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"These Rights Go Beyond Borders and Pieces of Paper": Urban High School Teachers and Newcomer Immigrant Youth Engaging in Human Rights Education

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"THESE RIGHTS GO BEYOND BORDERS AND PIECES OF PAPER": URBAN HIGH SCHOOL TEACHERS AND NEWCOMER IMMIGRANT YOUTH ENGAGING IN HUMAN RIGHTS EDUCATION

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THE UNIVERSITY OF SAN FRANCISCO
Dissertation Abstract

"These Rights Go Beyond Borders and Pieces of Paper:"
Urban High School Teachers and Newcomer Immigrant Youth
Engaging in Human Rights Education

This qualitative study explored the ways that two ninth and tenth grade teachers and their newcomer immigrant students engaged in HRE using elements of critical pedagogy at an urban pubic high school. Research data included eight months of classroom observations and interviews with two teachers and nineteen of their students across four of their classrooms. In this study, the complexity of engaging in HRE with newcomer students was brought to light as two teachers enacted their vision of critical pedagogy, human rights content and learning goals, as well as English language instruction.

The findings in this study conveyed that engaging in HRE was relevant to students' lives and provided meaningful opportunities to learn English while developing skills to articulate their struggles with racism, discrimination, gender issues, and immigration through the language of human rights. This study also highlighted the complications of HRE in practice with vulnerable youth.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and methodologies presented in this work represent the work of the candidate alone.

_____Juliet Schiller_____ ____December 3, 2013__
Candidate Date

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_____Susan Katz, Ph.D. _____ ___December 3, 2013__
Date

___Judith Pace, Ph.D._____ ____December 3, 2013__
Date

To the teachers and students of GHS.

Thank you for entrusting me to tell your stories.

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Every journey can be remembered with joy, triumph, and exhilaration along with fear, moments of self-doubt, and loneliness. My doctoral journey is no different. The highs were never higher and the lows were never as low as those felt by me while in my doctoral program. I am grateful for all of these experiences, as I am more confident than ever of my ability to stand up and keep going no matter the doubts, expectations, or hurdles placed before me.

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"If we are to reach real peace in the world, we shall have to begin with the children."
-- Mohandas Karamchand Gandhi (1869 -1948)

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CHAPTER I: THE RESEARCH PROBLEM

Over the last 60 years, the modern human rights movement holds that governments everywhere should adhere to certain basic principles of human rights. Recognizing the inherent dignity of all people, the United Nations General Assembly adopted the Universal Declaration of Human Rights (UDHR) in 1948. Written in the aftermath of massive human rights abuses inflicted during World War II, representatives from 48 Member States of the United Nations, representing a range of ideologies, political systems and religious and cultural backgrounds, adopted this document to protect basic human rights. The UDHR pertains to the full spectrum of human rights -- civil, political, economic, social and cultural rights (Human Rights Education Team, 1996).

Ironically, the United States, while holding other governments accountable to these standards, has resisted the integration of human rights at home since the adoption of the UDHR in 1948 (Cox & Thomas, 2010). According to a report by the US Human Rights Network (2010), the United States government has acted under the assumption that it does not have anything to gain from the domestic application of human rights. Although the United States showed an early commitment to human rights by contributing to the drafting of the UDHR, it has been inconsistent in incorporating and applying international human rights standards domestically (U.S. Human Rights Network, 2010). The United States has historically worked to deny U.N. enforcement powers to human rights bodies and has pointedly refused to ratify human rights treaties. The failure of the US to join with other international nations in accepting international human rights legal obligations has

undermined its leadership and limited its influence and credibility in promoting respect for human rights around the world (Human Rights Watch, 2009).

Currently the United States has ratified only three of the nine core human rights treaties, including the Convention on Elimination of All Forms of Racial Discrimination (1966), the International Covenant on Civil and Political Rights (1966), and the Convention Against Torture and Other Cruel, Inhuman, or Degrading Treatment or Punishment (signed in 1988 and ratified in 1994). For each of the treaties that the United States has ratified, it has adopted broad Reservations, Understandings, and Declarations (RUDs), significantly undermining their effectiveness (U.S. Human Rights Network, 2010). The U.S. has signed but not yet ratified the International Covenant on Economic, Social, and Cultural Rights (1966) (making it one of only six countries to have signed but not ratified); the Convention on the Elimination of All Forms of Discrimination Against Women (1979) (making it one of only seven countries that have not ratified); and the Convention on the Rights of the Child (1989) (Somalia, Southern Sudan, and the United States are the only two countries that have not ratified) (OneAmerica, 2010). The U.S. has failed to ratify major international agreements, such as The Convention on the Protection of All Migrant Workers and their Families (1990), the Convention Against Enforced Disappearance (2006), and the Convention on the Rights of Persons with Disabilities (2006). The U.S. is uniquely positioned to legitimize human rights treaties when we sign and ratify them. The diversity of values, population, and the economic, scientific, and cultural ties to every other continent in the world makes the U.S. a powerful member state in the UN (Burke, 2012). When the U.S. fails to sign or ratify a treaty, it sends a message to the global community that not only is the human rights treaty unimportant, but also questions the legitimacy of the right itself (Burke).

According to Shah (2002), in 2001 the United States lost its seat on the 53-member United Nations Human Rights Commission, marking the first time since its formation in 1947 that the U.S. would not be represented. Critics cited several reasons for the vote, including the U.S. withholding support for the International Criminal Court, not supporting the International Land Mine Treaty (1999), not abolishing the death penalty, and overall acting in its own interests (Shah, 2002). One year later the United States gained back its seat on the Commission, promising to speak out on human rights (Voice of America News, 2009). The United States has shown that it is time to act on the UN Charter and the Universal Declaration of Human Rights (UDHR) as the fundamental foundation for world peace (Claude & Weston, 2006).

The core human rights treaties have the potential to address many of the inequities faced by marginalized groups in the United States. Human rights mechanisms (a defined set of processes and institutions) connect many of the causes of U.S. social justice activism by promoting social and economic justice and by placing human dignity in all of social justice work (Cox & Thomas, 2010). Grant and Gibson (2013) add that human rights and social justice education share commitments and pedagogies that challenge inequalities. Grant and Gibson further maintain, "calls for social justice are simply calls for fundamental human rights" (p. 95).

Cox and Thomas (2010) indicate that human rights principles and mechanisms offer a powerful means for protection against human rights abuses using an internationally recognized legal framework. Additionally, human rights represent rights for all people and are not defined by a specific status, no matter what the circumstance, such as national or social origin, citizenship, or other status (Farell & Lohman, 2011). To learn about human

rights treaties and mechanisms, the United Nations developed the definition by which much of Human Rights Education (HRE) is carried out (Bajaj, 2012). The U.N. definition emphasized that HRE is about imparting the skills needed to promote, defend, and apply human rights in everyday life and fostering the attitudes and behavior needed to promote a universal culture of human rights (United Nations High Commissioner for Human Rights, 2008).

The U.S. holds a contradictory relationship to human rights generally and the UDHR specifically. The country prides itself on notions of egalitarianism, holds up its constitution as a model of democracy, and sees itself as an international watchdog for human rights abuses. However, the United States promotes the principles of human rights abroad and yet fails to apply these same principles at home (Cox & Thomas, 2010). An example of this contradiction is that at the same time the U.S. drafted and approved the UDHR, racial segregation was legal and practiced throughout the country. Examining U.S. society through the lens of human rights exposes persistent inequalities in our society (Cox & Thomas; 2010; U.S. Human Rights Network, 2010). The U.S. claims state sovereignty over international rights and, as a result, has been cited by Human Rights Watch and Amnesty International for multiple violations against its own people. A report by Human Rights Watch (2001) stated that the "[United States] made very little progress in embracing international human rights standards at home. Most public officials remain either unaware of their human rights obligations or content to ignore them" (Human Rights Watch World Report, 2001, p. 1). Similarly, Armaline, Glasberg, and Purkayastha (2011) maintain that the U.S. presents some of the greatest structural threats to human rights as well as some of the most significant efforts and potential to realize human rights practice within our country. By refusing to

recognize the collective rights of its people, the U.S. has the potential to fail those who are the most vulnerable and rely on its protections the most. By advancing HRE, the U.S. may encourage a deeper understanding of human rights principles, a commitment to social justice, and solidarity with those whose rights are denied (Osler & Starkey, 2010).

To build upon an emerging human rights movement within the United States, people first need to be educated on basic human rights. A human rights movement within the U.S. has the potential to bring issue-based movements together under one umbrella and move them toward a comprehensive and interconnected social justice agenda with full social and economic rights for every member of society (National Economic & Social Rights Initiative, 2012).

Bajaj (2012) provides more specific ideological orientations and outcomes to the most frequent approaches of HRE based on its location and the population it serves. These approaches to HRE may vary greatly in their pedagogy, content, and action while each offers a way to conceptualize the vision and methodology of different versions of HRE (Bajaj, 2012). These initiatives are categorized as: 1) Human Rights Education for Global Citizenship; 2) Human Rights Education for Coexistence; or 3) Human Rights Education for Transformative Action (Bajaj). Human Right Education For Transformative Action is usually engaged with learners who are marginalized from economic and political power. This type of HRE provides the process for people to understand and critique their own realities and a willingness to act upon them (Bajaj, 2012).

One population in particular likely to benefit from HRE pedagogy is newcomer immigrant youth. International treaties recognize that non-citizens face significant exposure to human rights abuses. Newcomer immigrant youth, encompassing immigrant, refugee, and

non-status youth, represent a vulnerable age group and are often exposed to abuse of various kinds and subjected to trafficking and arbitrary detention and deportation (OneAmerica, 2010).

Newcomer immigrant youth arrive in the U.S. for different reasons, and educators need to understand the complex variation within groups of newcomer adolescents. Fangen's (2010) policy brief described the three most common reasons (not mutually exclusive) that immigrant families left their home countries: (a) to enhance economic opportunity, (b) to reunify the family, and/or (b) for political considerations. Many newcomer immigrant youth have experienced war or other military conflict in their country of origin (Boyson & Short, 2003) and are forced to relocate to a new country. Some newcomer students enter schools with minimal prior formal education but with extensive informal education and lived experiences (Faltis & Valdés, 2010). Other students may have come with formal schooling but need support adjusting into U.S. classrooms and academic demands of English-only curriculum. Perreira and Ornelas (2011) emphasize that the process of migration is enough to cause severe stress in newcomer immigrant adolescents. Whether they crossed the border by foot, airplane, ship or car; whether they came with family, or were smuggled into the country; and whether they experienced hardships such as detainment in a refugee camp, assault, or hunger; each of these experiences can have tremendous impact on their mental, emotional, and physical well-being (Perreira & Ornelas, 2011).

Because newcomer immigrant youth arrive to classrooms with greater-than-average educational and socio-emotional needs (Ruiz-de-Velasco & Fix, 2001), teachers are called upon to develop a pedagogy that meets the diverse challenges these youth face while they transition into U.S. schools (Bang, Gaytán, O'Connor, Pakes, Rhodes, & Suárez-Orozco,

2010). Newcomer immigrant youth may particularly benefit from a critical approach to knowledge and a language to articulate their struggles. Once newcomer youth become aware of their human rights, they may act to organize to defend them, gradually becoming agents of change rather than objects of social change (Cox & Thomas, 2004). Exploring HRE with newcomer immigrant youth will hopefully add to the body of research on HRE pedagogy and its applications in urban secondary schooling.

Background and Need for Study

One approach to HRE is through incorporating it into formal education generally and into curricula and pedagogy specifically. According to Benjamin (2011), HRE provides the tools for people to apply human rights in their daily lives to combat discrimination, intolerance, and other human rights violations. Education has the potential to address some of these challenges by implementing human rights and values within educational institutions and curriculum (United Nations Educational, Scientific, and Cultural Organization, 2011). HRE improves educational outcomes and assures the full development of the individual by promoting peace, understanding, and tolerance (Levin-Goldberg, 2008).

Most often, HRE is enacted with students to look outside their own communities, whether poor or affluent, with the lens focused toward international human rights abuses. As schools reflect the larger society in which they are located, often mirroring and reproducing structural inequalities, (DeLeon, 2011), students rarely have opportunities to point the lens at their own experiences or their own communities (Armaline, Glasberg, & Purkayastha, 2011). Using a localized lens for HRE provides a reference point against which students can identify and analyze their own human rights realities. Freire (1970) saw this process of naming the world as a transformative pedagogy. A transformative and empowering pedagogy is essential

for urban newcomer immigrant youth who often live in neighborhoods with overlapping inequities such as unemployment, violence, structural barriers, poverty, and segregation (Suárez-Orozco, Rhodes, & Milburn, 2009). According to Meintjes (1997), Freire (1970; 2005) and Kreisberg (1992), empowerment is defined by the process in which people and/or communities increase their control over their own lives and the decisions that affect their lives, a vital practice for newcomer immigrant youth.

For Tibbitts (2005), human rights education has the potential to be transformative. The National Economic and Social Rights Initiative (n.d.) argues that a human rights movement in the United States must come from those most directly impacted by human rights violations. Although the U.S. is far from being a model for international human rights practice, ongoing and successful struggles help define and develop concepts of human rights and realize human rights practice here in the United States (Armaline, Glasberg, & Purkayastha, 2011). For example, Eugene, Oregon, created a work plan in 2006-2008 to explore the Eugene city government adopting international human rights principles and standards across its operations (Neubeck & Sok, 2011). Members of their "Human Rights City" subcommittee of the City of Eugene Human Rights Commission provided human rights workshops for city employees and managers and organized public symposiums and workshops for community members to understand international human rights principles. Another example is of San Francisco, California, which became the first municipality to adopt the Convention on the Elimination of Discrimination Against Women (CEDAW), bypassing its own federal government to do so (International Museum of Women, 2013).

In addition to these city-wide efforts to promote human rights, scholars such as Banks (2009); DeLeon (2011); Flowers (2003); Osler (2002); Meintjes, (1997); and Spring (2000)

have provided educational activities or classroom frameworks to study and implement human rights in U.S. schools. Vormen (2011) maintains that in order to build a culture of human rights, HRE must be integrated into mainstream curriculum. By mainstreaming human rights education formally in each subject area, students can experience the relevance of human rights in their everyday lives. UNESCO (n.d.) suggests that, "Quality education based on a human rights approach means that rights are implemented throughout the whole education system and in all learning environments" (para. 2).

While the United Nations and the current scholarly literature advocate for implementing HRE into teacher education programs, few research studies have addressed how these programs should implement education for human rights within classrooms in the U.S. (Meagher, 2007, Banks, 2010). However, Banks (2010); Hersey (2012) McEvoy Spero (2012); and Gerber (2008) found that teaching and learning about human rights is occurring in classrooms in the U.S. Teachers utilizing a human rights framework in their classrooms provide examples of ground-level approaches to HRE and offer opportunities for other educators to better understand how to implement and advance HRE in their own classrooms and schools.

One discipline that is uniquely fitted for HRE is high school English as it offers an opportunity to integrate human rights education into the curriculum through the activities of reading, writing, listening, and speaking. Furthermore, high school English allows newcomer immigrant youth to read literature based on the lived experiences of other people while providing opportunities to analyze the text and relate it to their own lives through writing activities and discussions. If we are to better understand the impact of HRE upon newcomer immigrant youth, we must examine their experiences while learning HRE and what meaning

they make of it as related to their own lives. We must also understand the pedagogical choices of their teachers as they work to implement HRE in their secondary English classrooms for this specific population.

Statement of the Problem

Despite its great potential to provide emancipatory education, the teaching of HRE in urban public school classrooms in the United States is rare. As a result, there is limited discussion about how Human Rights Education is being implemented and the impact it may have for newcomer immigrant youth. This study will contribute to a very small but significant body of literature that analyzes the teaching of HRE in the United States and its potential to provide the structure and language for students to identify and name their own experiences with oppression. This study helps answer the question of how Human Rights Education is defined and shaped by urban teachers and their students.

Purpose of the Study and Research Questions

The purpose of this qualitative study was to gain a deeper understanding of the ways that two teachers and their newcomer immigrant youth engaged in HRE in a high school located within a major urban city. Through a critical pedagogy framework, this research study explored the process by which two secondary school educators taught HRE in their standards-based English courses. This study examined the following research questions: (1) How do two urban high school English teachers at a school serving newcomer immigrant youth teach HRE in their classrooms using elements of critical pedagogy? (2) How do students engage with the activities and assignments in HRE English classes? and (3) How does an HRE lens shape students' ability to analyze and act upon inequity and injustices in the world?

Conceptual Framework

Many adolescents living within urban contexts experience what Agger (2006) calls "historocity" (p. 135), an ideology that current conditions stem from past and present policies and are therefore unchangeable oppressive realities. Learning HRE in a high school may enable newcomer immigrant youth to understand how these policies and practices exist in their own urban environment and how to collectively act to change them through the pedagogy and goals of HRE.

HRE proponents stress the importance of learning to analyze conditions such as poverty, systematic inequalities, and opportunities through culturally responsive and meaningful content (Suárez, 2007; Tibbitts, 2008). Critical pedagogy provides a powerful complement for HRE (Gor, 2005; Magendzo, 2005; McEvoy Spero, 2012; Meintjes, 1997; Suárez, 2007; Tibbitts, 2008). The work of Freire (1970), one of critical pedagogy's pioneers, highlights the importance of problematizing conditions of oppression so that students become critically literate. Critical pedagogy includes understanding the distribution of power and decision-making, allocation of resources, and how agendas shape politics with the goal that the individual has the ability to apply what has been learned with an active involvement in shaping the future (Douglas, 2002).

Urban youth often experience but do not necessarily examine power relations, socio-historical factors, and economic forces that profoundly affect them (Anyon, 2009; Ginwright & Cammarota, 2002). For urban youth who do have a developing critical consciousness, schools most often do not provide the pedagogical vehicle or experiences to tap into their critical consciousness in the school setting. When students have opportunities to examine and discuss issues and social structures that impact them, they may go on to apply what has been

learned in the classroom to the community and larger world (Douglas, 2002). For urban newcomer immigrant youth, problematizing reality and being critically literate has the potential to awaken their own critical consciousness and may lead to their engagement in social justice efforts in their own communities.

For example, within the Internationals Schools Network, of which this study site is a member, students from three schools collaborated on a photo-essay exhibit and book entitled *Forty-Cent Tip: Stories of New York City Immigrant Workers* (2006) capturing the struggles that documented and undocumented immigrant workers endured. Other students produced a multilingual handbook of immigrant workers' rights. A letter accompanied the handbook and was sent to Governor Pataki concerning their findings (Fine, Futch, Jaffe-Walter, Pedraza & Stoudt, 2007):

> The Internationals are not simply committed to academic development and preparation for college; they have crafted a curriculum designed to raise awareness of social issues and political engagement. International students engage in education dedicated toward critical participation in modern American society and, for some, in their home countries. [Educator from one of the Internationals]. (Fine et al., p. 87)

Critical pedagogy's approach similarly calls on educators to share power with marginalized groups and take action individually and collectively (Brown, 2004). Media often portrays urban newcomer immigrant youth as apathetic, disengaged, and deficient (Checkoway & Gutierrez, 2006). Because of these negative images, adults often think of young people as the "problem" (p. 2). Checkoway and Gutierrez (2006) indicate that this representation has served to maintain the persistent social inequality these students face while stifling the efforts to engage them in meaningful projects for social change. Critical pedagogy stresses the value of an education that engages students in an understanding of their own context and a critical view of society in which to seek solutions and respond to

them. Immigrant youth in particular need a pedagogy that examines their political, economic, and social conditions with the means to transform them. A collaborative and interactive teaching pedagogy has the potential to empower immigrant youth and to provide teachers with a better understanding of the context in which their students live.

Freire (1973) argued that humanizing education is not solely for the purpose of individual liberation from oppression, but also is a social goal that sees social structures as something that must be transformed (Collins, 2000). HRE is based on seeking to overcome social injustice (Ty, 2011) and therefore aligns with the goals of critical pedagogy. Newcomer immigrant youth, often adversely affected by social policies, require collective action to understand and address their struggle and shape the conditions of their lives (Checkoway & Gutierrez, 2006). According to Ty (2011), critical pedagogy advocates the linking of education with action that promotes social justice, addresses human rights, and benefits the poor and oppressed.

Situating curricula within critical pedagogy leads to explicitly analyzing issues of power, oppression, and transformation and honors the non-school cultural practices of the students. It includes students in authentic dialogue about inequities and the process of advocating for justice (Duncan-Andrade, 2008). For newcomer immigrant youth, the practice of critical pedagogy and HRE can provide opportunities for personal transformation along with a critical understanding of the skills and mechanisms required to uplift their own social, political, and economic experience within the larger community. Dewey (1938) believed that teachers are forced to choose between a classical curriculum and a curriculum focused on the lived experiences of their students. More often that not, teachers choose a classical curriculum that is more acceptable professionally (Duncan-Andrade, 2008). Dewey

(1938), however, argued that curriculum should not be seen as an either/or proposition but as a both/and endeavor. The child should be at the center of the curriculum to draw from their lived experiences. This does not replace, but rather builds upon the knowledge that children bring with them to school, making school relevant by engaging them with school knowledge through the lens of their lived social reality (Duncan-Andrade & Morrell, 2008).

Significance of the Study

This study aimed to contribute to a greater understanding of the potential that HRE has for a marginalized population by exploring how two high school English teachers use HRE in their classrooms and what their newcomer immigrant youth learn from HRE as related to their own lives. My hope is that focusing on HRE pedagogy in an urban setting will add to the body of HRE scholarship by highlighting the need for an empowering pedagogy in these classrooms, particularly for newcomer immigrant youth. The significance for teachers who participated in this study was that they had an opportunity to reflect upon their pedagogical approaches and the goals they hoped to achieve with their students learning HRE. The significance for youth who participated in this study was that they had the opportunity to have a voice that is included toward the advancement of HRE research.

Definition of Terms

English Language Learners (ELLs) are individuals who do not speak English as their primary language and are learning to read, speak, write, or understand English.

Human rights are basic rights and freedoms that all people are entitled to regardless of nationality, sex, national or ethnic origin, race, religion, language, or other status. Rights include civil and political rights, such as the right to life, liberty and freedom of expression; and social, cultural and economic rights including the right to participate in culture, the right

to food, and the right to work and receive an education. Human rights are protected and upheld by international and national laws and treaties (Amnesty International, 2011).

Human Rights Education is defined by Flowers (2000) as all learning that develops the knowledge, skills and values of human rights.

Newcomer Immigrant Youth are defined as immigrant, refugee, or non-status youth who have been living in the United States for four years or less.

Newcomer Programs are defined by Jaffe-Walter (2008) as short-term programs for newly-arrived immigrant students to learn English. These programs are usually limited to 6-18 months to bridge gaps in students' academic backgrounds and integrate them quickly into the regular school program. In addition to English language training, literacy, and academic content, most programs offer cross-cultural orientation to help students become familiar with the school system and community. Other services for students include health care, mental health, career counseling and tutoring. Programs sometimes serve families as well, providing not only outreach specific to the school, but also adult ESL, orientation to the community, and help with accessing social services, health care, housing and employment. Most programs are in urban areas (76 percent), 20% are in suburban areas, and only eight percent are in rural areas. Most programs are housed in the school with about one-fifth of them at a separate location.

Non-Status Youth refers to individuals and families who have made their homes in the United States but lack full immigration status. People without status usually obtained a form of legal status upon entering into the United States. Circumstances through which people lose their status include: overstaying a work, study or visitor's visa, having a claim for refugee

status or status based on humanitarian and compassionate grounds denied, or experiencing sponsorship breakdown (Khandor, McDonald, Nyers, & Wright, 2004).

Pedagogy refers to a teacher's theory and beliefs about the act of teaching and the process of learning that inform his or her behaviors in the classroom (Gatbonton, 1999).

A *Refugee* is a person admitted to United States because s/he is unable or unwilling to return to the country of nationality due to persecution or a well-founded fear of persecution based on race, religion, membership in a social group, political opinion, or national origin. Refugees apply for admission at a facility overseas and may apply for permanent resident status one year after being granted admission (United Nations Convention Relating to the Status of Refugees 1951.

SIFE means Students with Interrupted Formal Education. They have to learn English and catch up to their peers in a relatively short time period. Because these students have low literacy, they cannot build on existing literacy skills for a second language or content area instruction which makes learning English and content areas harder. Since many SIFE students are older, they also struggle with the same hurdles confronting older students who are behind in school, including the pressure to leave school to work (Adapted from Advocates for Children of New York, 2013).

CHAPTER II: REVIEW OF THE LITERATURE

The review of the literature for this study is focused on the legal framework for human rights, the development of Human Rights Education (HRE), human rights violations against immigrant youth, newcomer immigrant youth, critical pedagogy, and finally, HRE as an empowering pedagogy in current school settings. This review of the literature is intended to reveal the complex challenges facing urban newcomer immigrant youth and the potential for pedagogical approaches that are empowering and transformative for this particular population.

A Human Rights Framework

> Most people we meet still think of human rights as letter-writing campaigns to help free political prisoners. Few people realize that civil rights, union and women's movements, the anti-war and anti-poverty movements, disability rights and even the environmental justice movement have supporting language in the Universal Declaration of Human Rights (Cox & Thomas, 2004, p. 46).

The legal framework for human rights offers protection under the law, both within the U.S. and internationally, and is grounded in the idea that governments have a duty toward individuals to respect, protect, and fulfill their human rights. Most importantly, although the U.S. has failed to apply a human rights framework to conditions within the U.S. or for collective groups within the U.S., human rights remain international obligations, and governments bear accountability when they fail to protect the dignity, justice, freedom, equality, and peace for people (The Advocates for Human Rights, 2010). Practitioners of domestic law in the U.S. are increasingly building human rights into their work to expose their clients to an "interpretive and binding use of human rights" (Cox & Thomas, 2004, p. 10).

Although international law recognizes that the United States has the right to control immigration, it stipulates that fundamental human rights obligations should be met for all

people regardless of their citizenship status (U.S. Human Rights Network, 2010). The framework for human rights and immigration is affirmed in several global human rights treaties, such as the International Covenant on Economic, Social, and Cultural Rights [ICESCR] (1966). Economic rights are essential to human dignity and determine the ability to secure housing, education, health care, and food (Armaline, Glasberg, & Purkayastha, 2011). The U.S., however, has a tradition of holding individuals accountable for their own economic well being (Ploch, 2011) and does not fully recognize the economic and social rights to education, health, housing, work, and social security, nor does it protect these rights for individuals (U.S. Human Rights Network, 2010). Although the U.S. signed on the ICESCR (1966) under the Carter administration, the Reagan and Bush administrations took the view that economic, social, and cultural rights were not rights, but merely desirable social goods to be bought and sold on the market. These rights, therefore, were not seen as protected under binding treaties (Human Rights Resource Center, 2000).

Recent presidential administrations have not found it politically advantageous to engage in a battle with Congress over the Covenant (Shiman, 2000). Consequently, the U.S. has failed to ratify the treaty and meet its obligations, thus perpetuating poor educational outcomes, lack of affordable housing, poor working conditions, low wage levels, high poverty rates, and lack of social safety nets for immigrants (U.S. Human Rights Network, 2010; OneAmerica, 2010). The U.S. remains one of only six other countries that have signed but not ratified the ICESCR. When a country ratifies one of these treaties, it assumes a legal obligation to implement the rights recognized in that treaty. By merely signing the ICESCR, the U.S. has agreed not to violate the spirit and purpose of the treaty but has failed to fully commit to the human rights standards it contains. The United States holds a position of

power within the United Nations, being one of only five permanent members of the Security Council with the right to veto, allowing it to block decisions. It is even more important, then, for the United States to show leadership in the advancement of Human Rights Education.

Development of HRE

Human Rights Education developed over the last half-century among scholars and practitioners throughout the world (Andreopoulos and Claude, 1997). Human Rights Education is sometimes based on any of the three documents that compile the International Bill of Human Rights: The Universal Declaration of Human Rights (UDHR) (1948), the International Covenant on Civil and Political Rights (ICCPR) (1976) and its optional Protocol, and the International Covenant on Economic, Social, and Cultural Rights (ICESCR) (2008). HRE materials also include The Convention on the Rights of the Child (1989) and the Convention for the Elimination of All Forms of Discrimination Against Women (1979) (CEDAW) (Leung, Yuen, & Chong, 2011; Stone, 2002; Tibbitts, 2002). These declarations and covenants represent only a part of HRE. Bajaj (2012) stresses the need for HRE to include education about human rights through content (cognitive), through human rights using participatory methods that create skills for active citizenship, and through fostering action-oriented components to foster learners' ability to speak out and act against injustices.

In 2006, the World Programme for Human Rights Education was proclaimed under the UN General Assembly to advance HRE in formal education and informal settings (United Nations World Programme for Human Rights Education, 2006). The first phase of the World Programme for Human Rights Education focused on primary and secondary school systems as the focus for implementing an HRE plan of action nationally. However, the U.S, did not

meet the obligation to submit a national human rights education evaluation report as requested to all member states and did not develop a strategy to implement HRE domestically (Banks, 2000; Gerber, 2008; McEvoy Spero, 2012).

Although the U.S. has not actively integrated HRE into its schools, educators and students in communities throughout the world have found ways to successfully implement HRE. For example, Bajaj (2010) describes an Indian NGO, called the Institute of Human Rights Education (IHRE), which has offered HRE to over 300,000 students in over 4,000 governmental schools across the country. In Egypt, two non-governmental organizations (NGOs) have been teaching Human Rights Education within dangerous conditions for over six years (ElGarri, 2000). In Austria, Human Rights Education is taught and supported to teachers of all subjects by the European Training and Research Centre for Human Rights (ODIHR, 2009). Africa introduced Amnesty International Norway's "Teaching for Freedom" (1992) program in twenty-six countries for K12 students and teacher education students completing their last year in college. The Mexican Constitution promotes respect for the dignity of all children and the full exercise of their rights. Several laws have been enacted in order to implement this mandate (the federal Law on the Protection of the Rights of Children and Adolescents (2000) is one). Mexico is also a signatory to several treaties that impact children's rights (Library of Congress, 2007). The U.S. has much to learn from programs and practices that are being implemented in education by the international community.

To provide an educational system embedded with internationally accepted principles of human rights in the United States, an understanding of these rights is required. Education becomes associated with the full development of an individual while promoting specific strategies for combating poverty, racism, discrimination, employment disparities, and

demographic changes (Freire, 1970), building an inclusive and democratic society. In addition to the transmission of knowledge, HRE has the potential to pass on human rights values from one generation to the next, contributing to a shared knowledge of human rights principles for all individuals in and making them easier to uphold (Andreopoulos & Claude, 1997). The goals for HRE include content knowledge of human rights standards as well as how human rights may be integrated into personal awareness and behaviors (United Nations, 2012). This is particularly important within school communities as students come together to build connections and work together for common goals (Human Rights Resource Center, 2000). HRE has the potential to inspire and support students in their work to frame immigration issues in human rights terms, lobby individuals in positions of power, intervene when they see a human rights violation taking place, organize with others, and defend their own rights as well as the rights of other immigrants (Human Rights Resource Center, 2000).

Collectively, Banks (2000), Tibbitts (2005), Osler and Starkey (2010) and Bajaj (2011) have emphasized the importance of Human Rights Education. Flowers (2000) asserted most people are not equipped with the language and conceptual framework to advocate for their own rights. This point is important for urban newcomer immigrant youth in the United States who often experience human rights violations within their community, such as a lack of access to resources and in equitable schooling. Students should have exposure to a pedagogy that critically examines institutional, historical, and systemic forces that limit and promote their life opportunities. This analysis of people's experiences with oppression may in turn develop a critical consciousness that results in collective action for social change. An empowering pedagogy that both engages students to recognize as well as

address complex world problems through social and political change at micro and macro levels is needed in U.S. formal education.

Bajaj (2012) stressed that the ideology, outcomes of HRE, and content emphasis of HRE are differentially constructed depending on teacher mediation of information and the population it serves. Bajaj offers three initiatives of HRE to describe their specific social location and approach. The first is called Human Rights Education for Global Empowerment, which seeks to position learners as part of a global community rather than national citizens. It presents international standards as ideal and content may be delivered to include treaties and conventions, a history of human rights, and values such as empathy and compassion. The second approach to HRE is named Human Rights Education for Coexistence. This approach is often used in post-conflict locations and emphasizes minority rights and intergroup relations within the larger framework of human rights. Sometimes called peace education, its purpose is to foster a respect for differences, mutual understanding, and dialogue. Finally, Bajaj (2012) presents an approach called Human Rights for Transformative Action. This method of HRE engages learners in understanding their own realities, has them analyze power and their position within it, and prioritizes how they might act in the face of injustice.

Although the U.S. has no national plan to incorporate HRE within schools, Common Core standards for English and Language Arts can be linked to teaching and learning about human rights. The standards include themes about educating students to understand words and concepts needed for issues related to diversity, equity, bias, racism and injustice-all areas of focus within the HRE framework. Classrooms can and should encourage critical thought, noting instances of bias and stereotyping and recognizing that diverse perspectives exist on

any topic. Students should be provided with multiple ways to interpret the world, not just the dominant ones, according to DeLeon (2011).

In 1990, Amnesty International proclaimed that HRE helps develop the communication skills and informed critical thinking essential to a democracy. Amnesty International added that multicultural and historical perspectives on the universal struggle for justice and dignity are also included in the goals of HRE. UNESCO (n.d.) further declared that education "...should encompass values such as peace, non-discrimination, equality, justice, non-violence, tolerance, and respect for human dignity" (para. 2).

Jennings (n.d.), whose work focuses on aligning HRE with common core standards, indicated that HRE does not take K-12 students away from these academic standards, but rather adds to K12 students' understanding of the standards. According to Jennings, HRE helps K12 students relate to the standards in their private and public lives and enhances the associated meaning to increase their motivation to learn. Jennings further proposed that learning HRE prepares students to analyze history and the contemporary world (including their own immediate social contexts) using their knowledge of human rights, and that HRE promotes the skills and dispositions needed to make decisions and take actions, which protect and promote human rights.

In a study by DiBara (2007), teachers in urban schools describe the importance of seeing education beyond simple content standards for schools to be transformational in their unique social and economic context. One teacher in the study stated, "she will be a successful teacher if [she] inspire[s] them to learn more, and to treat people better, and…instead of having these ideas and saying things, to actually go out and do something" (p. 20). DiBara found that not only are teachers in urban contexts challenged to provide their

students with academic success, but most are also devoted to their students' personal lives and development. Teachers in DiBara's study saw the larger purpose of education as supporting their students' development as human beings. As newcomer immigrant youth are more likely to drop out of school (BRYCS, 2008) the role that teachers play is fundamental, and goes beyond the academic to the social and emotional. Research shows that newcomer immigrant students who have supportive relationships with teachers are more likely to do well in school (Suárez-Orozco & Suárez-Orozco, 2006).

A few empirical studies on HRE focus their attention on exploring methodology and experiences of teachers and students in the classroom. HRE encompasses a range of educational approaches to develop knowledge, skills, and attitudes in human rights, including problem-based education. Jarrett and Stenhouse (2011) examined the potential to empower urban elementary children in high-poverty schools using a problem based pedagogical approach. Although they did not name it HRE, their study examined how elementary school students identified relevant human rights social issues. According to the researchers, the projects emerged from what was going on in the community or nationally in the news. Children who participated in the Problem Solution Project saw themselves as a vehicle for social change rather than victims in their communities (Claus & Ogden, 1999; Freire, 1998).

The Problem Solution Project created opportunities for teachers and their students to engage together in a meaningful learning process, a pedagogical approach significant to urban youth who have a greater need to feel success and empowerment (Bertrand & Stice, 1995). An important aspect of this study is that teachers were surprised that the standards could be covered so comprehensively and that the project did not take away from the learning objectives and standards requirements as initially feared:

> Problem Solution Projects provide real experiences that encourage teachers to adapt school system requirements to enable students to construct their own understandings in a meaningful way...they give teachers a direct reason to engage in change-making opportunities that cover many of the required standards while elevating the critical consciousness of themselves and their students as active members of their schools, communities, and world (Jarrett & Stenhouse, 2011, p. 1488).

According to Jarrett and Stenhouse (2011), the Problem Solution Project is not a technique or curriculum strategy but a way to think about power in the classroom and within the broader social context, service opportunities, and meaningful ways to empower students from marginalized backgrounds. This study aligns with the goals of critical pedagogy and HRE by analyzing students' social and economic context individually and collectively. Jarrett and Stenhouse's research has a direct bearing on the proposed study as it examines social justice-oriented curricula in an urban school context to understand its potential to empower marginalized students.

Because of the diversity of understanding surrounding HRE, teacher preparation must not only educate teachers to understand the social injustice and issues that plague urban schools, but also prepare teachers to move beyond an awareness into sustained action and empowering pedagogical approaches. This in turn may disrupt the dire outcomes facing the majority of urban newcomer immigrant youth.

Human Rights Violations and Urban Newcomer Immigrant Youth

Educators in the United States widely believe that schooling has the potential to be a liberating force that holds the potential for social change (Carnoy, 1975). McLaren (1998) suggested that schooling has the potential to create spaces informed by, equality, and freedom from oppression. However, in the public discourse, schools are more often regarded as neutral environments where students who work hard will achieve economic and social mobility through a meritocracy devoid of power, politics, history, and context. Education is

not often thought of in terms of structural conditions, particularly economic and political institutions imposed upon the public system of schooling within the current dominant discourse (Duncan-Andrade, 2004; Carnoy, 1975). Kincheloe and hayes (2007) stress that an emancipatory education based on the objectives of individual and social transformation can challenge the current context of urban education. HRE is based on a transformative model committed to social justice and does not condone reproducing social inequalities through education (Osler & Starkey, 2010).

Media often portray urban schools as academically inferior, gang and violence infested, and neglected places of learning (Rury, 2005). Although urban school districts are not all alike, they do face similar challenges (Howey, 2008). Resulting from policies of structural racism and classism, these challenges exhibit themselves in the form of segregated and unequal schools in urban neighborhoods (Kozol, 2005; Orfield, Losen, Wald, & Swanson, 2004; Orfield & Yun, 1999). Studies by Grogan-Kaylor and Woolley (2010) show that segregationist policies have continued for newcomer immigrant youth who are more likely to attend lower-funded schools, as well as have higher student-teacher ratios, older books, fewer extracurricular activities, poorly maintained school buildings, lower-paid teachers, and less access to services such as in-school nurses or social workers.

Haberman (1995) further argues negative associations with the term "urban" by a majority of Americans profoundly affect education and shape the nature of urban schooling. Leonardo (2009) provides a detailed account of the term "urban" as both a real and an imaginary place. The author defines the urban as a real place, because it is defined by zones, neighborhoods, and policies. However, the urban is also imagined, because is constructed by people's visions and misconceptions. Leonardo argues that white people often associate the

urban with sophistication, where it is represented by art and culture and the "right amount of ethnic and racial difference" (p. 146). When used to promote diversity and open-mindedness, whites appropriate the term "urban" (p. 146) to enhance the image of schools, colleges, and neighborhoods.

In education, the term "urban" often is seen as synonymous with diversity, which for most whites, means students of color. Leonardo (2009) contends that this use of the term urban, particularly for urban education, has been linked with the term diversity, categorizing schools where the population is mostly made up of students of color. The author makes the argument that this is actually the opposite of diverse, and that rarely would schools made up primarily of white students be called "diverse" (p. 146). Leonardo redefines critical urban education as transformational education wherein whites and students of color know their histories more deeply as shaped by other groups' struggles.

Next, Leonardo (2009) provides the ways that people of color associate the urban with places of identity, home to authentic cultural practices. The author explains that for many people of color, particularly Latinos and some Asians, urban places are home. This counter-narrative describes the urban as places to go home to, eat at familiar ethnic restaurants, shop at ethnic-specific grocery stores, have their hair done and socialize in barbershops and hair salons, and visit family and friends. Despite poverty and occasional crime, people of color often imagine the urban as a loving and authentic cultural environments.

Finally, Leonardo (2009) describes the way that urban is associated with the jungle, defined by disorganization, criminal behavior, and moral disease. People imagine the urban as filled with poor, dirty, criminal, dangerous people and where gangs, violence, and drugs

flourish. Leonardo contends that urban spaces do in fact deal disproportionately with these issues, but it the implications for schooling make this association with the urban most dangerous. In envisioning urban spaces as a jungle, many Americans see these schools as hopeless and unworthy and undeserving of resources. Furthermore, many policies have been created to mainstream these urban spaces to perform more like their white suburban neighbors, rewarding its inhabitants with "good behavior" (p. 155) like getting married and getting jobs to be seen as more middle-class (Leonardo, 2009).

The associations many Americans have with the term "urban" profoundly impact the young people who live in these spaces. As urban students learn about these social structures and social views that have shaped their lives, they "come to understand their identity is always connected to the learning in which they engage" (Kincheloe & hayes, p. 30).

Newcomer Immigrant Youth

Although common themes are represented in the immigrant experience, enormous diversity exists among newcomer immigrant youth. The experience of newcomer youth can vary greatly depending upon their lives in their country of origin, the availability of internal and external resources, and the integration into their new country (Gaytan, et al., 2007). A growing segment of newcomer immigrant youth are forcibly displaced due to conflict, persecution, and other humanitarian crises (GCIF, 2012), adding to the complexity of their experiences within the U.S..

Newcomer immigrant teenagers often learn established beliefs in education and optimism about the future from their parents (Rhodes, Roffman, & Suárez-Orozco, 2003), however, many face challenges that leave them vulnerable to poverty, underemployment, and high dropout rates (Suárez-Orozco, Pimentel, & Martin, 2009; U.S. Human Rights Network,

2010). Felice (2006) maintained that the U.S. acknowledges significant problems in the economic and social well being of its immigrant citizens but refuses to accept any obligation to guarantee the realization of their social and economic human rights.

Amnesty International (2010) asserts that immigration is an issue of human rights – not politics. Newcomer immigrant youth have a right to education regardless of their status or the status of their parents (Nieto, 2010). Amnesty International proclaims that our current political climate has fostered inaction, allowing for the inhumane treatment of thousands of immigrant students in this country. Amnesty's (2010) report describes anti-immigrant legislation across several states, including Alabama, Arizona, and Georgia. Although immigration is a federal responsibility, current legislation in these states targets immigrants and put them at increased risk of discrimination (Amnesty USA, 2010).

Another report by Crosscurrents (2012) states that federal immigration policies and state laws such as Arizona's harsh SB 1070 are creating human rights crises in communities around the country. These laws legitimize racism, racial profiling, and the scapegoating of immigrants. They enforce legislation that separate mothers from their children and restrict access to basic health care and education. In the first six months of 2011, the U. S. deported more than 46,000 parents of U.S.-citizen children (Crosscurrents, 2012). Currently 5,100 U.S. children are living in foster care who are unable to reunite with their detained or deported families.

Amnesty International (2012) and Crosscurrents (2012) further reported that the United States has taken no formal and specific steps toward eliminating discrimination against immigrants. International human rights law stipulates that newcomer immigrant youth must receive the same treatment as citizens regarding the right to life and security,

equality in the justice system, freedom of religion and culture, and freedom from arbitrary arrest and detention. For vulnerable newcomer immigrant youth, the lack of laws (in addition to laws that hurt them), policies, and practices protecting them under an international human rights framework has impacted their chances to succeed in the United States (Gaytan, Carhill, & Suárez-Orozco, 2007).

Two instruments protecting the rights for non-citizens are the International Covenant on Civil and Political Rights (ICCPR) (opened for signatures 1966; entered into force 1976), the Universal Declaration of Human Rights (1948) guaranteeing the right to due process and fair deportation procedures, the right to liberty, and the right to security of person (UDHR, Article 3, 1948); the right to humane conditions of detention, prompt review of their detention by an independent court (UDHR, Article 9, 1948); the right to seek and enjoy asylum from persecution and protection from refoulement (Convention Relating to the Status of Refugees, Article 33, 1954); and the right to family unity (ICCPR, Article 17, 1966; Convention of the Rights of the Child, 1989; International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families, 1990). According to the U.S. Human Rights Network report (2010), the United States has failed to protect fundamental human rights in each of these areas and has not ensured the human dignity of every person within its borders.

Another international human rights document protecting the rights of immigrant minorities is the International Convention on the Elimination of Racial Discrimination (ICERD, 1965). A report by the ACLU (2009) raised its concerns about the use of racial profiling against migrants and urged the United States to assess the human rights violations caused under the 287(g) provision of the 1996 Immigration and Nationality Act. President

Obama expanded the program to enforce immigration efforts and in 2011, record numbers of deportations of unauthorized immigrants occurred. According to the U.S. Human Rights Network (2010), many of the states in the U.S. have encouraged the involvement of local and state police in the enforcement of federal immigration laws, targeting perceived foreigners and processing them into the immigration enforcement system.

The ICERD (1965) report also highlighted a persistent achievement gap between English Language Learners (ELL) and white students. ELLs make up a large percentage of public school students and are struggling in the current school system. The achievement gap for ELLs increases as they grow older, and the high school graduation rate is below 50 percent. Immigrant children particularly face challenges to achieving higher education, which contradicts the Universal Declaration of Human Rights goal: "higher education shall be equally accessible to all on the basis of merit" (UDHR, Article 26.1). Higher education is treated like a commodity in the United States, according to a report by the U.S. Human Rights Network (2010) and deprives many children of their right to education and dignity. The report recommended that public education remain a public good and that investment in schools foster a child's full development and dignity.

The United States currently receives over one million immigrant youth from diverse source countries each year (Morse, 2005). Between 1970 and 2000, the number of immigrant children in U.S. schools has more than tripled - from 6 percent to 20 percent (Jaffe-Walter, 2008). Immigrant youth are the fastest growing segment of the youth population (Suárez-Orozco, Suárez-Orozco, and Tordorova, 2008; Morse, 2008). In California alone, immigrant children make up 28% of the total youth population, and in the research site for this study, immigrants and their children make up more than half the total population (Passel, 2011).

Although these numbers continue to rise, Suárez-Orozco et al. (2005) maintain that the U.S. has no national policies to help newcomer immigrant youth who arrive during their middle or high school years. The common belief is that education in the United States is enough to turn immigrant youth into productive and loyal citizens, wanting to assimilate into the dominant culture as quickly as possible. U.S. education remains "infused with a nationalist discourse that calls for the elimination of difference and the assimilation and Americanization of immigrant youth" (Jaffe-Walter, 2008, p. 2043).

According to Sylvan (2005), Executive Director of Internationals Network for Public Schools, many immigrant youth arrive to the United States with limited English language skills and little to no prior education. The majority of newcomer youth are ELL's entering the nation's most troubled schools (Jaffe-Walter, 2008). Nearly 70% of ELL students enroll in only ten percent of the total elementary schools in the U.S., while 50% of elementary schools in the U.S. do not enroll any ELL students (U.S. Human Rights Network, 2010). The Urban Institute (2005) found that immigrant youth are far more likely to attend schools that are highly segregated with the least qualified teachers and the lowest per-student funding ratios. Often, school personnel are unfamiliar with the backgrounds of immigrant youth and their families and lack training in teaching English learners (Wainer, 2004). According to Passel (2011) three-fourths of immigrant children live in just ten states— Arizona, California, Florida, Georgia, Illinois, Massachusetts, New Jersey, New York, Texas, and Washington. California is unique as it has not only the largest number of immigrant youth but also the highest concentration, making up twice the national distribution.

Suárez-Orozco, et al. (2008) maintained that the spotlight on border immigration and enforcement in the United States has blinded us from the crucial fact that immigrant youth

are literally our future. Today's immigrant youth will shape the future of American society and will provide virtually all of the growth in the U.S. labor force over the next forty years (Passel & Cohn, 2008; Passel, 2011). At this time, however, public debate about immigration has largely failed to notice the specific needs and experiences of newcomer immigrant youth (Gaytan, et al., 2007). Bartolomé (2010) proclaimed that teachers must apply pedagogical practices that are humane and empowering, especially those who work with newcomer immigrant youth. Bartolomé described teachers as typically white, middle-class, and monolingual, ill-prepared to address the children who are changing the demographics of U.S. public schools. She maintained that before teachers provide academic content and language development to students, teachers must increase their own awareness of how the classroom is influenced by social and political factors and how their own role has traditionally reproduced these ideological elements.

According to numerous studies (Anyon, 2005; Furumoto, 2005; Haberman, 1995; Jarrett & Stenhouse, 2011; Kozol, 1991; Peng, 1993), urban newcomer immigrant youth often come from families and live in communities oppressed by poverty. Specifically Peng (1993) found that students in poverty in urban communities are more likely to attend schools where safety and discipline are a major concern. Haberman (1995) suggested that children in poverty receive services but do not feel pride in being of service and often feel helpless and disempowered. Additional studies (Battisich, Soloman, Kim, Watson, & Schaps, 1995; Becker & Luthar, 2002; Comer, 1985; Connell & Wellborn, 1991; Pryor, Bombyk, & Nikolovska, 1999) have suggested that youths' connections to the community in which they live and schools they attend will affect their optimism and hope for the future. Hope emerges, according to Kincheloe and hayes (2007), when youth appreciate the forces that shape them,

"for this implies that they are shapeable" (p. 19). They learn that they can change the nature of their relationship to the world through empowering pedagogies. Urban newcomer immigrant youth need empowering pedagogies that allow them to tackle real problems and come up with real solutions to combat these feelings of helplessness and victimization.

Traditional education has held that newcomer immigrant youth will assimilate into a national culture over time (Armaline et al., 2011), discarding their own distinct culture, language, and religion, and adopting dominant American attitudes and practices. Even with multicultural education within schools, little agreement exists about the cultural rights that immigrant students hold to exercise their individual and collective agency and live lives in dignity and freedom (Armaline, et al., 2011). HRE offers newcomer immigrant youth opportunities to challenge, shape, and redefine what it means to be an immigrant with rights within an urban context in the United States.

Undocumented Youth

Undocumented immigrants come to the United States primarily for economic reasons and amnesty causes (Arauz, 2007). Arauz (2007) found that several factors have contributed to the growth of undocumented immigrants in the United States, including the U.S. involvement in Latin American countries, civil wars, poverty and globalization. Of the 11.1 million undocumented people living in the United States (Pew Hispanic Center, 2013), latest reports indicate that 1.5 million of those are children (Passell & Cohn, 2011). These numbers do not include children of unauthorized immigrants, of which 2.7 of the 4.3 million (63%) were born here in the United States (Pew Hispanic Center, 2013).

The American Psychological Association (2013) found that many undocumented immigrant children and youth are frequently subject to experiences like racial profiling, on-

going discrimination, exposure to gangs, immigration raids in their communities, arbitrary stopping of family members to check their documentation status, being forcibly taken or separated from their families, returning home to find their families have been taken away, placement in detention camps or the child welfare system, and deportation. Each of these experiences can cause severe stress, depression, isolation, feelings of distrust around institutions and authority figures, difficulties in school, and acting out (American Psychological Association, 2013).

Along with psychological stress, many undocumented immigrant youth face real challenges and barriers to success. Undocumented youth cannot drive, vote, or fully participate in a society they are growing up in (American Psychological Association, 2013). The trajectories for immigrant youth varies (Alba & Holdaway, 2009). Some may drop out of school, continuing a cycle of poverty for them and their families. Many who do graduate high school find limited funding opportunities for college. Other immigrant youth outperform their native-born white counterparts (Alba & Holdaway, 2009). In addition to the potentially stark educational realities, Latino youth in particular face exclusionary policies and are often considered the face of unauthorized immigration in this country (Anguiano, 2011).

Alba and Holdaway (2009) stress that in addition to the challenges faced by undocumented youth, it is also important to recognize that immigrant adolescents are not passive receivers of education. They draw on a variety of resources, including human and financial capital, social networks and community-based resources, to navigate school systems and try to secure a good education for their children. They may also mobilize to push for improvements within the system by increasing their political representation, by putting

pressure on schools, or by providing supplemental education and resources outside the school system through mechanisms like community-based after-school programs.

Along with obstacles that undocumented students may face in and out of schools, there are also stories of resilience and acts of individual and collective change as they mobilize for social change while facing threats, legal restrictions, and anti-immigration discourse (Anguiano, 2011). In the current political climate, undocumented youth organize and speak out against these kinds of implications and beliefs that impact their lives to act for social change.

Given the legal and social marginalization that undocumented youth face, along with the potential to tap into their progressive agency, educational pedagogies must go beyond the development of academic skills and preparation to supporting students' ability to critically think, and providing a space for students to develop their own voice and identities (Gutstein, 2006).

Critical Pedagogy and Human Rights Education

> Advocates of critical pedagogy are aware that every minute of every hour that teachers teach, they are faced with complex decisions concerning justice, democracy, and competing ethical claims. (Kincheloe, 2006, p. 1)

Critical pedagogy has drawn upon social and critical educational theory to challenge the assumption that schools are neutral places (Kincheloe, 2004). Instead, Kincheloe (2004) argues that every dimension of schooling and educational practice is politically contested, shaped by a plethora of forces, and can be oppressive rather than democratic. DeLeon (2011) indicates that critical pedagogy "calls on educators to rethink practices that are rooted in ideologies of domination" (p. 81) while also reflecting on the role they take in resisting or participating in the reproductive functions of mainstream public education.

One of the most influential scholars of critical pedagogy is Paolo Freire. Often thought of as the founding father of critical pedagogy, Freire "reconstructed what it meant to be an educator" (Kincheloe, 2008, p. 70) by critiquing the traditional "banking method of education." Freire defines this as depositing knowledge into a passive student who then received, memorized, and repeated the information. According to Duncan-Andrade and Morrell (2008), this banking model system is incorporated into many teachers' pedagogies as it is most comfortable and familiar.

As an alternative to the banking method, Freire (1970) proposed a problem-posing method that pushes people to develop a critical consciousness about their position in the world. This method also allows people to see society as constructed, which open up possibilities for transformation. Freire (1972, 1998) sees this type of education as a space of mutual learning, where the teacher learns from the students and the students learn from the teacher. In this way, the act of teaching and learning becomes an empowering approach and students see themselves as active participants in their own education (Donnell, 2007). Freire (1970) defined this process as conscientization where participants name their world through problem-posing and dialogue, discovering that they are both historical products as well as producers of their own reality. Freire believed that without dialogue and naming their world the way they saw it, human beings were deprived of capability and were used as a means to achieve other people's ends (Osler & Starkey, 2010). Newcomer youth have the potential to name their own connection to oppression, domination, and exploitation (Osler & Starkey, 2010) and work toward transforming their relationship to the world.

Traditional schooling, on the other hand, views teachers as subjects and students as mere objects (Freire, 1972) and emphasizes a pedagogy that assigns tasks, gives directions,

transmits information, and keeps order and control (Donnell, 2007). Although many educators throughout the world use this style of teaching, it is likely to disempower newcomer immigrant youth and disengage them from learning, according to Donnell (2007). Many newcomer youth live in conditions of dominance and alienation (Ozman & Craver, 2007). The form of knowledge often presented to students does not include the social, political, and economic context, alienating subject matter from students of non-dominant social groups (DeLeon, 2011). When students remain cut off from using the curriculum to make meaning of their own lives (Ozman & Craver, 2007), they only become more disengaged from the educational process.

Freire's (1970) central premise of critical pedagogy involved praxis, a process "by which teachers and students commit to education that leads to action and reflection on that action" (Duncan-Andrade, 2008, p. 24). For immigrant newcomer youth, HRE enables them to make links between their lives and the actions of the powerful (Osler & Starkey, 2010), challenging the practices that have impacted them and participating in dialogue, action, and reflection to inform their understanding (Osler & Starkey, 2010). Collins (2000) proclaims that learning demands a dialogical process of the investigation of reality. Humanizing education, therefore, it is predominantly dialogical as it is a constant co-investigation by teacher and students of the lived reality.

Human Rights Education seeks to humanize education by implementing a liberatory pedagogy (McEvoy Spero, 2012) using internationally recognized mechanisms to achieve its goals. Banks (2009) and DeLeon (2011) contend that for human rights ideals to be implemented in schools and become meaningful for students, human rights must “speak to and address their own experiences, personal identities, hopes, struggles, dreams, and

possibilities" (DeLeon, p. 82), challenging traditional pedagogies that often maintain the same racism, classism, sexism, and other power relationships that mirror society (Anyon, 1997; DeLeon, 2011).

Critical pedagogy focuses on the experiences and oppressions of those most marginalized in society. Similarly, HRE aims to transform and empower individuals. As Magendzo (2005) maintains, the goals of critical pedagogy and HRE both aim to emancipate individuals from overt and covert domination and toward empowerment and individuals' attainment of their human rights. Magendzo further states that teachers have the responsibility to know their rights and promote and defend the rights of others. Meintjes (1997) adds that human rights education for empowerment needs to enable students to begin the process of acquiring the knowledge and critical awareness they need to understand and question oppression.

Critical Pedagogy in Action: Is it Possible in Urban Schools?

Among concerns raised about the effectiveness of critical pedagogy is that the skills needed by students to become active agents of social change are not specified (Apple, 2001; Nygreen; 2005). Critical pedagogy is a theory of change and a method for teaching. Inexperienced teachers in particular may face challenges in implementing a classroom based on critical pedagogy as they are often more concerned about getting through the lesson plans rather than deepening a critical awareness of the structural issues surrounding the lives of urban youth (Nygreen, 2005). Others have criticized critical pedagogy for having ambiguous aims. For example, Nygreen (2005) argues whether a critical educator can empower students to construct their own knowledge while at the same time directing their vision of social change toward an anti-biased, anti-racist anti-sexist and anti-capitalist agenda. Furthermore,

Nygreen brings up an interesting point: will all historically oppressed groups of students value the same anti-oppressive agenda?

The role of the teacher in both HRE and critical pedagogy is crucial as teachers learn how the educational system has reproduced injustices and how knowledge might empower their students to claim their rights (Magendzo, 2005). HRE and critical pedagogy are similar in that they both aim to analyze existing social, political, and economic realities and a commitment to action in solidarity with marginalized groups (DeLeon, 2011; Duncan-Andrade & Morrell, 2008). Human Rights Education provides practical skills needed by students to pursue social change. Critical pedagogy provides a conceptual framework for human rights educators who seek to further social justice and transform oppressive realities for urban newcomer youth. Newcomer immigrant youth require a pedagogy where they "achieve significance as human beings" (Freire, 1970, p. 69). An understanding of HRE pedagogy and how it is implemented in the classroom is essential if we hope to empower students to recognize injustices and work toward changing them.

Human Rights Education as Empowering Pedagogy

> Schools are widely believed to reflect their societies and socialize younger generations...The children and youth of today are the citizens of tomorrow. Promoting human rights friendly educational environments everywhere in the world is crucial to ensure a global culture of human rights. One of the best ways to educate people about how to create a culture of human rights is to acquaint them with living in a culture of human rights in their school environment, an environment which play a very large role in the lives of the majority of children and young people the world over. (Amnesty, 2012)

Empowering or transformative pedagogy is premised on the idea that students may have a limited or distorted orientation to making meaning of the world (Donnell, 2007) they become aware of this when they learn to critically analyze this limited orientation, consider alternatives, and thus change the way they interpret the world and interact with it. Fine et

al's (2007) study with students attending Internationals Schools found that newcomer immigrant youth developed the skills to "persevere, fail and revise, reflect and change, and ultimately, grow a sense of responsibility to transform their collective contexts" (p. 90). These skills emerged from a pedagogy and practice integrated with civic-minded curriculum and rooted in local community and culture.

HRE is infused with an empowering and transformative framework committed to engaging students with an understanding of their personal contexts and developing opportunities to put a critical consciousness into practice (Human Rights Resource Center, 2010). Tibbitts, (2002) claims there are three common practices for teaching HRE: the values and awareness model, the accountability model, and the transformative model. Each model is targeted for a different audience and with different aims. The transformative model aims at "personal empowerment leading toward activism for social change" (Cayir & Bagh, 2011, p. 8). HRE has the potential to be transformative if relevant links are made between students' experiences and education for human rights. Newcomer immigrant youth require a pedagogy that resists high-stakes exit exams, narrow and Eurocentric curricula, a separation of school and community and a distancing of research from social justice (Fine et al., 2007).

When a transformational HRE model fails to be enacted in schools, as Leung, Yuen, & Chong (2011) found, it may positively impact students' behavior and thinking but not clearly for how long and to what extent. Leung, Yuen, and Chong explored pedagogical approaches to HRE in two secondary schools in Hong Kong using a multi-site case study approach. Because very few schools in Hong Kong practice HRE, the researchers were interested in the implementation of HRE, problems teachers faced while teaching HRE, and the impact HRE had on students' attitudes and understanding of human rights and law.

Students were found to have more respect for human rights and the "rule of law" (p. 155) according to the study's quantitative surveys asking open-ended and multiple-choice questions. Qualitative data also revealed the positive impact of HRE upon students, noting that students began to develop concerns for human rights issues. However, the values and awareness model of HRE enacted at the two schools provided content with what the researchers called a "chalk and talk method of HRE," or simply put, a lecture from the teachers while students listened to and read case studies. The authors said experiential learning activities were thrown in for interest, but not for permanent social change. If the purpose of HRE is to empower youth, the work of Leung et al. showed the need for a more transformative model in schools where youth engage in critical analysis of historical and contemporary issues that affect them, engage in active discourse, and commit to community-based social action projects.

Massoumi's (2009) study explored the educational, emotional, and cultural needs of refugee students in California at a newcomer high school called South Palm International High School. Massoumi argued that immigrant students are often forced to attend schools that do not provide the appropriate language and emotional services they need. Furthermore, Massoumi found that each of the ten refugee students she interviewed and observed had experienced grave human rights violations either in their home country or in a country prior to entering the United States. Many came to the U.S. with fragmented prior schooling and poverty. Massoumi concluded that the students continued to face adversity as they reported living in dangerous neighborhoods. Although the students faced hardships both before arriving in the U.S. and after, all of the students interviewed shared a sense of hope for their future in the United States. Massoumi's interviews with teachers highlighted the need to

learn about students individually as their experiences and educational backgrounds were so distinct.

In Massoumi's (2009) study, she found that students felt their lessons were relevant to their daily lives and incorporated their culture, identity, and language. Massoumi concluded that the lessons were authentic, purposeful, and flexible, meeting the needs of the students. For example, a student named Simon learned English and documented his story as a legacy for future generations in his family. Another lesson incorporated the presidential election, and students wrote about their hopes and dreams and the problems they saw or faced. They wrote about what they wanted the president to do. A few students became motivated to write a letter to President Obama after the election to ask him to pay attention to conflicts in their home countries.

Massoumi's (2009) study provides insight into the needs of newcomer immigrant youth, many of whom are refugees and have specific academic and emotional needs. The importance of teacher pedagogy was stressed. Massoumi argued that the less educators know about meeting the needs of immigrant students, the more likely these students are to become alienated from the education system and drop out of school. When teachers understand the political, social, and cultural backgrounds of their students, maintained Massoumi, they were able to incorporate students' prior knowledge and experiences into their lessons, making schooling relevant and meaningful.

Ty (2011) provides an example of a case-study approach in the Philippines to determine the effectiveness of HRE to transform youth participants into social activists to create a better community. The programs explored in this study advocated for problem-posing and real-world activities related to the social realities of participants rather than

learning about theoretical problems in a classroom. Action plans were designed by participants to become catalysts for social transformation in their own communities. The participants learned about human rights, justice, tolerance, conflict resolution, advocacy skills, and how to set up community service action plans. The action plans took the form of relief work for survivors of armed conflict and natural disasters, human rights education in the community, environmental protection, and livelihood projects to produce income for individuals. The transformative aspect of HRE within this program led to social change and a devotion to community service, evidenced by their annual commitment to growing their action plans into sustainable community practices.

Wildwood High School in Los Angeles County, a private school, is another example of a school that uses a transformative model (Tibbitts, 2005) of HRE to engage high school seniors in human rights action research projects with the focus on acquiring knowledge about human rights others in the world in order to take action (Tsapatsaris, 2011). The conclusion drawn from teachers through ongoing surveys was that students showed both academic progress and a positive development in student engagement. Students learned the definition of human rights, the application to historical and contemporary case studies, and planned and developed solutions a to combat human rights violations. Teachers at Wildwood developed a Human Rights Watch Student Task Force beginning with research on human rights violations in Los Angeles County and culminating in an action project to combat a violation. One graduate of Wildwood High School went on to major in Peace and Conflict Studies at U.C. Berkeley. She describes the impact HRE had upon her life:

> My experience with my class has transformed my feelings about learning. I'm able to consider history with a perspective that forces me to look toward my own future and my larger community. I now understand the importance of an education that demands that students make connections from their studies

> to their personal lives so that school isn't about absorbing and regurgitating information, but about understanding concepts and solving current issues. (Tsapatsaris, 2011, p. 3)

A study by Covell, Howe, and Polegato (2011) conducted in England found positive academic, personal, and behavioral changes brought on by the implementation of HRE. The researchers observed three schools in which HRE (called "RRR" for Rights, Respect, and Responsibility) was implemented. School One was populated by students with high-poverty backgrounds, behavioral problems, and such low academic performance that the school was at risk of shutting down. School One fully implemented RRR over five years and found the program was so successful that students from School One paralleled the outcomes of students from the more economically advantaged School Three where high academic achievement and school engagement was the norm. The researchers concluded that when fully implemented, children's Human Rights Education, among its other benefits, might be one means of narrowing the gap between socially disadvantaged children and their more advantaged peers. Their conclusions connect to the need for an empowering pedagogy for urban newcomer immigrant youth who are at risk for low academic performance and disengagement. When weaving HRE into standards-based curriculum, newcomer immigrant youth may make meaning and connections with their individual contexts while learning content in an English course.

Bajaj (2010) studied a program's successful implementation of HRE in government schools serving marginalized students in India. Observations were conducted in 24 schools within 13 districts and interviews were conducted with teachers, students, focus groups, and collaborating governmental officials. As the primary researcher, Bajaj observed teacher training and a human rights summer camp over 13 months. At the conclusion of the study,

all student participants reported the positive impact HRE had on their lives, specifically through "(1) intervening in situations of abuse; (2) reporting or threatening to report abuse; (3) spreading awareness of human rights; and (4) attitudinal and behavioral shifts at home or in school that were more aligned with human rights learnings and teachings" (p. 4). Although Bajaj's (2010) study found students became engaged in community and school-wide activism and shared an initial enthusiasm for human rights responsibilities, she did point out a potential adverse reaction to implementing HRE in schools. Students were sometimes threatened, experienced punishment by schools, or tempered by the realities they faced at home or within their community.

These unintended outcomes of HRE need to be explored and reflect the need for teachers to design pedagogy and practice based in an empowering and transformative HRE model. For urban newcomer immigrant youth overall, an HRE model that provides sustainable action plans and involvement would be essential if we hope to improve their academic success and personal development.

Summary

HRE has the potential to empower urban immigrant youth yet has failed to gain an established presence in U.S. classrooms. (Leung, Yuen, & Chong, 2011; Human Rights Resource Center, 2010). This is especially true within urban communities (Sparks, 1994). Findings from studies focused on implementing HRE with disadvantaged students in school settings report that students are more engaged, feel more empowered (Covell, 2010; Howe & Covell, 2007), have improved educational outcomes (including achievement on tests), and have fewer social problems at school (Covell, Howe, & Polegato, 2011). Incorporating human rights education for newcomer immigrant youth into formal education requires a shift

of thinking from delivering traditional English Language Development to realizing the full development of oppressed youth through so they might understand and participate in decisions that affect them. Human Rights Education is concerned not just with content-related outcomes but also with the process by which these outcomes are achieved (United Nations Population Fund, 2008). It requires that newcomer immigrant youth be included as stakeholders in their education and recognizes that they are also actors in their own development (United Nations Population Fund, 2008) rather than passive recipients of schooling.

Research by Leung, et al. (2012) confirmed that teachers must have an in-depth understanding of human rights for successful teaching of HRE in schools, the ability to ground HRE within the historical and social context of students' lives (Reynaldo, 2011), and engagement in knowledge production and social transformation between teachers and students, a view supported by Freire (1970). Strengthening teacher education so that a human rights consciousness is developed amongst teachers and leading to an awareness of their role in promoting and protecting human rights for students is essential if we want to encourage peace, tolerance, equality and justice (Leung, Yuen, & Chong, 2011). HRE aligns with justice-oriented pedagogies including social justice, (Grant & Gibson, 2013) critical pedagogy (Freire, 1970, 1985; Shor, 1993; Shor & Freire, 1987), and multiculturalism (Sleeter, 1996). Additionally, HRE ties in well to current teacher education programs as they seek to provide attention to the global perspective and a social justice commitment as stressed by the National Council for Accreditation in Teacher Education (n.d.).

Human rights concepts and instruments can be explored in teacher education as they relate to the economic, social, and philosophical foundations of education (Jennings, 2006).

Curriculum and methodology courses can be planned from a human rights perspective, analyzing how HRE reinterprets what currently exists in textbooks and lessons while skills are enhanced and the content is added to, rather than sacrificed (Jennings, 2006). Jennings (2006) stresses the importance of HRE in teacher education, particularly as related to marginalized students:

> In addition to approaching teacher preparation from a human rights perspective for the sake of pre-service teachers' dispositions, teaching excellence, and creating humane school environments, such a perspective could also enable novice teachers to approach the profession itself with a new sophistication...In short, a human rights perspective can provide teachers a framework to interpret and understand the humanizing and sometimes dehumanizing nature of schooling and to advocate for themselves, their students and their students' communities. (p. 296)

Rather than see HRE as additional content to be added to teacher education programs, it should be seen as a new interpretation of what is already being done to train pre-service and in-service teachers as well as an opportunity to examine possibilities for promoting human rights within instruction to prepare children as citizens and academics.

Traditional pedagogies have held that immigrant youth will assimilate into a national culture over time (Armaline, Glasberg, & Purkayastha, 2011), discarding their own distinct culture, language, and religion, and adopting dominant American attitudes and practices. Even with multicultural education within schools, little agreement exists about the cultural rights that immigrant students hold to exercise their individual agency and live lives with dignity and freedom (Armaline, et al., 2011). HRE offers immigrant youth opportunities to challenge, shape, and redefine what it means to be an immigrant with rights within an urban context in the United States.

Research (Garabino, 1990; Guerra, 1997; Kozol, 1991; Lippman, 2003; Noguera, 2003; Peng & Lee, 1993; Prothrow-Smith, 2005; Sparks, 1994; Youngstrom, 1992) has

shown that urban immigrant youth enter into schools where human rights violations occur every day in the form of violence, poverty, low academic expectations, racism and classism. The UN Committee on Racial Discrimination has recognized that in the U.S. racial, ethnic, and national minorities are disproportionately concentrated in poor residential areas characterized by sub-standard housing conditions, limited employment opportunities, inadequate access to health care facilities, under-resourced schools, and high exposure to crime and violence (Committee on the Elimination of Racial Discrimination, 2008). HRE adds to prior social justice and issue-based work by examining violations against youth, such as poverty, low academic expectations, racism, and classism, while providing a language to name the abuses based on human rights principles expressed in international treaties (Osler & Starkey, 2010).

Newcomer immigrant youth have the opportunity to seize human rights principles and use them to make strong political claims (Osler & Starkey, 2010). Empowering and transformative pedagogical approaches are needed to address the systemic macro-level problems facing urban newcomer immigrant youth. Human rights education offers processes and practices for building socially responsible intercultural communities (PDHRE, 2011) while equipping students with the tools to connect the ideals of human rights concepts and principles beyond the classroom to their own lives, communities, and governments to transform their social condition.

The implementation of HRE in urban public school classrooms in the U.S. is rare. This study aims to contribute to a very small yet significant body of literature that seeks to understand how HRE is being taught to students in urban classrooms and its explore its

potential for developing the critical consciousness of newcomer immigrant youth as they seek to analyze inequity and injustices in the world.

CHAPTER III: METHODOLOGY

The purpose of this qualitative study was to gain a deeper understanding of how two urban high school English teachers practice Human Rights Education and how learning about HRE impacted newcomer immigrant youth. Critical pedagogy framed the study and helped me conceptualize what went on in the classroom, why it went on, and what ends were served (Mochinski, 2008). I drew upon a critical pedagogy conceptual framework to better understand the efforts and experiences of two teachers and their students as they engaged in human rights education. Since its fundamental tenet is to empower marginalized and disempowered youth, critical pedagogy was central to my methodological focus while conducting research in an urban setting. Marginalized youth taught through critical pedagogy develop skills to not only critique society, but also envision change.

Critical pedagogy values students' voices; honors students' needs, values, and individuality; and is a hopeful, active pedagogy which enables students to become participatory members of a society who can and do create and re-create that society (21st Century Schools, 2010). Critical pedagogy has been described as a best practice in urban schools when teachers utilize its different teaching strategies to engage with disconnected youth (Camangian, 2008; Duncan-Andrade, 2006; Gordon, 2012; Morrell, 2006). The framework of critical pedagogy contributed to my perspective as I sought to understand how HRE was implemented in classrooms and its potential to transform the critical consciousness of newcomer immigrant youth in urban settings as they analyze injustices and inequities in their community and world.

Research Design and Methodology

"When we choose our research, the questions we ask not only reflect our interests, but also frame our methodological choices and our designs" (Daniels, 2010, p. 64). I chose

qualitative research because my research goal was to understand the participants' experiences and interpretations as they unfolded while teaching and learning HRE in an urban classroom setting (Patton, 2002). Sherman and Webb (1998) distinguish that where quantitative study looks at facts and statistics, qualitative study values data in relation to context. Camangian (2009) stresses that qualitative research implies a direct concern with experiences as they are lived and felt.

In this study I documented the practice of two teachers, who describe themselves as human rights educators, and their four classes over eight months. I collected primarily observational and interview data (Creswell, 2007b). Understanding HRE (amongst teachers and students) in an urban high school for newcomer immigrant youth is important to those interested in informing and advancing transformative pedagogies in education. To gain a holistic picture of HRE at an urban high school, qualitative design was most appropriate to allow for the experiences of the participants to remain the focus during data analysis.

Research Site and Sample

The research site is a high school located in a cosmopolitan city, "El Oeste" (pseudonym) in the West Coast with a population of approximately 800,000. 302,774 of the population are white non-immigrants while 283,038 are immigrants (Center for the Study of Immigrant Integration, 2012). The largest groups of recent immigrants (2008-2010) come from China, Philippines, Mexico, Vietnam, and Hong Kong. A report by the Center for the Study of Immigrant Integration (2012) found that the city is characterized by both wealth and poverty. Those who are wealthy remain in their social and economic positions permanently while those who are poor remain in theirs. The report explains that the extraordinarily high cost of living has driven out much of the middle class and has made it difficult for non-

citizen immigrants to succeed economically. Further, the report concluded that the city has measured last in its economic trajectory for immigrants compared to all other major cities on the West Coast, using a measurement that tracks how immigrants have fared economically in the city since the 1980's. City residents have a median income of $69,894. However, when broken down by race, the numbers tell the story of racial inequity (within the county). For whites, the median estimated income by the U.S. Census Bureau (2011) is $91,468. For Blacks, the median estimated income is $30,992, and for Latinos, $51,176. Partly due to the inequities in income and lack of affordable housing, the city of El Oeste has the largest homeless population in the United States (The U.S. Department of Housing and Urban Development, Office of Community Planning and Development, 2012).

A neighborhood in El Oeste with particular economic and social conflict is Nuestro Barrio (pseudonym). Nuestro Barrio is the oldest neighborhood in the city, which had and continues to have the highest concentration of Latina/o and Latin American immigrants in the city, with an estimated 50.1 percent of residents in 2008 identifying as Latina/o (Planning Commission 2008). Nuestro Barrio also has the highest number of renters. Close to 70 percent of Nuestro Barrio residents rent their homes.

The neighborhood of Nuestro Barrio has had historical significance as a national epicenter of Latino culture and politics from the 1960s and 1970s to the current context (Yee, 2010). Nuestro Barrio's community residents successfully defended against urban renewal projects in the 1960s, generated anti-discrimination movements in the 1970s, and held demonstrations involving the U.S. intervention in Central American civil wars in the 1980s. During the 1990's and 2000's, Nuestro Barrio's Anti-Displacement Coalition continued their tradition of organizing to protect the social services, housing and economic opportunities of

immigrant residents. They focused on community-centered development and planning to stop the tide of gentrification and displacement brought about by the dot com boom and make recommendations to the city's Planning Department. These recommendations were largely ignored (Corburn, 2009).

Rising real estate prices followed the dot-com boom and challenged the working class population's ability to remain in the neighborhood. The Latino population was especially vulnerable to gentrification as "Eighty-four percent are renters, incomes are low, language barriers are high, and American citizenship is not universal" (Kennedy & Leonard, 2002, p. 45). By the late 1990s and early 2000, more than 1,000 Latina/o families were displaced. The number of rental evictions almost tripled from 965 in 1993 to 2,730 in 2000. From 1994 to 1998 the median rent for a vacant, one-bedroom apartment in San Francisco increased more than 56 percent, from $800 to $1245. By the year 2000, close to 50,000 people left the Bay Area overall because they could no longer afford to live there (Mirabal, 2009). Gentrification has resulted in a drop in the Latino population so that only half the district today is still populated by Latinos, a third populated by whites, and an estimated eleven percent Asian (Colin, 2008). In the 2005 Census Bureau's American Community Survey, El Oeste was the only major city in the United States to experience a loss to its Latina/o population (Mirabal, 2009).

Today, expensive restaurants, antique stores, upscale bars and lounges, boutiques, specialty food stores, and cafes have been deliberately built to attract wealthier people to the area. Older businesses such as liquor stores, check-cashing storefronts, furniture rental businesses, and pawnshops, which cater to the poor and working-class populations, are being replaced (Mirabal, 2009). This coexistence of working class and trendy business owners in

Nuestro Barrio has created conflict. Bodegas, taquerias, and peluquerías are seen by Latina/os as both community and culture. Many, therefore, see the closures of these businesses as not only examples of gentrification, but also as symbols of a larger cultural erasure and communal exclusion. Conflict has revolved around the idea of who truly "belongs" to Nuestro Barrio and who has the right to decide what future is in store for the neighborhood (Yee, 2010). A student participant in an oral history project about Nuestro Barrio laments:

> This story does not end with a happy ending or with words of wisdom. But let me be clear, gentrification is not a good process. Gentrification destroys lives and displaces pregnant women. This process whitewashes murals that were public dedications from family member to family member. It is a process that kills community and historical landmarks. The process is wrong. The process is wrong. The process is wrong. (Alfaro, 2000)

Global High School

Global High School (GHS) exists in this location of history and contested space. It is housed inside a small school site and playground amidst graffiti art, public transportation routes, a public hospital, homeless citizens, cafes, and newly renovated houses. It is a public high school that serves students who have been in the U.S. for fewer than four years and who are designated as English language learners. Although GHS is a public high school, it is modeled as a small school supported by the Small Schools for Equity and the Coalition of Essential Small Schools, operating under the Internationals Network for Public Schools and the local school district. The Internationals Network had 26 years of success educating English learners, according to the school district website. The rationale for providing a newcomer school is highlighted in a report by Boyson and Short (2003), who claim that traditional English as a Second Language (ESL) and bilingual education programs are not

designed to serve newcomer youth at the secondary level. This is in part due to the fact that curricula and materials assume that students have a certain degree of literacy skills and acculturation to U.S. schools. To bridge this divide, Boyson and Short indicate that newcomer schools, such as GHS have been implemented across the United States.

GHS was established in August of 2009 to serve Grades 9-12. It moved into a prior elementary school site as a permanent location. Internationals Network for Public Schools funded the school's opening, along with the school district and the Bill and Melinda Gates Foundation. Each grade level has approximately 100 students for an approximate total of 400 students. Each classroom has no more than 25 students to maintain a small school environment that provides many opportunities for one-on-one or small group instruction. Ninety-six percent of GHS students qualify for the Free and Reduced Lunch program, a federally assisted meal program for families with incomes at or below 130% of the poverty level, or $29,965 for a family of four (USDA National School Lunch Program, 2012). Since 2009, 90% of students in the Internationals schools have graduated high school, and 90% of Internationals graduates go on to four-year colleges. (School website, 2012). Because it can take newcomer immigrant adolescents longer than four years to pass all of the high school graduation exams, California law allows for newcomer immigrant students (designated as ELLs) to remain in school until they are 21 years old in order to learn English and pass graduation requirements.

GHS's website states the mission of GHS is to "...empower each of our recent immigrant students to develop the academic, linguistic, and cultural skills necessary for success in high school, college, and beyond. Our diverse students develop strong academic English skills through interdisciplinary projects, collaboration, and actively participating in

their community. The core values we strive to instill in all of our students are to Learn Together, Act with Empathy, Challenge Oneself, and Create Change" (school's Balanced Score Card, 2012, p. 1). HRE provided the school with a framework toward developing a positive culture. Ms. Fine, one of the teacher's in the study and a founding teacher at Global High School, said that a positive culture was something the school was constantly working toward. Ms. Fine relayed that HRE helped to define ways to support their school's climate:

> I think Human Rights Education is one more tool that we can use to support us when there is bullying or there's teasing or there's exclusion. I think human rights is another way to...we say 'challenge yourselves, create change, act with empathy.' (Interview, September 5, 2012).

The school maintains a college preparatory focus. All subjects include English Language Development (ELD) through curriculum and various projects. Students participate in career internships and have the opportunity to attend college classes as residential students at UC Berkeley during the summer. Seniors have opportunities for career internships and community service. The school provides activities and after-school programming until 6 p.m. five days a week free of charge. The school also hosts a wellness center providing nursing, individual and group therapy, case management, connections to city services, and community resources (School district website, 2012).

Teachers at GHS are specially trained to offer extra support to help every student develop their academic English skills while they learn the content needed to graduate and be prepared for college (School website, 2012). Teachers are provided professional development and support using research-based approaches by the Internationals program. Teachers are trained to work with students who speak any newcomer language. In addition to English, many on the school staff speak one or more of the following languages: Arabic, Cantonese, French, Mandarin, Russian, Spanish, Tagalog, Hindi, and Vietnamese.

Unlike many newcomer pathway programs that provide intense specialized courses (Boyson & Short, 2003), curriculum and instruction at GHS prepare students to meet A-G requirements also known as specific courses leading to a four-year college on the West Coast. GHS provides college preparatory courses regardless of student's skill level or English proficiency. Students with little or no literacy in their native language are provided with targeted literacy and numeracy intervention classes, reading comprehension instruction, and team-based academic plans (Balanced Score Card, 2011-2012). All teachers at GHS are teachers of both language and content. In order to effectively teach content to English language learners, teachers think about the language demands as well as the language opportunities inherent in a particular academic task (Lopez, Mehr, & Witt, 2012).

All of the students at GHS have been in the country for four years or less. Approximately 25% of the students at GHS have limited or interrupted formal schooling and are pre-literate in their native language with little to no exposure to English (SFUSD Balanced Score Card, 2011-2012). The school has no expectation that students have proficiency in their native language or in the English language. Specifically, 20 countries and 15 languages are represented at GHS. 100% of the students in the population of GHS are English Language Learners. GHS builds upon their newcomer immigrant adolescents' existing strengths and focuses on preparing them to succeed in college and careers in the United States by supporting complex language practices in academic English language and literacy (García & Sylvan, 2011). Some students come to GHS with little to no academic credits for high school. Most of the students' families are also recent immigrants, many of whom are unfamiliar with US schooling and do not speak English.

I intentionally chose a school in an urban setting using an HRE framework to conduct research to hopefully add to the body of emerging HRE scholarship. Out of four schools in the Northern part of the state that implement HRE, only one is in an urban city.

Sample

Teachers

I selected a purposeful sample of two urban high school English teachers for this study (Bogdan & Biklen, 2003). Participant selection was based on two teachers who have enacted Human Rights Education in their classrooms. Both participants hold state teaching credentials in English. The two teacher participants were chosen because they have developed and implemented ninth and tenth grade HRE-integrated English courses over the past few years as colleagues. Each teacher strives to incorporate HRE approaches and reflect upon their teaching regularly. Both teachers are committed to providing HRE in their classrooms while meeting state standards for high school English.

I gained access to the participants at this school through a referral from Dr. Susan Katz, one of my professors at the University of San Francisco. Ms. Fine, one of the research participants, and I attended the same program in Human Rights Education at the University of San Francisco. Ms. Fine was enrolled in the master's program while I was enrolled in the doctoral program. Initial contact was made through email. Ms. Fine agreed to an introductory meeting and offered to introduce me to Ms. Patel, a colleague and HRE educator at the same school. Meetings were held with both teachers to discuss the purpose of the study as well as qualitative methodology. After consent from the two teachers, Ms. Fine spoke to her co-principals for an introduction to my proposed research. I made follow up phone calls to ask

for their permission. Prior to the study, I did not have a close relationship with either participant.

The portraits of the two teachers are drawn from interview data and reflections from the teachers during the year I spent with them. They represent their personal influences, ideas, and experiences related to their practice of Human Rights Education.

Portrait of Ms. Fine

> I was inspired to make sure that our students were armed with UDHR knowledge and especially students who are in communities of color in the United States, immigrant communities; there's so much, they face so many obstacles and so much oppression here, like they need to know that the UDHR exists." (Interview with Ms. Fine, August 2012)

Ms. Fine grew up in a lower middle-class/middle-class rural white community in Pennsylvania until she was twenty-two years old. She earned a 5-year full soccer scholarship to college. The scholarship afforded her an opportunity to travel and live abroad for the first time at the end of her college education. The journey later provided the impetus for Ms. Fine to jump at an opportunity to teach English in Japan. She describes her experience of seeing the world outside of Pennsylvania as "Alice in Wonderland" and remembers having a soul-searching experience that changed her trajectory in life from teaching in Japan to teaching in urban communities.

When Ms. Fine returned to the United States, she mused that she got her teaching credential "essentially from a cereal box" (Interview, August 2012) and entered an expedited credential pathway program called Teach for America (TFA). Ms. Fine recalls that Teach for America provided her with a way into the classroom and provided formal training in education. She disagrees vehemently with the TFA's shaping of educational policy through a

corporate, top-down approach. Ms. Fine feels this aspect of the program's design is "destroying community schools." However, even if TFA wasn't everything Ms. Fine needed, she knows countless "bad-ass" educators and administrators who have graduated from their programs and whose careers have been changed and enhanced because of their years with TFA. Whatever TFA didn't provide through education or experience, Ms. Fine was able to acquire through her residency school at "San Julio." Her principal and assistant principal made daily visits to the classroom. Four of the mentors provided to Ms. Fine were veteran TFA graduates and remain in schools as teachers or principals. Ms. Fine responded that TFA is complicated, and her experiences in the program and through her experiences are nuanced, likely reflecting other urban teachers' professional development.

Ms. Fine was 29 years old when she first learned about the UDHR while attending the University of San Francisco's program in Human Rights Education. She chose the program for practical reasons – she wanted a master's degree that would be transferable to the United States and Switzerland (where she thought she might move to one day because she is married to a Swiss citizen).

The program turned out to be a turning point. It provided the perfect theoretical complement to the training and work she was already doing at Global High School since 2009. USF's Human Rights Education program gave her the space to read and process theories that she was never formally taught but said she was already putting into practice. Ms. Fine reflected that she was creating and writing curriculum for social change but never thought of it in terms of human rights. USF gave her the framework to use HRE in her classroom (and help other teachers use it as well). The HRE framework, she said, was life changing.

As a founding teacher of Global High School, Ms. Fine sat with other teachers to find ways to make Human Rights Education a part of the school culture:

> I think there are teachers (in San Francisco) who are just as dedicated and just as social justice orientated and working so hard and having strong relationships with their students, but I think the difference is it's not school-wide. I think what's different is that our entire staff has this philosophy and our entire school has like this, kind of like these nets supporting underneath our students and I think that's the difference. I think teachers and principals are doing really great things at other schools but they're operating within a really different structure than we are and so I think that's the difference. (September 5, 2012)

The school's participation and structure within the Internationals Network shaped the way Ms. Fine looked at classroom instruction and gave her the tools she uses today. Throughout her four years at the school, Ms. Fine stated, she hasn't stopped learning.

Classroom Profile, Ms. Fine

Posters adorned the walls of Ms. Fine's classroom, filling the space with messages of peace, resilience, and hope. Even when the messages were about oppression or being locked away, the posters reflected images of breaking free, flying, or being lifted up. Student work and photos of students were displayed prominently in Ms. Fine's room. The entire back wall was covered in photos and artwork created by students to represent their identity, places of origin, or families and friends. Although there was more art on the walls than many classrooms, it remained organized and neat. In a field note dated May 16, 2012, I wrote, "It looks happy rather than distracting. I would like to come into this room each day as a student."

Students took were responsibility in Ms. Fine's classes and demonstrated it in various ways. In the morning, for example, one or two students showed up early and took down the chairs to place around the round tables. Another went to a filing cabinet filled with books and distributed the library books that students picked out for silent reading. This student placed

the books at each table, taking a look at the masking tape on the back to find out which book each student was reading.

Students worked in cohorts that stayed together throughout the day. Ms. Fine said that this allowed them to take more language risks and that it was a "cultural expectation in the school to learn together" (Informal interview, March 23, 2012). In Ms. Fine's classroom, students were often observed helping each other with translating words or meanings, solving technology issues or conducting reading circles. They also demonstrated a close relationship with one another. Students from all cultural and language backgrounds were observed giving each other "high-fives" or hugging when entering or leaving the classroom. Relationships were something that Ms. Fine fostered in her classroom through modeling and expectation. One day a student tripped across the floor and others erupted into laughter. Ms. Fine said immediately, "Ladies and gentlemen, we've all tripped before. We should be asking, 'Are you okay?'" (Field notes, March 23, 2012).

A few behavioral issues were observed with students, including some whom fell asleep in class. Ms. Fine told me that many students worked late at night in restaurants, at family businesses, or cleaning hotel rooms (Field notes, April 27, 2012). Some of Ms. Fine's students arrived at school in dressy skirts and blouses, looking very adult and professional. Ms. Fine relayed that it was suspected that this group of students had been trafficked into the United States to work as domestic servants (as young as thirteen), which she surmised was the reason for the dressy attire and tired expressions.

Ms. Fine demonstrated a close connection to her students and background knowledge about each one who came to her classroom. She knew that for some students vacations such as "Spring Break" were stressful, as many students were homeless or in foster care and

would not have an opportunity to eat, have a safe place to be during the day, or have family to care for them (Field notes, March 23, 2012). The Friday before Spring Break there was no mention of the break and no "Have a great vacation!" as is often the case with teachers and students (Memo, March 23, 2012). Because of several students' experiences with foster care and immigration battles, Ms. Fine stated that many of them wanted to become immigration lawyers and case managers for the foster care system.

Portrait of Ms. Patel

> It was really inspiring to see some students while reading *Maus* and learning about the Holocaust, you can just see justice flickering in their eyes. One of my goals is to support students to question unfairness and to be able to do it in such an adult way. Not just 'It's not fair!' but 'Article 26 says…' (Interview with Ms. Patel, 2013)

Ms. Patel didn't grow up wanting to be a teacher, but rather a journalist. One day, however, while sitting in Delhi, India, Ms. Patel said it dawned on her to professionalize all of her years of experience into a teaching career. Ms. Patel landed in El Oeste (pseudonym) by chance. She grew up in Detroit, Michigan but knew she wanted to head west. The weather was the deciding factor between two west coast cities, so Ms. Patel and a few friends set out to the sunnier part of the state to find jobs and apply to teaching programs. Ms. Patel found a job with an outdoor education program. When a naturalist at the program failed to return the following year, Ms. Patel was hired.

Ms. Patel recalls that it was her involvement with the program that made her realize she wanted to be a teacher for social justice. She remembers some students rolling up in large chartered buses while other students showed up with whatever they owned in black trash bags while living out of motels. Ms. Patel would hear other teachers say, "Watch out for so-and-so, he's a troublemaker." Ms. Patel said that often this would be the youth who'd

be the best student on the trail. She wanted to find a school that aligned with her emerging sense of equity and injustice.

Ms. Patel was accepted into a teaching program at a prestigious private university. She remembers it as a shock during the first weeks after leaving the outdoor program in the mountains to attend a school with manicured lawns. Ultimately, she recalled, she was glad she chose to attend. The program lasted twelve months and resulted in a teaching credential and a master's degree in education. The program was set up so that they were student teachers during the day and then sat for certification classes in the evening. Ms. Patel liked the structure of having theory and the practice in the same day because she said it offered the chance to retain the theory.

Although there were many benefits to the program, Ms. Patel recognizes that there were some things a teaching program can't prepare you for no matter how well it is structured. One class in particular was about democracy in education. Ms. Patel wished it framed it through a human rights lens because she says the class would have had "some teeth to it" (Interview, March 28, 2013). Ms. Patel stated that one thing the program did very well was prepare her to work with newcomer youth because of its emphasis on group work, multiple intelligences, and collaboration. When Ms. Patel arrived at Global High School, she said it was "so cool coming in to this school and seeing that they were doing exactly what I learned" (Interview with Ms. Patel, 2013).

Classroom Profile, Ms. Patel

Ms. Patel decorated her room with inspirational messages. "You are not alone." "This is YOUR city." "Dream more." "*Tu lucha es mi lucha*." Other posters in the room were student-created and had titles such as "About Me." Ms. Patel had hand-written posters to help

with English grammar and structure. “Greetings and Farewells.” “What to Say When You Want To…(ex: use a metaphor).” A large section of one wall was dedicated to information and photos from the novel, *Maus*, the required reading for the second spring semester. Books were on display at the whiteboard ledge in the front of the classroom. Included were *We Are All Born Free* (2008*),* an English dictionary, a Chinese *Manga* novel, *The Giving Tree* (1964), and other novels written in three to four languages. A bookcase in the corner held dictionaries in Spanish, Arabic, Mandarin, Cantonese, and other languages.

Photos taken of the Holocaust and war were taped on the walls throughout the room (Appendix E). A map on the back wall showed string going across from the names of the students to the country that they were from. Six tables were set up in circles with about five chairs at each. Bookcases in the room contained a hodgepodge of items from graded student work, to games like Bingo, chess, and Chinese checkers. Books were thrown haphazardly into these bookcases and were focused on English language learning, such as pronunciation guides, examples of common English idioms, dictionaries, and picture dictionaries.

Students

According to the school’s website, the student population was representative of a diverse population in terms of racial and socioeconomic demographics. Students from multiple countries were represented in this study (Table I, p. 68).

Several students were homeless, and a significant number of students were in the foster care system due to their parent/guardians’ immigration statuses. Students were often placed in foster care if there was a threat that one or both of the parents might be deported. Several students had their formal education interrupted in their home countries due to war,

civil conflict, or economic necessity. Ms. Fine said it was fair to assume that at least 30 percent of the students at GHS had experienced extreme trauma.

A total of 19 students participated in this study. I recruited students to attain both genders as equally as possible and represented a range of academic levels, English language development, and countries of origin. Participants fell into two categories. The first category consisted of current ninth and tenth grade students in Ms. Fine and Ms. Patel's classes. Ten students from each teacher were approached for participation. These students came from a total of four classes. Several participants were in the 9th grade class during spring of 2012 and consented to interviews and observations during spring of 2013. I conducted interviews with these students to provide depth to Research Question #3, which explored the impact of being in a classroom that implemented HRE.

Because the population at GHS was entirely made up of newcomer immigrant and refugees and each student entered the school at various points of the school year, each student "gets something different out of learning HRE" (Ms. Fine, September 5, 2012). Some students were exposed to HRE for two years due to having the same teacher in both ninth and tenth grades. Other students arrived the last two weeks of school and were only exposed to HRE for a brief time. Some students continued to learn HRE for three to four years if they remained at the school for ninth through 12th grade. Students' age ranged from 15 to 19 years old.

The following Table shows the student participants who were interviewed for the study. These students became focus students, meaning that I often spent time sitting at their tables and audio/videotaping interactions between them and their peers. I also interviewed this group of students individually and on more than one occasion.

Table 1

Student Participants Interviewed in Study

Student Name (Pseudonym)	Country of Origin	Grade Level in 2012, 2013	Education Level Prior to U.S.
1. Lupe	El Salvador	9, 10	Attended school in El Salvador, later detained, S.I.F.E.
2. Oscar	Guatemala	9, 10	Attended school in Guatemala, S.I.F.E. due to incarceration
3. Mena	Nepal	9, 10	Attended school in Nepal
4. Jun Tapo	China	9, 10	Attended school in China
5. Ping	China	9, 10	Attended school in China
6. Flower	China	9, 10	Formal private schooling in China
7. Hallie	Hong Kong	10, 11	Attended school in Hong Kong
8. Mansour	South Yemen	9, 10	Attended elementary school in Yemen, later S.I.F.E. student due to civil war
9. Mark	El Salvador	9, 10	Attended school in El Salvador
10. Floyd	China	9, 10	Attended school in El Salvador
11. Jessica	Guatemala	9, 10	Attended school in Guatemala
12. Patricia	El Salvador	9, 10	Attended some school in El Salvador
13. Roberto	El Salvador	10, 11	Attended school in El Salvador
14. Roger	El Salvador	10, 11	Attended school in El Salvador
15. Vincenzo	Honduras	9, 10	Attended school in Honduras, detained, incarcerated S.I.F.E.
16. Natalie	North Yemen	9, 10	Attended school in North Yemen
17. John	China	9, 10	Attended school in China

18. Fernanda	Mexico	9, (not enrolled 2013	Attended school in Mexico
19. Caitlin	China	9, 10	Attended private school in China

The next Table shows the student participants who were observed frequently during field-work, but not interviewed individually. I paid particular attention to these students during several classroom interactions or through their student work.

Table 2

Student Participants (Not Interviewed Individually)

Student Name	Country of Origin	Grade during 2012, 2013	Education Level Prior to U.S.
1. Carlos	Guatemala	10, 11	No prior schooling
2. Lee	China	9, 10	Attended school in China
3. Lao	China	9, 10	Attended school in China
4. Mary	Guatemala	9, 10	Attended school in Guatemala
5. Lou	China	9, 10	Attended school in China
6. Maddie	El Salvador	(not enrolled 2012), 10	Attended school in El Salvador
7. Karla	Mexico	9, 10	Attended school in Mexico
8. Huang	China	9, 10	Attended school in China
9. Drew	Honduras	9, 10	No prior schooling
10. Loretta	Guatemala	9, 10	Attended school in Guatemala
11. Manny	Bangladesh	9, 10	Attended school in Bangladesh
12. Jay	Kyrgyzstan	9, 10	Attended school, became S.I.F.E.
13. Juanita	Guatemala	(not enrolled 2012), 10	Attended school in Guatemala
14. Matek	Eritrea (East Africa)	10, 11	No prior schooling

15. Flavia	Guatemala	9, 10	Attended school in Guatemala

Data Collection Procedures

This research study took place across four class periods and two spring semesters in two teachers' classrooms. Observations and interviews provided the primary sources of data for this study. I created a protocol based on observable indicators of what HRE looks like in the classroom (see Appendix B). This protocol is based upon an existing foundation of similar research studies (Andrzejewski, Baltodano, & Symcox, 2009; McEvoy-Spero, 2012) and focused my observations in the classrooms to look for evidence that the teachers were implementing HRE, how they did so, and how students interpreted HRE readings, writings, discussions, and presentations. In other words, I focused on the socially situated practice of HRE pedagogy to understand the nature of the practices that took place in class.

Observations

Regular observations enabled me to answer the three research questions and especially the first one about practice. Observations were scheduled with the teachers and sometimes changed spontaneously due to illness, calendar conflicts, or lesson plan changes. I observed two 9th and 10th grade English classes taught by Ms. Fine during March, April, and May of 2012. Ms. Fine was seven months pregnant at the time of my observations so I spent almost all of the time in her classroom as she planned to be on maternity leave the second year.

I conducted a few brief visits to Ms. Patel's classrooms during 2012 but did not spend observational time writing field notes with her until 2013. Ms. Patel and I had several informal conversations during 2012, and I was able to observe her interactions, reflections,

and planning with Ms. Fine. In 2013 I spent on average three to four days per week observing two periods in Ms. Patel's 9th and 10th grade English classrooms during January, February, March, April, and May of 2013.

During observations of both teachers, I paid particular attention to themes related to the research questions, but gathered additional data related to broader concepts of human rights education and critical pedagogy. With each of the teachers, I chose to observe over two classroom periods (back to back), as I sought to observe enough student participants with English speaking ability to articulate what they were learning about HRE and discuss it.

In addition to formal observations in the classroom, I also volunteered in the cafeteria to support students while they planned college application essays and came to the school to observe portfolio presentations during the month of June 2012 and May 2013.

Audio and Video Recording

During observations, I used audio and video-recording devices for each observation to document what occurred in the classroom. The audio and video recorders were set in unobtrusive areas in the classroom so as not to interfere with the teaching and learning in the classrooms and to reduce anxiety in students. After the first few weeks of observations, students no longer seemed to react to the recording devices during instructional time although they did seem to "act" when I picked up the video recorder to follow them while working on specific assignments. These audio and video recordings were helpful in capturing the instruction, activities, and dialogue that arose in the classroom while I took notes during observations. The recordings also served to preserve data and provide a source for clarification when my notes or reflections need checking. Each of the recordings was transcribed using earphones and my laptop computer.

Field Notes

Detailed field notes made the most useful data set. I regularly recorded lessons in order to understand how the teachers and students engaged in HRE. I used a laptop computer during class activities to capture data. My field notes documented individual and whole class instruction, small group and whole group dialogue, and my informal discussions with individual students and the two teachers. I focused on the ways students used their lived experiences to make meaning of HRE in the classroom. I paid attention to the ways students made connections between the teaching of HRE and the experiences they had or were having in their communities, homes, and personal lives.

After classes I audio recorded reflections onto a small recorder on the hour drive home to record post-class reflections on key moments that arose during the teaching or learning of that day or questions I may have had. I also described emerging themes or patterns that arose as I conducted the study and included these on my audio recorder. I transcribed these responses, reflections, questions, and themes to include with the data.

Collection of Documents

Ms. Fine and Ms. Patel implemented various Human Rights Education curricula in their classrooms. The documents used in each classroom were gathered, copied, and collected in a binder I kept at home. In addition, copies of student work were collected and were kept in a binder. I gathered documents provided by the Internationals Network for Public Schools. These resources were used to provide supplemental information to interviews and observations.

Teacher Interviews

I carried out all interviews with the teachers using in-depth, open-ended interviews. They were treated as good conversations during which I drew out detailed information from each teacher. To provide structure, I used an interview guide (Appendix A). I conducted these interviews three times with each teacher. A two-hour interview with Ms. Fine took place in September of 2012 after the birth of her child. A two- hour interview with Ms. Patel took place in March of 2013. During the first interview with each teacher, the purpose was to collect data on Ms. Fine and Ms. Patel's backgrounds related to teaching, their preparation as educators, and their understanding of Human Rights Education. I also asked about their pedagogical approaches to HRE in their classrooms, how they perceived the success of their teaching of HRE, and how they perceived student reactions and the impact of HRE upon their students' lives.

In the second interview I asked follow up questions based on observations, document analysis, and emerging themes that I developed during fieldwork. My questions were more specific and related to activities and student actions in the classroom, student conversations and student interview responses, and informal conversations I had with each teacher during, between, and after classes. During the second interview, Ms. Patel stated that she did not implement HRE during Spring 2013 with the same intention that she had in the first year due to time and lack of planning. Much of the conversation during our second interview was focused on Ms. Patel's disappointment that she did not incorporate the articles from the UDHR, which for her embodied authentic HRE.

I audiotaped all interviews with teacher consent, took hand-written notes, and transcribed the interviews. In addition to the pre-planned interviews, I also had many

conversations with both teachers before, during, and after observations in their classrooms. Although these informal conversations were not always audiotaped, I recorded my reflections as soon as I left the site using my recording device or wrote notes to myself to recall what was said during the conversation. I often asked follow-up questions based on these impromptu conversations.

The interviews took place in the classroom as well as mutually agreed-upon locations such as local coffee shops and teachers' own homes. The teachers were provided with transcripts so that they could include clarifications, deletions, and additions, or what Lincoln and Guba (1985) called member checking. Ms. Fine took the opportunity to expand on her biographical information as well as some of her pedagogical choices in the classroom. I included her additional comments after revising the written portrait.

Student Interviews

I conducted two 30 to 45 minute interviews with individual students using the interview protocol I developed (Appendix A). To answer Research Questions #2 and #3, I sought to elicit student perspectives on HRE projects, discussions, and activities from their classes. I asked questions that prompted reflections on how HRE might have impacted their lives related to their experiences as urban youth. All interviews were conducted on a voluntary basis. Participants were free to withdraw from the interviews at any time. None of the students wished to withdraw, although some students approached for interviews declined, which made it necessary to find more participants to reach my goal of interviewing 20 students. Students did not miss instructional time as participants in these interviews.

In the first interview I asked about students' backgrounds, reasons for coming to the United States, immigration path and issues, living situation, and family demographics. After I

collected this information, I asked students about Human Rights Education in their classroom and sought to document the meaning they described about learning HRE through activities, discussions, and literature. I used open-ended interviewing techniques as a starting place using a protocol (Appendix A) but focused on having good conversations with each student. All of the students were ELLs. Some answered in English and Spanish. A Yemeni student was provided as a translator for another student from South Yemen, who was also a relative. He translated in Arabic and English throughout the interview to assist me. Unfortunately, I did not have translation available for Chinese students so many used cellphone translation applications to help them with a word or idea when needed. The student volunteer from Bangladesh was conversational in English and did not need translation assistance.

The second interview followed up with the same students after I spent time observing them in the classroom during spring of 2012 and spring of 2013. Questions included:

Is it important for newcomer adolescents to learn HRE? Why or why not?

Is it important for non-immigrant adolescents to learn HRE? Why or why not?

Has learning about HRE impacted your life? If so, how?

Why do you think some students get excited about HRE and continue learning about it or feel impacted by it while other students do not?

Even though I spent months observing and building friendly relationships with the students, many became shy and embarrassed during our interviews. A small handful of students were so shy that they gave only short one or two word answers.

During my first student interview, a male student from El Salvador, with whom I built a particular camaraderie with, physically shook during the entire interview and seemed intimidated throughout the experience. I spoke to Ms. Fine who said that this was a common

reaction for him and that he may have been experiencing Post Traumatic Stress Disorder (PTSD). She thought this might have resulted from being questioned by someone in a position of power at his crossing the border, in his home country, or on the street with law enforcement. Trying to be more sensitive as a researcher, I adjusted my interviews to be in more open spaces (rather than the closed-door, small private room I was offered) and over multiple occasions, rather than conducting long interviews in one sitting.

As with the teachers, I had many informal conversations with students in the hallways and in the classroom prior to or after instructional periods. I either audiotaped my own questions and reflections based on these unplanned and informal conversations on my recording device or took notes as soon as it was feasible. These notes often led to reflections or questions for my written memos.

Data Analysis Procedures

The qualitative analysis of the data was both developmental and spiral (Namsook, 2011). Throughout the study, I analyzed the data in different developmental stages. I also revisited the preliminary analyses to make what Creswell (1998) called constant comparisons. I regularly reviewed observations, interviews, and documents during the study in order to discern themes emerging from the data and begin to identify categories for coding.

The analysis of interview transcripts and field notes began with an inductive approach geared at identifying patterns in the data by means of thematic codes. Coding is a method of breaking down information into smaller units of data and providing each unit with a label. Coding provided the vehicle for making meaning during analysis. The themes and categories of analysis emerged from the data (Patton, 1980). I looked at the teachers' implementation and understanding of HRE using elements of critical pedagogy and how it was manifested in

their classroom practice in an urban setting. I also looked at students' understanding of HRE, what it meant to them, and how it emerged in their learning and discussions. All data was organized and coded to answer each of the research questions as described below. I kept analytic memos throughout the study and throughout the data analysis process to capture my initial thinking and tentative ideas about the data.

Data Analysis

I managed the large amount of data by constructing a codebook. I produced a codebook of 262 pages, breaking down the immense body of data into smaller chunks or units (Lincoln & Guba, 1985) from observations, field notes, visual images, and interview transcripts across eight months. The codebook contained the following five columns:

Table 3

Codebook

CLASS PERIOD/ TEACHER	RQ	CODE	PARTICIPANT	MEMOS

Once the data were organized into the codebook, I read over it for quotes or expressions that seemed meaningful, in-vivo descriptions or statements, and descriptive codes such as "Student resistance to HRE." I hand-wrote these preliminary codes into the column named "Code" after printing the document. Often, these descriptions were erased

and changed to better reflect what the data was showing me after this first pass through the data. I was most focused with identifying as wide a range of themes as I could (Ryan & Bernard, 2003). The second time I read through these data units, I searched for relationships or linkages among various items. Using colors from my computer's Word program, I highlighted these relationships and linkages. Next, I created a second document using Word and drew boxes around the data that appeared to pertain to a similar phenomenon (Strauss & Corbin, 1990). During this focused analysis, I reduced the descriptive codes to 20 that represented a pattern of data such as "students recognize racism," (Ss REC RACM) "connecting literature to life," (CLTL) "discussions from critical perspectives," (DISC CRIT PERSP) "students as experts," (SAE) "student reactions to human rights (Ss REAC)," and "prior learning of HR in home country" (PL HR). I wrote research memos as I made connections to relevant literature.

I took this summary of 20 codes to synthesize my data into categories. Using Erickson's (1986) analytic induction method, creating these codes led me to develop more formal assertions. These included "providing space for complexity of newcomers' identity," "critical teaching and learning" (later revised to the theme "critical pedagogy and HRE only partially achieved"), "engaging in HRE," "meeting academic standards through HRE," (later revised to the theme "teaching English language reading and writing while implementing human rights themes") and student agency (later revised to the theme "utilizing HRE but not influencing change"). I specifically sought disconfirming evidence that did not fit with the tentative propositions in order to eliminate those that were not in fact instances of the phenomenon (Miller, Reed, Francisco, & Ellen, 2012). This resulted in redefining the phenomenon under study and included new propositions including "tensions arose from

enacting HRE" and "students' resistance to HRE." These are included in Chapter IV and became important findings.

Later during data analysis I hung several sheets of blank white paper on the wall, one for each research question. This was consistent with Patton (2002) who stated that the researcher might use the data to answer the initial research questions, and s/he can also incorporate "analytic insight and interpretations that emerged during data collection" (p.437). Using post-it notes, I wrote the assertions that I had typed in my spreadsheet and placed them on the poster and under the research question where they fit best. This provided me with a secondary visual to "live" with my data as I performed analysis. Using post-it notes allowed me to move and reorganize some of the assertions on the posters or from one poster to another when necessary.

This detailed process of coding led me to develop themes after immersing myself in the overall body of data. I determined what was probably true about my tentative assertions based on a thorough understanding of the data (Miller et al, 2012). Assertions were routinely revised and sometimes eliminated until they provided a reasonable story that fit the evidence. The formal assertions I made and checked against the evidence during this stage of analysis led me to my findings.

I took steps to increase the validity of the interpretations I made from data. Whenever possible, I triangulated the data from multiple interviews, multiple observations, multiple pieces of student work, at multiple spaces and at multiple times (Namsook, 2011). I consulted the relevant literature throughout this process and wrote literature memos to help interpret the data and add rigor to the process. I performed member checks whenever possible as described above. I searched for confirming or disconfirming evidence and noted

when I discovered these data in the codebook. Finally, I sought feedback and consulted with peers and committee members.

Protection of Human Subjects

This study followed all the standards and protocols set forth by the Institutional Review Board (IRB) of the University of San Francisco. Once approval was granted March of 2012, consent letters were obtained from the principals, two teachers, and eighteen students from four classes who agreed to participate. In the case of the students under the age of 18, consent letters were obtained from both student and parent/guardians in their home language. The consent letters included a description of the research purpose and methodology and gave a brief background of my role. Once I began observations during March of 2012, one of the principals requested that I obtain approval from the school district's Research, Planning, and Accountability Department (RPAD). I was permitted to continue with observations by this principal after I applied for permission and waited for formal RPAD approval. I was granted approval from RPAD on September 19, 2012 for all research starting March of 2012 and continuing through the spring of 2013, allowing me to use data I collected at the beginning of the study. Strict ethical and observational protocols were observed during the beginning of the study in the hopes that approval would be granted. These protocols were written on RAPD's website and application materials. Observational protocols continued throughout the remainder of the study in accordance to RAPD's ethical standards and requirements. Every step was taken to maintain the confidentiality of the city, school district, school site, and participants. Pseudonyms were used and rechecked at the end of this study.

Background of the Researcher

Qualitative research accepts that the researcher's own positionality impacts the way they engage with research participants and completes the research process (Beverly, 2011). As a researcher, I became the primary research instrument; therefore, it was important to explore my background and how it contributed to my assumptions and biases while conducting research.

Circumstances in my youth resulted in my being displaced multiple times. I attended six K12 schools in multiple cities and experienced prolonged, severe, and chronic stress. It impacted my social skills and ability to demonstrate learning in the classroom. I was exceptionally reserved, malnourished, and felt socially and emotionally isolated from peers and adults. After graduation from high school, I determined that the best way out of poverty was to attend a four-year university. I was accepted to a state college through the Educational Opportunity Program (EOP). Between my first and second year of college, however, I became pregnant with a son. After working full-time for the next six years I went back to college, earning a degree with honors while parenting my son and relying on food banks, rental assistance, and utilities support.

I later married and earned a master's degree. The first year of our marriage, my spouse and I together raised my eight-year old son along with an adolescent cousin who was temporarily placed in the foster care system. We currently have two more children and live in a county on the West Coast characterized by extreme wealth and pockets of severe poverty.

Today I am a 43 year-old female who brings these experiences to my research. Although our neighborhood is not known for crime or violence, I continue to be highly sensitive to my surroundings. I have a heightened awareness of "losing everything" (food,

housing, security), and am particularly empathetic to young people with similar backgrounds. This undoubtedly shapes the way I interpret the world and the way I conduct research. My life experiences impacted the way I connected with students and teachers in my study. Constant displacement shaped my belief that adolescent students may feel anxious, socially and culturally isolated, and confused in a new school and classroom community. I felt a connection to the student participants as they adjusted to starting over in a new place and new school. I focused on building relationships slowly and with respect to student boundaries. Some students were friendly but did not want to become participants in the study. One student and I spent time discussing his temporary placement in a foster home and built a relationship that went beyond researcher and participant to a pleasant camaraderie each time I was in his classroom. In addition to the slow approach I took to building rapport with students, I also recognized one similarity we had with language. I speak conversational Spanish and am taking daily steps to improve my fluency and proficiency. In my regular observations, I became aware of some of the similar challenges and successes students encountered while learning to speak and write in a new language.

I also differed in significant ways from the students I observed and interviewed. Many spoke of experiencing human rights violations in their communities. Several students provided examples of community violence, fear, abuse, homelessness, deportation, poverty and a disruption to their formal education due to war or economic issues. Some voiced their experiences of living in communities with regular gang activity, drugs, and crime. One student expressed his need to stay indoors as soon as school was over to protect his safety (Roberto, Interview, May, 2013). I often left the school site with a complex series of emotions as I drove to the safety of my homogeneous middle-class community, free from

most of these human rights abuses. With the exception of scattered homelessness and poverty in nearby neighborhoods, I was able to leave behind these kinds of human rights abuses that impacted the students each day. I regularly wrote about these mixed feelings and emotions in a research journal.

My passion for HRE began while attending USF's graduate program with a concentration in International and Multicultural Education with an emphasis on Human Rights Education (the first of its kind in the United States) and enrolling in human rights coursework. Each course influenced me more toward integrating human rights into my own teaching practices and life choices. I became a county commissioner for human rights, investigating human rights violations and charges brought forth by individuals and groups in the community. I joined a board of directors for a nonprofit serving a large immigrant population in my county. I researched pedagogical approaches to HRE to use with my college students and provided professional development to classroom teachers using a human rights framework. My bias toward using HRE in schools and the transformational aspects I imagined would occur when incorporated into urban classrooms undoubtedly shaped my perspective as a researcher and provided me with specific HRE insights and perspectives as I conducted my study.

CHAPTER IV: FINDINGS

This chapter tells how two teachers and their newcomer students experienced Human Rights Education. The chapter is organized as follows: First I use the data to answer each research question, discussing each teacher and her practice separately. Secondly, I provide a summary and brief analysis after the data for each research question. Third, I present a summary of the findings.

The complexity of HRE pedagogy is brought to light in this chapter. Students in Ms. Fine and Ms. Patel's classes were asked to question racism, anti-immigration, sexism, and classism. In this way, classrooms were transformed into politicized spaces where the students were treated as HRE experts. Ms. Fine and Ms. Patel offered students opportunities to engage in discussions from critical perspectives, involving them in the development of their own "critical human rights consciousness" (Meintjes, 1997, p. 68). Tensions and challenges sometimes resulted from students and teachers engaging in HRE pedagogy.

Ms. Fine and Ms. Patel made curricular and pedagogical choices that reflected (1) aims of HRE and critical pedagogy; (2) grade-level standards; and (3) learning objectives based on their heterogeneous classes. English language instruction based on language needs was entwined with critical pedagogy and HRE to provide meaningful lessons that tapped into students' identities and validated their experiences. Critical pedagogy simply looked different with English Language Learners. Because several students had lived with trauma, the implementation of human rights content and its potential consequences with this vulnerable group was sometimes uncertain. Ultimately, both teachers strived to provide a participatory education that was empowering for their students. Students learned new skills in human rights legal language and instruments. Many became empowered to share their learning with others.

Research Question #1:

How Do Two Urban High School English Teachers at a School, Serving Newcomer Immigrant Youth, Teach HRE in Their Classrooms Using Elements of Critical Pedagogy?

Ms. Fine and Ms. Patel provided multiple opportunities for students to engage in human rights activities, discussions, and projects in their 9th and 10th grade English classrooms. After analyzing interviews, classroom observations, and curriculum designed by the two teachers, I arrived at three central components of how HRE was taught using elements of critical pedagogy that specifically answered Research Question #1. First, HRE engaged a vulnerable population with curriculum that they "knew" based on their lived experiences and traumas, leading them to construct their own human rights narrative. Ms. Fine and Ms. Patel drew upon the complexity of identities of their newcomer students to create an entry point for learning HRE. They both stressed the importance of knowing their students and using their complex identities as newcomers as a frame of reference while analyzing oppression, learning the content of HRE, and developing a voice to act against human rights violations. Students' exposure to poverty, violence, homelessness, immigration policies, and migration practices influenced their understanding of the principles of human rights and how they recognized human rights violations as they occurred in both their home countries and current communities.

Second, Ms. Fine and Ms. Patel used aspects of critical pedagogy in their classrooms to co-construct knowledge with students around themes of oppression, create opportunities to question and consider social conditions, and develop students' critical consciousness. Although the literacy instruction was heavily scaffolded due to students being ELLs, students

remained fully engaged in their own learning and had opportunities to criticize freely, debate, and ask critical questions as their language skills emerged and developed. Ms. Fine and Ms. Patel carefully chose novels for their classrooms that included themes of oppression, discrimination, and human rights abuses to provide themes for students to discuss and analyze. Both teachers used participatory methods throughout the semester, providing opportunities for students to voice their opinions and give their perspectives. Each class was democratically structured in a way that engaged and empowered students to critically analyze real-life situations. Learning was cooperative and built upon the experiential knowledge of students.

Third, Ms. Fine and Ms. Patel wove HRE into 9th and 10th grade English content with HRE pedagogy into each unit of study. Both teachers utilized critical dialogue as a way to form a community of learners. Each lesson and activity provided an opportunity to develop students' critical consciousness while merging English language development into the process. Students were English language learners, *and* they were able to acquire skills to become more critically conscious using a human rights framework. In the following sections I go deeper into these five central components.

Connecting HRE to Students Lived Experiences

In Ms. Fine's classes, the students' lived experiences were the foundation for supporting students to access new knowledge. Ms. Fine recognized the potential HRE had to tap into and validate her students' own lives. She felt that her students knew about human rights even if they didn't have the language to express their knowledge just yet:

> I think what teachers have to do, you have to make it personal and you have to make the curriculum something that the students are interested in. I also think what's even more important for language learners is that they might not have language to express themselves, they might not have the, maybe the school skills to

> express themselves, but they have the *life-experiences* to express themselves and to make connections to. So as an English teacher and humanities teacher I think it's so easy to use human rights education, the Universal Declaration of Human Rights, as a launching point. The kids might not know it formally as 'UDHR,' 'HRE' or what the world uses to talk about social justice, but they definitely have experience in social justice issues and oppression. (Interview with Ms. Fine, September 5, 2012)

The above quote is one example of how Ms. Fine connected human rights to her students' lived experiences to promote meaningful knowledge construction (Freire, 1970). She conveyed that human rights education deepened the critical consciousness of her students by having them see injustices and their consequences through the eyes of real people; they were not simply something to be read about in a book.

For example, Matek, a Christian born in the Sudan, shared his own story in Ms. Fine's class. Matek fled the Sudan to Eritrea because of religious persecution. According to Ms. Fine, he watched his mother die and witnessed bombings, constant fighting, murder, and raping of women. He came to the United States at age 15 as a refugee. Survival and protecting his family had been his priority until Matek's father told him that he'd be starting high school at GHS. "What? I've never been to school," Matek said. "Well you need to try," said his father. Matek, like many other immigrant refugee youth in the United States, was expected to learn a new language while developing grade-level skills. In many schools, Matek would be expected to adapt while his classmates would be unaware of the past he left behind.

When Matek enrolled at GHS and entered Ms. Fine's class, she provided opportunities for the students to hear his stories and the stories of other students through class discussions about human rights and violations. His experiences held a powerful lesson for his classmates that could not be learned from books or television. For the students learning from and connecting to Matek, human rights became real and meaningful. The classroom

provided a space through which students developed an increasing awareness of human rights issues. For Matek, sharing his stories with the class validated his experiences and allowed him space to begin healing.

According to Ms. Fine, students with the most content to contribute to class discussions were those who had the least formal schooling. “They couldn’t contribute in maybe the formal sense, you know in terms of papers and speaking and debating, but given the opportunity, they were the ones that were able to bring their lives in and really open the eyes of the other classmates” (Interview, September 5, 2012). One example was Carlos, a student from Guatemala who came to GHS not able to read or write in Spanish and not having attended formal schooling. “He couldn’t even pick up a pencil,” Ms. Fine shared. After attending Ms. Fine’s class for several months, his critical consciousness developed and his skills grew. Ms. Fine said proudly, “He was so engaged in the UDHR and human rights and was just like, ‘People need to know about this!’ He was fired up!” (Ms. Fine, Interview, September 5, 2013). Carlos didn’t know he had the right to an education prior to Ms. Fine’s class; upon discovering he had that right, took every opportunity to finish his high school degree by working nights and weekends and remaining in school through age 19 until he graduated with his class.

Ms. Fine felt that her ELL students might not entirely understand the UDHR the first time, they would at least know that it existed. Ms. Fine shared in an interview that learning about human rights has the power to:

> provide a foundation to move them forward as critical thinkers in their communities…to read newspapers or to see bullying differently on the playground. I think they’ll come back to it in the curriculum when they learn about oppression and dictatorships. It’s something they can come back to and make those connections. (Interview, September 5, 2012)

Developing a critical consciousness is viewed by critical pedagogues as a process and is something that the learner builds upon throughout his or her life through formal and informal learning opportunities, in which they analyze real world events. Ms. Fine echoed the belief that students would build upon their critical consciousness in and out of school after being exposed to HRE.

Ms. Fine's demeanor and relationship with students further demonstrated the student-centered environment she created. Ms. Fine embodied many teaching qualities that are confirmed by HRE pedagogy. She promoted a sense of safety, openness, and trust with her students. Ms. Fine was empathetic and caring and was often seen placing a hand on a student's shoulder, leaning in to give eye contact and a smile, or spending time outside of the classroom to connect with her students. Ms. Fine also held high expectations of her students, something that they strove to achieve through their actions and examples of student work. Ms. Fine asked students to become the teachers in her classes; students were autonomous and provided help to each other during each assignment and activity. Although Ms. Fine walked around the room asking questions, answering questions, and checking in with students, she held the expectation that students were responsible for each other's learning as well as their own. She encouraged collective efforts to compare knowledge, clarify concepts, and organize as a group to plan and set their own goals for achieving classroom work and activities. Each of these learner-centered, interactive approaches were intended to be empowering for Ms. Fine's students and are supported by HRE pedagogy.

"This Disparity Between the Document and Reality"

Like Ms. Fine, Ms. Patel believed in the importance of connecting human rights to her students' lives by tapping into and validating their experiences. She believed that learning

about the UDHR and its articles allowed the students to name inequities they saw and gave them a frame of reference to be able to speak out against injustice and inequity. Ms. Patel revealed that the key to teaching human rights was with the students themselves. "I think that's what's so amazing about HRE is that when students can bring their own experiences and their own lenses to it, like…they are so smart. When it's human rights and it's personal, that's when you care" (Interview, March 28, 2013).

One student, named Lee, emailed Ms. Patel to share his surprise after interviewing his grandmother for a classroom project and discovering she was present during the Rape of Nanking. A Japanese soldier caught her after she fled and hid in the grass. Before the interview, Lee did not see how human rights connected to him on a personal level. Up until Ms. Patel's class, Lee thought of human rights as concepts far removed from his life, such as poor people in rural communities who lacked education. It wasn't until he spent time with an oral history project that he learned human rights abuses occurred against close family members like his grandmother. By having an opportunity to interview her, Lee heard and documented the real-life human rights experience of someone close to him. Lee wrote his grandmother's story for the rest of the class and shared it on a blog post (Appendix F).

Ms. Patel was struck by something unique about students' reactions to human rights education in her classes. When teaching HRE for the first time, she provided books about human rights violations. One book showed an illustration of a person getting tortured. Ms. Patel saw many of her students react with recognition and horror. "Students *know* these things. I feel like they recognize violations more easily than rights. It resonates more with them." Fernanda, a student, echoed Ms. Patel's thoughts, "They *know* the human rights but now they *saw* the human rights [written] for the first time" (Interview, May 3, 2012).

Fernanda felt that seeing the rights written and illustrated in a book helped students to have a language to name the experiences they had witnessed or experienced.

In addition to HRE connecting with students personally, Ms. Patel also found that it provided opportunities for students to learn about each other's experiences while developing cross-cultural communication. "I think HRE is a really powerful way for students to learn about their own culture and each others' and ours and it helps turn our students to be metacognitive, aware adults" (Interview, March 28, 2013). Ms. Patel's students were able to collectively identify and name themes such as torture and persecution using classroom materials. They also acquired an understanding of the connection between personal experiences to human rights issues and were encouraged to dialogue about these personal perspectives.

Ms. Patel recounted a story of her SIFE students in an after school class to support their language and academic literacy. The example further describes the learning conditions that Ms. Patel developed in students to develop their critical consciousness. This particular group of SIFE students in the class had experienced interrupted formal education and was considered to be academically and linguistically "low-level" (Field Notes, January 24, 2013). Students were assigned the book, *Maus* in class. *Maus* is a survivor's narrative about the Holocaust, written as a graphic novel. It tells the story of Vladek Speigelman, a Jewish man during Hitler's Europe, and his son, Art, a cartoonist who tells Vladek's story through images. Art uses animals rather than human beings to portray the events during WWII in simplistic, yet powerful imagery. The Nazis are cats, while Jews are drawn as mice. When Ms. Patel walked in to check on the after school SIFE group, she stopped to listen to a discussion they were having about Vladek. In the story, Vladek sees a sign that appears on

the street right before the Jews are sent to concentration camps. The following was written on the sign to entice people to volunteer with the Nazis, "*Come volunteer with us and we will give you a bed and food"* and *"Come volunteer for the German army!*" Students were grouped together to analyze the sign and its meaning. A question from their reading guide asked, "What do you think Vladek should do? Share with your group" (Ms. Patel, Interview, March 28, 2013). Ms. Patel described the conversation that ensued among students who had experienced real-life situations that included trauma, a lack of education, poverty, and other human rights issues:

> It was so interesting because most students in class would say, 'Yeah, I would go [volunteer], definitely. I need food.' But these students who have had really interrupted education and pretty intense stories, *all* of them had said, "No, I wouldn't! It's a trap! I wouldn't trust that sign! Look at who's in charge! It's the Nazis who wrote that sign!" And they were so critical about it. Ms. Fine and I were talking about it later. They were bringing their own experiences to it and they had the most critical conversation out of any of the groups and they were the 'lowest' group. (Interview, March 28, 2013)

By stating that they were the "lowest" group, Ms. Patel was pointing to the fact that many of these students would be considered to be low academically. In a more traditional school, these students would often be seen as linguistically challenged, with low to no literacy skills, academically struggling, and below grade-level. Yet, as Ms. Patel understood, these students also brought a mature and critical perspective with them to engage in high-level thinking, analysis, and group discussion.

Another way that Ms. Patel drew upon students' opinions and prior knowledge was through an activity called "The Four Corners." The activity was developed to spark student interest in the new graphic novel unit Ms. Patel planned to introduce. She asked the following questions and then asked students to choose a corner to stand in to represent their opinion on the issue:

War is necessary.
Some humans are better than other humans.
People have a responsibility to be loyal to the country they live in.
The best way to learn history is by reading a textbook.
Family relationships are important.
Comic books are for young children only.
When you see racism, it is important to fight against it.
School is the only place to learn.
Stories are for entertainment only.
Our lives are influenced by things that have happened before we were born.
(Observation, January 7, 2013).

The four corners of the classroom represented an opinion. They included signs that read, "agree," "disagree," "strongly agree," and "strongly disagree." First, Ms. Patel asked students to translate the list of questions shown above into their home language. After they had translated the questions and understood them, Ms. Patel then asked students to choose a corner to stand in. Ms. Patel reminded students not to choose a corner based on where their friends were or what seemed popular with the rest of the class, but one that represented their individual opinion. After students chose their corner, and after each question, Ms. Patel asked students to partner up so that one partner would share his or her partner's description of why they chose that particular corner.

Right from the beginning, students scattered to each of the four corners, generating multiple opinions and conversations. "War is necessary," said Ms. Patel. She called on students. "I disagree because war is very bad because it causes pain" answered Rex. "I strongly agree because some people are evil and do bad things," answered Flora. Julia shared her partner's opinion to the class, "She says she strongly disagrees because many people die in wars and people can talk to solve conflicts" (Field Notes, January 7, 2013). The activity sought ways to engage students in constructing and enhancing their learning through dialogue with peers. It also introduced the new novel, *Maus*. Ms. Patel wanted to draw her

students into the topic of WWII and the Holocaust in a way that sought their opinions about some of the themes in the book.

Later in the week, Ms. Patel continued framing human rights themes with students as she prepared them to read *Maus*. She implemented an HRE activity she was particularly proud of because she felt the activity was how HRE should "look" in the classroom. In this exercise, 10th grade students who were exposed to HRE the year before taught the new 9th grade students who were not exposed to HRE about human rights principles and themes. To begin, students were handed an interview guideline and assigned to ask each other about human rights violations in their home country.

Two students in particular, Lao and Mary, had an intense conversation about human rights violations (Observation, January 24, 2013). Both were emerging English language speakers and able to carry on a conversation in English. After reading the prompt to describe a human rights violation in their home country, Mary, from El Salvador, explained animatedly to Lao an example she thought of immediately. Using hand gestures, she told Lao about men who sold boys and girls to the black market in El Salvador order to kill them for their body parts. She pointed to her stomach and made a cutting motion across it to articulate her point. Lao, from China, recognized what Mary was trying to communicate immediately. He said excitedly, "Oh, I understand! In China, they do that too!" Lao further explained to Mary that poor people in China sometimes sold their own body parts to have enough money to pay for luxury items such as an iPhone or laptop.

Sharing this prior knowledge provided Lao and Mary with a lens to analyze human rights abuses in their own countries and co-construct a developing understanding of how human rights applied to real-life situations. They shared their examples with students at their

group and at the table next to them. Another Chinese student verified that what Lao said was true. Students in this example had an opportunity to shape and define their own understanding of human rights and human rights violations through this exercise.

Ms. Patel remarked later that it was interesting how some students wrote on their interview assignment that there were "no human rights violations in their home country," but then were able to give examples to each other through dialogue, such as the killing of children for body parts. Ms. Patel surmised that some students didn't always associate these kinds of abuses with human rights violations because they only recognized violations through the language of the UDHR (as taught to them in Ms. Fine's class the year before). They did not know how the UDHR's legal language might be used to describe and identify everyday situations they witnessed, experienced, or heard about that were, in fact, human rights violations. This point is explored more deeply in Chapter 5 (p. 183).

Students also connected more quickly to human rights violations than to the rights of human beings. They knew human rights violations based on their past experiences. Ms. Patel talked about discussions she had with students who made personal connections to human rights abuses. She'd ask them, "Does everyone have this right in their country?" and students would answer, "Yes." Students understood that these rights were written in the UDHR and therefore, everyone supposedly had them. Ms. Patel said with a little bit of pushing, however, students could come up with examples of violations or a personal resonance to a specific violation. In this way, students brought their life experiences to inform and shape their understanding of human rights and create their individual human rights narrative.

In an interview, Ms. Patel questioned how different groups of students might react to rights in the UDHR, especially those who faced discrimination and racism regularly. She said:

> I wondered [about my students]. How would I feel about the Right to a Nation, Right to Live Free, and all these rights I'm sure our undocumented students don't feel and live in fear of every day? And I think, actually you don't have these rights because we're the U.S. It just feels really incongruent…this disparity between the document and reality. The Right to Work, Right to Family…all these things are precluded by their status." (Interview, March 28, 2013)

Ms. Patel's uncertainty was reflected by her students, who also weren't clear how human rights might be written for them or protect them. Lupe shared in an interview her views about the realistic purpose of rights for undocumented students like her:

> I think I have more rights in my [home] country. In El Salvador, if I were there, I would have the right to vote. The right to go anywhere without somebody telling me, Can I see your papers? Like freedom. You don't need papers for freedom. In El Salvador, I have the right to be free. (Lupe, Interview, May 4, 2012)

Ms. Patel knew it was important to integrate these kinds of topics into the classroom because "I feel our students are at risk for violations and have especially silenced voices." She realized that human rights in the United States were an unrealized ideal, but that they still held power as students had a legal language to name oppression and inequities.

Critical Pedagogy

Students in Ms. Fine and Ms. Patel's classes engaged in activities and discussions related to discrimination, racism, sexism, and prejudice from critical perspectives. In the following section, I explore some of the ways Ms. Fine and Ms. Patel integrated critical pedagogy across their four classrooms.

"Teaching is a Very Human to Human Experience"

Ms. Fine's students learned human rights content and practiced recognizing human rights violations, evidence, and application in multiple contexts. Rather than legitimize standard content and teaching practices, students were constantly engaged in critical inquiry. Students' experiences, feelings, and reflections were used throughout the lessons and activities. As a teacher, Ms. Fine constantly examined her own biases and background and was open to sharing them with her students. She said, "A lot of urban teachers don't think about how their teaching impacts youth" (Interview, September 5, 2012). She explained further, "Teaching is a very human to human experience. Many teachers don't put value into human to human connection" (Interview, September 5, 2012). Ms. Fine felt an important aspect of teaching was to "have a pulse" on what was going on for each student in and out of the classroom.

The class was rarely taught from the front of the room. Instead, students were asked to be experts and leaders while Ms. Fine facilitated learning with activities and conversations. Through projects, essays, and discussions, Ms. Fine used critical pedagogy to provide spaces not typically found in classrooms. In the following section, I portray two of many examples of critical teaching and learning that occurred. First, I describe the intersection between race and students' own lives as discussed in class.

Discussions about prejudice and discrimination were common throughout my observations. The book, *Farewell to Manzanar* (1973), was used throughout the semester to support students' understanding of discrimination and prejudice. *Farewell to Manzanar* tells the story of a Japense-American family after the U.S. involvement in WWII following the attack on Pearl Harbor by Japan. It follows the story of the Watkatsuki family before, during,

and after their internment in a Japanese-American relocation (or concentration) camp called "Manzanar." One class discussion focused on Jeanne, the main character in the novel when she stopped going to school. Ms. Fine asked students why she stopped showing up. Huang, a student from China answered, "Because no one likes her." When asked for an explanation, Huang said, "Because she is Japanese." Ms. Fine probed, "What are most of the students at school?" Huang answered, "White" (April 16, 2012).

The next day students were asked to discuss Jeanne's internment at Manzanar. "What was Jeanne guilty of? Manzanar is like a prison, so she must have been guilty of something," probed Ms. Fine. Mena answered quickly, "Japanese." Ms. Fine responded with, "Ahhhh," and nodded. A student named Rose blurted out, "But that's racist!" Ms. Fine replied, "Yes, it is very racist. Is that okay?" asked Ms. Fine. "No of course!" answered Vincenzo. "Can you put someone into jail because of where they are from?" probed Ms. Fine. "That is so bad," responds Vincenzo. He translated for the rest of the small group of students at the table, "She was punished for being Japanese. She was guilty of being Japanese" (Observation, April 17, 2012). The other students responded with surprise and gave examples of critical thinking as highlighted in their reading guides. For example:

> Human rights...only two words, but it has big meaning. I think human rights are important to us because we can use it to protect ourselves. Everybody has human rights. But some people who lived in Manzanar did not have lots of human rights. Such as: No unfair detainment, right to nationality. No unfair detainment means nobody has right to put you to the prison without good reason. If it was violated, we will be in the prison at any time. For example, Japanese people were in Manzanar cannot go outside. They must stay in Manzanar because U.S. government thought they are guilty. U.S. government puts Japanese people to the Manzanar which was like prison because of their race. As you can see, there was [violation of] no unfair detention in Manzanar. (Student work, April 23, 2012)

This is one example of how critical pedagogy was used as a way for students to engage in discussions and question the world (Freire, 1970) while engaging simultaneously in Human

Rights Education. Students used the language of the UDHR to name the experiences they read about in the book. HRE aims to promote an understanding of the issues such as racism and discrimination through participatory methods. HRE is also seen as a preventative tool intended to fight harmful attitudes and practices. As demonstrated in the response above, students were provided with critical questions, given examples of discrimination and racism through guided facilitation of the classroom book, and came up with answers that often led to further critical thinking. This student named his understanding of human rights as described in the novel and made observations based on prior learning that occurred in classroom discussions and through class work.

Another example of critical teaching and learning occurred with students on a field trip to the movie theater downtown. Students attended a screening of the film, "Precious Knowledge" (2011), a documentary about the Mexican American Studies programs in Tucson, Arizona, targeted for elimination. Ms. Fine said that many of the students were insulated from the bigger issue of racism and protected within the walls of Global High School and the local immigrant neighborhood they lived in. Many students expressed shocked at the blatant racism demonstrated in the film against immigrants. Ms. Fine recalled:

> I took them and they are all brand new recent immigrants and they live in *Nuestro Barrio*, have one school experience which is our school, and they're like, 'What the hell?' They are blown away that this is happening because they have no context for it. If you look at Latino Americans [everywhere], their experience is so different. It's so interesting that our newcomers have such a sense of possibility and optimism and hope but they really haven't experienced the real 'what is happening' in our country. (May 1, 2013)

One student reflected this sense of safety within a close-knit immigrant community and school in her writing:

> I feels that GHS is our second home because most of the time we spend in school with the teachers...and when someone has problems we are there for them or they are there for you. After we get out of high school we are going to feel sad because we don't know what is going to happen with us. (Student reflection, April 30, 2012)

Although students engaged in critical discussions about education, racism, and their own lived experiences with Ms. Fine, this intimate conversation was limited to the small group who went to see the film. The discussions did not occur with a further analysis of racism and urban schooling or within students' own urban communities in the context of the larger class.

Ms. Fine shared that ultimately she wanted students to know about these issues and name the violations so that later they might come back to them on their own. She taught HRE as a process that she hoped would result in long-term understanding and analysis of human rights issues such as racism and discrimination Ultimately, Ms. Fine hoped that students would enter into dialogue that engaged them with their broader reality, supported by critical pedagogy's aim to develop a critical consciousness by investigating and interpreting problems.

Ms. Fine intentionally created student-centered classrooms that engaged her students using critical discussions:

> I think it's just good teaching when it's the students' center, when it's collaborative, when the teacher is a facilitator and not just standing at the front of the room, when student's experiences are at the center of the curriculum…you don't need to be a newcomer to benefit from that (Interview, September 5, 2012).

Aside from dealing with issues of racism, Ms Fine also used *Farewell to Manzanar* to explore gender. Ms. Fine prompted students to have discussions from critical perspectives to explore gender roles. Students were given multiple opportunities to discuss, come to understandings, and to write about sexism. The following example is from a discussion about the main character, Jeanne, a thirteen year-old girl who is Japanese-American:

Ms. Fine: Why was Jeanne accepted into the Boy Scouts?
Cho: The boys are horny!
Ms. Fine: What is another word to say this?
Cho: They want her because she is sexy.
Ms. Fine: Is that a good reason to be accepted into a group?
Lupe: No.
(Ms. Fine points out the section in the book where Jeanne feels invisible).
Ms. Fine: Explain.
Lupe: Because they only see she is sexy, and not Jeanne.
Ms. Fine: Ahhh, yes.
Lupe shakes her head: Oh no.
(Observation April 16, 2012).

Not every theme of racism or discrimination was discussed in class like the example above, mostly due to time constraints and the need to cover content. For example, during a showing of the movie version, *Farewell to Manzanar,* Ms. Fine stopped the movie to go over a question with the class. "What race is Fred's girlfriend?" the question asked on the worksheet. Two students struggle with the English version of the word, "Cau, cau." One student said, "Caucasian." A Chinese student asked if dating a white woman is allowed. Ms. Fine said, "We could have a whole conversation about that another time." In a different class period, a student made a remark about the character, Fred K changing his face through plastic surgery so that he no longer "looks Japanese." The student calls out, "He change face? He still look Japanese." Ms. Fine replied, "We could probably have a whole conversation about what we think about being in that situation" (April 10, 2012).

Ms. Fine admitted that time constraints often prevented these deeper conversations to occur. She had limited time to teach grade-level content, work on English language literacy and fluency, and find ways to plant seeds to develop students' critical consciousness through HRE. Her comments voice similar concerns by social justice teachers who try to balance empowering pedagogy and discussions with academic outcomes and expectations.

"Racism is When One Person Treats Another Person Bad"

Ms. Patel implemented critical pedagogy to develop students' understanding of discrimination, racism, and prejudice and allow them to practice as HRE experts and facilitators. "I use the word racism a lot. I feel like it's a word students relate to or just a way for them to understand and I chose that word because I wanted there to be some kind of transfer. Students are definitely aware that racism still exists" (Interview, March 28, 2013). Her classroom was a mix of whole group instruction and student-centered groups where students could engage in political spaces to discuss and analyze racism, discrimination, prejudice, immigration, and poverty within the lens of human rights. Examples of student work brought to light their developing human rights consciousness around these themes:

> Human rights are rights por everyone. Everyone has to be treated equally.
>
> No one is better than other people and they can't discriminate (January 15, 2013).

Another student wrote:

> Human rights said don't discriminate and they discriminated people that's a violation (January 7, 2013).

Ms. Patel found ways to engage students with meaningful dialogue around themes like racism and discrimination because she knew that many had experienced them. While introducing *Maus,* students were given handouts to write definitions of words such as discrimination, prejudice, and racism. She often gave analogies to help students understand the concepts. "What would it mean if I had a sign outside the classroom that said 'This class is Drew-Free?'" Jerry answered, "No Drew." Ms Patel replied, "Yes. Fat-free milk means no fat. Prejudice is when you discriminate against a group." She incorporated these discussions

regularly into vocabulary practice, group writing prompts, classroom dialogue, and text-to-life connections.

Teaching English Language Reading and Writing Through HRE Themes

Ms. Fine and Ms. Patel saw high school English with ELL students as offering a unique contribution to HRE pedagogy. Ultimately, their focus was on providing English language instruction so that their students had the skills to graduate and use these skills to go to college and acquire jobs. The teachers' choice of literature, essay topics, reading responses, and collaborative activities were infused with HRE. Although they faced challenges in teaching SIFE students, students with low academic literacy, and students learning a new language, both Ms. Fine and Ms. Patel saw an opportunity to engage their students in meaningful curriculum that had the potential to create change.

"People Need to Know About This!"

Ms. Fine taught her English classes grade-level requirements for high school through HRE pedagogy. She said that it was her responsibility to teach literary analysis and reading comprehension to prepare students to take the high school exit exams for graduation, but that it was a challenge because many of her students didn't read. "Every kid is at their own level so some of the students are working on literary analysis and making connections between books and documents and some kids are learning to decode (Interview, September 5, 2012). As a teacher, Ms. Fine recognized the need to provide her high school students with literature they were interested in. She felt that students "grabbed on to HRE" when it was presented in the classroom:

> When you are teaching literacy to kids in their second language who can't read or write in their first language, their own narrative has to become the launching point. When they are kids who can't read or can't write and they'll at least listen to the narratives of other kids and do all the things that we are teaching in terms

> of reading comprehension or strategies for understanding a text orally, then that will transfer to emergent readers in English." (Interview, September 5, 2013)

Ms. Fine began the year by teaching about human rights and using the UDHR as a lens to read pieces of literature in class. During the first weeks of school, students simply learned about the UDHR and analyzed the 30 articles within the document. Although this unit occurred prior to my observation period, Ms. Fine said students shared different experiences orally, in writing, through images and videos, and listening about human rights violations. They learned what happened when human rights weren't upheld.

As part of the unit, students sat in groups of three to four, each small group responsible for reading about and learning three to four articles from the UDHR. They made posters of the articles and translated it into the various languages of the students at the school, illustrating the Article with images to reflect each human right (Appendix C; Appendix D). Students were then responsible for teaching the rest of the class about their articles and did this until the entire document was learned together. Each group stood at the front of the class and read from a script they had prepared together:

> I am/We are going to talk about Article _____ (number). The title of this article is _____ (title of your Article). Article ____ says that _____ (sentence explaining your article). The picture on my poster shows _____ (explain your picture). I think Article _____ is important because _____ (why is this Article important?). Does anyone have any questions?" (Curriculum analysis, March 22, 2012)

At the end, each group member received a UDHR presentation rubric assessing how well he or she did for the presentation.

Once students had an understanding of the articles in the UDHR, Ms. Fine took time to scaffold instructions so that they practiced academic English literacy skills in class. For one activity, sorting strips were passed out to small groups of students grouped at a table.

Yellow strips had the word "Claim" and pink strips had the word "Evidence" (Field Notes, March 20, 2013). Directions were provided for students to understand how to find evidence in literature to support claims:

> We are taking evidence from our book, *Farewell to Manzanar* and how they did not have human rights. First you need to read. You need to read together. Read it out loud so we can hear you. (Ms. Fine, Observation, March 20, 2013)

Students sorted the strips, placing yellow claim strips in one pile and pink evidence strips in another pile. Then each table worked together to determine which evidence from the book went with each claim. For example, one claim stated, "During the Japanese internment in *Manzanar*, human rights Article 15, Right to a Nationality, was violated" and another, "The human right that every child should have access to education was violated in the book, *Farewell to Manzanar*."

Evidence strips contained information from the book. For example, "Many Japanese were not allowed to become U.S. citizens because of their race. Ki Watasuki, Jeanne's father, lived legally in the United States for thirty-five years. Since he was born in Japan, the United States government did not allow him to become a U.S. citizen" and "Japanese children did not have access to good schools in Manzanar" (Curriculum analysis, March 20, 2013). Students worked independently in groups to sort the strips and determine the correct evidence for each claim. Once they were sorted, they wrote the claims and evidence on a worksheet and completed an analysis as a group to explain why their evidence supported their claims.

Later in the fall, while reading the book, *Farewell to Manzanar*, students received the following instructions:

> Imagine you are living in 1948. Write a letter to the United Nations persuading them to write three human rights articles. For each article, you will explain what

> the Article means, why it's important, and how it was violated during World War II. Two of these human rights should come directly from *Farewell to Manzanar*, and the third should be another example from history. You will support all your paragraphs with research from the Internet. (Curriculum analysis, March 20, 2012)

For newcomers who were beginning English language learners, they were provided with a worksheet called "Unpacking the Prompt." Its purpose was to break the instructions down sentence by sentence so that they were supported in completing the assignment. "Unpacking the Prompt" had the following directions:

> Circle the sentence that tells you your task (what you will write).
> Write the sentence below in ML (My Language).
> Summarize your writing task into two sentences.
> Find someone else who has completed the above. Read your summary of the writing task to this person. Now listen as the person reads you their summary. Copy it below. (Curriculum analysis, April 21, 2012).

Ms. Fine said that she continued to make connections to the UDHR as the year progressed. While teaching and reading *Maus I* and *Maus II* in her classes, students learned about the main character that suffered greatly from his father's experiences during the Holocaust. During the end of that semester, students were asked to conduct their own oral histories, recording them, transcribing them, and sharing them to the class. They created a classroom blog where they included written testimonies of oppression and reflections about what they could learn about history through each other's stories. Ms. Fine said she thought the project was the "best final project they had ever done" (Interview, September 5, 2013). Ms. Fine shared:

> If you are looking at well-designed curriculum that's meaningful for kids...if we really want to start changing education in this country and we really want to make it more equitable and make sure that our brown and Black kids are actually getting served, this is the curriculum. Its rooted in critical pedagogy and rooted in kids' lives and is meaningful… (May 1, 2013)

Ms. Fine stressed that as a pre-service teacher she wasn't explicitly taught to make connections from what students were reading to their lived experience. However, she that being able to do so was an important aspect of critical pedagogy. "It's an important skill to have to be able to make meaning from what they read and to be able to see it in practice and in their lives" (May 1, 2013).

In order to support students as they learned English along with making connections to text and reading from prompts, Ms. Fine spent months preparing the handouts that accompanied the chapters of each novel. Students received worksheets with boxes to be filled in and paragraphs to read. Questions in the boxes contained items such as, "What articles from the UDHR does this violate?" or more directly from the text, "Why was Papa in prison? (Curriculum analysis, April 20, 2012). Some of the boxes asked students to translate in their own language. Students who were at a low reading level or just beginning to be literate (SIFE students, for example), were provided entirely rewritten chapters to be comprehensible at different literacy levels and worksheets for each chapter broken down into fill-in-the-blank sentences. This is an example of a Cloze activity used for low-level students:

> The cane that Papa brought back with him he _____ himself when he was in North Dakota. Even when he could _____ fine, he still used it. He used it as a sword or _____ as if he was a soldier. It was like a sad version of his great-grandfather's their _____ and their pain (Curriculum analysis, March 23, 2012).

The same chapter worksheet was given to higher-level students in complete sentences. They read aloud in groups, taking turns. Students at the highest level of English literacy simply read from the novel itself. They also took turns reading in their table group but often took an additional role of helping other groups and even tutoring students at the lower levels.

Ms. Fine admitted that structuring these literature units for English Language Learners in heterogeneous classes took months of time and effort. Huge adaptations were

made to address the linguistic needs of each and every student. In addition to the planning and rewriting of curriculum, in-class facilitation required systematic checking-in with students, careful group planning, and extensive feedback on each assignment for each student. Ultimately, however, Ms. Fine constructed and enacted a critical vision of pedagogy that was meaningful for the heterogeneous context of her class. Her focus was to create an empowering education for her students, so she had to make pedagogical decisions that brought HRE and language instruction together simultaneously.

"HRE: It Could Maybe Help Them To Learn Their Story"

> Even with the reading strategies, we are trying to push higher-order thinking which is so hard when they're learning English. One thing I really like about HRE is it automatically puts students into this critical thinking zone even if they don't have high English levels. (Ms. Patel, March 21, 2013)

Ms. Patel used vocabulary practice to bring a critical lens to classroom work and discussions. She placed students in heterogeneous small groups and passed out slips of paper with words written on one side and definitions on the other. Words such as "Prison," "Nazi," "Holocaust," "Prejudice," and "Anti-Semitism" were included in the activity. "First look at the word. For example, 'Prison.' Turn it over to see what it is. If you and your partner speak the same language, perhaps you can translate it. Then you can quiz your partner to make sure your partner understands the words" (Observation, January 11, 2013). The activity was designed to learn new vocabulary words that were used in the graphic novel, *Maus*.

The activity provided opportunities to learn words that related to oppression and hatred, sparking impromptu discussions by students in class. "Miss, why they want to put yellow star on persons?" (Observation, January 11, 2013). Ms. Patel answered, "To identify." Students in the class exhaled with recognition, "Ooh" (Field Notes, January 11, 2013). Ms. Patel admitted that this activity was "pretty low-level" but that it was important for students

to practice past tense. She found it a challenge to have time for students to practice vocabulary in groups, especially as three or more students were absent per day from class. Ms. Patel's desired outcomes for the activity were for students to understand the concept of the words and the definitions and then to learn to analyze the words. She wanted them to understand everything in both English and their home language.

Ms. Patel said that she taught students about their rights but did not spend time providing them with skills for what to do or who to call. She acknowledged that teaching HRE through the standards was hard work and that she wished she had implemented it more deliberately throughout the different units. Ms. Patel acknowledged that although she found it hard to find ways to integrate HRE, she felt that it was worth the effort, particularly for newcomer immigrant youth:

> Last year I did so much hard work on the scaffolding. It would have been more work [this year] but it's so worth it to give names and to explicitly link the UDHR. It's been amazing to see these students latch onto this idea, to this book, to these characters. I'd really have to rethink the curriculum. I think in a way it could help students, like these lower academic students, to learn the UDHR. It could maybe help them to learn their story. (Interview, March 28, 2013)

Ms. Patel was inspired to be more intentional with HRE the following year while planning for her classes. For the time being, Ms. Patel found ways to weave themes of human rights with English language learning and development whenever possible to engage her students. She spent months rewriting *Maus* for her low-level English students so that it was grammatically correct and without colloquialisms. Each low-level version included stop signs to inform students when to stop reading aloud in their groups and to write down an answer. This careful planning resulted in a version of critical pedagogy, HRE, and English language instruction that worked for the heterogeneous makeup of Ms. Patel's students.

Research Question #1 Summary

Students in Ms. Fine's classes were given opportunities to learn in ways that legitimized their lived experiences. Discussing human rights themes through classroom discussions and critical questions was one step toward developing a human rights consciousness. "I feel once they hear these experiences, they are more inclined to fight for them, or when they see injustice they are more inclined to be outraged. I think it becomes tangible for them" (Ms. Fine Interview, September 5, 2012). Students had multiple opportunities to become leaders, facilitators, and experts in her classrooms. Students were asked to provide examples of their human rights and human rights violations using the UDHR throughout the projects and activities, and discussions flowed freely at table groups. Ms. Fine often started conversations by asking questions with the expectations that students had the skills to find and give the answers. If students struggled, Ms. Fine would continue to reframe the question in multiple ways until the group caught on to the meaning. Conversations spontaneously occurred within table groups that tied to human rights or human rights violations with little prompting from Ms. Fine. They took their role as HRE experts and facilitators seriously, engaging in high-level, critical discussions and student work while supporting each other as questions or problems arose.

Ms. Fine's students were provided with multiple opportunities to engage in critical teaching and learning throughout the study. Two of the many examples of this were discussions focused around racism and gender roles. The conversations occurred both in and out of the classroom through classroom discussions, partner work, and field trips although classroom discussions were richer and more involved. However, not every theme of racism or discrimination was explored during class, primarily due to time constraints and the

shortening of class periods during the spring semester. Ms. Fine expressed in interviews that it was her hope that these classroom practices would create opportunities for students to think critically in future situations and classes. Students used words such as "discrimination," "racism," "sexism," and "prejudice" routinely and analyzed their own experiences with these issues. These topics were woven into the fabric of the curriculum, activities, and projects and became a way of thinking about the world. Ms. Fine's pedagogy compelled students to become experts by questioning and answering topics and using their own experiences to further develop their prior knowledge.

Ms. Fine shared the importance of the students' making connections from their lives to the academic content provided in the classroom. She was able to integrate concepts and principles of human rights into each and every lesson and activity in her English classrooms while meeting the standards for 9th and 10th grades. She believed that students would build upon human rights knowledge while reading textbooks or learning from teachers and peers in the future.

Students gathered their own stories while reading the novels, so they had opportunities to make connections between the literature and their lives. Ms. Fine taught English to her students using a variety of differentiated instructional tools that she had developed over time. She said that she completely rewrote each novel in the classroom to offer support materials for the students' different levels. Although it took extensive time and effort to create revised curriculum that was scaffolded to meet academic language needs, Ms. Fine's classroom was seen as a model for other newcomer schools to implement in the district. This was a source of great pride for Ms. Fine, who spared no effort to reach the needs of each of her learners.

In Ms. Patel's classes, students learned about one another's cultural backgrounds and experiences and drew upon these similarities and differences to engage with HRE activities and learning. Many of the students saw human rights through the lens of violations that they had experienced or witnessed. Several spoke to the contradiction between the UDHR's purpose and the violations that occurred against them personally or in their countries of origin, while others seemed relieved that there was a document that would protect them from violations. Ms. Patel explained, "A lot of students were like, 'Oh there's this UDHR and everything's okay. But others were like, 'But we don't have these rights!'" (Interview, March 28, 2013). Because students were asked to analyze the human rights principles outlined in the UDHR and their meaning to their own lives, they became valuable experts in the classroom. They were also provided with opportunities to interview family or friends about human rights violations they had experienced, further giving opportunities to act as experts and facilitators as they shared their stories.

Ms. Patel was explicit in her discussions with students about discrimination, racism, and immigration. Starting with the world of the students, Ms. Patel made use of real experiences, stories, and examples to draw them into discussions, writing, and cooperative--learning opportunities. Students formed opinions about racism, discrimination, and immigration and described their views and thoughts to others. Ms. Patel highlighted the importance of engaging students through their stories and through the stories of their family and community. Ms. Patel felt her students were at-risk for having their voices unheard and therefore provided an environment where human rights was learned and practiced.

Ms. Patel based many of her activities on building skills in English language as required by 9th and 10th grade standards and for passing high school exit exams. She

provided activities that used sentence strips, vocabulary cards, worksheets, and group collaboration to meet the standards through HRE. HRE provided a language and framework to read grade-level literature, which she incorporated frequently into the worksheets and activities in her classes.

Research Question #2:

How Do Students Engage With the Activities and Assignments in the HRE English Classes?

In order to answer this research question, I observed students in and out of Ms. Fine and Ms. Patel's classrooms. I interviewed 10 student participants following each semester to ask about their engagement with HRE. I observed students working together to define human rights, recognizing human rights and human rights violations, and developing ideas and opinions using HRE in their English classes. First, HRE provided students with new skills as they learned human rights laws and instruments or shaped and defined human rights principles and themes. Ms. Fine and Ms. Patel had learned HRE differently, contributing to the unique framing of HRE in each teacher's classroom. Ms. Fine received formal training in HRE in a graduate program, while Ms. Patel did not and instead learned from Ms. Fine through discussions and planning meetings. In the implementation of HRE, Ms. Fine provided students with the legal language to name the oppression and inequality that they observed and experienced. Ms. Patel facilitated discussions of HRE with her students through general human rights principles, providing them with an adult way to speak out against injustices and expressing their diversity of opinions.

Second, a few students struggled with naming their own experiences or those they had witnessed. Other students said that there were no human rights abuses in their home

countries or urban community because they did not understand how specific incidents related to the legal language of the UDHR. Furthermore, the complexity of enacting HRE pedagogy resulted in students having opportunities to be empowered and develop a critical human rights consciousness while also causing tension in the classroom as they tried to process graphic depictions of violence, death, war, and other human rights abuses. For many students, they had been exposed to war, death, rape, fear, violence, homelessness, foster care, discrimination, immigration issues, and racism. These experiences made it difficult for them to emotionally engage in assignments that reintroduced these themes.

Third, HRE provided a lens through which to critically examine the world that was contextual for the students and teacher. It proved simpler for students to construct their individual human rights narrative rather than a collective one that understood rights the same way for everybody in the class. Due to this individual interpretation and understanding of HRE, tension occasionally arose in the classrooms. This issue is explored further in the following section.

Engaging in HRE With All of Its Complications

Ms. Fine said the most important HRE content to teach students was the UDHR. Having gone through her entire life not knowing the UDHR until graduate school. Ms. Fine felt inspired to make sure her students were armed with that knowledge. “I went through my entire education—elementary, middle, high school, undergraduate, not knowing the UDHR and not knowing it existed” (Interview, September 5, 2012).

To introduce HRE content to her students, Ms. Fine employed a few different strategies. First, she displayed a copy of the book, *We Are All Born Free* (2011), prominently at the front of the class. The book illustrated each of the 30 articles written in the UDHR in

child-friendly language. Students were often observed walking up to the book during class and looking through it to learn the UDHR articles or refresh their memories. Next, the UDHR was highlighted as an important document in the classroom translated into approximately 18 languages, each hung by the classroom door (Appendix F). Students loved seeing the UDHR in their home language and felt that it provided them with a way to become familiar with human rights articles:

> I give copies of it when kids ask in their own language and I think that's what's so cool. The kids can read [it] in their first language take it home and we handed out a lot of those at the beginning of the semester. A lot of them took it home and made their parents also read it and made the people they were living with read it. It was definitely a shared document once they had access to it. I would say at least half the kids asked for it, for a copy in their first language. (Interview, September 5, 2012)

Students stated throughout their interviews that they used the UDHR to engage in conversations with family at the dinner table. For many of Ms. Fine's students, the UDHR provided a meaningful way to frame and discuss the news, world events, and issues that affected them personally as immigrant youth. Ping said in his interview, "I tell my mother the human rights and the people right to live and the right to learn. My mother is very surprised became she don't know them. Many people don't know human rights so I tell them" (Interview, May 12, 2013). Students in the class echoed Ping's statement and also felt empowered to share their human rights knowledge with others.

Ms. Fine used HRE as a foundation for choosing literature to build upon those experiences and to develop skills to become more critically conscious. She chose books that helped her to teach about social justice issues and oppression using these books as springboards for discussions. Fernanda explained that a classroom book, *Farewell to Manzanar*, helped her make connections to people in her community (Research Question 2). She shared, "When Jeanne was passing through so many arrestings, that connects with my

life because I see a lot of people being arresting where I live." Classroom discussions helped Fernanda think about human rights principles and apply them to everyday life. These dialogues engaged Fernanda critically with human rights and reinforced what she learned to critique other social issues. "When I read something I am not sure if it is true or is false, but when you are talking this stick more in your head and you remember it."

Ms. Fine continued to integrate the UDHR into daily lessons and activities. The following excerpt indicates ways in which Ms. Fine linked a class book with the UDHR. After reading *Farewell to Manzanar*, a novel about Japanese American internment camps, students were asked to make a book cover. The requirements for the project were to create: (1) a front cover to show students' understanding of *Farewell to Manzanar* using a title, author, and illustrations, (2) a back cover to introduce the book, (3) three short reviews, (4) illustrations or printed pictures, and (5) a biography of the author. Students were assigned to include human rights violations that Japanese Americans experienced as shown in the novel.

Roles for the project included Biographer, Reviewer, Illustrator, and Summary Writer. Collaborative processes ensued, allowing each student to contribute to the overall project. Each was provided with a handout describing the information they needed to include. Summarizers were asked to describe the historical context of the book, provide portrayals of the main characters, provide some of the human rights violations that Japanese-Americans experienced, and write a conclusion. Biographers were asked to write a biography of the author and were provided with specific background information they needed to research on the classroom computers. Reviewers were provided instructions to talk to classmates about why they liked the book and what they learned from the book, and to write a sentence from the perspective of a news reporter using "human rights" in the paragraph. Illustrators were

asked to draw pictures representing the characters or places in the book. Students spent three days gathering quotes, drawing pictures, and summarizing the book. Conversations were focused on describing the human rights abuses that occurred in the novel and where to place the information on the book cover. The final projects were full of descriptions of human rights violations in *Manzanar*. Specific articles from the UDHR were present in each group's final book cover. One student wrote, "If you want to learn about human rights, read this book!" (Student work, April 28, 2012).

Another example of project-based learning around the same novel included students writing an essay to summarize the text using articles of the UDHR as a framework. In doing so, students demonstrated general knowledge of UDHR and drew upon the specific articles violated in the novel to make their own general conclusions. The following examples of student writing also highlight the ways that students extended their reflections to think about universal human rights for all people. Randy described several rights in a paragraph included in his essay:

> Many human right at Manzanar were violared [sic]. have No unfair detainment, Right to education, We are all born free and equal, Workers rights, Right to Privacy, Right to Nationality, Right to assembly. We go to protect the government. Finally… so everyone in country have the right! The government should not have discriminate against Japanese people. (Student work, March 20, 2012)

Loretta, whose academic English was proficient, concluded that all people deserved human rights. She recognized that human rights did not protect Japanese Americans in Manzanar but failed to include reasons why they were unable to do so. Loretta, like many other students, recognized the legal rights outlined in the UDHR, but did not understand the broader social contexts that prevented people from enjoying their human rights:

> People can use human rights to protect themselves except the Japanese people who were in the Manzanar. For example, no discrimination was violated in Manzanar. In

> the book, the teacher had nothing to do with Jeanne because she is Japanese. This quote [pg. 15] shows that the teacher discriminates Japanese. In conclusion, there was discrimination in Manzana*r*. So I hope everyone can have the human rights, and then they can have a good life. (Student work, March 18, 2012)

Loretta scored high on the assignment and was given positive feedback from Ms. Fine. The learning objective was to use a quote from the book to support a human right violation that occurred in Manzanar. Loretta briefly described the purpose of having human rights, and concluded that human rights provide people with a better life. She did not yet have the language to make connections between the rights of people and the social conditions and challenges that prevented people from enjoying their rights.

I often observed Ms. Fine starting conversations with table groups, and once the group dialogue started to flow, she would head to another table to do the same. "Give an example about this violation. They were discriminated against, but give an example" (Observation March 20, 2013). Ms. Fine felt that her students had the capacity for critical reflection and pushed them to analyze issues through the concept of rights, together and on their own. One student responded to Ms. Fine's question about discrimination:

> We are all born with the same rights and we need to be treated in the same way. The Japanese were forced to live in Manzanar and they were restricted in Manzanar but the white can live everywhere they want. These rights belong to everyone, whatever our differences. (Student response, March 20, 2012)

Students were given space to share their diverse perspectives and often acquired new insights into themes of racism, sexism, language, discrimination, and human rights as they worked together. They were empowered to share their learning with others as they explored these kinds of issues collectively.

Some students struggled with the ideology of human rights as they explored issues in class. For example, Lupe, a student who was detained at the border and who spent time in a

juvenile detention center, questioned repeatedly about the purpose of having rights when they weren't protected. She also expressed that even though rights remained contested and withheld from undocumented people in the U.S., immigrants like her still greatly needed to learn about their rights. In an essay for Ms. Fine's class, Lupe wrote:

> Human rights are just a piece of paper they are writing on but they don't have any power over us because nobody respect them. More the government-they don't respect our human rights. I think it would be good if they really gave us the opportunity to enjoy our human rights but they didn't. This is true of most governments around the world (May 3, 2013).

Lupe recognized the importance of knowing rights as a starting point, but also recognized the potential for rights to be abused by governments such as the U.S. She did not see human rights as a tool to empower her but as legal principles written on a piece of paper that provided little protection for individuals.

Roberto reported in his interview that similar discussions in Ms. Fine's class added to his critical understanding of racism and discrimination. "Black people are sometimes discriminated because of their skin color, even if they've studied so hard. Some people don't care. That's a hard thing in the U.S. We face a lot of racism." Other students expressed similar critical understandings around racism and discrimination. Hanna shared, "What I heard from my friends is like they have discrimination thoughts inside themselves. Like maybe they will see an African American male on Muni and they are afraid because they think he act different and that he's different from you. I think maybe this is a kind of discrimination."

In another discussion about racism and discrimination, Mena shared, "When I was in my country I didn't know that much about like racism, discrimination, like that stuff…I think maybe there is discrimination here for old people and young people. Maybe older people

because if they have a degree in their country they cannot find good job here. That happened to my mom (May 8, 2013). Finally, Juanita communicated, "Americans don't like Latinos and Latinos don't like Blacks. It's good that we are all difference races and everyone has the same right" (April 18, 2013).

Roberto said that being in a class where he learned about human rights made him rethink some of his previous behaviors and attitudes. For example, LGTBQ people, a population Roberto admitted to discriminating against in the past, became a symbol of his burgeoning human rights consciousness:

> I started recognizing that they are still human and even if they have a different way of acting, they are still human. They are born like that. It's like something that is natural. It's not like someone says, I want to be gay. I want to be lesbian. The parents, when they get to know that their kids is this way, they're like, You're not my kid. You're not a man or a woman. They'll be discriminated for something they didn't choose to be. (March 8, 2012)

Hallie echoed Roberto's sentiment that human rights made a difference in her thinking as well, "Human rights help us understand ourselves, like below the surface" (March 14, 2012). Critical dialogue occurred regularly to form students' own opinions and to create opportunities to hear and think about specific incidents.

Roberto, an active participant in class, recalled one such incident that impacted his developing understanding of human rights. He shared this story when the topic of discrimination came up again in class. One day, Roberto recalled that he took the bus to go home. A man entering the bus couldn't pay the full amount of bus fare so the driver shouted, "You go back, you wetback!" Roberto shared,

> Thank God I haven't experienced that. Many people in the U.S. don't know that as an immigrant you still have rights. They are under the Constitution and other rights. Even if you aren't born in the country you are human. Some people are afraid to say, 'I'm an immigrant.' I would try to encourage people that you don't have to fight, but don't be scared. If you are an immigrant you still have rights. You can still go to the

> doctor. You can still go to the police. There are rights for everybody in the U.S. (March 14, 2013).

Roberto recognized some of the strengths and limitations of human rights and shared how some immigrants might not think human rights were real because they'd had experiences that showed them their rights did not work for them. Still, he believed that rights belonged to everybody and that collectively immigrants could seize their human rights.

A major project in Ms. Fine's prior semester (Fall 2012) was to ask students to conduct an oral history and write the stories in a classroom blog. Similarly to Ms. Patel, these interviews also focused on human rights violations and immigration stories. Ms. Fine previewed the assignment by stating it was essential that students talked to their interviewee prior to interviewing to clarify that the topic was about human rights violations and that their stories would be published and discussed in class. Monika shared the story of Roberto:

> Before he immigrate here, Roberto's uncle was killed by the gangsters and all the family was threatened. Roberto's family and he were afraid and they choose to leave their country was like escape from all the badness. In situations like that Roberto felt scared and concern, because he didn't wanted to die, and he thought that would be better their life without tragedies and leaving everything in El Salvador and all one life ago. Their plan was to travel but without documents and with time to take it, Roberto's bothers that live before here, they saved money to pay Coyote (the person that bring here immigrant people) and they left in October 19.Few days before they left from Roberto's house where they lived and they went to San Salvador and for pass the border they had to pay for pass Guatemala's border, they stayed for 3 days and they went to Mexico.
>
> Next, they had to move another place from Mexico, and they stayed a hotel called "Hotel 5 letras" to the next days they walked in the desert without water and food, and to feel scared all the time. The nights were so cold and Roberto had just wearing 3 sweater, 3 jeans and plastic bag to cover him.
>
> After that when they were hiding the immigration police found them, but when the police try to take the people, everyone stated to running away. Roberto and his father were separate because they were trying to be safe. When they saw that everything was much better they didn't hiding anymore and the Coyotes put Roberto and his father back together.
>
> However they kept walking and for pass the border between Mexico and United States. They had to stay like 8 hours from Arizona to Los Angeles in a truck with a group of people without eating yet. In that moment Roberto felt that he

> couldn't move his legs, and he thought, "I will be Invalid", and he said "Dear God please I don't what to be invalid, and when they almost come to Los Angeles he started to feel better.
>
> Finally when they came to Los Angeles, Roberto call to his family for takes them out. 3 days later the Coyotes bring Roberto and his father to their family and they go to San Francisco all together. In the end, Roberto was safe in the desert with his father and his sister while his uncle were deported and back to their country. All the group of immigrant people was safe too, because the immigration police never arrested them. (Student work, April 28, 2011)

Although the interviews were conducted prior to my observation, the stories were made available on the classroom blog for current students to read. They remained a permanent website for students to connect to read and connect to the stories of their schoolmates and classmates. Ms. Fine said the oral histories gave students opportunities to listen to or read stories they would never have heard otherwise.

Tensions Result from Engaging in HRE in Ms. Fine's Class

Engaging in HRE sometimes meant that tensions arose in the classroom and between students. The theme of racism was something that emerged in the classroom culture and at times became divisive between students themselves. The issue of documentation was one area that strained relationships between Asian and Latino students in the classroom. Ms. Fine reported:

> We've had a lot of racist sentiments come up where a lot of our Asian students are like, 'Well I'm here legally and you're not. It took my family ten years to get here legally.' And then our Latino students are like, 'Uh, don't worry, it took us ten years to get here, too.' What's funny is that a lot of our Chinese students are here on expired visas but they don't say it. It's shameful so they never talk to us about it. We have all these free legal clinics and they won't even go because of the shame around it. (May 1, 2013)

These conversations demonstrated that the principles of human rights were interpreted differently for some students in class. While many undocumented Latino students in class saw human rights in terms of "papers" and social and economic rights such as the

right to have an education or the right to have a job, Chinese students with legal status (or perceived legal status) focused on human rights as a framework to respect others or "do the right thing" (Multiple interviews with Caitlin, John, Flower, Hallie, March 2013). However, this did not connect in their developing critical consciousness as discrimination. Caitlin responded, "If we don't know human rights we will not respect others and we should treat others fairly like not discriminating" (March 5, 2013). According to Ms. Fine, however, Chinese students did sometimes deny the experiences of the Latino students in the human rights debate due to Latinos' legal status in the U.S. Ms. Fine said that Chinese students occasionally mentioned their own legal status along with the measures that their families took to ensure their legal entry into the country to the Latino students, resulting in tension between the groups. In this way, these prior lived experiences and documentation status provided an important, yet unique, framing of discussions about human rights. Students created an individual understanding of human rights based on their individual perspectives, legal status, and experiences. However, it seemed simpler for students to construct their individual human rights narrative rather than a collective one that saw rights the same way for everybody in the classroom. Ms. Fine used these challenges as a teaching opportunity with her students to talk about human rights as rights for everyone, regardless of their citizenship or nationality. This theme is explored further in Chapter 5 (p. 166).

"Human Rights Are For Everyone"

Ms. Patel recognized that the UDHR was not commonly taught in U.S. schools. *"*I think most adults in this country have no idea what it is" (Informal interview, March 2012). She did not incorporate the formal legal framework of HRE using the UDHR into her classroom, however. To create awareness around principles of human rights and human

rights violations, Ms. Patel provided multiple activities and lessons for her students. One such example of "HRE in action" was during an activity when a group of students were responsible for defining human rights, teaching the definition to each other, and coming up with examples to share with the whole class. These particular students were 10th graders who had been exposed to HRE during the previous year as well as current 9th grade students who had not yet been exposed. Group discussions provided the process for students to learn from one another and to teach what they knew:

> Angel: How do you define human rights?
> (Each student at the table shrugs)
> Angel: It's when people want to be treated equally and are not being treated equally and want to be all the same.
> Drew: Human rights are the rights for everyone. It is to treat everyone equally.
> Angel: Human rights are for everyone. Everyone has to be treated equally. No one is better than other people and they can't discriminate.
> (He then writes this definition in Spanish on the paper where is says ML/"My Language" and shows it to Roberto, who just started school three days prior).
> Angel: What rights?
> (Drew, holding a sheet with the articles of the UDHR pre-printed on it hands it to Angel. Both boys study the sheet and write down answers. Ms. Patel comes to whisper something to Roberto. Roberto stands up and goes out to the hallway to see all thirty of the human rights articles are written onto posters, each one in several languages and illustrated by the students).
> Mena, from Nepal, to Manny, a Hindi student: "Like poor people? You can describe that. Do you understand violation?"
> Manny shrugs.
> Mena: Like no education? You understand? (He nods and she smiles. Both students write down answers and then translate into "ML" on their worksheets).

This type of activity was common in Ms. Patel's class and stimulated dialogue about human rights in a variety of contexts. Students constructed their human rights knowledge collectively and found ways to explore human rights concepts and articulate definitions of human rights themes together.

One of Ms. Patel's afternoon classes had a majority of 10th grade students who had been exposed to HRE the prior year. The morning class had only four tenth grade students

and 17 ninth graders. This fact made it a challenge to find enough students to act as human rights "experts" to teach the students who had not been exposed intentionally. Students took responsibility to remedy this by getting up to move to other table groups. They supported one another and brought back information to their original groups. Ms. Patel trusted that her students could learn autonomously and walked around the room to offer individual help to students who needed it most. Since the activities and assignments were language-dependent, Ms. Patel went from table to table, assisting individuals in completing work and translating in Spanish when necessary.

Another way students engaged with HRE was through a project asking them to interview one another and students from other grades, hear examples of discrimination and racism, and form opinions. The theme for an interview project was "human rights" which resulted in many stories. Lou interviewed his uncle, born in China, who described his understanding of human rights. Lou summarized the interview on the class blog (Research Question 2):

> In China, less than 10% people have all human rights, this is unfair to everyone because the child must follow parents, worker must follow boss, and people must follow the government. Autonomy is hold in the hands of others, their rule to do something.
>
> Also, the most difficult HR violation to talk about is the news. [It] cannot be broadcast in an open way, like you cannot say some bad things about the government and [he] has the strongest memory that he never has a right to vote for the government because not every adult can vote. People who can vote are chosen by the government from different states. And he cannot has a right to have another child. The reason is China has too much population. My uncle thinks human rights are: no right to vote, unfair chance to work and news was not open, these are some example of a human rights violation in China because the government is ruled by one party, no fair and open way to supervise. Finally, he hopes everyone should vote the government leader; there should be news freedom, and an open way to supervise. (Classroom blog post dated April 23, 2013)

Lou reflected that his uncle believed everyone should have the right to enjoy human rights. When asked to describe human rights, his uncle used the words "freedom" and "respect." Lou uses a story that his uncle told him to explain the importance of human rights for people:

> Unlike China, everyone can vote in the US. [My uncle] has another way to describe human rights. Human rights is just like the oxygen and food to a life --like a fish without water, one for both. (Blog post dated April 23, 2013)

Lou expressed his excitement about conducting the oral history and learning about life in China. He shared his excitement with classmates and asked them to read the story. Many students responded on the blog with compliments, saying they enjoyed reading about his interview. The assignment provided Lou with an opportunity to learn more from his relative who had experienced living in two different countries while sharing the real-life example to his classmates.

Ms. Patel felt that the stories were a powerful way for students to learn about human rights. Not only did they have opportunities to conduct the interviews, but also heard stories directly of human rights abuses from family members and friends. Students' stories published on the blog provided conversation starters to ask questions and learn more about individual's lived experiences.

Other students learned stories of a family member's migration forced by civil war in their home country and contributed to the class blog. Maddie shared a story about her grandmother:

> I interviewed my grandmother about the civil war in El Salvador. My grandmother was 35 when the war was starting. By that time she had 7 children and her husband. The war was between civilian soldiers and soldiers from the guerrilla, she was scared that some of her family member could get hurt or worse, DIE. She had to move to many different places such as, Ereguayquin, Morazan, Perquin, etc. Those places were invaded later on, the soldiers on both sides were out of control fighting and shooting. Many innocent people died. My grandmother hid her children under the bed to avoid being shooting when the soldiers were on their battles. One of my aunts got

> shot and she still has the scar of the bullet on her arm. My grandmother also said that people would make holds, one people made to hide, others to bury the dead bodies. 'It was disgusting and scared,' she said. After all that stuff and damages that the war left she went to a place called El Transito (San Miguel). On that little city my aunt and uncles kept growing up and they finished school. Things were kind of better after the war because they did not have to worry about being hurt anymore (Student work, April 30, 2013).

This interview gave Maddie an opportunity to listen and learn from her grandmother while sharing the story for other immigrant youth in the class. This story, along with many others, was popular for the students to read as it provided a real-life account of immigration, human rights abuses, and resilience. Flavia recounted the story of her cousin's migration from Guatemala for economic reasons to the U.S., another common experience for their immigrant families. Students often discussed the Right to Education (Article 26) and how it was violated against them or family members in their home countries. This knowledge helped frame their interview discussions. Flavia wrote:

> I interview my cousin. Her name is Isabel. She is from Guatemala she is 26 years old. I will interview Isabel about her immigration story. She was 20 years old when she immigrated to United States. Her life was difficult because her parents was poor people, also she has to work to help her family because her parents did not got to school because the school was 6 hours there. That's why they did not have a good job. Her parent's jobs were selling mangos in the street. Isabel has to work to help her family.
>
> Isabel decided to immigrate to United States because she wanted a better life she wanted help her family, also to have more opportunities to help with the economic situation. Something that her country doesn't have because there was not a lot of work.
>
> It was so hard to Isabel immigrated in Mexico because first she traveled by bus and when there was a immigration booths Isabel and her friends have to get out of the bus. And they to walk a lot in the mountain and there was a lot of heat during Isabel walked in the mountain. Her shoes were broken and she walked with out shoes in the mountain, it was so hard for her. There were 15 people in the travel with her they were all from different countries.

Flavia went on to recount some of the adversity her cousin encountered while migrating to the U.S. She provided detail that gave other students opportunities to learn some of the

challenges immigrants faced while migrating to the U.S. The individual stories were important to share, as immigration experiences were different for students coming from places such as Nepal, Yemen, China, Mexico, Guatemala, the Sudan, and El Salvador. Flavia continued in her post:

> Isabel crosses the border first when she crossed the brave lake. Isabel went in a small boat she felt scared because the boat was small for many people she was in the back of the boat. She was afraid that the boat can sank in the water because in the lake there were crocodiles. She saw crocodiles in the water she traveled on the boat for 10 minutes. thanks to god nothing wrong happened.
>
> Second Isabel walked by three nights also one day in the dessert. During she walked in the dessert she saw few people who were die also the human skeletons in the dessert sand. The part that was more difficult to Isabel was cross the desert because after to nights they loss the food when they ran because the police was following them when they was under a tree they hear a police car they run also they hide in a hole they was three hours in the hole while the policemen were [nearby].

Flavia expressed sadness for her cousin who encountered hunger, thirst, and terror while hiding from border patrol. Seeing the skeletons of former immigrants only added to the terror that Isabel experienced while migrating. Flavia said that her cousin did not know if she would live through the experience:

> So the police did not find them it was hard for Isabel because they have to walk with out food with out water also they only slept for two hours in the night and they slept in the dirt and Isabel doesn't have a coat for the cold. She was scared because she did not know if she is going survive. Because it was so dangerous to travel because there was dangerous animals like wolfs and snakes and boars also there was dead people in one moment Isabel thought she is going to die like them, but her friends [on the journey] help her to keep going.
>
> When Isabel came to United State she was so happy because everything became well. She felt with a lot of hopeful and that way she can help her family. The year that Isabel came to United States was in 2008. (Blog post, Student, April 30, 2013)

Stories such as the ones told between Isabel and Flavia gave opportunities for students to read about the lives of their peers and their families and learn about immigration, documentation, and discrimination in multiple contexts. Students responded to these stories of immigration by writing, "I feels [when] one when leaves his country [he] is very sad but

goes ahead..." "You should be proud of your grandmother," and "I liked your story. It was both happy and sad." (students' posts, April 28, 29, 30, 2013). Situating learning in students' experiences such as those written on the class blog helped students connect learning to their own lives and the lives of those close to them.

Another student, Karla, had a chance to interview two people, a classmate and a family friend, who shared unique stories under the theme of human rights and provided a different lens from which to examine justice for her peers. Rather than write about immigration experiences, Karla wrote about their time in prison and about her understanding of justice:

> His name is Oscar and her name is India and both of them were in prison some years ago. They don't know each other but I think that it's interesting to interview both of them because they have very different stories but both are so interesting. Oscar is only 17 years old, but India is 32 years old.

She went on to explain why Oscar and India were incarcerated:

> Oscar went to prison in May of the year 2010, when he was just only 14 years old and he is from Mexico. He was in prison about seven months and then immigration took him about 2 more months. Then he came back to the school and knows he will graduate. India went to prison un the year 2006, she is from Costa Rica, she went to prison because she was her friend's accomplice but she remembers almost nothing of what happened in the moment, she just tell me that she was in prison like 5 months.

Later in the blog, Karla provided a conclusion with her thoughts about justice and fairness. She expressed that current laws were unfair and arbitrary:

> I think that the rules have to be different in this country because Oscar went to prison just for fighting with other man and he went more time than India and India went to prison for something really bad and stayed there less time than Oscar. (April 30, 2013)

Karla expressed that the blog assignment was a way to give voice to the experiences of formerly incarcerated individuals who were often left voiceless. Since Oscar and India were close to Karla, she was able to connect the assignment to real-life experience, supporting one

of the goals of critical pedagogy. Oscar's story was especially important to him and for the rest of the class, as GHS was his "last resort." Because of his gang involvement and time in jail, Oscar was legally banned from specific neighborhoods. His teachers, including Ms. Fine and Ms. Patel, fought to keep him at GHS. It was a powerful message to the class that Oscar's past was an important part of who he was, but his story could also result in a happy ending. These interviews once again validated students' experiences and allowed for mature and critical discussions to take place in a safe and respectful environment.

Students found the blog assignment to be one of the more meaningful projects in Ms. Patel's classes. Many found the stories of their classmates and family members to be surprising and full of resilience and strength. Ms. Patel regretted the fact that the students did not have more time to discuss these stories in class. By the time her English Language Learners learned how to conduct an interview, found a person to conduct an interview with, gained permission for the interview, wrote the story on the class blog, and commented on at least three other students' oral history blog posts, time had run out to do more with the project. However, Ms Patel still felt it gave students an opportunity to hear stories based on human rights themes and think further about the rights being violated.

Ms. Patel continued to use these kinds of personal stories and conversations to talk about human rights and find ways to connect them to students' lives throughout the two semesters. Ms. Patel said that students reacted differently to the UDHR, its purpose, and its actual use. When students responded by saying they didn't have many of the rights in practice, Ms. Patel responded with, "No, there are still a lot of violations all over, and that's why we still need this document" (Interview, March 28, 2013). She recognized the ongoing

struggle for human rights and how they weren't simply a set of unchanging laws, but a document to be analyzed, critiqued, and fought for.

Tensions Result From Engaging in HRE in Ms. Patel's Class

Ms. Patel introduced graphic images from the Holocaust to begin the unit on *Maus I* and *Maus II* (Appendix E). Ms. Patel wanted to provide visual images to students so that they might understand that human rights violations were real and a part of our history. Ms. Patel first asked students to take a look at different images from World War II and the Holocaust at each table in the classroom. She then asked students to write down what they saw in the photo and what they wondered about the people or events in the image.

Photographs were passed out and the room went quiet. Images reflected bodies in concentration camps piled high into a mound, Nazi soldiers standing armed and at attention, Nazis murdering Jews with weapons, and Jewish people crammed into train cars. Students were given the opportunity to write their answers in their home language or in English. Ms. Patel recognized problems with this teaching approach to human rights and expressed them to me in whispers during the activity:

> Yes this was horrible. I don't know if it feels sensationalized and gloomy-doomy and I would have loved to have had some training about how to teach the Holocaust…like how to teach human rights violations when they're *real*? Like showing them pictures from the book and showing them gas chambers and chimneys and then, 'This happened. Okay, now go to your next class.' It's gotten really heavy. Some students don't feel like reading for the rest of class because they can't believe this happened. I'm sure the history teacher has to deal with this on a much bigger level and I know there are discussions out there about how to do it, but it's a challenge. (Interview, March 28, 2013)

This quote gives an example of Ms. Patel's own apprehension showing graphic images and some of the challenges that might occur while implementing HRE with vulnerable youth. Exposing adolescents to graphic images, movies, and descriptions may leave them feeling

traumatized, or in some cases, re-traumatized. It also created a situation where some of the students could not process what they were seeing and either giggled or passed the photos around the table quickly to avoid them. Ms. Patel understood that providing graphic images created additional challenges, as there weren't in-class opportunities to process the information individually or as a class. Ultimately, however, Ms. Patel felt it was important to provide visual aids for students so that they might understand the gravity of the abuses that occurred in history and those that were told in the classroom novel.

During this particular activity using graphic images, students demonstrated their lack of ability to describe what they were seeing and avoided emotional reactions to the content. One student wrote on her paper, "I see nothing" when viewing a photo of multiple emaciated bodies in a pile. Another student wrote, "I wonder if this is real or not?" Although many students shared their experiences of human rights violations in other class discussions, most could not process what was occurring in the photographs and did not write the 5 W's (who, what, when, why, where) on their worksheets.

Another example of a class activity adds insight into the complexity of implementing HRE with vulnerable youth. In this classroom exercise, students viewed the film, "Schindler's List," a movie portraying the violence, fear, death, and experiences of war and salvation during Nazi Germany. During the film, a graphic scene occurred where a German soldier shot a woman in the head and she falls forward with a hole in her forehead. Several students gasped and one called out, "Oh my god!" Mansour, a student from Yemen who had witnessed this type of violence in his country firsthand, closed his eyes and kept them closed for the rest of the film. His head leaning back, he looked as though he had fallen asleep. When I had an opportunity to ask him about his reaction to the film and what it brought up

for him in regards to human rights, Mansour answered, “Very bad. Similar like my country. Sometimes I can’t watch it.”

The next day, I asked Ms Patel if she was aware of the reaction by Mansour and she shook her head no. Although Mansour didn’t have the language to name more specific ways the film made him feel, this incident brought to light that HRE can impact vulnerable students in ways that risk their emotional well-being if the consequences of each activity are not intentionally thought through. Ms. Patel reinforced that the purpose wasn’t to discuss elements of the film using human rights language, but to provide a visual representation of what they would read about or had read about in *Maus*. The learning objectives for HRE describe the need for more than just providing human rights content, but also to seek to empower students and move them toward personal and collective transformation. Due to time restraints, students watched the film but did not have opportunities to process what they saw as a class, leaving them with their own thoughts and questions.

In a similar activity intended to provide visual representations of WWII, Ms. Patel gave a set of instructions to students to analyze additional photographs in the room. “Now you should have a piece of paper and it should say WWII Gallery Walk. If you were just now the teacher [in your group] would you continue to be the leader?” She provided context to the photos before students got up to view them. “We are going to look at images, or pictures from WWII. Some of them are scary. Some of them are ugly. War is not happy.” She asked them to begin the activity. Students stood up to file around the room to view five more photographs depicting war, violence, and death on different walls. Oscar, a student near the back shouted out loudly, “Chingada!” after the directions were given to students. Mansour stood up and walked over to where Oscar and two female students were standing and looking

at a picture. He leaned over and whispered quietly to Oscar, "Fuck off." Oscar started protesting loudly, yelling, "Miss! Miss!" to Ms. Patel to call her attention. She did not acknowledge their behavior and continued helping students with the assignment, either ignoring the exchange or perhaps not hearing it as students shuffled about the room noisily. Mansour walked away from Oscar smiling, clearly pleased that he "got away with it."

Another boy, named Drew, called out "N**er!" when getting up from his group table. Drew then exclaimed exasperatingly to no one in particular, "I don't know what is in this picture" while holding up a photo of dead bodies lying in a road. Mansour walked by and said simply, "War." He then whispered something else and Drew replied loudly, "Shut up!" Oscar then walked over to join Drew and Mansour and echoed loudly, "Shut up!" The boys smiled and jabbed each other. Ms. Patel was busy with the timer, questions from individual students, and pointing out the next photo for groups and did not acknowledge the boys' behavior.

This vignette describes another tension that resulted from engaging in HRE in the classroom. Mansour had witnessed and experienced real-life atrocities during the civil war in Yemen. Oscar had lived through a different set of challenges after being arrested and incarcerated and then spending additional months in a juvenile detention center as they sorted out his immigration status. Drew's past was mostly unknown to me but I heard small pieces such as his involvement in gang activity and poverty. All three boys had lived with trauma and demonstrated their resistance to the assignment being presented to the class. Mansour knew what the photos were examples of when he answered, "War" to Drew, but he had no further practice processing the photograph or talking in more detail with his peers. For this particular activity, there seemed to be a disconnect between the teacher's directions and "war

is not happy" with the powerful reality that many of the students in the room had actual experiences with war, death, and violence. At the end of the activity, Ms. Patel acknowledged that students might not have had a chance to see all of the photos so she would make sure to leave them hanging up around the room where they remained for the rest of the semester.

Research Question #2 Summary

The UDHR held a prominent position in Ms. Fine's class, providing an environment that reflected human rights as important to learn and discuss. Storytelling contributed to classroom activities and projects as students read oral histories and commented on them on a classroom blog. Tension occasionally resulted from different groups coming to understand human rights principles from their own unique perspectives and lived experiences. According to Ms. Fine, defining human rights for themselves caused some of the Chinese students to make discriminatory comments against Latino students based on their legal status in the U.S. Although students were taught to respect each other and their rights, this example highlights the potential for misunderstanding that can occur while implementing HRE pedagogy. As Ms. Fine became aware of the discriminatory comments occurring in and outside of class, she was able to use these examples as teaching moments and describe the importance of human rights for all people, regardless of their citizenship status or nationality. These instances provided an important learning opportunity for all of them to safely discuss and explore human rights principles and their application to different populations.

Students in Ms. Patel's classes were treated as human rights experts and group facilitators. They were provided with assignments that asked them to construct human rights definitions and understandings collaboratively. Each person was a responsible member of the

group and each had a specific role while engaging in classroom activities. The roles shifted so that students could practice different types of skills.

HRE demonstrated that it provided a lens through which to critically examine the world that was contextual for the students and for the teacher. The challenges to implementing HRE were something that Ms. Patel reflected on and discussed as she sought to make human rights abuses *real* to her students through visual representations of war, death, violence, and genocide while also recognizing the potential these activities and images might have to traumatize them. Ms. Patel's intention was to empower her students through HRE, so she spent quite a bit of time thinking through the potential consequences of the activities and lessons.

Research Question #3:

How Does An HRE Lens Shape Students' Ability To Analyze Inequity and Injustices in The World?

Newcomer immigrant youth learned to frame their struggles within an urban community using the language and pedagogy of HRE. This provided the vehicle for many students to critically analyze social conditions while at the same time describing human rights legal terms. Although HRE was new for some, several students in Ms. Fine and Ms. Patel's classrooms reported prior learning of human rights in their home countries. Students reported that they had prior learning of HRE in China, Mexico, Yemen, and Nepal. Students interpreted HRE as learning about the UDHR and its articles, learning to coexist, learning about the right to education, and learning about the rights of children (Interviews, March 12, 2012, May 2-4, 2013; Observations January 14, 2013). These students' prior knowledge of HRE contributed to deeper discussions in the classroom as they worked on reading guides or

connecting HRE to their lives. They demonstrated a deeper analysis of inequities and injustices in the literature and in the connections they made to their own lives or the broader world.

"If I Didn't Have Any Human Rights, I'd Probably Just Sink"

Students in Ms. Fine's classes read the UDHR and used them to examine their lives and the ways that their rights were being violated in the United States. Through classroom discussions and literature, students had opportunities to hear about the human rights violations against characters in books and compared them to their own lived experiences. Vincenzo, a student from Tetcugalpa, Honduras, said that learning about human rights made him think about why immigrants from his country came to the United States and how it reminded him of the characters in *Farewell to Manzanar*, a memoir of the Japanese American internment camps in California:

> We all need opportunities to start a new life. People come from another country just because they want a better life. I think in my life, Latinos, they are not treated fairly like Americans. Now I know about human rights and the law. In Arizona if you look Latino it's the same thing like the Japanese put into camps. It makes me scared for my family. (Vincenzo, Interview, May 3, 2012)

Roberto described opportunities versus discrimination faced by many immigrants in the US. Roberto felt that learning HRE provided him with a deepened understanding of violations in the United States. Prior to arriving in the U.S., Roberto described himself as a typical student in his home country of El Salvador. After moving to the U.S. and spending time learning HRE, Roberto found many examples of human rights violations in his neighborhood as compared to the vision he had of the United States before immigrating:

> I hear the U.S. is like a wonderland. I thought it was like paradise. Now that I am here it is different. I didn't think there were poor people here. I am growing up so I have to think about new ideas. People in the street have fancy cars, fancy ties, and then I see people with carts and see people under the bridge

> eating nothing. Eating air. (Interview, May 8, 2012).

Roberto recognized the gap between the rich and the poor. His deepening critical consciousness allowed him to critique the United States' treatment of people and his own positioning as an immigrant within U.S. culture:

> If you are an illegal person it's hard for you. I believe that some people here wouldn't like to do the cleaning, mopping the streets. I know its like we are stealing the jobs from other people but we don't have jobs in our country. Nobody owns the earth. No one is going to take anything when they go. You are fighting for things that are useless when you die. (Interview #2, July 20, 2013)

Roberto said that learning HRE impacted his life. "It's already impacted my life. I am seeing things in different ways" (May 28, 2013). He reported that in El Salvador, there wasn't much discrimination as the only culture was the Salvadoran culture. His eyes were opened to the ways that people within the U.S. discriminated against different races and ethnicities. "Many people here think that Latino and Haitian and Black people are more like criminals and more like they want to steal. It's hard for people who are here."

Mansour gave another example of how HRE provided a vehicle for students to analyze inequity and injustice. Mansour, from South Yemen, arrived to Miss Fine's class in spring of 2012. He came to the school designated as severe SIFE, losing multiple years of schooling due to the civil war in Yemen. In an interview with Mansour, I learned that he watched his cousin get murdered during a protest. Ms. Fine also said his school was bombed, killing several of his classmates. In addition to the conflict going on in the city, Ms. Fine said that Mansour's prior teachers in South Yemen were strict, called him names, and teased him for his weight. Mansour arrived to Global High School with significant anxiety and trauma.

Mansour struggled over the school year to learn English and academics. Although Mansour's English was newly emerging and he did not have full literacy in his home

language, he was able to use his prior experiences and knowledge to participate in a human rights discussion through a critical lens. One day, while sitting with Natalie, a student from North Yemen, she remarked that Yemen protected people's human rights. Mansour disagreed and said to me, "Sometimes yes and sometimes no. It is different for people in the North." He motioned to me with his finger that Natalie was from the North. Natalie, frustrated by his comments, walked away. Mansour enthusiastically told me to "Go on Google" to search for information about the lack of rights for people from South Yemen. He wanted to be sure I understood his point that people from North Yemen had a different experience than those from the South. Mansour's desire to make his point clear emphasized the importance that human rights had for him and the meaning he placed on them. Although he had been in the school for under a year, he related to the content of human rights in a profound way. Ms. Fine acknowledged that Mansour's experiences would influence his learning of HRE in class. She said that when she sat with him privately outside of the classroom to ask about his background, he cried. He told her about verbal abuse he encountered with his teachers and explosions and fighting in his community during the civil war. Although he had been in the country for just a few months, he had already made connections between what was occurring in Ms. Fine's classroom with his own life experiences.

Ms. Fine did not assume that students had formal HRE in their home countries. She did, however, think her students knew human rights through lived experiences, such as those described by Mansour. Ms. Fine believed that these experiences offered sources of knowledge to tap into:

> They know it through their experience…I think we had a Vietnamese student who was like, 'I know this document.' I think even for me, I didn't' know. It's like, 'There's a document that protects all humans everywhere. I was 29 years old when I found that out so I think it makes sense to them and finally they have the words for it

> and they're like, 'This is so cool. This has been thought of and I actually have this protection.' But formally, no…(Interview, September 5, 2012)

Some students responded that they did in fact remember learning formal HRE. For example, two Yemeni students recalled learning HRE during the civil war. "Yes, we learn human rights in Yemen in grades 7 to 10. All the teachers taught us about human rights. Even math. They teach us how to be with the people honestly, nicely. Show the people to be good." Fernanda, a student from Mexico, said that all students in elementary school were required to learn the UDHR. She remembered practicing the different articles by acting in skits. Fernanda reported that hearing about human rights in Ms. Fine's class the second time deepened her thinking and analysis of the issues raised in class:

> I wasn't thinking too much on them before, but as a teenager, you change so fast…I start to think about them again and I was thinking twice about what I was doing or what I was hearing. (Interview, May 3, 2012)

Students from China expressed prior knowledge of HRE and violations against its people. While some students described learning about human rights protests, the Holocaust, and the government's involvement in charity, others remembered learning about the right to education and its impact upon Chinese citizens. Ping reported:

> I hear that the Chinese people come to the United States and then they say in China they don't have the human rights. In China the important thing is just people cannot go to school. Many students stay at home or they go to work downtown. They don't go to high school because in China if you go to high school you have to pay the money. In China if you have the money, you can do anything. If not, you cannot do anything. This is what I think." (Interview, May 21, 2013)

Hallie, another Chinese student, expressed prior knowledge of HRE in Hong Kong:

> I heard about them. [In] China the government think that the U.S. think, 'Hey you can't do this and you need to give human rights to your people.' (Interview, May 3, 2012)

Several other students reported that they learned about human rights principles in their home countries. Themes such as the right to education, acting with respect toward others, specific articles as outlined in the UDHR and having unalienable rights emerged in our conversations and interviews.

"Even if You Are Poor, You Are Human, And You Can Get Many Rights"

Ms. Patel's students were put into "critical thinking zones" no matter what level they had in English literacy and fluency. Student discussions focused around the experiences of the classroom community and how discrimination and other human rights themes affected their lives. Mena, a student from Nepal, talked about the experience of Jews in Europe:

> I think it's like rat in the cage. I think they have freedom now but before it was like they are in the cage, you know…small rats who are in the cage. It was really difficult for them. They did not have any choices (Interview, May 21, 2013).

When asked about the experience of Jews during WWII, Mena became pensive. She explained that HRE provided her with a lens to discuss issues with her family, "We like to get our opinion and talk about how people survived. We like to talk like that" (Interview, May 21, 2013).

Ping said HRE changed his understanding of people in China and the United States and inspired him to talk about human rights with others. "In China I don't know what is a human right. When I come here I learn that. I know that even if you are poor, you are human and you can get many rights. In China if you are poor you cannot go to the school, you cannot get any knowledge" (Interview, May 21, 2013).

Ms. Patel echoed Ms. Fine's belief that she did not think students learned formal HRE in their home countries. When asked about whether her students had possible prior knowledge in HRE she responded, "Noooo, no. Not at all. Some had an idea about them but

never learned anything formally. I sure didn't learn it in my school!" (Field notes, January 11, 2013).

Some of the students who were in Ms. Fine's 9th grade classes last year reported prior learning of HRE in their home country. Now they were enrolled in Ms. Patel's 10th grade classes. One student in Ms. Patel's class recounted that a teacher in China told him that if he went to the United States, he would have a chance to learn about human rights (Field notes, January 22, 2013). Mena gave another example of her continuing understanding of HRE after being exposed in her home country, again in Ms. Fine's class, and then again in Ms. Patel's. Mena recalled learning formally about human rights in grades 6-9. She said that students were required to read about human rights violations in different parts of the world. Mena did not learn specific language as outlined in the UDHR, however. She reported feeling excited about the potential to name violations that she knew were occurring, including the rights denied to her own mother when arriving in the United States. A trained educator in her home country of Nepal, Mena's mother was unable to use her certification in the U.S. She had to start her education all over from scratch in order to continue working in her field. Mena said that this and other topics of human rights became regular dinner conversation with her family.

Like Mena, students learning HRE in Ms. Patel's classes provided examples of critical analysis and understanding of human rights. Some described their understanding of and education in HRE prior to entering the U.S. This provided them with a unique lens to talk about and compare human rights in their home countries and the U.S. Several students felt excited about having the language to name the rights and violations they had witnessed or experienced.

Framing HRE in Urban Classrooms: Different Training Resulted in Different Approaches and Goals

Through observations, interviews, and curriculum analysis, HRE was framed by each of the teachers differently. What was similar, however, was the critical inquiry fostered in each of the classrooms. Both teachers focused on the emancipatory aspect of HRE and hoped to disrupt abuses that students encountered in the broader community. Ms. Fine had more HRE pedagogical training from her master's program while Ms. Patel felt like she was less successful the second year of teaching and did not incorporate HRE through the UDHR framework as she had hoped. Throughout Ms. Fine's program, she learned specific strategies for implementing HRE into the classroom and had many opportunities to discuss lesson planning with her peers and ask questions relating to HRE pedagogy. Ms. Fine wrote papers and gave presentations relating to HRE and was provided routine feedback to refine her understandings. This background gave her confidence in the effectiveness and meaningfulness of HRE as well as ideas for implementation.

Ms. Patel used what she had learned from Ms. Fine the previous two years and incorporated human rights content and pedagogy whenever she could during observations. She often lamented that she had not prepared more specific ways to incorporate the UDHR into the teaching of *Maus* or *Maus II* and said it would have tied in perfectly with the human rights abuses occurring with the main characters. However, Ms. Patel's implementation of HRE went beyond the UDHR and was holistic and organic, emerging from the conversations, inquiry, and collaborative activities in her classrooms. She remained reflective and reflexive as a teacher, striving to improve her practice in enacting HRE.

"It Takes More Time But You Get Different Perspectives"

Ms. Fine focused on imparting content knowledge of the UDHR and the 30 articles contained within. Her ultimate goal was to provide students with skills to take action to protect their rights and the rights of others. Armed with her master's program training in HRE, Ms. Fine was explicit about infusing the UDHR into every lesson and activity. The words "human rights" were said during every observation in the classroom and were written on each page of her curriculum. Student-created posters were hung throughout the classroom and the hallways to provide visual representations and translation of the 30 articles of the UDHR. Many of Ms. Fine's former students who reflected back to learning HRE in her class remembered the UDHR and the impact this document had upon their thinking and learning. Roberto recalled a discussion in class that challenged his thinking:

> Once I made kind of a bad joke. It was bad because we were talking about a Black man who was arrested. I said, 'Maybe he did something bad!' But we talked and others said, 'You don't know.' And then I thought, 'Yeah, maybe.' A lot of people have to stay in jail for crimes for things they didn't do. Ms. Fine would ask a question and then we would have a lot of discussion. So like, everyone give an opinion so everyone has to have an answer but in different words. 'What do you think about this?' 'Why do you think this is happening?' It takes more time but you get different perspectives (Interview, May 28, 2012).

Roberto's classmates provided additional perspectives to challenge his casual remark. He was held accountable by the classroom community and appreciated how the dialogue helped shape his thinking. As Roberto stated, this kind of teaching and learning took more time, but was worth the effort as it resulted in mature dialogue centered on the principles of human rights. In Ms. Fine's classes, her pedagogical objective was for empowerment, engaging a vulnerable population with curriculum that they would "know" based on their lived experiences and trauma, enabling her students to develop critical understandings of their life situation, and having a legal language to identify and name injustices and inequities.

"These Students' Rights Are Being Violated"

Ms. Patel wanted first and foremost to let her students know that they were protected under the UDHR. Since she was not formally trained in teaching and implementing HRE, she learned it on her own using websites, books, and discussions with Ms. Fine to develop lessons. Ms. Patel lamented that she did not integrate formal HRE into every lesson and activity in the Spring of 2013 and that time issues were a major factor. The first year, she recalled, she and Ms. Fine front-loaded the UDHR into the curriculum, asking students to recognize human rights violations throughout the literature units and classroom activities. In Spring 2013, however, "It was just, go out and look at the posters to see what right was violated." She said with regret, "We were naming or recognizing a lot of violations in [the book] *Maus*, but not naming them as articles" (Interview, March 28, 2013). The prior year, Ms. Patel remembered, past and present HRE was explicitly taught in her class. She said a big stress the first year was that, "This is now. Violations still happen today." She said the UDHR was something they returned to again and again and was "like this living document and we need to protect them [the students]."

Recalling the power of HRE upon her students and after reflecting on the lack of intentional planning to entwine both the learning goals of HRE and the content of HRE, Ms. Patel made a commitment to infuse it into her curriculum in the following year. She said:

> A reason this population is so important to teach human rights, just statistically doing home visits and everything, is that these students' rights are being violated or they are super at-risk for human rights violations because of their statuses or because of their economic situation. (Interview, March 28, 2013)

Ms. Patel knew that she wanted to continue to be an HRE advocate for and with her students. She constantly reflected upon its value in the classroom as meaningful and engaging content

that also provided the vehicle to analyze the causes of human rights violations and connect their learning with action.

Defending Human Rights: Urban Newcomer Students' Ability to Influence Change

Although both teachers wanted to provide HRE content and skills for action, students in both Ms. Fine and Ms. Patel's classes struggled to name ways to protect their own human rights or act against the violations against others. Students shared few solutions to address human rights violations in their own community or in the broader world other than "asking people who are older than me or police or my family to help" (Caitlin, Interview, May 4, 2013). Students became aware that violations were occurring "Every day, every hour, every minute" (Mark, Interview, May 3, 2013), but could not come up with strategies to prevent them. Mark shared that perhaps the protection of human rights relied on individual resistance:

> I personally think that the government in any country has much to do with it. If the government is corrupt, it's obviously not going to do anything to protect human rights violations. People should not let themselves be controlled by governments or bigger powers. No one should have their human rights disregarded at all…taken away from them. (Interview, May 3, 2013)

However, when Mark was asked to provide more detail about how people could challenge a government that abused the human rights of its people he thought for a minute before answering, "Any violation of human rights should be reported to a police." Mark shared that people were protected by human rights, but that they needed to remain vigilant, "Since I know about human rights I will be more aware to how the world works and how the government works and aware of the dangers that might take people's rights away" (March 7, 2013).

Lupe shared her frustration with the ideals of human rights without the practice of protecting them, “This thought came to me. Why we have those human rights but nobody respect them?” Lupe told the story of a Guatemalan boy being beaten with a metal pole in front of her by a group of Asian boys near her house. She believed that they hit him because of his race. She knew that this was an abuse but didn’t recognize how having human rights could protect him from violence.

Ms. Fine was aware of her students’ struggles with feeling empowered. “I think we have so many kids who have you know really tough, tough lives outside of school and come to us involved in gangs, come to us not having homes, coming to us not having families.” Even though her students may have learned few strategies to take action to protect human rights, Ms. Fine emphasized that HRE still held transformational potential for her students. She believed that enacting HRE had much to do with keeping students engaged with school through its content and meaning to their lives. It provided students with critical skills needed to assess their own human rights and that of others. HRE improved students’ abilities to recognize the obstacles that stood in the way of their rights and freedoms. They acquired the skills in human rights law and mechanisms. All of these things supported an empowering pedagogy for Ms. Fine’s students.

Ms. Fine felt that HRE affected some students differently than others. She shared the story of Jay, a student from Kyrgyzstan, who came to the United States as a refugee. He watched his girlfriend die in his home country, and when he arrived in the U.S. within the first month, his dad was hit by a car and became a double amputee. Ms Fine believed that Jay would most likely go to college and that he had already passed his high school exit examination on his first attempt. However, she said, he “didn’t feel the rage or the frustration

or the power…to want to do something" after learning about human rights and violations (Interview May 1, 2013). She reflected that HRE might change him later after he had more time to let it sink in.

Other students reported that learning HRE impacted and transformed their lives and would continue to do so in the future. Fernanda, a student in Ms. Fine's class, came from the Yucatan and immigrated through Canada to the United States. She described the impact HRE had on her. "This class will help me to have the human's rights, like really sure. Really *do* the human rights, have them present with me." Similarly, Roberto said that learning HRE changed him permanently, " I got inspired to study immigrant law. I want to make a change for what is happening to these people. I feel what they feel and I understand." He described how human rights might eventually have a lasting impact on other students after they had time to reflect on the class:

> I felt different. Maybe we feel more flexible. I mean, there are students who really get what I got with the rights but others are still not changing. They are still working on what they will do in this country…but I believe it will change them later (Roberto, Interview, May 8, 2012).

During Roberto's junior year he went to speak about Human Rights Education at Ms. Fine's prior graduate program in Dr. Katz's human rights class. Later that year he was informed he received a scholarship to attend college on the West Coast. He planned to use the scholarship to pursue his dream of studying immigration law.

Ms. Fine described her struggle with creating and recreating the vision she had of HRE. She described how she integrated the action piece of HRE in the beginning but then shifted her focus to a more personal connection for students to HRE the second year:

> When I taught HRE the first year another teacher and I took the kids to protests and we had all the kids write letters around the right to education. We did a better job of translating [HRE] into action. Last year when I taught it, I focused more on

> recognizing human rights violations in the day to day like bullying, exclusion…thinking about their own interactions on a small level (September 5, 2012).

Ms. Fine said that the history teachers discussed how to take action but that she didn't have time to get to teaching action skills. Ms. Fine wanted her students to develop their individual understanding of human rights, knowing that the concept of HRE would continue at GHS with their future teachers. Ms. Fine also felt that she was empowering her students in another practical way. She said that above all, her first priority was teaching 9th and 10th graders to become fluent and literate in English. "If we don't teach them those things we could give them all the content in the world that empowers them but they wouldn't pass the high school exit exam," she shared. The importance of these skills went beyond state standards and exit exams. "We need to teach them literacy so they break through those glass ceilings that most newcomer immigrant students don't get a chance to." Ms. Fine recognized holes in the curriculum and that she had no explicit human rights action piece in the second year, but time constraints dictated what she could do with HRE. Ultimately, Ms. Fine prioritized English language fluency and literacy and implemented human rights themes whenever possible to provide meaningful curriculum that wasn't simply "See Spot Run" (Interview, September 5, 2012).

Assessing whether each and every student was transformed by learning HRE remained a challenge, but Ms. Fine was committed to continuing HRE content knowledge and agency to students:

> One thing I was inspired to make sure is that our students were armed with HRE and especially students who are in communities of color in the United States in immigrant communities. There's so much….they face so many obstacles and so much oppression here. They need to know it exists. The most important thing is that you're making connections to their own lives and then once they are able to do that, then the ultimate goal is like this action piece at the end. (Ms. Fine,

Interview, September 5, 2012).

The ultimate goal for Ms. Fine and her students, she hoped, would be to learn the action piece throughout their time at GHS.

"You Could Actually Change School Culture"

Ms. Patel hoped that learning HRE would resonate into a critical consciousness that would eventually develop into individual action. She believed that learning HRE provided students with the language to name the violations they witnessed or experienced. "I feel like the baseline you want to teach is awareness but once students reach that awareness it's kind of what they do with it" (Interview, March 28, 2013). Ms. Patel explained that planting the seeds of critical consciousness in students could also be the beginning for individual and collective behavioral change:

> I guess I also have these fantasies that it's going to trickle down on a more micro-level and they will be nicer to each other and there will be less bullying. You know, that you could actually change school culture. (Ms. Patel, Interview, March 28, 2012)

Even when the protection of human rights in the United States seemed to be out of reach for some students, all those interviewed stressed the importance of newcomer youth learning about human rights. Lupe argued that as an undocumented youth it was important to know her rights and that she wanted others to know them as well. Roberto shared this view:

> I think it is good when you know your rights so you have an idea that you are protected by an advocate in the community. Having human rights makes everyone equal and you are not less than anybody. Even if you are a woman or a man or a child you still have the same rights and the same benefits. Even if you aren't born in this country you are still human. (March 14, 2013)

Juanita, having arrived just three weeks prior to the interview, said it was important for immigrants to learn human rights because they weren't allowed to visit their families back home and they needed to know they wouldn't be able to return to the U.S. without legal

documentation. Juanita said that learning about human rights might encourage immigrants to help each other learn how to remain safe while in the U.S. "It's good to have papers [documentation] but we [should] understand every right we can have and we don't can have." Juanita also said it was important for nonimmigrant youth to learn about human rights, "Sometimes they can help other people like immigrants. When they have problems like [immigration] papers, maybe they can help." (April 18, 2013).

Ms. Patel reflected on her own hope for the potential HRE might have for immigrant youth:

> I feel like, or I fear that many of our students, especially our undocumented ones, kind of feel like it's okay not to have these rights or they don't deserve them because of their situations. I feel like its really important for humanizing our students and for having them realize that these rights go beyond borders and pieces of paper and that they really do deserve these things (Ms. Patel, Interview, March 28, 2013).

Ultimately, both teachers talked about their struggles to incorporate activate agency in their students so they might influence change. Ms. Patel described why she thought some students connect to human rights education more than others and how it might inspire them to continue on a path to human rights activism on their own:

> I've been thinking about that and as teachers we talk about how some students are all about justice, not even just social justice, but 'the right thing.' I wonder if it's a personality trait? Being really concerned with being on the right side of things. I think maybe part of it is personality but maybe many times it is paired with this real curiosity. One student is always asking questions, and I feel it is natural for him. Human rights are the direction he is going to go in. Another two students will just stop reading at their table group and ask each other, 'How could this have happened?' One is almost worked up by it and I wonder...is her story wrapped up here at all? I wonder how much of it is putting herself in there? How much is it that she is hardwired for justice? (Ms. Patel, Interview, March 28, 2013)

Ms. Patel commonly reflected on her students' engagement with HRE. She often came to me to "think out loud" during and after classes, wondering how to better format the assignment, whether she should restructure the activity for the next group, or to say that she was happy

with how many human rights conversations had occurred during the class period. It was clear that Ms. Patel was committed to providing a transformative experience for her students and would continue to refine her skills and instructional practices to guide them there.

Research Question #3 Summary

Students in Ms. Fine's classes participated in human rights discussions through critical lenses. Several students provided examples of reacting to HRE based on their lived experiences. Although Ms. Fine did not believe that students had formal HRE in their home countries, several students did in fact bring prior knowledge of HRE into her classrooms. This provided them with opportunities to build upon their previous understanding of HRE and examine the curriculum and participate in classroom discussions using their unique lenses.

Ms. Fine reflected that she had spent more time implementing strategies and skills for protecting and promoting human rights with students in the first years of implementing HRE. She simply ran out of time, she said, and had to focus on providing human rights content knowledge so that her students knew that the UDHR existed for them and about them. By providing literacy instruction and critical thinking skills, Ms. Fine felt that she was helping her students overcome hurdles such as English language discrimination while being prepared to graduate from high school. She did this all while teaching her students how to name oppression, which in itself was the beginning of transformative HRE.

Although students may have had different levels of understanding, promoting, and defending human rights, the capacity to reflect on experiences and situations that deeply affected their own lives led to Ms. Patel's hope that HRE might deepen their critical human rights consciousness and potential to influence social action. Ms. Patel recollected with

remorse that HRE through the framing of the UDHR wasn't integrated in the second year with the same emphasis as was in the first year. However, she still provided students with multiple opportunities to discuss and analyze human rights and remained interested and open to learning how to do it "better." Ms. Patel introduced human rights vocabulary and writing prompts daily with students. She created learning objectives each day that used human rights as a theme. When Ms. Patel needed support to enact HRE to students, she pulled up websites to review and had books available in the classroom that used child-friendly language for defining rights so that they might learn together. Ms. Patel's goal in teaching HRE was to let her students know that an instrument had been conceived to protect people who were often powerless and silenced. Although the fulfillment of human rights are not experienced by all, Ms. Patel felt it was important to show students that the document existed and about its potential.

Conclusion

The two teachers in this study used a variety of critical methods to develop students' human rights consciousness. Ms. Fine and Ms. Patel's classes emphasized critical discussions, analytical thinking, and hearing testimony about the lived experiences of students. All of these pedagogical techniques are consistent with best practices identified in previous studies for teaching HRE (Hersey, 2013; Lapayese, 2002; McEvoy Spero, 2012; Meintjes, 1997).

Although students had many opportunities to learn about principles of human rights and the legal language to name human rights abuses, students didn't always associate their own exposure to poverty, war, violence, homelessness, racial discrimination, educational opportunities, and legal status with human rights violations. Ms. Patel reported that students

who learned about the UDHR only recognized violations through the language of the articles in the UDHR when they saw the UDHR posters in the hallways and recalled the articles from Ms. Fine's classrooms. Furthermore, having knowledge of human rights alone was not enough for students to critique social inequality and injustice on their own. Students needed opportunities to collectively practice using their HRE lens to critique social conditions that affected them and the larger world in which they live.

Students also expressed an uncertainty about specific action they could take individually or collectively after learning HRE. They could not identify many ways to combat instances of human rights abuses except to say they would find and tell an adult in power to intervene on behalf of the victim. The teachers said that they simply ran out of time and could not build in an action piece to the content while meeting their students' academic and language needs.

Although raising consciousness might be seen as a first step toward students' transformation, Meintjes (1997) and Lapayese (2002) suggested that students require more to become critically conscious human rights learners. The ability to develop their own connections and analyses of human rights was an important step for students to become critically conscious. Meintjes (1995) argued that students who situated themselves within a human rights framework and then analyzed how it impacted their own lives embodied an *authentic* critical consciousness. In my study, both teachers discussed of the importance of getting students to analyze what HRE meant to them and how it helped them to read the world (Freire, 1970).

The students in this study conveyed that engaging in HRE was relevant to their lives and provided meaningful opportunities to learn English while developing skills to name and

identify instances of racism, discrimination, gender issues, and immigration issues through the language of human rights. The teachers advocated for the infusion of HRE in classrooms as a tool for empowerment. Ultimately, Ms. Fine and Ms. Patel enacted visions of critical pedagogy and HRE that were meaningful for the heterogeneous contexts of their classes. Their focus was to create an empowering education for their students, so each teacher had to make pedagogical decisions that brought HRE and language instruction together simultaneously to meet language and academic goals. In the following chapter I frame this rich data through several themes to analyze the findings and provide recommendations for practice.

CHAPTER V: DISCUSSION, RECOMMENDATION, AND CONCLUSION

The previous chapter told the story of two teachers and their use of HRE with newcomer immigrant youth. In studies evaluating the impact of human rights curriculum upon adolescent students (The Human Rights Resource Center, 1997; Levin-Goldberg, 2008) HRE has shown great potential with populations that have been oppressed, victimized, and powerless. In this chapter, I present a summary of the main findings, situate this study into current HRE literature; provide implications for practice; and present recommendations and a conclusion.

Summary of Findings

The complexity of engaging in HRE in this study was brought to light as two teachers enacted critical pedagogy, human rights content, and English language teaching with newcomer immigrant high school students. As Bajaj (2012) states, HRE cannot be characterized as a singularly understood practice. While two schools in a community might both teach HRE, one serving suburban private school students and one serving a marginalized population such as the newcomer youth at GHS will vary greatly based on the realities of each population and the anticipated outcome for each group (Bajaj, 2012). The two teachers in this study constructed and enacted a partial vision of critical pedagogy that was meaningful for their students. Their focus was to create an empowering education for their students that tapped into and validated students' lived experiences and diverse perspectives. Ms. Fine and Ms. Patel made pedagogical decisions that brought HRE and language instruction together to prepare students to meet grade level graduation requirements. Ms. Fine and Ms. Patel's pedagogies were student-centered, respecting their students' backgrounds and experiences as they constructed knowledge in the classroom. Students were provided with opportunities to inquire about the world, and specifically human

rights themes, through critical discussions. HRE was not seen as supplemental content to be added to the curriculum but integrated into their standards-based high school English classes. Because students were able to name many of the human rights violations that affected them as urban immigrant youth, HRE proved to be meaningful for them and for their teachers as they engaged in critical analysis together.

Although HRE isn't the norm for urban high school curriculum in the United States, several schools across the country are implementing this framework (Banks, 2010; Hersey, 2012). HRE is grounded in human rights principles (as outlined in the UDHR and subsequent human rights documents), uses participatory methodology consistent with human rights values, and may lead to action individually and collectively (Flowers, 2003). One of the goals of this study was to learn how urban teachers enacted HRE with newcomer students. The second goal was to learn how students used an HRE lens to analyze injustices and inequities in the world. The research questions that framed this study were as follows:

(1) How do two urban high school English teachers at a school serving newcomer immigrant youth teach HRE in their classrooms using elements of critical pedagogy?

(2) How do students engage with the activities and assignments in the HRE English classes?

(3) How does an HRE lens shape students' ability to analyze inequity and injustices in the world?

I used the conceptual framework of critical pedagogy and HRE to analyze the data collected (observations, interviews, and analysis of student work) over eight months spanning two consecutive school years. This study led to five main findings of HRE in this study: 1) it engaged a vulnerable population with curriculum that tapped into their multiple identities as

newcomer youth; 2) critical pedagogy and HRE were only partially achieved; 3) teaching English language reading and writing occurred while implementing human rights themes; 4) HRE embodied complications in practice; and 5) teachers utilized HRE but did not take a step forward with students to influence collective change.

After data analysis, I conclude that HRE in an urban high school impacted its newcomer students in ways that are both measureable and untold. Interviews of student participants suggested they were able to integrate an awareness of human rights into their interactions and understanding of their lived realities. Students often practiced understanding and respect for one another both in and out of the classroom. Ms. Fine and Ms. Patel gave examples of how students' own experiences and personal stories with immigration and citizenship status framed their interpretation of HRE while interpreting the rights applicable to their peers.

This study found that HRE ultimately gave newcomer immigrant youth a human rights language with which they could assess human rights struggles and realities and, in the process, develop seeds for a critical human rights consciousness. Several students I interviewed were able to use a human rights framework to analyze inequities and injustices in the broader world. For many of the students in this study, the way they saw the world was changed. Students did need more practice making connections between the abuses in their urban communities and their relationship to human rights in the larger context.

Although HRE has the potential to be empowering, there are potential challenges to embodying HRE with all of its complexity, as described in this study. Teachers' approaches to HRE and the learning outcomes were considered carefully but a few students resisted human rights content (as described in Chapter IV). Teachers felt that HRE was

transformative for a majority of their students, especially those who had personal experiences around human rights abuses. However, individual agency was only activated for some students while others were left frustrated after exposure to HRE. Ms. Patel felt HRE gave students a more adult way to analyze injustices and inequities other than saying that certain things "weren't fair." Both teachers believed that urban newcomer youth brought specific lived experiences that made them particularly aware of and vulnerable to human rights abuses. Ms. Fine and Ms. Patel recognized and provided space for the multiple layers of identity that their newcomer students' possessed and tapped into this complexity of identity as a form of knowledge in the classroom. Finally, having a human rights framework gave students access to a language to name abuses and develop an awareness that people struggled and fought to develop and claim their own human rights.

Findings and Interpretation

Theme One: Providing Space for Complexity of Newcomer's Identity

This study shows that a major effective critical pedagogy strategy for HRE is to incorporate issues of immediate and personal significance to students. Ms. Fine and Ms. Patel demonstrated that an awareness of the complexity of identity of newcomer youth was an essential aspect of creating a learning community. Every student shared his or her prior knowledge, educational experiences, culture, perspective, and language throughout the class period. Although students often had differences in prior formal education, the political and economic reality in their home countries, experience with trauma and Post Traumatic Stress Disorder, human rights violations, current socioeconomic status (including poverty, homelessness, and foster care), legal status, connection to relatives or community in the U.S.,

gender roles and expectations, and language ability, all of the students shared a common experience of being newcomer immigrants and teenagers in the U.S.

Based on students' interviews about learning HRE, specifically the UDHR, it became clear that students connected to specific human rights articles and ideals and constructed their understanding of human rights through their personal histories of immigration, documentation, family histories, and home country contexts. In this way, HRE had the potential to be owned by students and not seen as something "out there," but rather principles to be utilized to frame their own struggles with legal human rights mechanisms.

For many students, the framework of HRE provided an important connection between the experiences in their home country and migration to the U.S. Several students experienced recognizable trauma and human rights violations against themselves or others. Some experienced or witnessed murder, rape, threats against self or family, religious persecution, political instability, or violence. Students heard about injustices and their consequences as lived by others in the class through their stories and contributions to classroom discussions.

Ms. Fine sought to engage her students with curriculum they knew because of their lived experiences and trauma. She thought that HRE would provide a language to empower them to name the oppression and injustices that they and others experienced. Students had opportunities to tap into their collective lived experiences to assess their human rights. Students were asked to connect their learning to their lives daily through writing prompts, dialogue, and speaking. Ms. Fine also took time to meet with students individually, both in and out of the classroom, to ask about their individual stories. She recognized that students

arrived with many different histories that arrived with her students, and if she tapped into their individual stories, she might engage them as critical learners.

One of Ms. Fine's pedagogical goals was to create meaningful entry point for students to learn English language instruction and development. She felt that HRE had the potential to be transformative for learners, but if her students didn't have mastery of the English language to graduate from high school and find occupations, then the idea that HRE was engaging didn't mean it would empower them to control their realities. Ms. Fine said her first and foremost goal was to empower her students through English language acquisition. After language instruction, HRE pedagogy was enacted as an approach to further empower her students with the legal language to identify and name oppression and give voice to each other's stories.

Ms Patel took a different approach. To build upon her students' critical awareness, Ms. Patel sought ways to have her students identify oppression, documenting and analyzing their own experiences in human rights terms. Ms. Patel used the word "racism" throughout the lessons and activities presented to class and gave opportunities for students to use an HRE lens to discuss their own examples of racism and other forms of oppression. It was powerful for students to have a language to identify the violations against them.

As stated in Chapter I, in order for there to be a human rights movement, first students need to know what their human rights are. Ms. Patel exposed her students to concepts of human rights that did not always use the formal language of the UDHR. She understood that the concepts of human rights needed to resonate with the struggles of her students. Ms. Patel encouraged her students to share their experiences and learn from each

other. In this way, she consistently enacted critical pedagogy that arose from a human rights perspective.

As Ms. Patel first learned to develop her HRE pedagogy through conversations, web searches, and books, she also worked in partnership with her students to learn about human rights. This kind of reciprocal critical pedagogy between Ms. Patel and her students allowed them to learn their rights collectively. The concepts of human rights reflected the stories and testimonies of students and teacher alike as they worked together and raised critical questions and sought answers to these questions. This method of co-constructing knowledge was consistent with critical pedagogy. To construct knowledge together, Ms. Patel engaged students in a variety of activities, including interviews with family, friends, or community members to include a variety of human rights stories to learn from.

In the blog stories that Ms. Patel assigned, students were exposed to immigration stories of family members and peers. These blog entries were a powerful way for students from various countries to hear about dangerous conditions and struggles that people faced while migrating. Many of the students expressed that these interviews among family and friends provided them with a real-life connection to human rights. This project developed a sense of students' inherent value as their stories were respected and celebrated on a blog. Although students were asked to comment on the oral histories put up in the blog, there were no further opportunities to explore the similar and different immigration stories in class due to time constraints.

Both Ms. Patel and Ms. Fine cited lack of time as a challenge for implementing human rights projects and activities to their fullest potential. However, the teachers also believed that the human rights culture within GHS as well as the practice of implementing

human rights topics throughout all grade levels and subject areas would support students as they continued developing a human rights consciousness. The teachers ultimately enacted HRE pedagogy that integrated human rights into students' personal awareness and trickled over to some of their behaviors, one of the HRE objectives of the United Nations.

Several students in this study reported that they had learned about human rights formally in their home countries, which may have contributed to developing a more critical HRE consciousness while engaging in it a second time. I observed HRE to impact their developing human rights consciousness differently than their peers who were exposed to HRE for the first time. Students hearing about human rights legal instruments for the first time often felt safe and protected when discovering that a document had been created to protect their rights. In classroom discussions these students often said that the UDHR made "everything okay." In their eyes, since a teacher in a school presented HRE, human rights principles and mechanisms sounded like a powerful tool that they could grab onto to legally proclaim and enjoy their rights. This presented itself in the interviews with Chinese students. Most of the Chinese students spoke about human rights as promoting equal dignity and respect. Most did not, however, describe the gap between the ideals of human rights and everyday struggles in their own communities or around the world.

Students who had prior learning of human rights principles and legal instruments, however, shared their cynicism around what rights actually meant and if in fact they went "beyond borders and pieces of paper." They questioned the UDHR and its effectiveness and recognized that there were still a lot of violations all over. For example, Lupe continually questioned why nobody protected the rights as outlined in the UDHR and wondered how human rights principles translated into everyday situations and issues. This provided a unique

opportunity to frame HRE through the stories of those most impacted by human right violations as they internalized their prior learning of human rights principles with the experiences they encountered once arriving to the U.S.

Based on both classroom observations and interviews, it was clear that neither Ms. Fine nor Ms. Patel recognized students' prior knowledge of formal human rights learning in their home countries. Both teachers said they thought that students knew about human rights informally, but did not know that there was formal teaching of human rights in students' home countries. Otherwise, they might have structured HRE pedagogy in their classrooms differently. This lack of awareness by the teachers of prior HRE may have stemmed from two reasons.

First, there were students who had their formal education interrupted or who did not attend schools in their home countries. Both teachers knew this was a common reality for many of their students and this may have contributed to their belief that students were not formally educated with human rights principles. Second, students who did learn about formal human rights principles or instruments often learned just the ones that applied to them, such as the rights of the child, or the right to education or work. It is possible that the students who were taught about human rights formally in their home countries did not learn all 30 of the articles written in the UDHR. Since they may not have learned all of the articles, many students expressed surprise when presented with the UDHR in its entirety in both classrooms. Ms. Patel did not implement teaching the UDHR at all when enacting HRE in her classroom during observations. Rather than learn about her students' lived experiences prior to enacting HRE, she learned about their individual histories while enacting HRE. This

organic style of engaging in HRE provided students with opportunities to struggle with the definition and understanding of human rights as they applied to their every day lives.

Ultimately, knowing that students may have learned formal HRE in their home countries may have contributed to a deeper style of HRE pedagogy. Both teachers would have had an opportunity to dig deeper into students' consciousness to describe their thoughts and reactions to HRE when presented with its ideals once again in a U.S. school. Accessing this prior knowledge of human rights ideals also might have contributed to a more profound critique of human rights here in the U.S. or in students' urban communities.

In this study, teachers tapped into and validated the varied experiences of immigrant and refugee youth, SIFE students, homeless students, students in foster care, students who were incarcerated, undocumented students, and students with expired visas. They placed students' experiences at the core of teaching them about human rights, and through human rights. When the teachers failed to recognize students' prior learning of formal human rights concepts, however, they did not fully tap into students' *understandings* of HRE as they constructed human rights knowledge together. Instead, both teachers thought they were introducing human rights instruments and principles for the first time, neglecting an opportunity to go deeper with students as they learned to critique the world.

Theme Two: Critical Pedagogy and HRE Only Partially Achieved

Critical pedagogy supports a practice infused with dialogue, inquiry, and action. In both Ms. Fine and Ms. Patel's classes, students were provided with a space to critically explore what human rights meant for them and engaged in dialogic processes. HRE, taught through elements of critical pedagogy, offered both teachers and students opportunities to

participate in a critical exploration of human rights. They explored content and ways of thinking and seeing through the lens of HRE.

Ms. Fine placed an emphasis on students' critical analyses of topics such as racism, discrimination, sexism, and immigration status. She created and promoted learning conditions that were safe for students, and open to diverse perspectives during discussions. Students were expected to be responsible for themselves and for each other's learning. Ms. Fine engaged students with a curriculum they would "know" based on their lived experiences and trauma so that they could name them using rights-based language. Bajaj (2012) described the three types of approaches to HRE in her work. These approaches included Human Rights for Global Citizenship, Human Rights for Coexistence, and Human Rights for Transformative Action. Ms. Fine embodied aspects of two of these approaches as she created her vision of HRE with her newcomer students. First, Ms. Fine's ideological approach to HRE mirrored HRE for Global Citizenship (Bajaj, 2012) as she focused much of the content around the UDHR. When Ms. Fine's students created the UDHR posters in the various languages spoken in the classroom, they positioned themselves as a global community linked to a universal notion of human rights. She focused on teaching her students the legal language and mechanisms of the UDHR. Ms. Fine also embraced some of the aspects of HRE for Transformation (Bajaj, 2012) as she hoped to empower her newcomer immigrant youth to critique their social realities and promote a willingness to act upon them.

Although Ms. Fine's approach to HRE pedagogy wasn't always consciously transformational, by activating students' agency to take action, it was meant to be empowering. First, students acquired new skills and understanding in human rights law and instruments to name the oppression and injustices they lived with and experienced. By

naming their own human rights and the rights of similar people, students in Ms. Fine's class grew in their ability to recognize human rights abuses around them. Second, Ms. Fine recognized the importance of getting her students to analyze what human rights meant to them and how it helped them to read the world (Freire, 1970). Ms. Fine felt that this could be done by teaching the articles of the UDHR as a first step and then asked her students to make connections between the human rights abuses of characters in the novels with their own lives. Several of the Latino students applied the principles of human rights to their immigration backgrounds and used this lens to critique the fact that their rights were not protected. In this way, Ms. Fine achieved her primary goal of teaching through an empowering critical pedagogy.

Ms. Patel did not use this same legal framework to enact HRE with her students. Instead, she focused on the empowering aspect of HRE through participatory learning and by having students describe injustices through their own experiences and collective storytelling (Bajaj, 2012). Students' analyses of human rights was important in Ms. Patel's classes to develop their critical consciousness. Students wrote down various examples of human rights violations on multiple assignments in both English and their home languages to support their developing human rights consciousness. Ms. Patel's students interviewed one another and worked collaboratively to define human rights for themselves.

In class, a Latina female and a Chinese male, Mary and Lao, were able to make connections between their home countries when they discovered that both had economic realities that caused people to kill human beings to steal their organs or to take out their own organs to sell on a black market in order to afford material goods. They used their human

rights lens as starting points for future discussions to describe the similarities and differences between the characters in the *Maus* series with the themes found in human rights.

While Ms. Fine saw HRE as a legal framework to empower students to name oppression, Ms. Patel saw it as a way to recognize oppression and share experiences to build solidarity between students. Each of these approaches was consistent with critical pedagogy as students were empowered to name their own realities and constructed human rights knowledge together. Both teachers built upon students' lived experiences and asked them to apply concepts of human rights and human rights violations to some of these experiences. Both teachers engaged their students through HRE and entwined the curriculum of human rights principles with English reading and writing. This pedagogical objective is also consistent with critical pedagogy as the teachers sought to disrupt educational injustices by arming their students with skills and language to succeed.

Theme Three: Teaching English Language Reading and Writing While Implementing Human Rights Themes

Both teachers made conscious choices in selecting literature, essay topics, reading responses, and collaborative activities that were specifically infused with HRE but also met academic requirements. Ms. Fine and Ms. Patel saw an opportunity to engage their students in meaningful curriculum that had the potential to create change while teaching students English language reading and writing. Although the teachers faced challenges to teaching SIFE students, students with low academic literacy, and students learning a new language, both teachers viewed HRE as a framework that could provide meaningful entry points for each student into the content of high school English. Curriculum reflected diverse experiences based on diverse backgrounds. The teachers actively sought out materials that

allowed students to see characters in the novels grappling with the very real and difficult issues of racism, discrimination, and human rights violations and used these struggles to engage their English language learners.

Teaching students to become fluent and literate in English was a priority that came up repeatedly in Ms. Fine and Ms. Patel's classes, although in different ways. Ms. Fine wanted to make sure her students were prepared for the job market and college planning by teaching them English. Her focus was on English fluency and reading and writing, which was reflected in all of the activities and projects in her class. Most of Ms. Fine's lessons used long-term literature packets and activities. Students spent weeks practicing the English language using worksheets, graphic organizers, group activities, speaking and listening opportunities, sentence strip organization, and essays that were all connected to a chapter or two in the class book. Ms. Fine created group projects such as the book cover activity to engage students in collaborative learning experiences that implemented human rights themes. Although worksheets and packets are not consistent with critical pedagogy in general, the expectation that students would use these as a starting point for class discussions, forming opinions, and writing about human rights themes and violations was consistent. The packets gave students written practice to voice their opinions and conclusions.

Ms. Patel also demonstrated her focus on preparing her students to become fluent and literate in English. She also used worksheets and curriculum packets, but varied these activities with vocabulary flashcards, interactive lessons like the Four Corners activity, and drawing pictures to demonstrate content understanding. Students regularly translated words, phrases, learning outcomes, and directions into "My Language" and read these out loud in English for the class.

Ms. Fine and Ms. Patel did not dilute the curriculum to meet the needs of their English Language Learners. The materials were heavily scaffolded to meet the needs of their learners but the content remained at high school grade level. Each student received the same chapter of *Farewell to Manzanar* or *Maus I* or *II*, but in different ways. The text was rewritten for each level of English language learners. High-level students read directly from the book and collaborated in groups to work on essays and paragraph answers. Middle-level students were provided with rewritten chapters that were broken up using non-colloquial language and only present-tense verbs. Low-level students were provided with the most scaffolding, reading text that included multiple stopping points where they were asked to translate words and phrases into their own languages. Human rights principles were interwoven in all of these activities, asking students to point out human rights violations from the book or make connections to their own lives.

In this study, both Ms. Fine and Ms. Patel used multi-dimensional approaches to HRE that entwined HRE pedagogy and content with English language instruction to meet the needs of their classes. Ms. Fine and Ms. Patel strongly believed that their students needed to be immersed in learning opportunities that would speak to their status as newcomers rather than simplifying curriculum to meet their language levels. In this way, the curriculum engaged students through their experiences and awareness of the world while teaching academic skills.

Theme Four: HRE With All Of Its Complications

Ms. Fine and Ms. Patel used HRE content in different ways. Ms. Fine used the UDHR as a central text from which all lessons extended. She printed the document in several languages and had it posted on the wall immediately next to the classroom entrance.

Students were provided with copies to take home, use as a resource, and share with their families and communities. Observations, photographs, and interviews showed students repeatedly going to look at the UDHR posters throughout each class and through many of the assignments and activities. Students became experts on at least some of the articles of the UDHR and continued to practice learning the others. Students practiced with sorting strips to point out claims and evidence using the articles of the UDHR with examples from literature and history.

All nine of the students interviewed from Ms. Fine's classes spoke about the articles outlined in the UDHR or mentioned the UDHR poster as a favorite and memorable learning component. They shared understandings through collaborative activities that tapped into this newly acquired knowledge. Each of these activities provided students with opportunities to become UDHR "experts" and facilitators.

Ms. Fine enacted HRE with her students primarily through its formal legal framework. Students had multiple opportunities to practice reading the UDHR while several saw how it might connect to them personally. For example, in Chapter IV, Lupe described how the Right to Unfair Detainment connected to her personally based on her experiences of being arrested as a fourteen year-old and then spending time in a juvenile detention center. Although Lupe's rights were denied as she entered the U.S., she still believed that it was important to know her rights as outlined in the UDHR. By learning about the UDHR, Lupe was able to develop an ability to name her own human rights and the abuses she encountered.

Ms. Patel's students, on the other hand, did not spend time learning the UDHR. Although she regretted not implementing the legal framework into her teaching during the second semester (specifically using the language of the Articles) she saw the value of having

students shape and define human rights for themselves. Through her teaching and classroom lessons, Ms. Patel taught that human rights includes those most affected by human rights abuses, including her immigrant students. In her classroom, Ms. Patel and her students struggled together to shape their own meaning of human rights as she often learned concepts and principles at the same time. This collaborative construction of HRE did not fit into a formal understanding of human rights instruments and mechanisms, but grew holistically from discussions and activities situated in students' own contexts.

These two different pedagogical styles came from both teachers' own understanding and learning of HRE. Ms. Fine attended a graduate program in human rights, learning the pedagogy and praxis of implementing an HRE curriculum in her school and connecting it to the purposes she determined for teaching English. Ms. Fine's education gave her opportunities to reflect on curriculum and teaching practices at her school through written papers and discussions. She wrote a master's thesis about integrating and teaching SIFE students into high school. Her education offered her growth and development as a social justice teacher using the framework of human rights. Ms. Fine hoped that the UDHR was a document students would come back to in future classes at GHS as well as in their personal lives through the news and discussions with friends and family. Ms. Fine aligned her teaching with the first objective of HRE, which is to make people aware of their basic rights, based on the language of the UDHR. Ms. Fine sought to provide content through treaties and conventions along with a history of human rights to locate her students within a universal notion of human rights.

Enacting a human rights approach in the classroom proved to be challenging in several ways. Students did not always associate their personal experiences and struggles with

the legal language of the UDHR. Many students, who learned HRE in Ms. Fine's class during 2012 and then in Ms. Patel's class in 2013, could only give broad examples of human rights violations using the framework of the UDHR. They could not go on to apply it to everyday situations they witnessed, experienced, or heard about in their own communities.

Furthermore, although both teachers believed in the potential for transformation that Human Rights Education could bring about, teaching the content of HRE with students sometimes generated resistance. In using *Maus I* and *II* Ms. Patel hoped the book would spark conversations about the history of the Holocaust. She hoped it would spark conversations about discrimination and injustice that would engage her newcomer immigrant learners. She did not use the UDHR posters in the hallways to have students articulate the abuses found in the book as human rights concepts. Instead, themes and words such as "discrimination," "Nazis," "racism," and "Holocaust" were provided to students through activities and lessons to spark collaborative group and classroom discussions. Handouts were given to describe, in both language and pictures, the impact that the Holocaust had upon characters in the book and to provide images of war and its victims. Ms. Patel wanted to provide visual representation of what occurred to characters in the book, but was, in fact, concerned that her students would be left with a sense of powerlessness prior to sending them to their next class.

Although making her students feel powerless was not Ms. Patel's intention, many students showed resistance to HRE when it was taught using graphic photos and video. Using images of war, death, violence, and genocide and other visual and audio depictions of human rights violations to engage students, actually had the opposite effect. Students did not speak aloud of the violent themes or behaviors as shown in the photographs or exhibit any

connection to the images emotionally through language or facial expressions. The film led to more emotional reactions in students while not necessarily in a positive way. While many of the students were unresponsive to the graphic photos, others responded with horror, gasps, covered their eyes, called out "Oh my god," or closed their eyes during the film.

Ms. Patel reflected about this potential to leave students feeling disempowered in an interview. She recounted the story of two students who simply could not continue with assignments after learning about the horrors of the Holocaust. The two students needed more opportunities to discuss human rights themes together. Rather than completing their assignments, both engaged in conversations that ran over class time about "how we let this happen" and "why" and "what must be done." Ms. Patel said they could not go further with the assignment until they discussed and processed what they were reading or hearing about. She recognized a need to provide them with more time to process the information but did not have any formal knowledge about how to do so. Ms. Patel showed a video to the students that described how they might feel saddened by human rights violations and world events. At the time, it was the only method she had to help students process the feelings they had when hearing about human rights and human rights abuses.

No other formal concrete development skills were built into discussions or activities to provide examples of ways students might proactively engage in human rights action to combat abuses or take steps to protect and promote rights. Ms. Patel reflected that this was an area of growth for her and that she would like to have more education about how to incorporate HRE effectively with students. Activating student agency is an important aspect of critical pedagogy, but in this study, it was missing in the classroom.

Theme Five: Utilizing HRE But Not Influencing Collective Change

The focus of enacting HRE pedagogy for Ms. Fine and Ms. Patel was to teach students *about* human rights and *through* human rights, providing knowledge and promoting understanding of human rights principles in a way that respected students' rights and differences as learners. HRE provided students with new understanding as they learned human rights laws and instruments and shared their learning with each other, family members, and other people in their lives.

Ms. Fine specifically included the UDHR in multiple languages in her classroom and provided it to students. She recalled that most of the students in class asked for a copy to take home to share with family members and others. In this way, students were empowered to share their learning with others. Students also developed legal terms to identify and name their own human rights and that of others. They were provided multiple opportunities, through lessons, activities, and discussions, to practice using the UDHR to help form their understanding of international rights. Roberto spoke of his developing HRE lens and planned to become an immigration attorney to fight for the rights of other immigrants. Many students demonstrated that the way they viewed the world had changed, providing evidence that HRE pedagogy influenced individual change in small ways.

A major goal of HRE is that through the study of human rights ideals and violations, students develop an awareness of oppression and then are taught skills to take action. This study found that students needed more opportunities to analyze injustice and inequities through human rights theory and practice. Students also needed to learn to build skills and strategies at the individual and group levels to influence change, promote and protect human

rights for others. In doing so, Ms. Fine and Ms. Patel may have provided more opportunities to empower their students by educating them *for* human rights.

Discussion

A transformative model of HRE intends to provide human rights consciousness along with the skills and strategies to foster action for oneself and for others. Human rights content, law, and the instruments and related processes of protection against human rights violations remain central to HRE. Without reference to these mechanisms, Human Rights Education is no different from other fields such as peace education or global education (Tibbits, 2002). However, as Blau (2011) describes, this set of formal instruments is only a small piece of the larger whole of HRE. The voices of those most vulnerable to human rights abuses and who shaped their own interpretation and definition of human rights understanding are equally as relevant to the defining concepts of HRE in action.

Shaping and Defining HRE With Newcomer Students

The pedagogical approach to HRE observed in this study sought to empower newcomer immigrant youth in two ways—first, to provide English language instruction using content and principles of human rights to meet academic and career goals and requirements; and second, to offer a language to name oppression and develop students' critical human rights consciousness within their own situated context. In this way, the two teachers enacted their own vision of HRE and critical pedagogy that worked for the heterogeneous context of their students.

Cummins (2004) found that the majority of ELL curriculum in most public schools focused on the values and experiences of middle-class, white, native-English speaking characters. This study provides a contrasting example. Ms. Fine said that her purpose was to

provide students with skills to develop English language and fluency as well as providing them with engaging curriculum that would empower them to make changes in their own lives and, she hoped, in the lives of the broader community.

Both teachers thought that teaching English and developing the human rights consciousness with their students were not separable aims, but related. This compares similarly to research by Namsook (2011) who also found that learning English and developing ELL students' identities were two objectives that were inseparable. The author described this relationship as English-and-identities, English-for-identities, and identities-for-English. In other words, teaching English was seen as more than a subject for school but also a meditational means to develop ELLs multiple identities. In a similar way, the two teachers saw their students as English language learners and also as youth developing a critical human rights consciousness.

Bajaj (2012) named one specific approach to HRE as Human Rights For Transformative Action. This approach, the author stated, is typically implemented with leaners who have been marginalized from political and economic power. HRE for the purpose of Transformative Action is to create a process where learners understand their own realities and then learn skills to activate agency. In this study, HRE was situated within an urban neighborhood with recent immigrant and refugee youth. Ms. Fine and Ms. Patel strongly advocated for Human Rights Education to be taught in the school and enacted it in their classrooms. They discussed examples of social injustice that their students collected from their home countries, as Bajaj (2012) suggested. Ms. Fine provided students with the UDHR to learn the legal language to frame these injustices. She deeply felt a commitment to human rights principles and a belief in their ability to change her student lives. Ms. Patel

encouraged her students to define human rights violations through their own eyes and lived experiences. Rather than use the UDHR, she used an organic approach to HRE by asking critical questions, listening to the perspectives of her students, and using them in classroom and partner discussions.

Bajaj (2012) maintained that social locations mediate and contextualize how HRE is learned and understood by students. This study confirms Bajaj's research by bringing to light the ways that newcomer students engaged in HRE as English Language Learners, urban inhabitants, and adolescents developing their critical consciousness using a human rights framework.

Situating HRE Within Students' Urban Contexts

Meintjes (1995) concluded that students who situated themselves within a human rights framework and then used it to analyze how it impacted their own lives embodied an *authentic* critical consciousness. Ms. Patel's way of teaching HRE was based on supporting organic understandings of human rights through students' own realities and conversations rather than the legal language of the UDHR. Starkey and Osler (2010) maintained that HRE specifically enabled learners "to make links between their lives, the actions of the powerful, and the struggles of others" (p. 138).

Ms. Fine's pedagogical approach to HRE in her classes was providing a language to articulate rights. Students engaged in deep conversations and writing exercises focused on the UDHR to name oppression and human rights as found in the literature and their own lives. Although students practiced naming broader examples of oppression, they were not taught ways to use rights to critically name the conditions that impacted their own urban spaces. Ms. Fine felt that most of her students were protected within the safety of their

immigrant communities and the school itself and therefore did not really "see" urban human rights violations.

Bajaj (2012) maintains that Human Rights Education for Transformative Action is an approach designed for marginalized learners and where HRE included a focus on understanding their lived realities. In this way, Ms. Fine provided a process to have students identify and name racism, discrimination, sexism, and issues of immigration. Gerber (2008) and Suarez (2007) concluded that most teachers learned more about the transformative aspects of HRE and less understanding on the legal mechanisms of human rights. In contrast, Ms. Fine enacted the UDHR's legal framework to provide her students with its legal framework and language. Many students, however, did not connect the violations they experienced or witnessed in their home country or current communities to the legal language of the UDHR. Broader violations of human rights were recognizable to most of the students, such as the Right to Education (Article 26) or the Right to Work (Article 23). When asked about poverty, drugs, or homelessness in their community, students were confused about whether these were human rights violations or if they were simply an individual person's failure to succeed.

Much of the literature on HRE (Bajaj, 2011; Flowers, 2003; Meintjes, 1995; Osler, 2011; Osler & Starkey, 2010) concluded that students required opportunities to explore and analyze the social conditions that led to oppression against themselves, their communities, and the broader world. Spark (1994) specifically recommended that curricula and pedagogy take into account the human rights violations that occur in urban communities. McEvoy Spero (2012) found that urban students who were encouraged to connect the UDHR to their own lives and community were empowered by HRE. The author established that students

who explored topics more closely related to their own communities felt a greater understanding of human rights. Bronson's (2012) research among high-needs youth found that approximately one-quarter of the 40 urban high school students in the study wanted to know how to improve the world and learn HRE. Lessons focused on poverty, homelessness, racism, and the criminal justice system were particularly meaningful for the students in Bronson's study. Finally, Osler (2000a) and Wilkins (2005) recommended that the framework of human rights should be taught to young people along with an understanding of structural inequality and the challenges to enjoying rights and freedoms.

These authors maintained that teachers must see themselves as social change agents and provide opportunities to teach the skills required to enable their students to see themselves as agents of social change who can go on to shape society. Based on the observations and interviews conducted in this study, students needed more of these kinds of opportunities to connect the legal language of the UDHR to specific examples within their own urban community or their home countries. In this way, the UDHR may have to become personal and students may have had a stronger grasp of the complexity of human rights (McEvoy Spero, 2012).

Defending Human Rights

Leung, Yuen, and Cheong (2011) concluded that students must be provided with opportunities to engage in critical analysis of historical and contemporary issues that affect them, active discourse, and a commitment to community-based social action. In similar work by Bajaj (2012), she concluded that the pedagogical objective of Human Rights Education for Transformative Action was rooted in agency and collective solidarity for marginalized populations. This meant that learners not only critiqued their own realities, but also

developed a willingness to act upon them. Finally, Gerber (2011) and Lapayese (2002) concluded that human rights education is more than transmitting basic knowledge of human rights; HRE is focused on education and training to empower students to exercise their own rights while upholding the rights of others. In this study, students did not exhibit all of the aspects of Bajaj's (2012) HRE for Transformative Action, Leung et al.'s (2011) recommendation for community-based action, or Gerber (2011) and Lapayese's (2002) conclusion that HRE should train students to exercise their own rights while standing in solidarity with others to protect theirs.

Without learning the skills needed to take social action, students in this study were left to process the principles of human rights with no real sense of how they might protect or uphold them. As McEvoy Spero (2012) concluded, "Individuals may expose their power by expressing critical consciousness regarding human rights and the world around them, but transformation must be collective to cause systemic change" (p. 135). Similarly, newcomer students in this study needed more than initial opportunities to expose their individual power to name injustice and inequities. They needed to practice creating change at both individual and collective levels in order to build their critical Human Rights Education identities (Bajaj, 2012), such as exploring prior human rights movements and the impact individuals have made to advance human rights, or developing a project to address a human rights concern in their community and creating and implementing an action plan.

Recommendations for Practice

Human Rights Education's is meant to empower individuals and communities to promote and defend their human rights and to achieve a culture of human dignity. This study of two human rights educators points to some of the challenges and possibilities of

implementing HRE with newcomer immigrant youth in urban communities. This study documents how human rights education has the potential to create spaces where recently arrived immigrant youth living in urban centers analyze their own struggles and lived experiences through the process of critical pedagogy. This study further demonstrated that critical pedagogy was only partially realized and that there were missed opportunities to develop a transformative pedagogy for students through individual and collective agency so that ultimately they might take control over their own social, political and economic realities.

1. Provide Space for Complexity of Students' Identity

I use the term, "contextualized HRE" to describe situating students' identities within the center of human rights concepts. It requires students' perspectives and beliefs as essential when engaging with HRE. In this study, teachers tapped into and validated the varied experiences of immigrant and refugee youth, SIFE students, homeless students, students in foster care, students who were incarcerated, undocumented students, and students with expired visas. They placed students' experiences at the core of teaching them about human rights, and through human rights.

Many students in both Ms. Fine and Ms. Patel's classes came to school each day dealing with multiple problems, including post-traumatic stress disorder, family separation, and interrupted formal education (SIFE) due to poverty, civil unrest, and migration. In addition to these pre-arrival stressors, some students experienced poverty, placement in foster care, absent family members (due to incarceration or immigration status), lack of adequate food or resources, living in dangerous neighborhoods, and homelessness post-arrival to the U.S.

Urban newcomer youth in the United States are particularly vulnerable to human rights abuses as they often have little social power (Conroy, 2000; Finley, 2009). Human rights violations such as segregated schools, inadequate resources, zero tolerance laws, and the criminalization of students (Finley, 2011) occur frequently in urban schools and impact urban newcomer youth. At the same time these youth also bring with them a wealth of knowledge, community cultural beliefs, values, and practices, history, and legacies of resilience. Students who attended GHS during Spring 2012 and 2013 embodied this complex mix as they engaged in HRE with their two teachers.

It is not enough to simply know students' lived realities but it is also a responsibility of the teacher to explore the possible ways that students might internalize HRE. Without a deep knowledge, respect, and understanding of the lived realities of students, HRE can be painful when the teacher taps into prior trauma and exposure to human rights violations without providing a process for students to move toward empowerment. Since students understand human rights through their own contexts and struggles, teachers and students need to practice together how to translate human rights into a form that can be understood and applied in everyday situations within varied contexts.

It is important that students engaging in HRE within these contexts first learn the rights inherent to all human beings, and then learn the treaties, law, and principles that guarantee these rights. I would then add that urban teachers and their students shape and define HRE in a way that is based on their own struggles and add these narratives to the current understanding of human rights. I would also suggest that a critical praxis-oriented pedagogy be enacted in classrooms to realize the goals of critical pedagogy. This might

contribute to the development of students' critical human rights consciousness as they not only analyze their own realities, but also work toward action for others.

Finally, I recommend that examples such as this one from Global High School, that engage in shaping and defining HRE for themselves with all of its complications, are included in our conception of HRE pedagogy as we advance the practice in U.S. formal education. Vulnerable students such as those at GHS are constantly facing human rights violations. Validating and including the knowledge, questions, beliefs, ideas, definitions, and complications of current HRE practice in urban schools in current scholarly research will help us understand the role and practice of human rights in education, particularly for vulnerable youth.

2. Human Rights Teaching and Content

This study highlighted the connection teachers and students made to human rights through discussions, activities, and lessons through human rights education. Currently, most human rights learning in U.S. curricula are focused within history and social studies classes. HRE has much potential for integration into other K12 subjects, including high school English.

Ms. Fine and Ms. Patel gave several examples of novels that could be used to teach HRE, including *Seedfolks* (1997*)*, *Farewell to Manzanar* (1973), *Romeo and Juliet* (1597), *Maus I* (1991) and *Maus II* (1992). Several publishers (i.e. *Rethinking Schools*; *Facing the Future*) have developed hands-on, standards-based, and curriculum that represents a global focus that could be used in classrooms to support the teaching and learning of HRE.

Teachers and students could engage in learning activities and content spanning across race, gender, politics, oral traditions, religion, and economics (to name a few) all through the

framework of HRE. Books may provide human rights principles as expressed in the UDHR and other human rights documents as a basis for discussing K12 subjects. They should provide examples and case histories of human rights change agents along with ideas for individual and collective action for local and global issues. Critical questions should follow to open dialogue in classrooms between teachers and students. This way, teachers who are not educated formally in human rights or who receive minimal training in HRE would still have opportunities to teach using an HRE framework.

Teachers who enact HRE should engage students in understanding some of the strengths and limitations of the UDHR in practice. Human rights have not been fully realized for all people, and this needs to be made aware to all students as they explore the gaps between human rights ideals and reality. Furthermore, teachers and their students should recognize that human rights have been shaped and implemented through struggle and change. Many of the articles of the UDHR came from the struggles of marginalized groups. Once students are armed with the knowledge that human rights have always been associated with struggle and collective struggles for change, they may feel more empowered to act as agents of change themselves.

3. Defending Human Rights By Activating Student Agency

Human Rights Education is intended to raise students' critical consciousness while fostering promotion and protection of human rights for all. I offer that establishing a critical and transformative human rights awareness with urban youth develops when it is shaped by the struggles of those most impacted by human rights violations and when they have opportunities to imagine and create change.

All 19 of the student participants were able to name some of the language of the UDHR. Many recalled their group presentations of the specific UDHR article they defined and translated. Ms. Fine and Ms. Patel provided opportunities for students to name human rights violations in their home countries as well as in the United States. However, none of the students could describe actions they might take individually or collaboratively to address human rights violations in their own communities, as immigrants, or in the broader world. Many said they would "tell an adult" or "call the police" if they witnessed or knew about a human rights violation. Similarly, Levin-Goldberg (2008) concluded that students who were taught HRE were frustrated that they were not instructed enough in how to end human rights abuses and what they could do as individuals to help.

I recommend that students be provided with multiple opportunities to learn about the actions of other human rights activists, hear their stories, and brainstorm together to find ways they might act against violations and learn to stand with others to address global human rights abuses. Courses that focus on citizenship, political participation, community organizing, and protest skills would provide valuable opportunities for students to practice understanding the skills needed to promote and protect human rights for themselves and others.

Furthermore, I recommend that students be taught how to analyze the social conditions that contribute to human rights violations in the context of sending and receiving countries and local and global issues. I recommend students be taught about the historical struggles that have shaped human rights through individual and collaborative action. In this way, students will not only have opportunities to name their oppression but will move toward transformative action as they act for change in their communities and abroad.

4. HRE in Teacher Education

This study offers insight into the possibilities and challenges of teaching HRE in urban schools with marginalized populations. The teachers in this study described ways that forms of oppression motivated them to create change. Ms. Fine shared her "Alice in Wonderland" feeling when leaving her community and exploring the world only to observe racism, inequity, and injustices. Ms. Patel reflected on her past students coming from various socio-economic backgrounds and perceptions of her fellow educators had of them. These experiences impacted the pedagogical objectives for both teachers as they sought to teach for social justice using Human Rights Education.

Teacher education provides a foundation for learning content and pedagogy for aspiring teachers who wish to work with young people. Rarely does it offer an exploration into the ways that schools contribute to the disengagement and disenfranchment of marginalized youth and the positionalities of teachers who often unknowingly participate as agents of oppression.

Ms. Fine's graduate program in human rights provided her with human rights content, laws and mechanisms, and a praxis-based pedagogy with the goals of student empowerment and transformation. Her graduate program offered opportunities to engage in human rights dialogue, curriculum, and praxis with other students, professors, and the community. Teaching through an HRE framework allowed Ms. Fine to resist traditional educational pedagogies and provide a space where standards-based English content and practice were reinvented for newcomer youth.

Ms. Patel learned most of her HRE pedagogy with the support and guidance of Ms. Fine during the first year. She did not have formal HRE training, which occasionally

presented challenges as she sought ways to make HRE empowering and raise her students' consciousness about the realities of human rights violations. Ms. Patel wished she had more training about how to make human rights "real" without shocking her students or making them feel powerless against the many violations they were exposed to.

I recommend that HRE be integrated into teacher education programs. The United States was one of the original framers of the UDHR and should take leadership in incorporating HRE into formal education. The fact that very few teachers have been formally taught HRE in their teacher education programs means that its implementation might be lacking, incorrect, or taught without fully understanding its potential, particularly for urban youth. Teacher education courses such as those focusing on curriculum and content in the classroom, democratic classrooms, engaging with parents and caregivers, cultural pluralism in the U.S. and classes that explore active citizenship with students could implement HRE content and pedagogy

When teachers have formal HRE included in their educational program, as was the case for Ms. Fine, they are given opportunities to create HRE-based curriculum and pedagogy, engage in discussions about the purpose of HRE, and develop an understanding of the ways in which HRE offers an interpretation of social justice that is based on human rights content, law, and protective mechanisms and processes. Schools have an important role for promoting HRE and supporting teachers to teach human rights principles in classrooms.

5. Lessons For Education Policy

The United States has a unique opportunity to provide a transformational pedagogy for urban immigrant youth through the integration of HRE in classrooms. Levin-Goldberg (2008) concluded that incorporating HRE into the school curriculum provided a

transformational opportunity for students to become more empathetic, civically engaged global citizens. Other research supports this (Blum, 2008; Center for Information and Research and on Civic Learning and Engagement, 2007; National Center for Education Statistics, (2005-2006)). The results from this study demonstrated the importance of incorporating HRE with newcomer immigrant youth and that Human Rights Education has the potential to impact upon students' ability to understand how policies and practices exist in their own urban environment and how to become active participants to control these realities.

I recommend that those involved in education policy consider the impact HRE may have for youth in the United States and strongly encourage its integration into professional development for pre and in-service teachers. HRE has the potential to bring justice, equity, and respect into the curricula through critical rights-based learning. Most importantly, it has the potential to allow young people to shape their lives through an understanding of rights and the responsibility toward protecting those rights for themselves and others. As this study demonstrated, HRE requires an active reimagining of teaching and content that occur in the classroom, but does not conflict with the demands of grade-level expectations, book choice, reading and writing skills, and the relationship between teacher and students.

6. Future Research

This study focused on the experiences of two urban high school educators as they taught human rights education to newcomer immigrant youth. Several questions arose during and after completing this study. How do approaches to HRE at GHS vary with other urban schools? Another theme that emerged in this study was that many students learned HRE in their home countries prior to coming to the United States. Did this provide them

with a deeper understanding of HRE as learners in these classrooms? Was their analysis more critical of HRE and its ability to affect their lives? Another theme that transpired from the study was students' lack of practice in applying human rights theory to understanding how local issues were connected to human rights and how students might use human rights principles in urban spaces. When urban students are provided with more time and practice to understand social conditions that create human rights violations, what meaning do they make of HRE and its applicability to their lives?

I am also interested in the long-term impact that human rights education may have upon urban adolescents. A future research focus might ask: How does human rights education impact students after they graduate or leave high school? Which aspect of human rights education seemed most meaningful to urban youth once they graduate or leave high school? Did human rights education impact students' choice or motivation to pursue academic or vocational goals?

This study was limited to the experience of two urban teachers in Northern California and their newcomer immigrant students. Studies that include other teachers who implement HRE would build upon this research study.

Conclusion

The voices of those most impacted by human rights violations are missing and needed in HRE. This study presented the story of two teachers and their students as they defined and shaped human rights in practice. It illuminated a unique approach to HRE that combined English language instruction along with the principles and concepts of human rights.

Critical human rights pedagogy has the potential to empower students and provide a critique of their social realities through a human rights framework so that they might act for

change. The literature suggests that students who have opportunities to study Human Rights Education in their learning environments are more likely to challenge social and cultural domination. According to the two teacher participants, HRE was transformational for them as teachers. They also reported that HRE and critical pedagogy provided a vehicle that tapped into students' multiple identities and provided curriculum and English language instruction that was meaningful to their students' lives. The 19 student participants interviewed in this study stated that HRE provided them with the language to identify their rights and name violations of their rights. The underlying conclusion of data from this research study found that HRE planted the seeds for a critical human rights consciousness in urban newcomer youth. The findings produced five findings that revealed the how two teachers and their newcomer youth engaged in HRE; 1) it engaged a vulnerable population with curriculum that tapped into their multiple identities as newcomer youth; 2) critical pedagogy and HRE were only partially achieved; 3) teaching English language reading and writing occurred while implementing human rights themes; 4) HRE embodied complications in practice; and 5) teachers enacted HRE but did not take a step forward with students to influence collective change.

I invite education stakeholders to implement HRE and place it within teacher education programs, K12 schools, newcomer programs, curriculum, and urban education pedagogy due to its potential to involve students in personalized, meaningful curriculum and develop a critical human rights consciousness and provide a powerful entry to English Language Development. I suggest that additional research be conducted with a secondary population engaged in HRE that has experienced poverty, violence, discrimination, and other

human rights violations to better understand how additional vulnerable groups learn to critique their own social realities and take action toward transformation.

As Cox and Thomas (2004) concluded in their report, the struggle to build a movement for HRE in United States will not be easy. It will require a transformation that mirrors the struggles of civil rights, women's rights, gay, and labor rights of the past (Cox & Thomas). Critical to HRE's success will be to raise awareness of human rights principles and develop the motivation and skills to make social, economic, and political change in society. To do this, HRE will require an exploration of the many ways people engage with Human Rights Education within situated contexts, such as the one found at Global High School. The contribution these stories make to the defining and shaping of HRE invaluable as we discover some of the unique ways that HRE might be enacted with those who need it most.

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APPENDIX A

How is HRE implemented in your English class with newcomer immigrant youth in an urban setting?	What does it mean for students to be taught HRE? What knowledge and skills of HRE do you hope students will achieve in this class? As you put together the unit, what were your teaching objectives/goals? Please describe the unit in detail. What type of content did you want to cover? How did it go? What aspects did you think were successful? What would you change? Why did you choose to integrate this content and methodology? In what ways were students able to connect with their lives/community? How did the students react to the unit?	What do you do in this class? What kinds of projects or activities are you excited about? Can you describe this unit? What were the learning goals? Please describe some of the activities in this unit that stand out to you? What did you learn about the UDHR and human rights?
What do students learn from HRE?	How do you choose your human rights content and what do you hope students learn from it? Do you see evidence of content knowledge of human rights? What evidence do you see? What potential benefit, if any, do you think HRE has in	What do you think this class is about? What do you hope to learn? What did you think when your teacher introduced the idea? Did you enjoy the unit? What parts? Did you dislike the unit? What parts? Did you know about human rights prior to this unit? How has this unit changed the way you think about your

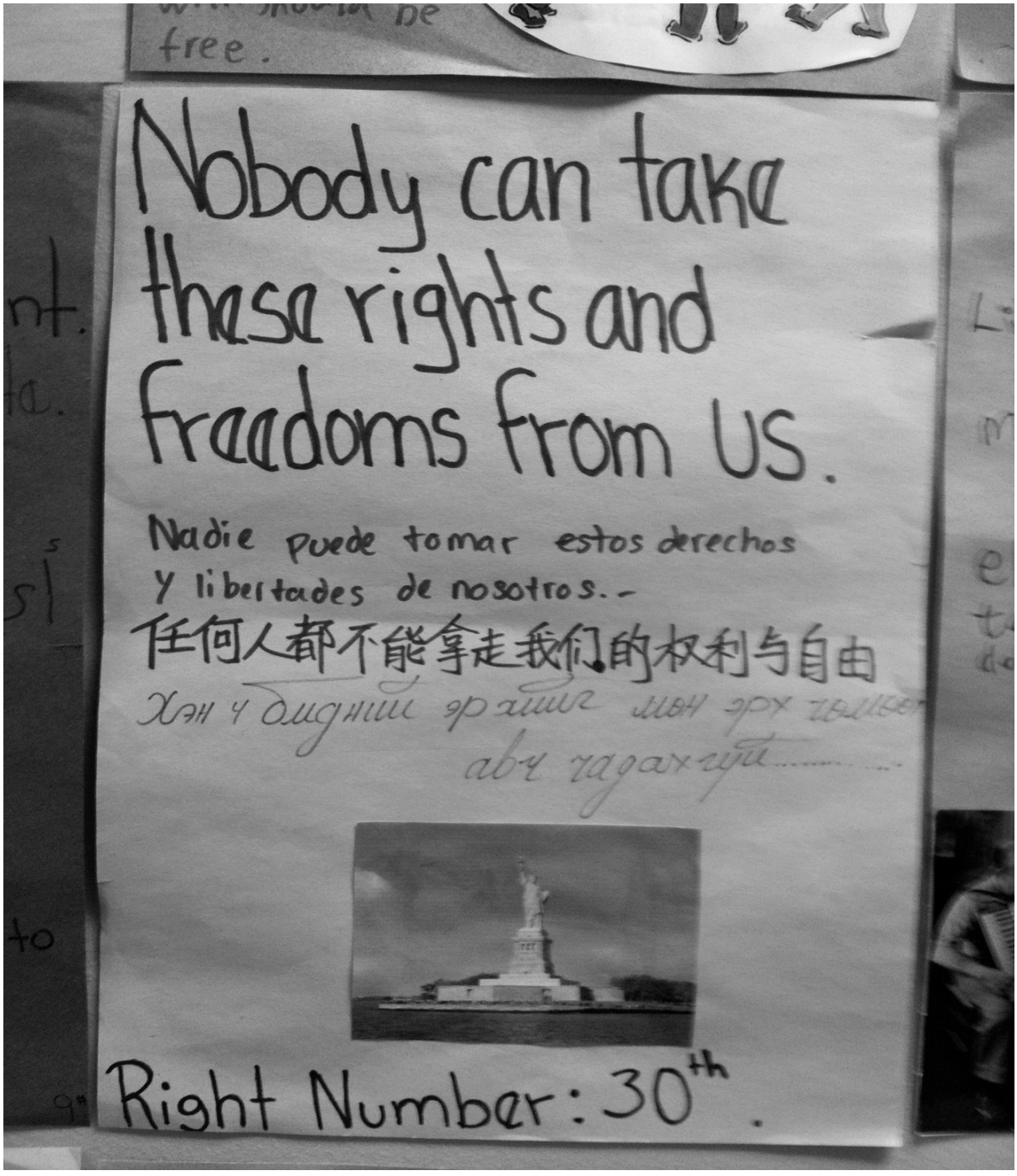
	an urban school?	classmates, school, family, and your community?
What impact does HRE have upon the lives of newcomer immigrant youth?	Do you see evidence of students connecting human rights within the school or community? How? Do you see student behavior or attitudes change during this unit? How?	Do you think this unit will impact how you treat others in your school or community? Do you treat others differently since learning this unit? In what ways? How do you think it will influence your thinking or actions? How does the topic of human rights reflect you and your community?
Teacher pedagogy/preparation of HRE:	Do you attend any trainings or conferences around HRE to prepare for your class? From your perspective, how might teacher education programs prepare teachers to teach HRE in their classroom? What potential benefit, if any, is there for teachers to learn HRE in a teacher education program?	

APPENDIX B

Research Questions	Observations:
How is HRE implemented in your course with urban newcomer students?	How does the teacher introduce the lesson? What content is covered? How is the content communicated? How are skills to promote, apply, and defend human rights in urban contexts or every day life covered? In what way does the focal teacher's understanding of global human rights issues and violations present itself in the classroom? How are students encouraged to connect content with personal lives and communities? How are students reacting to the content? How are students' voices encouraged? How are students' questions, ideas, or reflections encouraged? How are attitudes and behavior to promote human rights fostered?
What do newcomer immigrant students learn from HRE?	Are students engaged with the material? What are they doing? What is the activity? What is the teacher doing? What is she teaching? What discussions are happening between students? What discussions are occurring between teacher and students? Are there examples of an understanding of human rights history, the United Declaration of Human Rights, human rights issues or community human rights violations exhibited in student work, discussions, or reflections? Are there examples of skills needed to promote, defend and apply human rights in everyday life?

What impact does HRE have upon the lives of newcomer youth?	How do students talk about HRE in and out of the classroom? How do students relate HRE to their own lives in classroom discussions? Between classmates? How do students reflect about HRE in their student work and student presentations?

APPENDIX C

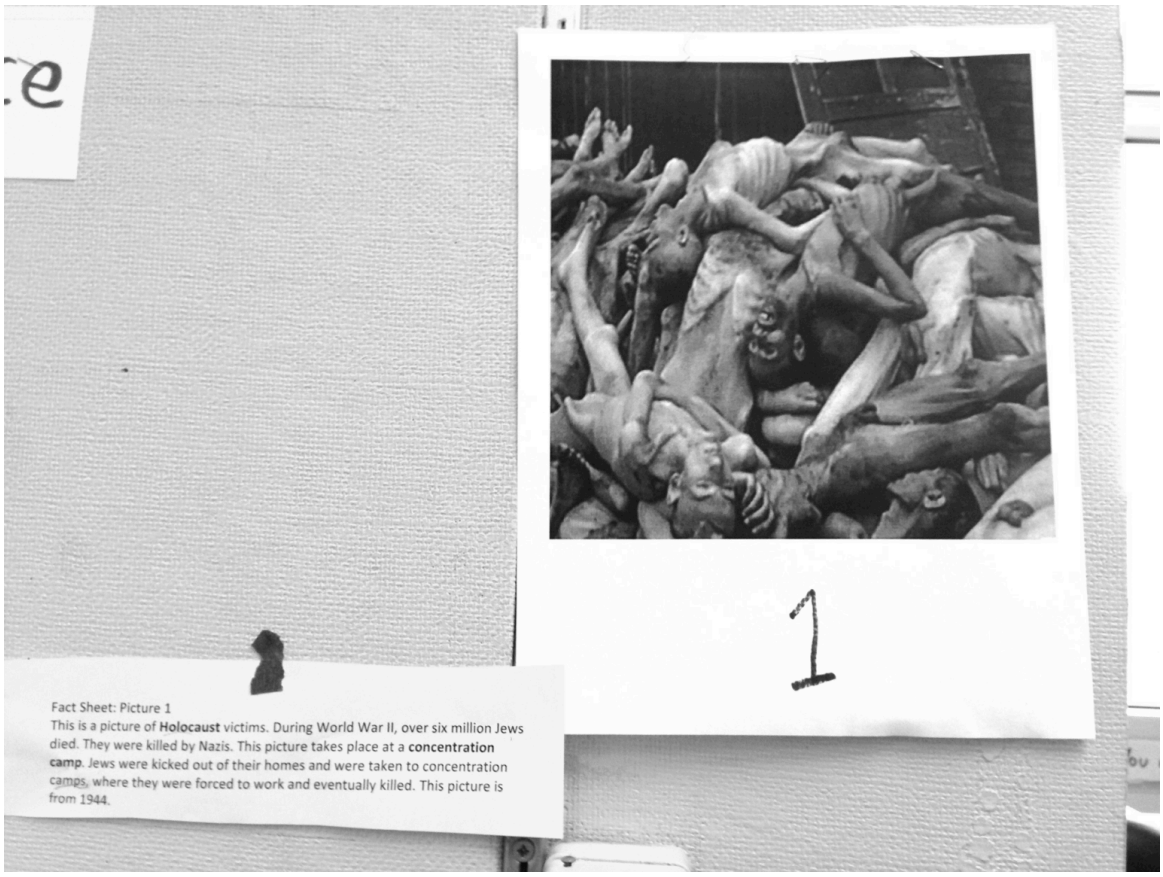

free.
Nobody can take these rights and freedoms from us.
Nadie puede tomar estos derechos y libertades de nosotros.-
任何人都不能拿走我们的权利与自由
Right Number: 30th.

APPENDIX D

Hallway between Ms. Fine and Ms. Patel's classrooms

APPENDIX E

Graphic Human Rights Content



APPENDIX F

(April 22, 2013)

Escaping from the Enemy

By Lee

My grandmother is Ren. She is from Taishan, China. She was born in the second year during WWII in 1938. She moved into the countryside in order to evade the Japanese. She lived in her uncle's house, which was small and crowd with her mother and her uncle's family because her uncle grew crops, so they could keep from starving. Sometimes, they had to hide in the caves that the people dug to avoid bombing; there were more than twenty people lived in the crowd space that was like a half the size of our classroom. Also, she had never seen her father since 1 year old until he escaped from the working camp when she was around 6 years old. Luckily, her uncle treated her as well as his own child.

One day that my grandmother remembers the most is a day when the Japanese came to the village that she was living. The Japanese soldiers raped Chinese women. Thus, the frightened women in the village were fleeing into the mountain to hide like the scared birds. En route, she was running out from the crowd herself in order to pick the flowers she saw on the grass. Unfortunately, her mother did not know that. After she finished picking, she suddenly realized that she was the only one left on the path. She couldn't help crying because she was so lonely and scared. As the condition getting worse, she got caught up by the Japanese who were chasing after the women. There were around twenty Japanese soldiers and a traitor to China. The traitor was an interpreter. He was translating the Japanese words for the grandmother. He seemed like a very kind uncle who treats children well even though he helped the Japanese to harm his compatriots. He smiled to my grandmother and told her that he would give her snacks and candies as long as she told them about the whereabouts of

the rest of people. While the traitor was trying to be nice to her, a Japanese officer was shouting. I still remember what my grandmother told me about him. She said that she had never seen any face that is fiercer than this face. He was a demon from the heck with hands covered in blood. Even my granny couldn't understand what he shouted, she thought there must be a threaten sentence. Of course she was not going to tell them about where the rest of people went, so then she was at risk of being killed by the Japanese's bayonet which was next to her neck. Dramatically, a soldier reported something to this officer, and he decided to leave this area. Meanwhile, my granny made a smart decision; she took advantage to run away while the Japanese soldiers were not paying attention. She kept running into the woods until she couldn't run anymore. Eventually, she found a huge boulder where seemed safe so she hid behind there. After this horrible journey, she was exhausted, therefore she fell asleep. At last, she was discovered by the villagers who were looking for her about four hours later. Even though she was saved, this had had become the most terrific memory in her brain. Whenever she recalls it, she still cannot get rid of terror from seventy years ago. In 1945, the Japanese finally were defeated and expelled out of China. During the chaos in the retreat of the Japanese army, my great grandfather escaped from the working camp successfully. It had taken 5 years to have a sight to his own daughter. The condition was much better for them, which they finally had a chance to move back home. Though, their family still suffered from poverty and famine. Even worse, the civil war of China happened after several months. The government increased different taxes in order to fight the communist, which they could not afford. There was no more food for her family and no warm clothes to last the winter. It was extremely difficult for her family, especially her mother was pregnant. Her childhood was totally destroyed by the horrible wars. After three years, the communist came to power,

which was a turning point for her family. She felt very thankful to Mao, the communist leader because his government allocated her family farming fields to grow food so they could have money and stop starving anymore. Also, she finally got the chance to go to school to be educated.

APPENDIX G

UDHR In Ms. Fine's Classroom (2012)

APPENDIX H

Ms. Patel's Classroom (2013)