rights	26
Human rights education	27
Emerging models of Human Rights Education	31
Research studies of Human Rights Education	34
Appropriate pedagogies	38
Critical pedagogy	39
Transformative learning	48
Characteristics of students	51
Youth culture and Middle School learning	51

Values for Australian Schooling	59
A model of human rights education best practice	61
Towards Chapter Three	64
	Page
CHAPTER THREE: CAREY BAPTIST GRAMMAR SCHOOL AND THE HUMAN RIGHTS CONVENTION - "REAL WORLD LEARNING"	66
Carey Baptist Grammar School and the school community	66
The school	66
Vision and mission statement	67
School's strategic intentions	68
The Judeo-Christian tradition	70
Carey Baptist Grammar School as a school in the Judeo-Christian tradition	70
Human rights in the Judeo-Christian tradition	73
The Human Rights Convention	81
What is the Human Rights Convention?	81
Stated aims of the Human Rights Convention	83
Structure of the programme	84
Overlap of the programme with other areas of the school's curriculum	85
Why the programme will be investigated	86
Towards Chapter Four	90
	Page
CHAPTER FOUR: RESEARCH METHODS – "A CONTEMPORARY PHENOMENON"	91
Theoretical framework	91
Ontology	92
Epistemology	93
Theoretical perspective	95
Methodology and methods of data collection	96
Methodology	96
Pilot studies of data collection	98
Methods of data collection	101
Questionnaires	101
Interviews	102
Document analysis	106
Observation	109
Description of sample	112
Data analysis	114
Thematic analysis	115
Narrative construction	117
Visual analysis	118
Quantitative data analysis	120

Limitations	121
Ethical considerations	124
Ethical issues in data collection	124
Ethical issues in data analysis and interpretation	124
Ethical issues in writing and disseminating the research	125
Towards Chapter Five	125
	Page
CHAPTER FIVE: FINDINGS I: STUDENT DATA - “IT REALLY MADE ME THINK”	127
Themes	128
Theme One: Worth of the programme	128
Positive worth of the programme	128
Negative worth of the programme	136
Mixed/neutral worth of the programme	138
Theme Two: Learning	139
Type of knowledge achieved	139
Persistence in learning	144
Theme Three: Improvements to the programme	146
Review of curriculum content	147
Organisation of the programme	148
Overview of thematic analysis	150
Visual analysis of data	151
Image one: Jane’s poster	152
Image two: Paul’s poster	154
Image three: Kylie’s poster	156
Overview of visual image analysis	159
Narrative overviews	161
Journey One: Shane’s Journey	161
Journey Two: Ann’s Journey	165
Journey Three: George’s Journey	169
Overview of the narratives	173
Achieving the programme’s specific aims	175
Overview of quantitative analysis	178
Towards Chapter Six	178
	Page
CHAPTER SIX: FINDINGS II: TEACHER DATA - “NOTHING MAKES ME MORE PROUD”	180
Themes	180
Theme One: Worth of the Programme	181
View of teachers directly involved in the Human Rights Convention in 2006	181
View of teachers not directly involved in the Human Rights Convention in 2006	182

View of key people	183
General attitude of teachers towards the Human Rights Convention	184
Achieving the programme's specific aims	185
Theme Two: Learning	185
Persistence in learning	185
Theme Three: Improvements to the Programme	187
Review of curriculum content	187
Organisation of the programme	188
Theme Four: Unexpected Outcomes	192
Origins of the Human Rights Convention	192
Opening up the programme to non-teaching staff	196
Pedagogical guidance for teachers involved in the programme	196
Overview of findings from teacher data	197
Towards Chapter Seven	199
	Page
CHAPTER SEVEN: DISCUSSION OF FINDINGS - "A NEW BELIEF SYSTEM AND STRUCTURE"	200
Findings relevant to research question one	200
Why Carey developed and implemented the Human Rights Convention	200
Vision and mission statement	204
Middle school goals	208
Values for Australian Schooling	210
Findings relevant to research question two	213
Student engagement with the programme	214
Types of knowledge students are gaining	221
Persistence in learning	226
Youth culture	230
Teacher engagement with the programme	233
Achieving the programme's aims	236
Improvements to the Human Rights Convention	239
Findings relevant to research question three	248
Towards Chapter Eight	251
	Page
CHAPTER EIGHT: FUTURE DIRECTIONS FOR HUMAN RIGHTS EDUCATION - "HELPING TO CREATE A JUST WORLD"	252
Review	252
Findings of my research	254
Overview of findings	254
Significance of the research	257
How the Human Rights Convention compares to the model of best practice Human Rights Education	259
Recommendations and implications	262

Implications and recommendations for practice	263
Recommendations for further research	264
Reflections on the literature	266
Epilogue: my own journey	270
REFERENCES	274
APPENDICES	285
LIST OF TABLES	Page
1. Religious breakdown of all students at Carey Baptist Grammar School, Kew, 2006	71
2. Religious breakdown of all Year 8 students at Carey Baptist Grammar School, Kew, 2006	72
3. Religious classification of all Year 8 students at Carey Baptist Grammar School, Kew, 2006	72
4. Student numbers for Yr.9 Human Rights Defenders	86
5. Documents examined	107
6. Data collection matrix: Type of information by source	111
7. Data collection matrix: Longitudinal source of interview and questionnaire information	112
8. Questionnaire results for 'Evaluating the Human Rights Convention' questions 1-15	129
9. Questionnaire results for 'Evaluating the Human Rights Convention' question 16	130
10. Questionnaire results for 'Evaluating the Human Rights Convention' questions 17-25	177
11. Comparing Values for Australian Schools with aims of the Human Rights Convention	211/212
LIST OF FIGURES	Page
1. Emerging models of human rights education	33
2. The knowledge spiral	45
3. The categories of literature and their relationship developed in this research	89
4. Summary diagram of meta-theoretical perspective	92
5. Poster response to the Holocaust Centre	132
6. Poster response to the Human Rights Convention in general	133
7. Jane's collage of the holocaust	152

8. Paul's poster on child labour	154
9. Kylie's poster on slavery	157
10. Ann's personal response poster	169
11. George's personal response poster	172
12. Joe's word collage response to the Human Rights Convention	235

LIST OF APPENDICES	Page
A. Human Rights Convention Timetable for 2006	285
B. Lesson Plan for 'Free the Children' Session	286
C. Key Person Interview 1 Guide	288
D. Key Person Interview 2 Guide	289
E. Year 8 Student Focus Group Interview Guide	290
F. Year 10 Student Focus Group Interview Guide	291
G. Teacher Focus Group Interview Guide	292
H. Ethics Approval	293
I. Consent from Principal	294
J. Consent from Participant	295
K. Assent of Participants Under 18	296
L. Consent from Parent/Guardian	297
M. Information Letter to Participants	298
N. Student Survey: Evaluating the Human Rights Convention	301
O: Graphs of Survey Questions 1-15	304
P: Graphs of Survey Questions 17-25	309

CHAPTER ONE

INTRODUCTION AND OVERVIEW OF THE STUDY

“DANGEROUS MEMORIES”

A turning point occurred in my teaching career during a Year 10 class in 2000 at the all-girls Catholic secondary school where I was working at the time. During a Religious Education lesson on racial discrimination, students were asked to share with the class any instances that they had seen, or been involved in, concerning racial discrimination. A number of students had shared their experiences when a very quiet student, Melody, put up her hand to make a contribution. She spoke slowly, and in a very calm manner about her own experiences as a person of Indian heritage living in Australia. She told us how when she was in primary school she always wished that she had the same skin colour as all the other students in her class. She was the only dark skinned student and was often the target of racial comments by other students at the school, especially in the playground. As tears fell from her eyes onto her desk, she told us how she used to secretly take white chalk home from the classroom and rub it over her hands and arms in a vain attempt to change her skin colour. By the time she had finished telling us her story, Melody was not the only person in the classroom with tears in her eyes.

By sharing such a poignant story, Melody challenged my own complacency and invited a commitment from me to fight against injustice, in this case, racial discrimination. This incident has become for me what Groome (1998) calls a ‘dangerous memory’. This is a personal memory that has an “endless capacity to disturb complacency and birth new life” (Groome, 1998, p. 359). Indeed, this incident can be said to have sparked in me an interest in the teaching of human rights in the secondary curriculum. As educators, we have the potential to be leaders and influence young people’s appreciation of the problems and injustices of our world, and alert

them to the need and ways in which they can take action, to change these inequalities.

Understanding can be empowering. If we can give young people some understanding of the causes of inequalities and injustices in our society, we may be more successful in taking action in response to these issues. In a world troubled by international conflict, religious hatred and many other national and local issues of injustice, the role of the educator of young people in secondary schools has become even more important than it was a generation ago. After all, the young people in our classrooms today are the voters and leaders of society tomorrow.

Melody's story was certainly a major influence on me to firstly, become involved in the teaching of a yearly human rights education programme at Carey Baptist Grammar School (CBGS hereafter) Melbourne, Australia, to Year 8 students, and secondly, to research this programme for this thesis.

Researcher's Personal Background and Educational Philosophy

I have been a secondary school teacher since 1979, and have taught in both Sydney and Melbourne. The subjects I have taught have predominantly been in the fields of humanities and religion. After teaching in Catholic secondary schools in Australia for 23 years, in 2002 I commenced teaching at CBGS, and am now the Head of Learning for Community and Religious Education in the Middle School (Years 7 to 9). I am also coordinator of the school's human rights programme, the *Human Rights Convention (HRC hereafter)*, which is the subject of this thesis.

My personal philosophy of education is built on the belief that education involves the whole person: the academic, physical and spiritual dimensions of the person. This spiritual

dimension of education is strongly connected with my belief that teachers have to approach the education of young people with the aim of facilitating the development in them of a strong sense of self esteem and self respect for themselves and for others. I see teaching about human rights issues to be an important part of this aspect of education. A student's education should equip them with knowledge, skills, beliefs and values that will help them both at school and beyond. Teaching in Christian schools especially, I believe that these beliefs and values need to be based on the values of the Gospels, and consequently include an awareness of the causes of injustice and poverty, and the knowledge necessary to be proactive against them.

Having taught Religious Education in Catholic secondary schools for many years, I frequently developed topics concerning social justice issues, and had been involved in the organising of one-off 'social justice days', where students spent the whole day investigating such issues. Coming to CBGS, I was amazed that the school devoted a whole week to a programme about human rights issues. In my first two years at CBGS, I was enthusiastically involved in the teaching of these classroom-based sessions and excursions which were part of the programme. When the opportunity arose in 2004 for me to take over the coordination of the human rights programme at CBGS, I saw it as an excellent chance to develop my commitment to teaching about human rights further. Commencing my Doctor of Education studies in 2004 enabled me to formally conduct research into a programme to which I was committed, and believed was essential for young people in today's challenging world. Such a study has presented a great opportunity to not only review the human rights programme in terms of its worth and investigate strategies for its improvement, but also to broaden my own knowledge about human rights and human rights education. Moreover, there is also the possibility of determining whether the programme would be of value in other educational contexts.

Human Rights and Human Rights Education

The concept of human rights is not new. Thousands of years ago, ancient civilisations in countries as diverse as China, India, Babylon and Greece all discussed the idea of certain freedoms that citizens of these societies should enjoy. Many of the world's great religions have also sought to develop coherent moral codes of conduct that they believed were based on divine law. Throughout the Middle Ages, the Renaissance and the Age of Enlightenment, Western philosophers have also had definite ideas about what constituted what was sometimes known as 'natural law' or 'the rights of man'.

Focussing on the Western perspective, a number of important written documents have sought to entrench human rights. These included the English Magna Carta (1215), the English Bill of Rights (1689), the American Declaration of Independence (1776) and the Declaration of the Rights of Man of the French Revolution (1788). Such documents though, did not extend rights to all humans. Whilst there are too many examples of this to document here, an example would be the situation of Afro-Americans in the United States of America, many of whom suffered the injustice of slavery for nearly one hundred years after the American Declaration of Independence was enacted.

Moreover, many atrocities and violations of human rights occurred during the Second World War. The scale of these abuses ultimately became the spur for the newly formed United Nations to try to formulate a document that would once and for all stipulate the human rights that they thought were essential for all humans. After three years of drafting and debates, on 10 December 1948, the document known as the Universal Declaration of Human Rights (UDHR hereafter) emerged (Franklin & Eleanor Roosevelt Institute, 1998).

Born out of a time when international human rights had been massively violated, the UDHR represented an international effort to ensure history did not again repeat itself. But it would seem that in some ways our memories are too short. Many of the abuses, such as ‘ethnic cleansing’ in Rwanda and Sudan, have continued, and the international community has failed to act decisively.

By no means a perfect document, the UDHR has quite justifiably been criticised by many as having a strong Western bias and a questionable claim to universal application (Almqvist, 2005; Galtung, 1994, Harvey, 2000). Yet it remains a document that has value and can be used to further the education of students about the importance of human rights. For example, Article 26 of the UDHR includes this statement about human rights education (HRE hereafter):

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.

(Office of the High Commissioner of Human Rights, 2004, p. 1)

Since the ratification of the UDHR in 1948, HRE has become an emerging field of practice that aspires to promote and protect human dignity through schooling. In supporting the need for HRE, the United Nations High Commissioner for Human Rights (1997-2002), Mary Robinson, stated:

Human rights education constitutes an essential contribution to the long term prevention of human rights abuses and an important investment towards the achievement of a just society, in which all people are valued and respected.

(Adams, Harrow & Jones, 2001, p. 5)

Defined as “all learning that develops the knowledge, skills and values of human rights” (Flowers, 2000, p. 1), HRE can be said to be ultimately about action, or social transformation, that builds human rights in our own community. Clearly, the urgent need for education about human rights clearly surrounds us. As a nation, Australia has in recent years come under the glare of the international spotlight. Issues such as our relationship with, and the health of, our indigenous people are yet to be successfully resolved. More recently our treatment of refugees and asylum seekers has been brought to international attention.

Research Aims and Questions

The research project that was undertaken was a case study of a week-long interdisciplinary HRE programme for Year 8 students at CBGS, a co-educational secondary college in Melbourne, Victoria.

Research Aims

The aim of my research into the *HRC* was to explore, describe and thereby understand a unique human rights programme run at a Christian secondary co-educational college. Through this understanding, I hoped to draw insights into the programme’s worth to the school community, allowing them to make more informed decisions about its future directions. It is hoped this research will also inform the broader educational setting.

Research Questions

Specifically, to help me achieve these aims, the following research questions, and sub-questions, were formulated:

1. What educational perspective is enacted in the *Human Rights Convention*?
 - Why did Carey Baptist Grammar School develop and implement the programme?
 - How well is the school's vision and mission statement enacted by the programme?
 - How well are the Middle School goals being met by the programme?
 - How well are the Values for Australian Schools (Department of Education, Science and Training, 2005) lived out by the programme?

2. In what ways is the *Human Rights Convention* a worthwhile experience for students and teachers?
 - Students:
 - Are students engaged with the programme?
 - What types of knowledge are students gaining from the programme?
 - Is there persistence in learning? (i.e. is the knowledge gained affecting their perceptions and behaviours after the programme?)
 - Is the school's youth culture being accommodated by the programme?
 - Teachers:
 - Are teachers engaged with the programme?
 - How well does the programme achieve its aims?
 - Improvements
 - How can the programme be improved in terms of its worth to students and teachers?

3. In what ways can the *Human Rights Convention* be of relevance for other educational contexts?

These research questions and their sub-questions have the potential to offer the school important understanding about the development, worth and possible improvement to the programme. There is the possibility that either the whole programme or discreet sessions of it could be used with positive outcomes in the wider educational community, and that this study

may make a contribution to research in the area of human rights education where very little research has been undertaken, especially in Australia.

Methodology Outline

The methodology used in my research was a case study approach employing both qualitative and quantitative data to document and explore the *HRC* at CBGS.

Data was gathered in a number of ways. Semi-structured interviews were conducted with focus groups of Year 8 students currently undertaking the programme, and also with Year 9 and Year 10 students who had completed the programme one and two years ago respectively. In addition, some teachers who were either directly involved in teaching the programme or not involved at all were interviewed. Purposeful sampling was used to choose all interviewees. Two key person interviews were also conducted with people who have been significant in the development of the programme and have special knowledge of it. Various forms of documents were analysed. These included examining existing formal school documents concerning the programme and also work that students completed as part of the programme (informal documents). Furthermore, questionnaires of all Year 8 students that took part in the programme in 2006 were completed. Questions in this questionnaire included multiple choice and open-ended questions and so provided both quantitative and qualitative data.

Observation was another method of gathering data. I frequently entered the classrooms whilst various sessions of the programme were taking place. I recorded information in a descriptive, subjective manner (note taking and photographs) with an emphasis on meaning and interpretation. Whilst both students and teachers were made aware of my role as researcher, my

presence as a *participant observer* (Gillham, 2000), was not seen as unusual, as part of my role at CBGS as programme coordinator necessitated me going in and helping out, or at times just watching various activities that were part of the *HRC*. Keeping a researcher's journal helped me to record my own reflections of the sessions that I observed, and also to record various conversations that I had with students and teachers involved in the *HRC* at other times.

Multiple forms of data were collected to help increase the validity of my research and act as a type of cross-referencing (Gillham, 2000) or triangulation. This data was analysed from the perspective of both students and teachers, using thematic, narrative, visual image and quantitative approaches. These methodologies will be elaborated on in Chapter Four.

Significance of the Research

I believe this research has the potential to be significant in terms of its contribution to knowledge in a number of ways. Firstly, it may advance knowledge through the presentation of new research in the emerging field of HRE. Very little research exists on HRE, especially in secondary schools. Indeed, my research suggests that there is no other secondary school in Australia that devotes a full week to the study of human rights issues in one programme. As such, it is very important to document and then explore CBGS's unique *HRC*. Secondly, my research may point to methods of improving practice in the field of HRE. Thirdly, it may produce knowledge about HRE on which advances may be built in the future.

In terms of my own professional practice, this research has the potential to be significant in the following ways:

- It focuses on exploring, and trying to improve the effectiveness of a programme that I am directly connected to as a teacher and co-ordinator
- It may help to affirm the worthwhile nature, or otherwise, of the programme for CBGS, which invests much time and resources in the programme
- It may help to determine whether the programme could be used to advantage in other educational contexts
- It may increase my own knowledge in many areas related to HRE, and teaching pedagogy in general, and thereby give me insights into how I can become a more effective teacher

If research can show that there are current models of teaching about human rights that are proving effective, then awareness of these models needs to be increased in all schools.

Furthermore, if these models themselves can be improved, then this too is an important area for research.

If we acknowledge that teaching about human rights is essential for young adolescents in their lives at school and after they have left school, then it can clearly be seen that research into what are the most effective ways of teaching about human rights in secondary schools is both worthwhile and valuable.

Thesis Outline

Chapters Two and Three examine the bodies of literature that are relevant to my research into CBGS's Human Rights programme. Chapter Two gives a brief overview of the history of human rights and then examines the UDHR. Criticisms of this document are examined. Despite these acknowledged shortfalls, the use of the UDHR as a basis for the *HRC* is discussed and justified. Chapter Two also discusses the relatively new field of HRE and presents a discussion of the characteristics of today's middle school students.

Chapter Three examines the school where the study took place, CBGS, and the school's community is profiled. As a school working under the auspices of the Baptist Church, the suitability of a human rights programme being conducted is explored within the context of both Baptist missionary tradition developed by William Carey, and the Judeo-Christian tradition. Finally in Chapter Three, the specific programme being researched, the *HRC*, is described in detail.

Chapter Four outlines the research design beginning with an explanation of my theoretical framework. A detailed description of the methodology, specific methods of research, and methods of data interpretation are then presented. Finally, limitations and ethical considerations of the study are discussed.

Chapters Five and Six present my findings and discussion. Chapter Five presents my findings and the interpretation from the perspective of students. Data is presented thematically, and analysed in a number of ways. Data from student questionnaires, student interviews, and a number of visual images produced by students, are presented and analysed. Quantitative data from the student questionnaires is also presented and analysed, and the journeys of three selected students through the *HRC* are presented in the form of narratives.

Chapter Six presents the findings from the perspective of both teachers directly involved in the programme and those external to the *HRC*. Data analysed comes from interviews with teachers, key people involved in the programme, and my own observations and researcher's journal. As in the previous chapter, data is presented thematically.

Chapter Seven presents a discussion of the research findings that are relevant to my research questions. The final chapter of my thesis, Chapter Eight, presents an overview of the study. It explores implications, makes final recommendations and gives my own reflections on the nature of the bodies of literature relevant to this research. It concludes with a self-reflective discussion of the impact of the study on me as the researcher.

A Note on Writing Style

In this study, the first person singular, “I/me/mine”, will be used instead of ‘the researcher’. There are two reasons for this choice. Firstly, writing in the first person singular is appropriate and fits the nature of qualitative inquiry (Glesne & Peshkin, 1992); secondly, through this study, I hope not only to understand the feelings and meanings attributed to the participants of the *HRC*, but also to share with and learn from their experiences as well as my own within the process of the research. An object writing style (third person passive) would seem to distance me from the research and the research participants.

Towards Chapter Two

This first chapter has given an introduction and general overview to the study that was undertaken and presented my own background, educational philosophy and motivation for wanting to undertake this research. I have also described my research aims and attendant research questions, and the significance of the study. Chapter Two will provide a general overview of human rights. It provides a brief history of human rights and the UDHR and finishes with an examination of a number of aspects of the emerging field of HRE. Finally, in an attempt to merge the existing literature and research results, I develop a model of what could be considered best practice in HRE.

CHAPTER TWO

OVERVIEW OF HUMAN RIGHTS “A PART OF BEING HUMAN”

The next two chapters will examine literature that is relevant to my research into CBGS's *HRC*. This chapter commences by giving a brief overview of the history of human rights from the ideas of ancient civilisations, through the 17th century concept of *natural rights*, up until the writing of the Universal Declaration of Human Rights in 1948. A critique of the UDHR is considered, as it has been used as the basis for the *HRC*. A justification of this position is developed. Secondly, this chapter goes on to describe the relatively new field of HRE and the models of teaching and learning within HRE (Tibbitts, 2005a). There is also a review of existing research studies of HRE though they are few in number.

Students undertaking the *HRC* are in the middle years of schooling. Consequently, a third area of literature relevant to this study is that of the youth culture in the middle years of schools. Fourthly, as the *HRC* is a values based programme the Values for Australian Schools (Department of Education, Science and Training, 2005) will also be discussed. Fifthly, the nature of the content and lessons of the *HRC* suggest that the pedagogical approach taken is of importance and so relevant pedagogical approaches to this type of content will be reviewed. And finally, in an attempt to merge the existing literature and research results, I develop a model of what could be considered best practice in HRE for middle school students for later comparison with the CBGS experience of HRE.

Overview of Human Rights and the Universal Declaration of Human Rights

A Brief History of Human Rights

As noted in Chapter One, human rights are not a recent phenomenon. There has been discussion of rights and freedoms in different societies for thousands of years, going back to the ancient civilisations including China, India and Greece. For example, the Babylonians developed the Hammurabi Codes of Babylon. The earliest rules about standards of behaviour among people dealt with prescribing or prohibiting conduct that experience proved was likely to lead to conflict (Rayner, 2007). Indeed the great religions of the world have sought to establish comprehensive and coherent moral codes of conduct based on divine law. All of these codes “contain profound ideas on the dignity of the human being, and are concerned with the duties and obligations of man (sic) to his fellow human beings, to nature and indeed to God and the whole of creation” (Rayner, 2007, p. 1).

Human rights have also been central to the thinking of Western philosophers in the Middle Ages, the Renaissance and the Enlightenment. The entrenchment of human rights in the famous English Magna Carta of 1215 however, only privileged the princes with their “rights to rule”. They expressed the view that human rights would be best protected when overseen by the princes themselves (Fleiner, 1999). Indeed, until the 17th century, attempts to establish a framework for such rules, laws and codes, whether in social, legal, secular or theological debate, emphasised duties and privileges that arose from peoples’ status or relationships, rather than abstract rights that, philosophically, preceded or underlay those relations or laws (Rayner, 2007). Attention then moved from social responsibilities to the individual’s needs and participation. It was seen as fundamental to the well-being of society, under the influence of philosophers and

humanists such as Baruch Spinoza, Gottfried Wilhelm Leibniz, Hugo Grotius, John Locke and Jean Jacques Rousseau. These philosophers all contributed to the concept of *natural law* which set the stage for wide recognition of human rights and freedoms (Franklin & Eleanor Roosevelt Institute, 1998). Natural law holds that people are born in an innately “good” state, and that certain fundamental rights can be reasonably deduced from this fact.

These rights were called *natural rights*, or the *rights of man* and they represented “the basic entitlements of all human beings, and the first obligation of governments was to ensure that the natural rights of its citizens was respected” (Jones, 1994, p. 72). It should be noted that the use of the term *rights of man* is an indicator to the gender bias that such human rights documents enshrined at the time. Indeed, those who so confidently declared rights to be universal turned out to have something much less all-inclusive in mind. “They excluded those without property, slaves, religious minorities, and always and everywhere, women” (Hunt, 2007, p. 18).

This issue of the *rights of man* became a tremendous cause in 17th century England. The protection of the people's rights (especially the right to political participation, and freedom of religious belief and observance) against an oppressive government became the catchcry of the English Revolution of 1640 (which led to rebel leader Oliver Cromwell heading the government, and the execution of the King). It was also the catchcry for the rebellion against the civil administration - the ‘Glorious Revolution’ - of 1688 which saw another King on the throne and led to the English Bill of Rights in 1689. Indeed, Fleiner (1999) notes that this became the basis for all later human rights declarations, commencing with the American Declaration of Independence of 1776, and the Declaration of the Rights of Man of the French Revolution of 1788.

Again, such Declarations did not, in fact, extend human rights to all human beings. The first United States Constitution expressly preserved the institution of slavery and did not recognise the equal rights of women. Similarly, the Declaration of the Rights of Man of the French Revolution asserted the primacy of natural rights in similarly inspirational terms, yet in the terror that soon followed the French Revolution, with all its hopes, thousands unjustly lost their lives or suffered greatly in the name of 'Liberty'.

Other important precedents to modern day human rights declarations include the anti-slavery movement of the early nineteenth century, as well as in the humanitarian laws from the 1864 Geneva Convention which protected medical installations and personnel during war. Similarly, the Hague Convention of 1899 established humanitarian rules for naval warfare. The concept of a State's responsibility to treat foreigners in a just and civil manner also helped advance human rights norms.

Yet these emerging international standards did little to stop the inhumanity of the First World War, with its trench warfare and poisonous gas. People realized that more had to be done - that an international organization must be created to ensure peace and protect individuals (Franklin and Eleanor Roosevelt Institute, 1998).

Shortly after the end of the First World War, the League of Nations was established to "maintain peace, oversee disarmament, arbitrate disputes between nations, and guarantee rights for minorities, women and children" (Hunt, 2007, p. 200). This was an important international development, but appreciation of human rights as the very foundation of a free, just and peaceful

world was immature, and commitment was thin (Franklin & Eleanor Roosevelt Institute, 1998). Whilst great progress had been made in defining human rights, the events of the late 1930s and early 1940s threatened these convictions. Consequently, the League of Nations proved an ineffective organization and soon collapsed, ushering in another world war.

Before the start of the Second World War, the general attitude was that human rights were a matter for nations to work out internally for themselves. But this view changed dramatically with the atrocities and violations of human rights that occurred from 1939 to 1945. These travesties of justice galvanised worldwide opinion and made human rights a universal concern (Human Rights and Equal Opportunity Commission, 2004) (HREOC hereafter).

The Second World War “set a new benchmark of barbarity with its almost incomprehensible 60 million deaths” (Hunt, 2007, p. 201). The Nazi regime created concentration camps for different groups such as Jews, Gypsies, Communists, homosexuals and political opponents. Some of these people were used as slave labour; others were exterminated in mass executions. The Japanese regime also took thousands of prisoners of war whom they used as slave labour, with no medical treatment and inadequate food. The war ended in 1945 only after the loss of countless lives through fighting and bombing, including the first and only use of atomic weapons as an act of war on Hiroshima and Nagasaki. Many countries were devastated and millions of people died or became homeless refugees. Indeed, there were a great many war crimes committed by both sides of the conflict.

At the end of the Second World War in 1945, the United Nations was formed with the aim of helping to forge a world where there was peace and justice through international co-

operation. It was seen as essential for countries to agree on a number of specific human rights to which all people should be entitled. Part of the Charter of the United Nations – Article 55 – called for the establishment of a set of universally accepted and observed basic human rights, “to condemn once and for all, the outrageous atrocities that took place during the Second World War and so that people would never again have to go through the abuses that they had just suffered” (Almqvist, 2005, p. 7). The set of universally accepted human rights that was developed became known as the Universal Declaration of Human Rights.

What are Contemporary Human Rights?

As discussed earlier, *human rights* is the 20th century term for what has traditionally been known as *natural rights*, or the *rights of man*. Famously, the philosopher John Locke in 1689 wrote of the rights to life, liberty and property (Cranston, 1973). Today, the language of *natural rights* has been replaced by that of *human rights*, a term less open to misunderstanding. Still, there are numerous definitions of human rights and the following have come from a variety of sources including scholars, the law and common usage dictionaries:

- Rights that exist because you are human. Nobody has given them to you. Nobody can take them away. They are a part of being human. Therefore all people have them, equally. They do not vary with your intelligence or race or politics or gender. Some may be restricted until you are a certain age. But they are held equally, universally and forever. But there are limits on these rights - they are not unrestricted. Every right involves a responsibility - to not act in a way which would infringe somebody else’s rights. Also, the state may impose some limits on the exercise of rights e.g. freedom of movement can be taken away for prisoners. (HREOC, 2004, p. 11)
- The rights people are entitled to simply because they are human beings, irrespective of their citizenship, nationality, race, ethnicity, language, sex, sexuality, or abilities; human rights become enforceable when they are codified as conventions, covenants, or treaties, or as they become recognized as customary international law. (Mertus, 2004, p. 1)

- The rights which are held to be justifiably claimed by any individual. (Macquarie ABC Dictionary, 2003, p. 478)
- Human rights are about the fair treatment of individuals and are put in place to ensure that people are treated with dignity and respect. Well-known human rights include: the right to vote; freedom of speech; freedom of association and peaceful assembly; freedom of movement; freedom of religion; freedom from discrimination because of your age, race, culture, gender or because you have a disability; rights to family life; rights to privacy; protection from arbitrary imprisonment or cruel or degrading treatment. These rights are often known as civil and political rights. Other human rights include economic, social and cultural rights. These include rights to basic living standards, such as access to food, housing, social security, education and health. (Department of Justice, Victoria, Australia, 2006, p. 1)

The second and third definitions are useful as more concise definitions of human rights. The fourth definition from the Victorian Department of Justice is valuable because it contains a very clear, and detailed, listing of some of the specific rights it believes come under the category of human rights.

The research described in this thesis will proceed on the basis of the first definition. I favour this view as it unequivocally argues human all have rights simply by being born human. It also exemplifies why people are often denied human rights due to intelligence, race, politics or gender. And it balances each right with responsibilities. Finally, it qualifies rights with appropriate restrictions. These ideas form a central part of the human rights programme as it is presented to students at CBGS.

What is the Universal Declaration of Human Rights?

In June 1946, the United Nations established the official United Nations Commission on Human Rights. The Council selected eighteen members to sit on the Commission which included United States Delegate Eleanor Roosevelt as Chairperson, China's P.C. Chang and France's

René Cassin as Vice-Chairman, and Lebanon's Charles Malik as Rapporteur. The Commission decided to form a smaller drafting group, composed of Roosevelt (United States), Chang (China), Malik (Lebanon) and John Humphrey, who represented the UN Secretariat, as well as representatives from Australia, Chile, France, the Philippines, the Soviet Union, the Ukrainian SSR, the United Kingdom, Uruguay and Yugoslavia. These delegates were charged with creating the draft of an International Bill of Rights (Franklin & Eleanor Roosevelt Institute, 1998).

After three years of intensive study, heated debate and delicate negotiation, the men and women of the Commission came up with a document that they believed was able to define human rights and fundamental freedoms and successfully encompassed the hopes, beliefs and aspirations of people throughout the world. Indeed, as Head of the Commission, Eleanor Roosevelt played a central role in getting the declaration drafted and shepherded through the complex approval process (Hunt, 2007). This document was the UDHR. The name was chosen by the Commission to emphasise that the document was to set a standard of rights for all people everywhere – whether male or female, black or white, communist or capitalist, victor or vanquished, rich or poor, for members of a majority or a minority in the community. In the words of the first preamble of the document, it was to reflect: “Recognition of the inherent dignity and equal and inalienable rights of all members of the human family and through that recognition provide the foundation of freedom, justice and peace in the world” (Bailey, 2007, p.1).

On 10 December 1948, at the Palais de Chaillot in Paris, the 58 Member States of the United Nations General Assembly adopted the UDHR, with 48 states in favour and eight

abstentions (two countries were not present at the time of the voting). Countries that voted in favour of the UDHR were: Afghanistan, Argentina, Australia, Belgium, Bolivia, Brazil, Burma, Canada, Chile, China, Colombia, Costa Rica, Cuba, Denmark, the Dominican Republic, Ecuador, Egypt, El Salvador, Ethiopia, France, Greece, Guatemala, Haiti, Iceland, India, Iran, Iraq, Lebanon, Liberia, Luxembourg, Mexico, Netherlands, New Zealand, Nicaragua, Norway, Pakistan, Panama, Paraguay, Peru, Philippines, Siam (Thailand), Sweden, Syria, Turkey, United Kingdom, United States, Uruguay and Venezuela. Under the influence of the Soviet Union, who did not want interference in its now expanding sphere of influence (Hunt, 2007), Byelorussian SSR, Czechoslovakia, Poland, Saudi Arabia, Ukrainian SSR, Union of South Africa, USSR and Yugoslavia all abstained. As stated by the Office of the High Commissioner for Human Rights (2004):

Although the 58 Member States which formed the United Nations at that time varied in their ideologies, political systems and religious and cultural backgrounds and had different patterns of socio-economic development, the Universal Declaration of Human Rights represented a common statement of goals and aspirations - a vision of the world as the international community would want it to become. (p. 2)

Presented originally to the world in French, the text of the UDHR was deliberately written in the clearest possible language and was kept relatively brief in length, with only thirty articles. This was done to ensure that the UDHR could be read and understood with relative ease by as many people as possible. This was a necessity as the UN General Assembly immediately called upon the UN member states to publicise the text and “cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories” (Franklin & Eleanor Roosevelt Institute, 1998). Sometimes called the “Magna Carta for all humanity” (Annan, 1998), since

1948, the UDHR has been translated into more than 366 languages and remains one of the best known and most often cited human rights documents in the world.

For the HREOC (2004, p.16), the UDHR is the cornerstone of the universal human rights movement and “is built on the fundamental principle that human rights are based on the inherent dignity of every person and that these rights are undeniable”.

Modern human rights legislation in Australia can be traced back to the UDHR, and since then, Australia has adopted many other United Nations statements of human rights such as the acknowledgement of economic, social and cultural rights of women, children, people with disabilities and indigenous people. According to the HREOC (2004), the UDHR is:

.... a living document because it continues to address the basic rights and aspirations of men and women in all countries of the world. As it clearly states, every person is entitled to basic human rights ‘without distinction of any kind, such as race, colour, language, religion, political or other opinion, national or social origin, property, birth or other status’. (p.16)

Australia, with a member on the drafting committee which devoted itself exclusively to preparing the draft of the UDHR, was actively involved in the development of the document and adopted, or “ratified”, this statement in 1948 - one of the original countries to do so.

Critique of the Universal Declaration of Human Rights

Difficult concepts like human rights, and documents that are described as universal like the UDHR, are of course open to critique. As the UDHR is used quite heavily in the human rights programme being researched, existing criticisms of the document need to be examined. The main criticisms centre on the idea that it has a strong Western tradition bias, and that it claims a universal application.

The UDHR emerged from the Western legal tradition at a time when the Western powers were threatened not only by the Axis powers (Germany, Italy, Japan, Hungary, Romania, Bulgaria) that had been defeated three years earlier, but also by the spectre of Communism (Galtung, 1994). Galtung (1994) highlights the war against Communism when it comes to property rights which are enshrined in Article 17 (1) “Everyone has the right to own property alone as well as in association with others” – and (2) “No one shall be arbitrarily deprived of his property” (Human Rights Web, 1997). Galtung (1994) is forceful when he says:

Up came the bourgeoisie, the carrier of the capitalist system, protected by the liberal logic where “everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind ... such as property, birth or other status.” (p. 152)

Moreover, for Galtung (1994), there is a Western assumption that the world can be broken up into three parts:

.... a centre, which is the West; a periphery waiting to receive whatever comes from the West; and a recalcitrant evil refusing to receive the word, and the goods and services that follow, and to be incorporated as second-class West (for them harsher treatment may be in order). (p. 13)

In this picture of the world, there are three underlying ideas: *centralism*, with the West as the causal centre of the world; *universalism*, with the idea that what is good for the West is good for the world; and a *good/evil dichotomy* marginalizing evil and trying to beat it (Galtung, 1994). Not only did the UDHR originate historically in the West, specifically at the behest of the United States (Harvey, 2000), it has also been promulgated by the West and accepted by a predominantly Westernised United Nations. In the sixty years since the formation of the UDHR, geopolitical relationships have been dominated by the Cold War and East-West politics, as well as the civil and political human rights on which the West sees itself as prominent. By contrast,

social and economic rights have been better emphasized by socialist countries. Some like Galtung (1994) would argue that the West has appointed itself judge over the rest of the world and is happy to distribute certificates of high and low achievements to other regions and countries (Galtung, 1994).

Harvey (2000) believes that while the UDHR was useful as a tool in the struggles of the Cold War, the United States paid no attention to it in the face of its own political expediency. For Harvey (2000), the question of the application of the UDHR now hovers over the world as a contested set of universal principles looking for application. For example, the UDHR pays scant attention to:

... all those infinite variations of customs and habit, of ways of life and structures of feeling, that anthropologists and geographers have so long focused upon as crucial aspects of human existence. The right to uneven geographical development, to build different forms of human association characterized by different laws, rules, and customs at a variety of scales appears in this regard as fundamental a human right as any other. (Harvey, 2000, p. 93)

Against the idea of the universalism of the UDHR is the realization that standards and values are all relative to the culture from which they derive, so that “any attempt to formulate postulates that grow out of the beliefs or moral codes of one culture must to that extent detract from the applicability of any declaration of human rights to mankind as a whole” (Almqvist, 2005, p. 7). For example, the demand for a “living wage” means something different depending on one’s historical and geographical positions. A living wage in Bombay or Beijing is not the same as a living wage in Melbourne or London. For Harvey (2000), universals cannot, and do not, exist outside of the political persons who hold to them and act upon them. Such dominant social constructions often limit our conceptions as to inhibit alternative visions of how the world might be.

They tend to cluster and converge as dominant paradigms as hegemonic discourses, or as pervasive ethical, moral, or political-economic principles that inform our beliefs and actions. They become codified into languages, laws, institutions, and constitutions. Universals are socially constructed not given. (Harvey, 2000, p. 247)

The way they are seen today, human rights are a kind of *Esperanto* which can hardly become the everyday language of human dignity across the world (Featherstone & Lash, 1999).

Another critique focuses on a gender perspective. Language is a powerful tool and the language sometimes used in the UDHR itself can be seen to have a strong gender bias. Article 25, for example, says that “Everyone has the right to a standard of living adequate for the health and well-being of *himself* and of *his* family” (Human Rights Web, 1997).

Harvey (2000) has also noted that the UDHR has paid very little attention over the last fifty years to the implementation or application of the articles listed in the UDHR. Almost all the signatory countries are in gross violation of these articles and the strict enforcement of their rights would entail “massive and revolutionary transformations in the political-economy of capitalism” (Harvey, 2000, p. 90). These rights can be distinguished between rights in the public and private spheres. Rights in the public sphere, such as voting and freedom of political expression have been privileged whereas rights in the private sphere such as the subservience of women within the family, cultural practices like genital mutilation and the right for women to resist domestic violence are broadly ignored. As a result there is an “intense gender bias within the concept of human rights” (Harvey, 2000, p. 90).

Why the Human Rights Convention is using the Universal Declaration of Human Rights

Given that there are strong criticisms of the UDHR, why then is it used as a basis for the *HRC*? Galtung (1994) goes some way towards answering this question when he justifies the UDHR with the metaphor of a train journey. Along the journey there are many stops and the UDHR in its current form is only but one along a possibly endless trip. There are many more stops to be made, with new passengers coming on board, dialogue continuing inside and some passengers exiting. There are more stops, and new declarations, each time reflecting an ever deepening and broader *dialogue des civilizations*. Each culture gives something and feels that if you accept something from me, I will reciprocate. “As the journey progresses we all benefit from true universality, from universality as a never-ending process involving all cultures” (Galtung, 1994, p. 154).

Other theorists disagree with Harvey (2000) and Galtung (1994). Whilst the criticisms of the UDHR in terms of its strong Western tradition bias and its claims of universal application can be seen to have some validity, Ishay (2004) notes that each time an inconsistency appears that exposes the boundaries of a worldview, it also moves the history of human rights forward. Interestingly, the former United Nations Secretary-General, Kofi Annan, a non-Western, argues in defence of the UDHR that:

It was never the people who complained of the universality of human rights, nor did the people consider human rights as a Western or Northern imposition. It was often their leaders who did so. (Shah, 2006, p.1)

For the *HRC*, the UDHR works well as a pedagogical device, by giving students a clear measuring stick to compare human rights and social injustices from society to society and within societies. It allows students to perceive fighting for the human rights of others in an almost legal

manner. The thirty different articles of the UDHR can be presented to students as ideals towards which all societies can aim. Helping others achieve these aims is not just an “act of charity” but rather, an “act of humanity”. Whilst the UDHR needs to be acknowledged as a model with imperfections, and one that has a strong Judeo-Christian culture or Western bias, it would still seem to have value in HRE, especially in a Western, Christian school such as CBGS. For Rayner, (2007):

Universal human rights are, historically, the flower of what was originally a European plant. They have now received the support of world nations. Respect for human rights is becoming a universal principle of good government. (p. 3)

The UDHR can be said to provide “a touchstone for the rights of humanity, drawing on the sense of what is no longer acceptable and in turn helping to make violations all that more inadmissible” (Hunt, 2007, p. 214).

This next discussion reviews the real need for HRE in educational institutions today and the emerging area of practice of HRE in terms of existing literature, emerging models of HRE and research studies.

Human Rights Education

When the UDHR was adopted by the United Nations on 10th December 1948, education was seen as the method of developing an understanding of human rights throughout the world. It was hoped that what would develop was a world where all people enjoyed freedom of speech and belief, and freedom from want and fear; a world where peoples’ fundamental rights would be protected by law.

However, the Universal Declaration of Human Rights has been called the world’s best kept secret. Few know what it contains. Fewer have seen a copy. Yet it is

meant to be disseminated, displayed and expounded, principally in schools....
(Adams, Harrow & Jones, 2001, p. vi).

The hopes of a world where all people enjoy freedom of speech and belief, and freedom from want and fear, have not been realised. If one accepts that such a goal is valid, then it follows that educational institutions have an obligation to educate students about the basic human rights that are considered reasonable for all humans. “Human rights education is a key and essential defence against the abuse of human rights” (Adams, Harrow & Jones, 2001, p. vi). Human rights can be said to be a core element of the transcendent move toward a global civic culture, establishing a foundation for fairness and justice that is potentially universal (Gaudelli & Fernekes, 2004). Moreover, Amnesty International USA publishes a newsletter entitled *Human Rights Education: The Fourth R*, which derives its name from a belief that teaching human rights is as basic as teaching the traditional “three Rs”, and that “rights” should occupy as central a place in the curriculum as reading, writing and arithmetic. Clearly, Amnesty International’s view is that human rights have an essential place in education.

Tinsey (2003), quotes the words of the educational writer Leo Buscaglia in relation to the importance of educating young people in terms of justice and human rights: “What does it matter that we teach young people to read, write, and do Maths, when we as a society can’t teach them the sacredness of life” (p. 9). To what avail are our lessons in Religious Education classes, or English, or Humanities, or any subject area, if we don’t give students a sense of the dignity and beauty of their own personhood and that of other people in this world? (Tinsey, 2003).

HRE is empowering. It ranges from the provision of information about human rights standards and protection mechanisms to the development of values and attitudes which uphold

human rights, to the encouragement to take action to defend one's rights and the rights of others. HRE makes a critical contribution to the prevention of human rights violations and constitutes an investment for the future in the long struggle to achieve a world where everyone's rights are valued and respected. As stated by Mary Robinson, former United Nations High Commissioner for Human Rights:

Human rights education is particularly important in schools. All concerned should involve themselves – students, teachers, parents, administrators. The atmosphere should be one of participation and mutual respect, the goal that of developing together an understanding of our common responsibility to make human rights a reality in our communities. Human rights education is not just about lessons for schools, it is about lessons for life. (Adams, Harrow, & Jones, 2001, p. 5)

HRE itself is an emerging area of practice that aspires to promote and protect human dignity. It encourages teachers to involve learners in what can be termed an “empowerment process”, a belief in the power of learning to improve the human condition. HRE is not merely about valuing and respecting human rights, but about fostering personal action in order to guarantee these conditions (Tibbitts, 2005a). As an emerging field of practice, it is of great relevance to the study of CBGS's *HRC*. As the *HRC* is directly involved in the educating of young people about human rights, it is essential that the school examines what constitutes best practice in this field. What then are the most effective models of HRE for middle school students and what do research studies of other school's human rights programmes reveal? Also, what pedagogical approaches seem the best suited for students involved in HRE?

There is surprisingly very little literature currently available in the field of HRE in schools. The vast majority of specific studies of human rights programmes come from the United States and most of these involve primary schools. One series of programmes that have been researched in some detail is the United Nations Educational, Scientific and Cultural Organisation

(UNESCO hereafter) initiated and supported schools-based programmes called ‘Learning to Live Together’ which concerned the personal and social development of young people in the 21st century. Schools using these programmes are both primary and secondary and whilst most are based in the United States, others are found in regions such as Latin and South America (e.g. Argentina) and Western Europe (e.g. Romania and Poland). The content of the programmes vary considerably, with some having more of a focus on human rights than others. Another programme reported in the literature is that of the “Child-friendly School System” in Asia, which is an initiative of UNICEF, and is undertaken in primary schools in a number of Asian countries such as the Philippines. Though not directly related to human rights, it draws on many similar principles such as being inclusive, gender-sensitive and non-discriminating, and encourages children to work together to solve problems and to achieve what they aim to do.

In terms of Australian HRE research, again, very little literature exists, and what does exist is centred on primary school experiences. One such research paper by Alston (2000) concerns the curriculum material from the *Discovering Democracy* programme and the educational principles and everyday practices that are connected with this in Australian primary schools. He examines student’s rights and responsibilities as part of a wider debate on primary school children’s education for democracy. The mainly qualitative study, involved principals, teachers and students from two state and two private co-educational primary schools in Western Australia. Part of his study explores the general issue of human rights and human rights conventions.

Certain individual types of educational approaches seem to have received more research attention than others, thus affecting the number of available studies. Civic education, peace

education and conflict resolution programmes appear to have been studied more extensively. Tibbitts (2005c) suggests that this may be due to the fact that citizenship education is considered a core subject in most countries, peace education has been offered for several decades now in the United States, and that pro-social, violence reduction and conflict resolution programmes are typically offered by specialists external to the school system with an interest in demonstrating the effectiveness of their programmes. The educational approaches where there are relatively fewer studies include HRE, intercultural and character education (Tibbitts, 2005c). This may be because these approaches tend to be infused within other subjects areas and thus difficult to separate out and study. For example, in many Australian schools human rights issues are taught as part of their Religious Education programme or perhaps in the context of a novel studied in English or a film analysed in Media Studies. Other reasons may be that such studies do not necessarily have commercial vendors that would initiate research, and in the case of HRE, is a fairly new area.

This lack of existing literature in the field of HRE, especially in Australian secondary schools, reinforces the significance of the research I am undertaking at CBGS. My research will help to fill a gap in the area of HRE in Australian secondary schools.

Emerging Models of Human Rights Education

Despite the paucity of studies, three emerging models of contemporary HRE practice have been identified by Tibbitts (2005a). These are the *transformational*, *accountability* and *values and awareness* models. The *transformational* model focuses on empowerment in the recognition and prevention of human rights abuses. This model involves techniques that involve self-reflection and support within the community. The transformational model assumes that

students have had personal experiences that can be seen as human rights violations and that they are therefore “predisposed to become promoters of human rights” (Tibbitts, 2005a, p. 3). It treats individuals more holistically, and therefore is more challenging in its design and application. It concentrates on intensive skill training in leadership development and conflict resolution. Tibbitts (2005b) notes in some cases, this model can be found in school settings, “where an in-depth case study on a human rights violation (such as the holocaust and genocide) can serve as an effective catalyst for examining human rights violations” (Tibbitts, 2005a, p. 3). As described later in Chapter Three, Day 2 of the *HRC* has an in-depth study of the holocaust and so this could be a possibility for aspects of the transformational model of HRE.

In contrast, the *accountability* model focuses on how professionals work on a regular basis to guarantee human rights either through monitoring of human rights violations or advocating the protection of human rights through law. It differs from classroom teaching in that it places considerable weight on skill development (e.g. lobbying and advocacy) and on strengthening content. This approach to HRE is usually aimed at journalists, community activists, health and social workers, the police and members of the electronic media. As such, it is not directly relevant to secondary school students.

The third model is that of *values and awareness*. This has the greater emphasis on transmitting basic knowledge of human rights issues and fostering its integration within the civic community. Gaudelli and Fernekes (2004) suggest that this model is often found in the secondary school setting. Instructing students about the UDHR as well as historic and contemporary human rights issues, teachers emphasize critical thinking and policy analysis, using a framework of human rights norms (Gaudelli & Fernekes, 2004).

To help visualize these models and to examine their relationship with each other, I have put them into a learning pyramid as shown below.

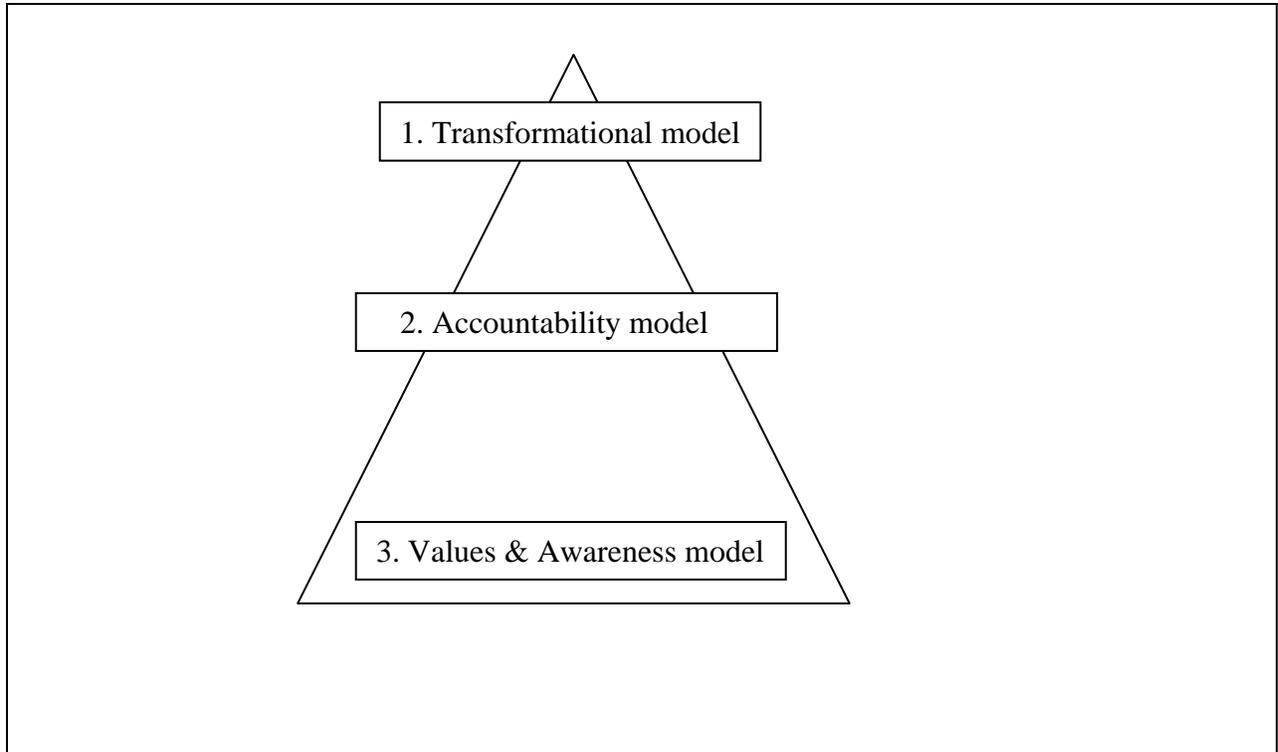


Figure 1: Emerging models of human rights education

The placement of these models in my diagram reflects both the size of the target populations with which they each deal and also the degree of difficulty for each of the educational programmes. The transformational model is the most challenging to students, assumes personal experience in human rights abuses on the part of students and concentrates on extensive skill training. This is therefore likely to be more difficult to achieve and so reach fewer students. As such, it has been placed at the top of the pyramid, at its narrowest point. The values and awareness model concentrates on transmitting basic knowledge and so is the easiest to achieve for secondary students and therefore most likely to reach the largest number of students.

This is why it has been placed at the wide base at the bottom of the pyramid. The accountability model is the odd one out in the secondary school setting, being more focused on the work of professionals in the human rights field. For this reason it has been placed in the centre of the pyramid, between the two extremes of the other two models.

Such HRE models can be used to categorise educational programmes, clarifying their target groups and requiring educators to consider their link with the overall goal of human development and social change (Tibbitts, 2005a). Tibbitts (2005a) goes on to note that if the models proposed are to have any credibility, they need to be tested and clarified through programme evaluation, and that such research “could not only enhance the quality of educational programming, but help to substantiate what is now primarily intuition about the importance of education within the human rights field” (p. 7). In the context of such a discussion, it would seem that my research of CBGS’s *HRC* will prove timely in that it may help to provide research data in this field. For example, it may help determine whether CBGS programme favours one specific model, or a combination of models, or is it something else again?

Research Studies of Human Rights Education

As stated earlier, very little data exists on research studies of the teaching of human rights in secondary schools. No data has been found for such research in Australian schools and this would seem to reinforce the importance of this research into CBGS’s human rights programme.

Two studies from the United States that investigate human rights programmes in secondary schools have been those of Gaudelli and Fernekes (2004) who researched a ‘Global Human Rights’ course for Year 11 high school students, and a second by Fernekes (2004)

examining the effectiveness of the inclusion of the Afro-American singer and actor Paul Robeson as a case study in peacebuilding citizenship education. Only the first of these was similar to my own research into CBGS's *HRC*, and I will now discuss it in more detail.

This study was undertaken at Hunterdon Central Regional High School in Flemington, New Jersey into a Comparative World Studies course offered to eleventh grade students. The course consisted of three units, one of which was international human rights. Using action research methodology, Gaudelli and Fernekes (2004) aimed not to simply generalize about their HRE curriculum, but "to specify the implications of the practice of the course for internal processes and its potential to yield insights that transcend Hunterdon Central Regional High School" (p. 21). Using student questionnaires and teacher interviews, they sought to clarify and explain patterns with their data. Their study indicated a clear increased awareness of issues previously unknown to students. As one teacher noted, whilst students had looked at some human rights issues in a piecemeal manner in other subjects, this was the first time students had a chance to concentrate on such issues (the course was run over an eighteen week period). They generally enjoyed the human rights unit and found it stimulated their interest. As an important element of HRE is empathy for victims of human rights abuses, the unit focused on the stories of victims, and on simulation activities, with the "primary purpose being to elicit an affective response from students" (Gaudelli & Fernekes, 2004, p. 22). The study suggested that students seemed empathetic towards human rights victims as a result. Moreover, HRE for global citizenship necessarily seeks the students' advocacy for human rights, and Gaudelli and Fernekes (2004) indicated that students on the whole were willing to commit themselves. Gaudelli and Fernekes (2004) concluded that students believed not enough is being done to protect human

rights globally because of an ineffective enforcement system. They also found that a smaller percentage of the students felt personally committed to engage in improving human rights.

Gaudelli and Fernekes (2004) also concluded that students view human rights as an important topic, and that they were inspired to participate in social action projects. They noted that students' understanding of human rights issues had been expanded from national to international perspectives and that the course was successful to some degree in "countersocializing" the students to "reexamine their knowledge base, attitudes, and values with respect to human rights" (p. 23).

Countersocialization is crucial for the development of active, reflective citizens who are committed to democratic practice (Gaudelli & Fernekes, 2004) and it can also be seen to blend well with the models of HRE described by Tibbitts (2005b), all of which emphasise education that leads to advocacy and development of action strategies that build human rights cultures in our own communities. In terms of the three models described earlier this chapter, Gaudelli and Fernekes (2004) view the programme taught at Hunterdon Central Regional High School as being mainly in the "values and awareness" model, with the greatest emphasis on transmitting basic knowledge of human rights issues and fostering its integration within the civic community.

An interesting aspect of the study by Gaudelli and Fernekes (2004) is their discussion of the egocentric nature of adolescents and the fact that this is not necessarily an impediment to HRE.

If the curriculum begins with the students' experiences and knowledge about rights, the teacher can guide them to investigate the experiences of

others in differing contexts. Commonalities are easily found. Teachers need to help students see beyond their personal and national experiences with rights and move them toward developing empathy for others, so that they are not myopically focused on global counterparts who are like themselves. The associative tendency of students to see themselves in others can lead to deeper insights into the circumstances of other social and political contexts that permit human rights violations to occur.

(Gaudelli & Fernekes, 2004, p. 24)

Their findings also suggested that advocates of human rights curriculum should attend to the education of preservice and inservice of teachers. Just as students had encountered human rights issues previously but in a disparate way, so too those training to be teachers need to have a sustained and identifiable human rights focus in their courses of study. Those already in the profession would also benefit from professional learning related to a human rights curriculum. Gaudelli and Fernekes (2004) see their school's programme not as the ideal course of study to raise students' awareness of human rights, but rather a work in progress whose characteristics may be reflected on and be used as a model of HRE that might be employed elsewhere. They are committed to the idea that HRE plays a central role in the limitation and eventual eradication of human rights abuses throughout the world.

Another interesting study concerning the teaching of human rights is the recent UNESCO initiative 'Learning to Live Together'. It is centred on the development of understanding, consideration, and respect for others, their beliefs, values and cultures. UNESCO has a databank of educational innovations and examples of good practices in education, primarily in school settings. Launched in 2001, the broad concept of 'Learning to Live Together' includes education in a range of areas such as conflict resolution, human rights, citizenship and international and

intercultural understanding. It also implies recognizing differences and diversity as opportunity rather than danger and as a valuable resource to be used for the common good (Tibbitts, 2005c).

In a review of classroom and school-based programmes that come under this umbrella title, 'Learning to Live Together', Tibbitts (2005c) interestingly notes that there is very little difference in the results for regions such as Latin America when compared with results from North America and Western Europe. In her summary of research findings on the characteristics of successful programmes, Tibbitts (2005c) states that one comparative study found that civic education programmes in South Africa, Poland and the Dominican Republic were most effective when:

Sessions are frequent. There appears to be a “threshold effect” in terms of number of courses, where one or two sessions have little to no impact, but, when the number increases to three or more, there is the prospect for significant changes.

Methods are participatory. dramatizations, role-plays, problem solving activities, simulations, and mock political or judicial activities led to far greater levels of positive change than did more passive teaching methods such as lectures or the distribution of materials.

Teachers are knowledgeable and inspiring. Not surprisingly, teachers who fail to engage their students have little success in transmitting information about democratic knowledge, values, or ways to participate effectively in the democratic political process. (Tibbitts, 2005c, p. 33)

Appropriate Pedagogies

Having considered the historic and contemporary nature of human rights, emerging models of HRE and some research studies in the area, the next step is to consider the appropriate pedagogy for education about human rights.

HRE is defined as all learning that develops the knowledge, skills and values of human rights (Flowers, 2000). HRE involves a combination of looking within and looking without. It focuses on the individual's knowledge, values and skills and also the relationship that the individual has with his or her family and wider community. Human development skills need to be developed that recognize one's own biases, accept differences, take responsibility for defending the rights of others, as well as mediation and conflict resolution (Tibbitts, 2005b). HRE can be said to be ultimately about action, or social transformation, that builds human rights in our own community.

For Tibbitts (2005b), HRE programmes need to speak a language that is relevant to daily life and employ methodologies that engage participants in attitudinal skill as well as knowledge development. "The participatory approach is viewed as motivating, humanizing and ultimately practical, since this form of learning is linked more strongly with attitudinal or behavioral change than with a pure lecturing approach" (Tibbitts, 2005b, p.3). This is very much in keeping with the ideas of Freire (1972), where the teacher and student become partners in learning.

Critical pedagogy.

In teaching about human rights to secondary students it is hoped that they will undergo a real liberation of thoughts and ideas, or what Freire (1972) calls the process of humanization. The pedagogical approach that may be most effective in attaining this end may well be critical pedagogy. Through this, it is hoped that students will be empowered to transform their world into a more just place. Of course it needs to be stated that whilst critical pedagogy is a vision to aim towards, and a worthwhile way of proceeding in HRE, it is also difficult to enact and to measure whether it has taken place.

In his work with oppressed minorities, Paulo Freire has taken critical theory's framework and applied it to an educational setting. His work gave rise to the term *critical pedagogy*, meaning teaching-learning from within the principles of critical theory. Famous for his powerful method of literacy training in the early sixties, the work and ideas of the Brazilian educator and philosopher Paulo Freire became a landmark for critical pedagogy all over the world. In his classic book, *Pedagogy of the Oppressed*, he defined the teacher-student relationship norm as fundamentally narrative in character, with the teacher as narrator, mechanically pouring out information into the students who act like containers to be filled by the teacher (Freire, 1972). He called this the “banking” concept of education where “instead of communicating, the teacher issues communiqués” (Freire, 1972, p. 45). For mutual humanization to occur, the teacher needs to change his or her role from a depositor or prescriber, to one of a student among students, a partner.

The teacher cannot think for her students, nor can she impose her thought on them. Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication. If it is true that thought has meaning only when generated by action upon the world, the subordination of students to teachers becomes impossible. (Freire, 1972, p. 50)

For Freire, authentic liberation or the process of humanization, can only be achieved through praxis, the “action and reflection of men and women upon their world in order to transform it” (Freire, 1972, p. 52). Students need to be seen as conscious beings, and problem-posing education needs to be employed. Through dialogue, the teacher is no longer just the one who teaches, she or he becomes the taught as well. Students and teachers become jointly

responsible for a process where both grow. Authority is on the side of freedom and “people teach each other, mediated by the world” (Freire, 1972, p. 53).

In *problem-posing* education, students become critical co-investigators in dialogue with the teacher. The teacher presents the material to the students for their consideration, and reconsiders his/her earlier considerations as the students express their own ideas. With this type of critical pedagogy there is an emergence of consciousness and critical intervention in reality.

As Freire (1972) puts it:

Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge. Because they apprehend the challenge as interrelated to other problems within a total context not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated. (p. 54)

Problem-posing education allows students to develop their power to perceive critically the way they exist in the world and they come to see the world not as a static reality but as a reality in transformation. Rather than fatalistically accepting things as they are, the problem-posing method presents situations as a problem that can be overcome. For Freire (1972), education needs to be a partnership between teacher and student, and should be directed towards the pursuit of full humanity. The relationship of the oppressors to the oppressed must be understood. No one can be authentically human while he/she prevents others from being so. In the words of Freire (1972):

Problem-posing education, as a humanist and liberating praxis, posits as fundamental that the people subjected to domination must fight for their emancipation ... it also enables people to overcome their false perception of reality. The world - no longer something to be described with deceptive words - becomes the object of that transforming action by men and women which results in their humanization. (p. 58)

Following on from this, Freire (1972) notes that when the oppressed accept the struggle for humanization, they also accept the total responsibility for the struggle. They must realise that they are fighting “not merely for freedom from hunger but freedom to create and to construct, to wonder and to venture” and that such freedom necessitates that “the individual be active and responsible, not a slave or a well fed cog in the machine” (Parkins, 2003, p. 3).

There are many implications in what Freire (1972) believes for a human rights programme and in terms of the emerging models of HRE presented in Chapter Two, Freire’s vision sits very clearly in the transformational model, with its focus on empowerment in the recognition and prevention of human rights abuses. In the human rights programme that is the subject of my study, it is hoped that once the students become literate in human rights issues and come to an understanding of various problems, their causes and how these may be overcome, they will take responsibility for them. As Yr. 8 students, this may not be immediate, but rather in the course of their lives and careers after school. Becoming literate in human rights could be seen as a type of emancipatory literacy which then “becomes a vehicle by which the oppressed are equipped with the necessary tools to reappropriate their history, culture, and language practices” (Freire & Macedo, 1987, p. 159).

Interviewed twenty years after *Pedagogy of the Oppressed*, Freire spoke of his vision for schools:

I have a more lucid vision of what we must do to change schooling from the public school we have now, into a school that is happy, into a school that is rigorous, into a school that works democratically. A school in which teachers and students know together and in which the teacher teaches, but while teaching, does not domesticate the student, who, upon learning, will end up also by teaching the teacher.

(Torres, 1990, p. 1)

Critical pedagogy is deeply indebted to the work of Paulo Freire for his pioneering efforts to link the development of literacy among oppressed peoples to the forging of a critical political consciousness (Magendzo, 1996). The aim is to develop a critical consciousness in the learner and to encourage social action to overcome oppressive social structures. Freire's approach has inspired many Western educational theorists and activists.

Another important theorist relevant to the consideration of suitable pedagogy in the teaching of human rights is Jurgen Habermas. Called by some the most important intellectual in Germany since the 1960s (Holub, 1997), Jurgen Habermas' ideas on critical knowledge have also been influential in the study of critical theory. For Habermas, critical knowledge is conceptualized as knowledge, gained through self-reflection that enables human beings to emancipate themselves from forms of domination (Held, 1980). His main aim has been to construct a social theory that advances the goals of human emancipation. He is interested in the idea of a more just society and to empower people to be in cultural, economic and political control of their lives. Habermas, and other likeminded socio-political analysts, argue that these goals can only be achieved:

.... through emancipation, a process by which oppressed and exploited people became sufficiently empowered to transform their circumstances for themselves by themselves. It is called 'critical theory' because they saw the route to emancipation as being a kind of self-conscious critique which problematises all social relations, in particular those of and within the discursive practices of power, especially technical rationalism. (Magendzo, 2002, p. 2)

For Habermas (1979), knowledge can be broken up into three types: instrumental (causal explanation); practical (understanding); and emancipatory knowledge, which is 'self-knowledge'

or 'self-reflection'. Insights gained through critical self-awareness are emancipatory in the sense that at least one can recognize the correct reasons for his or her problems. "Knowledge is gained by self-emancipation through reflection leading to a transformed consciousness or 'perspective transformation' " (MacIsaac, 1996, p. 2).

Another advocate of critical pedagogy is Thomas Groome. Whilst Groome is best known as a writer on religious education, his ideas are quite easily transferred into the area of education for human rights. According to Groome (1991), the outcome of critical education is to engage the heads, hearts and life-styles, and to inform, form and transform their identity and agency in the world. Informing involves getting the data; forming involves interpreting the data; transforming involves evaluating the data.

One of the very important conceptual questions Groome (1991) addresses is: What kind of knowing (or knowledge) do (religious) educators want to promote? Expanding on the Habermasian framework (Habermas, 1979) of different types of knowledge, Welbourne (1997) discusses three, which she argues are not necessarily discreet from one another. *Technical knowledge* (or *instrumental knowledge* in Habermasian language) can be described as the facts that we need to know. This information is useful and focuses on describing and articulating the content of the discipline, but has the learner on the 'outside looking in'. *Practical knowledge* is the knowledge that comes from understanding, where we break the boundaries of technical knowledge and are now 'inside the knowledge'. This focuses on understanding, engages in dialogue and reinterpretation and constitutes growth and expansion. *Practical knowledge* makes links between tradition and the individual's understanding. Insight and understanding are increased (Welbourne, 1997). The student gains new insights from the technical knowledge and

can integrate that knowledge. The third type of knowledge is *emancipatory knowledge*. This is where the learner constructs new knowledge and is not controlled by history. In this type of knowledge truth is prevented from becoming static or controlled, knowledge weds continuity and change and it creates a present that is not controlled by the past. *Emancipatory knowledge* gives us the freedom to control the present and transform the future.

In answer to the question ‘What kind of knowledge do educators want?’ we can say all three. All three are important and interconnected. The educator wants the learner to acquire all aspects of cognitive knowledge. Welbourne (1995) writing on *Critical Biblical Literacy*, has put this idea visually in the form of a spiral (Figure 2):

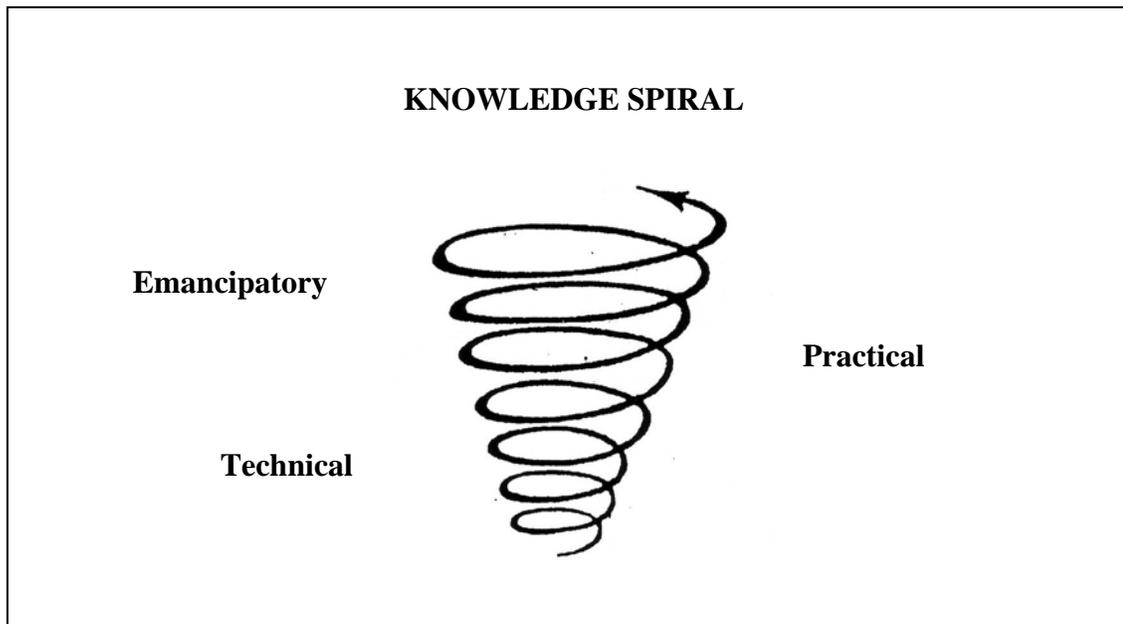


Figure 2: The knowledge spiral

This visual image suggests that there is no hierarchy in the three ways of knowing, nor is the process linear. As stated by Welbourne (1995):

Each way of knowing has its value and the distinct kinds do not stand alone. Just as a spiral swings upwards and backwards in an unbroken line and has no point of termination so too is knowledge negotiated and renegotiated. (p. 97)

Like Freire (1972), Groome (1998) also emphasises the importance of “praxis” in critical pedagogy. Groome (1998) describes praxis as “encouraging learners to ‘look at’ and contemplate their lives in the world, inviting their own expressions of them” (p. 161). He states that contemporary literature refers to people’s “lives in the world” as their praxis (Groome, 1998, p. 161) and that in ancient Greek philosophy the term meant ‘reflection and action’ or ‘learning from experience’. He argues that “the dual moments in praxis – action and reflection – make it more suggestive for educators than the term experience” (Groome, 1998, p. 161).

Groome (cited in Welbourne, 2001) goes on to suggest that the essence of this concept of education is to engage the learners in shaping their individual destinies through critical self-reflection that affirms what is true in present experience, recognise its limitations, and prompt them to take on both the personal and social responsibilities of Christian faith by focusing on what can be changed for the sake of the future. In Groome’s (1998) own words:

Encourage learners to reflect on their life in the world. In a sense, having people “look at” their world and bring it to “expression” already entails substantive reflection; one cannot express experience without reflecting on it. And surely contemplation is already a deep reflection on what is there. (p. 162)

Critical reflection moves beyond noticing and even beyond contemplating one’s life in the world to probing its depths, uncovering its meaning towards one’s social context, for example, critical reflection means questioning how society tells us to think in order to think for ourselves. It means probing who is benefiting from the way things are and who is suffering because of it. (p. 163-4)

This ties in particularly well with some of the stated aims of the *HRC* (given in Chapter Three, p. 85) that relate specifically to human rights abuses on the international stage, in Australia, and indeed at CBGS itself. As well as becoming aware of human rights issues, the *HRC* aims to lead students to critically reflect on their world, both locally and internationally, and to try and make sense of the society they live in. Groome (1998) urges that critical reflection is integral to a pedagogy for “consciousness raising” education because:

.... it encourages people to think contextually – to analyse what is going on in their world and why; to become aware of how their historical situation shapes themselves, their lives and their knowing. (p. 389)

Groome (1998) suggests four simple-sounding questions that encourage students to think contextually about a specific social issue or event:

- What is really going on here and why?
- Who is benefiting?
- Who is suffering?
- What is influencing my own perspective? (p. 389)

Groome (1998) discusses the notion of *dangerous memory*. These are “personal or communal memories with an endless capacity to disturb complacency and birth new life” (Groome, 1998, p. 359). Groome asks students to recall such a memory and then asks students to consider whether this memory is “life-giving for you? Perhaps it challenges a complacency? Invites a commitment?” (Groome, 1998, p. 359). Groome believes that people of all religions regularly forget their dangerous memory, that “faith demands justice and peace and that humanising education should be an antidote to such forgetfulness” (Groome, 1998, p. 361). Dealing with sensitive and often emotive social issues, the *HRC* may well become a source of such dangerous memories for students.

The ideas of Freire (1972) and Groome (1998) have a number of concepts in common. They both have as goals the emancipation of the student, the gaining of authentic knowledge through consciousness raising, and ultimately, the empowerment to transform their circumstances and the circumstances of others so that we can live in a just society and be in control of our own lives. Hopefully, the relevance of critical pedagogy to CBGS's *HRC* will be determined by my research. By participating in the *HRC* are students becoming more aware of injustices in their society and in other societies? Are they able to reflect critically on their world and take action to remedy instances of injustice? Are students acquiring technical, practical and emancipatory knowledge? Will they take away from the *HRC* any dangerous memories that will invite a commitment from them? Does the programme engage their heads, hearts and life-styles, and does it inform, form and transform their identity and agency in the world? (Groome, 1991).

Transformative learning.

There is a growing literature about the area of transformative learning that is deemed important for different contexts. For the purpose of my thesis I am using the literature that applies more specifically to the teaching on human rights issues. As mentioned earlier in relation to critical pedagogy, transformative learning is a worthwhile vision to aim towards in HRE, but it is also difficult to enact and to measure whether it has taken place.

The concept of students being able to transform their circumstances and the circumstances of others so that we can live in a more just society has been expanded upon by writers such as Mezirow (1991, 1995, 1997). Mezirow (1997) argues that rather than just accepting an explanation by some authority figure in contemporary society, we must be critical

and make our own interpretations of our experiences. We can do this through transformative learning, which develops autonomous thinking (Mezirow, 1997). Learners are able to change their “meaning schemes (specific beliefs, attitudes, and emotional reactions)” by engaging in critical reflection on their experiences, which in turn leads to a *perspective transformation* (Mezirow, 1991, p. 167). For Mezirow (1995), perspective transformation is the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world, and changing these structures makes possible a more inclusive, discriminating, and integrating perspective on life and can lead the learner to make choices or act upon these new understandings.

Mezirow (1995) believes that perspective transformation can lead to transformative learning usually as a result of “disorienting dilemma”, which is triggered by a life crisis or major life transition. While it may be beyond the realm of most classroom experience, it may also result from an accumulation of transformations in meaning schemes over a period of time (Mezirow, 1995, p. 50).

As the aims of the *HRC* include the raising of consciousness of students to human rights issues so that they can see that each person can make a difference, and enabling them to take actions to help alleviate human rights abuses, it could be said that transformative learning of students undertaking the course is a worthwhile goal. To foster a learning environment in which it can occur, one needs to consider the roles of both the teacher, and the learner.

The role of the teacher in establishing an environment that builds trust and care and facilitates the development of sensitive relationships among learners is fundamental in enabling

transformative learning (Taylor, 1998). The teacher also sets the stage for transformative learning, acting as a role model and demonstrating a willingness to learn and change by expanding and deepening understanding of, and perspectives about, both subject matter and teaching (Cranton, 1994). Just as Freire (1972) saw it, the teacher takes on a partnership with the student, both learning from each other. This links in well with the emerging models of HRE discussed in Chapter Two on page 31. The teacher's role is fundamental in determining the model of HRE being practiced. If the teacher concentrates on transmitting basic knowledge of human rights issues this could be called the values and awareness model of HRE. If the teacher focuses on empowerment in the recognition and presentation of human rights abuses, this could be called the transformational model of HRE.

The learner too has a responsibility for creating a learning environment that is conducive to transformative learning as they are an integral part of the school community (Taylor, 1998). They need to be ready to learn themselves and not act as blockers to the education of others in the classroom.

Given that the *HRC* is only a one week programme for each Year 8 student, transformative learning may be a very ambitious goal, but such experiences may have a cumulative effect, as mentioned earlier. So whilst not all learning in the *HRC* will be transformative, its importance should not be overlooked. Tibbitts (2005a) notes that in transformative learning experiences involving adolescents in HRE, the programmes need to focus on the personal experiences and perspectives of youth to create circumstances for challenging their views and values.

The adolescent period is an ideal time for challenging the moral and ethical convictions of young people, and helping them to expand their universe of responsibility. ... such efforts “plant a seed” that youth’s ability to change perspective and improve relationships will help make them caring and active adults, who will not be bystanders to injustice.

(Tibbitts, 2005a, p. 1)

Characteristics of Students

Youth Culture and Middle School Learning

The study referred to earlier by Gaudelli and Fernekes (2004) made the interesting comment that the egocentric nature of adolescents is not necessarily an impediment to HRE. To more fully appreciate how students of CBGS’s Middle School think and learn, and to determine appropriate ways to approach adolescents in teaching about human rights, it is necessary to have a picture of the broader concept of the prevailing youth culture of the time. As such, this next section of my research examines this prevailing culture of the present day Australian middle school student and then discusses the general concept of middle school learning.

In an attempt to label the students of today’s secondary schools, writers have coined many different terms. Children born from 1982-2000 have been called Net-geners, Millennials, Echo-boomers and Generation Y. For my research, the term Generation Y is used to describe the generation that accounts for approximately one quarter of the population in Western countries, and who are responsible for the new “boom” in school populations (Engebretson, 2001). Year 8 students undertaking the *HRC* for this research are 13-14 years old born in 1992-3, and are thus part of Generation Y. In comparison, the average age of teachers in Australia is 45 (McCrinkle, 2005) which puts them in the Baby Boomer category (1946-1964). For teachers involved in engaging young people, it needs to be noted that the gap between us and them is constantly

growing. “School students are always aged 5-18 but we are getting older, so we must work harder to understand them and so remain relevant” (McCrindle, 2005, p. 1).

Whilst the media often gives attention to the youth of today and their links to drugs and violence, the reality for most of Generation Y is much more mundane. Engebretson (2001) argues that “in general they lead their lives with family and friends, and their interests are in school, work, socializing, shopping, sports and music” (p.90). Based on this, it would seem that most are not very different from older generations and their relationships with these older generations are mostly harmonious (Brienen, 1998). Most young people of Generation Y think that school is a good thing and they are quite conservative on issues of law and order. They are interested in issues, but not necessarily in the political systems that underlie these issues. Young people are increasingly concerned about the environment, racism, prejudice, economic rationalism and the artificial values espoused by the world around them. Whilst they are motivated for particular causes they will not radically challenge the system (Brienen, 1998).

Whilst Baby Boomers were influenced by the coming of TV, Rock and Roll, the Cold War, Vietnam War, decimal currency and the threat of nuclear war, Generation Ys have lived through the age of the internet, cable television, globalisation, September 11, and a growing awareness of environmental issues. Sharing these experiences during one’s youth can unite and shape a generation. The old saying that “people resemble their times more than they resemble their parents” rings true for Generation Y.

Experiences that occur during the formative childhood and teenage years also create and define differences between the generations. These social markers create the paradigms through which the world is viewed and decisions are made. (McCrindle, 2005, p. 2)

The Australian Lifestyles Questionnaire 2001 (McCrindle, 2005) has revealed that Australian teenagers are now spending more time watching TV today compared with four years ago, with figures up from 2 hours 16 minutes per day to 2 hours and 20 minutes, a growth of 3.6%. If we add in internet and video games use, they are now approaching 4 hours screen time per day. Generation Y's social reality is being constructed from the messages they are incessantly exposed to by the commercial media and the Internet. "This is the first generation to claim the computer as a birthright" (Engebretson, 2001, p. 91).

So what are the values largely held by Generation Y? If we can understand what today's youth most value, this may help us to determine how to most effectively engage them in our schools. For McCrindle (2005) this can be broken down into three areas: relational concern; bigger meaning; and trusted guidance. In terms of relational concern, "Generation Y is seeking community: to be understood, accepted, respected, and included" (McCrindle, 2005, p. 3). They work hard to live up to what their peers expect of them, and their self-esteem often rests on how well regarded they are in their group or sub-culture. In terms of bigger meaning, this generation has observed their parents get the rewards of hard work: houses, cars, and material wealth. Therefore, they are looking for more than just continuing the consumerism experiment. Indeed, when deciding to accept a job, salary ranks sixth in order of importance after training, management style, work flexibility, staff activities, and non-financial rewards (Manpower TM Incorporated Questionnaire, 2000, cited in McCrindle, 2005). They are on a search for fun, for quality friendships, for a fulfilling purpose, and for spiritual meaning (one in three claim to regularly take part in a religious service of some sort).

There are more voices than ever trying to win over a cause-seeking generation. Whether it is human rights, environmentalism, social issues, or volunteering, young people are getting increasingly involved. The third area is that of trusted guidance. Research shows that the third strongest felt need Australian teenagers have is for guidance or direction in their life that is trustworthy (Manpower Inc Questionnaire, 2000, cited in McCrindle, 2005). There is much advice on offer but not much of it is believed by this sceptical generation, and McCrindle (2005) believes this is rightly so.

By the age of 18, the average young person has viewed over 500,000 TV commercials, in addition to countless Internet, radio, and outdoor ads, much of which is pure hype. This generation wants guidance in the form of a navigator, not a street directory. They are looking for real life role models and mentors who not only know the way, but also go the way, and can show the way. (McCrindle, 2005, p. 4)

With knowledge of the influences and characteristics of Generation Y, educators need to determine the best ways of communicating with them. The traditional teacher chalk and talk will not work effectively with this generation. Our communication style is structured; they want freedom. We stress learning; they like experiencing. We react; they relate. We focus on the individual; they are socially driven. In explaining the dynamics of tasks that motivate the youth of today, Marzano (2003) believes that such tasks have three characteristics. Firstly, they present manageable challenges for students. Tasks are engaging to the degree they challenge the individual's present capacity, yet permit some control over the level of challenge. Secondly, tasks that are inherently engaging arouse curiosity. This can be achieved by "providing sufficient complexity so that outcomes are not always certain" (Covington, 1992, p. 160). Finally, engaging tasks involve fantasy arousal. Covington (1992) describes fantasy arousal as the "creation of imaginary circumstances that permit the free and unfettered use of one's growing

abilities” (p. 160), and gives the example of classroom simulation games, where students role play particular scenarios. Instructional games like these are not only intrinsically motivating to students, but can also develop self-reflection skills, effective group behaviours and critical enquiry skills (Engle & Ochoa, 1988).

On a broader scale, McCrindle (2005) gives four essentials to consider when engaging with youth today:

1. Real: Not only must the communicator’s style be credible, but the communicator himself/herself must be also. Students don’t expect us to know all about their lifestyle or to embrace their culture. They are simply seeking understanding, and respect. If we have a hidden agenda or are less than transparent, it will be seen. They have been educated to be critical consumers of education. Generation Y can sniff a phoney from a long distance.
2. Raw: Whilst today’s youth have access to the most advanced technology and movie special effects and realistic video games the good news is that they are not impacted by slick presentations. They don’t want a rehearsed talk, or a manufactured spiel. The more spontaneous and interactive we are in the classroom, the less intimidated, and more open they will be.
3. Relevant: The content of what we are communicating has to be of interest to them, but the style of presentation is also important with this generation who are visually educated and entertained.
4. Relational: When communicating with today’s students we need to be open, vulnerable, show genuine interest in those we are trying to teach, and above all else, understanding. The more relaxed the environment, and the more socially conducive to discussions, the better will be the quality of the learning. As the educational saying goes “They don’t care how much you know until they know how much you care!”

Whether we are involved in educating youth, or in a leadership role, a quality outcome is dependent on our understanding of them. Once we have a foundational grasp of their characteristics, communication styles, and social attitudes, we will be well equipped to effectively impact this enormous and emerging generation.

(McCrindle, 2005, p. 5)

How CBGS's *HRC* measures up in relation to these four essentials will hopefully be determined by my research.

Generation Y students undertaking the *HRC* are in Year 8, and so are part of the middle school experience. Middle schooling can be defined as formal education that is responsive specifically to the developmental needs, interests and characteristics of young adolescents (Chadbourne & Pendergast, as cited in Pendergast & Bahr, 2005). The middle years refer to the years between middle childhood and young childhood, the particular stage of human development called early adolescence. So "middle schooling should be regarded as adolescent-specific adolescent-centred, adolescent-focused, adolescent-led" (Chadbourne & Pendergast, as cited in Pendergast & Bahr, 2005, p. 23).

Students going through the middle school years (Years 5 to 9) are young adolescents. This is a critical time in their lives. It is a period of extreme physical and emotional upheaval where their engagement in schooling inevitably decreases (Kimber & Deighton, 1998). It is a time when patterns of thinking and behaviour are established. They learn to question and seek answers in a way more profound than ever before.

Hargreaves and Earl (as cited in Hill & Russell, 2004) argue that the main characteristics and needs of early adolescence can be summarised as requiring adolescents to:

1. adjust to profound physical, intellectual, social and emotional changes;
2. develop a positive self concept;
3. experience and grow towards independence;
4. develop a sense of identity and of personal and social values;

5. experience social acceptance, affiliation, and affection among peers of the same and opposite sex; increase their awareness of, ability to cope with, and capacity to respond constructively to the social and political world around them;
6. establish relationships with particular adults within which these processes of growth can take place. (p. 3)

Hill and Russell (2004) further suggest that adolescents should learn to think in ways that become progressively more abstract, critical and reflective, gain experience in decision-making and in accepting responsibility for these decisions and develop self-confidence through achieving success in significant events. “Although adolescence is a physical, emotional and cognitive reality, it is, in part, shaped by the social context in which young people live” (Hill & Russell, 2004, p.4).

Engaging students in learning about human rights issues is one way to deal with this period of profound change in their lives. Such learning could help facilitate the development of a student’s own identity as well as personal and social values (fourth point above). Students are given opportunity to increase their awareness of, and ability to cope with, and capacity to respond constructively to the social and political world around them (fifth point above). They can engage in decision-making and take responsibility for decisions, and hopefully, develop self-confidence through achieving success in significant events. These could include student organised fund raisers, student led awareness campaigns in schools, participation in rallies, student conferences, participation in letter writing campaigns and presentations at school assemblies.

Students will hopefully see that what they are learning about is relevant to both them and the world in general, and that they as individuals, and as a group, can make a difference to the lives of less fortunate people both here in Australia and in other countries. Young adolescents learning effectively about human rights issues will consequently be able to develop a positive self concept and to experience and grow towards independence (points two and three above).

Adolescence is the time when each person experiences the development of his or her self in relationship with others. It is also a time when the virtues of responsibility, concern for others, respect for people as individuals, respect for oneself, compassion, self-control, mature decision making, a willingness to listen to and share time with others, must be developed if the young person is going to be able to form honest, committed and faithful relationships in adult life.

(Engebretson, 2001, p. 97)

For Jackson and Davis (2000), the main purpose of middle school education is to promote the intellectual development of young adolescents.

...to think creatively, to identify and solve meaningful problems, to communicate and work well with others, and to develop the base of factual knowledge and skills that is the essential foundation for these 'higher order' capacities. (Jackson & Davis, 2000, pp.10-11)

Other closely related goals include to help all students develop the capacity to lead healthy lives physically and mentally, to become caring, compassionate and tolerant individuals and to become active, contributing citizens of their country and the world (Jackson & Davis, 2000). As well as the goal of intellectual development in relation to human rights issues, CBGS's *HRC* would seem to relate very closely to these later goals which aim to have students become caring, compassionate, tolerant people who actively contribute to making their country and the world itself a better place.

Whilst some like Beane (1999), Bradley (as cited in Beane, 1999) and Mitchell (as cited in Norton, 2003) are critical of middle school learning, believing the overemphasis on the social and emotional needs of the middle school student has led to neglect of academic competencies, others such as Chadbourne and Pendergast (as cited in Pendergast & Bahr, 2005, p. 39) point out that as a form of progressive education, middle schooling aims to contribute to the betterment of society. They advocate that middle schools be “agents of social change rather than preserve the status quo, particularly with respect to social justice”. Chadbourne and Pendergast (as cited in Pendergast & Bahr, 2005) agree that middle schooling places more emphasis than traditional schooling on the development of the ‘whole child’ but believe such critics are wrong to claim that by devoting resources to adolescents’ socio-economic needs, middle schools lose their ability to promote academic excellence. Rather, positive student-student and student-teacher relationships can increase student engagement with school tasks, which will in turn lead to higher quality intellectual work.

How well the *HRC* contributes to such aims of middle schooling in general and those aims specific to CBGS’s Middle School hopefully will become clear from this research.

Values for Australian Schooling

The *HRC* is a values-based programme and so it is worthwhile to look at values for Australian middle school students. In 2005 ‘Nine Values for Australian Schooling’ were identified for the National Framework for Values Education in Australian Schools. Emerging from Australian school communities and the National Goals for Schooling in the Twenty-First Century, these shared values such as respect and ‘fair go’ are said to be “part of Australia’s common democratic way of life, which includes equality, freedom and the rule of law. They

reflect our commitment to a multicultural and environmentally sustainable society where all are entitled to justice” (Department of Education, Science and Training, 2005). The Australian Government’s vision is for individual school communities to develop their own approaches to values education and that these values be consistent with the National Framework for Values Education in Australian Schools. The Nine Values are also reflected in the work of Hargreaves and Earl (as cited in Hill & Russell, 2004) presented on page 56. The Nine Values for Australian Schooling that were identified are:

1. Care and compassion - care for self and others
2. Doing your best - seek to accomplish something worthy and admirable, try hard, pursue excellence
3. Fair go - pursue and protect the common good where all people are treated fairly for a just society
4. Freedom - Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others
5. Honesty and trustworthiness – be honest, sincere and seek the truth
6. Integrity - in accordance with principles of moral and ethical conduct, ensure consistency between words and deeds
7. Respect – treat others with consideration and regard, respect another person’s point of view
8. Responsibility – be accountable for one’s own actions. Resolve differences in constructive, non-violent and peaceful ways, contribute to society and civil life, take care of the environment
9. Understanding, tolerance and inclusion – be aware of others and their cultures, accept diversity within a democratic society, being included and including others (Department of Education, Science and Training, 2005)

My research will endeavour to establish how the values taught in CBGS’s *HRC* compare to these nine values determined by the Australian Government.

A Model of Human Rights Education Best Practice

Despite the lack of research in the field, but considering the other literature in the area on related and important ideas such as middle school culture and values and the appropriateness of critical pedagogy and transformative learning, it is possible to develop a model for HRE which could be considered best practice.

Drawing the literature together, an effective model for HRE designed for the middle school learner would seemingly combine aspects of the *values and awareness model* (Tibbitts, 2005a), discussed earlier with its emphasis on transmitting basic knowledge of human rights issues, and the *transformational model* (Tibbitts, 2005a) which gives empowerment in the recognition and prevention of human rights abuses.

An effective model would aim to make students ‘human rights literate’ by:

- promoting the acquisition of three types of knowledge: technical (facts we need to know), practical (break the boundaries of technical knowledge and get ‘inside the knowledge’) and emancipatory (freedom to control the present and transform the future) (Welbourne, 1997).
- engaging the heads, hearts and lifestyles of students and to inform, form and transform their identity and agency in the world (Groome, 1991).
- allowing students an opportunity for critical self-reflection that affirms what is true in present experience, recognises its limitations and prompts them to take action upon their world (praxis) in order to transform it (Freire, 1972).
- giving students transformative learning experiences that may result in them accumulating ‘dangerous memories’ that can disturb their complacency and birth

new life (Groome, 1998). Perspective transformation or countersocialization may also result where students re-examine their knowledge base, attitudes and values with respect to human rights (Gaudelli & Fernekes, 2004).

- empowering students to transform the circumstances of themselves and others so that they can live in a just society and be in control of their own lives (Freire, 1972; Groome, 1998; Magendzo, 2002).

More specifically, when designing a particular programme, the following points should be considered:

- lessons would be frequent (one or two have little effect, three or more and there is the prospect for significant change) (Tibbitts, 2005c).
- teaching methods should be participatory such as role-plays, problem-solving, simulations, mock political or judicial activities, and dramatizations (Covington, 1992; Engle & Ochoa, 1988).
- teaching methods should employ problem-posing education, which allows students to develop their power to perceive critically the way they live in the world and come to see the world as not static but rather reality in transformation (Freire, 1972).

Moreover, teachers in effective HRE programmes would:

- be knowledgeable and inspiring, and engage students to have success in transmitting information, values or ways to participate effectively in the political process (Groome, 1991; Tibbitts, 2005c).

- act as role models in establishing an environment that will build trust and care and one that facilitates the development of sensitive relationships among learners (Cranton, 1994; Taylor, 1998).
- see themselves as learners, willing to change, and working in partnership with students for authentic liberation, or mutual humanization (Freire, 1972).
- be fully aware of the characteristics of the middle school learning experience, and of the great physical and emotional changes that occur in early adolescence (Chadbourne & Pendergast, as cited in Pendergast & Bahr, 2005; Hargreaves & Earle, 1990, as cited in Hill & Russell, 2004; Hill & Russell, 2004; Jackson & Davis, 2000).
- engage the Generation Y student in meaningful dialogue with human rights issues by keeping all aspects of the programme: real, where the teachers style of presentation is credible; raw, where what is delivered to students is not a rehearsed or manufactured spiel; relevant, where the content is of interest to students, and; relational, where the teacher is open and shows genuine interest and understanding (McCrinkle, 2005).

The literature suggests students also have an important role to play in HRE programmes.

He/she would ideally be:

- ready to learn and takes responsibility for creating a learning environment conducive to transformative learning (Taylor, 1998).
- ready to take responsibility for transforming the world (Taylor, 1998).

My research into CBGS's human rights programme will partially investigate how well the *HRC* compares to this model of best practice HRE. Does the *HRC* have deficiencies that need to be addressed, or does it offer additions that could be made to the best practice model to increase its effectiveness?

This chapter has examined the history of human rights and included an examination of what both *human rights* and the UDHR are. It was established that the concept of human rights has been around for thousands of years, but it wasn't until after the Second World War that the newly-formed United Nations drew up an international document, the UDHR, to try and identify what they considered the basic rights and the aspirations of all men and women. Whilst there are valid criticisms of the UDHR in terms of its strong Western tradition bias and its claims of universal application, it still seems to have value in the relatively new field of HRE. Even though there is relatively little literature concerning HRE as a distinct field separate from *peace education*, there is enough to suggest several models of HRE. These models of HRE were presented and some existing research studies of HRE were examined. The middle school learning experience, characteristics of today's youth culture, values for Australian schools and relevant pedagogical approaches were also presented as being important to students undertaking HRE. Finally, in an attempt to merge the existing literature, I have suggested an approach to HRE that seems promising.

Towards Chapter Three

Chapter Three continues my examination of the bodies of literature that are relevant to my research. The school where the study took place, CBGS, and the school's community will be profiled. As a school working under the auspices of the Baptist Church, the place of human

rights education in the Judeo-Christian tradition and more specifically the suitability of a human rights programme being conducted in a Baptist secondary college is another area that needs to be explored. The example of the Baptist missionary, William Carey, after whom the school was named, will also be examined. Finally in Chapter Three, the specific programme being researched will be described in detail, highlighting such aspects as its structure and why it is being investigated.

CHAPTER THREE

CAREY BAPTIST GRAMMAR SCHOOL AND THE HUMAN RIGHTS CONVENTION

“REAL WORLD LEARNING”

This chapter continues my examination of areas that are relevant to my research. The school where my study took place, CBGS, and the school’s community is profiled. CBGS’s vision and mission statement and a number of the school’s strategic intentions are seen to support the ideas and concepts underlying the *HRC*. The place of human rights in the Judeo-Christian tradition and specifically the Baptist tradition is examined and found to be extremely important and so very much in-keeping with the curriculum of a school working under the auspices of the Baptist Church. The example of the Baptist missionary, William Carey, after whom the school was named, reinforces this idea. Finally in this chapter, the specific programme being researched will be described in detail, highlighting such aspects as its structure, how it overlaps with other areas of the school’s curriculum, and why it was investigated.

Carey Baptist Grammar School and the School Community

The School

Located in the affluent Melbourne suburb of Kew, CBGS is an independent, Christian, co-educational school. Founded in 1923, CBGS is seen as both a strong academic school and a school that offers a broad range of co-curricular offerings. CBGS is a member of the Associated Public Schools of Victoria and the International Baccalaureate Organisation, and is one of a small number of Australian schools that have been accredited for membership of the prestigious Council of International Schools.

The school has four campuses with the main campus located at Kew. This is the campus where the study took place. The Kew campus has approximately 1,900 students, broken up into the following areas: Early Childhood Centre (up to 5-6 years old); Primary (or Elementary) School (Kindergarten to Year 6); Middle School (Years 7-9); and Senior School (Years 10-12).

The specific programme researched in this project is an important part of CBGS's Middle School curriculum. CBGS's Middle School's motto, "Challenge and Choice", expresses the school's desire to help and guide the boys and girls of Years 7, 8 and 9 (aged 12-15) as they prepare to make important decisions and develop into young adults. To that end, the curriculum has been expanded to include a broad range of experiences, beyond the traditional academic studies. It allows students to explore new areas of endeavour and interest, and which cater for individual difference and abilities. In the words of CBGS's Middle School information booklet:

- We want them to understand, appreciate and use their abilities to make the world a better place.
- We help them develop personal attitudes, key skills and concepts that will enable them to become self-directed life-long learners and responsible, generous citizens.
- We help them to become creative and complex thinkers, able to identify, access, integrate and utilise available resources and information.
- We encourage them to reason, make decisions and solve problems in a variety of ways and contexts.

(Carey Baptist Grammar School: Middle School Information Booklet, 2005, p. 1)

Vision and Mission Statement

One of the hallmarks of the middle school experience at CBGS is the knowledge and experience gleaned from 'real world learning' through a comprehensive range of options and extended studies complemented by excursions and incursions. This idea of 'real world learning' is embedded within the school's vision and mission statement and emphasizes that this type of

learning is seen as important for students at the school. One of these ‘real world learning’ experiences is the Year 8, week-long programme known as the *Human Rights Convention*. Some of the relevant statements from the vision and mission statement include:

- Learning at Carey will take place in a challenging educational community in which all members are encouraged to enjoy learning, respect each other and love life.
 - At Carey, students will be encouraged to develop an appreciation of Christian commitment and values. They will be challenged to develop the personal and intellectual skills and strategies for service to, and leadership of, a constantly changing society.
 - Members of the school community will develop an awareness of, and respect for, social, economic and cultural differences while developing an understanding of national and international issues.
- (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 1).

These statements refer to ‘respecting each other’, ‘commitment and values’, and developing an ‘understanding of national and international issues’, all of which are expected to be an important part of the *HRC*. The research that was conducted on the school’s human rights programme should help to reveal whether the relevant aspects of the school’s vision and mission statement are being carried out, at least through this programme.

School’s Strategic Intentions

As educational ideas, and indeed the world in general, has continually changed, so too has CBGS’s educational direction. CBGS has a history of moving with the times, as evidenced by the introduction of laptop computers and numerous internationalisation initiatives, such as the encouragement of students from many Asian countries to come to CBGS to complete their senior secondary education. To this end, and to ensure that other aspects of the vision and mission statement are lived out, the School Board recently committed itself to a number of strategic intentions that it hopes will ensure CBGS is creative and innovative in approach and practice, and will optimize the learning capacity of all its students (Carey Baptist Grammar School:

Vision and Mission Statement Booklet, 2005). These strategic intentions, which I outline below, highlight the educational direction the school sees itself taking in the coming years and are relevant to the research of the school's *HRC* programme as they clearly show that the school is committed to educational initiatives that are creative and innovative.

In terms of its educational programmes, CBGS's Strategic Intention 1 aims to place learning (intellectual, social, emotional, physical and spiritual) at the heart of the CBGS Community, and to provide opportunities and support for each student to achieve the highest possible standard of education through a broad range of curricular and co-curricular offerings. The school's goal with this strategic intention is to "provide its students with educational experiences that meet their individual needs, build on past learning prepare them for living in a changing society and equip them to become life-long learners" (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 2).

Strategic Intention 2 aims to nurture the special spirit of CBGS's caring and co-operative culture, emphasizing the importance of social responsibility. It aims to embrace individual differences in ability, interests, faith and culture, and celebrate the enrichment such differences bring to the school. The goal of this strategic intention states that CBGS is characterized by care for others in a co-operative and welcoming environment and is fundamental to the spiritual and intellectual life of the school. "This ethos should shape the actions and attitudes of each individual so that they will endeavour to exert an influence on local, national and global communities" (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 2).

Strategic Intention 3 concerns the Christian dimension of the school and states that in CBGS's formal and informal structures and practices, and in the general culture and climate of the school, it aims to foster an understanding based on Christian values and their influence on the life of the school. This involves students embracing their spirituality through the formal religious education programmes as well as the broader curricular and co-curricular school offerings.

Each of these three Strategic Intentions is relevant to this study, as is Strategic Intention 6, which concerns 'Internationalism'. It aims to encourage an active involvement of the school in promoting global harmony and sustainability and facilitating international understanding and mobility. Its goal is to "encourage the celebration of diversity of thoughts and practice; to promote awareness and understanding in international issues to provide the skills and motivation necessary for work in an internationally oriented enterprise or overseas and to become responsible global citizens" (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 2).

As with the school's vision and mission statement, the research described in this thesis on the school's human rights programme aims to reveal whether these strategic intentions are being carried out in terms of the *HRC*.

The Judeo-Christian Tradition

Carey Baptist Grammar School as a School in the Judeo-Christian Tradition

CBGS identifies as a school in the Judeo-Christian tradition that aims to encourage and develop an appreciation of Christian commitment and values. One of its goals is to "foster an understanding based on Baptist traditions of what is meant by the term 'a Christian school' and

how key Christian values influence the life of the school” (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 2). Table 1 below gives a listing of students’ religion at CBGS as given on their enrolment forms:

Table 1:

Religious Breakdown of all Students at Carey Baptist Grammar School, Kew, 2006

Religion	Number of Students	%
Christian	1417	74.4
No religion	414	21.7
Hindu	21	1.1
Buddhist	16	0.8
Jewish	10	0.5
Other	27	1.5
Total	1905	100

In terms of the breakdown of students by religion, in 2006 the percentage of the total school population who called themselves Christian on their enrolment forms was 74.4%. So as well as the educational direction and basic philosophy of the school being Christian, the demographic breakdown shows that nearly three quarters of the student population claim to be Christian. A detailed religious breakdown of all students who undertook the *HRC* in 2006 (Year 8) is given below in Table 2. It is interesting to note that the number of Baptists is only 2.8%.

Table 2:
Religious Breakdown of all Year 8 Students at Carey Baptist Grammar School, Kew, 2006

Religion	Number of Students	%
No religion stated	51	24.2
Christian	46	21.8
Anglican	31	14.7
Roman Catholic	27	13
Uniting Church	20	9.4
Greek Orthodox	14	6.6
Baptist	6	2.8
Church of Christ	3	1.4
Lutheran	3	1.4
Christadelphian	3	1.4
Protestant	2	0.9
Hindu	2	0.9
Presbyterian	1	0.5
Methodist	1	0.5
Judaism	1	0.5
Total	211	100

Table 3 below takes this information and further classifies the Year 8 students of 2006 into 'Christian', 'Non-Christian religion' and 'No religion' as stated on their enrolment forms.

Table 3:
Religious Classification of all Year 8 Students at Carey Baptist Grammar School, Kew, 2006

Religion	Number of Students	%
Christian religion	157	74.4
Non-Christian religion	3	1.4
No religion stated	51	24.2
Total	211	100

Table 3 shows that 74.4% of the Year 8 students who undertook the *HRC* in 2006 were Christian, 1.4% were of another religion and 24.2% were of no religion. Interestingly, the percentage of Christian students in Year 8 was exactly the same figure as the percentage of Christians in the whole school population.

Whilst human rights cannot be said to be the sole domain of Christianity, if a school professes to follow the teachings of Jesus Christ, it cannot but have a profound interest in the basic human rights of every person. The following section of this chapter examines the place of human rights in the Judeo-Christian tradition.

Human Rights in the Judeo-Christian Tradition

There are many different types of justice, and perhaps the most challenging to define is ‘social justice’. Dominguez (2007, p. 1) defines the term in this way: “Social justice is to give everyone his due, material or spiritually.... to act justly or fairly, to appreciate the other person properly and with respect”. Conversely, social *injustice* is “the violation of the rights of others by individuals or the society ... unjust action or treatment of others” (Dominguez, 2007, p. 1). For Clifford (2000), social justice in the Bible is relational:

How a thing, act, or person relates to a standard of justice, in this case God. In biblical religion there is no *order* or *fate* beyond God to which things conform; Yahweh, the Most High, is the standard of justice and those properly related to God become just. (p. 1)

Social justice is a very broad concept and its relationship to the concept of human rights is not always clear. The Edmund Rice Centre for Justice and Community Education give a very

succinct definition of social justice that makes clear this relationship. Put simply “social justice reflects the way in which human rights are manifested in the everyday lives of people at every level of society” (Edmund Rice Centre for Justice and Community Education, 2006. p. 1). In this sense, social justice is seen as a broad term that encompasses the social condition of the people in a society, whereas human rights are the specific rights that the individuals in that society might hope to have. This suggests that where a society enjoys human rights, there is also social justice, and conversely, where human rights are not manifest, there is no social justice.

Therefore, the terms *social justice* and *human rights* are closely linked. Dominguez (2007) emphasises this link when he states that “Social justice is based on the principle that all persons are entitled to basic human rights, regardless of superficial differences such as economic disparity, class, gender, race, ethnicity, citizenship, religion, age, sexual orientation, disability or health” (p. 5).

Social justice challenges us with the demand that we provide all people with equitable opportunities and rights in a real and substantive way. This means that all people have the right to participate fully in society. “A just society will act to protect its most vulnerable people and endeavour to eradicate the causes of poverty and disadvantage which prevent many people from enjoying life and realising their full human potential” (Edmund Rice Centre for Justice and Community Education, 2006. p. 1).

The theme of social justice is central to the scriptures of both the Old and New Testaments (Ahlers, 1995). If the Christian school wants to be found where the Lord is active in the world, “then it must show healing solidarity with those whose human dignity is injured or threatened” (Lorenzen, 1990, p. 201). Human rights are part of God’s providential working in

history to make and to keep human life human. Respect for human rights is deeply rooted in biblical faith and is an essential part of the Gospel. Teachers in today's Christian schools can follow the example of Jesus in trying to "unmask and understand better the reality of the world we live in" (Kammer, 1991, p. 188) and so raise awareness of human rights violations and try to take action to prevent these violations.

In the Old Testament (or Hebrew Scriptures), statements on social justice have a very central significance for all relationships of human life. The laws of the Old Testament have the specific purpose of creating harmony in the Jewish community. Yahweh is the defender of the oppressed and "renders justice to the orphan and the widow and loves the stranger, giving him bread and clothing" (Deut 10: 18, in Claretian, 1994. p. 227). Lorenzen (1990) argues that in the Old Testament we find that God has no other passion than to make human life human. "When God's people are oppressed, God longs for their liberation, and God invites people like Moses to participate in that liberating activity" (Lorenzen, 1990, p. 201).

For the teacher of human rights in a Christian school, the scriptures of the Old Testament show that social justice must be central to all that is taught. It is the basis of much of what we need to deal with in human rights education classes. The sense of helping the community is a cornerstone in the scriptures of the Old Testament. In today's classroom we also need to concentrate on human rights activities that will enable our community to be in harmony. As in Old Testament times, concern for, and taking actions to help the poor, marginalized, and the stranger, still constitute an important part of human rights. Students need to be guided to appreciate that a successful community is judged by how well that community works with its marginal groups.

Justice for all people is also central to the New Testament. The idea of helping the weaker of a society is put forward very strongly by Paul in Romans 15:1-2:

We, the strong and liberated, should bear the weakness of those who are not strong, instead of pleasing ourselves. Let each of us bring joy to our neighbour, helping him to grow up in goodness. (Christian Community Bible, 1994, p. 313)

The earliest Christian churches tune into Jesus' passion for the world by affirming the essential equity of all persons and beginning to eliminate injustice from its own midst (Lorenzen, 1990). Part of their faith in the risen Christ is the assertion that in Christ there "is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female (Gal 3: 28)" (Claretian, 1994, p. 360). For Lorenzen (1990), it is no accident that the New Testament locates Jesus' presence not only in the preaching of the word and the administration of the ordinances, but also in the child, in the hungry, the stranger, the naked and the prisoner. "If the church wants to be found where its Lord is active in the world, then it must show healing solidarity with those whose human dignity is injured or threatened" (Lorenzen, 1990, p. 201).

The New Testament consistently gives us the example of Jesus, who associated himself with the marginalised, showed mercy and love, and ultimately gave his life for the forgiveness of everyone's sins. Who better for the educator in a Christian school to use as an example of how one should think and take action in issues of human rights than Jesus? How would Jesus see that situation? Would Jesus think that action just? What action would Jesus take?

Jesus was very outspoken against the powers of the religious leadership that oppressed his people. He taught and acted against the whole fabric of the teaching, customs and institutions

of the Pharisees and Scribes (Kammer, 1991) which discriminated against certain people of the society and thus infringed their human rights. “Our commitment to human rights is an unabandonable part of the mission Christianity received from Jesus Christ” (Frenz, as cited in Wood, 1990, p. 208).

Turning now to look specifically at the place of human rights in the Baptist tradition, it can be said that like many other Christian churches, the Baptist Church is actively involved in the struggle for human rights:

Whether we look to Nicaragua, Cuba, El Salvador, the United States, South Africa, to the Philippines, Burma or Australia, everywhere do we find men, women and young people in our churches who are concretely engaged in the struggle for religious liberty, to help refugees and asylum seekers, to struggle against racism, sexism and torture. (Lorenzen, 1990, p. 202)

Wood (1990) argues that Baptists have a long history of involvement in human rights. British Baptists played an important role in the abolition of the slave trade in the British Empire in 1838, and very early in the history of the United States, Baptists showed particular concern for the rights of American Indians and Afro-Americans (Wood, 1990). Wood (1990) notes that there have been many Baptist champions of human rights such as John Leland, William Carey, William Knibb, Walter Raushenbusch, Nannie Helen Burroughs, Joseph M. Dawson and Martin Luther King, Jr., to name a few. One of these Baptist champions, William Carey, has particular significance for CBGS.

The school which bears his name, was founded under the auspices of the Baptist Union of Victoria, and as such, the attitude of the Baptist Church to issues of social justice and human

rights are of great relevance to the school. Faase and Frost (2004), in describing what Baptists believe state that:

While we are only passing through this world, God calls us to be concerned for it. This results in us having a deep concern for such issues as poverty, justice, freedom, equality and the environment. We understand that the Bible does not draw distinctions between people's spiritual and physical wellbeing, and we are committed to caring for both. (p. 1)

Through Baptist projects such as Baptist World Aid, their vision is to “share resources with the oppressed and powerless to enable them to lift themselves out of poverty and to live with dignity in communities of justice and peace” (Faase & Frost, 2004, p. 1). Taking the life of Jesus as a model of how to live one’s life, the Baptist Church is very much in favour of raising the public’s awareness of injustices, and actively working to ensure that people’s human rights are upheld throughout the world. The Baptist World Alliance has recognised the concern for human rights abuses by creating a Human Rights Commission which is made up of over 40 Baptist leaders from all corners of the world. It meets once a year to discuss human rights issues, hear reports and prepare statements or resolutions. Issues they have dealt with include torture, shelter for the homeless, equality of men and women and refugees (Lorenzen, 1990).

The legacy of one of the Baptist Church’s best known missionary, William Carey, stands as testament to the fact that the Baptist Church is very much an organisation that fights for the human rights of all people. Born in 1761 near Northampton, England, Carey, who started out as a shoemaker, became pastor of a small Baptist church in Leicester, before starting missionary work in India. He settled near Calcutta in the Danish territory of Serampore, and this territory soon became the centre of Baptist missionary activity in India. It was here that Carey would spend the remaining thirty-four years of his life. One of his greatest achievements was the

founding of Serampore College in 1819, to provide an education for local young people in Arts and Science and to train a ministry for the growing Church in India. Enrolment was open to students of every caste, colour or creed. Serampore College, which later achieved university status, opened with thirty eight Indian students, of which only half were Christian (Drewery, 1978). Indeed, Carey founded more than 100 rural schools for boys and girls, and also founded the horticultural society of India and introduced the idea of a savings bank to help Indian farmers (Pritchard, 1998).

William Carey is also remembered as a brilliant linguist who learnt to read and write many languages, and who translated the Bible into Bengali, Sanskrit, and Marathi. But his choice of what to translate was not limited to Christian texts. Acknowledging their great worth, he translated many classic Indian texts, such as the *Itihasmala*, the *Ramayana* and the *Mahabharata* into local languages that the lower castes of Indian society could read, giving all Indians the opportunity to read great pieces of literature. As well as writing dictionaries and grammars in five different languages, he published the first Indian newspaper “Samachar Darpan” and “Friend of India” the forerunner of today’s “Statesman” newspaper (Pritchard, 1998).

In India, Carey was a human rights campaigner against a number of practices such as *sati*, the Hindu practice of widow burning, and infanticide, both of which he considered as “barbarous and inhuman” (Drewery, 1978, p.105). Working in partnership with a number of notable Indian campaigners such as Raja Ram Mohan Roy, he was successful in having the practice of *sati* declared illegal in 1829. Likewise, the casting of infants into the Ganges as a child sacrifice was outlawed as a direct response to Carey’s efforts (Prout, 2000). He also campaigned for the care and treatment of leprosy patients who were sometimes buried alive

because of the belief that a violent end to a person's life helped purify them for a re-incarnated state (Prout, 2000).

He died in 1834, but not before making a great impression on India. As Tucker (1983) says:

His influence in India went beyond his massive linguistic accomplishments, his educational institutions, and the Christian following he shepherded. He also made a notable impact on harmful Indian practices through his long struggle against widow burning and infanticide But otherwise, he sought to leave the culture intact. Carey was ahead of his time in missionary methodology. He had an awesome respect for the Indian culture, and he never tried to import Western substitutes, as so many missionaries who came after him would seek to do. (p. 7)

So the criticism discussed in Chapter Two of the UDHR as a Western and Judeo-Christian construct that ignores cultural diversity (Almqvist, 2005) cannot be said of the influence of William Carey on Indian culture. Whilst he condemned certain practices such as sati and infanticide, William Carey valued and saw great richness in the Indian cultures that he encountered. Never a strong evangelical missionary, he sought to convert others to his faith more through his example. His goal was to build an Indian Christian church by means of Indian preachers and by providing the Scriptures, and other important pieces of Indian literature, in the native tongue, and it was to that end that he dedicated his life. The concept of Western religious ideals and culture simply being imposed on the life of the Indian people was not in his thinking.

But Carey's influence has not been limited to India. His work was closely followed not only in England, but also in Europe and in the United States of America "where the inspiration derived from his daring example outweighed in importance all his accomplishments in India" (Tucker, 1983, p. 7). Indeed, Carey's influence can be seen to have also spread to Australia,

where schools such as CBGS still find inspiration in the life of an 18th century English missionary.

CBGS is a school strongly steeped in the Judeo-Christian, and specifically Baptist traditions. It holds the example of the Baptist missionary William Carey as a role model in terms of how he valued education as a tool for liberation, he lived out the call for Christian commitment and values, respected cultural differences, developed a deep understanding of national issues, and fought for the rights of the underprivileged. As such, the idea of CBGS holding an annual *Human Rights Convention* would seem very much in keeping with the spirit of both William Carey and the Baptist Church. These characteristics are also very much in keeping with much of the school's own vision and mission statement, as given earlier this chapter. It is within this context that the *HRC* developed, and this will now be described.

The Human Rights Convention

What is the Human Rights Convention?

The school's annual *HRC* is always held in the early weeks of Term 3. It is implemented in partnership with the school's outdoor education camping programme and the Rural Victoria camping programme. This means that Year 8 classes do not operate within their usual timetable for three weeks. Instead, students rotate a week at a time: at an outdoor education camp held at Hattah-Kulkyne National Park (400 km. north west of Melbourne); at a rural experience camp at various venues throughout country Victoria; at the *HRC*, which is held at school. Therefore, for Year 8 students (one third of the cohort for each week), the *HRC* is an intensive, five day programme that aims to raise each student's awareness of a number of human rights issues from

many different parts of the world. It also encourages them to take an active part in helping to do something to alleviate the injustices that many people face in both Australia and other countries.

The *HRC* programme used in 2006 is presented in Appendix A and shows the varied activities undertaken including: sessions run at school in the classroom, film presentations, visiting speakers and excursions. Each session is designed so that it can be taught by any teacher who is allocated to that session. With the Year 8 students not operating under their usual timetable for the three week period, there are many teachers who are free to take these lessons. In the past, the teachers involved in the programme have only been those teachers who would normally be timetabled to have a Year 8 class in that timetabled period. However, in 2006 for the first time, three teachers (all past CBGS staff who had experience in the programme and a wish to be involved once again in the *HRC*) were specially employed full-time to run sessions of the *HRC*. For each of the three weeks the programme operated, students were divided into four groups. Therefore, with three full-time teachers working on the programme, this left only one group each week to be staffed by different teachers each session. This presented a good opportunity to observe whether committed and consistent teaching made a difference, as suggested in the model of effective HRE developed from the literature in the last chapter (Cranton, 1994; Taylor, 1998, McCrindle, 2005).

There is a comprehensive lesson plan available that accompanies each session. It lists: a statement as to the context of each lesson in the *HRC*; teacher preparation required; objectives for the lesson; materials needed for the lesson; the timed breakdown of teaching and learning activities. An example of a lesson plan for a session of the *HRC* is provided in Appendix B.

Stated Aims of the Human Rights Convention

The stated aims of the *HRC* as given in Carey Baptist Grammar School: The Human Rights Convention - Introduction and Aims (2005, p. 1) are to provide students with:

1. A knowledge and understanding of the principles of Human Rights (What are human rights? Why should we fight for the human rights of others?)
2. A knowledge and understanding of modern human rights laws and their origins (Universal Declaration of Human Rights)
3. An awareness of Human Rights abuses on the international stage (largely current issues, but including some historical issues)
4. An awareness of current Human Rights concerns in Australia
5. An awareness of current Human Rights concerns at Carey e.g. bullying and discrimination
6. An awareness and appreciation for organisations which aim to defend Human Rights
7. A knowledge of how to participate in movements which defend Human Rights
8. An awareness that the actions of an individual can affect the Human Rights of others
9. An active sympathy for Human Rights, locally and internationally

These aims reflect important aspects of the school's Judeo-Christian heritage, its vision and mission statement, and indeed its Middle School goals. Learning to respect others (Aims 1, 5, 8) develop Christian commitment and values (Aims 1, 7, 8, 9) and develop an awareness of and respect for social, economic and cultural differences while developing an understanding of national and international issues (Aims 1, 2, 3, 4, 5, 6, 7) are all part of the school's vision and mission statement and are referred to in the programme's aims. The Middle School goal of 'Real world learning' can also be seen to be lived out through the *HRC* as given in its aims (Aims 3, 4, 5, 6, 9).

The nature of the aims of the *HRC* reveals the importance the school places on HRE. Education in human rights is becoming increasingly important in the 21st century. Australian troops are actively involved in conflicts in Afghanistan, Iraq and even closer to home in Fiji. Religious differences are leading to antagonism and even violence in school playgrounds and on

Australian streets. Many of Australia's indigenous people still have living conditions far below that of most Australians. HRE is certainly a good example of 'real world learning' and is now an essential aspect of the education of young people. The students that we have in our classes today are the voters, policy makers, employers, employees, neighbours and citizens of tomorrow's Australia.

Structure of the Programme

The *HRC* follows a five day structure, with each day having its own focus.

The structure used in 2006 was:

- Day 1: Declaring Human Rights for all People (the Universal Declaration of Human Rights)
- Day 2: Remembering the place of the Holocaust (visit to Holocaust Centre)
- Day 3: Religious differences (visit to St. Patrick's Cathedral, St Kilda Synagogue and Jewish Museum)
- Day 4: Promoting Human Rights on the World Stage
- Day 5: Living Human Rights in My Community

Operating since 2001, the structure has been evolving each year with new sessions being added, and others being dropped or nuanced, as each year's programme is reflected upon by the coordinator of the programme. Upon reflection it may seem that there is an overemphasis on Judaism in the programme, with both Day 2 and Day 3 concentrating on the holocaust and then Judaism as a world religion. This needs to be seen in the context that, firstly, the availability of the Holocaust Centre as a school resource, where students can freely interact with human rights abuse victims is a great opportunity, and secondly, much of the programme on Day 3 constitutes part of the Year 8 Religious Education programme (known at CBGS as 'Community and Religious Education', or CARE hereafter), which just happens to coincide with a unit called "Understanding Judaism", as discussed in the next section.

Overlap of the Programme with Other Areas of the School's Curriculum

The theme of the third day of the *HRC* is *religious differences* and students visit a synagogue, Jewish museum and Catholic cathedral. The choice of these places of worship has developed in consultation with the Year 10 Religious Education teachers, who take students to a mosque and Buddhist temple as part of their Religion in Society course. The work that students undertake on this day is linked to the Year 8 CARE programme. The booklets that students complete on the field trips are assessed by their CARE teachers.

A second direct link with other areas of the school's curriculum is with the Year 8 English course. After the three week period of special activities, students are asked in their English classes to choose one of the three activities in which they have just been involved to prepare and present an audio visual presentation. A number of students develop an audio visual presentation on the *HRC* for this task. These are presented to their English class and assessed by their English teachers.

Thirdly, as a opportunity for students to further pursue their study of human rights issues started in the Year 8 *HRC*, a subject called 'Human Rights Defenders' is offered as a one semester Year 9 course. This is an optional course of study students may choose to take if they would like to further their study of human rights issues. There are five one-hour periods per fortnightly cycle, and this allows for in-depth examinations of issues. The school is a member of the Amnesty International Schools Network and so there is also some involvement in various campaigns organised by Amnesty International as part of this course. Numbers of students choosing this subject have been high enough for classes to run in both semesters since the course

was first introduced in 2003. The specific numbers of students choosing to take this subject are shown in Table 4 below:

Table 4:

Student Numbers for Yr.9 Human Rights Defenders

Year	Number of Students
2003 Semester 1	23
2003 Semester 2	26
2004 Semester 1	13
2004 Semester 2	14
2005 Semester 1	13
2005 Semester 2	18
2006 Semester 1	18
2006 Semester 2	24
2007 Semester 1	15
2007 Semester 2	22

Given that there is a large number of elective subjects for the Year 9 students (approximately 210 students each year) to choose from, with an average of almost 19 students choosing to study this subject each semester, it gives a good indication of the success of the *HRC* in developing real interest in learning about human rights.

Why the Programme will be Investigated

The *HRC* has been running at CBGS since 2001 and is yet to be comprehensively reviewed. Some informal evaluation has been done by teachers, but the views of the students are yet to be thoroughly explored. The school sees it as an important learning experience for students and has devoted a significant amount of time and resources to its implementation. Anecdotally, the programme seems to be well received by most students and teachers, and it also seems to be

meeting its stated aims. However, such informal evaluations in the past have also suggested some possible ways of improving the programme in terms of staffing and the content of different sessions. It has also been suggested that the programme could be of great benefit to students in other schools, and indeed, teachers from other schools have come out on several occasions to CBGS to talk to the staff and watch the programme in action.

After five years of the *HRC* without a formal evaluation of the programme, there is a great need to undertake a detailed study of the programme to establish: the educational perspective behind the *HRC*; the factors that led CBGS to develop and implement the *HRC*; in what ways the *HRC* is a worthwhile experience for both students and teachers; in what ways the *HRC* can be improved.

Whilst internationally there have been some specific human rights programmes undertaken in secondary schools and researched, the situation seems quite different in Australian secondary schools. Whereas it is quite common for schools to hold a one-off “Social Justice Day” or “Human Rights Day”, I have not as yet found a programme similar to the week-long *HRC* that is undertaken annually by CBGS. This then provides another valid reason for undertaking this research study.

In summary, the school where my research is taking place, CBGS, is a private, co-educational Grammar school located in suburban Melbourne. The programme being researched, the *HRC*, is part of CBGS’s Middle School’s ‘Challenge and Choice’ initiative, and would seem very much in-keeping with both the school’s ‘vision and mission statement’ and its ‘strategic intentions’. Judeo-Christian tradition and the Baptist church itself has a long and proud history of

fighting against injustice and for the human rights of people in all countries. With the addition of William Carey's example of fighting for the rights of the marginalised in India, the idea of CBGS holding an annual *HRC* would seem very much in keeping with the Baptist spirit. Also in this chapter, the specific programme being researched, the *HRC* was described in detail, and it was seen to be necessary to undertake a detailed evaluation of the programme as none has been done since the programme commenced in 2001.

How all the bodies of literature that coalesce around these different concepts that have been examined in the last two chapters relate to the research topic, and to each other, are shown in Figure 3 on the following page.

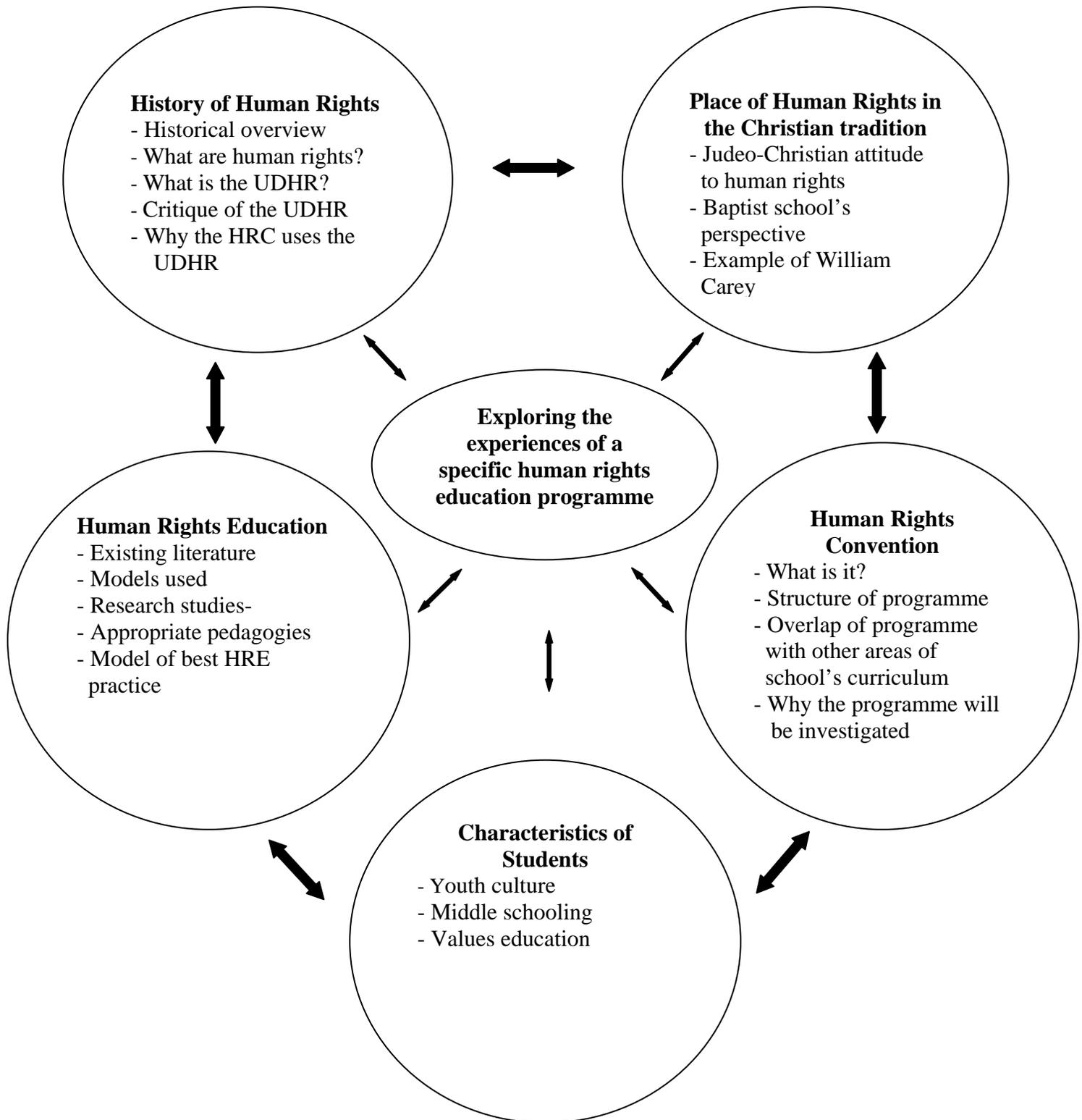


Figure 3: The categories of literature and their relationship developed in this research

Towards Chapter Four

Having established this foundation on the teaching of human rights in a range of related areas of literature, Chapter Four, Research Methods, will outline the epistemological foundations, theoretical perspectives, methodology and methods that gave rise to the research design. It will then give a detailed account of how the research was conducted and the methods that were used to analyse the data.

CHAPTER FOUR RESEARCH METHODS “A CONTEMPORARY PHENOMENON”

This chapter outlines the research design that was undertaken, and begins with an explanation of my theoretical framework. As well as a description of my *epistemology*, which is *constructionism*, and my *theoretical perspective*, for which I use *interpretivism*, I also describe my *ontology*, where I take the stance that the participants being researched are socially constructing their own reality. A *case study* was used for my methodology and this is described, as well as the specific methods of research and methods of data interpretation used.

Theoretical Framework

This section outlines my meta-theoretical perspective, which draws directly from Crotty (1998) and his approach to social research. Crotty's (1998) approach is very clearly structured and is suited to my research methods, with its 'scaffolding' approach that he argues provides initial stability and a framework within which the researcher can continue to build his or her longer term researching structures. He develops four elements that include *epistemology*, *theoretical perspective*, *methodology* and *methods*. Figure 4 has been developed to show the relationship of these four elements to each other, with the addition of a fifth element, the researcher's own *ontology*.

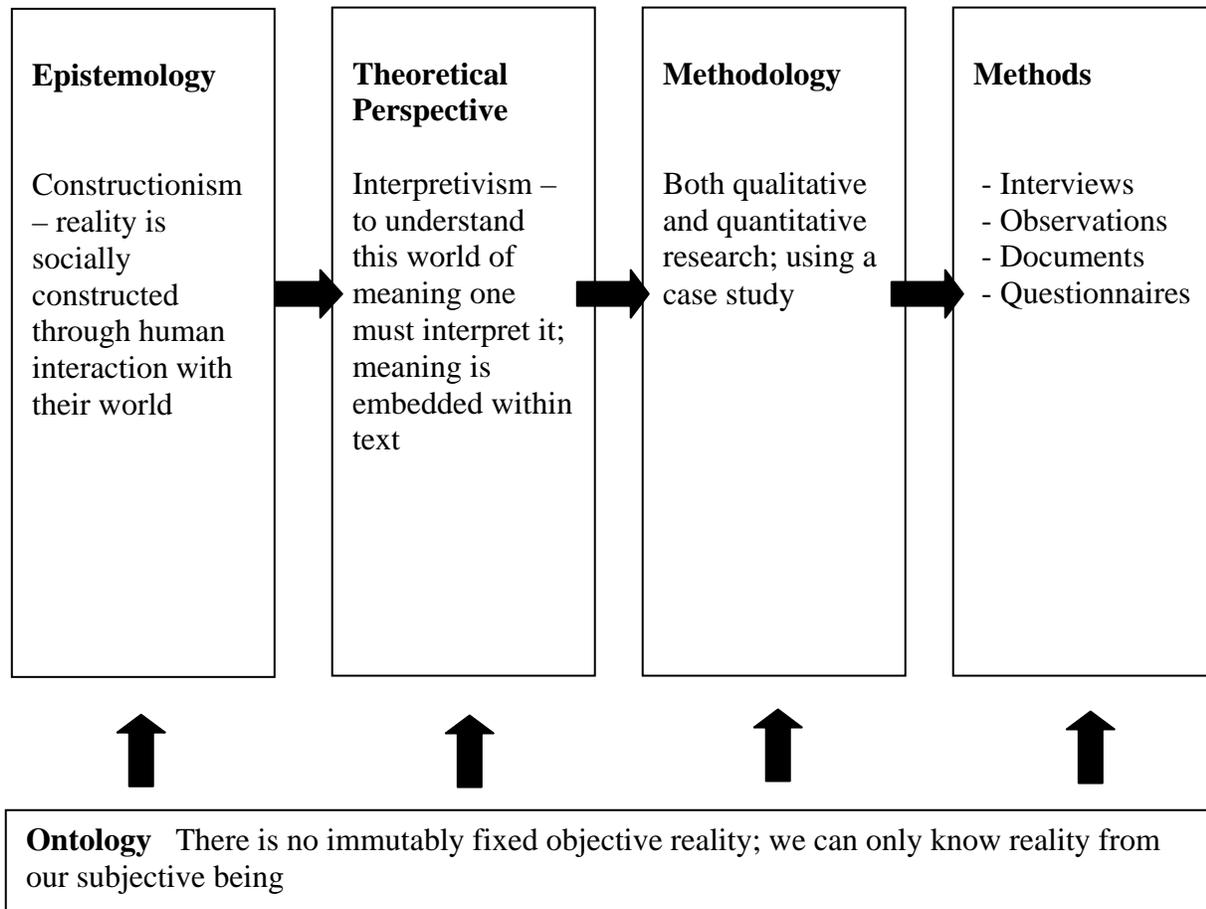


Figure 4: Summary diagram of meta-theoretical perspective (adapted from Crotty, 1998)

Ontology

Underpinning each of Crotty’s (1998) four elements is the notion of *ontology*, the major influencing factor on the researcher’s meta-theoretical perspective. Gough (2002) defines the term *ontological* as “what is the nature of the knowable (or reality)?” (p. 5). In other words, is there a reality out there and if there is, what is it like? For this study, I take the stance that the participants being researched each have their own internal reality of subjective experience. Put another way, their reality is socially constructed through their own interactions with their world. This view of reality rejects the idea that there is a stable, external, objective reality.

Epistemology

Crotty (1998) defines *epistemology* as “the theory of knowledge embedded in the theoretical perspective and thereby in the methodology” (p. 3). Another way of looking at this term is to see it as asking the question “what is the nature of the relationship between the knower (the inquirer) and the known (or knowable)?” (Gough, 2002, p. 5). Put simply, this asks the question, what is the nature of the knowledge? In this study, the epistemology used will be *constructionism*.

Constructionism takes the view that there is no objective truth waiting to be discovered. “Truth, or meaning, comes into existence in and out of our engagement with the realities in our world. Meaning is not discovered, but constructed” (Crotty, 1998, pp. 8-9). Using this understanding of knowledge, different people may construct meaning in different ways, even in relation to the same phenomena. Constructionism takes the view that knowledge is constructed and developed by the researcher and the subjects of the research together, as they share views and enter into dialogue. The *HRC* is a values-based programme, and there is much sharing of ideas and differing views put forward by teachers and students on many of the issues raised. As such, there is often no “correct” answer or view and so the use of constructionism as an epistemology seems appropriate.

In this study, I have taken the stance that my relationship with my subjects is an empathetic one, as we simultaneously construct knowledge and meaning, with observer intersubjectivity (after Blanche & Durrheim, 1999, as cited in Gough, 2002, p. 6). The researcher, and those being researched, are interrelated as opposed to being independent. Rather

than “distance”, a “closeness” develops between the two. This closeness becomes manifest through time in the field, collaboration, and the impact that the researcher has on the researched (Creswell, 1998). It needs to be acknowledged that as the researcher, I may well have constructed my own versions of knowledge in this research because as a person involved in the research, I have brought to it my own biases, values, experiences and knowledge. My “voice” has certainly “infiltrated” the study, and works with those of other participants.

Schwandt (2004) uses the useful concept of a “speech-partner” to express this relationship between the researcher and the person being researched. As he states:

.... when we converse with another person in an effort to come to some understanding we are always taking ourselves along, so to speak, in the activity. In other words, our being (gestures, emotions, way of understanding, way of questioning, orientation, stance, perspective, etc.) and our knowing are closely related. Second, this way of knowing is patently bilateral. Each party to the conversation must deal with her or his own way of understanding as well as the other’s way of understanding. (p. 36)

A speech-partner can be defined as either two people in conversation or an inquirer in conversation with a text, a culture, or an event (Schwandt, 2004). In this speech-partner model, inquiry is not seen as a tool that results in understanding that is external to the act of inquiry, “Rather, the process itself is implicated in what can be understood, and the process actually transforms one’s way of seeing the world in relation to one’s self” (Schwandt, 2004, p. 37).

The kind of understanding that results from dialogue between two speech-partners is not detachable from the speech-partners. Both “make and remake their knowledge and themselves in the specific circumstances of coming to understand” (Schwandt, 2004, p. 41). That is to say that

understanding (knowledge) is not separable from being. This is very different from the positivist or scientific idea of research.

Couched in this *constructionist* understanding of the nature of knowledge, my epistemological stance is that the kind of knowledge I have gained has involved a changed awareness of self in dialogue with others. In my dealings with participants of the study, I have attempted to listen to others without denying or suppressing “the otherness of the other” (Bernstein, 1991, p. 336). I have tried to be vigilant about simply dismissing what others have said as being “obscure, woolly, or trivial”, or thinking that I can translate what is alien into my own “entrenched vocabularies” (Bernstein, 1991, p. 336). I have also been aware of the fact that my own experiences will have had an affect on the study.

Theoretical Perspective

Crotty (1998) suggests that the theoretical perspective is “the philosophical stance informing the methodology and thus providing a context for the process and grounding of its logic and criteria” (p. 3). It is the way the researcher understands or views the data. By stating his or her theoretical perspective, the researcher reveals his/her own assumptions about the research data. In this study, I have used *interpretivism* for my theoretical perspective. In the words of Schwandt (1994, p. 118) “The interpretivist believes that to understand this world of meaning one must interpret it.” Or as Smith (2003) states, the “interpretive approach attempts to discover meaning embedded within text (conversation, written words, or pictures)” (p. 5).

Merriam (1998) suggests that education is to be considered a process and school a lived experience. “Understanding the meaning of the process or experience constitutes the knowledge to be gained” in the interpretivist’s theoretical perspective (Merriam, 1998, p. 4). The researcher

needs to understand the phenomenon of interest from the participants' perspective, not the researcher's.

As discussed last chapter, critical pedagogies derived from critical theory do seem to suit HRE well and at first sight this may suggest a critical theory perspective should be given to the research. However, as I am primarily trying to understand the experiences of the participants of CBGS's *HRC*, I believe the interpretivist theoretical perspective is more appropriate in this instance of research.

Methodology and Methods of Data Collection

Methodology

Gough (2002) sees *methodology* as a question of "how should the inquirer go about finding out knowledge?" (p. 5). Crotty (1998) sees methodology as "the strategy, plan of action process or design lying behind the choice and use of particular methods and linking the choice and use of methods to desired outcomes" (p. 3).

The method of inquiry used in this research is that of the *case study*, and whilst there is definite emphasis on *qualitative* methodology, a small section of *quantitative* methodology has also been employed. Donmoyer (2000) notes that since the 1970s, there has been a major shift in the use of qualitative approaches with their inclusion in large-scale investigative research efforts, which had previously been almost exclusively quantitative in nature. The key philosophical assumption that all types of qualitative research are based on is the view that:

.... reality is constructed by individuals interacting with their social worlds. Qualitative researchers are interested in understanding the meaning people

have constructed, that is, how they make sense of their world and the experiences they have in the world. Qualitative research implies a direct concern with experience as it is lived or felt or undergone. (Merriam, 1998, p. 6)

In the course of making the case for qualitative case studies as the method of choice in exploring a particular programme, advocates and practitioners of case study research have put forward the notion of *naturalistic generalisations*. This is because “qualitative case studies can provide vicarious experiences and hence, be a source of naturalistic generalisations” (Donmoyer, 2000, p. 53). It is argued that the reader will be able to better understand investigative reports and, hence, better understand what is going on in the particular programme being studied. This characteristic makes my choice of using a case study for my research into CBGS’s human rights programme very suitable. Another characteristic of qualitative research is that the researcher is the primary instrument for data collection and analysis (Merriam, 1998). Data that is collected is processed through the human instrument of the researcher rather than through an inanimate inventory or a computer.

Yin (1994) defines a case study as an inquiry that investigates a contemporary phenomenon within its real-life context. The contemporary phenomenon being researched here is the *HRC*, within its real-life context at CBGS. Merriam (1998) sees the case study as a qualitative study that is an intensive, holistic description and analysis of a single instance, phenomenon, or social unit. Case studies can be differentiated from other forms of qualitative research in that they are in-depth studies, using intensive descriptions and analyses of a bounded system, such as an individual, event, group, community or, as I will use it, a specific programme (Creswell, 1998). As the programme that was investigated runs for a three week period each year, and was only for Year 8 students, it had clear boundaries and was thus very suitable for a case study.

The case study can be further defined by its special features, which Merriam describes as being particularism (focuses on a particular situation, event, programme or phenomenon), descriptive (the end product is a rich, thick description of the phenomenon under study), and heuristic (it illuminates the reader's understanding of the phenomenon under study) (Merriam, 1998).

Case studies of specific programmes, projects or initiatives have become an integral part of investigative research, and Yin (2003) notes that in an investigative context, case studies have generally been used to document and analyse the outcomes of public or privately supported programmes. For all of these reasons, the *case study* approach was chosen as the most suitable method to research the *HRC* and it is to be hoped that the research that I have undertaken will provide an effective exploration of the *HRC* that helps to document and analyse the outcomes of the programme, and that it is both informative and beneficial for all parties connected with the programme, and possibly even for other educational contexts.

Pilot Studies of Data Collection

Before commencing my doctoral research, I undertook pilot studies to establish the best methods of collecting worthwhile data. These pilot studies in 2004 and 2005 greatly helped me to develop a more successful model for use in 2006 and resulted in me employing a case study approach. This next section of my thesis explains the background to these pilot studies and the methods of data collection I employed in them.

I commenced my role as coordinator of the *HRC* in 2004, and at the end of that year's programme decided there was a need to evaluate just how successful, or otherwise, the programme had been. What did the students think of it? Did the teachers think it was a worthwhile use of resources and class time? Were there ways of improving things? Did all the sessions work? How effective were the speakers? To find answers to these questions, I convened a lunchtime meeting of teachers who had been involved in running sessions of the *HRC* for a general discussion. After a general email sent out asking for interested teachers to attend, the response was disappointing. Of the 30 or so teachers who had taken at least one session, only three teachers attended. The discussion gave the general impression that the programme had been a success, but with so few teachers in attendance the results were only able to give a very broad indication of the effectiveness of the programme. More importantly, no students were surveyed for their opinions in 2004.

Wanting to do a much more effective investigation of the programme in 2005, and as preparation for my doctoral research, I thought a good approach was to have a general questionnaire for all students and then follow up interviews with small groups. I prepared a questionnaire which had a mixture of multiple choice and open-ended questions that was given to all student participants of the *HRC* to complete on the last afternoon of the programme. I also arranged to interview a focus group of Year 8 students, and a focus group of teachers involved in the programme, to ask them their opinions of certain aspects of the programme.

After looking carefully at the design of the questionnaire used in 2005, I was able to identify some areas that needed to be improved for use in 2006. Identifying these shortcomings allowed me to make improvements to the questionnaire for subsequent uses by increasing

response categories, including extra questions and allowing for follow-up (see Appendix N for the 2006 questionnaire).

In terms of the focus group interviews, I was able to use the pilot student focus group interview of 2005 to make some adjustments for my research in 2006. The pilot student focus group interview of 2005 was conducted with nine Year 8 students. Based on my own knowledge of students from being their teacher in other subjects, I chose the nine students from two friendship groups, thinking that this would make the students feel more comfortable and open in their responses. These students attended a lunchtime meeting and their responses were tape recorded, and then transcribed for the school's archives department and for my own analysis as co-ordinator of the *HRC*. The interview proved to be somewhat problematic. Whilst they did reveal some interesting and valuable information, at times there was so much noise and confusion, with numerous students talking at once and over each other, that afterwards the transcriber was unable to make sense of parts of the dialogue on the tape. Students often moved off the topic and it became a difficult task to get them to give serious answers for some of the time. From this experience, I learnt to limit the size of the focus groups and use purposeful sampling to choose the students to be interviewed. Rather than just groups of friends, I chose students who I thought would have something to offer in such a situation. Having the names of students on their questionnaire sheets helped me decide who might be a suitable person for interview. Sometimes these students were in friendship groups as well, but they were chosen much more carefully. I was also more aware of how to use the tape recorder and microphone, and ensured that the microphone was well positioned when students were talking.

Through my study of research methodology and the experiences of my pilot studies in 2004 and 2005, I was able to develop a case study model for use in 2006 which was largely able to overcome the problems that were encountered in the pilot studies.

Methods of Data Collection

The case study utilised four main methods of gathering data: questionnaire; interviews; document analysis; and observation. A personal researcher's journal was also kept. A summary table of the data collected by source is given on p. 111 (Table 6). By taking data over time, I was able to develop a greater understanding of the program and its effects on participants. This helped me to determine whether the learning had been persistent for those who completed the program two years ago and if the views of participants remained constant over the time period. A table of the longitudinal source of interview and questionnaire information is given on p. 112 (Table 7).

Questionnaires.

As part of the official school programme, at the end of each group's *HRC*, the students were asked to complete a questionnaire called 'Evaluating the Human Rights Convention' (Appendix N). This was designed by the previous co-ordinator of the programme to provide the school with feedback from the students about their thoughts on specific sessions and of the programme as a whole. Whilst this was not the most important tool for gathering data for my research, it provided a sound overview of the school's human rights programme .

The student evaluation questionnaire consisted of both multiple choice questions and open ended questions. The multiple choice responses covered each specific session of the *HRC*

and also the school's aims for the programme. These were scored. The open ended questions revealed more individualised responses that were analysed qualitatively, using the thematic method described later in this chapter. As a result of the nature of the questions asked, this questionnaire provided both qualitative and quantitative data which was important for the cross-referencing of the study's data. In relation to the use of quantitative information as a means of cross-referencing data, Gillham (2000) argues that:

Quantitative data has a special place in case study research in so far as it extends the range of evidence on the topics under investigation – and qualifies what we have learnt from other sources. This kind of cross-referencing is part of the internal validity of a case study: it all has to fit together – and theorizing (explanation) has to account for all of it. (p. 86)

The questionnaire that the programme used was designed specifically for the 2006 *HRC*. It was designed with five categories of responses for the closed questions (Strongly Agree, Agree, Disagree, Strongly Disagree, Can't Answer). The first four responses were grouped together and there was deliberately no middle alternative given. This was to encourage respondents to really think about their answers and then be committed one way or the other, rather than take an easier path by choosing a category such as 'OK', as used in the pilot questionnaire. The fifth category ('Can't Answer') was placed to the far right, and as explained to the respondents before they started, was to be used if they didn't attend a particular session.

Interviews.

All names given of interviewees in my research are pseudonyms. Over the course of the research, ten formal interviews were conducted and these are listed below. A discussion of the interview methods used and why these people were chosen follows.

1. Pilot Year 8 Focus Group Interview (2005)
2. Pilot Teacher Focus Group Interview (2005)

3. Key Person Interview 1 (2006)
4. Key Person Interview 2 (2006)
5. Year 8 Focus Group 1 Interview (2006)
6. Year 8 Focus Group 2 Interview (2006)
7. Year 10 Focus Group Interview (students who did the *HRC* in 2004) (2006)
8. Teacher Focus Group Interview (2006)
9. Follow-up Year 9 Focus Group Interview (2007)
10. Follow-up Teacher Focus Group Interview (2007)

In terms of the types of interviews that can be employed, Gillham (2000) provides a continuum based on the amount of structure of an interview. This ranges from unstructured, where one listens to other people's conversation in a kind of verbal observation, to semi-structured, where there is a mixture of open and closed questions, to structured, where a questionnaire is used with simple, specific questions, with the wording and order of questions predetermined.

This study used a semi-structured technique. I conducted what Gillham (2000) calls "Elite" interviews with people in positions of authority or special knowledge. In this study, I call these "Key Person" interviews, a name which, for me, has less political connotation. The specific people who were interviewed in these "Key Person" interviews were:

- a. Deputy Principal of Carey Baptist Grammar School (Ella Lomas) (Key Person Interview 1, 2006)
- b. Teacher who originally set up the programme in 2001 and who has since left the school (Gregory Reed) (Key Person Interview 2, 2006)

Whilst both of these interviewees gave permission for their real names to be used, for their privacy I have decided to use pseudonyms. The reasons why these people were chosen for "Key Person" interviews needs to be explained. The Deputy Principal, Ella Lomas, has been at the school for a number of years and was instrumental in her role as Deputy Head of Middle School – Curriculum in 2001 in the programme being started. Gregory Reed was the teacher

who originally set up the programme in 2001. He was the primary person responsible for the planning, writing and implementation of the original programme, but left the school at the end of 2003. Such “Key Person” interviews were particularly informative because of their experience and insight into the running of the programme and the programme’s origins. The semi-structured questions that were used in these key person interviews are given in Appendices C and D.

This study also conducted other semi-structured focus group interviews with: the three teachers who were heavily involved in running sessions of the *HRC* in 2006 (Teacher Focus Group Interview); Year 8 students directly participating in the programme (Year 8 Focus Group Interviews 1 and 2); Year 10 students who completed the programme two years earlier (Year 10 Focus Group Interview), and so had time to reflect back on the experience. In the interviews with all of these parties, questions were flexibly worded with a mix of more and less structured questions. Some specific information was desired from the respondents (structured aspect to the interview) but a large part of the interview was guided by a list of questions or issues to be explored, and in these, the exact wording and order of questions, whilst sketched out ahead of time, was not strictly adhered to. This format allowed me to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic (Merriam, 1998). The semi-structured interview format “is both flexible and, at the same time, standardized. Every interview is ‘unique’ and personal, and yet covers essentially the same ground” (Gillham, 2000, p. 69).

The interviews with Year 8 students, Year 10 students and teachers involved in facilitating sessions of the *HRC*, were conducted in the form of focus groups. For the Year 8 students, there were two focus groups with six students in one and five in the other. For the Year

10s, there was one focus group of seven students. The teachers were also in one focus group of three participants. Examples of the semi-structured questions that were given to the different focus groups are given in Appendices E, F and G.

To help follow-up the data collected in 2006, and to increase the longitudinal nature of my research, in 2007 I interviewed a focus group of six Year 9 students who undertook the *HRC* in 2006, and a focus group of 6 teachers who did not have any direct involvement with the *HRC*, to examine their ideas about the programme and its effect on students.

Focus group research involves having an organised discussion with a selected group of individuals to gain information about their views and experiences of a topic.

Focus group interviewing is particularly suited for obtaining several perspectives about the same topic. The benefits of focus group research include gaining insights into people's shared understandings of everyday life and the ways in which individuals are influenced by others in a group situation. (Gibbs, 1997, p. 1)

Using a focus group interview method can bring together a select group of participants who are "acute observers and who are well informed" (Fontana & Frey, 1994, p. 365). Another advantage of using focus groups is that they "allow access to research participants who may find one-on-one, face-to-face interaction scary or intimidating" (Madriz, 2003, p. 364). Therefore, the group interview can offer participants a safe environment where they can share their ideas, observations and insights in the company of others. This was particularly important for the group interviews of Year 8 school students in this study. Being with a small group of their peers seemed to give them the confidence to speak up, and as each of the interviews progressed, the

presence of their peers seemed to encourage them to give more of their true feelings about the programme.

Document Analysis.

Another tool that was used in the research was the analysis of different *documents*. Document analysis can be defined as the collection, review, interrogation and analysis of various forms of text as a primary source of research data (O’Leary, 2004). Documents can also be referred to as *texts* or *artefacts*, or the general term *material culture* is sometimes used. The study of this material culture is of importance for qualitative researchers who wish to explore multiple voices and sometimes conflicting voices (Hodder, 2003). This was relevant to my research as many sessions of the *HRC* involved students expressing different views on human rights issues and finding different ways of expressing these views. As shown in Table 5 on page 107, both formal and personal student documents were examined.

Table 5:

Documents Examined

Category	Document
Formal document	<p>a. The school's existing writings on or about the programme 'Background to the <i>Human Rights Convention</i>' 'Why the <i>Human Rights Convention</i>?' 'Introduction and aims of the <i>Human Rights Convention</i>'</p> <p>b. Lesson plans for individual sessions that are provided by the programme for teachers</p>
Personal document	<p>c. Personal reflective responses that students make in the session of the programme called 'Responding to the <i>Human Rights Convention</i>' which could be in the form of a poem, poster, prayer, personal action plan, picture montage, story of a holocaust survivor, comment on a specific human rights issue etc.</p> <p>d. Photographs I took during my observations of the programme in operation</p> <p>e. Researcher's journal I kept throughout my research</p>

The purpose in examining each of these documents will now be given.

a. Formal Documents - School's writings on or about the programme. Reading each of these documents added to my overall knowledge and understanding of the *HRC* in terms of its origins and what it was trying to achieve.

b. Formal Documents - Lesson Plans. These are provided for teachers who are timetabled to take the class and contain such information as teacher preparation required, objectives, materials needed, teaching and learning activities for the session with timing, and the context of the session within the *HRC*. Reading these lesson plans increased my knowledge of the objectives of

each lesson, the resources that were needed and the overall pedagogical approach suggested in each session.

c. Personal document - Personal reflective responses. In regards to examining the responses that students make when undertaking the *Human Rights Convention*, Gillham (2000) argues that it is one thing to read the official documents about an educational programme, but to enable the reader to really “see” what is going on, samples of work the students produce adds another dimension to one’s understanding. Furthermore, Selltitz, Jahoda, Deutsch and Cook (1959) state that:

The rationale for the use of personal documents is similar to that for the use of observational techniques. What the later may achieve for overt behaviour, the former can do for inner experiences: to reveal to the social scientist life as it is lived without the interference of the researcher. (p. 325)

As with the student questionnaires, these documents can be classed as primary sources as they are produced as part of the programme itself. I was able to use these documents to help determine which students were “acute observers and well informed” (Fontana & Frey, 1994, p. 365) and so should be included in the focus groups. Once in the focus groups, the students’ own personal responses in the form of these documents served to remind participants of specific sessions or even critical incidents that may have occurred during the programme. Critical incidents can be thought of as those incidents or events to which the participant ascribes special significance, particularly through reflection and analysis after the incident. Whilst they may not be particularly dramatic or obvious, they are “critical” in that they indicate underlying themes or dilemmas (Tripp, 1993). This is a similar concept to that of Groome’s (1998) “dangerous memories”, or memories that have a capacity to disturb complacency and birth new life. Students

were given the opportunity to narrate critical incidents, or dangerous memories that occurred for them as part of the *HRC*.

d. Personal document – Researcher’s photographs. A researcher’s own photographs can be referred to as researcher-generated documents and can provide a means of remembering and studying detail that might otherwise be overlooked or forgotten (Bogdan & Biklen, 1992).

During my observations of different sessions of the programme, I frequently took photographs so that they would serve to remind me of different activities or incidents that occurred. I could use them then in the same way I used the students’ personal responses, as possible prompts for students and teachers that were interviewed in focus groups.

e. Personal document – Researcher’s journal. This was another researcher-generated document which I used to record my own reflections on aspects of the programme during the course of the three weeks of the *HRC*. It was also used to record informal interactions that I had with students and teachers concerning the *HRC*.

Observation.

Merriam (1998) distinguishes observations from interviews in that observations, and accompanying field notes, take place in the natural field setting instead of a location especially set aside for the purpose of an interview, and that observational data represent a firsthand encounter with the phenomenon of interest rather than a second hand account of the world obtained in an interview. Observation can be said to have three main elements:

- Watching what people do
- Listening to what they say
- Sometimes asking them clarifying questions (Gillham, 2000, p. 45)

The type of observation that was undertaken can be called *participant observation* (Gillham, 2000), where the researcher is involved in an informal way, recording information in a descriptive, subjective manner with an emphasis on meaning and interpretation. What I observed included the following:

- The physical setting e.g. what was the physical environment like?
 - The participants e.g. who was in the scene?
 - Activities and interactions e.g. what was going on and how were people interacting with each other?
 - Conversation e.g. what was the content of conversations and who spoke to whom?
 - Subtle factors that influence proceedings e.g. were there any interruptions?
 - My own behaviour as the researcher e.g. did my presence affect the scene?
- (After Merriam, 1998)

As the co-ordinator of the programme, the students and teacher in the classroom knew who I was, but at the start of each programme over the three weeks, I informed students that, with their permission, another role that I would take on when I came into their classrooms to observe their sessions, was that of researcher. I also took photographs at different stages for later analysis and for use as prompts during focus group interviews. As noted earlier, I used my researcher's journal to record my own reflections of the lessons that I observed and conversations that I had with students and teachers involved in the *HRC*. Data of all types can help the researcher to uncover meaning, develop understanding and discover insights relevant to the research problem. One aspect that characterises good case study research is the use of many different sources of information to provide depth to the case (Creswell, 1998).

A table summary of the type of information that was collected and its source, and which research questions were addressed, is given on the following page (Table 6).

Table 6:

Data Collection Matrix: Type of Information by Source

Information/Information Source	Questionnaire	Documents	Interviews	Observations	AV material	Research questions addressed
Year 8 students involved	Yes	Yes	Yes - 2 focus groups	Yes	Yes	1, 2, 3
Year 9 students who did the programme one year ago			Yes – focus group			1, 2
Year 10 students who did the programme two years ago			Yes-focus group			1, 2
Key Person interviews			Yes – individual			1, 2, 3
Teachers involved in running sessions			Yes-focus group	Yes	Yes	1, 2, 3
Teachers not involved in running sessions			Yes-focus group			1, 2
School's documents		Yes				1, 2
Researcher's journal and photographs		Yes	Yes	Yes	Yes	1, 2, 3

(adapted from Creswell, 1998)

Table 7 below shows the longitudinal nature of the data collected from the students and teachers interviewed or surveyed for my research. As mentioned earlier, by taking data over time, I can develop a greater understanding of the program and its effects on participants. Has the learning been persistent for those who completed the program two years ago? Are the views of participants constant over the time period?

Table 7:

Data Collection Matrix: Longitudinal Source of Interview and Questionnaire Information

Layers	2005	2006	2007
All students surveyed	Yes (Pilot)	Yes (Substantive)	
Focus group of students:			
- students doing <i>HRC</i>	Yes (Pilot)	Yes (Substantive)	
- past students of the <i>HRC</i>		Yes (Substantive)	
- students doing follow-up course (Yr.9 Human Rights Defenders)			Yes (Follow-up)
Key Person interviews		Yes (Substantive)	
Teachers involved in running sessions	Yes (Pilot)	Yes (Substantive)	
Teachers not involved with the <i>HRC</i>			Yes (Follow-up)

(adapted from Creswell, 1998)

Description of Sample

The ‘population’ of this study included all participants of the three *HRC* programmes conducted in 2006 (each programme runs for one week, each time with a different third of the Year 8 cohort), which was 210 Year 8 students, three teachers involved in teaching the programme in 2006, eight Year 10 students who undertook the programme in 2004, six Year 9 students who undertook the programme in 2006, 6 teachers who had no direct involvement in the

HRC, and two people in key positions (Deputy Principal and the original programme coordinator).

Purposeful sampling was used for all of the focus groups in the study. For the Year 8 focus group interviews, there were two groups of 6 and 5 students respectively. These students were selected after examination of both their personal reflective responses that students make as part of the programme ('Responding to the Human Rights Convention'), and their responses from the student evaluation questionnaires. The students who were selected had responses that showed they were acute observers, and appeared to be well informed. As Fontana and Frey (1994) point out: "A small number of such individuals brought together as a discussion and resource group, is more valuable many times over than any representative sample" (p. 365). Purposeful sampling was also used to select which three visual images and which three student narratives were to be presented and interpreted. These were not chosen to present "typical" student responses, but rather to showcase how different student participants reacted to the programme, thus being a representative sample.

For the Year 10 focus group, their personal reflective responses from two years ago were examined. This is when the current Year 10 students undertook the *HRC*. Again, the students who were selected had responses that showed them to be acute observers, and who appeared well informed. It was expected that these students would have something to offer when reflecting on their experiences in the programme in a discussion group.

Regarding the Year 9 focus group of students (follow-up interview) who were involved in the *HRC* in 2006, students were chosen from the Year 9 Human Rights Defenders class, which is offered as an optional semester subject for Year 9 students.

For teachers, the focus group comprised of the three full-time teachers who were running sessions for the whole three weeks of the programme. In 2006, rather than staff each session with any teacher who was available, three teachers were specifically employed to work full time on the programme. Each teacher was an ex- CBGS teacher who had had previous experience in the programme and was committed to its aims. These teachers were very involved in the programme and were able to give informed responses. The follow-up focus group of teachers chosen in 2007 was made up of teachers who had no direct involvement with the *HRC* in 2006. Again, these teachers were chosen using purposeful sampling as people who were known to be well informed and acute observers.

The Key Person interviews were conducted individually with people in positions of authority or special knowledge, as mentioned earlier.

Data Analysis

To increase the validity of my research, and act as a type of cross-referencing (Gillham, 2000), multiple forms of data were collected (questionnaires, interviews, document analysis, observations, personal journal, focus groups), and then interpreted in a number of ways. Robson (1994) refers to this as triangulation and notes that it is particularly valuable in the analysis of qualitative data where the trustworthiness of data could potentially be a worry. Triangulation provides a way of testing one source of information against others. “If two sources give the same

messages, then, to some extent, they cross-validate each other” (Robson, 1994, p. 383). Using a number of sources also enables the use of rich, thick description, so that readers are able to determine how closely their situations match the research situation and therefore whether findings can be transferred (Merriam, 1998).

In this study, not only were four sources of data used, but they were interpreted in four ways. Firstly, thematic analysis was used. All understanding can be called interpretation (Gadamer, 1993). All interpretation takes place in the medium of a language, and text is the written form of language. Following Roberts and Taylor’s (2000) definition, one of the forms of text is the interview transcript. To grasp the structure of the meaning of the text, Van Manen (1990) suggests using theme analysis. This thematic analysis was applied to both the interview transcripts and the open-ended survey questions completed by students as part of the *HRC*. Secondly, Denzin and Lincoln (2005) suggest narrative construction as another effective method of data analysis, and it was used to examine the story of three students from the study. Thirdly, I used visual analysis, a method that Silverman (2001) notes there has been a tendency to avoid, or downplay. However, as we live in a world where the visual is of tremendous significance, especially to young people of Generation Y, it follows that some analysis of visual data (posters produced by students during the session ‘Responding to the Human Rights Convention’) could be useful. The fourth method was a brief quantitative analysis on the multiple choice questions from the questionnaire. These four methods of analysis will now be more fully discussed.

Thematic analysis.

Thematic analysis of interviews and open ended questions in the questionnaire was chosen for this study as it offered an effective way of analysing data from different sources and

synthesising it down to the main themes. This was especially useful in answering Research Question 2 concerning the ways in which the *HRC* was a worthwhile experience for participants. It also helped with Research Question 1 (What educational perspective is enacted in the *HRC*?) in terms of determining why CBGS developed the programme, and how well the school's vision and mission statement, Middle School goals and Values for Australian Schools are enacted. Van Manen (1990) describes a theme as "the meaning or structures of meaning of experience" (p. 79). To analyse a phenomenon, we need to determine what the themes are to ensure what makes up experience. Van Manen (1990) emphasises that "formulating a thematic understanding is not a rule-bound process but a free act of "seeing meaning" (p. 79).

For Boyatzis (1998), thematic analysis is useful at all stages because the characteristics of thematic analysis are as follows:

- a way of seeing
- a way of making sense out of seemingly unrelated material
- a way of analysing qualitative information
- a way of systematically observing a person, an interaction, a group, a situation, an organisation, or a culture
- a way of converting qualitative information into quantitative data (pp. 4-5)

As well as reading and re-reading the data gathered a number of times and trying to determine "what is its meaning, its point?" (Van Manen, 1990, p. 87), a spread sheet was developed that listed all possible phrases respondents might give. Robson (1994) refers to this method of analysing data as "coding" and defines the term as a symbol applied to a group of words to classify or categorise them. These codes, or themes, can be further broken up into second-level codes or pattern coding, or sub-themes. The question that constantly needs to be asked is "what seems to go with what?" (Robson, 1994, p. 386). The frequency of each response was then calculated. Robson (1994) notes that it is quite common for "mainstream"

qualitative researchers to use frequency counts to verify their hypotheses. Using frequencies is a powerful reduction tool which assists the researcher to make sense of large and intractable mounds of data. From these two methods, themes and sub-themes were identified. From these, it was possible to identify some overriding themes or “big ideas” that emerged. This can also be referred to as content analysis (Cohen, Manion & Morrison, 2000).

Narrative construction.

To emphasise the more personal experiences of participants, I also used narrative as a form of text to show the effect of the programme on students. Ellis and Bochner (2000) stated:

The meaning of pre-narrative experience is constituted in its narrative expression. Life and narrative are inextricably connected. Life both anticipates telling and draws meaning from it. Narrative is both about living and part of it. (pp. 745-746)

Narrative truth is not “akin to correspondence with prior meanings assumed to be located in some sort of pre-narrative experience” (Ellis & Bochner, 2000 p. 745); instead, it seeks to keep the past alive in the present, to show the meanings and significance of the past, and to present its nature of “incomplete, tentative and revisable according to contingencies of our present life circumstances, the present from which we narrate” (Ellis & Bochner, 2000, p. 745).

I hope that through the construction of the narratives of three participants in this study, I can present a picture of the types of experiences they have had, the transformative impact undertaking the *HRC* may have had upon them, if any, and the new possibilities that could have been introduced into their lives. This would help me to answer Research Question 2 in terms of determining the ways that the *HRC* is of worth to students and how the programme could be improved. All three students selected to be presented in the narratives were from the Year 8 Focus Group Interviews. In the

interviews, they stood out as people capable of verbalizing their true feelings about the programme and how it affected each of them. The first person whose narrative is given, Shane, stood out in the interview as an acute observer and well informed (Fontana & Frey, 1994) and as such seemed an appropriate choice to interpret in this format. The second (Ann) and third (George) were chosen because they also seemed to have strong views on the programme and these views differed somewhat from the first participant, and from each other.

Lieblich, Tuval-Mashiach and Zilber (1998) suggest that in narrative construction, three voices will be heard: (1) the voice of the narrator as presented in the text; (2) the theoretical underpinnings and (3) the reflexive self-awareness during the process of reading and interpretation. In the process of this study, I hope that readers can feel the truth of each participant's narrative and become sensitive to the participant's voice and meanings.

Visual analysis.

As Gillham (2000) argues, to really "see" what is going on, samples of students' work can add another dimension to a researcher's understanding. To this end, I chose three examples of visual data (posters) produced by students during the session 'Responding to the Human Rights Convention'. Purposeful sampling was used to choose the three posters to be analysed. Each of the posters represents a different human rights issue and the presentation techniques used by the students is different in each instance. Each was also of use in helping to answer Research Question 2 in relation to the effect that the *HRC* had on students.

Whilst the first poster (page 152) uses a three dimensional collage effect, the second (page 154) uses a warning sign technique. The third poster (page 157) uses silhouetted figures to convey

its message. Emmison and Smith (2000) call such posters two-dimensional visual data and take the analytical stance that such images can be treated as texts which can be interrogated for cultural or ideological themes. As such, they can serve as indicators, or as a source of concrete visual information about the abstract concepts and processes which are central to understanding everyday social life. In the context of the *HRC*, they give us a snapshot of the student's perceptions and feelings about a particular human rights issue.

To analyse the three posters, I used concepts developed by Emmison and Smith (2000) for visual analysis. Their concepts include binary opposites, frames, genre, identification, narrative, reading, signifier/signified, and subject position. To elaborate, *binary oppositions* are concepts or signifiers which are arranged in opposing pairs such as man:woman, light:dark, while *frames* are the contexts within which an image is presented to the viewer. Because interpretation involves relationships between the part and the whole, these frames often have an impact on how an image is read. The frame may be the cultural package that helps us to make common-sense understandings to decode a particular visual image. *Genre* refers to the categories we use to classify objects into groups with similar themes. The *genre* can also be thought of as the mood or style they convey. *Identification* refers to the ways people might 'relate to' a particular image. Just as we might relate to the hero or heroine of a movie as we watch it, we can also identify with a particular person or group of people in an image. *Narrative* is the storyline, and can be projected onto a single image by imagining what has happened in the past, and perhaps what is going to happen next. *Reading* refers to the process of decoding the image, or making sense of it. Emmison and Smith (2000) emphasise the importance of common sense in reading an image but suggest that one's reading of an image can differ greatly depending on one's life experience, political stance and personal identity. Hence, *reading* can be further broken down into 'preferred

reading' which is the meaning intended by the author, 'oppositional readings' which confront the dominant reading in a direct political way, and 'divergent readings' which just 'miss the point' of the image or expose unintended ideas. The next concept is *signifier/signified* and these terms refer to the symbols or 'icons' used in an image. An icon is usually a copy of the real object. For example, a picture of the Eiffel Tower might be used to symbolize Paris, or a smile to represent happiness. The final concept is *subject position*, and this refers to the identity that is invoked in a particular image. The image of a woman with a child might be referring to the subject position of a 'mother', which might be central to the interpretation of an image. The relevance of all these concepts to the selected images produced by students is given in Chapter Five.

Quantitative data analysis.

To give an overview of the program, low-level quantitative data was also analysed. Quantitative data comes from the questionnaires completed by each student participant in the *HRC* in 2006 (Questions 1-25). Results from the multiple choice questions from the questionnaire have been presented in tables as percentages (and bar graphs in Appendices O and P) and a discussion of the general results from these questionnaires is then undertaken.

Together, these four methods of analysing data helped to directly answer Research Questions 1 and 2. Indirectly, I was able to answer Research Question 3 (In what ways can the *HRC* be of relevance to other educational contexts?) by reflecting on my analysis of all the data.

Limitations

Limitations can be considered the limiting conditions or restrictive weaknesses that can be found in any study (Punch, 2000). The limitations of this study will be examined in terms of the external and internal validity of the results. External validity refers to the extent to which the findings of one study can be applied to other situations. Internal validity refers to the extent to which the specific study's results are well founded and sound (Punch, 2000).

Firstly, in terms of external validity, the boundaries, or limits, of this study need to be defined. The programme being studied operates for three weeks only each year (the same week-long programme repeated three times, with one third of the Year 8 cohort attending the programme each week). Much of the data was collected during this three week period during Term 3, 2006 (observations, students' personal responses, student questionnaires, researcher's journal) but some information, such as focus group interviews and key person interviews, was collected in the immediate three weeks after this period. Some of the school's own documents about the programme are general and do not refer to any specific year's programme. Whilst some follow-up interviews of students and teachers were conducted in 2007, the vast majority of data used in this case study was collected over a period of six weeks in 2006. As such, the research that was undertaken is a study of a sample of participants from a defined population at one school.

In response to the views that such research study may lack external validity, and so may lack generalisability to other situations, Erikson (1986) believes that the production of generalisable knowledge is an inappropriate goal for qualitative research.

The search is not for abstract universals arrived at by statistical generalisations from a sample to a population, but for concrete universals arrived at by studying a specific case in great detail and then comparing it with other cases studied in equally great detail. (Erikson, 1986, p.130)

Instead, he believes that in attending to the particular, ‘concrete universals’ will be discovered. In other words, the general lies in the particular. What we learn in a particular situation we can transfer or generalise to similar situations subsequently encountered. In terms of the classroom, where much of this research took place, “each instance of a classroom is seen as its own unique system, which nonetheless displays universal properties of teaching ... these properties are manifested in the concrete, however, not in the abstract” (Erikson, 1986, p.130).

As discussed earlier, one strategy to enhance the possibility of results of a qualitative study being used more widely is to use “rich, thick description” (Merriam, 1998), which allows the reader to determine whether the results are of use to them or not. My study has used a variety of data sources and has analysed this in several ways to meet this condition of “rich, thick description” (Merriam, 1998) to argue for both external and internal validity. Ultimately, however, this research study will provide only a snapshot of a week-long programme for Year 8 students in one secondary school. Nevertheless, it is possible that the results of a case study such as this one may be used more widely in other educational contexts. Readers will hopefully be able to determine how closely their own situations match the research situation and therefore whether findings from this case study can be transferred (Merriam, 1998).

Turning now to the internal validity of my study, it is hoped that by using multiple sources of data, and multiple means of interpreting the data, I will be able to triangulate my results to ensure internal validity. In more general terms, a major threat to internal validity is the

sensitivity and integrity of the researcher, and as the researcher is the primary instrument of data collection and analysis, this is an extremely important point. In this case study, as the researcher, I have examined the *HRC* for its effectiveness, yet it could be said that as I am also the co-ordinator of the programme, I may well have a vested interest to show that it is effective. In response to this, I would argue that it is more in my interests as co-ordinator of the programme to find out if the programme itself has limitations, or ways it can be improved, so that these can be addressed for the benefit of everyone involved – students, teachers, the school and the co-ordinator. The purpose of a professional doctorate is to increase the knowledge of the researcher in relation to the workplace. Therefore, it can be argued that the fact that I have a key role in the programme makes the findings even more valuable. Knowledge gained from the research about my workplace will ultimately lead to an improvement in the programme in future years for all participants and the school itself if it is finding that improvement is required.

There are potential threats to the validity of this case study: possible conflict of interest where the researcher is also administratively involved in the programme; purposeful sampling used to collect some data; relatively small numbers in some focus groups. However, I still believe that it is worthwhile to undertake such a study. In answering Research Questions 1 (educational perspective behind the *HRC*) and 2 (ways the *HRC* is worthwhile to participants) it is hoped that there will be direct benefits for the school itself in that detailed feedback will be provided on its programme and ways that the programme can be improved will come to light. In answering Research Question 3 (ways the *HRC* can be of relevance to other educational contexts) it is possible that the programme could be found to be a viable model for other educational institutions to inform young people about human rights.

Ethical Considerations

Ethical Issues in Data Collection

Qualitative researchers are guests in the private spaces of the world. Their manners should be good and their code of ethics strict (Stake, 1995). They are neither judge nor therapist nor a cold slab of granite unresponsive to human issues that may unfold during an interview (Merriam, 1998).

After the ACU Human Research Ethics committee granted approval for my research to go ahead (Appendix H), the permission of the principal of CBGS was needed (Appendix I). Once this was attained, permission was sought from the participants who were to be interviewed (Appendix J). For students, parental permission was also required (Appendices K and L). Before going ahead with the interview, each interviewee was clearly told the purpose of the research (Appendix M). As there were no objections from any of the interviewees, all interviews were tape recorded for later transcription and analysis. Transcriptions of all interviews were given to interviewees for checking to ensure there was no misrepresentation of their responses.

In terms of observation, if it is conducted without the awareness of those being observed this raises the issues of privacy and informed consent. Hence, at the outset of the programme to be researched, in my role as co-ordinator of the programme, I informed all the participants of my second role as researcher, and the nature of the research.

Ethical Issues in Data Analysis and Interpretation

As the researcher is the primary instrument for data collection, the data collected has already been filtered through the researcher's own theoretical position and biases. With data

analysis and interpretation, again the researcher is faced with the opportunity to exclude data that might be contrary to the researcher's views. There is simply no ethical alternative to being as nonbiased, accurate and honest as is humanly possible in all phases of research (Diener & Crandall, 1978).

Ethical Issues in Writing and Disseminating the Research

To protect the anonymity of all students and teachers involved in the research, pseudonyms have been used. In consultation with the principal, it was decided to use the correct name of the school whose programme was researched. CBGS is proud of its *HRC*, and hope that raising awareness of courses about human rights may lead other educational institutions to undertake something similar. In terms of my writing, I have not used language or words that are biased against persons because of their gender, sexual orientation, racial group, disability or age (Creswell, 2003). I have unequivocally taken the stance not to falsify, invent or try to suppress findings so that the results meet my own personal needs as a researcher. Once the study is complete, I shall release the details of the research with the study design so that participants of the study and other readers can determine for themselves the credibility of the study. In terms of ownership of the data collected, analysed and interpreted, it has been proposed to the school, and accepted, that this be shared, so that I am able to use the results for my research purposes, and the school is able to use the results to investigate their programme.

Towards Chapter Five

In this Chapter, I have outlined my research design. I commenced by explaining my theoretical framework which involved a description of my own ontology, epistemology and theoretical perspective. After this, a detailed description of the methodology, specific methods

of research and methods of data interpretation were presented. Finally, limitations and ethical considerations of the study were discussed. In Chapter Five, I will present my findings, and interpretation of the data, from the perspective of students who have undertaken the *HRC*. Data will be taken from interviews, from the personal responses that students have made as part of the *HRC* programme, and from questionnaires undertaken by each student participant in the 2006 *HRC*.

CHAPTER FIVE

FINDINGS I: STUDENT DATA

“IT REALLY MADE ME THINK”

The next two chapters present my findings and interpretation of the data to help me answer Research Question 2 concerning the ways in which the *HRC* is a worthwhile experience for both students and teachers. To enable me to distinguish between the experiences of students and teachers, I decided to break my findings up into two discreet chapters. This first chapter presents my findings and interpretation of the data from the students' perspective. The following chapter (Chapter Six) will present my findings, and discussion of those findings, from the perspective of teachers. The data for this chapter comes from interviews that have been conducted with various students, from document analysis of personal responses that students have made as part of the *HRC* programme (e.g. posters, poems, letters), from questionnaires undertaken by each student participant in the *HRC* in 2006 and from my own observations as researcher.

The data is presented in a thematic way, and where relevant, questionnaire data, interview data and quantitative data is presented and discussed. A visual analysis is then presented of three posters produced by students as part of the programme. The chapter then traces the journey of three selected student participants in the form of a narrative before and during the *HRC*, and concludes by examining how well the specific aims of the *HRC* are met. Different data analysis approaches have been used to enable me to fully answer Research Question 2 from the student perspective, and to further contribute to the validation, or triangulation of my research (Robson, 1994; Gillham, 2000).

Themes

After reading and re-reading my data to determine “what is its meaning, its point?” (Van Manen, 1990, p.87) and coding it into categories and sub-categories (Robson, 1994), the following themes and sub-themes emerged:

- Theme One – Worth of the programme (positive, negative, mixed/neutral)
- Theme Two – Learning (type of knowledge achieved, persistence in learning)
- Theme Three – Improvements to the programme (review of curriculum content, organisation of the programme)

Theme One: Worth of the Programme

In this first theme, students often commented on their perception of the value or worth of the programme. This theme helps to answer Research Question 2 from the students’ perspective concerning whether students are engaged with the programme. These comments fell into one of three categories, positive, negative or mixed/neutral. The vast majority of comments about the programme were in the positive sub-theme and this is a good indicator that overall, students found the *HRC* a worthwhile experience. Results also pointed out that students liked certain sessions of the programme particularly. However, not all comments were positive. A small number were classified as mixed/neutral and an even smaller number were classified as negative. All three of these sub-themes will now be discussed.

Positive worth of the programme.

Positive responses to the programme will be examined using quantitative data from student questionnaires. This data showed a very positive student response to the fifteen specific sessions of the *HRC*. Questions 1-15 of the student questionnaire asked students to evaluate each individual session of the programme and these results are shown in Table 8 below and in graph

form in Appendix O. As can be seen in Table 8, responses to all of the individual sessions were quite positive. Certain sessions stood out as being very highly regarded by the students. These were the ‘Inequality Simulation Game’ (Question 4, 64% in the ‘very good’ category), the ‘Holocaust Centre and related work’ (Question 5, 64% in the ‘very good’ category) and the ‘Free the Children video’ (Question 8, 63% in the ‘very good’ category).

Table 8

Questionnaire Results for “Evaluating the Human Rights Convention” Questions 1-15
(Total number of questionnaires completed was 175 and all results are in percentages)

Session	Very Good	Good	Bad	Very Bad
1. Concert – Arnold & Kavisha	35	59	5	1
2. Introducing the UDHR	11	76	12	1
3. Human rights are not so easy	42	53	5	0
4. Inequality simulation game	64	23	7	6
5. Holocaust Centre visit and related work	64	30	5	1
6. ‘Worlds Apart’ video	48	48	4	0
7. St. Pat’s/ Jewish Museum/Synagogue	23	57	17	3
8. ‘Free the Children’ video (child labour)	63	33	4	0
9. Introducing the Global Movement for Children	27	57	16	0
10. Letter writing activity	16	56	25	3
11. Speaker-International Needs	48	47	4	1
12. Speaker’s Forum	36	49	15	0
13. Human rights at Carey – role plays	37	46	15	2
14. Responding to the HRC	31	61	7	1
15. Sharing your work	18	62	17	3

When students were surveyed as to their overall evaluation of the programme (Question 16), an overwhelming 97% ranked the programme as either ‘very good’ or ‘good’ and 3% ranked it as ‘bad’ or ‘very bad’. This is shown below in Table 9, and gives a clear indication of the positive attitude of participants to the programme.

Table 9

Questionnaire Results for “Evaluating the Human Rights Convention” Questions 16

Session	Very Good	Good	Bad	Very Bad
16. The Human Rights Convention as a whole	50	47	2	1

More detailed data on the positive responses to the programme came from open-ended survey questions and interviews. By far, the largest numbers of comments about the worth of the programme in both interviews and open-ended survey questions were positive. Many students spoke in detail of the whole programme or about a specific session, in terms of it being a very memorable event in their lives. It is possible that these instances could become ‘critical incidents’ (Tripp, 1993) or moments of ‘dangerous memory’ (Groome, 1998). These are “personal or communal memories with an endless capacity to disturb complacency and birth new life” (Groome, 1998, p. 359). More than just an eye-opening experience, these could be seen as life-changing experiences. Selections of instances from the data that give the flavour of the overall positive responses will now be given.

Day Two of the *HRC* deals with the holocaust of World War Two. Students are given initial background information on the holocaust and then visit the Holocaust Centre where they visit a museum, see a film and listen first-hand to the stories of holocaust survivors. When they return to school, they are debriefed and later make their own personal reflections on the experience. This could be seen as a “communal” dangerous memory, and data from both the interviews and questionnaires has consistently shown this day to be one of the highlights of the

programme. Whilst being interviewed, Brian had the following comment about the Holocaust Centre visit:

BRIAN: My highlight was the ... Holocaust Centre. Just looking at the photos, going into that small room where all the plaques were, it just showed how many there were, how many people were killed. I read them all, actually, and they were the people who talked to us, their plaques as well, people who they wanted to remember, and I found it really sad and I would have cried. I tell you the truth, I was going to cry, but then I thought, "No, I won't cry." But it was just amazing to see how other people ... see things differently to you. That's just how life-changing it was.
(Year 8 Focus Group Interview 2. 2006)

Brian's response was quite emotional and could become a 'dangerous memory' for him, a moment in his schooling that he is unlikely to forget easily and in his own words, a 'life-changing' moment. In an exchange of views about the Holocaust Centre experience two students had this to say:

GEMMA: It was really scary, hearing it. It really made me think about how we have a lot of responsibility for human rights and stuff and we have to be careful of what we say and what we do, yes.

MONA: The guy (German soldier) who took the photo of the two guys with the corpses hanging on the tree like a trophy to send home to their parents. It reminded me of those photos in Iraq.

GEMMA: Yeah that's right. Abu Graib Prison there with the American soldiers with the Iraqi prisoners and they were sort of posing and sent photos back home, so I think things don't change that much, do they?

MONA: I thought it was amazing how they maintained a sense of hope in the face of all that horror. I can't imagine it ...

(Year 8 Focus Group Interview 1, 2006)

These responses reveal a profound realisation of the fact that human rights abuses are not just historical occurrences, and that the world today has similar human rights abuses occurring. Other responses to the holocaust, and other issues, were made in the session of the *HRC* called 'Responding to the Human Rights Convention', where students are given a chance to reflect on an aspect of the week's activities and respond in a creative way to one of the issues that resonated with them. Students' responses took many forms, and included: PowerPoint ®

presentation, Photo Story presentation, poster, photo collage, retelling of a story, personal narrative, letter, poster or poem. Many students chose to reflect on their experience at the Holocaust Centre in a way that showed that it had become a 'dangerous memory' (Groome, 1998) for them.

Figures 5 and 6 below are two personal responses from students in the form of visual images. The first is a reflective poster representing the student's response to the Holocaust Centre visit and the related work done back in the classroom. The second is a more generalised response that uses drawings and a brief description of a number of the different issues that have been examined throughout the week long programme. These two visual images are not the examples chosen for visual analysis that is given later in this chapter.

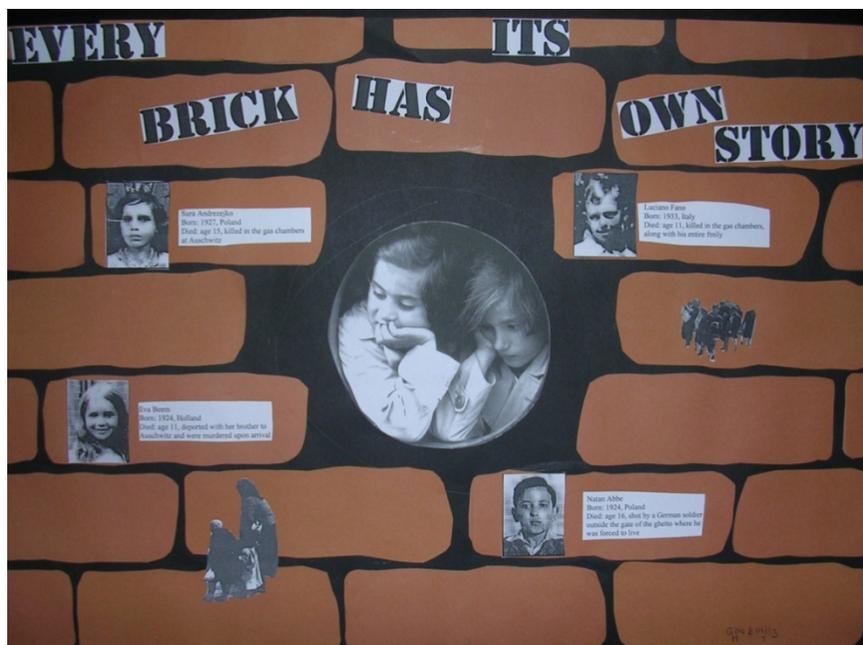


Figure 5: Poster response to the Holocaust Centre



Figure 6: Poster response to the *Human Rights Convention* in general

Another student, Gabby, wrote a very emotive and insightful poem also about the holocaust, which she called “Little Boy Blue”:

Little Boy Blue stands alone, on a platform empty as his heart
His dreams collapsed in his hand, his family torn apart

He sees unfamiliar faces screwed up with pain & fright
He’s gotten confused & he’s angry, ‘My mama said we’d fight,’

He marches along now cold, confused & starving
Headed towards unknown horrors, bored & half-hearted

The line in front of him thins out men are pushed inside
The air reeks of souls long lost, the showers shouldn’t make them cry

He’s ready to be washed like all of the others
But suddenly someone pulls him from the line, speaks a language like none other

Little Boy Blue is taken back to the platform he just left behind
He sees his mama waiting, he smiles for the first time

‘This child can be worked,’ someone says, his mama holds him tight
‘I told you son, we’d be together, I told you son we’d fight.’

(Personal response from student Gabby)

This poem suggests that students such as Gabby were very empathetic towards victims of the holocaust, especially towards people of their own age. After listening to a speaker from the aid organisation, International Needs, another student, Ella, wrote the following poem called ‘Why?’ about the modern day practice of slavery in rural Ghana:

I don't know what I did, did I do something wrong?
I work day after day whilst I wait for someone, anyone
To come and find me, to save me from this place.

The memories of my family are starting to fade
All I can see now when I close my eyes is the walls that capture me here
I wish to see my family and my friends, but I know I never will

Lost all hope, can barely go on, I need to get out but there is no way
My family have forgotten me, they are too frightened to help
All I have left are my children, but they are not even mine anyway
Nothing is mine

I am growing older, I am starting to get weak
I see the women I have lived with for so many years in this prison
Dying all around me, but what am I to do?
I am a Trokosi slave.
Worthless in the real world

(Personal response from student Ella)

Ella's poem captures the feeling of worthlessness and utter exasperation of the rural Ghanaian girl sent by her family to be a slave (known as Trokosi) of the fetish priests. It is a questioning poem. Why is this happening? Why hasn't her family tried to save her? Will someone ever rescue her from this place? The session that dealt with this human rights issue was obviously one that had meaning for Ella and she was able to write a very empathetic and heart-felt poem about it. As with Gabby, these may become 'dangerous memories' (Groome, 1998) that will stay with Ella for a long time to come.

When asked about his reaction to the Holocaust Centre, Errol had this to say:

ERROL: To discover what had happened to the countless Jews who have fallen victim by the callous acts of the Nazi party and the general loathing and prejudice of Adolf Hitler was the most horrifying thing I have ever heard, but I will remember it forever.

(Year 8 Focus Group Interview 2, 2006)

When Year 10 students were interviewed about their recollections of the programme that they participated in two years ago, again the Holocaust Centre session was found to be one of the most memorable experiences.

MIA: I was really affected by the Holocaust Centre. The images there were really sad and some quite disturbing. I never knew that anyone could be that inhumane and cruel. I couldn't sleep by myself for the following two nights. Seriously those photos really affected me.

LILLY: The holocaust Centre was probably the most memorable place for me. This was because it had such a big impact on me. It was a really emotional and traumatizing place.

MIKE: Those stories told by the survivors really touched me.

(Year 10 Focus Group Interview, 2006)

The session 'Free the Children video' on child labour in India was also considered to be a memorable part of the *HRC* by many students:

PENNY: The Craig Kielburger documentary was the most memorable because it demonstrated that anybody of any age can make a difference to the state of human rights in the present day.

(Year 10 Focus Group Interview, 2006)

For Penny, there was a realisation that people of any age can fight to help others suffering from human rights violations and so 'make a difference'.

In terms of positive comments students made about the programme in an open-ended question of the questionnaire (Question 29 – 'Is there anything else you would like to tell us about the *HRC*?'), a number of typical examples will now be given. Please note that quotes from the questionnaire will be presented in dot points, whilst quotes from interviews will not.

- I thought that it really impacted on a lot of people and that we had a lot of great incursions, excursions and activities. It was well put together. (Student 1)
- The convention was perfect and I think it should be continued. (Student 2)
- It definitely exceeded my expectations. If I could do it again, I would. (Student 3)
- I think it was a worthwhile experience and definitely something that all schools should do. (Student 4) (Year 8 Student Questionnaire, 2006)

Negative worth of the programme.

Though few in number, the programme did receive some negative comments. Of the 129 questionnaires that completed the open-ended questionnaire question (Question 29 – ‘Is there anything else you would like to tell us about the *HRC*?’), only two had negative comments (1.5%). They were:

- The activities were boring from a student point of view. The museum was highly disturbing and depressing. We had a short time at the synagogue and the theatre The topics could have been placed in a much more interesting way. The choice of speakers was slightly boring and one of the speakers was highly interesting while the other was HIGHLY DRAINING. (Student 5)
- I thought it was boring at times because the guides thought what they were talking about was interesting, but it was actually boring. The guides went into too much detail about everything, which made it hard to fill in the booklets. The convention would be better if there were no booklets. (Student 6) (Year 8 Student Questionnaire, 2006)

These comments both mention that certain aspects of the programme, such as the activities and the speakers, were ‘boring’ for them. The first comment suggests that the Holocaust Centre excursion was upsetting and genuinely disturbing, and this may be why the student had a negative impression of the programme. Such a dangerous memory could certainly colour one’s impression of the whole programme. The second comment suggests the student disliked having to complete the booklet of questions that accompanied the excursions to St.

Patrick's Cathedral and the Jewish Museum. This is a comment that was also made by a number of students in the 'Improvements to the programme' theme discussed later in this chapter (page 146).

From the student survey questions asking students to evaluate each session of the programme (Table 8), three sessions had 20% or more responses in the 'bad' or 'very bad' categories. These were 'St.Patrick's/Synagogue/Jewish Museum visit and related work' (Question 7, 20%), 'Letter writing activity' (Question 10, 28%) and 'Sharing your work' (Question 15, 20%).

For 'St.Patrick's/Synagogue/Jewish Museum' visit, questionnaire data revealed that some students felt rushed on this excursion and disliked having to complete a workbook as part of the day. For the 'Letter writing activity', from my researcher's journal and own observations, I noted that some students struggled with finding an issue to write about and others felt unsure about whether they really wanted to send a letter on a 'real' issue. I also observed that in the 'Sharing your work' session, a number of students felt a little reticent about presenting their personal responses to the whole group.

Interestingly, the session that had the highest 'very bad' ranking was the 'Inequality Simulation Game' (Question 4, 6% in the 'very bad' category), which is also the same session that had the equal highest ranking in the 'very good' category (64%). The 'Inequality Simulation Game' runs for two periods on the first afternoon of the programme. It involves students being put into one of two groupings, 'privileged' or 'underprivileged'. The overt aim of the game is to gain entrance to university by performing well on a university entrance test. However, the game

is designed to expose students to an experience of what it feels like to have different sets of educational opportunities, based on where you were born. The small group of ‘privileged’ students is given money to spend in a special shop on chocolates, potato chips and soft drinks and receive help in preparing for the university test. The ‘underprivileged’ students are forced to work for money by filling small plastic bags with exactly 50 beads for a very low wage. As a result, the five places that are available for university are almost always taken by the ‘privileged’ students. This session often leads to a small number of students becoming resentful toward the ‘privileged’ group and upset at the unfair way that some students are treated. This is possibly why this session had the highest ‘very bad’ ranking (6%).

Mixed/neutral worth of the programme.

In the questionnaire (Question 29 – ‘Is there anything else you would like to tell us about the *HRC*?’), there were 17 mixed/neutral comments made (13%). Examples of these include:

- I definitely found this unit worthwhile. Some lessons were a bit boring but I definitely learnt more and appreciate human rights, and know about WW2. (Student 7)
- I learnt a lot about what happened in WW2 but not much about the actual rules and consequences of the Universal Declaration of Human Rights. (Student 8)
- I thought it was really good and enjoyed every day of it except for the booklet part. (Student 9)

(Year 8 Student Questionnaire, 2006)

Students in this category often expressed that they found the *HRC* generally enjoyable or worthwhile, but that there were one or two aspects of it that they didn’t like, such as certain excursions, or the written work that they had to do, or the general comment that some things were ‘boring’.

In summary then, it would seem that the *HRC* is seen very positively by most, but not all, student participants. The response of each student to the programme is different. Their likes, dislikes, interests and abilities all vary tremendously and so whilst it would be ideal to be able to find lessons that pleased all students, it is unrealistic to expect this to be the case. The fact that the vast majority of comments about the programme were in the positive sub-theme seems a good indicator that overall, students valued the *HRC*.

Theme Two: Learning

The second theme that became evident from interviews with students, from examining questionnaire responses, and from document analysis, concerned the learning that students had achieved. The data supported two sub-themes. These were: types of knowledge achieved (technical, practical and emancipatory knowledge); persistence in learning. This theme helps to answer Research Question 2 from the students' perspective, concerning the types of knowledge students are gaining and whether there is persistence in their learning.

Types of knowledge achieved.

As discussed in Chapter Two, technical knowledge can be described as the facts that we need to know – useful information that focuses on describing and articulating content, but which has the learner on the 'outside looking in'. Practical knowledge is the knowledge that comes from understanding, where we break the boundaries of technical knowledge and are now 'inside the knowledge'. This focuses on understanding, engages in dialogue and reinterpretation, and constitutes growth and expansion. Practical knowledge makes links between tradition and the individual's understanding. Insight and understanding are increased. The student gains new

insights from the technical knowledge and can integrate that knowledge. The third type of knowledge is emancipatory knowledge. This is where the learner constructs new knowledge and is not controlled by history. In this type of knowledge, truth is prevented from becoming static or controlled. Emancipatory knowledge wedds continuity and change and creates a present that is not controlled by the past. It gives us the freedom to control the present and transform the future (Welbourne, 1997). For Habermas (1979), emancipatory knowledge is ‘self-knowledge’ or ‘self-reflection’. Insights gained through critical self-awareness are emancipatory in the sense that at least one can recognize the correct reasons for his or her problems.

The first category of this sub-theme was technical knowledge. From the questionnaire, there were a number of comments which showed technical knowledge being gained by students from the programme:

- I really enjoyed it all. I learnt a whole heap of interesting facts, especially in the area I really enjoy – World War 2. Thanks. (Student 10)
- I learnt a lot. I’m aware a lot more about what’s happening in the world. (Student 11)
- It was really good. I learnt a lot. I saw how others lived in other poorer countries. (Student 12)
(Year 8 Student Questionnaire, 2006)

During interviews this idea of technical knowledge being passed on to students was also made evident:

JANE: I really liked the programme talking about the human rights of other people and how they’d been abused or how they’re placed very well. You sort of know about some of these issues, but you don’t really ‘get it’ until you study it fully. It sort of gives you a bit more factual information.

(Year 8 Focus Group Interview 1, 2006)

The second category of this sub-theme was practical knowledge. Comments were made from the questionnaires which show practical knowledge being passed on to students from the programme:

- I enjoyed it. It was a great experience and I think that if every school in the world had a convention like this then the world would not have so many human rights issues. (Student 13)
- The *HRC* made me greatly appreciate being who I am and what I have. (Student 14)
- The whole convention made me learn things which I didn't previously know. It also opened my eyes to the rights of others, and how important it is not to breach/infringe them. (Student 15)

(Year 8 Student Questionnaire, 2006)

From an interview, a student commented on the Australian Red Cross session where the speaker gave each student a particular role to play in a simulated war situation:

MEREDITH: I liked where we had to go into different groups and listen to one of the different speakers. Some of them just talked, but some of them sort of showed you things. I went to one with the Red Cross. It was about the rules of war and how they worked what you can do and what you can't do and it sort of makes you understand, because you know there are wars going on but you don't really know why or what they're doing and now you sort of know why. Like for example they're not allowed to bomb civilians.

(Year 8 Focus Group Interview 1, 2006)

Moreover, when Rick was being interviewed, he had this to say about the Inequality Simulation Game, which illustrated breaking the boundaries of technical knowledge and really 'getting inside the knowledge':

RICK: Even though I was poor and it was pretty hard making little packages with fifty beads, and you got like the tiniest amount of money, and I felt like it was like really unfair that other people did absolutely nothing and they had such an advantage, it made me think that that's what it's like for a lot of people around the world, like in Africa and Asia, like child labour and stuff. (Year 8 Focus Group Interview 2, 2006)

Clearly, some of the practical knowledge stayed with students as indicated by a

Year 10 student who commented:

GERALDINE: I think many parts of the *HRC* give us a lead into another world. Sometimes we get so used to thinking about our own lives that we tend not to even think about important things around us. The *HRC* affected everyone because we are given knowledge we all should have. (Year 10 Focus Group Interview, 2006)

In these examples, students show they have gained new insights from the technical knowledge and can integrate that knowledge. They are able to appreciate their own good fortune in living in a country comparatively free of human rights abuses and can empathise with people less fortunate than themselves.

The third category of this sub-theme was emancipatory knowledge. In this category, perspective transformation becomes possible. The learner may decide on a course of ‘taking action’ or ‘praxis’ to try and help alleviate instances of human rights abuses. On the questionnaire, there were a number of comments that exhibited emancipatory knowledge, with the students coming to new knowledge and a change being evident in their understanding:

- Small things change the world in a big way. (Student 16)
- One person can really make a huge difference. (Student 17)
- I understand now that I have to do something about these people that live in these poor countries. (Student 18)

(Year 8 Student Questionnaire, 2006)

The following extract from an interview indicates how one student was able to gain a valuable insight into an experience in her own family due to her increased understanding of the holocaust:

ANITA: One thing that sort of changes my life after viewing the Holocaust it got me thinking because my Mum had told me like a few weeks before when we were talking about our family, she said, "Oh yes, half your family is German and the other half, like my cousin's family is, they're from Hungary and I noticed like one Christmas or something at her house and her great auntie had like a number printed, or tattooed on her there (points to left forearm) and I asked her about it she just turned away and ignored me and I thought "You're being really rude," and everything, but then at the Holocaust Centre I learnt what it really was. Now I understand why she didn't want to talk about it.

(Year 8 Focus Group Interview 1, 2006)

Anita's experience was likely to be transformational in that she now perceives that her mother's great aunt's behaviour as less about ignoring her question due to rudeness and more the result of her traumatic experiences during the holocaust, and not wanting to talk about it.

Part of transformative knowledge, and indeed the next step on from perspective transformation, is 'taking action' (Freire, 1972; Groome, 1998). Here, students have expressed their desire or intention to take positive action of some sort to change or transform situations where they see that someone's human rights are being violated. Rather than just becoming aware of a situation, they intend to take positive action to remedy a wrong that they perceive. 'Taking action' can also be termed *praxis*, and it can be defined as "encouraging learners to 'look at' and contemplate their lives in the world, inviting their own expressions of them" Groome (1998, p. 161). In the following extract, Mona talks about how she believes the programme affected her and others, and what career she hopes to go into as a result of this experience.

MONA: I think it's a fact for everyone that the *HRC* really opened their eyes. The world isn't just about them, there are other people who don't have the same things we have and I think you just made us to see the world from a different perspective, not always looking at us. Maybe just try lending a hand, like the 40 Hour Famine. During the week of the Human Rights I really found it very eye-opening to see the different sort of things that happened and know the history of different issues. I'm thinking now that, like for the future I might want to become a human rights lawyer. (Year 8 Focus Group Interview 1, 2006)

Mona shows a change of perspective as well as a call to action, the ability to get involved both now (40 Hour Famine) and perhaps, in the future (human rights lawyer).

Persistence in learning.

Helping to answer a sub-question of Research Question 2 (Is there persistence in learning?) this sub-theme examines how the programme might change the perceptions and behaviour of students in the future. Data has been taken from interviews with Year 9 students who had undertaken the programme one year earlier in 2006, and Year 10 students who completed the programme two years ago.

The following discussion from a focus group illustrates well to what extent students believe that the issues and organisations that they became aware of during the programme will stay with them into the future:

ANDRE: There are a lot of organisations and issues that I wasn't aware of until now. Things like International Needs, who help the Trokosi slaves and all sorts of other organisations, like there's volunteer organisations that go out to islands and things like that. Yes, we were just being made aware of what we can do to help them further their influence, because they're sort like unsung heroes, sort of thing.

ETTA: We sort of knew it happened, but you hear all the stories and look at all the pictures that will stay in our minds forever because, you know, it's just going to be there forever – hearing all the stuff.

ANDRE: And there were people like, we know about Hugh Evans and individual people who make a difference, but then we learn about other people, like there was Craig Kielburger, who have sought out to make a difference and it sort of gives us a role model and influence to look at for the future. That sort of showed us where we can go in the future ... that we all can make some sort of difference.

(Follow-up Year 9 Focus Group Interview, 2007)

In response to the question “How has the programme affected you?” the following exchange took place in an interview with a Year 10 student, and points out the actions that Fleur has already started, and what she intends to do in the future:

FLEUR: I decided that, you know the guy who was helping children in India, Craig Kielburger, me and Annabelle, we started raising lots of money by doing all these fundraising things. We starting money raising last year for a young girl who has a heart problem and she has to come over here for her surgery and it's her third time coming over here for surgery. And then I want to go on exchange, and one of the places you can go is Canada and I went on the web to find an address of how to write to him (Craig Kielburger), so I figured I'd try and meet him. If I got to Canada it would be in a school in Vancouver and his head office (for Free the Children) is in Toronto. And I was thinking like I've already starting to do some writing and I'd like to get into journalism or be an author or something and I thought if I was a journalist I could always write about human rights issues.
(Year 10 Focus Group Interview, 2006)

Responding to the question “Do you think the *HRC* has changed you in any way?” Year 9 students interviewed had comments such as:

GARY: It definitely made me appreciate my lifestyle a lot more. It changed my perception of the world and it motivated me to become a more aware person. It has made me want to help others and fight for the rights of others.

DEBBIE: I think I'm more caring now than I used to be.

AMY: It has put everything in perspective for me. Realising some of the things young people can do is really inspirational.

JOSH: It has definitely changed me. I am more aware It has made me want to change the circumstances of others in conditions that shouldn't be present.

(Follow-up Year 9 Focus Group Interview, 2007)

The question of whether undertaking the *HRC* in Year 8 influenced students to take the optional Year 9 subject Human Rights Defenders was clearly answered by a number of Year 9 students interviewed who were in the current Year 9 Human Rights Defenders class.

GRACE: It definitely did. I knew I wanted to know more after the *HRC* and it was great

that I had a chance to.

JULIA: It definitely had an influence. Before the *HRC* I really had no idea about how bad the problems were, and after taking part in the *HRC* I wanted to know more. It was worthwhile.

AMY: I wanted to know more so I could possibly make a difference later.
(Follow-up Year 9 Focus Group Interview, 2007)

Whilst not all students who have undertaken the *HRC* have demonstrated or stated that, he/she is a changed person because of it, quite a number of those interviewed have, and these show that transformational learning is occurring. This persistent learning may simply take the form of an increased awareness of injustices in their world, or it may lead them to take direct action of some sort, such as fund raising for a particular issue, or indeed determine their future occupations. By becoming critically aware of assumptions and how they have come to constrain the way we perceive, understand, and feel about our world, students may learn that we can change these structures to make possible a more inclusive, discriminating, and integrating perspective on life which can lead the learner to make choices or act upon these new understandings.

Theme Three: Improvements to the Programme

This theme that emerged from my analysis of the data concerns student suggestions to improve the programme and relate directly to a sub-question of Research Question 2 (How can the program be improved in terms of its worth to students and teachers?). These suggestions consistently fell into two sub-themes: a review of the curriculum content (Inequality Simulation Game, excursions, more creative tasks and less writing and changes in content); organisation of the programme (time and having a fourth full-time teacher).

Review of the curriculum content.

In regards to the Inequality Simulation Game, some students thought that the roles of privileged and underprivileged should be reversed at some stage of the game so that both groups had the chance to experience both roles. Others simply commented that they thought there should be more simulation games such as this one, as it was an enjoyable way to learn about issues.

- Do more fun activities like the rich and poor game; I learnt a lot from this experience. (Student 19)
- I found it a wonderful experience, however, I think next time everyone should get a chance at being poor/rich in the simulation game. Apart from that it was a lot of fun. (Student 20) (Year 8 Student Questionnaire, 2006)

Changes in content was another aspect of the curriculum mentioned by students. In the questionnaire, students also commented on the content of the programme, and how they thought it could be improved e.g. include more human rights issues concerning Australia and our neighbours, and concentrate more on current issues rather than the past.

- Learn more about child labour and homeless people. It would be good if we learned about the infringements in Australia, or even better if we learned about HR in Melbourne. (Student 21)
- To improve I think there should be a session about Aboriginals. I found it worthwhile. (Student 22)
- I think next time the teachers should give more information about human rights around the world today, not just what happened in the past. (Student 23) (Year 8 Student Questionnaire, 2006)

Several students commented in the questionnaire on the need for more creative tasks that involved less writing during the week's sessions. Interactive games were valued highly by some respondents. Some of these comments included:

- More hands-on activities, less writing. (Student 24)

- I think we should do more creative tasks rather than filling in “reflection sheets” that don’t really get you anywhere or teach you anything. (Student 25)

(Year 8 Student Questionnaire, 2006)

There were also suggestions made about excursions in the questionnaire. These included:

- I really enjoyed learning about the holocaust. It was extremely upsetting but it was definitely worthwhile. Maybe a few more excursions. (Student 26)
- I liked the excursions, and thought that we should do more of them during the week (Student 27)

(Year 8 Student Questionnaire, 2006)

Such responses reflect the wishes of students for content to be relevant to their situation (issues concerning Australia and its neighbours) and for tasks to be both enjoyable and creative. This substantiates the view of McCrindle (2005) that Generation Y students must have content that is relevant to engage them, and also the view of Hill and Russell (2004) that adolescents need activities that are more abstract, critical and reflective (such as in simulation games and excursions) rather than more writing based activities.

Organisation of the programme.

Time was an issue for some students. Comments in the questionnaire concerned not having enough time to do certain activities:

- I found the Holocaust really interesting, and to hear from people that had actually been through it. I think that many of the things had to be rushed like writing the letter and making the group poster. I have learnt a lot from this week which is really good. (Student 28)
- I couldn’t finish the booklet before the end of the week. Also we didn’t get enough time in the Jewish Museum and Cathedral. (Student 29)

(Year 8 Student Questionnaire, 2006)

Having a fourth full-time teacher was also suggested by some students. This needs some explanation. It refers to the fact that in each of the three weeks over which the programme was run, students were broken up into four groups. Three of these groups kept the same teacher for each of the sessions over the whole week. These three teachers (all ex- CBGS staff members) were specifically employed by the school to teach in the *HRC*. The fourth group in each week was staffed by a different teacher in each session. The teachers taking this fourth group were teachers who would normally be taking a Year 8 class, but because of the special programmes, were free to take a session. This issue came up a number of times in interviews, and was also mentioned in the questionnaire:

- This week I learnt about a lot of things which I didn't even know were going on. The only way I could think to improve it is to get one more teacher for the fourth class who stays with them the whole time. (Student 30)
(Year 8 Student Questionnaire, 2006)

When interviewed, Jane and Meredith had this exchange on the issue of having the one teacher all the way through:

JANE: I had the same teacher all week. That was good because we knew exactly what we were doing and what we were up to.

MEREDITH: I had the changing one ... which sometimes got a little bit frustrating because they'd come in half way and be like, "All right we're doing this," and they didn't really know what we had been doing and it didn't flow as well.

JANE: Having one teacher is a bit more personal because they knew you.
(Year 8 Focus Group Interview 1, 2006)

These comments suggest that there are organisational aspects of the programme that need to be addressed (timing of different activities and having a fourth full-time teacher) to improve the effectiveness of the programme for all participants.

Overview of Thematic Analysis

Together, these three themes and their related sub-themes have provided one way to analyse and interpret my findings. Themes were established from student data from interviews, questionnaires, personal responses of students, and my own field notes and observations. The first theme examined was that of the ‘worth of the programme’. This showed that the majority of student comments were very positive towards the *HRC*. These revealed moments of ‘dangerous memory’ and that the programme had been a memorable event in the lives of many students and had indeed achieved many of the programme’s stated aims. The second theme was that of ‘learning’ and this had sub-themes of ‘types of knowledge achieved’ and ‘persistence in learning’. In regards to the first sub-theme, it was seen that students had gained all three forms of knowledge, technical, practical and transformative (Welbourne, 1997). Examples of comments from both questionnaires and interviews were given to support this. In regards to the second sub-theme, ‘persistence in learning’, it was seen that for a number of students, the *HRC* had had a lasting effect on them one or two years after the programme, and that some of the students believed that it would continue to do so in terms of their perceptions and actions in the future. The third theme examined was ‘improvements to the programme’. This revealed that there were a number of areas that students thought could be improved to help increase the effectiveness of the programme. Some of these concerned specific sessions such as the ‘Inequality Simulation Game’ and specific excursions, whilst others were more general, on issues such as the time given for activities, having more creative tasks and less writing, changes in the course content and having a fourth full-time teacher to run sessions.

But in relation to Research Question 2, only a partial view of the worth of the programme, the types of learning that students experience and ways the programme could be

improved, has been given. Another method of interpreting the data is through visual analysis, which will now be discussed.

Visual Analysis of Data

In the tradition of providing rich, thick data (Merriam, 1998) to further present the lived experience of student participants of the *HRC*, I also examined the visual responses that students made as part of the programme (Gillham, 2000; Emmison & Smith, 2000). In the session ‘Response to the Human Rights Convention’ students are asked to think of the different issues that they have examined throughout the week and to prepare a personal response to one or more of these issues. The most common response from the 2006 cohort that made up the substantive study was in the form of a poster. Posters can be viewed as two-dimensional visual data and can be treated as texts, which can be interrogated for cultural or ideological themes (Emmison & Smith, 2000). They can serve as indicators, or as a source of concrete visual information about the abstract concepts and processes which are central to understanding everyday social life, or in this context, a student’s understanding of a human rights issues. Three of the posters utilised the concepts suggested by Emmison & Smith (2000) for analysing images, and were analysed using the criteria described in Chapter Four. The posters were chosen using purposeful sampling to give examples of how students approached three different issues, using three different presentation techniques.

As described in Chapter Four, these different concepts included *binary oppositions*, *frames*, *genre*; *identification*, *narrative* and *reading*. Emmison and Smith (2000) emphasise the importance of common sense in reading an image and note that *Reading* can be further broken

down into ‘preferred reading’, ‘oppositional readings’ and ‘divergent readings’. Other concepts are *signifier/signified* and finally *subject position*.

Image One: Jane’s poster

The *frame* of Jane’s poster (Figure 7), entitled “Collage of the Holocaust”, refers to the Jewish holocaust of World War Two. We can then *read* the picture for that information. It is in the *genre* of ‘documentary’ in that it is presenting an incident from twentieth century history. We therefore know that we aren’t supposed to be *reading* the image as a commercial advertisement or public announcement.



Figure 7: Jane’s collage of the holocaust

There is a *binary opposition* between the good children and the evil Nazi guard, between aggressor and the victims of aggression. In terms of *identification*, most people would relate to

the three young children to the right, who are the victims of the holocaust. People of all ages were killed for no reason other than their religion and the image invokes the idea that such an injustice could happen to anyone, even us.

The image also invokes a storyline, even though there is only one image. This *narrative* suggests the three Jewish children have been removed from their homes and taken to a Nazi concentration camp. They still have their civilian clothes on and so it would seem that they have just arrived at the camp. The mug dangling from the neck of the middle child suggests he is hungry, and the sad and dejected looks on their faces reveal to the viewer the feelings of the children. As a result of the perspective of the image, the German guard in the foreground is shown much larger than the children, and this signifies his power and dominance over the prisoners. Death seems to be awaiting the children, shown standing ominously in front of an extermination oven, with the blackened door leading to annihilation.

Various *signifiers* are at work in the picture to anchor the image. The barbed wire clearly signifies the concentration camp and the swastikas are well known Nazi icons. In terms of *subject position*, the identity invoked by the image is that of innocent children, arrested by the Germans awaiting execution. Using common-sense knowledge to give a *preferred reading* of this image, it seems clear that the author, Jane, is very sympathetic towards the Jewish children, and all Jewish victims of the injustices thrust upon them by the German regime during World War Two. An *oppositional reading* of the image would side with the German guard, possibly thinking that he was simply obeying orders as a loyal member of the German army. A *divergent reading* of the poster may not even recognise the setting of the image, for example, thinking it was referring to children put in jail for crimes they had committed. Moving back to the *preferred*

reading of this image, the way the guard's face is drawn with his eyes covered and no expression, suggests that Jane sees the perpetrators of the holocaust as cold, heartless and without compassion.

In relation to Research Question 2, Jane's very layered and artistic poster would certainly suggest that she was engaged with that part of the programme that deals with the holocaust of World War Two. The types of learning that she has experienced are not easily categorised into the three sub-themes of technical, practical and transformative learning, but her visual image displays great empathy for the holocaust victims and a deep concern about the issue.

Image Two: Paul's poster

Paul's poster (Figure 8) has as a slogan "Stop child labour" and this *frames* his image, telling us that it is referring to the issue of child labour.



Figure 8: Paul's poster on child labour

This issue was examined in a session of the *HRC* called “Free the Children”, and involved the students watching a video of the work of young Canadian Craig Kielburger, who is a human rights campaigner against child labour in India. The *genre* is a poster that conveys a message through a public notice. It has been made to copy signs such as ‘No smoking’, with the circular frame and the diagonal line through it.

Whilst there is only one character shown, there is an implied *binary opposition* between the good child who is forced into labouring in terrible conditions and the evil person who exploits the child worker. Most people would identify with the young child shown, who is forced to work for very low wages, if any, under horrifying conditions. Middle school students seeing the image would also *identify* with the fact that the character was a young person like themselves. Adults seeing the image may further identify with the fact that they have children, or nieces and nephews of their own, and how terrible it would be if they were forced into such an ordeal.

There is an implied storyline or *narrative* in this image as well. This would be especially clear for students who had seen the video in the *HRC* session “Free the Children”. The narrative would be of a young boy or girl, who because of the abject poverty of their family, was forced to find work to bring in some money for their family, or alternatively, was given to an employer because the family could no longer afford to keep the child. In the video shown to students on this issue, Craig Kielburger is seen working with aid organisations to expose the working conditions of the children, and then returning the children to their own homes, or a rehabilitation centre for therapy. There are *signifiers* used in the image to help anchor it. The diagonal line

across the image is the recognisable sign that the activity is wrong and shouldn't be continued. The tears coming from the child's face are an index of unhappiness. The *subject position* of the image is that of a child, trapped in a horrifying place where they are forced to work. Whilst we can see only the eye and fingers of the character, the heading "Stop child labour" makes this clear.

In terms of reading or decoding this simple, yet very effective image, the common-sense preferred reading would be that Paul is very much against child labour. The large, sad eye is very emotively drawn and the tears streaming from it clearly show the sadness and seemingly hopeless plight of the child. The thin fingers clutching the face also seem to show helplessness on the part of the victim. The diagonal line drawn across the eye could be seen also as symbolic of a prison cell, with the child locked away, unable to get free. An *oppositional reading* may take the view that the child's family sold or gave the child away and so they are the main ones to blame. A *divergent reading* would be where the audience didn't even realise that the image was about child labour. However, for this image, Paul's preferred reading would seem to be very clear.

In relation to Research Question 2, Paul's poster suggests that he is engaged with the aspect of the programme that dealt with child labour and reveals a connection with people of his own age that are being mistreated.

Image Three: Kylie's Poster

Kylie's poster (Figure 9) has as a slogan in the top right hand corner "Slaves live without light" and this *frames* her image and reveals that it is referring to the issue of modern day

Trokosi slaves of Ghana. This relates to a session of the *HRC* called “Speaker: International Needs” where the students see a short film and then listen to a speaker from the aid organisation International Needs that currently deals with this issue of slavery in Ghana. The *genre* of this image seems that of ‘documentary’ or even ‘humanist’. The image is stylistically portraying an issue that is happening today, an issue that is a violation of human rights.



Figure 9: Kylie’s poster on slavery

There is *binary opposition* between the good slave, pictured in the bottom right hand corner and the ‘evil’ Fetish Priest, smiling in the bottom left hand corner. In terms of *identification*, most people would readily identify with the slave, forced to live under the total control of the priest. When told about this issue in the *HRC*, students heard that slaves are taken as very young children, and so this would help students identify even more with these victims who are often of a similar age to themselves.

The *narrative* is clear to those who have been part of the relevant session of the HRC. It involves a young girl from a rural Ghanaian village who is given to a local Fetish Priest (religious leader of a village) to appease the gods for some wrong that someone in her family has committed. Young girls become the property of the priest for the rest of their lives. If the families don't send a young girl to the priests when ordered, they believe that they will be cursed and suffer terrible problems until they comply. Whilst the taking of what are called "Trokosi" slaves is illegal in Ghana, the government does not enforce the law. Organisations such as International Needs work to persuade the priests to release slaves, and when they do, help to rehabilitate them and train them in an occupation that will enable them to become self-sufficient. As a slave, the girls work the land of the priest, do all domestic chores and are also the subject of sexual abuse at the hands of the priest.

In terms of *signifiers* used in this image, there is the silhouetted sun in the top right hand corner and the silhouette of the hut could possibly be seen to be suggesting an African village. The image is *framed* in Ghana by the words "Slaves live without light" at the top of the poster, referring to slavery in this African nation, which was only studied in this one session of the *HRC*. The *subject position* of the image is that of a girl, whose age is indeterminate, caught in a place where there seems no escape, no 'light'.

The *preferred reading* of this image would be that Kylie is very empathetic to the plight of the slaves, and sees the total injustice of the practice. The priest is shown, in colour, with a self-satisfied or even smug look on his face. He "holds all the cards", sitting on his "throne", watching as the slaves do his bidding. The use of silhouettes to reinforce the slogan given at the

top of the image is extremely effective. “Slaves without light” is reflected in the black silhouette of the slave girl. Whilst she reveals no expressions or features of any kind, we can imagine the torment she must be experiencing. The small silhouetted figure on the left is intriguing. He or she seems to be carrying a bag, and a tool or weapon of some kind. Showing this figure in black suggests that he/she is subservient to the priest, yet it is not clear just who the figure represents. It is possibly a male child of one of the slave girls who we were told must fish and hunt for the priest. An *oppositional reading* of the image may say that this third figure is another priest from another village, visiting, or even an aid worker coming to talk with the priest and offering gifts. A *divergent reading* may not realise that the image is referring to slavery at all. This could occur if the wording at the top of the image was not noticed. If this were the case the image could be seen to be about going on a holiday and relaxing in the sun. However, knowing the context of the image, it seems clear that the *preferred reading* for Kylie would be of someone totally against the notion of slavery, whether in Ghana or anywhere else in the world.

As with the first two posters, in relation to Research Question 2, Kylie’s poster suggests that she is engaged with the programme, at least the part of it that dealt with slavery in Ghana. Like Paul, her poster concerned an issue that affects young people and by choosing this topic she reveals a connection with people of her own age that are being mistreated.

Overview of Visual Image Analysis

Every participant of the *HRC* is asked to make a personal response to the week’s activities. The most common response in 2006 was in the form of a poster and these varied tremendously. Some were largely comprised of visuals, like each of the three analysed above. Others concentrated more on single words, written letters, giving personal responses to issues, or

telling the story of characters suffering human rights abuses in a written story. Many were combinations of these formats. The three visual images given here were not chosen to present “typical” student responses, but rather to showcase how three different student participants reacted to the programme through their use of visual imagery. Jane’s poster of the holocaust was an extremely artistic and effective image showing children, soon to be executed, in a German concentration camp. She used a combination of effects – a collage of cut-out pictures of children, sand and string, glued to the sheet, and striking original drawings. Paul’s image related to child labour, and was in the form of a sign, telling the viewer that child labour is wrong. It was a simple idea that captured well his sentiment about the issue. Kylie’s poster was stark in comparison with the other two posters. Using the technique of silhouetted figures, she was able to convey the horror, and lack of identity felt by a slave.

Just as Harper (2000) notes that “photographs made during the research experience concretize the observations that field workers use” (p. 729) it can be argued that visual images made by student participants of the *HRC* document the subjective view that the students had at the time the images were created. We are given a snapshot of the author’s perceptions and feelings about the particular issues. As well as the author’s views on the issue, the power of the image lies in its ability to unlock the subjectivity of those who see the image (Harper, 2000).

Whilst the types of learning that students experience in the programme cannot always be easily categorised into the three sub-themes of technical, practical and transformative learning, the visual images that have been examined here clearly display great empathy for the victims of abuse and a deep concern about the issues. The students that produced these images were successfully able to use their artistic skills, in varying degrees, to display their feelings. Another

method of interpreting the data is through the narrative overview of selected students, and this will now be discussed.

Narrative Overviews

To add to the richness of the data already presented by emphasising the more personal experiences of students, a narrative analysis was conducted. This presents the lived experience of three selected student participants of the *HRC* through a journey in the form of a narrative.

Each of these students, Shane, Ann and George, were purposefully chosen because each had a very different experience of the programme, thus giving a more complete answer to Research Question 2 (In what ways is the *HRC* a worthwhile experience?). Whilst Shane's experience was extremely positive, and in his words a "life-changing" time, for Ann the programme was not highly valued. She found it "boring" and seemed to struggle to get anything out of it at all. The third subject, George, found the programme worthwhile and generally enjoyable, but had some suggestions as to how it could be improved.

Journey One: Shane's Journey

Shane is a 13 year old boy in Year 8 at CBGS. He comes from a fairly affluent family, has travelled overseas with his parents, is an academically successful student, and he has a good knowledge of current events and general history of major events such as World War Two. He enjoys physical activity and plays in one of the school's Year 8 Soccer teams. Socially, he has a small but close group of friends of both sexes, that he usually associates with at class breaks.

When asked what he thought of the programme as a whole he said:

SHANE: Words cannot describe how I felt. Horrified, excited and pushed, plus much more all at the same time. A great experience all round I thought it was wonderful, touching, life-changing.

(Year 8 Focus Group 2 Interview, 2006)

His description suggests he felt many different emotional responses: horrified to see the human rights abuses that have, and still do, occur in the world; excited by what he may be able to do in the future to help those in need; ‘pushed’ to take some positive action. For Shane, the *HRC* was a truly dangerous memory (Groome, 1998) that will stay with him for a long time to come. A real ‘life-changing’ experience.

The Holocaust Centre was the most memorable experience for Shane. Realising that the holocaust survivors themselves are getting older and frailer with each year passing, and that they will not always be around to tell their stories, Shane commented:

SHANE: now we’ve heard first class (hand) from people who were there in those times we can also tell their stories when they’re gone. You know, as we grow older we can tell our kids.

(Year 8 Focus Group 2 Interview, 2006)

Shane has received technical knowledge about the holocaust. Shane then made a reference to his own family’s visit to China last year which suggests that he has also acquired practical knowledge:

SHANE: There were a lot of kids living on the street, and their small houses, and extended family would be crammed into just one room and everything was really old. There was this one family, like the grandfather who looked to be like a hundred or so years old, had no teeth whatsoever and was sitting in what used to be a white singlet but was now brown because of the dirt – had this three-year-old on his lap and they were watching this black and white TV and it was horrible, like from the seventies or something. Poverty was all around us. That really opened my eyes, but this has shown me that we can get out there and do something and help these people. At least spread the message like that boy (Craig Kielburger). He went out and saved all those young kids working in horrible conditions in India. He went out and showed that even though you might be young and you may not have the same wealth as adults or people of power do, you can still make a difference without being one of the people in power.

(Year 8 Focus Group 2 Interview, 2006)

So as a result of the *HRC*, Shane realises that it is possible for one person, even a young boy, to make a difference, and take positive action to fight for human rights.

SHANE: because of the *Human Rights Convention*, I want to ... help charities more because I now know what it was really like for a lot of people and you feel more sorry for them.
(Year 8 Focus Group 2 Interview, 2006)

Shane has been able to contextualise scenes that he remembers from his own trip to China and see them in the broader picture of a world where resources are not evenly distributed. He seems to have altered his perspective, or had what Mezirow (1991) calls a perspective transformation, and is planning to take action to remedy situations of injustice in some way. This is evidence of emancipatory knowledge and transformational learning.

In terms of other sessions of the programme, he very much enjoyed the ‘Inequality Simulation Game’, and clearly understood the message behind the game, that not every young person has the same educational opportunities that a student from CBGS might have. He is quite aware that he leads a privileged life and believes that many others of his age have not come to this realisation:

SHANE: The Simulation Game was very eye-opening for people who have had a sheltered life from poverty and depression and all that. I know I’m sheltered. A lot of people don’t. We lead what we think is a normal life and think that one hundred per cent of the population live a life like ours. We’re so privileged compared to some people.
(Year 8 Focus Group 2 Interview, 2006)

In his questionnaire, Shane marked every session as either ‘Very good’ or ‘Good’, and in terms of the questions relating to the aims of the programme, ticked these as ‘Strongly agree’ to all. His only negative comment related to the excursion to the Jewish Museum where he said that he couldn’t always hear what the speakers were saying. His one word to describe the whole

programme was “inspiring”. When asked if there were any aspects of the programme that he would recommend changing for next year his response was:

SHANE: No, I absolutely loved it. It was just breathtaking. I wouldn't change anything.
(Year 8 Focus Group 2 Interview, 2006)

The session of the *HRC* called ‘Responding to the Human Rights Convention’ is where students can reflect on an aspect of the week’s activities and respond in a creative way to one of the issues that resonated with them. Shane chose to write a letter to Kofi Annan, at the time Secretary General of the United Nations, concerning the then current war between Israel and the Hezbollah in southern Lebanon:

To Kofi Annan,

My name is Shane Millard. I am a 13year old boy attending Carey Baptist Grammar School in Melbourne, Australia.

I am writing to you about the recent events in the Middle East, which, even in this out of the way country, have shocked people, many of which with relatives in the region. People around the world are likely watching events unfold between Israel and Lebanon, with support for the later including Syria and other major countries in the region.

The “missing” of targets by Hezbollah and Israeli missiles is common, and Israel looks ready for a ground based invasion of southern Lebanon. This event would bring Syria and other partners into the war. After that the mind boggles to guess what could happen.

This is where you can help. I would like an immediate bolstering of peace keeping forces in the region. I know this is no easy task but it is much needed in an area racked by turmoil. This action could make both parties double check their situation and discourage further hostilities. And I am sure that we both want a peaceful solution.

Thank you for your attention,

Shane Millard.

(Personal response of student Shane)

Shane’s letter reveals a sound knowledge and interest in current events, and an ability to transfer knowledge he has gained about human rights abuses, in particular issues he has been

exposed to in the *HRC*, to a current world situation. He is hoping that one person, in this instance by writing a letter, may be able to make a difference in the lives of others.

Shane certainly found the *HRC* a most worthwhile and life-changing experience full of dangerous memories. He gained technical, practical and emancipatory knowledge and perhaps his future decision making about subject selection, career and other life-style paths will take shape, in some small part at least, as a result of experiences he had during the *HRC*.

Journey Two: Ann's Journey

Ann is a 13 year old girl in Year 8 at CBGS. Her family are very affluent and live close to school in Kew. She has travelled overseas on family holidays on a number of occasions. Academically, Ann works at a fairly good standard, but has not been outstanding in her achievements so far at school. She has a group of friends, mostly girls, that she socialises with regularly at school and on weekends. She enjoys shopping and going to the movies. She rarely reads a newspaper, but occasionally watches the news on television. Her knowledge of current affairs and history in general is quite slim. She does not really enjoy sport very much, but is a member of one of the school's Year 8 Tennis teams.

Her questionnaire responses to specific sessions revealed that of the 14 sessions she attended, she ranked ten in the 'very good' or 'good' category and four in the 'bad' or 'very bad' categories. This was the highest individual number of 'bad' or 'very bad' responses from any student over the whole three weeks of the programme. Sessions she didn't like were the following:

- Introducing the Universal Declaration of Human Rights

- Holocaust Centre visit and related work
- St. Patrick's/Jewish Museum/Synagogue and related work
- Sharing your work

In terms of the nine survey questions that related to the aims of the programme, she ticked 'disagree' for five of them. Whilst she indicated that her knowledge and understanding of human rights had greatly increased, and her awareness of human rights abuses internationally and in Australia had greatly increased, she said that her knowledge of the UDHR, her awareness of human rights abuses at CBGS (examined in the session 'Human rights at Carey?'), and her awareness and appreciation of organisations which aim to defend human rights had not increased. She also indicated that her knowledge of how to participate in movements which defend human rights had not greatly increased. For Ann, it would seem that only some of the aims of the programme were achieved.

When asked what she thought was the most enjoyable part of the whole programme, she revealed that she had gained some technical knowledge, when she said:

ANN: I liked the musicians playing to us on Monday morning (Opening Concert). They were interesting and different to what you usually get. I learnt about a few different things from them, but it went for too long and I lost interest after a while. I was really tired when I went to school in the morning after Hattah, and I was even more tired after that concert.
(Year 8 Focus Group 1 Interview, 2006)

When asked what she considered the least enjoyable part of the whole programme she said:

ANN: Going to the Holocaust Centre was bad. All those gruesome photos made me sick. They were absolutely disgusting. I couldn't look at them. And sometimes I couldn't hear that lady at the start speaking. She was too soft. I didn't like having to fill out booklets on the excursion. It takes too much time.
(Year 8 Focus Group 1 Interview, 2006)

When ranking the convention as a whole, she ticked 'bad', and when selecting one word to describe the whole convention she wrote "boring". For Ann, the *HRC* was not a positive educational experience. The Holocaust Centre certainly does contain some very confronting images and the film that the students are shown, and the stories that the students listen to from the holocaust survivors can be very emotional and hard to take for some students. The Holocaust Centre itself has often expressed surprise that CBGS take Year 8 students there, as most school visitors come from the senior years of high school.

When discussing the opening concert, Ann refers to the fact that although she liked it initially, she thought it went for too long and that she was very tired. The concert itself only went for 45 minutes, but her state of tiredness would seem to be an important factor here. She states that she was tired before she got to school and so her physical state could very possibly have affected how she viewed not just this day's activities, but the whole week's programme. As Year 8 students rotate through a three week programme at the start of term three, their mental and physical states will vary greatly depending on which of the three weeks they undertake the programme. In the first week of the programme, having just returned from two weeks of holidays, students could be mentally and physically fresh, and eager to start a week's activities that depart from the normal school programme. Students undertaking the programme in the second week would have come from either a camp in rural Victoria, where they stay in cabins and venture out on excursions each day to learn about life in rural areas, or a gruelling week long outdoor education camp at Hattah-Kulkyne National Park in north western Victoria. The bus ride alone to the campsite at Hattah-Kulkyne National Park takes seven hours from CBGS. Once there, they sleep in tents, and after learning basic bush survival skills for two days, go on a three day expedition, where they may walk up to 30 kilometres through rough terrain. It is

understandable that students doing the *HRC* in week two show signs of being tired, and at times find it hard to concentrate when back in the school setting.

Therefore, it follows that those students who undertake the *HRC* in the third week are even more physically and mentally exhausted. They are returning from two weeks of camps which are physically demanding, and where their sleep patterns have probably been greatly altered. They come to school tired, and sometimes grumpy, and exhibit less enthusiasm than students in the first and second weeks of the programme. Ann undertook the *HRC* in this third week in 2006, and this could possibly have contributed to her negative opinion of the programme. The fact that she ranked 10 of the 14 sessions as being either ‘good’ or ‘very good’ suggests that she must have found the programme rewarding in some ways. This figure doesn’t seem to correspond with her later negative comments and suggests that there are other things happening beneath the surface with Ann that cannot be determined from the data. However, it would seem that for Ann, the programme did not achieve all its aims.

For her personal response to the programme, she made the poster shown below (Figure 10). It seems quite a rushed piece of work, with four small national flags drawn in the top left hand corner, three pictures randomly attached, and the words “poverty” and “child slavery” written in pencil and then poorly, and scratchily, coloured. When asked about the poster, Ann said that she did the work more because it was something that she was required to complete, rather than something that she was enthusiastic about doing. Having taught Ann the previous year, I know that this is below her normal standard of presentation. It seems likely that she did not put a great deal of effort into producing the poster.



Figure 10: Ann's personal response poster

Journey Three: George's Journey

George is a 13 year old boy in Year 8 at CBGS. His family are of a European migrant background and are economically quite comfortable. He has travelled overseas with members of his family. Academically, George struggles, but by working hard he has been able to achieve satisfactory grades in most subjects this year. He is a talented athlete and competes for the school in the Year 8A Soccer team, and he also represents CBGS in Athletics, where he specialises in the high jump. His close friends at school are mostly boys who have a similar interest in sports. He occasionally reads the newspaper for sporting news but generally has a very poor knowledge of current affairs. In class, he is a very gregarious and likeable student but constantly needs to be kept on task by his teachers.

His questionnaire responses to specific sessions of the *HRC* revealed that of the 15 sessions he attended, he ranked ten of them in the ‘very good’ or ‘good’ categories, four in the ‘bad’ category and none were ranked in the ‘very bad’ category. Sessions that he didn’t like were the following:

- Introducing the Universal Declaration of Human Rights
- St. Patrick’s/Jewish Museum/Synagogue and related work
- Introducing the Global Movement for Children
- Letter writing activity

Each of these sessions involves a fair amount of writing, and the St.Patrick’s/Jewish Museum/Synagogue visit has the students filling out a booklet that they have as part of their Community and Religious Education (CARE) studies and which is later assessed in that subject. George had this to say about the booklet:

GEORGE: I thought the week was really good. I learnt about a lot of issues that I didn’t know before and enjoyed most of it every day except for the CARE booklet part. I couldn’t finish the booklet before the end of the week. And we didn’t get enough time in the Jewish museum and Cathedral.

(Year 8 Focus Group 2 Interview, 2006)

This comment reveals that he disliked having to fill out booklets whilst on the excursion but also that he did gain some technical knowledge from the programme. In terms of the survey questions relating to the aims of the programme, he agreed with all of them except two, for which he ranked them both as ‘disagree’. These were:

- My awareness of current human rights abuses in Australia has greatly increased
- My awareness of current human rights abuses at Carey has greatly increased

It would seem for George, there wasn’t enough emphasis on human rights in his local environment. Throughout the *HRC* some variation occurs for students in terms of what particular

human rights issues they cover. On the last morning of the programme in a session called ‘Speakers’ Forum’, students have a choice of listening to two out of five speakers. Some of these deal specifically with local issues, such as the speaker from Urban Seed who discusses homelessness in Melbourne. It is possible then, for students not to have a great deal of coverage of local issues if their choices in this session are not in those areas

George also had some suggestions as to how he thought the programme could be improved. This following comment also shows that George has acquired some practical knowledge as well:

GEORGE: We need to have more time to do our posters. The more interactive the sessions, the more fun we have. The interactive game is a good example. Everyone had a lot of fun because of this and we could see the message that it was trying to get across about educational opportunities in general. We need hands-on activities and less writing. I think that it would have been good if when we looked at Judaism we might have looked at other religions as well.

(Year 8 Focus Group 2 Interview, 2006)

According to his questionnaire, George’s favourite session was the Inequality Simulation Game, and this point comes through in the above statement. He struggles with writing, and finds the interactive and creative activities more enjoyable. For the ‘worst bit’ of the programme he wrote “booklets” because he didn’t have time to do them and he didn’t think that he learnt much from them. George’s last comment about learning about other religions as well as Judaism suggests that he hasn’t quite grasped the nature of the Religious Education assessment task that he is completing. It is part of a unit of work on Judaism that students are studying specifically. They study other religions at other times during their Religious Education course.

For his personal response, even though it was not the usual practice, his teacher allowed him to work with two other students to prepare a poster concerning the holocaust (see Figure 11 below). It had pictures from the internet, some of which were quite gruesome, a prayer, a letter to President Bush and a letter, written by George, to Prime Minister John Howard.

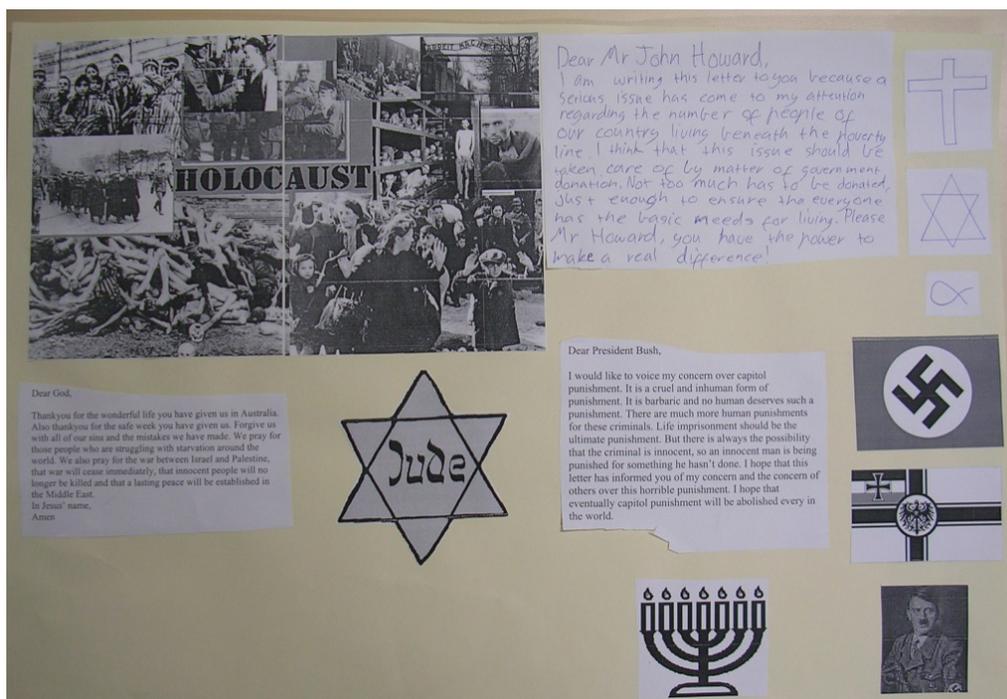


Figure 11: George's personal response poster

The letter on the poster written by George says:

Dear Mr. John Howard,

I am writing this letter to you because a serious issue has come to my attention regarding the number of people of our country living beneath the poverty line. I think that this issue should be taken care of by matter of government donation. Not too much has to be donated, just enough to ensure tha(t) everyone has the basic needs for living. Please Mr. Howard, you have the power to make a real difference!

(Personal response of student George)

George's letter was hand written, whilst the other two written pieces completed by his partners in this activity were completed on computer. When asked why he did this, he said that

he had forgotten to bring his laptop computer to class. George has written on a local issue, and that reinforces the point that this is an area that he is interested in learning more about. His hand written letter has a spelling mistake and his hand writing seems to get more untidy as the letter progresses. Whilst his suggestion to Mr. Howard for a solution is badly phrased, it is clear that the sentiment expressed by his letter shows that this is an issue about which he feels strongly. Interestingly, they have used a number of symbols on their poster. These include a cross, star of David, Christian fish symbol, and swastika.

He ranked the programme as a whole as ‘good’ and his one word to describe the *HRC* was “interesting”, which was the most common response for this question. Overall, it would seem that George found the programme worthwhile, but he did have some issues with, in his view, an overemphasis on written tasks. He would have preferred less writing, and more hands-on and creative activities. Perhaps this indicates that the programme itself is not catering for all learning styles (or multiple intelligences) of students, and as one of the most popular activities was the Inequality Simulation Game, other activities like this should be investigated for possible inclusion in the future.

Overview of the Narratives

Each participant has their own journey through a programme such as the *HRC*. There are many variables that play a part in determining the outcomes. The week in which they undertake the programme, their state of mental and physical alertness, their academic abilities, their previous knowledge of issues, and their own skills, abilities and interests all help determine how much they get out of such a programme. The three narratives given here are of three very different students and like the visual images analysed, were not chosen to present “typical”

student responses. Rather, they are just given as examples of how three different student participants reacted to the programme. For Shane, the experience was full of ‘dangerous memories’ (Groome, 1998) that may very well help to determine the path he takes in life in the future, and it has certainly opened his eyes to many human rights issues. Ann’s experience of the programme was not one that she expressed as being very valuable. Whilst she gave positive rankings to many of the sessions, overall she expressed feelings of boredom throughout the programme. It was suggested that having the programme in the last week of the three, when students are tired from two previous weeks of camping, may have been a contributing factor. This may be the case, but it needs to be noted that the majority of students who undertook the programme in the third week gave much more positive responses to the *HRC* than did Ann. The third narrative journey was that of George, a student who in normal classroom situations struggles with written work. His narrative suggested that he found the programme worthwhile and enjoyed most of it, but he expressed the idea that there should be less written work, and more creative and hands-on activities.

It emerged that the same programme can be received very differently by a variety of students. There are numerous variables that can come into play. Overall though, it needs to be restated that from the various types of student data collected, it seems that a clear majority of students found the programme a worthwhile learning experience and a valuable way to spend a week of school time.

Together, these three methods of analysing data (thematic, visual analysis and narrative) help to answer Research Question 2, concerning the worth of the programme. Another aspect of

the worth of the programme to students concerns how well the programme's aims have been achieved, and this will now be discussed.

Achieving the Programme's Specific Aims

For the programme to be a worthwhile experience for students, the specific aims of the *HRC* need to be met (Research Question 2, sub-question – how well does the programme achieve its aims?). Questions 17-25 of the student questionnaire were specifically designed to examine whether the aims of the course were being met, and in order to do so, very closely mirrored the wording given in the *HRC*'s aims, which are given in Chapter Three on page 83.

Multiple choice survey questions 17-25 asked “How much do you agree with the following statements?” The results of these multiple choice questions can be seen in Table 10 on page 177 and also in bar graph form in Appendix P.

Responses to all of these questions were quite positive, and thus the quantitative results from the questionnaire strongly suggest that these aims are being met. For each of these questions a majority of responses scored in the ‘strongly agree’ or ‘agree’ categories. However, two questions had relatively high responses in the ‘disagree’ column. These were Questions 21 and 20. Question 21 was ‘My awareness of current human rights abuses at Carey has greatly increased’ and this had 31% in the ‘disagree’ category. Question 20 was ‘My awareness of current human rights abuses in Australia has greatly increased’ and this had 16% in the ‘disagree’ category. This would seem to suggest that in terms of the aims of the programme, there are at least two that are not being sufficiently covered at present i.e. human rights abuses in

Australia and at CBGS itself. As well as data from the questionnaire, when interviewed, students' comments also suggested that the aims of the programme were being met.

Table 10:

Questionnaire Results for “Evaluating the Human Rights Convention” Questions 17-25
(Total number of questionnaires completed was 175. All results are in percentages)

How much do you agree with the following statements?	Strongly agree	Agree	Disagree	Strongly disagree
17. My knowledge & understanding of human rights has greatly increased	59	40	1	0
18. My knowledge & understanding of the Universal Declaration of Human Rights and its history has greatly increased	46	49	4	1
19. My awareness of human rights abuses on the international stage (both current & historical) has greatly increased	52	43	5	0
20. My awareness of current human rights abuses in Australia has greatly increased	27	57	16	0
21. My awareness of current human rights abuses at Carey has greatly increased	20	49	31	0
22. My awareness & appreciation of organisations which aim to defend human rights has greatly increased	53	42	5	0
23. My knowledge of how to participate in movements which defend human rights has greatly increased	35	54	11	0
24. My awareness that the actions of an individual can affect the human rights of others has greatly increased	49	47	4	0
25. I feel very sympathetic to those people whose human rights are being infringed	83	16	0	1

Overview of Quantitative Analysis

Questions directly linked to the aims of the programme strongly suggested that these aims were being met. In relation to all aspects of the study, the quantitative results obtained from the student questionnaires were quite unambiguous. When asked to evaluate the whole convention, 97% ranked it 'very good' or 'good', and 3% ranked it 'bad' or 'very bad'. The open-ended questions revealed that the most popular sessions were the Holocaust Centre, the Inequality Simulation Game and the 'Free the Children' video, whilst the least popular session was the St.Patrick's/Synagogue/Jewish Museum excursion. Taken as a whole, the quantitative results revealed that students valued the programme and had a very positive experience.

In summary, it would seem that the student data analysed thematically, through visual analysis, narrative and quantitatively, all strongly suggest that the majority of students are engaged with the programme, view it very positively and are gaining all three types of knowledge (technical, practical and emancipatory) to varying degrees. The data also suggests that the aims of the programme are being met by most students, and a number of ways of improving the programme for the future have been identified. The use of different data analysis approaches has enabled me to answer Research Question 2 concerning the worth of the programme from the student perspective, and to further contribute to the validation, or triangulation of my research (Robson, 1994; Gillham, 2000).

Towards Chapter Six

This chapter has painted a picture of my findings and interpretation of the data collected in my research from the student perspective. The following chapter will present my findings, and discussion of those findings, from the perspective of teachers. The data comes from interviews

that have been conducted with teachers involved in the programme in 2006, teachers not involved in the programme and two key people who played an important role in the development of the programme. The data is again presented in a thematic way.

CHAPTER SIX

FINDINGS II: TEACHER DATA

“NOTHING MAKES ME MORE PROUD”

This chapter continues the discussion of my findings, this time from the perspective of the teachers. Data should help me to answer Research Question 1 (What educational perspective is enacted in the *HRC*?), much of Research Question 2 (Are teachers engaged? How well does the program achieve its aims? What improvements can be made?) and Research Question 3 (In what ways can the *HRC* be of relevance for other educational contexts?). The data comes from interviews that have been conducted with teachers involved in the programme in 2006, teachers not directly involved in the programme, two key people who played an important role in the original development of the programme and notes taken in my researcher's journal. The data is again presented in a thematic way.

Themes

As was the case with the student data, after reading and re-reading my data from teachers, I was able to code it into categories and sub-categories (Robson, 1994) so that the following themes and sub-themes emerged:

- Theme One – Worth of the programme (teachers directly involved in the *HRC* in 2006, teachers not directly involved in 2006, view of key people, achieving the programme's aims)
- Theme Two – Learning (persistence in learning)
- Theme Three – Improvements to the programme (review of curriculum content, organisation of the programme)
- Theme Four – Unexpected outcomes (origins of the *HRC*, opening up the programme to non-teaching staff, pedagogical guidance for teachers in the programme)

Theme One: Worth of the Programme

View of teachers directly involved in the Human Rights Convention in 2006.

Each of the three teachers who took part in running sessions of the *HRC* on a full-time basis in 2006 (Fran, Veronica and Herb) were extremely positive in their views of the worth of the programme to the Year 8 students.

Fran was very committed to the programme and found it extremely rewarding coming back to CBGS to be part of the *HRC* in 2006. She gained a great deal of satisfaction from seeing the growth in students' knowledge and awareness of different issues, the content and quality of the work that students produced, and the nature of their interactions with each other.

FRAN: Looking at their personal responses are the best sessions. They are exhilarating sessions. By that stage of the week the students have shed all of their concerns about impressing their peers, putting across a particular image, making sure it's clear that they're in a cool set cause they're going to sit in the back row etc, etc. Most of them have discarded all of that and are being genuine human beings, which is wonderful.

(Teacher Focus Group Interview, 2006)

Veronica and Herb were also very positive in their evaluation of the programme:

VERONICA: It is the most worthwhile thing I could imagine the kids doing. It addresses issues of absolute importance to the students' lives now and the future. They are questioning their world and *HRC* helps them consider the world and their place in it in an informed way. It also gets to the heart of how we want kids to live and behave, now and in the future. *HRC* also empowers kids by showing them how they can make change. This is a big part of creating hope for the future, and an essential ingredient of a happy and worthwhile life.

HERB: The *HRC* is an excellent week where students get to focus on people other than themselves. Some of the things are a revelation to them. The connections made from individual rights to national to international rights seem effective, although some students still struggle with the understanding in many of these areas. Excursions, particularly to the Holocaust Centre work well.

(Teacher Focus Group Interview, 2006)

Veronica also remarked on the fact that sometimes the students that you expect to be disinterested or easily distracted often surprised you with their enthusiasm:

VERONICA: Some of the kids that you thought were a bit scatter-brained were right in there, wanting to contribute in different sessions such as the Chapel Service at the end.
(Teacher Focus Group Interview, 2006)

A teacher who accompanied students to the excursion to the Holocaust Centre had this to say about how the experience affected her personally:

JACQUIE: The students were great and it was a very well organised event. Having never been before, I found the whole experience confronting, emotional, uplifting, horrid, empowering and humbling. I have never felt so much emotion in one place in such a short space of time. I am honoured to have met the wonderful guides and to talk with them. I cried so much for the little children that I was drained, and could barely get through my Year 7 Science class after lunch. (Researcher's Journal 2006)

Not only does the programme have a profound effect on many of the students who take part, this quote from Jacquie shows that teachers involved in the *HRC* can also be affected by the experience.

View of teachers not directly involved in the Human Rights Convention in 2006.

When teachers who were not directly involved in the programme were asked in a follow-up focus group interview their view on the programme, they also had very positive things to say about the worth of the *HRC*. For example, Troy, who as well as being a teacher at CBGS has two children currently at the school, both of whom have participated in the *HRC* in previous years, had this to say:

TROY: I think it is a very worthwhile use of the Year 8 curriculum and I am very glad as a parent that my children were all involved in it. While many of the things they learn in Year 8 they may forget, I feel that a lot of the ideas and experiences that they get in the *HRC* stay with them.

(Follow-up Teacher Focus Group Interview, 2007)

Two other teachers who have had their children go through the programme, Constance and Peggy, commented in the following way:

CONSTANCE: It is very worthwhile and I would hate to see it disappear. It gives students information that they would otherwise not be exposed to and even if the impact is not immediate, they will keep the knowledge and understanding with them for years to come. The bean counting game has also impacted them and they often refer to the injustice of the activity and how random it all is. During that week, there were many conversations in the car and at home that we would not have otherwise had.

PEGGY: I think that it has been extremely worthwhile as it makes the students look outside of themselves and in many ways it takes them part of the way through the emotions that such injustices cause. Year 8 is a good year to do this as most children this age possess the cognitive ability to process the information.

(Follow-up Teacher Focus Group Interview, 2007)

Other teachers in the Follow-up Teacher Focus Group Interview were similarly positive:

JOEL: it adds another dimension to a student's learning at Carey.

PAUL: I do think it is a most positive and informative week. The presenters and activities are challenging and confronting. The *HRC* helps students to connect with the global issues and be more sensitive to the needs and concerns of others. In our privileged environment, students are at times not aware of the injustices that exist.

YOLANDA: The *HRC* is a wonderful learning experience. When I first started at this school, I thought that the Year 8s were too young to be exposed to some of the issues that are raised during the week and to get something out of it (such as the Holocaust and the Trokosi slaves). However, as I observed in that first year, I realised that they take it seriously and understand the issues raised. It gives them a good framework for a critical examination of their own culture and lives.

(Follow-up Teacher Focus Group Interview, 2007)

View of key people.

In the Key Person Interview with the Deputy Principal of the school, Ella Lomas had the following to say about the overall worth of the programme:

ELLA: Of all the educational initiatives that I have ever been involved with, particularly at Carey but not only – and I'm now in my twenty-second year as a teacher – nothing

makes me more proud than what has been achieved by the *Human Rights Convention* and why it makes me proud is just because I've seen part of that journey. I was a bit involved to begin with and you know, have taken a real interest in it, so it's not because it's mine or anything like that, but I think it's one of the best things that has ever been done anywhere I've been as an educator. (Key Person Interview 1, 2006)

The inter-disciplinary nature of the programme was also noted by Ella as a positive aspect, and the fact that students choose to study the Year 9 follow-up subject 'Human Rights Defenders' is also mentioned as evidence that the programme is positively regarded by students. In a very extensive range of subjects offered to students in CBGS Middle School in Year 9, to have a class running in each semester is an achievement.

ELLA: I think that the fact that you get 'Human Rights Defenders' classes coming out of it is evidence that kids: one, have valued what has happened; two, have acknowledged the learning; and three, want to know more, and I think that the biggest sign of success is kids voting with their feet and choosing the subject like that. (Key Person Interview 1, 2006)

General attitude of teachers towards the Human Rights Convention.

During the running of the *HRC* at CBGS in 2006, I recorded in my researchers' journal a conversation that I had with another teacher in the staffroom concerning the *HRC*. This teacher was not involved directly in the programme that year, but had taken sessions in previous years. From my experience as the co-ordinator of the *HRC* and as a member of the CBGS staff, I believe that his comments about the programme sum up the general attitude of many of the CBGS staff towards the *HRC*:

JACK: I think the *HRC* is the most important thing we do in the Middle School. Every year there might be 3-4% of kids who will change their attitudes to who they are, and their views on different issues so that in the future they will be better people. It's a long term thing. It helps develop them into responsible people in this world. Long may it continue.
(Researcher's Journal, 2006)

Achieving the programme's specific aims.

As with student data given in the previous chapter, teacher data also suggests that the programme's aims (listed on page 83) are being met. This helps to answer a sub-question of Research Question 2 (Teachers – how well does the programme achieve its aims?). For example, in terms of raising student's awareness of human rights abuses on the international stage (Aim 3), Veronica had this to say:

VERONICA: You can almost see a change come over their faces as they come to a realisation of some of the horrible human rights abuses occurring in different parts of the world. The session on the Trokosi slaves of Ghana is a perfect example. It amazes them to think that slavery is still an issue in the world.

(Teacher Focus Group Interview, 2006)

Theme Two: Learning

Persistence in learning.

When asked whether they had noticed any effect that the *HRC* had had on the attitudes or behaviour of students in the time after the *HRC*, most teachers from the follow-up teacher focus group interview generally thought that whilst it was difficult to tell, there probably were positive effects. This difficulty of being able to tell was stated by Troy and Constance:

TROY: It is difficult to notice long term effects, as I have always seen students at Carey that are interested in helping others. I know that an anti-bullying message comes through in some ways, and whether that has long term benefits I am not sure.

CONSTANCE: I can't say that I have noticed students acting differently after the *HRC*, but I know that the impact is there and perhaps the greater awareness of giving to charities and how privileged they are has sunk in, but we cannot see it. The students would have all walked away with something different, depending on where they were in their maturity and experience.

(Follow-up Teacher Focus Group Interview, 2007)

Other teachers were more certain of the effects of the *HRC* on student attitudes

and behaviour post *HRC*, as shown by the following comments:

PAUL: Many students have become more aware of the injustices that exist. This is evident in class discussions and their communication at home. Some students have become proactive and have supported activities, by engaging the support of others through discussion and fund raising.

ANNIE: In Year 9 they often refer back to the simulation game, which seemed to have a profound effect on them.

PEGGY: Yes, it gives a group of students some basis to work towards helping others. It opens their eyes and they get some ideas on how they can make a difference. For a minority this means putting into action some social service activity. For the majority they have seen the plight of others from a different perspective and although it may not be obvious they have taken on board some of the messages a seed has been planted. They often go home and share their horror and shock with their parents. It makes them aware.

YOLANDA: Yes I think that it adds to the general ethos that we try and create here of caring about what happens to others. It's important, even for the apathetic kids. Some kids are passionate about human rights afterwards, and follow it up with the Year 9 Human Rights Defenders (optional Year 9 subject). This gives them a purpose. A number of them also seem to get involved in things like the Oaktree Foundation and the 40 Famine afterwards.

(Follow-up Teacher Focus Group Interview, 2007)

The idea that the programme's effects on the students may not be seen until long after they have left the school was voiced by Fran, one of the full-time *HRC* teachers in 2006:

FRAN: The programme is of incalculable value to the students, but like all aspects of teaching, you mightn't know till 20 years later You don't know at the time, you can only go by intuition, your sense of the quality of the attention that students show during sessions, the nature of the responses, the atmosphere in the room, they're the things that show whether the kids are really affected in a way that's significant in their lives, or just being good little Carey kids that are saying what the teacher wants and give the right answer.

In 20 years time students will remember what Teacher X stood for in the world. That little boy in the back row who at the end of the week wrote the not very good poem but the last two lines were "I'll never forget this week, I've changed my view of the world and what it is I seek". Isn't that exactly what we're aiming for in doing a programme like this?

(Teacher Focus Group Interview, 2006)

In the following exchange, Veronica and Herb discussed their overall impressions of how the programme affects students post-*HRC*:

VERONICA: I think the whole ethos of the programme is good. In fact Senior School would say that the work that we're doing here in the Middle School, in particular in the *HRC* follows them through to the senior levels and is impacting their attitudes to the world and to other people.

HERB: Which is rewarding for us. (Teacher Focus Group Interview, 2006)

So whilst it is difficult to tell exactly if, and how, the *HRC* affects the perceptions and behaviour of students post-*HRC*, the general anecdotal view of teachers at CBGS is that there probably is persistence of learning, which could take many different forms either now in the student's continuing years at the school, or perhaps at some time in the future life of the student. To more accurately determine the influence that the *HRC* might have on the perceptions and behaviour of students post-*HRC*, a longitudinal study of the students would need to be undertaken.

Theme Three: Improvements to the Programme

A number of changes were suggested by teachers concerning aspects of the *HRC*. These changes included reviewing the content of the programme, and some suggestions concerning the organisation of the *HRC* (adding a fourth full-time teacher, opening up the programme to non-teaching staff at the school).

Review of the curriculum content.

Troy, a teacher with two students currently at the school, commented on the fact

that during the programme, students go on an excursion to a Synagogue and the Jewish Museum, which are officially part of their CARE (Religious Education) programme, not the *HRC*. As mentioned in the last chapter, this has led to some confusion in the minds of the students.

TROY: I have some concerns that the trip to the Synagogue and other Jewish centres is held at the same time, and this in my mind reinforces the idea that Judaism is tied in with human rights. They should certainly visit the Holocaust Centre at this time as this ties in perfectly, but the theme of human rights should be central throughout. Maybe it is time to look over the activities that are done.

(Follow-up Teacher Focus Group Interview, 2007)

Another teacher with children at the school, Constance, recalled her daughter suggesting that the programme should have involved more direct action in helping others in less fortunate positions.

CONSTANCE: I remember Rhonda commenting on one of the sessions where she felt that the time would have been better spent on putting together parcels of school equipment for overseas students rather than just hearing about it. Pencils, erasers etc.

(Follow-up Teacher Focus Group Interview, 2007)

Organisation of the programme.

In the programme in 2006, there were three full-time teachers employed. As there were four groups of students, this meant that the fourth group was staffed by teachers who had spare lessons to fill. Whilst some of these teachers were excellent, others were less prepared and less interested in the issues/sessions being run. During Key Person Interview 1, the Deputy Principal, Ella, spoke of the value of students having the same teacher all the way through the programme, and also the advantage of having teachers who know the students.

ELLA: If you think about it, it's not rocket science, is it? any educational psychologist or philosopher or practitioner will tell you that if you get the chance to have continuity with the kids and get to know them, and go with them on it, you're going to have a better outcome. So we've got a great combination in that those people know the school, know the programme, this year know the kids and so there is the sense of continuity, which is at least eighty percent of the headaches that Gregory encountered.

(Key Person Interview 1, 2006)

Ella is referring to the three teachers who were employed especially to work with the programme in 2006. They were all ex- CBGS teachers, two of whom left the previous year, and so knew most of the students quite well. She is also referring to the original co-ordinator of the programme, Gregory (the subject of Key Person Interview 2), and the fact that his major problems in running the programme were staffing related: having teachers come to sessions unprepared; not having read the relevant lesson plans available; not being aware of what students had covered in earlier sessions. There was also the frequent occurrence of teachers not turning up to sessions for which they were timetabled. Such problems were not always the fault of the teacher. In a large school, sometimes communication breaks down. An email doesn't go through, or a name is left off an emailing list or a teacher gets caught up in another class and so is late to a session. All of these problems are solved by having full-time teachers staying with all student groups for the whole programme.

In a staffroom conversation with Jacquie, whose only involvement in the *HRC* in 2006 was to go on the excursion to the Holocaust Centre, she brought up the problem of having a certain teacher go on an excursion, and a different teacher involved in the follow-up debriefing session relating to the excursion:

JACQUIE: I spoke with a staff member who took the debriefing session and he hadn't been to the museum. Until today I had never been and if I had been required to run a debriefing session, and never visited the centre, I would be totally unable to relate to their experiences or imagine the images that confronted us. (Researcher's Journal, 2006)

To be able to successfully relate to, and empathise with the experiences that students have had in any session of the *HRC*, whether it be an excursion, listening to a speaker, watching a film or even a discussion of an issue, it is clearly preferable for a group of students to have the

same teacher, rather than a different teacher for each session. Having the one teacher allows him/her to share the experiences and emotional journey of the students and thereby helping transformational learning to occur.

This issue of having the one teacher all the way through the *HRC* also came up in the Teacher Focus Group Interview. Fran, one of the full-time teachers, noted that whilst there can be benefits in having a number of teachers involved, it is not the preferable option from the students' point of view:

FRAN: Yes there is an advantage in having an array of different teachers coming in and just taking a session and I know that several teachers have said that they enjoy seeing what goes on in the *HRC*, however we're not running this for the benefit of the staff, it's for the benefit of the students and it would be a better run programme if it had greater staffing consistency.

HERB: The reality is that whilst we have got this structured timetable, you don't always finish on time. Certainly all the kids don't finish at the same time. But if you've got the same teacher there, you know exactly where they've got to. Whereas I remember years past you'd be walking in say on the last day, say "Reviewing the *HRC*" and you'd be saying "what have you done so far?" You don't need to find out what they've done because you know. Or you can say "Well we didn't quite finish that because we took too much time for this so we'll allot another bit of time tomorrow to this." So you can adjust the programme accordingly. Flexibility comes in. And having consistent and dedicated teachers there is essential.

VERONICA: That's the other point. You've got to be dedicated to human rights. You've got to believe in it. Because kids will see straight through you if you don't. So that requires a person with an appreciation of and real interest in human rights, doesn't it. Not just anybody.

HERB: Whereas fill-in teachers aren't necessarily into it at all. Also teachers who stay all week with the students become more familiar with the sessions. For example the Inequality Game and the Yes/No session – the more you do it the more you understand how to handle the ensuing discussions. Rather than teachers who have just turned up at the lesson and have only just glanced at the sheet in the last two minutes.

VERONICA: Another benefit of having the same teachers on the excursions is that having been to the Holocaust Centre several times and knowing what is there, ... we can direct the students where to go "have you had a look at this, have you had a look at that?"

(Teacher Focus Group Interview, 2006)

This later exchange also brings up the issue of the attitude of the teacher who comes in to take a session. The programme will work much more effectively if the teachers who are involved in the session are prepared, interested and positive in their attitude to learning about human rights. As Veronica puts it

VERONICA: If you aren't *into* human rights, kids will see straight through you.
(Teacher Focus Group Interview, 2006)

This echoes the point of McCrindle (2005), that to engage the youth of today, the communicator must be 'real'. Students are critical consumers of education and can 'sniff a phoney' from a long distance.

A suggestion made by one of the full-time teachers, Veronica, was to open-up the *HRC* to enable non-teaching staff to be involved. This could include attending excursions, listening to visiting speakers, or even being involved in more classroom based sessions such as discussions, role plays or simulations. In the programme in 2006, one of the administration staff (Lilly) informally said to Veronica that she would like to go on one of the excursions to the Holocaust Centre. Consequently she was able to come along the following day as an extra staff member. She found it so worthwhile that she later came to another couple of sessions, including one presented by a speaker from International Needs who spoke about modern day slavery in Ghana. Lilly brought two colleagues with her from the Student Services section of the school to this session. As Veronica mentioned in the Teacher Focus Group Interview:

VERONICA: Lilly came to a few sessions and she wants to come to some more next year, she said that we miss out on so much as admin staff.... Would it be possible to invite some admin staff to go on some of these excursions or go to particular sessions just for their own education? It adds to the ethos of the school as well. You've got someone in the front office who when talking to a parent of a prospective student can say "oh and we have this as well, and this is who we are as people". (Teacher Focus Group Interview, 2006)

This suggestion is discussed further in this next section on the theme of unexpected outcomes.

Theme Four: Unexpected Outcomes

My research revealed three unexpected findings concerning the programme. One of these related directly to part of Research Question 1 (Why did CBGS develop and implement the programme?) and concerned the humble origins of the programme itself. The second and third unexpected findings both related to part of Research Question 2 (How can the programme be improved?). The second was the suggestion that the *HRC* be 'opened up' for the involvement of non-teaching staff at CBGS, and the third was the lack of pedagogical guidance that was offered to teachers who were directly involved in the programme. These three findings will now be examined.

Origins of the Human Rights Convention.

One of the purposes of interviewing key people at CBGS was to find out the reasons why this unique human rights programme was originally established and also to determine the educational perspective behind it (Research Question 1). My key person interviews revealed that the *HRC* was devised cooperatively by a number of the staff of the Middle School at CBGS during 2001, under the leadership of the first coordinator of the programme, Gregory Reed. The then Deputy Head of Curriculum Middle School, Ella Lomas, was also instrumental through her vision, encouragement and support of the programme.

However, as Ella reveals in the extract below, its origins had quite humble beginnings. Initially the programme was started because of a need to fill a gap that had appeared in the Year 8 curriculum:

ELLA: It had very, very humble beginnings. In my first year at Carey in 1998 the kids went on Outdoor Education in the middle of the year to Hattah-Kulkyne National Park for seven or eight days and they did it one third at a time, so you had two-thirds of your English class in your class at a time over a period of three weeks plus I'd come in as the Deputy Head in charge of curriculum, being told that Year 8 academically, and in terms of the curriculum, was something of a wilderness and we needed to make it more challenging and more engaging for kids. A high regularity of instances of bullying were also occurring in the year level so it was thought that something needed to be done to counteract this. (Key Person Interview 1, 2006)

To counteract such an unproductive time for the two thirds of the Year 8 cohort still at school, it was decided to find other programmes that could operate simultaneously and so help fill the gap in the curriculum. Looking at what they thought were the needs of an interdisciplinary education, the school came up with the idea of a rural programme that aimed to help our students understand more about life in country Victoria, and then something, as yet undetermined, based back at school.

ELLA: So the rural programme started in 1999 and took up another one of those weeks, so then we were left with a week of the school programme because we decided it was pointless to have one-third of the kids in class for three weeks. It was a poor use of teacher time and resources and not very productive educationally either. We then realised that there were some issues of concern to us. At that stage there was a whole lot of material and information in the media around about bullying, and that in the Western world, the highest incidence of bullying was in the middle years of schooling. We were also trialing a MindMatters pilot project, a Federal Government initiative that was actually an anti-suicide mental health programme. It brought together a whole range of different people talking about kids and learning and wellbeing. Gregory Reed who was head of CARE (Community and Religious Education) and I were all on this group and we were talking about the need to educate kids about bullying. (Key Person Interview 1, 2006)

In 2000, as a result of these curriculum changes, the school used many of the activities that came out of the MindMatters programme during the three week period of special programmes for the Year 8 cohort. MindMatters is a national mental health initiative for secondary schools which is funded by the Australian Government Department of Health and Ageing. Implemented by the Australian Principals Associations Professional Development Council and Curriculum

Corporation, it tries to use a whole school approach to mental health promotion and is based on the principle that positive mental health and wellbeing are strongly linked to improving schooling outcomes for young people (MindMatters, 1999).

Whilst many teachers involved found them quite innovative and interesting, Ella recalled the response of Gregory Reed, who said:

ELLA: That was such a great idea, Ella. We really do need to do something about the way in which kids engage with one another and the kind of population we've got." He said, "But unfortunately for all the fun we had, that didn't work. Nothing has changed the kids' perceptions or their behaviour. We need to try something different." He said, "I've been trying to work out what that is I think we need to do something about human rights and address issues of bullying in relation to them contravening people's human rights and I think we could run it as a conference, like the kids whose parents go to conferences. We could have keynotes and workshops." I thought it was sensational as an idea and so we pursued that notion and came up with a programme. I think the first time we ran it was 2001. (Key Person Interview 1, 2006)

Gregory's personal vision for the programme was that all teachers involved would have ownership, and that it would address issues of social justice and help to produce fighters of injustice in the future:

GREGORY: I wanted it to be inter-disciplinary so that everyone on the staff would own it Carey, more than any other school I think, has the potential, with its Baptist heritage, to produce fighters for justice. Fighters who will be transformative in the way they use the world. Schools like Carey are going to produce our politicians and our lawyers and our judges and our doctors. Whether we like it or not, I think that this is socially logical. As an affluent school Carey's going to produce national leaders, in a sense, or it ought to, and it ought to be thinking about that. (Key Person Interview 2, 2006)

Under Gregory Reed's leadership and guidance, a team of interested teachers worked together to develop a cohesive week-long series of sessions that became known as the *HRC*.

ELLA: It really was trying to say, if you believe that kids can learn and have an intellectual framework, then it will affect their behaviour. I think over the years, the incidence of bullying at Carey has declined dramatically and probably more importantly, the way in which we can have a conversation with kids about bullying has changed, because they have an intellectual framework that helps them to understand it. And I think the other huge

issue with Carey is because our kids are so extraordinarily affluent I feel like our kids are, in many ways, vacuum sealed. They leave their home in the morning and they're vacuumed into their four-wheel drive and they're brought to school and dropped at the door and vacuumed into the school and then at the end of the day they're vacuumed back into their four-wheel drive and vacuumed back into the house and they never actually meet most of the people in Melbourne, let alone have any notion about the rest of the world. So in terms of introducing kids to the notion that they are the most privileged people ever to have walked on this earth in terms of physical wealth and things like that, it's a great eye opener.

(Key Person Interview 1, 2006)

Therefore, what started as a need to fill a gap in the curriculum, and as a response to incidences of bullying, grew to encompass a whole new belief system and structure. The interdisciplinary nature of the programme was part of the educational philosophy behind the programme to try and ensure that all staff that took part in the programme, no matter what their discipline, had some ownership of it. The nature of the students at the school was also a consideration. Coming from a high socio-economic background, many of the students could be considered somewhat protected from the harsh reality of life in other parts of Australia and other countries. For Gregory Reed and other teachers involved in developing the programme, there was a clear need to inform them of issues of social injustice that have occurred in our past and are still occurring in different places in Australia and overseas. The fact that CBGS may produce politicians, judges, doctors and national leaders in the future makes it extremely important that the school ensures such citizens of tomorrow have an awareness and understanding of the importance of social justice in society. Developing students with a real social conscience, and an ability and willingness to take action to fight against issues of human rights abuses was therefore a very large part of the educational philosophy behind starting the *HRC*. What developed was the *HRC*, a unique, intensive week-long programme that deals with many human rights issues on many different levels, ranging from bullying at CBGS to poverty in the Third World.

Opening up the programme to non-teaching staff.

The idea of including non-teaching staff in the programme is one which, as co-ordinator of the programme, I had never considered. Non-teaching staff would certainly benefit personally from taking part in some sessions of the programme. Students would also see that other staff members were interested in the programme and value it. As Veronica said, the ethos of the school is to value all staff members equally and to try and get people involved in all aspects of the school. This would be an excellent opportunity for non-teaching staff to mix more with students and teachers, and so lead to breaking down some of the barriers that are sometimes present between non-teaching staff and teaching staff.

Pedagogical guidance for teachers involved in the programme .

A third unexpected finding concerned the lack of pedagogical guidance offered to teachers involved in the programme. No preparation sessions are offered to teachers involved in the programme and after reading through the school's documentation of the programme that is available to teachers (general introduction and lesson plans), it was clear that there was no indication of a pedagogical model that was being used in the programme. Teachers from very different subject areas and experiential backgrounds are asked to take sessions of the programme armed with little more than a one page lesson plan for an hour long session. The fact that so many sessions run very successfully is testament to the skills and general professionalism of the staff at CBGS. However, from a pedagogical point of view, it may be beneficial for both teachers and students, to give teachers a clearer understanding of the pedagogical model that is being used. In terms of the three models of human rights education described by Tibbitts (2005b), transformational, accountability, and values and awareness, it may be advantageous for

the model/models being used in CBGS's programme to be determined and made clear to teachers of the programme.

It may also be of benefit for teachers to have time to prepare for the sessions they are to teach. It may be possible for them to receive some professional development before the programme starts. This could take the form of meetings and run-throughs of sessions, teachers sharing their ideas on teaching methods relevant to the subject matter, or even professional educators in the field coming in to address teachers and offer workshops in this emerging field of HRE.

Overview of Findings from Teacher Data

The data reveals that teachers directly involved in the programme, and teachers not directly involved, were both extremely positive in their views of the worth of the *HRC* to the Year 8 students undertaking it. The school's Deputy Principal, Ella Lomas, stated that of all the educational initiatives she has ever been involved with, the *HRC* was the initiative she was most proud of. The interdisciplinary nature of the programme was a feature that she noted, and she believed the fact that the Year 9 optional subject, Human Rights Defenders has consistently had enough students to run each semester since its inception, was indicative of the worth that students placed on the *HRC*. It would also seem that the specific aims of the *HRC* are generally being met, but that two of these may need to be focussed on in the future to improve their effectiveness (human rights abuses in Australia and at CBGS itself).

In terms of persistence of learning, whilst some teachers interviewed thought that it was difficult to tell whether the programme had had lasting effects on students, others were convinced that there definitely had been positive effects on the attitudes and behaviour of students. One of the full-time teachers involved in the programme in 2006 noted that the programme's effects on students may not be seen until long after they had left the school.

Regarding ideas for improvements to the programme, suggestions by teachers included reviewing the content of the programme, adding a fourth full-time teacher, and opening up the programme to non-teaching staff at the school.

Three unexpected outcomes came out of the research. One concerned how the *HRC* originally came about. It was quite surprising to find that the *HRC* started because of a need to fill a gap in the curriculum, and as a response to incidences of bullying. From this, it grew into a unique human rights programme that embraced a whole new belief system and structure. A second unexpected outcome was the suggested inclusion of non-teaching staff into the programme. This was seen as beneficial for the non-teaching staff themselves, the students undertaking the programme, who would see that other staff members were interested in the programme and valued it, and the school itself, which is committed to bringing all members of the school community together and to break down any barriers that might exist between teaching and non-teaching staff. The third concerned the lack of pedagogical guidance and support that teachers who take sessions of the programme receive. Lesson plans for each session are basic, and there is no time given for teacher preparation or professional development.

Towards Chapter Seven

The last two chapters have painted a picture of my findings and interpretation of the data from the perspective of both students and teachers. The next chapter of my thesis presents a discussion of the findings I have made from my research and their relevance to my three research questions and gives my own reflection on the nature of the bodies of literature relevant to this study.

CHAPTER SEVEN

DISCUSSION OF FINDINGS

“NEW BELIEF SYSTEM AND STRUCTURE”

This chapter presents a discussion of the findings of my research. Whilst the use of rich, thick description (Merriam, 1998) in the last two chapters would enable me to tell an “in-depth” story of the *HRC* at CBGS, in this chapter I will confine myself to answering the three research questions and their sub-questions, and consider these findings in conjunction with the relevant literature reviewed in Chapters Two and Three of this thesis.

Findings Relevant to Research Question One

What is the educational perspective behind the Human Rights Convention?

- *Why did CBGS develop and implement the programme?*
- *How well is the school’s vision and mission statement lived out by the programme?*
- *How well are middle school goals being met by the programme?*
- *How well are the Values for Australian Schools lived out by the programme?*

Why Carey Baptist Grammar School Developed and Implemented the Human Rights Convention

The answer to this preliminary question is important in that it gives insight into the initial thinking behind CBGS’s unique programme and establishes the setting for the later development of the *HRC*. My research has shown that the initial impetus for developing the programme was the need to fill a gap that had appeared in the Year 8 curriculum due to the school’s outdoor education programme. Added to this was the fact that there was a need to address increased incidences of bullying that had been occurring in the Year 8 level. Interested teachers, including Ella Lomas and Gregory Reed, worked on a programme that would fill the week and address the

issue of bullying. Using material from the ‘MindMatters’ programme, in 2000 the Year 8s undertook the first special programme, which was concerned primarily with combating the problem of bullying. However, this was not successful. As stated previously (full quote given in Chapter Six), Ella Lomas recalled Gregory Reed saying to her:

ELLA: “..... I think we need to do something about human rights and address issues of bullying in relation to them contravening people’s human rights and I think we could run it as a conference We could have keynotes and workshops. ” I thought it was sensational as an idea and so we pursued that notion and came up with a programme. (Key Person Interview 1, 2006)

Gregory Reed hoped this new programme would get to the root of the problem of bullying by helping students to realize that bullying was an infringement of another person’s human rights. He also saw the particular nature of the students of CBGS and CBGS’s Baptist heritage to be important factors in how the programme would operate.

What started as a need to fill a gap in the curriculum, and as a response to incidences of bullying, grew to encompass a whole new belief system and structure. In a speech given to parents of Year 8 students in June 2004, the then Head of Middle School, Ella Lomas, gave the following explanation as to why CBGS has a specific human rights programme:

Our students are among the most privileged human beings to have been upon this earth. Most have, understandably, been protected from some of the harsh realities of the injustices of child slavery, human rights abuses, and inequality. However, to understand about the central importance of respect for human rights as underpinning a civilised society, students need to know about the Universal Declaration of Human Rights. Students have, among other things, an opportunity to listen to and converse with Holocaust survivors; to see the world from different points of view. We want students to understand about rights *and* responsibilities; to appreciate that they can, through their own actions, make the world a better place. It is not so much about being warm and cuddly; it is about justice. In addition, across the Western world, the middle years are those with the highest incidences of bullying behaviour. We hope to do something preventative

in this arena, by providing a framework for respect for others, and an appreciation of the rights of other people. We believe that in this respect too, the *Human Rights Convention* has had a positive impact in the Carey Middle School.

(E. Lomas, Speech to parents, June 10, 2004)

Ella has made reference to the specific nature of the CBGS students and the importance of human rights as a subject students need to know. These would therefore seem significant in the overall educational perspective behind the *HRC*. Added to these ideas is the interdisciplinary nature of the programme, as mentioned by Key Person Gregory. These three areas of the educational perspective behind the programme will now be examined.

Firstly, the interdisciplinary nature of the programme was part of the educational perspective behind the programme to try and ensure that all staff that took part in the programme, no matter what their discipline, had some ownership of it. For Gregory Reed, it was important that the *HRC* was not just seen as part of the Religious Education learning area. Ownership of the programme by all learning areas was seen as a way of engaging teachers who had been asked to take a session, and thereby increasing the engagement of students.

Secondly, the nature of the students at the school was a consideration. Coming from a relatively high socio-economic background, many of the students could be considered somewhat protected from the harsh reality of life in other parts of Australia and other countries. For Ella Lomas, Gregory Reed and other teachers involved in developing the programme, there was a clear need to inform them of issues of social injustice that had occurred in the past, and continue to occur in different parts of Australia and the world today. For Gregory Reed, the fact that CBGS may produce politicians, judges, doctors and national leaders in the future made it

extremely important that the school ensure such Australian citizens of tomorrow have an awareness and understanding of the importance of social justice in society.

The third, and most important aspect of the educational perspective behind the programme, is the belief in the fundamental importance of teaching all students about human rights issues. Developing students with a real social conscience, and an ability and willingness to take action to fight against issues of human rights abuses was a very large part of the educational perspective behind starting the *HRC*. This is made clear in the school document “Why the *Human Rights Convention?*” (Carey Baptist Grammar School: Why the Human Rights Convention, 2005) which notes that:

The *HRC* is held in the hope that all Carey students might be educated about the importance of observing Human Rights in our world; from within our local communities to the international stage. It is hoped that the *HRC* will “make a difference” in the lives of our students both here and now, and in the future, as we share a dream of living in a fair and just world. (p. 1)

This school document goes on to quote the words of Mary Robinson (UN High Commissioner for Human Rights, 1997-2002) in support of the need for human rights education:

Human rights education constitutes an essential contribution to the long term prevention of human rights abuses and an important investment towards the achievement of a just society, in which all people are valued and respected. (Adams, Harrow & Jones, 2001, p. 5)

The school document “Background to the *Human Rights Convention*” (Carey Baptist Grammar School: Background to the Human Rights Convention, 2005) notes that the programme has been developed with a hope that some of the ideals of the school’s vision and mission statement will be lived out in a practical way, and that the school’s Middle School ethos

will also be achieved to some extent through the programme. As such, the next section of this chapter will examine the educational perspective of the programme as it extends to encompass aspects of the school's vision and mission statement and middle school ethos.

Vision and Mission Statement

A number of the aspects of the vision and mission statement, such as those that refer to “respecting each other”, “an appreciation of Christian commitment and values”, “developing an awareness of and respect for social, economic and cultural differences” and an “understanding of national and international issues” (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 1), compare very well to many of the stated aims of the programme. For example, comparing two of the aims with a statement from the vision and mission statement show clear similarities:

3. An awareness of Human Rights abuses on the international stage (largely current issues, but including some historical issues)
4. An awareness of current Human Rights concerns in Australia

(Carey Baptist Grammar School: The Human Rights Convention - Introduction and Aims, 2005, p. 1)

Members of the school community will develop an awareness of, and respect for, social, economic and cultural differences while developing an understanding of national and international issues.

(Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 1)

Specific aims of the programme also highlight concepts such as: why we should fight for the rights of others; respecting each other; and having an active sympathy for human rights locally and internationally. All of these aims are in keeping with the general tone of CBGS's vision and mission statement:

Another statement given earlier in Chapter Three from CBGS's vision and mission statement concerns an appreciation of the school's Christian values:

At Carey, students will be encouraged to develop an appreciation of Christian commitment and values. They will be challenged to develop the personal and intellectual skills and strategies for service to, and leadership of, a constantly changing society. (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 1)

Christian commitment and values are very much part of the *HRC*. Through his leadership of the group of teachers who developed each session that made up the very first *HRC* in 2001, Gregory Reed hoped that he could raise the awareness of students to human rights issues at the local, national and international levels. He also hoped to produce young people who would have the personal and intellectual skills to offer service to people in our society that needed assistance. Whilst such ideals are not exclusively Christian, they are very much in keeping with the place of human rights in the Christian tradition, and more specifically, in the Baptist tradition from which CBGS comes. As mentioned in Chapter Three, "If the church wants to be found where its Lord is active in the world, then it must show healing solidarity with those whose human dignity is injured or threatened" (Lorenzen, 1990, p. 201). As stated by Frenz "Our commitment to human rights is an unabandonable part of the mission Christianity received from Jesus Christ" (Frenz, as cited in Wood, 1990, p. 208).

In terms of the Baptist tradition of working to protect human dignity and provide social justice (Faase & Frost, 2004; Lorenzen, 1990; Wood, 1990) and Baptist missionary William Carey's great example of fighting for the rights of those who suffered injustices (Drewery, 1978; Pritchard, 1998; Prout, 2000; Tucker, 1983), the ideals aspired to in the development and setting

up of the *HRC* by teachers at CBGS are very much in keeping with the spirit of both William Carey and the Baptist Church.

Other data from questionnaires, interviews, document analysis and my own observations as participant observer have shown that such aspects of the school's mission and vision statement are being carried out, at least through this programme.

As noted in Chapter Three, part of CBGS's vision and mission statement includes a number of strategic intentions which aim to highlight the educational direction the school sees itself taking in the coming years. The following discussion examines how my research on the *HRC* reveals that these strategic intentions are being successfully addressed by the programme.

Firstly, CBGS's curriculum can be seen to be "creative and innovative" (Carey Baptist Grammar School: *Vision and Mission Statement Booklet*, 2005, p. 2) through programmes such as the *HRC*. My research has not found a human rights programme similar to that run at CBGS in any other Australian secondary school. Whilst many schools hold 'one-off' social justice days, no school in Australia has been found to devote a whole week of activities to human rights issues. The *HRC* at CBGS can rightly be called creative and innovative.

Secondly, it is certainly "providing its students with educational experiences that meet their individual needs (preparing) them for living in a changing society" (Carey Baptist Grammar School: *Vision and Mission Statement Booklet*, 2005, p. 2). The programme was developed by CBGS Middle School teachers for CBGS Middle School students. The individual nature of the Year 8 student cohort, its problems (bullying) and socio-economic character

(affluent), were foremost in the thinking of the teachers who put the first programme together, and as the current coordinator of the programme, I can say that this has continued with every change that has been implemented.

Thirdly, the *HRC* could also be said to be “nurturing the special spirit of CBGS’s caring and co-operative culture, emphasizing the importance of social responsibility, to embrace individual differences in ability, interests, faith and culture and celebrate the enrichment such differences bring to the school” (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 2). In terms of praxis, “this ethos should shape the actions and attitudes of each individual so that they will endeavour to exert an influence on local, national and global communities” (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 2). The aims of the *HRC* make it clear that it attempts to put into practice the Christian beliefs and values that the school holds dear in its raising students’ awareness of economic and cultural differences that exist in society, injustices that occur and ways that the student can make a difference.

Finally, another strategic intention that is relevant to the *HRC* concerns ‘Internationalism’. CBGS aims to encourage an active involvement of the school community in promoting global harmony and sustainability and facilitating international understanding and mobility. Its goal is to “encourage the celebration of diversity of thoughts and practice; to promote awareness and understanding in international issues to become responsible global citizens” (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005, p. 2). Many of the human rights issues that students examine as part of the *HRC* involve other

countries. These include child labour in India, the Trokosi slaves of Ghana, and refugees from all over the world.

The research that has been conducted on the school's human rights programme suggests that many aspects of the school's vision and mission statement, and incorporated strategic intentions, are being carried out to some degree by the *HRC*. I will now examine how well middle school goals are being met by the programme.

Middle School Goals

As mentioned earlier, the educational perspective of the programme also extends to the ethos of CBGS's Middle School which promotes 'real world learning' as a feature of its Middle School programme. Because of its focus on issues outside the school, that is, in the real world, the *HRC* would seem to fit very well into this concept. CBGS's Middle School also aims to engage students at a time when they are going through great changes physically, emotionally and socially. Students are guided through activities that are at times abstract, critical and reflective. They experience decision making and hopefully develop a sense of their own identity and of personal and social values (Hill & Russell, 2004). From the student interviews and questionnaires completed in my research, student responses strongly suggest that students undertaking the *HRC* are engaged and benefiting from this real world learning. To reiterate this point, in addition to the statements already given earlier in Chapter Five, I have included the following student comment:

- I thought that this week was a great week. I really enjoyed learning about how wonderful people fight to protect people's rights. I liked knowing about these issues, although they made me sad and shocked at times. I didn't like feeling helpless at times through the week. (Student 31) (Year 8 Students Questionnaire, 2006)

Students going through the middle school years (Years 5 to 9) are young adolescents, going through a critical time in their lives, with extreme physical and emotional upheaval and where their engagement in schooling inevitably decreases (Kimber & Deighton, 1998). It is a time when patterns of thinking and behaviour are established. They learn to question and seek answers more profoundly than ever before. As stated in Chapter Two, the main characteristics and needs of early adolescence can be summarised as requiring adolescents to:

1. adjust to profound physical, intellectual, social and emotional changes;
2. develop a positive self concept;
3. experience and grow towards independence;
4. develop a sense of identity and of personal and social values;
5. experience social acceptance, affiliation, and affection among peers of the same and opposite sex; increase their awareness of, ability to cope with, and capacity to respond constructively to the social and political world around them;
6. establish relationships with particular adults within which these processes of growth can take place.

(Hargreaves & Earl, 1990, as cited in Hill & Russell, 2004, p.3)

Hill and Russell (2004) also note that there is a need for adolescents to think in ways that become progressively more abstract, critical and reflective, to gain experience in decision-making, accepting responsibility for these decisions and develop self-confidence through achieving success in significant events.

My research reveals that CBGS's Middle school ethos of 'real world learning' and the more general middle school goals related to the needs of adolescents are indeed being lived out

by the programme. I will now examine how well the Values for Australian Schools are being met by the *HRC*.

Values for Australian Schooling

How well the values taught in the *HRC* compare to the nine values determined by the Australian Government as being important for all Australian schools is also an important aspect of the educational philosophy of the programme. Table 11 on the following page compares these two.

As can be seen from this table, each of the nine Values for Australian Schooling can be said to be covered, at least in part, by one or more of the specific aims of the *HRC*. My research has shown that there is evidence to say that these aims are generally being met by the programme, and this will be further explained later in this chapter. Therefore, it can be argued that the *HRC* is covering many of these values.

The value 'Doing your best' is one that is encouraged in many aspects of the *HRC*. In the discussions that students have as part of the *HRC*, in the written exercises that they are asked to complete, in the pieces of work that they produce in response to certain sessions, all students are encouraged to accomplish something worthwhile and pursue excellence. The Values for Australian Schools have key concepts running throughout them such as caring for and respecting others, working for a just society, being accountable for ones' own actions and striving to create a more just society. All of these concepts, whilst perhaps not specifically stated in aims of the *HRC*, are very much an integral part of it. Becoming aware of injustices, understanding why they occur, and finding ways to help alleviate these injustices are all central to the *HRC*. Hence it can

Table 11

Comparing Values for Australian Schools with aims of the *HRC*

Values for Australian Schooling	Aims of the <i>HRC</i>
1. Care and compassion - care for self and others	<p>Aim 1: a knowledge and understanding of the principles of Human Rights (What are human rights? Why should we fight for the human rights of others?)</p> <p>Aim 9: an active sympathy for Human Rights, locally and internationally</p>
2. Doing your best - seek to accomplish something worthy and admirable, try hard, pursue excellence	<p>Aim 7: a knowledge of how to participate in movements which defend Human Rights</p> <p>Aim 9: an active sympathy for Human Rights, locally and internationally</p>
3. Fair go - pursue and protect the common good where all people are treated fairly for a just society	<p>Aim 8: an awareness that the actions of an individual can affect the Human Rights of others</p> <p>Aim 9: an active sympathy for Human Rights, locally and internationally</p>
4. Freedom - Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others	<p>Aim 6: an awareness and appreciation for organisations which aim to defend Human Rights</p> <p>Aim 7: a knowledge of how to participate in movements which defend Human Rights</p> <p>Aim 9: an active sympathy for Human Rights, locally and internationally</p>
5. Honesty and trustworthiness – be honest, sincere and seek the truth	<p>Aim 1: a knowledge and understanding of the principles of Human Rights (What are human rights? Why should we fight for the human rights of others?)</p> <p>Aim 3: an awareness of Human Rights abuses on the international stage (largely current issues, but including some historical issues)</p> <p>Aim 4: an awareness of current Human Rights concerns in Australia</p> <p>Aim 5: an awareness of current Human Rights concerns at Carey e.g. bullying and discrimination</p> <p>Aim 6: an awareness and appreciation for organisations which aim to defend Human Rights</p>

6. Integrity - in accordance with principles of moral and ethical conduct, ensure consistency between words and deeds	<p>Aim 7: a knowledge of how to participate in movements which defend Human Rights</p> <p>Aim 9: an active sympathy for Human Rights, locally and internationally</p>
7. Respect – treat others with consideration and regard, respect another person’s point of view	<p>Aim 8: an awareness that the actions of an individual can affect the Human Rights of others</p> <p>Aim 7: a knowledge of how to participate in movements which defend Human Rights</p> <p>Aim 9: an active sympathy for Human Rights, locally and internationally</p>
8. Responsibility – be accountable for one’s own actions. Resolve differences in constructive, non-violent and peaceful ways, contribute to society and civil life, take care of the environment	<p>Aim 8: an awareness that the actions of an individual can affect the Human Rights of others</p> <p>Aim 7: a knowledge of how to participate in movements which defend Human Rights</p> <p>Aim 9: an active sympathy for Human Rights, locally and internationally</p>
9. Understanding, tolerance and inclusion – be aware of others and their cultures, accept diversity within a democratic society, being included and including others	<p>Aim 8: an awareness that the actions of an individual can affect the Human Rights of others</p> <p>Aim 9: an active sympathy for Human Rights, locally and internationally</p>

be said that the *HRC* certainly strives to achieve the same values as proposed by the Australian Government. As mentioned in Chapter Two, The Australian Government’s vision is for individual school communities to develop their own approaches to values education and that these values be consistent with the National Framework for Values Education in Australian Schools (Department of Education, Science and Training, 2005). The *HRC* can be said to be one example of how CBGS has approached these values.

My research has thus revealed that from humble origins, an innovative programme developed that hoped to live out aspects of the school’s vision and mission statement and the school’s Middle School ethos in the hope that “all Carey students might be educated about the

importance of observing Human Rights in our world; from within our local communities to the international stage” (Carey Baptist Grammar School: Why the Human Rights Convention, 2005, p. 1). The *HRC* has been found to directly address many aspects of the school’s vision and mission (including some strategic intentions), middle school goals, and the Australian Government’s Values for Australian Schools.

Findings Relevant to Research Question Two

In what ways is the Human Rights Convention a worthwhile experience for students and teachers?

- *Are students engaged with the programme?*
- *What types of knowledge are students gaining?*
- *Does the learning persist?*
- *Is the school’s youth culture accommodated by the programme?*
- *Are teachers engaged with the programme?*
- *How well does the programme achieve its aims?*
- *How can the programme be improved?*

The findings related to this second research question will be examined in terms of the programme’s effects on both students and teachers. The worthwhile nature of the programme for students will be discussed in terms of how engaged students were with the *HRC*, and the types of knowledge that were gained. In relation to teachers, the worthwhile nature of the programme will be considered in terms of their engagement with the programme and whether the aims of the programme are being achieved. The question of whether students’ learning persists will also be examined from student and teacher data, as well as the extent to which the *HRC* engages CBGS’s youth culture. Finally, possible improvements to the programme will be discussed.

Student Engagement with the Programme

This section shall examine how and to what extent the programme engaged students. A summary of the quantitative findings is given initially, which gives an overview of students' perceptions of the programme and how it affected them, and then it continues with a discussion of the views of students on the *HRC* based on other data e.g. interviews, visual analysis.

Based on quantitative results from the questionnaires completed at the end of the *HRC* by all student participants, the *HRC* would seem to be an extremely engaging and worthwhile experience. Questionnaire responses that asked students to rank each of the individual sessions of the *HRC* (Questions 1-15) were extremely positive with a clear majority of responses in the 'very good' or 'good' categories. The sessions that stood out as being most highly regarded by the students were the 'Inequality Simulation Game' (Question 4, 64% in the 'very good' category), the 'Holocaust Centre and related work' (Question 5, 64% in the 'very good' category) and the 'Free the Children video' (Question 8, 63% in the 'very good' category). Question 16, asking students to rank the whole programme, gave a clear indication of the overall attitude of participants to the programme. An overwhelming 97% ranked the programme as either 'very good' or 'good' and only 3% ranked it as 'bad' or 'very bad'.

As well as these questionnaire results, interviews, two of the three student narratives, the visual analysis of student work, and indeed my own observations as participant observer, all gave evidence of students viewing the programme positively. To reiterate from Chapter Five, one of the positive comments from the questionnaires was:

- I thought that it really impacted on a lot of people and that we had a lot of great incursions, excursions and activities. It was well put together. (Student 1)
(Year 8 Student Questionnaire, 2006)

When asked in an interview which session of the *HRC* he liked the most, Brian had the following comment about the Holocaust Centre visit (full quote given in Chapter Five):

BRIAN: My highlight was the Holocaust Centre I found it really sad and I would have cried. I tell you the truth, I was going to cry, but then I thought, "No, I won't cry." But it was just amazing to see how other people see things differently to you. That's just how life-changing it was.

(Year 8 Focus Group Interview 2. 2006)

In Brian's emotional response he calls the experience at the Holocaust Centre 'life changing'. This could become for Brian what Groome (1998) calls a 'dangerous memory' (memory with an endless capacity to disturb complacency and birth new life). It is likely that Brian will remember his experience at the Holocaust Centre for a very long time and it may have the capacity to help determine how Brian acts in different situations in the future or even invite some praxis on his part in relation to a human right issue.

There were a number of other references by students interviewed which highlighted the power of certain sessions of the *HRC*. For example, Penny, a Year 10 student, was able to clearly remember one session that she did during the *HRC* two years earlier. The session was called 'Free the Children' and it concerned child labour in India. She said:

PENNY: The Craig Kielburger documentary was the most memorable because it demonstrated that anybody of any age can make a difference to the state of human rights in the present day.

(Year 10 Focus Group Interview, 2006)

Penny's response shows that she has come to a realisation that people of any age can fight to help others suffering from human rights violations and so 'make a difference'. This could become for her a dangerous memory (Groome, 1998), or possibly what Tripp (1993) refers

to as a 'critical incident' that will stay with her for a long time to come and lead to a possible transformation in the way she acts, and perceives issues in the future.

A comment made by one student in the questionnaire eloquently summed up the powerful effect some of the sessions had on students. Whilst this student found some of the things she learnt about human rights abuses to be shocking, ultimately she found the programme extremely worthwhile:

- It was the saddest week of my life and the best week of my life. (Student 31)
(Year 8 Student Questionnaire, 2006)

Whilst most students' comments were positive, there were some negative comments towards different aspects of the programme. As mentioned in Chapter Five, of the 129 questionnaires that completed the open-ended questionnaire question (Question 29 - 'Is there anything else you would like to tell us about the *HRC*?'), only two had negative comments (1.5%). The fact that there were only two negative comments could in itself be seen as a positive for the evaluation of the programme as a whole.

For both of these students, aspects of the programme were 'boring'. One comment suggested that the Holocaust Centre excursion was more than boring, it was also disturbing, and as mentioned in Chapter Five, this may be why the student had a negative impression of the programme. Such an upsetting experience could certainly colour one's impression of the whole programme. The second comment suggested that the aspect of the programme that the student disliked most was that he had to complete written questions that were part of the excursion to St. Patrick's Cathedral and the Jewish Museum.

Some negative comments also came out in one of the three narratives given. Ann's narrative showed that whilst she gained some technical knowledge, she did not find the experience a valuable one. Whilst she gave positive rankings to many of the sessions, overall she thought the programme was 'boring'. Ann undertook the *HRC* in the third week, after two weeks of camping. When interviewed, she did talk of being quite tired at times and it is possible that this may have affected her perspective. As stated in Chapter Five, Ann said:

ANN: It took too long (opening concert) and everyone was kind of tired. I was really tired when I went to school in the morning after Hattah, and I was even more tired after that concert. (Year 8 Focus Group 1 Interview, 2006)

However, questionnaire results did show that a clear majority of students who undertook the programme in the third week gave responses which were much more positive than Ann's. This is an important area that needs to be further explored in future research of this programme.

When asked to comment on the programme in the open-ended survey questions, some students' comments were classed as mixed/neutral. An example of a comment that complements the responses given earlier in Chapter Five is:

- I thought it was good but we should of focused more on one area instead of looking at issues from all over the place. (Student 32)
(Year 8 Student Questionnaire, 2006)

Such mixed/neutral comments made up 17 % of the responses to questionnaire question 29 ('Is there anything else you would like to tell us about the *HRC*?'). Whilst this is a minority, it is still a significant figure. But as stated in Chapter Five, it must be remembered that each student is different in terms of their likes, dislikes, interests and abilities, and whilst it would be ideal to be able to find sessions that pleased all students, it is unrealistic to expect this to be the

case. The fact that the majority of comments about the programme were positive, seems a good indicator that overall, students were engaged with the *HRC* and found it a worthwhile experience.

Based on the students' very positive responses to the questions related to the aims of the programme (Questions 17-25), it would seem that critical reflection has taken place and that "consciousness raising" education has occurred (Groome, 1998). With aims of the *HRC* including raising the consciousness of students to human rights issues, and to the concept that every person can make a difference, it would seem that these aims have been met, and suggest that some transformative learning has taken place (Mezirow, 1995; O'Sullivan, 2003; Taylor, 1998).

The results also infer that students are developing a sense of personal and social values which is a strong need of adolescents (Hargreaves & Earl, as cited in Hill & Russell, 2004). They would seem to be engaged in the programme and building their ability to cope with, and their capacity to respond constructively to, the social and political world around them (Hargreaves & Earl, as cited in Hill & Russell, 2004).

As with the study by Gaudelli and Fernekes (2004), students seem to have increased their awareness of issues previously unknown to them, value human rights as an important topic, and show empathy towards human rights victims as a result of the programme.

The visual image analysis that was undertaken of the posters produced by three students (Jane, Paul and Kylie) as a response to the programme revealed that each of the three displayed a

great empathy for the victims of abuse, and a deep concern about the issues they represented artistically. The types of visual images created, and the artistic skills exhibited by all student participants of the *HRC* varied greatly, and whilst the three visual images analysed were not chosen to present 'typical' student responses, they did document the subjective view that these three students had at the time the images were created. They provided a snapshot of each student's perceptions and feelings about the particular issues.

Groome's (1998) notion of dangerous memories would seem to be present in each of these three visual images. The fact that the students chose these issues to illustrate suggest they were the most memorable issues of the *HRC* for them. They have obviously been engaging in some critical reflection on these issues (Mezirow, 1991) but it is not easily determined whether transformative learning has taken place, as we are not clear what the students' starting points were in relation to the issues. It would seem clear that the consciousness of students has been raised, at least on the three issues presented in their images. The standard of the work produced suggests that the students were quite engaged, a necessity for successful middle schooling (Chadbourne & Pendergast, as cited in Pendergast & Bahr, 2005), and that they have been thinking very creatively in their methods of presenting their ideas (Jackson & Davis, 2000).

The issues for which these three students produced images, all relate, at least in part, to young people. The holocaust poster features three young children. The child labour poster shows part of the face of a child and the poster on slavery shows an image which could be of any age. This would seem to be in keeping with McCrindle's (2005) idea that to successfully engage the youth of today, the work needs to be relevant to them. Young people relate to issues where young people, like themselves, are victims of human rights violations. Except for the luck of

their birth, they might be in that same situation. Such issues are also “real” issues, not made up scenarios, which is another necessity for engaging the youth of today (McCrinkle, 2005).

In relation to the three student narratives presented in Chapter Five (Shane, Ann and George) Shane’s journey would seem to encompass what Groome (1991) calls the outcome of critical education, that is, to engage the heads, hearts and life-styles, and to inform, form and transform their identity and agency in the world. His responses reveal that he has experienced a life-changing experience full of dangerous memories (Groome, 1998). As a learner, he has been able to engage in critical reflection on his own experience, and this has, in turn, led to a ‘perspective transformation’ (Mezirow, 1991) where he has become critically aware of how and why his assumptions have constrained the way he perceives, understands and feels about the world, and he is now ready to make choices or act upon these new understandings. Shane would seem to have experienced transformative learning, where he has changed his frame of reference through critical reflection, and has consciously made plans that will bring about a new way of defining his world (Mezirow, 1997).

Ann’s journey suggests that she was not engaged in her experiences in the *HRC*. Whilst the programme aims to engage young adolescents in their middle school years by being relevant to them and their world in general, by involving them in decision making, and developing a positive self concept and independence (Hargreaves & Earl, cited in Hill & Russell, 2004), it would seem that this has not been achieved for Ann. Ann seems to fit well the profile given by Engebretson (2001) regarding the youth of today in terms of her interests in socializing, shopping, sports and music and generally leading a quiet life with her family and friends. However, unlike the Engebretson (2001) description, Ann shows little interest in issues related to

racism, prejudice and the artificial values imposed by the world around her. McCrindle (2005) believes that the most important influence that affects members of Generation Y is that of her peers. Unfortunately, the influence of Ann's peers on her attitudes is not able to be established by this research, but it would seem that in one or more of the criteria given by McCrindle (2005) that he considers essential to engage today's youth (i.e. that the communicator and the material that is being communicated be real, raw, relevant and relational), the *HRC* is not reaching Ann.

For George, there is evidence that his awareness of human rights issues, and ways he can make a difference to these, has been raised. He has experienced consciousness raising and has been encouraged to think contextually and to try to analyse what is going on in his world and why (Groome, 1998). However, he doesn't seem to have experienced transformational learning, where a deep structural shift is experienced in one's basic premises of thought, feelings and actions (O'Sullivan, 2003). He may not yet be at the suitable stage of intellectual and social development that makes this transformation change possible.

Types of Knowledge Students are Gaining

Another measure of the worth of the programme for students that I referred to in Chapter One concerned gaining knowledge. As mentioned in Chapter Two, Groome (1991) addressed the question of what type of knowledge should an educator want to promote? Welbourne (1997) argues strongly that all three of the Habermasian types of knowledge, technical, practical and emancipatory, are important and interconnected. The educator wants the learner to acquire all aspects of cognitive knowledge.

To reiterate from Chapter Two, technical knowledge can be described as the facts that we need to know – useful information that focuses on describing and articulating content, but which has the learner on the ‘outside looking in’. Practical knowledge is the knowledge that comes from understanding, where we break the boundaries of technical knowledge and are now ‘inside the knowledge’. Practical knowledge makes links between tradition and the individual’s understanding. Insight and understanding are increased. Emancipatory knowledge is where the learner constructs new knowledge and is not controlled by history. In this type of knowledge, truth is prevented from becoming static or controlled and gives us the freedom to control the present and transform the future (Welbourne, 1997).

Both questionnaire results and interviews revealed many comments which show technical knowledge being gained by students from the programme. Some examples of these, given in full in Chapter Five, include:

- I really enjoyed it all. I learnt a whole heap of interesting facts, especially in the area I really enjoy - World War 2. Thanks. (Student 10)

JANE: You sort of know about some of these issues, but you don’t really ‘get it’ until you study it fully. It sort of gives you a bit more factual information.

(Year 8 Focus Group Interview 1, 2006)

The gaining of practical knowledge was also clear from questionnaires and interviews.

For example:

- The whole convention made me learn things which I didn’t previously know. It also opened my eyes to the rights of others, and how important it is not to breach/infringe them. (Student 15)

(Year 8 Student Questionnaire, 2006)

In relation to the Inequality Simulation Game, Rick had this to say when interviewed (full quote given in Chapter Five):

RICK: it made me think that that's what it's like for a lot of people around the world, like in Africa and Asia, like child labour and stuff.

(Year 8 Focus Group Interview 2, 2006)

Statements such as these show that students have broken the boundaries of technical knowledge and are really 'getting inside the knowledge,' gaining new insights. Rick has taken the technical knowledge he has gained and developed an appreciation of his own good fortune in living in a country comparatively free of human rights abuses and he can empathise with people less fortunate than himself (practical knowledge).

In the third category of emancipatory knowledge, perspective transformation becomes possible. The learner may decide on a course of 'taking action' or 'praxis' to try and help alleviate instances of human rights abuses. The questionnaire gave a number of comments that exhibited emancipatory knowledge, with students coming to new knowledge and a change being evident in their understanding. To reiterate from Chapter Five:

- I understand now that I have to do something about these people that live in these poor countries. (Student 18)

(Year 8 Student Questionnaire, 2006)

When interviewed, Anita's response (given in full in Chapter Five), clearly shows her gaining emancipatory knowledge concerning her own family's experiences during the holocaust:

ANITA: one Christmas her great auntie had like a number tattooed on her there (points to left forearm) I asked her about it she just turned away and ignored me and I thought "You're being really rude," but then at the Holocaust Centre I learnt what it really was. now I understand why she didn't want to talk about it.

(Year 8 Focus Group Interview 1, 2006)

For Mezirow (1995, 1997), Anita has undergone transformative learning. She could be said to have experienced what Mezirow (1997) calls a ‘perspective transformation’. She no longer perceives that her mother’s great aunt’s behaviour in ignoring her question about the tattoo on her arm was due to rudeness. It was more a result of her traumatic experiences during the holocaust and not wanting to talk about it. To reiterate from Chapter Two, Anita has been able to change her ‘meaning scheme’ (specific beliefs, attitudes, and emotional reactions) by engaging in critical reflection on her experiences, which in turn has led to a perspective transformation (Mezirow, 1991). For Mezirow (1997), Anita has become critically aware of how and why her assumptions about her mother’s great aunt have constrained the way she perceives her, and changing these structures has made possible a more inclusive, discriminating, and integrating perspective on life that may lead her to make choices or act upon these new understandings.

An aspect of emancipatory knowledge, (and transformative learning), and indeed the next step on from perspective transformation, is ‘taking action’. Interviews revealed examples of students expressing their desire or intention to take positive action of some sort to change or transform situations where they see that someone’s human rights are being violated. As mentioned in Chapter Two, Groome (1998) terms such action taking *praxis*, and defines it as “encouraging learners to ‘look at’ and contemplate their lives in the world, inviting their own expressions of them” (p. 161). In the following extract from Chapter Five, Mona talks about how she believes the programme affected her and others, and what career she hopes to go into as a result of this experience.

MONA: there are other people who don’t have the same things we have and I think you just made us to see the world from a different perspective, not always looking at us.

Maybe just try lending a hand, like the 40 Hour Famine I'm thinking now that, like for the future I might want to become a human rights lawyer.

(Year 8 Focus Group Interview 1, 2006)

Mona has clearly gained emancipatory knowledge and has also experienced perspective transformation. She comments on how one could take action (e.g. take part in World Vision's annual 40 Hour Famine) and says that her personal response may be to take the action of becoming a human rights lawyer.

The three visual images analysed revealed students going beyond technical knowledge. Students demonstrated that they had gained both practical knowledge, where insight and understanding is increased and truth is prevented from becoming static or controlled, and some aspects of emancipatory knowledge, which weaves continuity and change and creates a present that is not controlled by the past (Habermas, 1979; Welbourne, 1997). Insights gained from such knowledge include empathy for the victims of abuse and real concern for the issues presented.

Referring to the three student narratives presented in Chapter Five (Shane, Ann and George) Shane's responses reveal that he has gained technical, practical and emancipatory knowledge, as defined by Welbourne (1997). Ann's journey suggests that she was not engaged in her experiences in the *HRC* and that whilst she has gained some technical knowledge there is no evidence to show that she gained any practical or emancipatory knowledge (Welbourne, 1997). For George, whilst there is evidence that his awareness of human rights issues has been raised and that he has gained some technical and practical knowledge, again there is no evidence of him gaining emancipatory knowledge (Welbourne, 1997).

An important variable in all this is, of course, the pedagogical methods employed by the communicator to the students. Is the teacher engaging with his/her students as a fellow learner, as suggested by Freire (1972)? Is the teaching relational (McCrinkle, 2005)? That is, is the teacher open with students, vulnerable, showing genuine interest in the ideas of the students and in their general well being? Is the classroom a relaxed environment and socially conducive to discussion? As no criticisms of the teachers appeared in either the questionnaires or the interviews, it would seem likely that the pedagogical methods employed by the teachers of the *HRC* in 2006 were conducive to a healthy classroom.

Whilst three different types of knowledge have been identified in student learning, it needs to be remembered that as Welbourne (1995) suggests, there is no hierarchy in the three ways of knowing, nor is the process linear:

Each way of knowing has its value and the distinct kinds do not stand alone. Just as a spiral swings upwards and backwards in an unbroken line and has no point of termination so too is knowledge negotiated and renegotiated. (p. 97)

Therefore, in response to the second research question concerning whether the students are engaged with the *HRC* and the types knowledge students are gaining, it can be stated the vast majority of students are engaged and have made positive responses to the *HRC* in interviews, questionnaires and personal responses, and that technical, practical and emancipatory knowledge has been gained by students to varying degrees over the course of the week long programme.

Persistence in Learning

This theme examines how the programme might change the perceptions and behaviour of students in the future. Questionnaire responses and interviews with students (Year 9 and 10) who

had undertaken the *HRC* in previous years revealed that for a number of students, there was indeed persistence in learning. The following extracts of comments given in full in Chapter Five illustrate this point:

ANDRE: there were people likeHugh Evans and Craig Kielburger, who have sought to make a difference and it sort of gives us a role model and influence to look at for the future. That sort of showed us where we can go in the future ... that we all can make some sort of difference.

DEBBIE: I think I'm more caring now than I used to be.
(Follow-up Year 9 Focus Group Interview, 2007)

FLEUR: We starting money raising last year for a young girl who has a heart problem and she has to come over here for her surgery I've already starting to do some writing and I'd like to get into journalism or be an author or something and I thought if I was a journalist I could always write about human rights issues.
(Year 10 Focus Group Interview, 2006)

Such comments reveal that at least for some students, persistence in learning has definitely occurred and may continue to occur in the future. This is another important aspect of this study which would greatly benefit from future research.

When teachers were asked whether they had noticed any effect that the *HRC* had had on the attitudes or behaviour of students in the time after the *HRC*, the general attitude was that whilst it was difficult to tell, there probably were positive effects. As given in full in Chapter Six, the following statements points out this difficulty of being able to tell whether there had been persistence in learning, but the belief that it had occurred:

TROY: I think it is a very worthwhile use of the Year 8 curriculum and I am very glad as a parent that my children were all involved in it. While many of the things they learn in Year 8 they may forget, I feel that a lot of the ideas and experiences that they get in the *HRC* stay with them.

(Follow-up Teacher Focus Group Interview, 2007)

PAUL: Many students have become more aware of the injustices that exist. This is evident in class discussions and their communication at home. Some students have become proactive and have supported activities by engaging the support of others through discussion and fund raising.
(Follow-up Teacher Focus Group Interview, 2007)

Indeed, when interviewed, teacher Fran voiced the idea that the programme's effects on students may not be seen until long after they have left the school.

That many students choose to continue their studies of human rights in Year 9 by taking the optional semester subject "Human Rights Defenders" is also indicative of the interest and persistence in learning that occurs for many students. As mentioned in Chapter Three, since "Human Rights Defenders" was first offered as a subject in 2003, there have been sufficient numbers of students choosing it to have classes run in each semester each year since then.

Whilst it is difficult to tell exactly if, and how, the *HRC* affects the perceptions and behaviour of students post-*HRC*, the general anecdotal view of teachers at CBGS is that there probably is persistence of learning which could show itself now in the student's immediate years at high school, or perhaps at some time in the future life of the student. Persistence in learning may simply take the form of an increased awareness of injustices in their world, or it may lead them to take direct action of some sort, or indeed determine their future occupations, as some have suggested. By becoming critically aware of assumptions and how they have come to constrain the way they perceive, understand, and feel about their world, students may learn that they can change these structures to make possible a more inclusive, discriminating, and integrating perspective on life which can lead the learner to make choices or act upon these new understandings (Mezirow, 1991).

As discussed in Chapter Two, this concept of students being able to transform their circumstances and the circumstances of others so that they can live in a more just society can be called transformative learning (Mezirow, 1995, 1997). Rather than just accepting things as they

are, we must be critical and make our own interpretations of our experiences. For Mezirow (1997), such autonomous thinking makes learners able to change their “meaning schemes (specific beliefs, attitudes, and emotional reactions)” by engaging in critical reflection on their experiences, which in turn leads to a perspective transformation (Mezirow, 1991, p. 167). Perspective transformation is the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world, and changing these structures makes possible a more inclusive, discriminating, and integrating perspective on life and can lead the learner to make choices or act upon these new understandings (Mezirow, 1991). For some students undertaking the *HRC*, this would seem to be the case.

Engebretson (2001) argues that adolescence is a time when the “virtues of responsibility, concern for others, respect for people as individuals, respect for oneself, compassion, self-control, mature decision making, a willingness to listen to and share time with others” (p. 97) need to be developed if the young person is going to be able to form honest, committed and faithful relationships in adult life. The gaining of emancipatory knowledge that has been exhibited by some students, as mentioned earlier in this chapter, and the persistence in learning that has occurred for some students, suggests that a number of these qualities are developed in students undertaking the *HRC* and so their ability to form such positive relationships in adult life is being enhanced. To more accurately determine the influence that the *HRC* might have on the perceptions and behaviour of students post-*HRC*, a longitudinal study would need to be undertaken.

Youth Culture

The extent to which the *HRC* engages CBGS's youth culture is another sub-question of Research Question 2. To achieve a successful educational programme for middle school students, educators must ensure they plan lessons with knowledge of the best ways of communicating with students, given the influences and characteristics of Generation Y. As mentioned in Chapter Two, for transformational learning to take place, an environment that builds trust and care needs to be developed (Taylor, 1998). To reiterate from Chapter Two, McCrindle (2005) gives four essentials to consider when engaging with today's youth. Content and teaching methodology needs to be *real* (communicator must be credible, genuine, have no hidden agenda), *raw* (not a rehearsed talk, but rather spontaneous and interactive), *relevant* (content of interest to students, style of presentation also important for a visually educated and entertained students) and *relational* (communication is open, vulnerable, showing genuine interest and understanding in students, relaxed environment socially conducive to discussion).

Relating McCrindle's four essentials to the *HRC*, firstly, the teachers taking sessions of the programme need to be committed to the aims of the course to make it credible and "real" to the students. In 2006, there were three full-time staff members who were committed to teaching about human rights. Their responses in interviews revealed them to be "real". To quote full-time teacher Veronica (full quote in Chapter Six):

VERONICA: They are questioning their world and *HRC* helps them consider the world and their place in it in an informed way. It also gets to the heart of how we want kids to live and behave, now and in the future. This is a big part of creating hope for the future, and an essential ingredient of a happy and worthwhile life.

(Teacher Focus Group Interview, 2006)

The only weakness in regards to keeping things real for students lies with the fourth teacher who was timetabled to be there. Sometimes he/she was very committed and enthusiastic about the programme, other times less committed. Veronica pointed out the necessity of having ‘real’ committed teachers in this quote from Chapter Six:

VERONICA: You’ve got to be dedicated to human rights. You’ve got to believe in it. Because kids will see straight through you if you don’t.
(Teacher Focus Group Interview, 2006)

Sessions do not necessarily need to be slick presentations with advanced technology, but need to be interactive, with a degree of spontaneity (“raw”). The *HRC* in 2006 had a great mixture of lessons. Some were “slick” presentations using the latest technology (e.g. DVDs shown in the school’s modern lecture theatre, whilst others were very simple (e.g. role plays). Teachers were quite spontaneous and sometimes veered from the lesson plans depending on where they thought the group was at. For example, Herb, another of the full-time teachers had this to say regarding being spontaneous and flexible (full quote in chapter six):

HERB: The reality is that whilst we have got this structured timetable, you don’t always necessarily finish on time. Certainly all the kids don’t finish at the same time. ... you can say “Well we didn’t quite finish that because we took too much time for this so we’ll allot another bit of time tomorrow to this.” So you can adjust the programme accordingly. Flexibility comes in.
(Teacher Focus Group Interview, 2006)

I believe content was for the most part “relevant” and of interest to the students. To complement statements already given in Chapter Five, one student in the questionnaire said:

- The issues we looked at were important and it affected everybody very deeply. I found this very insightful. (Student 33) (Year 8 Student Questionnaire, 2006)

Finally, the methods of teaching were largely “relational” with my observation that most teachers showed interest in the students, were relaxed with them and allowed them to engage in worthwhile discussion. If these four elements continue to be covered in the *HRC*, the quality of the learning about human rights issues will improve. As McCrindle (2005) puts it:

Whether we are involved in educating youth, or in a leadership role, a quality outcome is dependent on our understanding of them. Once we have a foundational grasp of their characteristics, communication styles, and social attitudes, we will be well equipped to effectively impact this enormous and emerging generation. (p. 5)

As was the case with the research by Gaudelli and Fernekes (2004) into a human rights programme in a secondary school in the USA, the *HRC* could be said to be successful to some degree in expanding students’ understanding of human rights issues from local to international perspectives and in ‘countersocializing’ some students. This refers to getting students to “re-examine their knowledge base, attitudes, and values with respect to human rights” (Gaudelli & Fernekes, 2004, p. 23). The following quote from the narrative story of Shane, first presented in Chapter Five, illustrates this point clearly:

SHANE: I know I’m sheltered. A lot of people don’t. We lead what we think is a normal life and think that one hundred percent of the population live a life like ours. We’re so privileged compared to some people. (Year 8 Focus Group 2 Interview, 2006)

Such ‘countersocializing’ is crucial for developing active, reflective citizens who are committed to a world where people’s human rights are valued (Gaudelli & Fernekes, 2004).

Teacher Engagement with the Programme

When surveyed, both teachers directly involved in the programme, and those not directly involved, considered the programme of great worth. Similarly, the key people interviewed were also extremely positive about the worth of the programme. Ella Lomas (Deputy Principal) described the *HRC* as the educational initiative that has made her the most proud in all her years as an educator.

From going into many sessions of the *HRC* over the three weeks it operated in 2006 as a participant observer (Gillham, 2000), having informal discussions with staff members at morning tea and lunch, taking notes in my journal, and taking photographs, it seemed very clear to me that both students and teachers involved in the programme regarded it very highly. Indeed, one discussion I had with a teacher, quoted in full in Chapter Six, summarised the attitude of many teachers to the *HRC*:

JACK: I think the *HRC* is the most important thing we do in the Middle School. It's a long term thing. It helps develop them into responsible people in this world. Long may it continue.

(Researcher's Journal, 2006)

In the classrooms there was a sense of cooperativeness and interest on the part of the students. Often there was laughter during the more light-hearted activities of certain sessions, such as role-playing, and at other times there was total silence, where students were working on their own personal responses to issues.

The standard of the work produced by students was exceptional and this was seen as a highlight by one of the full-time teachers, As Fran said when interviewed:

FRAN: Some of the work they produce is fantastic. I especially enjoy reading their poems and looking at the ideas they are able to put into some of their posters. When I see the work they produce, it is very rewarding. (Teacher Focus Group Interview, 2006)

Sometimes working in teams, and sometimes as individuals, students produced remarkable pieces of work demonstrating great technical skill (Photo Story presentations and PowerPoint® presentations). They produced insightful narratives, striking and emotive posters, and poignant poems and letters. The opportunity to be creative in their responses meant that students could work in the medium that suited them. To again illustrate the quality and nature of some of the student work produced, I have included below two more pieces of work produced by students during the *HRC* as part of the session ‘Responding to the Human Rights Convention’. The first piece is a poem written about the holocaust by Karen, which she entitled ‘Never Again’:

I feel fear running through my veins,
I hear bloodcurdling screams from every direction,
I taste the bitterness of danger in the wind,
I smell corpses, rotting by the river,
I see no ending of these horrific times.
The devastation,
The discrimination,
The non-ending imprisonment of innocent Jews,
The death of those not worthy of it...

Never Again ... (Personal response of student Karen)

This second piece of work (Figure 12) was made by a student who was interested in visual presentation. Joe produced a collage of terms that were significant for him throughout the whole *HRC*.



Figure 12: Joe's word collage response to the *HRC*

Not all work produced was of an outstanding aesthetic or academic standard. Some students were able to produce responses to issues that were, in their own way, remarkable in what they revealed about their understanding and empathy for others. As stated by Fran above, teachers find it a very enjoyable and rewarding experience to see the work students are capable of producing about issues that personally resonated with them.

Another observation that I made in my role of participant observer concerned the nature of the relationship between the teachers and the students. For the teachers that were working full-time on the *HRC*, there developed a strong bond with the group of students that they had for the whole week. This is one of McCrindle's (2005) essentials for engaging successfully with today's youth. He calls it developing a "relational" way of communicating with students where the

teacher is open, vulnerable and shows genuine interest in his/her students. To reiterate the words of student Jane from Chapter Five, when interviewed about having the one teacher for the whole week:

JANE: Having one teacher is a bit more personal because they knew you.

(Year 8 Focus Group Interview 1, 2006)

In the group that had different teachers for each session, there was still a positive atmosphere in the room, but the group seemed less cohesive and less enthusiastic in some activities, such as the role playing, and some discussions that followed on from previous sessions with a different teacher.

Just as Taylor (1998) noted in Chapter Two, the role of the teacher in establishing an environment that builds trust and care and facilitates the development of sensitive relationships among learners has been seen to be fundamental in enabling transformative learning. This is especially true of the three full-time teachers who took part in the *HRC* in 2006. Such engaging teachers were able to set the stage for transformative learning, act as role models and demonstrate a willingness to learn and change by an expanding and deepening understanding of various issues (Cranton, 1994). As the renowned educator Freire (1972) saw it, the teacher takes on a partnership with the student, both learning from each other.

Achieving the programme's aims.

Another area that helps to determine if the programme has been worthwhile for both teachers and students relates to whether the *HRC* has achieved its specific aims (given in Chapter Three, p. 83). Questions 17-25 of the student questionnaire were designed to specifically examine whether these aims were being met. Quantitatively, it would seem from the

questionnaire responses that these aims are indeed being met. For each of these questions there was a very large majority of responses in the ‘strongly agree’ or ‘agree’ categories. The two questions that had the highest ‘disagree’ responses were in Questions 21 and 20. Question 21 was ‘My awareness of current human rights abuses at Carey has greatly increased’ and this had 31% in the ‘disagree’ category. Question 20 was ‘My awareness of current human rights abuses in Australia has greatly increased’ and this had 16% in the ‘disagree’ category. This suggests that there are content areas in the programme that need to be more comprehensively covered i.e. human rights abuses in Australia and at CBGS itself. This backs up the suggestions from some students that there is a need to have more content on Australian and local issues and this is discussed in more detail later in this chapter.

Generally, however, a significant number of responses from both the questionnaires and interviews suggest that these aims are being carried out. The following examples of responses from student interviews and questionnaires reinforce many of the positive comments already stated in Chapter Five relating specifically to the given aims:

JANE: I really thought it was good how we started right back at the basics and found out what human rights are and why they’re important, and how that document, the UDHR came about. It sort of set the rest of the programme up. (Addresses Aims 1 and 2)
(Year 8 Focus Group Interview1, 2006)

- I found the *HRC* very worthwhile. It really opened my eyes to the problems Australia and the world is facing now and in the past. It really made me want to help do something about these issues. (Student 34) (Addresses Aims 3, 4, and 9)
- I thought it was great because it made people realise how much poverty and rights violations there are to people – even here at school in the classrooms and playground every day. It certainly made me want to do something. I intend to join Amnesty International and help write letters to people put in jail unjustly. If everyone starts putting in, then slowly maybe we can make a difference. (Students 35) (Addresses Aims 5, 6, 7, 8 and 9)
(Year 8 Student Questionnaire, 2006)

Whilst not all of the programme's aims can be said to have been met by all students, it would seem that there is evidence from student questionnaires and interviews to suggest that these aims are being met in differing measures and different ways by many of the students who undertook the *HRC* in 2006.

As stated earlier in this chapter, from its humble beginnings in 2001, the programme has continued to evolve. What started as a programme that aimed to fill a hole in the Year 8 curriculum and combat instances of bullying, developed into a unique programme that has become a vehicle to address wider issues of human rights violations in both Australia and beyond. This is very much in keeping with the statement in CBGS's Middle School information booklet given earlier in Chapter Three:

We want them to understand, appreciate and use their abilities to make the world a better place.

(Carey Baptist Grammar School: Middle School Information Booklet, 2005, p. 1)

In response to the second research question concerning whether the *HRC* is a worthwhile experience for key participants, from the teachers' perspective, it can be stated that it certainly is. The time and resources that the school invests in this programme would therefore seem to be very well spent.

A very important sub-question of Research Question 2 concerns how the *HRC* could be improved in terms of its worth to both students and teachers, and this will now be addressed.

Improvements to the Human Rights Convention

How improvements can be made to the *HRC* that will benefit both students and teachers will now be examined in terms of suggestions relating to the HRE pedagogical model and critical pedagogy used, the choice of teachers to run sessions of the *HRC*, and specific programme and curriculum changes.

Firstly, the pedagogical model and critical pedagogy used is of great importance. From a pedagogical point of view, it may be possible to give teachers taking sessions of the *HRC* a clearer understanding of the pedagogical model that is being used. CBGS's programme needs to be positioned in terms of the three models of HRE described by Tibbitts (2005b), transformational, accountability, and values and awareness. Of the three models outlined by Tibbitts (2005b), and detailed in Chapter Two, as CBGS's *HRC* presently operates, it would seem to fit best in the "values and awareness" model (emphasis on transmitting basic knowledge of human rights issues).

This is a similar finding to that of Gaudelli and Fernekes (2004) in relation to the HRE programme they researched at Hunterdon Central Regional High School. However, a difference with that programme would be that CBGS's programme also has elements of the "transformational" model (focuses on empowerment in the recognition and prevention of human rights abuses). Given that the *HRC* is for Yr.8 students in the early stages of adolescence, it seems apt that much of the programme concentrates on raising awareness of students to human rights issues going on around them, but there is still room for students to become empowered to be able to take actions to alleviate injustices with which they come into contact. This is particularly evident in a number of specific sessions of the *HRC* such as 'Human rights at Carey'

which involves examining human rights issues at the school itself (bullying, prejudice) and finding ways to overcome these, and in ‘Defending Human Rights: Letter Writing’ where letters are written and posted for a current Amnesty International ‘Urgent Action’ appeal or some other current human rights issue. Also, the *HRC* does undertake an in-depth case study on a human rights violation (the holocaust of World War Two) which runs for a whole day of the programme, and Tibbitts (2005b) notes that such an in-depth case study is part of the transformation model.

Whilst it is not stated in any of the courses’ official documentation, such as ‘Background to the Human Rights Convention’, ‘Introduction and aims of the Human Rights Convention’ or the lesson plans for each session of the *HRC* (see Appendix B: Lesson plan for ‘Free the Children’), it could be argued that the school is already using many aspects of a critical pedagogy.

A number of the aims of the *HRC* relate to raising students’ awareness of human rights abuses and how they can work actively to promote the human rights of others. For Groome (1998), “consciousness raising” education “encourages people to think contextually – to analyse what is going on in their world and why; to become aware of how their historical situation shapes themselves, their lives and their knowing” (p. 389). As stated earlier in Chapter Two, Groome (1998) has four simple-sounding questions that encourage students to think contextually about a specific social issue or event:

- What is really going on here and why?
- Who is benefiting?
- Who is suffering?
- What is influencing my own perspective? (p. 389)

Perhaps these four questions could be more rigorously applied to different lessons in the *HRC* to give a clearer framework for teachers in terms of what they are trying to achieve with students. For example, we can look at the ‘Free the Children’ session, where students see a film on child labour in India and how one young Canadian boy has been able to make a difference. As the lesson plan now stands, students watch the film and then have a general discussion about it. There is no suggested format for such a discussion. Using Groome’s (1998) four questions, the discussion could be planned in a more meaningful and possibly more fruitful way.

- ***What is really going on here and why?*** What is the situation in many poorer countries of our world in terms of children having to work? Why does it happen? Why do their families often feel forced to send their children into such horrible conditions?
- ***Who is benefiting?*** Who is exploiting these children? Is it just the people who run and own the factories in India? Does it help companies in richer countries as well? How?
- ***Who is suffering?*** Who are the victims? Is it just the children themselves? What about their families?
- ***What is influencing my own perspective?*** How am I affected by this? What do I really think about this? Is there anything I can do? Will I actually do it?

So the suggestion here is that the lesson plans for each session be re-examined and possibly given more structure in line with critical pedagogy such as that suggested by Groome (1998).

Secondly, in regard to the teachers directly involved in taking sessions of the *HRC*, comments were made by students in questionnaires and interviews concerning the problems of not having the same teacher with a group for the whole week. To reiterate one such comment from Chapter Six:

MEREDITH: I had the changing one (different teacher each session) ... which sometimes got a little bit frustrating because they’d come in half way and be like, “All right we’re doing this,” and they didn’t really know what we had been doing and it didn’t flow as well.

(Year 8 Focus Group Interview 1, 2006)

Having a fourth full-time teacher would give each of the four student groups one teacher each for the whole week. Both the Teacher Focus Group and Key Person Ella Lomas echoed this call for a fourth teacher to be used, citing the many advantages this would bring such as flexibility, improved understanding and knowledge of the students and where they were at in their experiences and thinking, and generally making the timetabling and organisation of the week much simpler.

If sessions need to be extended, expanded or swapped around because it suits the group more, this can be done if a group has just one teacher. Students would be able to develop a closer, more sharing attitude with their teacher and this would make the programme of greater value to students. This was seen as a great advantage in 2006 for the three student groups who had the same teacher for the whole week.

Teachers taking on this role would necessarily be committed to the aims of the course and thereby make it “real” to the students (McCrinkle, 2005). Having a fourth full-time teacher in the *HRC* would overcome the weaknesses noted earlier this chapter concerning ‘Youth Culture’, where the teacher coming in to take a session was there primarily to replace a Year 8 class that they would normally have had. Some of the teachers taking one-off sessions were enthusiastic and committed to the programme, whilst others were less committed, less “real” to the students.

With the attitude and pedagogical skills of teachers employed to work in the *HRC* being of such great importance, the choice of who will be the full-time teachers needs to be done with great care. The three main teachers that were employed in the *HRC* in 2006 were experienced in

the programme, engaged the students in the sessions, created a very good rapport with students, and most importantly, were very committed to the teaching of human rights. Using McCrindle's (2005) terms, they were real, raw, relevant and relational. As in any curriculum area, for genuine learning to take place, students must know that their teachers are 'genuine' about their subjects. Their teaching methodology must also be effective. Rather than issue communiqués to students, the teacher needs to communicate with them. Instead of thinking of students as empty vessel to be filled with knowledge, the teacher needs to be a student among students, a partner. Problem-posing education allows students to develop their power to perceive critically the way they exist in the world and enables them to see the world not as a static reality but as a reality in transformation (Freire, 1972; Freire & Macebo, 1987; Parkins, 2003). Rather than fatalistically accepting things as they are, the problem-posing method presents situations as a problem that can be overcome. Many sessions of the *HRC* use this idea of problem-posing education so that teachers can work with students to help them to formulate their own ideas about finding solutions to human rights issues. Some examples of this are 'Human rights are not so easy – yes, no, not sure' where students have a class discussion of a given list of specific human rights issues, 'Human Rights at Carey' where students role play different human rights abuses occurring at school and try to develop solutions, and 'Human rights – action plan' where students try to develop possible solutions and courses of action that can be taken to alleviate different human rights abuses. In light of this, the appropriate staffing of the *HRC* is paramount.

Thirdly, in regards to programme and curriculum changes, a number of questionnaire responses and interview comments about how the programme could be improved, concerned course content and the teaching methods employed in different sessions. Such comments concerned the need for more local/Australian human rights issues to be included, and for less

writing in sessions and more creative, hands on activities. Examples of student comments on these issues that complement those already given in Chapter Five, included:

- I think it we should do more creative activities where we aren't just writing things down or answering questions on paper. (Student 36)
- We need to look at Australian human rights problems, not just those in other countries. (Student 37)

(Year 8 Student Questionnaire, 2006)

Some teachers also suggested that the content could be reviewed.

The call for less writing in sessions and more creative, hands on activities could be a valuable way of catering for the multiple intelligences of students. For example, student George, whose narrative was given in Chapter Five, struggled with writing tasks and stated that he found the interactive and creative activities more enjoyable and beneficial. Comments by other students in the questionnaire confirm that this is the case for a number of students undertaking the *HRC*. As such, there needs to be consideration for increasing the variety of activities in the programme to cater for multiple intelligences of students.

In terms of the suggestion to include more local/Australian human rights issues, such issues might present more manageable challenges for students and engage their curiosity by concerning issues close to home (Marzano, 2003). For McCrindle (2005), such local issues may also be seen by students as “relevant” to their lives in Australia today.

A number of student suggestions concerned one specific session of the *HRC*, the Inequality Simulation Game. In relation to this session, some students thought that the roles of the privileged and underprivileged groups should be reversed at some stage of the game so that

both groups had the chance to experience both roles. Others simply commented that they thought there should be more simulation games, as they are an enjoyable way to learn about issues.

With a ranking of number two on the students' questionnaire of the "best bit" of the *HRC* (Question 26), the Inequality Simulation Game was obviously one of the most memorable activities of the week for many students. The underlying point being expounded by this simulation game concerns the unequal educational opportunities that young people have, depending on their socio-economic status. Having some students receiving special help and food and drinks as a randomly chosen 'privileged group' is an important part of the game. If all students were given the same privileges, the impact of the inequality would be lost. Hopefully, those students who suggested change in this aspect of the game were also able to recognise the underlying message of the whole activity.

The simulation game was obviously popular with students and was a way of making the experience of learning about the inequalities of educational opportunity "relevant" to students (McCrinkle, 2005). Simulation games enable the content of what the teacher is communicating to be of interest to students by being a more interactive and often enjoyable style of presentation. As mentioned in Chapter Two, in explaining the dynamics of tasks that motivate the youth of today, Marzano (2003) believes that such tasks have three characteristics. Firstly, they present manageable challenges for students. Tasks are engaging to the degree they challenge the individual's present capacity, yet permit some control over the level of challenge. Secondly, tasks that are inherently engaging arouse curiosity. This can be achieved by "providing sufficient complexity so that outcomes are not always certain" (Covington, 1992, p. 160). Finally, engaging tasks involve fantasy arousal. Covington (1992) describes fantasy arousal as the

“creation of imaginary circumstances that permit the free and unfettered use of one’s growing abilities” (p. 160), and he gives the example of classroom simulation games, where students role play particular scenarios. Instructional games like these are not only intrinsically motivating to students, but can also develop self-reflection skills, effective group behaviours and critical enquiry skills (Engle & Ochoa, 1988). As such, the possibility of bringing more simulation games into the programme may be worth examining in the future.

Excursions and time were also commented on. In relation to excursions undertaken as part of the programme, there were only four specific student comments made. These were on points such as allowing students to wear casual clothes, having more excursions, or questioning the importance of certain places visited. With excursions playing such an integral role in the programme, it is interesting that there were only four suggestions made to improve them. This suggests that the majority of students are happy with them the way they are. A more significant number of suggestions concerned having enough time to do certain activities, including excursions. Students commented that they felt rushed at different times during the week, whether it was on an excursion or completing a written activity. A typical example of a comment was:

- It was good. Just a little bit more time on the excursions. Some things were a bit rushed. (Student 38) (Year 8 Student Questionnaire, 2006)

The suggestion from teacher Veronica that the programme be opened up for non-teaching staff to be included if they wished, is another suggested curriculum change. This would seem a valuable improvement to the *HRC* and for the school community as a whole. Non-teaching staff members could benefit personally by taking part in some sessions of the programme. Students would also see that other staff members were interested in the programme and value it. From the

school's point of view, the ethos of valuing all staff members equally and trying to involve staff members in all aspects of the school would certainly be advanced. As noted by teacher Veronica, if a prospective CBGS parent came to the front desk to chat about the school, a schools officer that had participated in a session of the *HRC* would be able to speak firsthand about the programme and thereby give prospective parents an indication of the values that the school holds. Opening up the programme to as many staff as possible would also become an excellent opportunity for non-teaching staff to mix more with students and teachers and lead to breaking down some of the barriers that can exist in schools between teaching and non-teaching staff.

Also in terms of programme and curriculum changes, to broaden the appeal of the programme and make it more useful in other educational contexts, there could be value in making it clear that the *HRC* is not exclusively a Christian programme. Whilst it has emerged from the context of a Christian school and operates in conjunction with aspects of CBGS's Religious Education programme, the *HRC* itself is ecumenical in outlook. The concern for social justice and the struggle for the rights of the less privileged crosses all religious boundaries. This could be incorporated into some of the formal documents of the programme ('Why the *Human Rights Convention*?', 'Introduction and aims of the *Human Rights Convention*') to make this clearer.

In response to the sub-question of Research Question 2 on how the programme can be improved, it has been established that there are a number of ways of achieving this in terms of its value to the key participants. These ways involve giving more theoretical and pedagogical structure to some of the lesson plans and the programme as a whole, the careful staffing of the programme, taking into consideration some suggestions made by teachers and students

concerning the curriculum, catering for different learning styles, making the programme more clearly ecumenical, and even opening up the programme to non-teaching staff at CBGS as much as possible.

Programmes such as the *HRC* need to be thought of as dynamic rather than static. They must be ready to change to suit different issues that arise, as well as the changing needs, interests and abilities of the student cohort undertaking the programme. All suggestions made by students and teachers for improving the programme, need to be seriously considered and examined for merit.

Findings Relevant to Research Question 3

In what ways can the HRC be of relevance for other educational contexts?

With so little research having been done in the area of HRE, especially in Australian schools, my research has revealed that the *HRC* may well be of relevance to other educational contexts. Since commenced in 2001, it has undergone numerous changes, all of which have aimed to improve the effectiveness of the programme. The programme offers practical curriculum suggestions, organisational advice, and also advice about particular pedagogies that could be used.

As mentioned in the previous section, by making clear the fact that the programme is not exclusively a Christian programme, this could broaden its appeal and encourage other schools to consider using the *HRC*. It could be used in full, or in part, in many other educational institutions. Basically, it is made up of approximately fifteen different sessions, each of which could be used separately, or if time allows, in groups, depending on the focus a particular school

might take. In terms of having a whole week to run the programme, CBGS was fortunate in that there was a week to “fill” with worthwhile activities for the Year 8s.

If a whole week wasn't available to a school, lessons could be taken from the programme and used in a one-off format. As Gregory, the initial co-ordinator of the programme, said:

GREGORY: You could take it away and run it as a course with thirty different lesson plans instead of a week-long programme. I think it's transferable. It doesn't even need to be set in a particular programme dipping in and out – and some things you could go into greater depth As a standard line programme, most schools, after the end of exams at the end of year look for something to do for the Year 7s, 8s or 9s, so it could sit there but yes, I think it does have applications in any Australian schools that want to run it.

(Key Person Interview 2, 2006)

Over the past three years, mostly through personal contacts, a number of teachers from other schools have come out to CBGS to observe different sessions of the *HRC* in operation, and have decided to use some sessions, such as the ‘Inequality Simulation Game’ in their own educational context. In a conversation recorded in my researcher's journal with one such teacher after she had seen the game run over two periods, she said:

AMANDA: That was fantastic. That is something that we will definitely be using in our RE course. We look at human rights issues in RE but certainly don't have a full week that we could devote to it at the moment. But the game is a great way to get across to students the concept of inequalities that exist in our society. And great fun too.

(Researcher's Journal, 2006)

The programme has also been presented in a number of educational conferences, such as the Australian Curriculum Studies Association Biennial Conference in 2005 (see Ang, 2005) and the University of Melbourne Human Rights Forum in 2007 (see Ang, 2007), and was very warmly received. In ways such as these the programme has been brought to the attention of other

educational institutions, but there is a need for such a unique and educationally worthwhile programme to become much more widely known throughout the educational community.

My research and experiences at conferences over the last three years has highlighted the fact that there is a paucity of studies in human rights education in the school context. Whilst some research has been undertaken in schools overseas, especially in the United States, I have found no other studies concerning the teaching of human rights in Australian secondary schools. This reinforces the significance of my research in this important field of HRE and this will be discussed further in the following chapter.

CBGS's *HRC*, or parts of it, could be successfully adopted by other educational institutions. It could become a starting point for another school to use, and then gradually evolve to suit the students at that school and their needs and characteristics. The importance of HRE for all schools has been clearly stated by Adams, Harrow and Jones (2001): "Human rights education is a key and essential defence against the abuse of human rights" (p. vi). This holds for all schools, whether Christian or non-Christian. But in relation to Christian schools such as CBGS, the teachings of the Bible are paramount. Both the Old and New Testament scriptures show that social justice, which is manifested in the human rights a society enjoys, must be central to all that is taught (Cone, 1992; Lorenzen, 1990). The sense of helping the community is a cornerstone in the Gospels and in today's classroom we need to concentrate on human rights activities that will enable our community to live in harmony. Students need to be guided to appreciate that how successful a community is can be judged by how that community deals with its marginal groups.

In summary then, findings relevant to all of my research questions have been established. The origins and educational perspective behind the programme have been documented. It has been found that the school's vision and mission statement, middle school goals and Values for Australian Schools are all lived out, in varying degrees, by the *HRC*. The programme has been found to be a worthwhile experience for the majority of students and teachers, and a number of ways to improve the effectiveness of the programme have been established. It is also believed that the programme would be of some relevance in other educational contexts.

Towards Chapter Eight

The final chapter of my thesis presents the implications that I have drawn from my findings, and makes recommendations for the *HRC* and for future research in the field of HRE. How well the *HRC* measures up to the model of best practice HRE that was proposed in Chapter Two is also examined. A brief personal reflection on the nature of the bodies of literature relevant to this study is given, and the chapter concludes with a self-reflective discussion of the impact of the study on the researcher.

CHAPTER EIGHT

FUTURE DIRECTIONS FOR HUMAN RIGHTS EDUCATION

“HELPING TO CREATE A JUST WORLD”

This final chapter of my thesis begins with a review which summarises the study that was undertaken. An overview of my findings is given and then implications drawn from the findings are discussed. Following this, recommendations for the *HRC* and for future research in this newly emerging field of HRE are made. In terms of measuring the effectiveness of the *HRC* as a HRE programme, it is compared to a model of best practice HRE that was proposed in Chapter Two, and found to measure up well against this. I then give a brief personal reflection on the nature of the bodies of literature relevant to this study, and the chapter concludes with a self-reflective discussion of the impact of the study on the researcher.

Review

The research project that was undertaken was a case study of a week-long interdisciplinary programme for Year 8 students at CBGS in Kew, Victoria, called the *Human Rights Convention*. The title of this research study was:

“Human Rights Education: exploring the experiences of participants in a human rights education programme in a Melbourne secondary school.”

The aim of my research was to explore, describe and thereby understand a unique human rights programme run at a Christian secondary co-educational college in Melbourne, Victoria. Through this understanding, I hoped to draw insights into the programme’s worth to the school community.

Chapter One gave my personal background and educational philosophy, and an overview of the research that was undertaken. The next two chapters examined the bodies of literature that were relevant to my research into CBGS's Human Rights programme. Chapter Two gave a brief overview of the history of human rights and then examined the UDHR. Criticisms of the document were examined and an explanation of why the *HRC* uses the UDHR was then put forward. Chapter Two also discussed the relatively new field of Human Rights Education, the characteristics of today's middle school students and proposed a model of best practice HRE.

Chapter Three profiled the educational institution where the study took place, CBGS. The place of human rights in the Judeo-Christian tradition was discussed, and as a school working under the auspices of the Baptist Church, the suitability of a human rights programme being conducted in a Baptist secondary college was explored giving the example of the Baptist missionary, William Carey. Finally in Chapter Three, the specific programme being researched, the *Human Rights Convention* was described in detail.

Chapter Four outlined the research design that was undertaken, and began with an explanation of my theoretical framework. Following on, a detailed description of the methodology, specific methods of research, and methods of data interpretation that were used, was presented. Limitations and ethical considerations of the study were also discussed.

Chapters Five and Six presented my findings from the perspectives of both students and teachers. Thematic, visual analysis, narrative and quantitative approaches were employed to interpret the data. The thematic analysis examined the open ended questions from the questionnaires and interviews conducted, and categorised the responses into themes and sub-

themes. The visual analysis examined the personal responses of three students in the form of posters that they made during the programme, and the narrative approach traced the journey of three selected student participants through the *HRC*. My quantitative analysis drew on the multiple choice questions from the questionnaire completed by all students who undertook the *HRC* in 2006, and the results were presented in tables as percentages.

Chapter Seven presented a discussion of my research findings in relation to my three research questions. This final chapter of my thesis, Chapter Eight, presents an overview of my findings, gives implications, and makes final recommendations. It gives my own reflections on the bodies of literature that were relevant to this study and concludes with a self-reflective discussion of the impact of the study on me as the researcher.

Findings of my Research

Overview of Findings

All of my research questions were able to be successfully responded to by the research. Firstly, the educational perspective behind the *HRC* was established. The general belief that all students need to be exposed to HRE was of great philosophical importance in establishing the programme. The interdisciplinary nature of the programme was planned to give ownership to all teachers involved, no matter what their learning area, and the specific socio-economic nature of the students at the school was also a consideration. It was also found that many aspects of the schools' vision and mission statement, middle school goals and Values for Australian Schooling were being lived out by the programme. The reasons why the *HRC* was originally developed and implemented were also established. Originally commenced as a need to fill a hole in the Year 8

curriculum and to counteract instances of bullying, the programme soon developed into a unique human rights programme that embraced a whole new belief system and structure.

Secondly, the *HRC* was seen to be a worthwhile experience for both the student and teacher participants. Comments from students and teachers interviewed, and student questionnaires, were coded thematically and found to be extremely positive towards the programme. These results were validated by the narrative journeys of two of the three student participants highlighted, the visual analysis of students' personal responses to the *HRC*, the quantitative results from the student questionnaires conducted, and also from my own observations as participant researcher. Technical, practical and emancipatory knowledge were seen to be gained by students to varying degrees, and persistence in learning was thought to be very likely for some students, though this was difficult to establish given the short term nature of this research study. On the whole, the youth culture of CBGS's Middle School was seen to be engaged with the programme and course content, and teaching methodology was largely found to be 'real, raw, relevant and relational' (McCrinkle, 2005). A number of ways were found that may possibly improve the effectiveness of the *HRC*. These included ensuring that each of the four groups of students that are involved in the programme each week has one full-time teacher for all sessions. This consistency was found to have many advantages. The teachers involved in the programme also need to be sympathetic to the aims of the programme, and indeed, to the whole concept of teaching about human rights. Students themselves had some suggestions of ways to improve the programme. These suggestions concerned some specific sessions such as the Inequality Simulation Game (that there other games like this included in the programme), ideas about the excursions of the programme and suggestions about the activities done in some sessions (that they are more hands-on, creative and have less writing).

Pedagogically, it has been suggested that teachers receive more guidance in terms of the model of learning that is being used. The 'values and awareness' model of human rights education (Tibbitts, 2005b) has been found to be the dominant one used, with some aspects of the 'transformational' model as well. Sessions generally can be said to be using some aspects of critical pedagogy and this could be more encompassed in some of the lesson plans that accompany each session. It is also suggested that the programme be opened up to non-teaching staff at CBGS, so that they too can be involved as learning partners with students.

Thirdly, it has also been established that the programme would be of relevance and benefit to other educational contexts. Other secondary schools may benefit by employing at least some sessions from the *HRC* somewhere in their curriculum. Having a whole week for a programme (three weeks if the CBGS model of rotating a third of the Year 8s through the programme at a time was used) may not be possible, but particular sessions could be used or adapted for use in other contexts. Indeed this has already been done by a number of schools that have come to CBGS to observe the *HRC* in operation. Whilst the programme has been presented, and warmly received, at a number of conferences, the programme itself needs to become more widely known in educational contexts so that its possible benefits may be explored in other schools. The ecumenical nature of the programme may also need to be emphasised to increase its appeal to all schools.

This study has been found to be of significance as it will provide valuable feedback to CBGS regarding its programme, and furthermore, it will contribute in this field by presenting new research on HRE, an area where very little research has been done, especially in Australia.

Significance of the Research

This research has been significant in terms of its contribution to knowledge in a number of ways. It has advanced knowledge through the presentation of new research on HRE. For instance, as the first comprehensive study done on CBGS's *HRC* since it began in 2001, this study has certainly added to the school's knowledge and understanding of the programme and its effectiveness. In a field of education where very little research has been done, the findings of this study have expanded and enhanced conceptual frameworks in this growing field of HRE. It has pointed to methods of improving practice in the field of HRE which can be applied to CBGS's own programme, and also to other HRE courses in other educational contexts. It has hopefully produced knowledge about HRE on which advances may be built in the future.

In terms of my own professional practice, this research has also been significant in many ways. It has increased my knowledge in many areas such as the history of human rights and the place of human rights in the Christian, and specifically Baptist, traditions. In terms of HRE, I have been able to examine the emerging models of HRE and existing research studies. The importance of the middle school years in the development of adolescents and the nature of youth culture and appropriate pedagogies have also become clearer to me. As co-ordinator of CBGS's *HRC*, I have been able to undertake a detailed exploration of all aspects of the programme and have been able to examine its operation and document ways to improve the effectiveness of the programme for all participants. I have also gained a detailed understanding of research methodology, and my study of pedagogical models has given me insights into how I can become a more effective teacher in all areas, not just in the area of human rights.

My research has focused on exploring, and trying to improve, the effectiveness of a programme that I am directly connected to as a teacher, and co-ordinator. I believe there are many suggestions that have come out of the research, that when put into practice, will increase the effectiveness of the programme for all participants. It has also affirmed the worthwhile nature of the programme for CBGS, which invests much time and resources in the programme. Finally, it has determined that the programme could be used to great advantage in other education contexts.

Like the HRE programme taught at Hunterdon Central Regional High School (Gaudelli & Fernekes, 2004), CBGS's human rights programme should be considered a work in progress. Rather than being viewed as an ideal course of study to raise students' awareness of human rights, it is a programme that needs to be constantly investigated from both the student and teacher perspective, to see what changes need to be made to improve the overall pedagogical approach, and also what changes need to be made to suit the changing characteristics of the adolescents in the course and also the changing human rights issues that may be occurring.

The school's vision and mission statement and Middle School goals have been found to be actively carried out, at least in part, by the *HRC*. During the *HRC*, "real world learning" takes place in a challenging educational community where all members are encouraged to enjoy learning, respect each other, and love life. Students are encouraged to develop an appreciation of Christian commitment and values in terms of the principle of justice for all which is very much in keeping with the school's Baptist tradition. They are also challenged to develop the personal and intellectual skills and strategies for service to, or leadership of, a constantly changing society.

How the Human Rights Convention Compares to the Model of Best Practice Human Rights Education

In Chapter Two, an attempt was made to merge the existing literature and research results into a model of what could be considered best practice in HRE for middle school students. How well CBGS's human rights programme compares to this model will now be examined.

As suggested in the model, CBGS's human rights programme is one that has been specifically designed by middle school teachers for middle school students. The specific sessions planned were designed specifically with the needs of Year 8 CBGS students in mind. In terms of the three models of HRE suggested by Tibbitts (2005a), CBGS's *HRC* has been found to combine aspects of the 'values and awareness model', with its emphasis on transmitting basic knowledge of human rights issues, and the 'transformational model' which gives empowerment in the recognition and prevention of human rights abuses. Again, this is in keeping with the model of best practice HRE suggested.

In terms of the aims of the programme, the best practice model that was suggested in Chapter Two suggests that three types of knowledge need to be sought: technical (facts we need to know), practical (break the boundaries of technical knowledge and get 'inside the knowledge') and emancipatory (freedom to control the present and transform the future) (Welbourne, 1997). Whilst the stated aims of the *HRC* programme don't use these specific terms to describe the types of knowledge that they would like students to acquire, they do accommodate them. The *HRC* aims to provide students with an understanding of the principles of modern human rights and their origins (technical), an awareness of human rights issues both in Australia and abroad, and knowledge of organisations which aim to defend human rights (technical). It also aims to

develop in students an active sympathy for human rights and awareness that the actions of an individual can affect the human rights of others (practical). Another aim is to make students aware of how to participate in movements which defend human rights (emancipatory).

As suggested in the model of best practice, the *HRC* does aim to engage the heads, hearts and lifestyles of students and to inform, form and transform their identity and agency in the world (Groome, 1991). It gives students an opportunity for critical self-reflection in a number of sessions (e.g. 'Inequality Simulation Game', 'Reflection on the Holocaust Centre Visit', 'Responding to the *HRC*', 'Reviewing the *HRC*', 'Sharing Your Work'). It hopes to bring about a change in the way students think and act in relation to human rights issues and to encourage them to take action upon their world (praxis) in order to transform it (Freire, 1972; Mezirow, 1997; Taylor, 1998). It aims to give students transformative learning experiences that may result in them accumulating dangerous memories that can disturb their complacency and birth new life (Groome, 1998). The empowerment of students to transform their own circumstances and that of others so that they can live in a just society and be in control of their own lives is another aim of the *HRC*. Furthermore, the experiences of the participants strongly suggest that such aims are being achieved to some degree.

Turning now to the structure of the programme, as suggested in the model of best practice, sessions are frequent. The programme runs for a whole week, Monday to Friday, from period one to period five. This is the equivalent of 25 periods in a row. As noted by Tibbitts (2005c), one or two lessons about human rights have little effect and it is only with three or more and there is the prospect for significant change. The best practice model also revealed that teaching methods need to be participatory. Many of the sessions of the *HRC* use participatory

methods. For example, some sessions involve simulations ('Inequality simulation game'), role-plays (e.g. 'Human rights at Carey') and problem-solving scenarios ('Human rights are not so easy'). In terms of teaching methodology, there is co-operative learning, group activities and participation by students. Finally in terms of the structure of the programme, Tibbitts (2005c) suggested that teaching methods in HRE need to employ problem-posing education, which allows students to develop their power to perceive critically the way they live in the world and come to see the world as not static but rather reality in transformation. Again, many of the sessions of the *HRC* employ such problem-posing methods (e.g. 'What are human rights?' 'Human rights are not so easy', 'Inequality simulation game', 'Human rights at Carey').

In terms of the teachers in a best practice HRE programme, the model suggests that they need to be knowledgeable, inspiring, engage students and able to act as role models. They also need to see themselves as learners, willing to change, and working in partnership with students for authentic liberation, or what Freire (1972) calls mutual humanization. They must be fully aware of the characteristics of the middle school learning experience, and of the great physical and emotional changes that occur in early adolescence and have a style of presentation that is real, raw (where delivery is not a rehearsed or manufactured spiel) relevant and relational. The three teachers who took on a full-time role in the *HRC* in 2006 were very knowledgeable, motivated and quite inspiring. There was an open and inclusive climate in their classrooms, and as very experienced middle school teachers, they were very much aware of the characteristics of all aspects of the middle school learning experience. However, the knowledge and motivation of the teacher taking the fourth student group of the *HRC* was more varied. Sometimes it was of an equal standard to the other groups, but sometimes the teacher was unprepared, less certain of the content and less engaging for students.

Finally, the role of the student in a model HRE programme needs to be examined. The model suggested that students need to be ready to learn and take responsibility for creating a learning environment conducive to transformative learning and also ready to take responsibility for transforming the world. My experience in researching the *HRC* has shown that the vast majority of students were ready and eager to learn about human rights. The learning environment was overwhelmingly positive and certainly conducive to transformative learning. Whilst not all students were positive about the programme, from their responses to various aspects of the programme, many showed that they were ready to take responsibility for transforming the world, ranging in scale from how they treat other students at CBGS to organising an awareness and fund raising activity concerning a particular issue.

Therefore, it can be said that whilst there are some deficiencies that need to be addressed (e.g. the suitability of the teacher taking the fourth student group for sessions) CBGS's human rights programme compares very well to the model of best practice HRE that was proposed in Chapter Two from the limited existing literature.

Recommendations and Implications

This study has provided insight into the experiences of participants of a HRE course at a Christian secondary college in Melbourne. It has allowed the voices of both students and teacher to be heard using a hermeneutical case study approach. This insight into the lived experiences of these participants will help increase further understanding of other students' experience and thereby contribute to research on the knowledge base of human rights education.

Implications and Recommendations for Practice

1. That the findings of this study be disseminated to other educational institutions. This could be done through presentations at educational conferences, or through articles submitted to various educational journals. As a result of this, it is hoped that other schools may decide to commit to HRE in some part of their curriculum. In this way, aspects of CBGS's *HRC* could be used as a model for other educational contexts. In presenting the programme to other schools, the universal nature of the programme should be emphasised so that it is not seen exclusively as a programme for schools from a Christian background.

2. That a fourth teacher be employed during the running of the *HRC* to take a group for the full week of the programme. This would mean that each of the four groups had consistency in staffing and all the benefits that come from this as previously stated.

3. That the programme's timetable be examined to see if there could be ways of spending more time at some of the excursions where students felt rushed to complete their work and were unable to see all the things that they wanted.

4. That the programme's content be examined to see if there are ways of incorporating more local/Australian issues, another simulation game type activity, and more creative/hands on tasks with less emphasis on writing to cater for multiple intelligences.

5. That teachers involved in taking sessions of the *HRC* receive some professional development in the latest ideas related to human rights pedagogy, and also general methods of teaching middle school. Ideally, as well as the professional development of current teachers, the

preservice of people training to be teachers should have a sustained and identifiable human rights focus in their courses of study. Allowing teachers of the *HRC* preparation time before the commencement of the programme would also be advantageous.

6. That lesson plans for each session be re-examined, and if possible, be given more structure in line with critical pedagogy such as that suggested by Groome (1998).

7. That the UDHR continues to be used in the programme. Whilst Chapter Two revealed that there were some valid criticisms of the document in terms of it being too Western oriented, for the *HRC*, it acts as a reference point for many sessions of the whole programme. As the original co-ordinator of the programme stated:

GREGORY: Using the UDHR lets us approach human rights almost from a legal angle it's not just saying, "Oh, isn't it nice to be kind to poor people?" It is actually almost something legal. (Key Person Interview 2, 2006)

8. That non-teaching staff at CBGS be encouraged to attend sessions of the programme where time and work commitments permit. This would benefit them personally and also students would see that other staff members were interested in the programme and that they too value it. It also has the possibility of further developing the sense of community amongst all staff members of CBGS, both teaching and non-teaching.

Recommendations for Further Research

On the theoretical level, this study reaffirms theories relating to successful HRE courses. This study into CBGS's human rights programme not only adds to the literature in this field but also provides a more comprehensive understanding of middle school students in human rights

education. This study has also raised a number of questions and issues that require further exploration. The following recommendations are made for future research:

1. CBGS's *HRC* needs to be the subject of research once again in the future after the changes suggested have been put into practice. Have the changes been effective? If so, in what ways? If not, why not? What else needs to be done?

2. It would be beneficial to conduct a longitudinal study to follow up the participants who undertook the *HRC* in 2006 to determine in what ways, if any, the programme has impacted on their later school life and life after school. Have any of the dangerous memories they formed as part of the *HRC* stayed with them? Are they active in fighting for the rights of others, and if so, in what ways? Answers to these questions would provide useful data to guide further practice and research.

3. In terms of CBGS's *HRC* programme, the effects of which of the three weeks students take part in the programme could be the subject of research. As Year 8 students rotate through the programme over a three week period, they come to it with different levels of physical and mental alertness. For example, students who have the programme in the third week, have had two weeks of camps in the previous two weeks. One was at a rural destination where they investigated life in rural Victoria and one week was a gruelling outdoor education camp at Hattah-Kulkyne National Park in the far north western corner of Victoria. Do their perceptions of the programme, and indeed the effectiveness of the programme, differ because of the week in which the students take the programme? In what ways?

4. This study has been done in the context of co-educational classrooms. It would be very interesting to explore the experiences of participants of the course based on their gender. Are there differences in how boys and girls react to different aspects of the programme?

5. Since there are limited studies researching HRE, further studies need to be undertaken using other methods of data collection or different combinations of data collection. This study used a mixture of qualitative and quantitative methods of data collection in a case study design. What results would other methodologies give?

Enacting recommendations and conducting research in the areas identified above would offer a thorough understanding of the nature of HRE in the secondary school setting. This understanding would provide valuable guidance to inform decision-makers and policy makers in education. It is possible that policies, procedures and programmes that benefit HRE would be the result.

I will now give my own brief reflections on the nature of the various bodies of literature that I have read which have helped to establish a solid theoretical foundation for me on the teaching of human rights, and enabled me to undertake my research with the relevant knowledge that was needed.

Reflections on the Literature

I was initially not expecting to discover the dearth of literature on human rights. It was also a shock to realise from my reading of the literature that the concept of human rights was not a recent phenomenon. I was quite unaware that there had been discussion of rights and freedoms

in different societies for thousands of years. Even before World War Two the League of Nations had attempted to put in place systems for the protection of the rights of national minorities in certain countries, fair and human conditions of labour for men, women and children, and had even created a “Mandates System” that obliged League members to promote the well-being and development of peoples in the territories over which they had jurisdiction (Franklin and Eleanor Roosevelt Institute, 1998).

The events of World War Two rendered such systems obsolete and it wasn't until 1948 that the United Nations Commission on Human Rights developed what many people consider the definitive document that defined human rights and fundamental freedoms – the UDHR. Here too I was surprised to find a body of literature that critiqued this document. Whilst some writers see it as a Judeo-Christian construct that ignores cultural diversity (Almqvist, 2005; Galtung, 1994; Harvey, 2000), others see it more as an imperfect model that still has value in HRE (Ishay, 2004; Rayner, 2007).

The literature highlights that the teaching of social justice, which is manifested in a society by the human rights people enjoy (Edmund Rice Centre for Justice and Community Education, 2006) is central to the Christian tradition (Clifford, 2000; Dominguez, 2007). Indeed, the theme of social justice is seen to be of utmost importance in both the Old and New Testaments of the Bible (Clifford, 2000; Cone, 1992; Lorenzen, 1990). For Kammer (1991), teachers in today's Christian schools can follow the example of Jesus by raising awareness of human rights violations and trying to take action to prevent these violations.

Whether Christian or not, the need for HRE in schools is emphasised in the literature as being a way to help develop a world where all people enjoy freedom of speech and belief, and freedom from want and fear (Gaudelli & Fernekes, 2004). Furthermore, for Adams, Harrow and Jones (2001) secondary schools have an obligation to educate students about the basic human rights that are considered important for all humans. As HRE is an emerging field of practice, perhaps I should not have been as surprised as I was to find so little research available in the literature on HRE in schools. This lack of existing literature, especially in Australian schools, reinforced to me the possible significance of my own research at CBGS.

In relation to the three models of HRE suggested by Tibbitts (2005b), my research has suggested that there may be a need to rework these for a school context. For Tibbitts (2005b), the existing models include: the *transformational* model, which focuses on empowerment in the recognition and prevention of human rights abuses and concentration on intensive skill training in leadership development and conflict resolution; the *accountability* model, which focuses on how professionals work on a regular basis to guarantee human rights and places weight on skill development such as lobbying and advocacy; and the *values and awareness* model, which has an emphasis on transmitting basic knowledge on human rights issues. My research has found that CBGS's model of HRE combines aspects of both the transformational model and the values and awareness model. As the models described by Tibbitts (2005b) were not formulated directly for schools (e.g. the accountability model is aimed at professionals in the field), there is clearly a need for new models of HRE to be developed in schools.

A great deal of literature was found to exist on middle school learning. Whilst most writers agree that there needs to be an emphasis on the development of the whole child, and that

teacher-student relations are extremely important (Chadbourne & Pendergast, as cited in Pendergast & Bahr, 2005; Hill & Russell, 2004; Jackson & Davis, 2000), it was very interesting to find a body of literature that criticised middle schooling as giving an overemphasis on the social and emotional needs of students that has led to neglect of academic competencies (Beane, 1999; Bradley, as cited in Beane, 1999; Mitchell, as cited in Norton, 2003).

In relation to literature on the prevailing youth culture of present day Australian middle school students, it was fascinating to read of the characteristics of Generation Y, and how they differ from the Baby Boomer generation of their teachers. Generation Y has lived through the age of the internet, cable television, globalisation, September 11 and environmentalism. Sharing such experiences can certainly unite and shape a generation. The literature suggests Generation Y believe that school is a good thing, are quite conservative on issues of law and order, and are increasingly concerned about the environment, racism, prejudice and economic rationalism (Brienen, 1998). However, their social reality is being constructed from messages they are increasingly exposed to by the commercial media and the internet (Engebretson, 2001).

My reading of the literature on appropriate pedagogies relevant to HRE has given me a much better understanding of the theoretical basis on which effective learning can be based. The classic writings of Freire (1972) and Habermas (1979) on critical and transformative education have been effectively added to by such writers as MacIsaac (1996), Magendzo (1996), Mezirow (1995), Taylor (1998), Groome (1991) and Welbourne (1997).

The specific literature relating to CBGS and the *HRC* was also quite illuminating. In examining CBGS's vision and mission statement it became clear that the school values the

middle school experience very highly and that challenging students academically and emotionally, encouraging an appreciation of Christian commitment and values, developing an awareness of and respect for social, economic and cultural differences, and an understanding of national and international issues is paramount (Carey Baptist Grammar School: Vision and Mission Statement Booklet, 2005).

It was also very clear from the literature that teaching about human rights was very much in keeping with the school's Baptist tradition (Faase & Frost, 2004; Lorenzen, 1990; Wood, 1990). Indeed, William Carey himself was seen to have been a true human rights campaigner in India, and as such, a great role model for students at CBGS. Whilst literature on the *HRC* itself was rather limited, it did present a clear picture of the programme's aims and an explanation of the reasons why it was started at the school.

In summation, the various bodies of literature that I examined in relation to my research certainly established a solid theoretical foundation for me on HRE and enabled me to undertake my research with the relevant knowledge that was needed.

Epilogue: My Own Journey

As I bring this research study to a close, I experience many different thoughts, feelings and emotions. I feel frustrated that I could not have collected more data than I did, interview more participants of the programme and even go back in time and ask questions that I have since thought of to my interviewees. I feel satisfied that the subject of my study was of an important area, and one that may in some way better equip young people of Generation Y as they make their way into the world, and may even make the world a more just place.

I have enjoyed my relationship as speech-partner (Schwandt, 2004) with participants of the programme, sharing in their journey through the *Human Rights Convention* and believe that I have gained valuable knowledge about the students and teachers that have been involved in the programme. I have also learnt an enormous amount about the programme itself and feel that I will be able to use this new knowledge to improve the programme's effectiveness in future years. In addition, through undertaking this research and the accompanying examination of areas of literature such as pedagogical models, youth culture, middle schooling and HRE, I believe I have become a more effective teacher in all areas of the curriculum.

I feel very fortunate to have been given the honour of co-ordinating such a programme and proud to say that students and teachers alike see great worth in the *HRC*. The support of the school's leadership team has been outstanding throughout my involvement with the programme and they are to be thanked and congratulated for their foresight in starting such a programme in the first place and for their continuing support. The *HRC* has given CBGS Middle School students genuine 'real world learning' experiences and I feel sure that the school will stay committed to the idea that HRE plays a central role in the limitation and possible eradication of many human rights abuses throughout the world. It is to be hoped that from the ranks of students who undertake the *HRC*, there will emerge Australian citizens who are aware of injustices and human rights abuses in many areas of life, who can recognise the causes of such injustices, who are empathetic towards people who are suffering because of these injustices, and who are prepared to take some action to help remedy such injustices.

My own conviction is that educational institutions such as secondary schools have an obligation to educate students about the basic human rights that are considered reasonable for all humans. There is a special need for more affluent schools such as CBGS to reinforce the concept that as privileged people, we have a responsibility to help others, less privileged. There is also a necessity, as human beings, to treat each other with dignity and respect, and I see human rights education as a key in this pursuit and a “defence against the abuse of human rights” (Adams, Harrow & Jones, 2001, p. vi) in general.

The ideal time for teaching about human rights is adolescence. By challenging their moral and ethical convictions, and helping them to expand their universe of responsibility, we may be able to “plant a seed” or achieve a perspective transformation that may help them become caring and active adults, who will not be bystanders to injustice (Tibbitts, 2005a). If students were to understand only one concept - that one person can make a difference - that in itself is a most powerful lesson to learn. Once a student has understood that concept, they might choose to ignore it, but they’ve actually got it there and it gives them the power to make decisions in the future about human rights issues based on that understanding.

Whilst it is clear that human rights education alone cannot eliminate human rights violations, it can certainly be instrumental toward that end. In a world where global connections are an omnipresent reality, it is imperative that we educate young people to respect and support universal human rights guarantees (Gaudelli & Fernekes, 2004). The students that we have in our classes today, are the voters, policy makers, employers, employees, neighbours and citizens of Australia’s tomorrow. It is to be hoped that through involving today’s students in human rights education, we are helping to make the world of tomorrow, a more just place.

In a more just world, a student such as Melody, mentioned in my introduction to this thesis (p. 1) as challenging my own complacency and inviting a commitment from me to fight against injustice, would not feel inferior because of her skin colour. She would not feel the desperate need to rub her arms with white chalk in a vain attempt to fit in. In a more just world, Melody would feel at ease in any classroom in the world, and rightly proud of her family heritage. My hope is that an increased focus on human rights education in secondary schools will help to create such a just world.

REFERENCES

- Adams, C., Harrow, M., & Jones, D. (2001). *Freedom - human rights education pack*. London: Amnesty International UK.
- Ahlers, J. (1995). Scriptures and concern for justice. In K. Lanave (Ed.), *Sharing God's goodness: Christian justice* (pp. 43-45). Minnesota: St. Mary's Press.
- Almqvist, J. (2005). *Human rights, culture, and the rule of law*. Portland, Oregon: Hart Publishing.
- Alston, P. (2000). *Lessons in democracy: The rules under which students in primary schools live*. Retrieved July 14, 2006, from:
<http://www.aare.edu.au/01pap/dob01188.htm>
- Ang, K. (2005, September). *The Human Rights Convention: Middle years learning at Carey Baptist Grammar School*. Paper presented at the Australian Curriculum Studies Association Conference, University of the Sunshine Coast, Mooloolaba, QLD.
- Ang, K. (2007, March). *Human Rights Education at Carey Baptist Grammar School*. Paper presented at the Human Rights Education Conference, University of Melbourne, Melbourne, VIC.
- Annan, K. (1998, November). *The Universal Declaration of Human Rights is a living document*. Paper presented at the National Conference on Human Rights: Tirana, Albania. Retrieved May 22, 2007, from:
<http://www.unhchr.ch/huricane/hurricane.nsf/0/A7F9DB2C279F7505802566C1003D577F?opendocument>
- Bailey, P. (2007). *The creation of the Universal Declaration of Human Rights*. Retrieved March 12, 2007, from:
<http://universalrights.net/main/creation.htm>
- Beane, J. (1999). Middle schools under siege: Points of attack. *Middle School Journal*, March, 3-9.

- Bernstein, R. (1991). *The new constellation: The ethical-political horizons of modernity/post modernity*. Cambridge, MA: MIT Press.
- Bogdan, R., & Biklen, S. (1992). *Qualitative research for education: An introduction to theory and methods*. Syracuse, N.Y.: Syracuse University Press.
- Boyatzis, R. (1998). *Transforming qualitative information: Thematic analysis and code development*. Thousand Oaks, California: Sage.
- Brienan, F. (1998). Here to-day, gone tomorrow? A reflection on the Church and young people for the twenty-first century. *International review of mission*, 87, 241-246.
- Carey Baptist Grammar School. (2005). *Background to the Human Rights Convention*. Kew, Vic.: Carey Baptist Grammar School.
- Carey Baptist Grammar School. (2005). *The Human Rights Convention: Introduction and aims*. Kew, Vic.: Carey Baptist Grammar School.
- Carey Baptist Grammar School. (2005). *Middle school information booklet*. Kew, Vic.: Carey Baptist Grammar School.
- Carey Baptist Grammar School. (2005). *Vision and mission statement*. Kew, Vic.: Carey Baptist Grammar School.
- Carey Baptist Grammar School. (2005). *Why the Human Rights Convention?* Kew, Vic.: Carey Baptist Grammar School.
- Claretian (1994). *Christian community Bible*. Quezon City, Philippines: Claretian.
- Clifford, R. (2000). Justice in the Bible. In M. Tripole (Ed.), *Jesuit Education 21: Conference proceeding on the future of Jesuit higher education* (pp. 32-45). Philadelphia: Saint Joseph's University Press.
- Cohen, L., Manion, L., & Morrison, K. (2000). *Research methods in education*. New York: Routledge.

- Cone, J. (1992). Theology, the Bible and the poor. In P. Parker (Ed.), *Standing with the poor: Theological reflections on economic reality* (pp. 82-92). Cleveland: The Pilgrim Press.
- Covington, M. (1992). *Making the grade: A self-worth perspective on motivation and school reform*. New York: Cambridge University Press.
- Cranston, M. (1973). *What are human rights?* London: Bodley Head.
- Cranton, P. (1994). *Understanding and promoting transformative learning: A guide for educators of adults*. San Francisco, California: Jossey-Bass.
- Creswell, J. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, California: Sage.
- Creswell, J. (2003). *Research design - qualitative, quantitative, and mixed methods approaches* (2nd ed.). Thousand Oaks, California: Sage.
- Crotty, M. (1998). *The foundations of social research*. Sydney: Allen and Unwin.
- Department of Education, Science and Training (2005). *Values education for Australian Schools*. Retrieved October 14, 2007 from:
<http://www.valueseducation.edu.au/values/default.asp?id=14515>
- Department of Justice, Victoria, Australia, (2006). Retrieved December 9, 2006 from:
<http://www.justice.vic.gov.au/wps/wcm/connect/DOJ+Internet/Home/Your+Rights/Human+Rights/>
- Denzin, N., & Lincoln, Y. (Eds.) (2005). *Handbook of qualitative research* (3rd ed.) Thousand Oaks, California: Sage.
- Diener, E., & Crandall, R. (1978). *Ethics in social and behavioral research*. Chicago: University of Chicago.

Dominguez, J. (2007). *Social injustice in Amos and the Bible*. Retrieved March 15, 2007 from: <http://biblia.com/jesusbible/amos3.htm>

Donmoyer, R. (2000). Generalizability and the single-case study. In R. Gomm, M. Hammersley & P. Foster (Eds.), *Case study methods* (pp. 45-68). London: Sage.

Drewery, M. (1978). *William Carey - A biography*. Grand Rapids, Michigan: Zondervan Publishing House.

Edmund Rice Centre for Justice and Community Education. (2006). Social justice: What is a fair thing? Retrieved December 3, 2006 from: <http://www.erc.org.au/issues/text/sj00.htm>

Ellis, C., & Bochner, A. (2000). Autoethnography, personal narrative, reflexivity: Researcher as subject. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed., pp. 733-768). Thousand Oaks, California: Sage.

Emmison, M., & Smith, P. (2000). *Researching the visual: Images, objects, contexts and interactions in social and cultural inquiry*. London: Sage.

Engle, S., & Ochoa, A. (1988). *Education for democratic citizenship: Decision making in the social studies*. New York: Teachers College Press.

Engebretson, K. (2001). The spiritual culture of the children of the baby boomers: Issues for religious education. In M. Ryan (Ed.), *Echo and silence: Contemporary issues for Australian education* (pp. 87-103). Sydney: Social Science Press.

Erikson, F. (1986). Qualitative methods in research on teaching. In M. C. Whitrock (Ed.), *Handbook of research on teaching* (3rd ed., pp.119-161). Old Tappan, New Jersey: Macmillan.

Faase, K., & Frost, M. (2004). *Baptist beliefs*. Retrieved April 21, 2004, from: <http://baptist.org.au/beliefs.htm>

Featherstone, M., & Lash, S. (1999). *Spaces of culture: City, nation, world*. London: Sage.

- Fernekes, W. (2004). Courage and commitment: Paul Robeson, peace building and citizenship education. *Theory and Research in Social Education*, 32 (1), 105-112.
- Fleiner, T. (1999). *What are human rights?* Sydney: Federation Press.
- Flowers, N. (2000). *Human rights education handbook: Effective practices for learning, action and change*. Minneapolis: University of Minnesota.
- Franklin and Eleanor Roosevelt Institute (1998). Retrieved April 21, 2004, from <http://www.udhr.org/history/default.htm>
- Freire, P. (1972). *Pedagogy of the oppressed*. London: Penguin.
- Freire, P., & Macebo, D. (1987). *Literacy: Reading the word and the world*. South Hadley, Mass.: Bergin & Garvey.
- Fontana, A., & Frey, J. (1994). Interviewing: The art of science. In Denzin, N., & Lincoln, Y. (Eds.), *Handbook of Qualitative Research* (pp. 361-376). Thousand Oaks, California: Sage.
- Gadamer, H.(1993). *Truth and Method* (2nd Ed.). London: Sheed and Ward.
- Galtung, J. (1994). *Human rights in another key*. Cambridge: Polity Press.
- Gaudelli, W., & Fernekes, W. (2004). Teaching about global human rights for global citizenship. *The Social Studies, January/February*, 16-26.
- Gibbs, A. (1997). Focus groups. *Social Research Update Issue 19*. Retrieved June 1, 2005 from: <http://www.soc.surrey.ac.uk/sru/SRU19.html>
- Gillham, B. (2000). *Case study research methods*. London: Continuum.
- Glesne, C., & Peshkin, A. (1992). *Becoming qualitative researchers: An introduction*. New York: Longman Publishing Group.

- Gough, N. (2002, October). *Blank spots, blindspots, and methodological questions in educational inquiry*. Paper presented at the Higher Degrees by Research Summer School, Deakin University, Geelong, VIC.
- Groome, T. (1991). *Sharing faith: A comprehensive approach to religious education and pastoral ministry*. San Francisco: Harper.
- Groome, T. (1998). *Educating for life*. Allen, Texas: Thomas More.
- Habermas, J. (1979). *Communication and the evolution of society*. Boston, MA: Beacon Press.
- Harper, D. (2000). Reimagining visual methods: Galileo to neuromancer. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed., pp. 717-732). Thousand Oaks, California: Sage.
- Harvey, D. (2000). *Spaces of hope*. Edinburgh: Edinburgh University Press.
- Held, D. (1980). *Introduction to critical theory*. Berkeley: University of California Press.
- Hill, P., & Russell, V. (2004). *Systemic, whole-school reform of the middle years of schooling*. Retrieved April 4, 2004, from:
<http://www.sofweb.vid.edu.au/mys/myonlinepd/pdf/phill.pdf>
- Hodder, I. (2003). The interpretation of documents and material culture. In Denzin, N., & Lincoln, Y. (Eds.), *Collecting and interpreting qualitative materials* (pp. 155-175). Thousand Oaks, California: Sage.
- Holub, R. (1997). *John Hopkins guide to literary theory and criticism: Jurgen Habermas*. Retrieved August 26, 2005, from:
http://www.press.jhu.edu/books/hopkins_guide_to_literary_theory/jurgen_habermas.html
- Human Rights and Equal Opportunity Commission. (2004). *Youth challenge: An education programme for Australian secondary students*. Retrieved March 8, 2005, from:
<http://www.sofweb.vic.edu.au/It/Switched/index.htm>

Human Rights Web. (1997). Retrieved October 10, 2006, from
<http://www.hrweb.org/legal/udhr.html>

Hunt, L. (2007). *Inventing human rights*. New York: Norton.

Ishay, R. (2004). *The history of human rights: From ancient times to the globalization era*. Berkeley: University of California Press.

Jackson, A., & Davis, G. (2000). *Turning points 2000: Educating adolescents in the 21st century*. Columbus, OH: National Middle Schools Association.

Jones, P. (1994). *Rights: Issues in political theory*. London: Macmillan.

Kammer, F. (1991). *Doing faithjustice: An introduction to Catholic social thought*. New York: Paulist Press.

Kimber, R., & Deighton, N. (1998). *Switched on learning: Improving the quality of teaching and learning through the use of information and learning technologies*. Retrieved June 8, 2001, from:
<http://www.sofweb.vic.edu.au/It/Switched/index.htm>

Lieblich, A., Tuval-Mashiach, R., & Zilber, T. (1998). *Narrative research: Reading, analysis and interpretation*. Thousand Oaks, California: Sage.

Lorenzen, T. (1990). Introduction: Human rights and Baptists. *American Baptist Quarterly*, 9 (4), 198-204.

McCrinkle, M. (2005). Understanding Generation Y. Retrieved October 2005, from:
<http://www.learningtolearn.sa.edu.au/Colleagues/files/links/UnderstandingGenY.pdf>

MacIsaac, D. (1996). *The critical theory of Jurgen Habermas*. Retrieved August 26 2005, from:
<http://physiced.buffalostate.edu/danowner/habcritthy.html>

Madriz, E. (2003). Focus groups in feminist research. In Denzin, N., & Lincoln, Y. (Eds.), *Collecting and interpreting qualitative materials* (pp. 363-388). Thousand Oaks, California: Sage.

- Magendzo, A. (1996). *Curriculum, education for democracy in modernity*. Bogota, Columbia: PIIIE, Institute for Democracy of Luis Carlos Gallant.
- Magendzo, A. (2002). *Human rights education as critical pedagogy*. Retrieved August 30, 2005, from <http://www.hrea.org/lists/hr-education/markup/msg00963.html>
- Maquarie ABC dictionary*. (2003). Sydney: Maquarie Library.
- Marzano, R. (2003). *What works in schools: Translating research into action*. Alexandria, Virginia: Association for Supervision and Curriculum Development.
- Merriam, S. (1998). *Qualitative research and case study applications in education*. San Francisco: Jossey-Bass.
- Mertus, J. (2004). *United Methodists seminar programme - Glossary of human rights*. Retrieved April 23, 2004, from: <http://gbgm-umc.org/umw/education/glossary.html>
- Mezirow, J. (1991). *Transformative dimensions of adult learning*. San Francisco: Jossey-Bass.
- Mezirow, J. (1995). Transformation theory of adult learning. In M. R. Welton (Ed.), *In defence of the lifeworld* (pp. 39-70). New York: Suny Press.
- Mezirow, J. (1997). Transformative learning: Theory to practice. In P. Cranton (Ed.), *Transformative learning in action: Insights from practice. New directions for adult and continuing education* (pp. 5-12). San Francisco, CA: Jossey-Bass.
- MindMatters. (1999). *About MindMatters*. Retrieved October 14, 2007, from: <http://online.curriculum.edu.au/mindmatters/about/about.htm>
- Norton, J. (2003). *Important developments in middle grades reform*. Retrieved July 13, 2004, from: <http://www.pdkintl.org/kappan/klew0006.htm>

- Office of the High Commissioner of Human Rights (2004). Retrieved May 22, 2007, from: <http://www.unhchr.ch/udhr/lang/eng.htm>
- O'Leary, Z. (2004). *The essential guide to doing research*. London: Sage.
- O'Sullivan, E. (2003). Bringing a perspective of transformative learning to globalized consumption. *International Journal of Consumer Studies*, 27 (4), 326-330.
- Parkins, K. (2003). *Paulo Freire*. Retrieved September 10, 2005, from <http://www.heureka.clara.net/art/freire.htm>
- Pendergast, D., & Bahr, N. (2005). *Teaching middle years*. Sydney: Allen and Unwin.
- Pritchard, M. (Producer). (1998). *The story of William Carey: Candle in the dark* [DVD]. Worchester, PA: Christian History Institute.
- Prout, D. (2000). *William Carey: An inspiration for the new millennium* [Brochure]. Melbourne: New Litho.
- Punch, K. (2000). *Developing effective research proposals*. London: Sage.
- Rayner, M. (2007). *History of human rights up to World War Two*. Retrieved March 10, 2007, from: <http://www.universalrights.net/main/histof.htm>
- Roberts, K., & Taylor, B. (2000). *Nursing research processes: An Australian perspective* (2nd ed.). Melbourne: Nelson.
- Robson, C. (1994). *Real world research*. Cambridge, UK: Blackwell.
- Schwandt, T. (1994). Constructivist, interpretivist approaches to human inquiry. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (pp. 118-137). Thousand Oaks, California: Sage.

- Schwandt, T. (2004). Hermeneutics: A poetics of inquiry versus a methodology for research. In H. Piper & I. Stronach (Eds.), *Educational research: Difference and diversity* (pp. 31-43). Burlington, VT: Ashgate.
- Selltiz, C., Jahoda, M., Deutsch, M., & Cook, S. (1959). *Research methods in social relations*. Austin, Tex: Holt, Rinehart and Winston.
- Shah, A. (2006). *ZNet – Global watch/human rights*. Retrieved June 13, 2006, from: <http://www.zmag.org/GlobalWatch/HumanRights.html>
- Silverman, D. (2001). *Interpreting qualitative data: Methods for analysing talk, text and interaction*. London: Sage.
- Smith, K. (2003, October). *Qualitative and quantitative methodologies: A minimalist view*. Paper presented at Second International Conference on Business and Management, Kaoshiung, Taiwan.
- Stake, R. (1995). *The art of case study research*. Thousand Oaks, California: Sage.
- Taylor, E. (1998). *The theory and practice of transformative learning: A critical review*. Columbus: Adult, Career, and Vocational Education Center on Education and Training for Employment, College of Education. Ohio State University (ERIC Reproduction Services No. 374)
- Tibbitts, F. (2005a). *Transformative learning and human rights education: Taking a closer look*. Retrieved June 30, 2005, from: <http://www.hrea.org/tibbitts0605.html>
- Tibbitts, F. (2005b). *Emerging models for human rights education*. Retrieved July 1, 2005, from: http://www.hrea.org/erc/Library/display_doc.php?url=http%3A%2F%2Fusinfo.state.gov%2Fjournals%2Fitdhr%2F0302%2Fijde%2Ftibbitts.htm&external=N
- Tibbitts, F. (2005c). *Literature review on outcomes of school-based programmes related to 'Learning to live together'*. Retrieved April 3, 2006, from: <http://www.hrea.org/pubs/IBE-Tibbitts05.pdf>

- Tinsey, W. (2003). Just do it. *Yarra Deanery Newsletter, Mid-year, 2-10*.
- Torres, C. (1990). *Twenty years later: Similar problems, different solutions*. Retrieved July 1, 2005, from Aurora Online:
<http://aurora.icaap.org/index.php/aurora/article/view/45/58>
- Tripp, D. (1993). *Critical incidents in teaching: Developing professional judgment*. London: Routledge.
- Tucker, R. (1983). *From Jerusalem to Irian Jaya: A biographical history of Christian missions*. Retrieved April 24, 2004, from:
<http://www.pastornet.net.au/jmm/articles/4688.htm>
- Van Manen, K. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. Ontario: The Althouse Press.
- Welbourne, L. (1995). *Critical religious educators: The role of graduate studies in their professional development*. Unpublished PhD Thesis, University of New England, Armidale, New south Wales.
- Welbourne, L. (1997). Editorial: Shared Christian Praxis – a paradigm for learning. *Word in Life*, 45(3), 2-3.
- Welbourne, L. (2001). Responding to multiculturalism in Australian Catholic schools: Towards a transformation of school culture and religious education. In M. Ryan (Ed.), *Echo and Silence* (pp. 53-70). Sydney: Social Science Press.
- Wood, J. (1990). Toward a theology of human rights: A Baptist perspective. *American Baptist Quarterly*, 9 (4), 205-223.
- Yin, R. (1994). *Case study research: Design and methods* (2nd ed.). Thousand Oaks, California: Sage.
- Yin, R. (2003). *Applications of case study research* (2nd ed.). Thousand Oaks, California: Sage.

Appendix A: Human Rights Convention Timetable for 2006

HRC 1: Timetable 2006

	Day 6	Day 7	Day 8	Day 9	Day 10
	Mon 24th July	Tues 25th July	Wed 26th July	Thur 27th July	Fri 28th July
8.20 – 8.30	Briefing in Raymond Hall	Briefing in Raymond Hall	(8.45) Briefing in Raymond Hall	Briefing in Raymond Hall	Briefing in Raymond Hall
8.30 – 10.00	8.30 - 9.00 What are Human Rights? Raymond Hall 9.00 - 10.00 Concert – Kavisha Mazzella & Arnold Zable MGH	Background to Holocaust Museum 17,18,19,20 Leave at 9.20 for Holocaust Centre Excursion	(Start at 9.00) Understanding Judaism (CARE) Work on CARE booklets. 17,18,19, 20 Leave at 9.20 for St. Pat's Cathedral Excursion	Free the Children (video) Milliken Theatre & then 17,18,19,20	Speaker's Forum 16,17,18,19,20
Recess					
10.25 – 11.25	Introducing the Universal Declaration of Human Rights  17,18,19,20	Arrive at 10.00 (2 hr visit)	Arrive at 10.00 (35m visit) Leave at 10.35 for Jewish Museum & Synagogue	Introducing the Global Movement for Children  17,18,19,20	Human Rights at Carey? 17,18,19,20
11.25 – 12.25	Human Rights are not so easy! (Yes, No, Not Sure) 17,18,19,20	Leave for Carey at 12.00 Arrive Carey at 12.30	Arrive at 11.00 (1 hr visit) Leave for Carey at 12.00 Arrive Carey at 12.30	Defending Human Rights – Letter Writing  17,18,19,20	Reviewing the Human Rights Convention  17,18,19,20
Lunch					
1.10 – 2.10	Inequality Simulation Game 17,18,19,20	Debriefing following visit to Holocaust Museum  17,18,19,20	Worlds Apart (video)  17,18,19,20	Speaker: International Needs Milliken Theatre	Sharing your work 17,18,19,20
2.10 – 3.10	Inequality Simulation Game (Continued) 17,18,19,20	Reflection on the Holocaust Museum visit  17,18,19,20	Work on CARE booklets 17,18,19,20	Responding to the Human Rights Convention  17,18,19,20	Displaying your work, and the Closing Service Chapel

Appendix B: Lesson Plan for 'Free the Children' Session



THE HUMAN RIGHTS CONVENTION

Free the Children

Context within the Human Rights Convention

Students have been introduced to the notion of human rights and have examined the Universal Declaration of Human Rights. This video introduces the plight of some children in our world, and also seeds the idea that young people can have a powerful influence. Later in the day the students will hear from a speaker regarding child slavery in Ghana (Trokosi slaves).

Teacher Preparation Required

This session will run for 90 minutes. One of the staff members will need to know how to operate the video in whichever setting it is based (e.g., Milliken Theatre, Raymond Hall, class room). It may also be useful to check that the website below is on-line.

Objectives

By the end of this session students will

- know about the work conditions of child bonded labourers and have an active sympathy for their situation
- recognise, through the story of Canadian teenager Craig Keilberger, that young people can make a difference
- know which articles of the Universal Declaration of Human Rights cover child labour.
- have recognised their own feelings on the issue of child labour and have an awareness of actions that can be taken to help the situation
- appreciate the range of activities undertaken by the organisation 'Free the Children'

Materials

- Video "It Takes a Child" (50 minutes running time)
- Students need to bring their computers in networking order to class

Teaching and Learning Activities

50 minutes Show "It Takes a Child" video

30 minutes Teacher leads discussion on the video:

1. Ask for general comments on the video and the theme of child labour? Try and get students to articulate their ideas, feelings or own story of knowledge.

2. Questions for students: How would it feel to be a young child forced to work for hours on end in terrible conditions? How would it affect other aspects of their lives? What would you do if your family was in desperate financial need? Do you think that you could work as these children do? What is the hardest day's work that you have ever done?

3. Teacher to ask students to find which articles of the Universal Declaration of Human Rights cover child labour.

4. What action can be taken to help the situation of child labour?

10 minutes Individually, students explore the website <http://www.freethechildren.com/> for more information on the work of Craig Keilberger and the Free the Children organisation.

Appendix C: Key Person Interview 1 Guide

Key Person Interview One on the Human Rights Convention

Time of interview:

Date:

Place:

Interviewer: Kerry Ang

Interviewee: Ella Lomas – Deputy Principal

Purpose of Interview: This interview is to help me to explore the experiences of the participants of the ‘Human Rights Convention’ held each year here at Carey Baptist Grammar School for my Doctor of Education, which I am currently undertaking at Australian Catholic University.

Why does Carey have a Human Rights Convention?

How do you think the Human Rights Convention affects the students and teachers involved?

Do you think the Human Rights Convention affects students after they have moved on from Year 8?

Can you think of any ways to improve the programme?

Is there anything else you’d like to say about the Human Rights Convention?

Your responses will be totally confidential. Thank you for your co-operation.

Appendix D: Key Person Interview 2 Guide

Key Person Interview Two on the Human Rights Convention

Time of interview:

Date:

Place:

Interviewer: Kerry Ang

Interviewee: Gregory Reed – original Co-ordinator/Writer of the Human Right Convention at Carey

Purpose of Interview: This interview is to help me to explore the experiences of the participants of the ‘Human Rights Convention’ held each year here at Carey Baptist Grammar School for my Doctor of Education, which I am currently undertaking at Australian Catholic University.

What were your original reasons for starting the Human Rights Convention at Carey?

How do you think the Human Rights Convention affects the students and teachers involved?

In the time that you were involved, how effective do you think the Human Rights Convention was in raising students’ awareness of human rights issues and in getting across the idea that everyone can take action to help alleviate human rights violations both locally and internationally?

Do you think the programme could be used by other schools?

Is there anything else you’d like to say about the Human Rights Convention?

Your responses will be totally confidential. Thank you for your co-operation.

Appendix E: Year 8 Student Focus Group Interview Guide

Yr. 8 Student Focus Group Interviews on the Human Rights Convention**Time of interview:****Date:****Place:****Interviewer:** Kerry Ang**Interviewees:**

Purpose of Interview: This interview is to help me to explore the experiences of the participants of the 'Human Rights Convention' held each year here at Carey Baptist Grammar School for my Doctor of Education, which I am currently undertaking at Australian Catholic University.

What did you think of the Human Rights Convention?

What part or parts did you find the most memorable/enjoyable/worthwhile/interesting?

What part or parts did you find the least enjoyable/worthwhile/interesting?

Can you think of any ways to improve the programme?

Do you think the programme affected you in any way? Please explain

Is there anything else you'd like to say about the Human Rights Convention?

Your responses will be totally confidential. Thank you for your co-operation.

Year 10 Student Focus Group Interviews on the Human Rights Convention

Time of interview:

Date:

Place:

Interviewer: Kerry Ang

Interviewees:

Purpose of Interview: This interview is to help me to research the experiences of the participants of the 'Human Rights Convention' held each year at Carey Baptist Grammar School for my Doctor of Education, which I am studying at Australian Catholic University.

You did the Human Rights Convention two years ago. What did you think of it?

What were the most memorable parts of it for you?

Do you think the programme affected you in any way? Please explain

Can you think of any ways that the programme could have been improved?

Is there anything else you'd like to say about the Human Rights Convention?

Your responses will be totally confidential. Thank you for your co-operation.

Appendix G: Teacher Focus Group Interview Guide

Teacher Focus Group Interview on the Human Rights Convention**Time of interview:****Date:****Place:****Interviewer:** Kerry Ang**Interviewees:**

Purpose of Interview: This interview is to help me to explore the experiences of the participants of the 'Human Rights Convention' held each year here at Carey Baptist Grammar School for my Doctor of Education, which I am currently undertaking at Australian Catholic University.

What did you/do you think of the Human Rights Convention?

Of the sessions that you were involved in, which one (or ones) did you find the most enjoyable/worthwhile/interesting?

Of the sessions that you were involved in which one (or ones) did you find the least enjoyable/worthwhile/interesting?

Do you think the programme affected you in any way? Please explain

Can you think of any ways to improve the programme?

Is there anything else you'd like to say about the Human Rights Convention?

Your responses will be totally confidential. Thank you for your co-operation.

Appendix H: Ethics Approval

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



Human Research Ethics Committee

Committee Approval Form

Principal Investigator/Supervisor: Dr Lyn Carter Melbourne Campus
Co-Investigators: Melbourne Campus
Student Researcher: Kerry Ang Melbourne Campus

Ethics approval has been granted for the following project:
Human rights education: exploring the experiences of participants in a human rights education program in a Melbourne secondary school
for the period: 31/07/06 to 31/12/06
Human Research Ethics Committee (HREC) Register Number: V200506 60

The following standard conditions as stipulated in the *National Statement on Ethical Conduct in Research Involving Humans (1999)* apply:

- (i) that Principal Investigators / Supervisors provide, on the form supplied by the Human Research Ethics Committee, annual reports on matters such as:
 - security of records
 - compliance with approved consent procedures and documentation
 - compliance with special conditions, and
- (ii) that researchers report to the HREC immediately any matter that might affect the ethical acceptability of the protocol, such as:
 - proposed changes to the protocol
 - unforeseen circumstances or events
 - adverse effects on participants

The HREC will conduct an audit each year of all projects deemed to be of more than minimum risk. There will also be random audits of a sample of projects considered to be of minimum risk on all campuses each year.

Within one month of the conclusion of the project, researchers are required to complete a *Final Report Form* and submit it to the local Research Services Officer.

If the project continues for more than one year, researchers are required to complete an *Annual Progress Report Form* and submit it to the local Research Services Officer within one month of the anniversary date of the ethics approval.

Signed:
(Research Services Officer, Melbourne Campus)

Date: 1/8/06

Appendix I: Consent from Principal

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



Australian Catholic University Limited
ABN 15 050 192 660
Melbourne Campus (St Patrick's)
115 Victoria Parade Fitzroy VIC 3065
Locked Bag 4115 Fitzroy MDC VIC 3065
Telephone 613 9953 3000
Facsimile 613 9953 3005
www.acu.edu.au

**CONSENT FROM PRINCIPAL TO UNDERTAKE
RESEARCH AT CAREY BAPTIST GRAMMER SCHOOL**

TITLE OF PROJECT: Exploring the experiences of the participants of
Carey Baptist Grammar School's Human Rights
Convention

NAME OF SUPERVISOR: Dr. Lyn Carter

NAME OF STUDENT RESEARCHER: Mr. Kerry Ang

I give my permission for Kerry Ang to
undertake the research project listed above at Carey Baptist Grammar School. I agree
that the research data collected for the study may be published or may be provided to
other researchers in a form that does not identify students in any way.

NAME OF PRINCIPAL: Mr. Phil de Young

SIGNATURE: **DATE:**

SIGNATURE OF STUDENT RESEARCHER:

DATE:

CRICOS registered provider:
00004G, 00112C, 00873F,
00885B

Appendix J: Consent from Participant

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



Australian Catholic University Limited
ABN 15 050 192 660
Melbourne Campus (St Patrick's)
115 Victoria Parade Fitzroy VIC 3065
Locked Bag 4115 Fitzroy MDC VIC 3065
Telephone 613 9953 3000
Facsimile 613 9953 3005
www.acu.edu.au

CONSENT FORM

Copy for Participant

TITLE OF PROJECT: "Human Rights Education: exploring the experiences of participants in a human rights education program in a Melbourne secondary school."

NAME OF SUPERVISOR: Dr. Lyn Carter

NAME OF STUDENT RESEARCHER: Mr. Kerry Ang

I (*the participant*) have read and understood the information provided in the Letter to Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in this activity of being interviewed in regards to the Human Rights Convention and for this interview to be audio taped, realising that I can withdraw at any time. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way.

NAME OF PARTICIPANT:

SIGNATURE: **DATE:**

SIGNATURE OF SUPERVISOR:

DATE:

SIGNATURE OF STUDENT RESEARCHER:

DATE:

CRICOS registered provider:
00004G, 00112C, 00873F,
00885B

Appendix K: Assent of Participants Under 18

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



ASSENT OF PARTICIPANTS AGED UNDER 18 YEAR

Copy for Participant

Australian Catholic University Limited
ABN 15 050 192 660
Melbourne Campus (St Patrick's)
115 Victoria Parade Fitzroy VIC 3065
Locked Bag 4115 Fitzroy MDC VIC 3065
Telephone 613 9953 3000
Facsimile 613 9953 3005
www.acu.edu.au

I (*the participant under 18 years*) understand what this research project is designed to explore. What I will be asked to do has been explained to me. I agree to take part in the project as a member of a focus group to be interviewed and audio taped. I realise that I can withdraw at any time without having to give a reason for my decision. By signing below, I am indicating that I agree to participate in the project.

NAME OF PARTICIPANT AGED UNDER 18:

SIGNATURE: **DATE:**

SIGNATURE OF SUPERVISOR: **DATE:**

SIGNATURE OF STUDENT RESEARCHER: **DATE:**.....

Appendix L: Consent from Parent/Guardian

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



Australian Catholic University Limited
ABN 15 050 192 660
Melbourne Campus (St Patrick's)
115 Victoria Parade Fitzroy VIC 3065
Locked Bag 4115 Fitzroy MDC VIC 3065
Telephone 613 9953 3000
Facsimile 613 9953 3005
www.acu.edu.au

PARENT/GUARDIAN CONSENT FORM
Copy for Participant

TITLE OF PROJECT: "Human Rights Education: exploring the experiences of participants in a human rights education program in a Melbourne secondary school."

NAME OF SUPERVISOR: Dr. Lyn Carter

NAME OF STUDENT RESEARCHER: Mr. Kerry Ang

I (*the parent/guardian*) have read and understood the information provided in the Letter to Participants. Any questions I have asked have been answered to my satisfaction. I agree that my child, nominated below, may be interviewed in regards to the Human Rights Convention, realising that I can withdraw my consent at any time. I agree to the interview being audio taped. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify my child in any way.

NAME OF PARENT/GUARDIAN:

NAME OF CHILD:

SIGNATURE: **DATE:**

SIGNATURE OF SUPERVISOR: **DATE:**

SIGNATURE OF STUDENT RESEARCHER: **DATE:**.....

CRICOS registered provider:
00004G, 00112C, 00873F,
00885B

Appendix M: Information Letter to Participants

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne



Australian Catholic University Limited
ABN 15 050 192 660
Melbourne Campus (St Patrick's)
115 Victoria Parade Fitzroy VIC 3065
Locked Bag 4115 Fitzroy MDC VIC 3065
Telephone 613 9953 3000
Facsimile 613 9953 3005
www.acu.edu.au

INFORMATION LETTER TO PARTICIPANTS

TITLE OF PROJECT: "Human Rights Education: exploring the experiences of participants in a human rights education program in a Melbourne secondary school."

NAME OF SUPERVISOR: Dr. Lyn Carter

NAME OF STUDENT RESEARCHER: Mr. Kerry Ang

NAME OF PROGRAM IN WHICH ENROLLED: Doctor of Education at
Australian Catholic University

Dear Participant,

You are invited to be an important part of my research project for Australian Catholic University.

The purpose of this research project is to explore the experiences of the participants of the Year 8 program undertaken at Carey Baptist Grammar School called the *Human Rights Convention*. How does it affect them? What do students and teachers involved think about the program? Is it worthwhile? Could the week-long program be improved in any ways to increase its effectiveness in helping students to learn about human rights? How does the program currently operate? Why was the program started and what does it aim to achieve? Could the program be used as a model for other educational institutions to teach young people about human rights?

Given the nature of the research, there are no foreseen risks involved with any of the participants.

Research will be undertaken in the form of an educational case study of the *Human Rights Convention*. Three methods of research will be involved: interviews (these will be audio taped); observation; and text analysis. Interviews will be conducted with approximately 12 Year 8 students undertaking the program, about 6 Year 10 students who undertook the program two years ago, and approximately 9 teachers involved in the program and other people in positions of authority in the school e.g. Deputy Principal, Head of Middle School, Middle School Chaplain. All interviews will be in

CRICOS registered provider:
00004G, 00112C, 00873F,
00885B

private and should be no more than 15 – 30 minutes long. With the interviewee's permission, the interviews will be tape recorded to ensure that everything said is preserved for later analysis.

What I intend to observe includes the following:

- The physical setting e.g. what is the physical environment like?
- The participants e.g. who is in the scene?
- Activities and interactions e.g. what is going on and how are people interacting with each other?
- Conversation e.g. what is the content of conversations and who speaks to whom?
- Subtle factors that influence proceedings e.g. are there any interruptions?
- My own behaviour e.g. is my presence affecting the scene?

The forms of texts/documents that I intend to examine include:

- Official writings on or about the program
- Personal reflective responses that students make in one session of the program (*Reviewing the Human Rights Convention*)
- The school's own *Student Evaluation Sheets* that are completed by each student at the end of the program

Participants in the research will hopefully benefit by knowing that they have played a part in the evaluation of the program and in possibly helping to improve the effectiveness of it for students in future years both at Carey and possibly at other schools.

All participants will be free to refuse to take part in the study and they will not have to justify their decision. They may also withdraw consent and discontinue in the study at any time without giving a reason. For students, a withdrawal will in no way prejudice their future academic progress at the school.

Results will be confidential. Only the researcher will have access to results and when the study is written up, pseudonyms will be used for all student participants and any teachers who would prefer this. The only limit to this confidentiality is the fact that it may not be possible to keep the names of all people in positions of responsibility in the school private. As such, their consent to using their real names will be sought.

Results from the study may be summarised and appear in publications or may be provided to other researchers in a form that does not identify the participants in any way.

Any questions regarding this project should be directed to the Supervisor:

Dr. Lyn Carter
 Australian Catholic University
 115 Victoria Parade Fitzroy VIC 3065
 Ph: (03) 9953 3062

At the conclusion of the study, I am very willing to provide appropriate feedback to any participant that requests it.

This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

In the event that you have any complaint or concern about the way you have been treated during the study, or if you have any query that the Researcher has not been able to satisfy, you may write to the Chair of Human Research Ethics Committee care of the following Research Services Unit:

Chair, HREC
C/o Research Services
Australian Catholic University
Melbourne Campus
Locked Bag 4115
FITZROY VIC 3065
Tel: 03 9953 3158
Fax: 03 9953 3315

Any complaint or concern will be treated in confidence and fully investigated. The participant will be informed of the outcome.

If you agree to participate in this project, you should sign both copies of the Consent Form, retain one copy for your records and return the other copy to the Student Researcher.

Thank you for taking the time to consider participating in this research project,

.....

Signature of student researcher
Mr. Kerry Ang

.....

Signature of Supervisor
Dr. Lyn Carter

Appendix N: Student Questionnaire: Evaluating the *HRC*

Name:

Evaluating the Human Rights Convention

For each of the sessions that you have done, please place a tick in the box that corresponds to what you think the session was like. If you were not present for a session, tick the "Can't answer" box.

Session:	Very good	Good	Bad	Very bad	Can't answer
1. Concert – Arnold & Kavisha	<input type="checkbox"/>				
2. Introducing the Univ. Dec. of Human Rights	<input type="checkbox"/>				
3. Human rights are not so easy (Yes,No,Not Sure)	<input type="checkbox"/>				
4. Inequality simulation game	<input type="checkbox"/>				
5. Holocaust Museum visit and related work	<input type="checkbox"/>				
6. 'Worlds Apart' video	<input type="checkbox"/>				
7. St.Pat's/Synagogue/Jewish Museum visit and related work	<input type="checkbox"/>				
8. 'Free the Children' video (child labour)	<input type="checkbox"/>				
9. Introducing the Global Movement for Children	<input type="checkbox"/>				
10. Letter writing activity	<input type="checkbox"/>				
11. Speaker-International Needs (Trokosi slaves)	<input type="checkbox"/>				
12. Speaker's Forum	<input type="checkbox"/>				

13. Human Rights at Carey – role plays	<input type="checkbox"/>				
Session:	Very good	Good	Bad	Very bad	Can't answer
14. Responding to and Reviewing the HRC (Your personal creative responses)	<input type="checkbox"/>				
15. Sharing your work	<input type="checkbox"/>				
16. The Human Rights Convention as a whole	<input type="checkbox"/>				

How much do you agree with the following statements?

	Strongly agree	Agree	Disagree	Strongly disagree	Can't answer
17. My knowledge & understanding of human rights has greatly increased	<input type="checkbox"/>				
18. My knowledge & understanding of the Universal Declaration of Human Rights and its history has greatly increased	<input type="checkbox"/>				
19. My awareness of human rights abuses on the international stage (both current & historical) has greatly increased	<input type="checkbox"/>				
20. My awareness of current human rights abuses in Australia has greatly increased	<input type="checkbox"/>				
21. My awareness of current human rights abuses at Carey has greatly increased	<input type="checkbox"/>				
22. My awareness & appreciation of organisations which aim to defend human rights has greatly increased	<input type="checkbox"/>				
23. My knowledge of how to participate in movements which defend human rights has greatly increased	<input type="checkbox"/>				

	Strongly agree	Agree	Disagree	Strongly disagree	Can't answer
24. My awareness that the actions of an individual can affect the human rights of others has greatly increased	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. I feel very sympathetic to those people whose human rights are being infringed	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

26. Regarding the **Human Rights Convention** as a whole, in your opinion, what was:

The best bit:

Why?

.....

27. Regarding the **Human Rights Convention** as a whole, in your opinion, what was:

The worst bit:

Why?

.....

28. Give one word to describe the whole Convention

29. Is there anything else that you would like to tell us about the Human Rights Convention?

.....

.....

.....

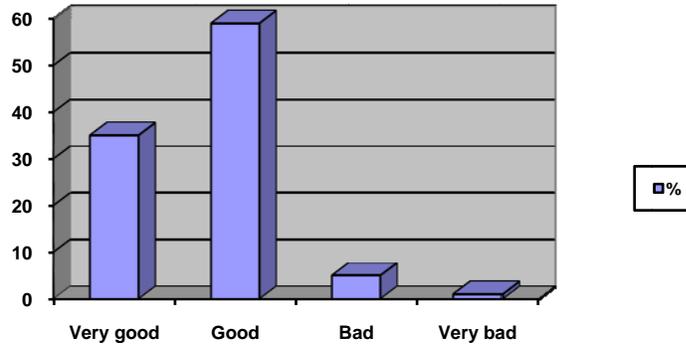
.....

.....

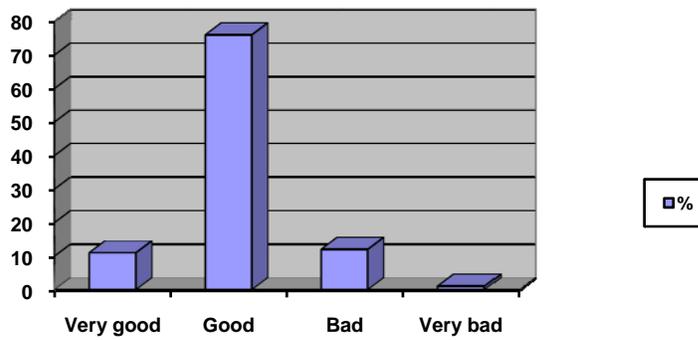
Your responses will be totally confidential. Thank you for your co-operation.

Appendix O: Graphs of Survey Questions 1-15

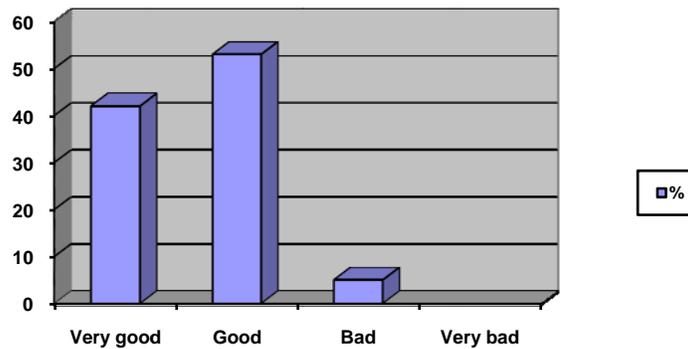
Graph 1: Questionnaire Results for Question 1 – Opening concert



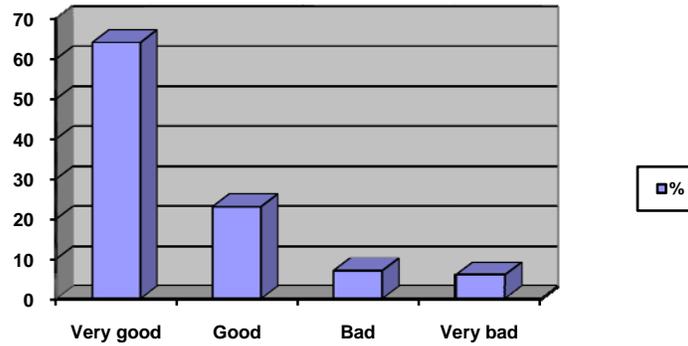
Graph 2: Questionnaire Results for Question 2 - Introducing the Universal Declaration of Human Rights



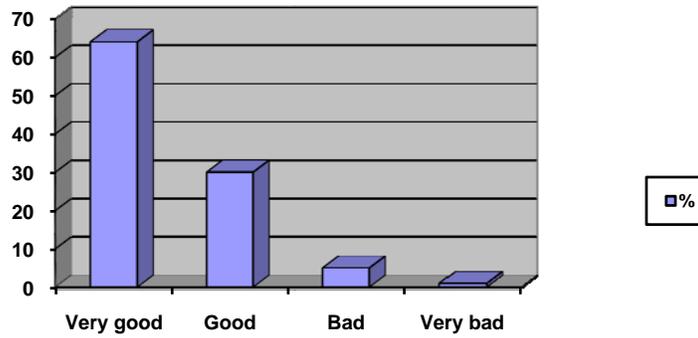
Graph 3: Questionnaire Results for Question 3 - Human rights are not so easy



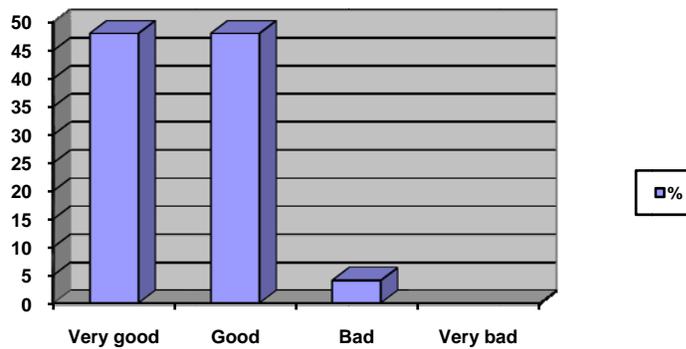
Graph 4: Questionnaire Results for Question 4 - Inequality simulation game



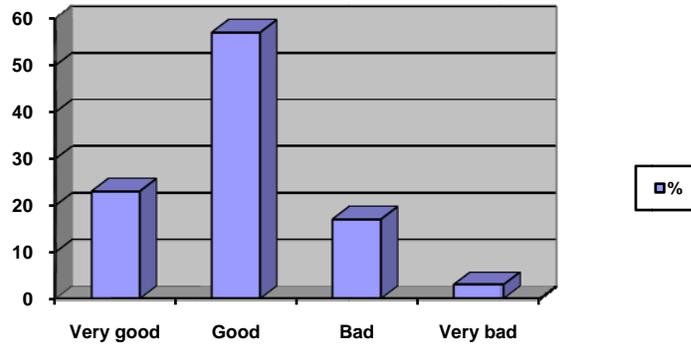
Graph 5: Questionnaire Results for Question 5 - Holocaust Centre visit and related work



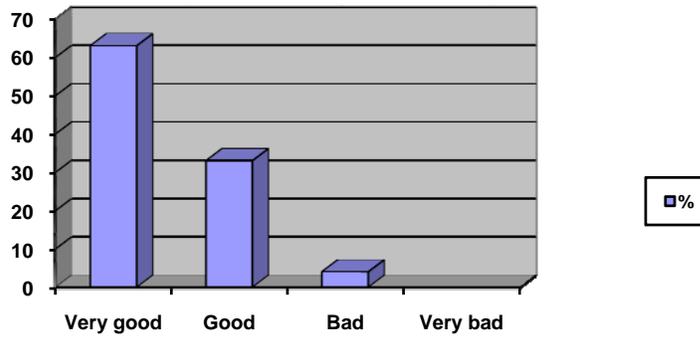
Graph 6: Questionnaire Results for Question 6 - 'Worlds Apart' video



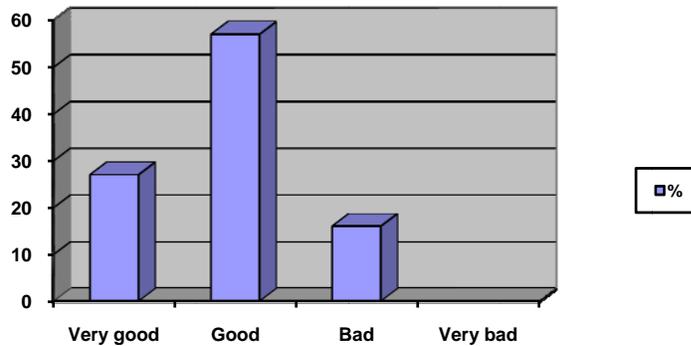
Graph 7: Questionnaire Results for Question 7 - St. Patrick’s Cathedral/Jewish Museum/Synagogue excursion & related work



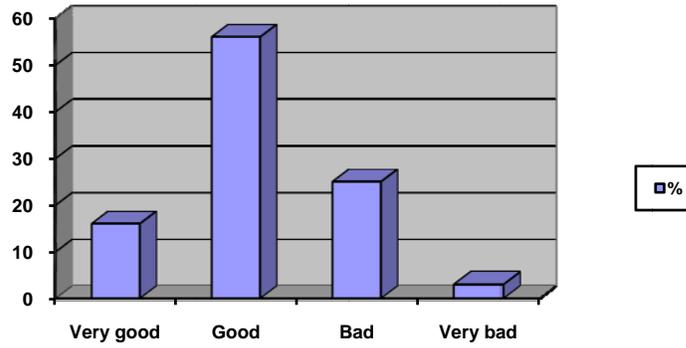
Graph 8: Questionnaire Results for Question 8 - ‘Free the Children’ video (child labour)



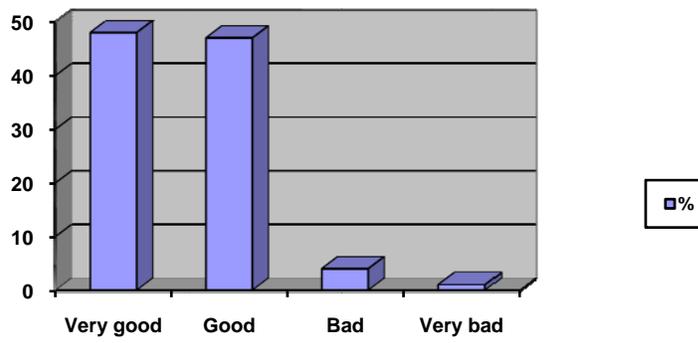
Graph 9: Questionnaire Results for Question 9 - Introducing the Global Movement for Children



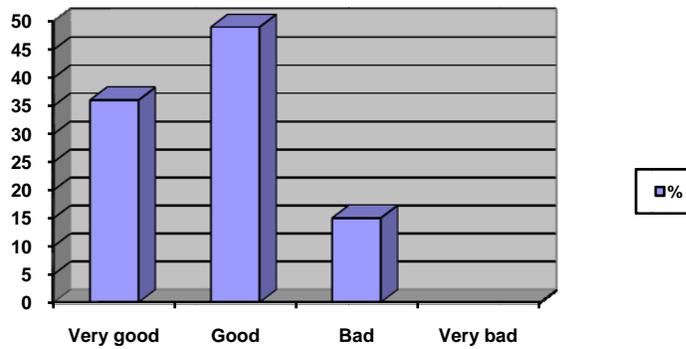
Graph 10: Questionnaire Results for Question 10 - Letter writing activity



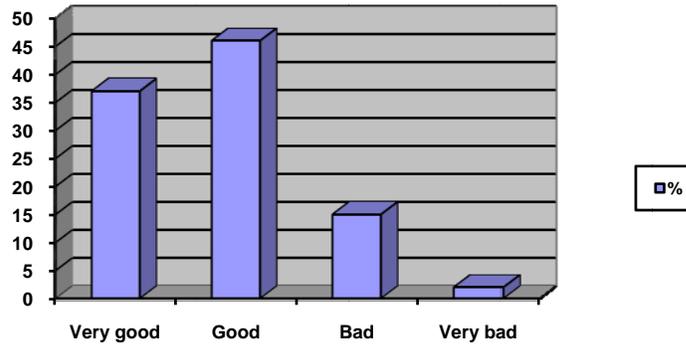
Graph 11: Questionnaire Results for Question 11- Speaker from International Needs (Trokosi slaves)



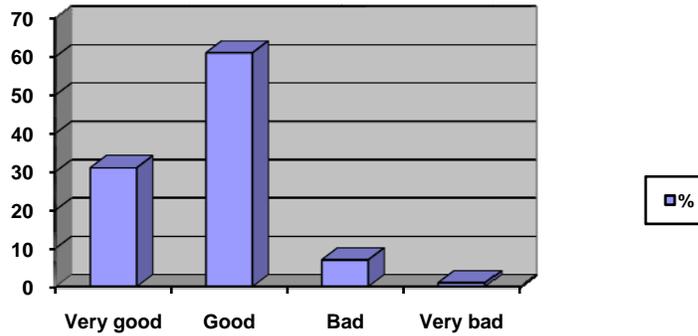
Graph 12: Questionnaire Results for Question 12 - Speaker's Forum



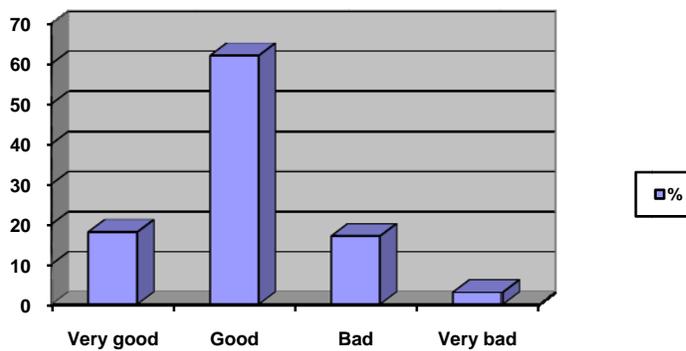
Graph 13: Questionnaire Results for Question 13 - Human rights at Carey (role plays)



Graph 14: Questionnaire Results for Question 14 - Responding to and reviewing the HRC

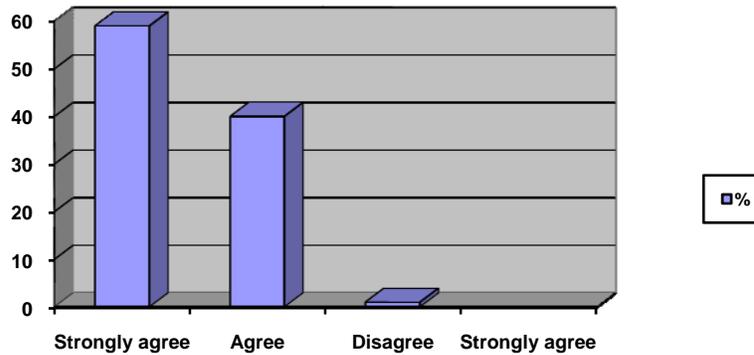


Graph 15: Questionnaire Results for Question 15 - Sharing your work

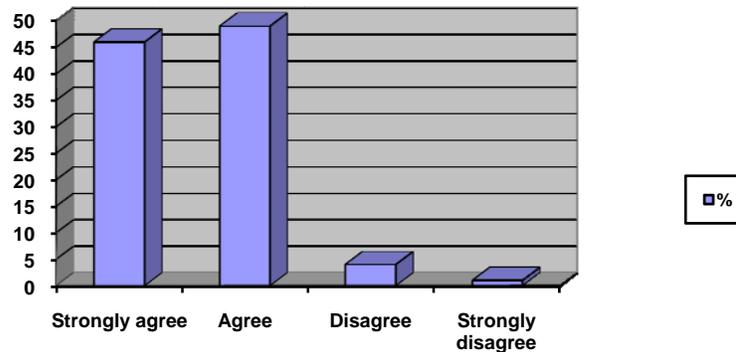


Appendix P: Graphs of Survey Questions 17-25

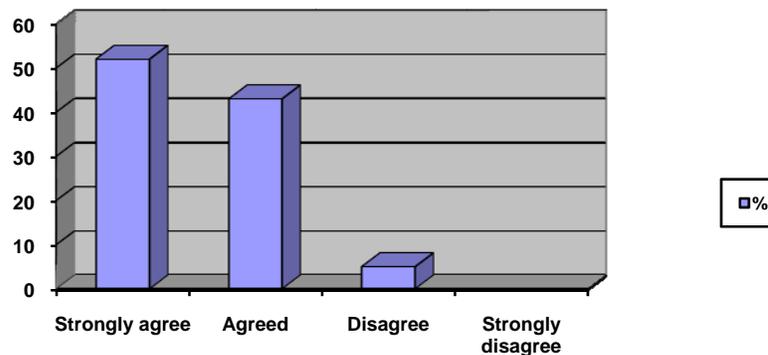
Graph 17: Questionnaire Results for Question 17 - My knowledge & understanding of human rights has greatly increased



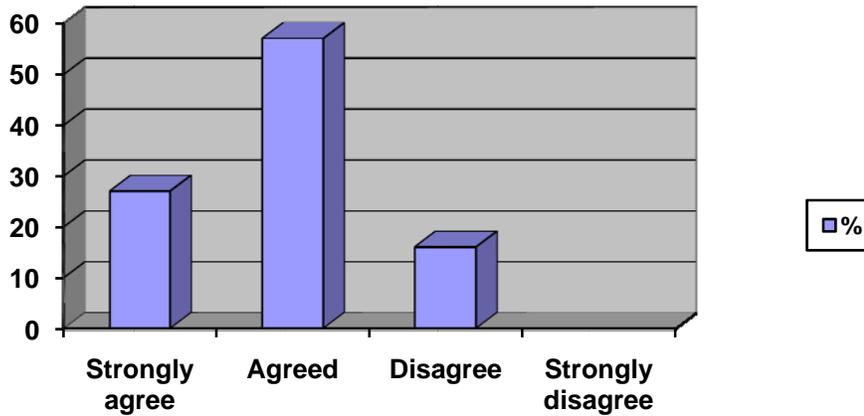
Graph 18: Questionnaire Results for Question 18 - My knowledge and understanding of the UDHR and its history has greatly increased



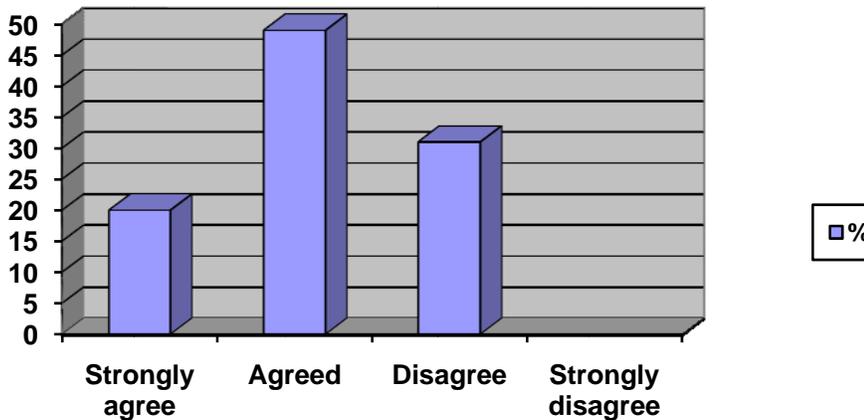
Graph 19: Questionnaire Results for Question 19 - My awareness of human rights abuses on the international stage (both current and historical) has greatly increased



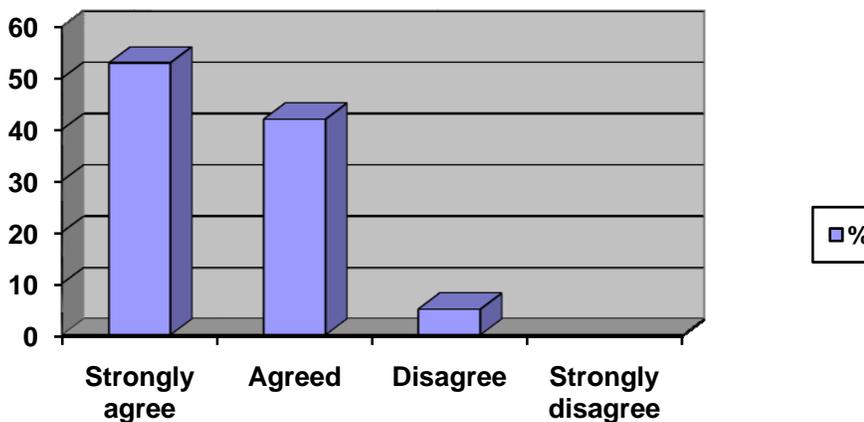
Graph 20: Questionnaire Results for Question 20 - My awareness of current human rights abuses in Australia has greatly increased



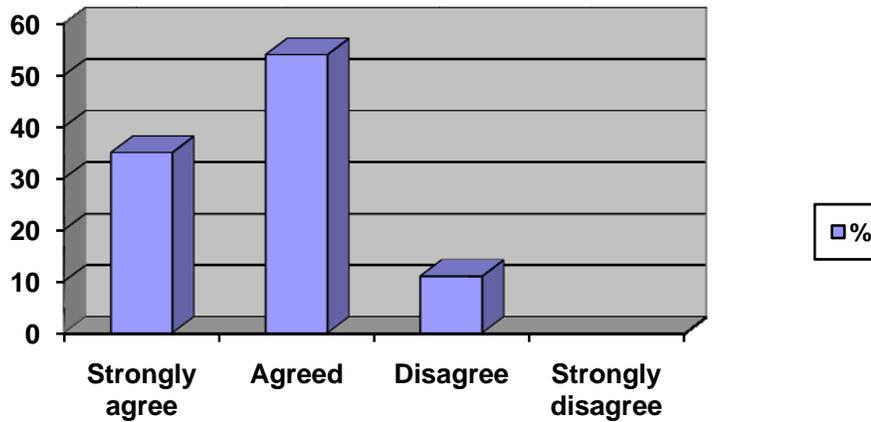
Graph 21: Questionnaire Results for Question 21 - My awareness of current human rights abuses at Carey has greatly increased



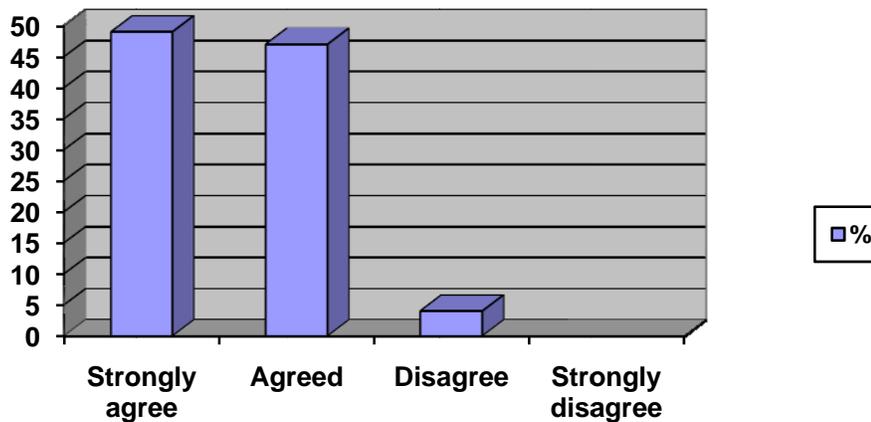
Graph 22: Questionnaire Results for Question 22 - My awareness and appreciation of organisations which aim to defend human rights has greatly increased



Graph 23: Questionnaire Results for Question 23 - My knowledge of how to participate in movements which defend human rights has greatly increased



Graph 24: Questionnaire Results for Question 24 - My awareness that the actions of an individual can affect the human rights of others has greatly increased



Graph 25: Questionnaire Results for Question 25 - I feel very sympathetic to those people whose human rights are being infringed

