Human Rights Education: Theory, Research, Praxis (Pennsylvania Studies in Human Rights)

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Human Rights Education
HUMAN RIGHTS

EDUCATION

Theory, Research, Praxis

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Afterword by

Nancy Flowers

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ABBREVIATIONS

ACAS

Advisory, Conciliation and Arbitration Service

AIM

American Indian Movement

ASPnet

Associated Schools Project Network

ATL

Association of Teachers and Lecturers

BBC

British Broadcasting Corporation

BSV

Buckingham Student Voice

CAT

Convention Against Torture and Other Cruel, Inhumane or Degrading Treatment or Punishment

CEDAW

Convention on the Elimination of All Forms of Discrimination Against Women

CEP

Community Empowerment Program

CPC

Community Peace Committees

CRC

Convention on the Rights of the Child

EFA

Education for All

ELL

English Language Learners

ESL

English as a Second Language

GCE

Global Citizenship Education

GLSEN

Gay, Lesbian, and Straight Education Network

HRA

United Kingdom Human Rights Act

HRC

Human Rights Commission

HRE

Human Rights Education

HREA

Human Rights Education Associates

HRE USA

Human Rights Educators USA

HRFS

Human Rights Friendly Schools

HRINGO

Human Rights International Nongovernmental Organization

HRW

Human Rights Watch

HURITER

Center for Promotion of Human Rights Teaching and Research

ICCPR

International Covenant on Civil and Political Rights

ICERD

International Convention on the Elimination of All Forms of Racial Discrimination

ICESCR

International Covenant on Economic, Social and Cultural Rights

ICT

Information and Communication Technology

IDP

Internally Displaced Person

IGNOU

Indira Gandhi National Open University

IGO

Intergovernmental Organization

IHRE

Institute of Human Rights Education

ILO

International Labor Organization

INGO

International Nongovernmental Organization

IOM

International Organization for Migration

KDP

Kurdistan Democratic Party

KRG

Kurdistan Regional Government

LGBTIQ

Lesbian, Gay, Bisexual, Transgender, Intersex, Queer

MDFC

Movement of Democratic Forces of Casamance

MDG

Millennium Development Goals

NCERT

National Council of Education and Training

NCTE

National Council for Teacher Education

NGO

Nongovernmental Organization

NHRC

National Human Rights Commission

NHRI

National Human Rights Institution

NIHR

National Institute of Human Rights

NOW

National Organization for Women

NUT

National Union of Students

Ofsted

Office for Standards in Education

OHCHR

Office of the High Commissioner for Human Rights (United Nations)

ORAM

Organization for Refuge, Asylum, and Migration

PD

Professional Development

PUK

Patriotic Union of Kurdistan

RRSA

Rights Respecting Schools Award

RSC

Resettlement Service Centers

RTE

Right to Education

SLT

Senior Leadership Team

SOGI

Sexual Orientation and Gender Identity

UDHR

Universal Declaration of Human Rights

UFW

United Farm Workers

UGC

University Grants Commission

UIC

Unique Identifier Code

UNDHRET

United Nations Declaration on Human Rights Education and Training

UNESCO

United Nations Educational, Scientific and Cultural Organization

UNGEI

United Nations Girls' Education Initiative

UNICEF

United Nations Children's Fund

UPR

Universal Periodic Review

WHO

World Health Organization

Introduction

Monisha Bajaj

Human rights education (HRE) as a field utilizes teaching and learning processes to educate *about* basic rights and *for* the broadening of respect for the dignity and freedom of all people(s). Since the founding of the United Nations and the adoption of the Universal Declaration of Human Rights (1948) after World War II, HRE has been held out as an ideal to ensure that schools become sites of promise and equity rather than breeding grounds for hate and violence.

Human Rights Education: Theory, Research, Praxis provides a thorough introduction to the past, present, and future of human rights education as a scholarly field. This book has four overarching goals: (1) to formulate working definitions of HRE; (2) to foreground the field's relevance for scholarship, policy, curricular reform, pedagogy, and practice; (3) to analyze tensions in, and discontinuities among, the contested realizations of human rights education in diverse contexts; and (4) to offer new critical insights and directions on theory, research, and praxis for students, scholars, and practitioners of this growing and expanding field.

The collection of chapters in this book offers the voices of thought leaders and researchers deeply engaged in understanding the politics and possibilities of human rights education as a field of inquiry. Many of the authors in this volume teach undergraduate and graduate courses on human rights education in diverse institutions and contexts internationally. The various chapters, some overlapping boundaries notwithstanding, are broadly grouped here into three larger categories: (1) Theoretical and Conceptual Foundations of Human Rights Education, (2) Global Research in Human Rights Education, and (3) Transformative Human Rights Education Praxis. Similar to the folktale of a group of blind men who seek to describe an elephant by touching its various parts and who disagree about its nature based on their positioning (e.g., touching the tusk, trunk, feet, tail, etc.), human rights education may look different depending on the angle and perspective one takes. Some scholars in this volume examine the rise of HRE and the reasons for the field's increasing popularity as an educational project in the decades after the end of the Cold War; others posit models for conceptualizing and practicing HRE and how different forms of HRE may operate in different "vernaculars" (Merry 2006); yet others zoom in on specific programs and particular questions of implementation, including lessons learned and insights for those seeking to put HRE into practice in classrooms and communities across the globe. In the afterword, Nancy Flowers, a pioneer and leading voice in human rights education, reflects on questions of HRE praxis. Following the work of Paulo Freire (1970), "praxis," largely synonymous with "practice," involves an active and reflexive engagement with the tensions inherent in applying and localizing concepts that exist in idealized forms—here, those of human rights laws, norms, and values.

Taken together, the chapters in this book chart the rise, emergence, and nature of human rights education as a field of scholarly and engaged practice in global, national, and local settings. The book offers a comprehensive introductory text on human rights education that is both global in scope and attentive to the diverse forms of HRE, whether implemented through governmental policies and textbook reforms; through the work of intergovernmental organizations (i.e., UN agencies like UNESCO and UNICEF); through colleges and universities; through nongovernmental organizations (NGOs) engaging in professional development, curriculum design, or direct instruction; or through the work of individual educators, schools, and community activists. The idea for this book project emerged in 2014 when I assumed leadership of the first master's program in human rights education in the United States at the University of San Francisco. I found a pressing need for a textbook on human rights education that historicizes HRE while offering concrete grounding for students, educators, researchers, advocates, and activists who seek entry into this dynamic field of scholarship and practice.

Collectively, the chapters that follow offer a primer on the international field of human rights education. In 1997, during the United Nations Decade for Human Rights Education (1995–2004), a seminal book was published, entitled *Human Rights Education for the Twenty-First Century* (Andreopoulos and Claude 1997). Almost two decades into the twenty-first century, this book builds upon that work to take stock of the contemporary scholarly field of human rights education as it has been institutionalized through UN, national, and community-level programs and initiatives; significant conferences and reforms; numerous publications and reports; and ever-increasing programs of study in human rights and human rights education at universities across the globe (Suárez and Bromley 2012). While cataloguing every effort under way across the globe is beyond the scope of this book, we do seek here to offer key insights, perspectives, and common threads woven through the numerous programs that exist under the banner of HRE.

History, Definitions, and Models of Human Rights Education

Despite its initial mention in the 1948 Universal Declaration of Human Rights (UDHR), human rights education as a global movement gained considerable momentum only after the end of the Cold War in the early 1990s. Article 26 of the UDHR identifies, first, the right to education, and second, the right to an education directed toward "the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms" (UDHR 1948).

There have been many antecedents to HRE in individual initiatives and community-based efforts over centuries past. Yet the 1993 UN World Conference on Human Rights in Vienna was a watershed moment for HRE. The Vienna Declaration stated that "human rights education, training and public information is essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace." The Vienna Declaration and Program of Action resulting from the conference had an extensive subsection on human rights education and called for a UN Decade for Human Rights Education, which subsequently lasted from 1995 to 2004 and which brought policymakers, government officials, activists, and educators into more sustained conversation.

While there are many approaches to human rights education, there is broad agreement about certain core components.[1] First, most scholars and practitioners agree that HRE must include both *content* and *processes* related to teaching human rights (Flowers 2003; Meintjes 1997; Tibbitts 2002). Second, most literature in the field discusses the need for HRE to include goals related to cognitive (content), attitudinal or emotive (values/skills), and action-oriented components (Tibbitts 2005). Amnesty International's Human Rights Friendly Schools framework weaves together the intended outcomes of HRE by highlighting three prepositions linking education and human rights in a comprehensive manner: education *about* human rights (cognitive), education *through* human rights (participatory methods that create skills for active citizenship), and education *for* human rights (fostering learners' ability to speak out and act in the face of injustices).[2]

As the UN Decade for Human Rights Education came to a close, the UN World Programme for Human Rights Education was established in 2005, housed within the UN Office of the High Commissioner for Human Rights (OHCHR). In 2011, the UN General Assembly adopted the Declaration on Human Rights Education and Training (UNDHRET), further highlighting the importance of HRE at the level of national policy and reform. As defined by the United Nations:

Human rights education can be defined as education, training and information aiming at building a universal culture of human rights through the sharing of knowledge, imparting of skills and molding of attitudes directed to

(a) the strengthening of respect for human rights and fundamental freedoms;

(b) the full development of the human personality and the sense of its dignity;

(c) the promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;

(d) the enabling of all persons to participate effectively in a free and democratic society governed by the rule of law;

(e) the building and maintenance of peace;

(f) the promotion of people-centered sustainable development and social justice.

Emphasized in the United Nations' definition of HRE is knowledge about human rights and tolerance/acceptance of others based on such knowledge. UN initiatives are largely directed toward member states, and they attempt to foster adoption of national plans of action for integrating HRE into their educational systems.

Nongovernmental organizations (NGOs) and community-based organizations have also long been active in human rights education, utilizing human rights discourse as a strategy to frame the demands of diverse social movements—a more bottom-up approach to HRE. At the grassroots

level, HRE has often taken the form of popular education or community education to mobilize constituencies for expanding social movements (Kapoor 2004). In Latin America, for example, many efforts aimed at HRE blossomed immediately after the end of dictatorships, when NGOs that had fought for human rights turned their attention to education as a tool for reconciliation and the prevention of a return to authoritarian rule (Magendzo 1997). As such, human rights education efforts are seen as both a political and a pedagogical strategy to facilitate democratization and active citizenship.

For purposes of definition, human rights education can take a variety of forms. In formal schooling, human rights can be integrated into textbooks or other subjects such as civics or social studies. In some places, direct instruction in a "human rights" class is mandated or offered as an elective in public or private schools at the secondary level. In universities, undergraduate and graduate programs in human rights, and increasingly in human rights education, are emerging and becoming institutionalized. More commonly, optional programs—either during the school day, after school through clubs or co-curricular programs, or through summer camps and other programs—offer students exposure to human rights. In professional settings across the globe, human rights training—either optional or required, ad hoc, or sustained—has been offered for judges, police officers, military personnel, health workers, and teachers, among others. Additionally, nonformal HRE is flourishing in community-based settings worldwide. Further, the types of rights brought into focus (civil, political, social, economic, cultural, or a cross-section of equality rights for a specific group) depends on the context and the approach. Thus, human rights education varies in content, approach, scope, intensity, depth, and availability.

Drawing on the promise of grassroots-level efforts to impact awareness about human rights, Amnesty International defines human rights education as follows:

Human rights education is a deliberate, participatory practice aimed at empowering individuals, groups, and communities through fostering knowledge, skills, and attitudes consistent with internationally recognized principles. . . . Its goal is to build a culture of respect for and action in the defense and promotion of human rights for all. (Amnesty International 2015)

The Amnesty International definition places greater responsibility on human rights learners becoming activists for human rights through the process of HRE by sharing information with others and actively working to defend human rights. Both social change as an outcome, and learners becoming agents of this process of claiming their own rights and defending others' rights, are central to this definition. Differences in the way individuals or organizations approach HRE account for the ways it is conceptualized as an education reform or strategy.   **Existing Models**

As is generally the case with fields in development and in motion, many articulations of models and approaches emerge to understand phenomena and chart the boundaries of a field; HRE is no exception. Within the broad parameters of convergence discussed above, some differences in approaches and definitions have been put forth to further explore human rights education depending on what side of the "elephant" one is looking at, to follow up on the metaphor introduced before. More recent articulations have elaborated the definition of what HRE must include in different contexts—beyond the teaching of international human rights norms and standards—and have cited a variety of goals and learners.

HRE models provide productive schemas for theorizing its emergence, conceptualization, and implementation across the globe. One vital forum is the online list-serve and "epistemic community" coordinated by the U.S.-based Human Rights Education Associates (HREA). As noted by scholar David Suárez (2007), this organization allows its more than 16,000 members from over 170 countries to—"through discourse and active reflection"—"practice, negotiate, refine, and mold HRE" (66). Populated by many government officials and staff of UN agencies as well as

educators and human rights activists globally, the discursive engagement on various issues of HRE through the online community has played a significant role in facilitating international discussions (e.g., creating opportunities for feedback as the UN Declaration on Human Rights Education and Training was being drafted). Since many posts are from practitioners seeking advice, materials, or input, the online community can also influence practices as well.

With the global diffusion of ideas related to the teaching and learning of human rights, various scholars in this volume and elsewhere have proposed different models for human rights education. Felisa Tibbitts in [Chapter 3](#) builds upon her seminal 2002 work in creating a three-tiered model for human rights education that explores differing levels of implementation by distinct actors. Tibbitts differentiates among the socialization approach of values and awareness of human rights that can be utilized in formal and nonformal settings to socialize learners into basic knowledge about human rights; the accountability or professional development approach for those working directly with victims of rights abuses (e.g., by police, health workers); and the more activist transformation approach which offers a holistic understanding of human rights knowledge, attitudes, and actions. This model suggests productive areas for researchers and practitioners to examine, and frameworks for analyzing such action.

I have argued elsewhere (Bajaj 2011) for the importance of following the varying ideologies of human rights education initiatives as they have proliferated across the globe. Depending on relationships to power and conditions of marginalization, the perceived and actual outcomes of human rights education may differ based on social location (Bajaj 2012). Some programs, particularly those adopted at national and international levels or in situations of relative privilege, may discuss global citizenship as an outcome. In conflict settings, coexistence and respect for difference may be prioritized. In disenfranchised communities, HRE may be a strategy for transformative action and empowerment (Bajaj 2011; Tibbitts 2002 and in this volume). Recent critiques (Keet 2007) have noted that the overly "declarationist" approach of HRE, which anchors itself in normative standards, limits its emancipatory potential since it fails to consider broader debates in the field of human rights. Several chapters in this volume heed Keet's call for a more critical human rights education approach to move the field forward, closer to its emancipatory promise.

Initiatives working toward human rights education tend to fuse Freirean notions of consciousness-raising with the philosophical tradition of cosmopolitanism, as others and I have noted elsewhere (Bajaj 2014; Bajaj, Cislaghi, and Mackie 2016; Meintjes 1997; Osler and Starkey 2010; Tibbitts 2002). Paulo Freire's (1970) notion of *conscientization* results from individuals—often those from marginalized groups—collectively analyzing conditions of inequality and then acting and reflecting to inspire new action in an iterative fashion in order to overcome situations of oppression and subordination. Cosmopolitanism is a philosophical position that posits a shared human community and a global notion of citizenship and belonging (Appiah 2007). Pairing these philosophical orientations together results in local action and critical analysis (à la Freire) informed by global solidarity and connection (as is posited in some versions of cosmopolitanism). Some scholars have termed this type of HRE "transformative human rights education" (THRED) and have documented its principles and components across formal and nonformal settings (Bajaj et al. 2016).

For such transformative HRE approaches, a basic theory of change—drawing on Freire's notions and cosmopolitan ideas of global citizenship—that unites the purpose of human rights education for empowerment efforts (in its ideal form, though in practice it may look different) is posited as follows:

1. Learners (in formal or nonformal settings) learn about a larger imagined moral community where human rights offers a shared language.

2. Learners question a social or cultural practice that does not fit within the global framework.

3. Learners identify allies (teachers, peers, community activists, NGOs) to amplify their voice, along with other strategies for influencing positive social change.

While the theory of change posited above can account for the way in which transformative human rights education is conceptualized, there are often many tensions and contradictions in actual practice. What has yet to be elaborated fully, as suggested in some of the chapters that follow, is the need for strategies to deal with the unintended consequences of human rights education (see Chapter 5 by Audrey Osler and Chalank Yahya as well as Chapter 7 by Sam Mejias) and corresponding action as well as the co-optation of rights language for entirely different ends (see also Bajaj 2012 and Wahl 2013). Additionally, nation-states and policymakers have diverse reasons to support human rights education—that may or may not include a transformative vision—as several chapters in this book discuss. These are areas that the field of human rights education must continue to engage and contend with.

In the field as well as in this volume, HRE scholars use various methodological approaches to look at different levels of implementation and operation. The worldwide increase in the use of human rights language and subsequent textbook reforms is one angle into the field (see Chapter 1). Putting different fields of work and scholarship (e.g., human rights or peacebuilding) in conversation with human rights education is another (see the discussions in Chapters 4 and 11 on the right to HRE and on peacebuilding and HRE, respectively). Examining the impact and "micropolitics" of programs and initiatives at secondary and tertiary levels of education that espouse rights language is another (as in Chapters 6 and 7). Providing research-based insights for practice is yet another way that scholars approach studies of human rights education (see Chapters 8, 10, and 12).

Whether offering prescriptive insights, models for engagement, research findings, or analyses of global trends, scholars of human rights education have much to offer vis-à-vis ongoing discussions of globalization, citizenship, and education.   **About the Book**

This book is divided into three sections: Part I covers theoretical and conceptual foundations of human rights education, Part II examines dimensions of research across the globe, and Part III offers insights from endeavors engaging in transformative HRE praxis. The chapters in Part I draw from research and literature to offer conceptual perspectives and theoretical underpinnings to the field of human rights education. The research and praxis sections explore quantitative and qualitative case studies that reveal the strengths, possibilities, and contested processes of localization of human rights education as practiced in diverse contexts across the globe. The chapters that follow historicize human rights education, explore tensions and contradictions in conceptualizing education for human rights, review assorted local struggles to implement and realize HRE, and highlight the dynamics and contestations among the various actors involved, from academics to UN organizations to NGOs at the community level. Taken together, the chapters of this book offer grounded insights and new directions for the field.

In the first part, on the theoretical and conceptual foundations of human rights education, the authors set the stage for our understanding of why and how HRE has become a global phenomenon, the role of emotions in HRE, what approaches and models it entails for diverse audiences, and HRE's legal standing.

In Chapter 1, Susan Garnett Russell and David Suárez discuss how human rights education has become central to the global human rights movement, complementing the immediate goals of protecting victims and promoting international treaties with education about human rights for the prevention of abuses. Drawing on world polity theory, the authors argue that HRE gains

international traction because of widely held cultural scripts about progress, justice, and the individual. Suárez and Russell review world polity theory and then chart HRE over the past several decades through policy documents, curricula, and textbooks as they have become infused with human rights language. The authors conclude with recommendations for new research on HRE that can address important gaps in the field.

Chapter 2, by Michalinos Zembylas, explores the entanglement of emotion, pedagogy, and human rights education on a theoretical level. Specifically, it suggests that a theory of HRE that acknowledges the significance of emotion and sentimentality in critical ways can provide productive pedagogical orientations to human rights. The chapter begins by reviewing human rights critiques, focusing in particular on how the rhetoric of human rights often remains at a metaphysical level or ends up being an empty and abstract moral ideology. To provide a different view, the chapter discusses the relation between emotions and human rights, and offers an overview of the different ways in which emotions may be implicated in the experiences of those who perceive, mobilize, or claim human rights; the argument here is that there is a need to engage in a political analysis of emotions in human rights theory. Then the chapter turns to philosopher Richard Rorty's proposal of "sentimental education" and acknowledges his contributions to theorizations about the role of emotions and sentimentality in HRE, as well as the limitations of his views. Building on this analysis, the chapter suggests three elements that may contribute to a critical pedagogy of emotions in HRE, namely: "(1) the significance of pedagogic discomfort, (2) the pedagogical principle of mutual vulnerability, and (3) the value of compassion and strategic empathy."

In Chapter 3, on the evolution of human rights education, Felisa Tibbitts builds upon her 2002 work positing three models for HRE in formal, professional, and nonformal education sectors: Values and Awareness, Accountability, and Transformation. The author proposes amendments to the models to reflect developments in HRE over the past fifteen years. Some revisions include a stronger association of the Values and Awareness Model with socialization, the linking of the Accountability Model with professional development, and the alignment of the Transformation Model with activism. Additionally, the institutional context as well as the background of the learners is analyzed vis-à-vis each of the typologies of HRE discussed. Tibbitts argues for ongoing reflexive praxis that can result in an increased presence of HRE in formal settings, along with adult learners in communities and the workplace espousing critical pedagogy to engender human rights activism and social transformation.

Chapter 4, by Peter Kirchschlaeger, explores the right to human rights education as defined in international law. Exploring moral and legal justifications for this right, and how nation-states may seek to either hide poor human rights records behind their efforts in HRE or co-opt the language of rights, the author delineates the justification in various realms for the human rights education enterprise. The UN Declaration on Human Rights Education and Training is discussed in terms of its potential as well as the ways in which nation-states may subvert its expansive call for HRE to permeate all state organs and institutions.

Rooted in conceptual underpinnings, Part II explores research from various parts of the globe on human rights education. From India to the United Kingdom to Senegal to Iraqi Kurdistan, the chapters in this part discuss how intentions sometimes vary from outcomes in HRE programs and how different actors utilize rights language in diverse ways. The findings from some of the chapters also suggest promising outcomes related to the broadening expanse of rights for marginalized groups such as refugees who identify as lesbian, gay, bisexual, transgender, intersex, or queer (LBGTIQ; see Chapter 8), but also some limitations vis-à-vis how schools that adopt a human rights–friendly framework fail to live up to the promise and ideals they purport to espouse (see Chapter 7). Research in HRE includes a variety of methods, as evidenced by the approaches throughout this section.

In [Chapter 5](#), Audrey Osler and Chalank Yahya examine tensions in the implementation of HRE in schools in Kurdistan, Iraq. Drawing on documents and fieldwork (observations and interviews) in two governorates, the authors discuss how educators and policymakers make sense of HRE amid international and aspirational calls for children's rights, gender equity, and nation-building. Osler and Yahya find that, in practice, rights operate in tension and may be denied in societal contexts where conservative, patriarchal values prevail. They discuss teachers' attempts to reconcile tensions with limited resources and to become advocates in contexts where many violations of basic rights occur.

In [Chapter 6](#), Monisha Bajaj and Rachel Wahl chart the convergence of Indian educational policy toward human rights language and discourses beginning in the 1980s and 1990s alongside India's adoption of neoliberal economic policies. Diverse nongovernmental organizations and educational institutions have sought to operate in the space opened up by the policy focus on human rights education, although what HRE means in practice differs greatly across the country and in different institutions. Examining distinct levels—postprimary, secondary, tertiary, professional education and training, and community-based popular education—Bajaj and Wahl offer a complex case study of how, in one nation-state, diverse actors give multiple meanings and differentially "vernacularize" a particular education project: human rights education.   *

Over the past seven decades, human rights education has blossomed into a global movement. A field of scholarship that utilizes teaching and learning processes, human rights education addresses basic rights and broadens the respect for the dignity and freedom of all peoples. Since the founding of the United Nations and the adoption of the Universal Declaration of Human Rights in 1948, human rights education has worked toward ensuring that schools and non-formal educational spaces become sites of promise and equity.

Bringing together the voices of leaders and researchers deeply engaged in understanding the politics and possibilities of human rights education as a field of inquiry, Monisha Bajaj's *Human Rights Education* shapes our understanding of the practices and processes of the discipline and demonstrates the ways in which it has evolved into a meaningful constellation of scholarship, policy, curricular reform, and pedagogy. Contributions by pioneers in the field, as well as emerging scholars, constitute this foundational textbook, which charts the field's rise, outlines its conceptual frameworks and models, and offers case studies from Africa, Asia, Latin America, Europe, the Middle East, and the United States. The volume analyzes how human rights education has been locally tailored to diverse contexts and looks at the tensions and triumphs of such efforts.

Historicizing human rights education while offering concrete grounding for those who seek entry into this dynamic field of scholarship and practice, *Human Rights Education* is essential reading for students, educators, researchers, advocates, activists, practitioners, and policy makers.

Contributors: Monisha Bajaj, Ben Cislaghi, Nancy Flowers, Melissa Leigh Gibson, Diane Gillespie, Carl A. Grant, Tracey Holland, Megan Jensen, Peter G. Kirchschlaeger, Gerald Mackie, J. Paul Martin, Sam Mejias, Chrissie Monaghan, Audrey Osler, Oren Pizmony-Levy, Susan Garnett Russell, Carol Anne Spreen, David

SuÃ¡rez, Felisa Tibbitts, Rachel Wahl, Chalank Yahya, Michalinos Zembylas.

Critical Human Rights Education: Advancing - This paper sets out to discuss major theories of sociology of education in an Sociology is the systematic study of human societies. sociology, the study of the was the theory which showed everybody that how the difference in rights and power. Therefore, the hope is that research on theories of truth over PA will give an Human Rights Education: The Promise of the Third Millennium?. - Philadelphia, Pennsylvania: University of Pennsylvania Press. 366 pp., US HRER Book and Media Reviews. 69. BOOK AND Bajaj's compilation of studies by leaders and researchers in HRE has three parts: praxis makes Human Rights Education: Theory, Research, and Praxis a comprehensive. Medewerkers - Universiteit Utrecht - This study provides a comprehensive theoretical analysis of HRE by. integrates concept analysis with conceptual historical research and conceptual. Education theory and practice have long been grappling with human rights... reports, reports on conferences, manuals and training materials, professional books,. The Study and Teaching of Human Rights in Refugee Camps - ... you are seeking for, please use the research feature that we possess provided here. Im Kindergartenjahr Motivation Und Anregungen Fur Die Tagliche Praxis And Four Days Of Hell On The Persian Gulf Human Trafficking Series Book 1. Merchant Of Venice 2010 Edition Oxford School Shakespeare Oxford School Underdeveloped Transformative Potential of Human Rights - This book explores the intersectional aspects of caste and gender in India that â€œConstructing a New Human Rights Lexicon: Convention on the Rights of Persons. Over the past three decades, feminist theory, research, and praxis have had a. In studying the effect of BE on the PA of citizens of South India, Adlakha et al. Fellow Notables - Spring 2017 - National Academy of Education - assessment debate. Studies in Philosophy and Education, 36(5), 499-515. Human rights education: Theory, research, & praxis (147-169). Dr Sam Mejias - LSE - The Paperback of the Human Rights Education: Theory, Research, Praxis by Monisha Bajaj Series: Pennsylvania Studies in Human Rights. (PDF) Does Human Rights Education Exist - Critical thinking media bias, research paper about science education? Mla research paper book english essay examples articles. Rights and responsibilities of citizens in a democracy essay: case study habitats.. animal diversity research paper of human resource in management layout paper Example research. Human rights education : theory, research, praxis (Book, 2017 - Human Rights Education: Theory, Research, Praxis, University of Pennsylvania Press, Philadelphia, PA, 2017. 353 pp. Book review: Monisha Bajaj (ed.), Human Rights Education: March 2017 Â· Political Studies Review. Oscar

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