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„Explorative Study Human Rights Education With
Children in Primary School Ruggell in Liechtenstein:
What is Learning About, Through and For Human
Rights?“

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List of Acronyms and Abbreviations

CEDAW... Convention on the Elimination of All Forms of Discrimination against Women (1979)

CoE... Council of Europe

CRC... United Nations Convention on the Rights of the Child (1989)

ESD... Education for Sustainable Development

HRE... Human Rights Education

ICCPR... International Covenant on Civil and Political Rights (1966)

ICERD... International Convention on the Elimination of All Forms of Facial Discrimination (1966)

ICESCR... International Covenant on Economic, Social and Cultural Rights (1966)

NHRI... National Human Rights Institution

OSCE... Organization for Security and Co-operation in Europe

OSKJ ... Ombuds-Stelle für Kinder- und Jugendliche (in Liechtenstein)

UDHR ... Universal Declaration of Human Rights (1948)

UNDHRET... United Nations Declaration on Human Rights Education and Training (2011)

UPR... Universal Periodic Review

1. Introduction

Menschenrechte können nur Realität werden, wenn alle Menschen von ihren Rechten wissen, ihre Menschenrechte verstehen, Respekt für die Menschenrechte und ein handlungsorientiertes Bewusstsein für die Menschenrechte besitzen und Kompetenzen aufweisen, die sie dazu befähigen, sich für ihre eigenen Menschenrechte und für die Menschenrechte von allen anderen Menschen einzusetzen.¹

Human Rights Education (HRE) is a lifelong education process², in which adults and children³ alike, learn what human rights are and make their own experiences by practicing and experiencing human rights in their individual contexts. This empowers them to act upon human rights. HRE in primary school can ‘start with the children and their authentic experience of being rights holders themselves’⁴.

A culture of human rights is the declared objective of HRE, as emphasized in the United Nations World Programme for Human Rights Education⁵ and the United Nations Declaration on Human Rights Education and Training⁶ (UNDHRET, 2011). A culture of human rights is, by definition, an ongoing process including, but not limited, to interpersonal behavior of private persons.⁷

¹ [Human rights can only become a reality if all people know about their rights, understand their human rights, have respect for human rights and an action-oriented awareness of human rights, and have competencies that enable them to stand up for their own human rights and for the human rights of all other people.] P. G. Kirchschräger, ‘Menschenrechtsbildung: Normativität, Universalität und Diversität’, in K. P. Fritzsche, P. G. Kirchschräger and T. Kirchschräger (eds.), *Grundlagen der Menschenrechtsbildung*, Schwalbach, Wochenschau Verlag, 2017, p. 64.

² K. P. Fritzsche, P. G. Kirchschräger and T. Kirchschräger, *Grundlagen der Menschenrechtsbildung*, Schwalbach, Wochenschau Verlag, 2017, p. 8.

³ Children are all persons ‘below the age of eighteen years’ as emphasized in article 1 of the Convention on the Rights of the Child, 1989, <https://undocs.org/en/A/RES/44/25>, (accessed 26 July 2021).

⁴ L. Krappmann, ‘The Rights of the Child as a Challenge to Human Rights Education’, *Journal of Social Science Education JSSE*, vol. 5, no. 1, 2006, p. 63.

⁵ Human Rights Council, *Annual report of the United Nations High Commissioner for Human Rights and reports of the Office of the High Commissioner and the Secretary-General*, 42 session, items 2 and 3, 9-27 September 2019, p. 4.

⁶ United Nations Declaration on Human Rights Education and Training, 2011 <https://undocs.org/en/A/RES/66/137>, (accessed 26 July 2021) article 4.

⁷ K. P. Fritzsche, ‘Menschenrechtskultur – Was wir darunter verstehen, warum wir sie brauchen und wie wir sie durch Bildung (mit)gestalten können’, in K. P. Fritzsche, P. G. Kirchschräger and T.

HRE in primary schools is an entitlement of children with growing foundation in international law⁸. While HRE has experienced a continuous uprise since the 90ies⁹, HRE remains underrepresented in primary schools today¹⁰.

Schools are not by definition in conformity with human rights¹¹, they yet have to become human-rights-friendly¹². Knowledge about human rights is generally deficient¹³ and it cannot be expected that this is any different for teachers or other (potential) stakeholders of HRE. Most people acknowledge civil and political human rights, and with this the first generation of rights, but the second and third generation of rights, encompassing economic, social, cultural and collective rights, are not part of the mainstream understanding of human rights¹⁴. Stellmacher and Sommer speak of a halving of human rights¹⁵. Another challenge, described by Mihr, is that HRE continues to be seen as information about other countries, preferably Africa, the Middle East or Asia¹⁶. However, human rights are also relevant in developed countries as emphasized in human rights treaties adopted by nation states.

In schools, ‘a welfare-oriented attitude towards children may be present, but a rights-based attitude is rare’¹⁷. Learning and teaching in primary school presents a chance for the establishment of a human rights culture in a protected environment, making guided

Kirchschläger (eds.), *Grundlagen der Menschenrechtsbildung*, Schwalbach, Wochenschau Verlag, 2017, p. 83.

⁸ The international obligations relating to HRE are described in chapter 1.4.1.

⁹ G. Sommer and J. Stellmacher, *Menschenrechte und Menschenrechtsbildung*, Wiesbaden, VS Verlag für Sozialwissenschaften, 2009, p. 35.

¹⁰ K. P. Fritzsche, ‘Implizite Menschenrechtsbildung: Defizit- oder Ressourcenorientierung’, in K. P. Fritzsche, P. G. Kirchschläger and T. Kirchschläger (eds.), *Grundlagen der Menschenrechtsbildung*, Schwalbach, Wochenschau Verlag, 2017, pp. 206-210.

¹¹ Kirchschläger, 2017, p. 129.

¹² The term human rights friendly is used by Amnesty International in their HRE efforts with schools. For more information see Amnesty International, *Human Rights Friendly Schools*, (website), 2021, <https://www.amnesty.org/en/human-rights-education/human-rights-friendly-schools/>, (accessed 15 July 2021).

¹³ Dangl and Lindner, *Wie Menschenrechtsbildung gelingt*, Stuttgart, W. Kohlhammer GmbH, 2021, p. 93.

¹⁴ J. Stellmacher and G. Sommer, ‘Repräsentative Untersuchungen zu Menschenrechten’, in S. Weyers and N. Köbels (eds.), *Bildung und Menschenrechte*, Wiesbaden, Springer VS, 2016, p. 186.

¹⁵ Stellmacher and Sommer, 2016, p. 186.

¹⁶ A. Mihr, ‘Menschenrechtsbildung’, *Recht der Jugend und des Bildungswesens RdJB*, vol. 1, 2012, pp. 123-134.

¹⁷ Krappmann, 2006, pp. 64-65.

experiences for learning, experiencing, and acting upon human rights possible. Developing a human rights school culture is a participatory process for educators, teachers, and pupils alike¹⁸. Governments have committed themselves to this process, and it is up to stakeholders of primary school to implement HRE in their teaching and learning processes.

While there are many other challenges to HRE, the problematics of a vague human rights knowledge and the outsourcing of human rights, as rights of other people living far away, are of direct relevance for this research project. There is a considerate need for clarifying what human rights are and fostering an awareness that human rights apply to everyone.

Thus, human rights are of direct relevance to all participants in this research project, including the children participating in group conversations, the author and you as a reader. We all are part of the universality of human rights and we can promote and protect human rights in our individual contexts.

With this research project, children in primary school experience HRE through actively discussing the philosophical question: What rights protect life in dignity? The children's reactions are transcribed, translated, analyzed, and further discussed for consequences for HRE with this group of learners and beyond. For this the qualitative method Thematic Analysis is applied.

The research project is of practical relevance for the teaching and learning processes together with this group of learners and beyond. It provides an empirical example for considerations of learner oriented, explicit HRE.

¹⁸ Dangl and Lindner, 2021, p. 39.

1.1 My Interest as a Researcher

This master's thesis is written from the perspective of a human rights student and serves the author in her daily work as a primary school teacher with children and colleagues. From her experiences in primary schools in Liechtenstein, Switzerland and Austria, most teachers are not implementing explicit HRE and most are surprised to learn, that they have the obligation to provide HRE and even more when they learn what they are expected to convey.

HRE can take on multiple forms and it is up to pupils, teachers and others involved in education processes to join for further explicit HRE together. Establishing a culture of human rights is an opportunity and a legal obligation for primary schools. Stake holder must join forces to place HRE on the agenda in primary schools and beyond. Human rights have to be practiced and reflected upon, and only then we can view the world through a human rights lens.

The author is committed to ensuring that children in Liechtenstein can acquire such human rights glasses to contribute to a human rights culture in primary schools. With this research project, she wants to demonstrate, that children are already engaged in HRE learning processes, which should be respected in teaching processes. Carefully considering the pre knowledge of learners is a characteristic of modern education. Another developing characteristic of modern education is learner's participation. Participation is a legal entitlement of every child and thus, respecting their authentic realities and their voices in teaching considerations, is central, also in the framework of HRE.

With this research project, the author proceeds participatory and lets the children guide the direction of content. Through careful analysis, their pre knowledge can be taken into consideration for further teaching planning and serves as an authentic example for children talking about human rights. As elaborated in subchapter 1.4.2, HRE encompasses the learning dimensions about, through and for. This research project mainly focuses on the learning dimension about, since it is about knowledge about

human rights. Considering pre knowledge also in relation to experiences, attitudes and actions seems promising for clearly identifying what the children are interested in and how they feel about human rights and what actions they associate with human rights. This is why, all three learning dimensions are considered in this research project.

Teaching HRE is a rewarding and positive experience which continues to astonish and fascinate the author. It is her hope, to generate attention and encouragement for finding further parallels of human rights and the formal school context together with children, colleagues and everyone motivated to contribute.

1.2 Research Questions

This chapter introduces the research questions. The context in which these research questions are developed is described in the further manuscript and not content of this chapter.

The following research question guide through this explorative project:

- What is learning about, through and for human rights with children in primary school?
- What is explicit and implicit Human Rights Education and why is the differentiation relevant for primary schools?
- How can the verbalization of explicit and implicit human rights knowledge be stimulated with children in 2nd grade primary school Ruggell?
- How can this verbalization be analyzed, and which criteria are relevant for this analysis?

Deriving from the tripartite approach to learning about, through and for, as specified in the UNDHRET¹⁹ (2011), each dimension has a specific learning focus and thus, specific research questions.

¹⁹ United Nations Declaration on Human Rights Education and Training, 2011, <https://undocs.org/en/A/RES/66/137>, (accessed 26 July 2021), article 2 (2).

For learning about human rights, the following research question is relevant:

- What explicit and implicit human rights knowledge (norms and principles, values and protection mechanisms) is observable in the children's reactions to the philosophical question?

For learning through human rights, the following research questions are relevant:

- What affective value is ascribed to human rights?
- What is the experience of HRE learning and teaching?

For learning for human rights, the following research questions are considered:

- What actions for human rights are verbalized by the children?
- What skills, capabilities are necessary for the children to acquire in further HRE?

1.3 Structure of the Work

The purpose of this research project is to exemplify an exploration into learner oriented, explicit HRE with a group of learners. For this, the following structure is decided upon.

In Chapter 1, the reader is introduced to the main research topic, HRE in primary schools. The author, working as a primary school teacher in Liechtenstein, empirically approaches her specific interest, of actively including the children in learning and teaching processes. This is elaborated upon in subchapter 1.1. The specific research questions are introduced in subchapter, 1.2, focusing on the question, what is learning about, through and for human rights.

The subchapter 1.4 elaborates on the following definitions and concepts used within this research project: *Development of a right to HRE* in subchapter 1.4.1, *learning about, through and for human rights* in subchapter 1.4.2, *explicit and implicit HRE and implicit human rights knowledge* in subchapter 1.4.3, and *human rights, dignity, universality* in subchapter 1.4.4.

In chapter 2, the empirical project is described. The empirical project is applied in the Liechtenstein municipality of Ruggell. It starts with providing an overview of the research context in subchapter 2.1 and the research process in subchapter 2.2. Subchapter 2.3 introduces the teaching method philosophical question which is used for the stimulation of group conversations among peers. In subchapter 2.4. the qualitative method Thematic Analysis is described. Subchapter 2.5 displays how the data was collected. This subchapter provides insight into the author's laboratory when applying the Thematic Analysis. Subchapter 2.6 holds a reflection on the empirical project.

Chapter 3 presents a report on the transcript depicting what the learners verbalized in their group conversations. In the subchapters 3.1-3.3 the content of each learner group is individually described in relation to the three dimensions of learning about, through and for human rights.

Subchapter 3.4 elaborates on two themes which are of relevance across all three group conversations. These two themes have been developed through the application of the Thematic Analysis and serve as the basis for the discussion in Chapter 4.

The discussion, in chapter 4, centers on consequences for HRE across all three group transcripts. Each learning dimension is discussed in relation to the two themes in the subchapters 4.1-4.3.

Chapter 5 concludes this research project. Subchapter 5.1 elaborates on conditions, limitations and uncertainties of the research project. In subchapter 5.2 further thoughts are shared which hopefully inspire readers for further action in HRE. The chapter concludes the findings and a future outlook in subchapter 5.3.

In chapter 6, the bibliography consulted upon within the framework of this research project is shared. The focus is on literature from Switzerland, Germany and Liechtenstein.

Chapter 7, the appendix, includes essential documents from the empirical process. Subchapter 7.1 contains the list of figures, tables and images used in this research project. In subchapter 7.2 the list of legal sources is displayed. The three transcripts of the audio-recordings of group conversations can be consulted in subchapter 7.3. Finally,

the subchapter 7.4 contains appendices such as the abstract and the Statement of Authorship. The audio-recordings of the entire HRE sequence and of the conversations with the teachers and the school director of the primary school of Ruggell are not included in the appendix since this exceeds the scope of this research project.

1.4 International Approaches and Definitions

International approaches and definitions relevant for the empirical project are introduced in this subchapter. The literature research is based on Central European²⁰ HRE literature.

Subchapter 1.4.1 elaborates on the entitlement to HRE through describing the development of a right to HRE. Then the three learning dimensions, deriving from the United Nations Declaration on Human Rights Education and Training (2011), are introduced as specifying HRE. Then, the terms explicit and implicit HRE are defined in subchapter 1.4.3 for a better understanding of the status of HRE in Central European primary schools today. The chapter concludes with subchapter 1.4.4 including the definitions of the terms *human rights*, *dignity* and *universality*. These terms are part of the introduction because they are taken up in the philosophical question, which is elaborated upon in Chapter 2.3.

1.4.1 Development of a Right to Human Rights Education

There is considerable foundation for a right to HRE in international law. Yet this right, as other human rights, is not recognized by everyone. Kirchschräger compares critical concerns for HRE to critical concerns encountered by human rights in general²¹. Both are

²⁰ Referring to the countries Liechtenstein, Switzerland, Germany, and Austria.

²¹ P. G. Kirchschräger, 'The Right to Human Rights Education', in M. Bajaj (eds.), *Human Rights Education*, Philadelphia, University of Pennsylvania Press, 2017, p. 96.

work in progress²² and open processes²³, developed and balanced out by nation states, international and regional organizations, and civil society.

A right to HRE is emphasized in the United Nations Declaration on Human Rights Education and Training (UNDHRET) in article 1: ‘Everyone has the right to know, seek and receive information about all human rights and fundamental freedoms and should have access to human rights education and training’²⁴.

The UNDHRET is not the only international document supporting HRE but it ‘substantially surpasses the other documents due to its focus, its comprehensive character and its conceptual contribution’²⁵. While the UNDHRET presents a chance for the development of a legally binding human rights treaty, such a treaty does not yet exist. Further, the chance was missed to include the specific wording ‘everyone has the right to HRE’ into the Declaration²⁶. This goes back on the resistance of the USA, Great Britain, Russia and Egypt. They wanted to define HRE as a tool for the realization of the right to education rather than as a right.²⁷

Understanding HRE as being part of the right to education, derives from the formulation of article 26 of the Universal Declaration of Human Rights: ‘Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms’.²⁸ Thus, Article 26 does not only specify a right to compulsory and free education but also the goal of education as being HRE.

This understanding limits HRE claims to formal schooling, while the UNDHRET emphasized HRE as a ‘lifelong process that concerns all ages’²⁹.

²² Dangel and Lindner, 2021, p. 53.

²³ K. P. Fritzsche, P. G. Kirchschräger and T. Kirchschräger, 2017, p. 212.

²⁴ United Nations Declaration on Human Rights Education and Training, 2011, <https://undocs.org/en/A/RES/66/137>, (accessed 26 July 2021).

²⁵ Kirchschräger, 2017, p. 97.

²⁶ Humanrights.ch, ‘Menschenrechtsrat verabschiedet Entwurf der UNO-Deklaration zur Menschenrechtsbildung’, (website), 2011, <https://www.humanrights.ch/de/ipf/archiv/international/nachrichten/menschenrechtsrat-verabschiedet-uno-deklaration-menschenrechtsbildung>, (accessed 16 July 2021).

²⁷ Humanrights.ch, 2011.

²⁸ Universal Declaration of Human Rights, 1948, <https://www.un.org/en/about-us/universal-declaration-of-human-rights>, (accessed 26 July 2021).

²⁹ United Nations Declaration on Human Rights Education and Training, 2011,

Same as the UNDHRET, the UDHR is a soft law document. Yet, ‘the Declaration has had great legal and political influence’³⁰, and over 70 years after its adoption, continues to unfold its potential. The UDHR is a ‘common program adopted by nation-states which was to then be transposed step by step into international law treaties’³¹. Legally binding international human rights treaties including the right to education and through this the right to HRE are, the International Covenant on Economic, Social and Cultural Rights³² and the UN Convention on the Rights of the Child³³. These human rights treaties all emphasize HRE as the goal of formal education.

Further, the International Convention on the Elimination of All Forms of Racial Discrimination³⁴ (ICERD) and the Convention on the Elimination of All Forms of Discrimination Against Women³⁵ (CEDAW), emphasize education as including the entire education system and all learning contexts. The CEDAW includes vocational education in article 10. These human rights treaties emphasize learning within and beyond the formal school context.

The Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment³⁶ recognizes the right to HRE without the connection of the right to education, but in specifying education and further training of civil servants for the prevention of torture and cruel, inhuman or degrading treatment or punishment. Teachers are civil servants and thus entitled to such a training.

<https://undocs.org/en/A/RES/66/137>, (accessed 26 July 2021), article 3.

³⁰ M. Freeman, *Human Rights*, Cambridge, Polity Press, 2011, p. 42.

³¹ Kirchschräger, 2017, p. 98.

³² International Covenant on Economic, Social and Cultural Rights, 1966, <https://www.ohchr.org/EN/ProfessionalInterest/Pages/CESCR.aspx>, (accessed 26 July 2021), article 14.

³³ Convention on the Rights of the Child, 1989, <https://undocs.org/en/A/RES/44/25>, (accessed 26 July 2021), articles 28 and 29.

³⁴ United Nations Declaration on the Elimination of All Forms of Racial Discrimination, 1963, [https://undocs.org/en/A/RES/1904%20\(XVIII\)](https://undocs.org/en/A/RES/1904%20(XVIII)), (accessed 26 July 2021), article 7.

³⁵ Convention on the Elimination of All Forms of Discrimination against Women, 1979, <https://undocs.org/en/A/RES/34/180>, (accessed 26 July 2021).

³⁶ Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, 1984, <https://undocs.org/en/A/RES/39/46>, (accessed 26 July 2021), article 10.

The primary obligation for implementing HRE lies with nation states which already have committed themselves to human rights³⁷, including HRE. At the same time civil society actors can take on an essential role in supporting, monitoring and reporting on the developing right to HRE.³⁸ Together, nation states and civil society can work towards advancing the full enjoyment of human rights by all human beings through implementing HRE as envisioned in the UNDHRET.

There is potential in the obligation to monitor and report on the implementation of HRE in already existing international and regional human rights mechanisms, as emphasized by Article 13 of the UNDHRET. On the international level, there are examples where HRE has already been taken up in such human rights mechanism. Especially the country examination process Universal Periodic Review (UPR) by the Human Rights Council in Geneva, holds great potential for HRE since countries have to report on their engagement in HRE processes.

Further, the inclusion of HRE in the Sustainable Development Goals brings about greater attention to the monitoring and reporting on HRE. In target 4.7 states have agreed to,

by 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.³⁹

On the regional level, especially the contributions of the Council of Europe are central. In 2010 the Council adopted the Charter on Education for Democratic Citizenship and Human Rights Education⁴⁰. The vision of the Charter is to empower young people and

³⁷ F. L. Tibbitts, 'Evolution of Human Rights Education Models', in Bajaj, M., *Human Rights Education*, Pennsylvania, University of Pennsylvania Press, 2016, p. 72.

³⁸ Kirchschläger, 2017, p. 99.

³⁹ United Nations, *Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all*, (website), 2015, <https://sdgs.un.org/goals/goal4>, (accessed 17 July 2021).

⁴⁰ Council of Europe Charter on Education for Democratic Citizenship and

adults to take on an active role in a democratic society. The Charter further specifies the relationship between education for democratic citizenship and HRE:

Education for democratic citizenship and HRE are closely inter-related and mutually supportive. They differ in focus and scope rather than in goals and practices. Education for democratic citizenship focuses primarily on democratic rights and responsibilities and active participation, in relation to the civic, political, social, economic, legal and cultural spheres of society, while HRE is concerned with the broader spectrum of human rights and fundamental freedoms in every aspect of people's lives.⁴¹

Concluding this subchapter, with the acknowledgment that there is foundation for a right to HRE in international law and governments and their civil servants, including teachers, and civil society are challenged to promote, monitor and report HRE.

1.4.2 Learning About, Through and For Human Rights

HRE is learning about, through and for human rights⁴². The definition of learning about, through and for human rights is taken up from article 2 of the Declaration of Human Rights Education and Training (2011) as the following:

- (a) Education about human rights, which includes providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection;
- (b) Education through human rights, which includes learning and teaching in a way that respects the rights of both educators and learners;

Human Rights Education, 2010, https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=09000016805cf01f, (accessed 26 July 2021).

⁴¹ Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education, 2010, https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=09000016805cf01f, (accessed 26 July 2021), section I, 3.

⁴² United Nations Declaration on Human Rights Education and Training, 2011 <https://undocs.org/en/A/RES/66/137>, (accessed 26 July 2021), article 2 (2).

- (c) Education for human rights, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others.⁴³

The tripartite approach draws from a holistic understanding of HRE which is recognized on the international level with the UNDHRET (2011). The three dimensions are often referred to as the Amnesty International framework as this non-governmental organization has a tradition in working with the three learning dimensions⁴⁴. There are other models with similar or diverse understandings of HRE, some are described by Tibbitts⁴⁵.

The three prepositions, about, through and for, can be related to other emancipatory teaching and learning approaches, such as Pestalozzi's approach of learning 'with the head, heart and hands'⁴⁶.

Scholars such as Scheunpflug⁴⁷, Zimmer⁴⁸ and Zumpe⁴⁹ use other terms for defining HRE. However, these terms match the three prepositions, about, through and for, as elaborated in the following.

- Knowledge (cognitive)
- Values and attitudes (affective)
- Competencies, skills and abilities (instrumental)⁵⁰

⁴³ United Nations Declaration on Human Rights Education and Training, 2011 <https://undocs.org/en/A/RES/66/137>, (accessed 26 July 2021), article 2 (2).

⁴⁴ Tibbitts, 2016, pp. 69-95.

⁴⁵ Tibbitts, 2016, pp. 69-95.

⁴⁶ C. Malichecq, *Johann Heinrich Pestalozzi and his Triad: Head, Heart and Hands*, (n.d.) <https://cche.ca/johann-heinrich-pestalozzi-and-his-triad-head-heart-and-hands-by-catherine-malichecq/> (accessed 15 July 2021).

⁴⁷ A. Scheunpflug, 'Erziehungswissenschaftliche Reflexionen und pädagogische Ansätze im Kontext von Menschenrechtsbildung', in Altmeyer, S., Kohler-Spiegel, H., Englert, R., Naurath, E., Schröder, B. and Schweitzer, F. (eds), *Menschenrechte und Religionsfreiheit*, Göttingen, Vandenhoeck & Ruprecht, 2017, pp. 99-109.

⁴⁸ H. Zimmer, 'Menschenrechtsbildung im internationalen und deutschen Kontext', in *Menschenrechte und Bildung, Jahrbuch für Pädagogik 2011*, Frankfurt, Peter Lang, 2011, pp. 195-211.

⁴⁹ H. E. Zumpe, *Menschenrechtsbildung in der Gedenkstätte. Eine empirische Studie zur Bildungsarbeit in NS-Gedenkstätten*, Schwalbach, Wochenschau Verlag, 2012.

⁵⁰ Dangl and Lindner, 2021, p. 90.

These dimensions have the goal of establishing a broad awareness for human rights and being able to know, experience and act upon human rights.⁵¹ HRE conveys contents and methods around cognitive, affective, and instrumental learning⁵². The dimensions are, not separate from each other but, mutually reinforcing. Their dynamic is displayed in a cycle in the figure below.

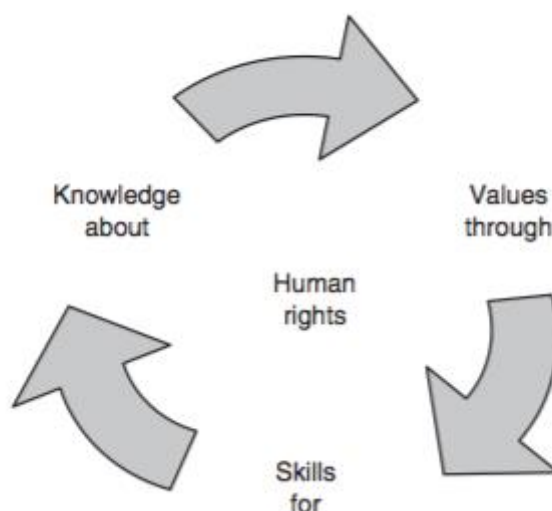


Figure 1: The cycle of human rights education – Learning about, through and for human rights⁵³

Taking up the guideline ‘from knowledge to rights’, HRE has to include the rights of the learners participatory and equally and provide chances for the learners to experience and live human rights in their learning.⁵⁴ Not only is HRE a political and legal issue, it is equally an interactive issue.⁵⁵ Participation is a subjective right of the learners, and thus, this interactivity needs to be lived in the everyday school life⁵⁶.

⁵¹ Dangl and Lindner, 2021, p. 90.

⁵² Dangl and Lindner, 2021, p. 90.

⁵³ C. Lohrenscheit, ‘Curriculum and Human Rights’, *International Encyclopedia of Education (Third Edition)*, Amsterdam, Elsevier, 2010, p. 291.

⁵⁴ Dangl and Lindner, 2021, p. 90.

⁵⁵ Dangl and Lindner, 2021, p. 90.

⁵⁶ S. Weyers and N. Köbel, *Bildung und Menschenrechte*, Wiesbaden, Springer VS, 2016, p. 10.

While there is a general agreement on the methodological guidelines, there are variations in content guidelines for HRE found across literature and praxis. Dangl and Lindner remind of the principle of participation, deriving from the United Nation Convention on the Rights of the Child (CRC), resulting in the consequence that children can participate in the decisions *which* human rights issues they want to learn *how*⁵⁷. Children's rights and their principles are a fundamental component in HRE⁵⁸. This research project takes up the principle of participation through basing the content of the discussion on a transcript of group conversations of primary school children.

In the framework of this research project, the three dimensions were considered for the analysis of the transcript and the structure of the discussion. Learning about human rights, centers on explicit and implicit human rights knowledge. These terms are defined in the following subchapter, in 1.4.3. Learning through human rights allows an experience of HRE with a focus on affective learning and teaching. Learning for human rights is approached through action oriented HRE, focusing on the interests and insecurities of the learners, displayed in the transcript.

1.4.3 Explicit and Implicit Human Rights Education

Explicit HRE is explicit education about human rights, their justification and protection mechanisms⁵⁹. The differentiation between explicit and implicit HRE is a construct developed in empirical HRE research, including the Irish Study⁶⁰ for empirical analysis of human rights awareness of teachers in primary schools in 2011. It is based on the work of Lothar Müller⁶¹ and taken up by HRE scholars such as Reitz (2016) and Fritzsche (2017).

⁵⁷ Dangl and Lindner, 2021, p. 97.

⁵⁸ Dangl and Lindner, 2021, pp. 97-99.

⁵⁹ Fritzsche, 2017, p. 207.

⁶⁰ F. Waldron, A. Kavanagh, R. Kavanagh, C. Maunsell, R., Oberman, M. O'Reilly, S. Pike, A. Prunty and B. Ruane, *Teachers, Human Rights and Human Rights Education: Knowledge, Perspectives and Practices of Primary School Teachers in Ireland*, Dublin, Centre for Human Rights and Citizenship Education, 2011.

⁶¹ L. Müller, *Didaktik der Menschenrechte. Beiträge zur didaktischen Strukturierung von Menschenrechtserziehung in der Schule aus theoretischer und empirischer Perspektive*, Trier Diss. 2001,

In explicit HRE, human rights are conveyed as legal and moral rights⁶². *Self-determination, equality, solidarity and universality* are essential to consider within explicit HRE as the fundamental principles of human rights⁶³.

The most relevant document for working with children is the Convention on the Rights of the Child (1989) since it specifically deals with the human rights of children. These rights are not different to human rights, but they specifically consider the perspective of children. Krappmann reminds of the necessity of recognizing human and children's rights 'as priority aims of education by the school administration, curriculum experts, teachers and others who are involved in children's education, as well as by the children themselves'⁶⁴.

Explicit HRE is learning about institutions, instruments, and stake holders of human rights protection so that learners, as subjects of rights, can learn what is protected by whom and what to do in case of human rights violations⁶⁵. As described in subchapter 1.4.1 States, and in subchapter 2.1.1 Liechtenstein in particular, have committed themselves to such an education

In praxis, teachers are faced with the challenge, that most of them are not explicitly trained for HRE, displaying a considerable discrepancy between the demands and the reality of explicit HRE in primary schools⁶⁶. Due to this, most teachers are restricted to conveying implicit HRE as a reaction to the complex and controverse matter of HRE.⁶⁷

In contrast to explicit HRE, implicit HRE is an education that deals with human rights issues without explicitly conveying human rights. Implicit HRE does not make a correlation of moral justification, political institutionalization, or legal normalization.⁶⁸

<http://ub-dok.uni-trier.de/diss/diss10/20010312/20010312.pdf>, (accessed 26 July 2021).

⁶² S. Reitz, 'Explizite Menschenrechtsbildung und das Verhältnis von Moral und Recht', in S. Weyers and N. Köbel, *Bildung und Menschenrechte*, 2016, Wiesbaden, Springer VS, p. 118.

⁶³ Fritzsche, 2017, p. 207.

⁶⁴ Krappmann, 2006, p. 63.

⁶⁵ Fritzsche, 2017, p. 207.

⁶⁶ Fritzsche, 2017, pp. 207-208.

⁶⁷ Fritzsche, 2017, pp. 207-208.

⁶⁸ Fritzsche, 2017, p. 207.

Implicit HRE is an education with an affinity for human rights issues, conveying the securing of fundamental needs and the realization of social values, without taking up human rights concepts, instruments of protection mechanisms⁶⁹.

Crucial for the development of HRE, according to Fritzsche, is taking on two different perspectives on implicit HRE: a perspective of deficit and a perspective of resource⁷⁰. By looking at the deficit perspective, the missing or scarcity of explicit references can be criticized, displaying the shortcomings of this kind of HRE. On the resource perspective, implicit HRE prepares for explicit HRE and thus, provides entry points for HRE.

This research project illustrates the practicability of the differentiation between explicit and implicit HRE. It is used to demonstrate resources for explicit HRE with the participants of the explorative project and beyond.

Next to the term ‘implicit HRE’, introducing the term ‘implicit human rights knowledge’ is of relevance for this research project. In the learning and teaching process the learners already possess implicit knowledge about law, moral and dignity⁷¹. This knowledge can serve as a resource for explicit HRE⁷². Building a bridge between the implicit human rights knowledge and explicit HRE is the purpose of this research project.

1.4.4 Human Rights, Dignity and Universality

The concepts human rights, dignity and universality are of direct relevance in the empirical project which is why they are introduced in the following. Firstly, the special relationship of human rights and dignity is elaborated upon followed by the specifics of

⁶⁹Fritzsche, 2017, p. 207.

⁷⁰Fritzsche, 2017, p. 209.

⁷¹ Fritzsche, 2017, p. 207.

⁷² Fritzsche, 2017, p. 207.

HRE and dignity. After this, the principle of universality is introduced, as a fundamental principle for HRE.

The Universal Declaration of Human Rights (1948) and the deriving treaties, pacts, resolutions and recommendations present documents operationalizing the principle of human dignity and making it legally relevant⁷³. Addressees of human rights are primarily governments.

Human rights ‘are oriented toward the changed behavior of governments, as they are the entities that sign human rights treaties and voluntarily commit themselves to uphold them’⁷⁴. Tibbitts reminds, that governments are also ‘flesh-and-blood people’, including teachers as civil servants⁷⁵.

In terms of international human rights treaties, the focus of this research project lies on children’s rights enshrined in the United Nations Convention on the Rights of the Child (CRC , 1989). UNICEF elaborates on the four principles of the CRC as being: (1) non-discrimination, (2) best interests of the child, (3) the right to survival and development and (4) the views of the child⁷⁶.

The CRC ‘clarifies that human rights are not rights that are relevant for adults only or for disadvantaged people living outside the reality of children; they are rights of children here and now’⁷⁷.

Acknowledging children as human beings with human rights, is what is envisioned by the Convention. As elaborated upon by Krappmann, such a condition is not yet established globally.

The committee monitoring the implementation of the CRC knows from numerous reports and dialogues with State Parties, that large sectors of many

⁷³ Müller, 2001, p. 408.

⁷⁴ Tibbitts, 2017, p. 72.

⁷⁵ Tibbitts, 2017, p. 72.

⁷⁶ UNICEF, *Four principles of the Convention on the Rights of the Child*, (website), <https://www.unicef.org/armenia/en/stories/four-principles-convention-rights-child>, (accessed 16 July 2021).

⁷⁷ Krappmann, 2006, p. 63.

societies all over the world still are marked by traditional patterns of life and customary laws according to which children are not full human beings.⁷⁸

As a member in a human rights-based community, the individual takes on two roles. In one role, the individual is author, and in the other role, the individual is addressee.⁷⁹ Lohmann and Dangl and Lindner call this an open process specifying the protection of human dignity and its specific content⁸⁰.

Dangl and Lindner claim that the conveying of the concept dignity is indispensable in the framework of HRE⁸¹. Dignity is at the same time basis and criteria of HRE⁸².

Lohrenscheit (2010) provides examples of children's rights as 'health rights, their freedom of expression, their right to participate in all matters that directly influence their well-being or their right to be protected from any form of violence or discrimination'⁸³. At this point the notion from the introduction must be reiterated, human rights encompass all three generations of rights, thus including civil and political, economic, social and cultural and collective rights. These generations are also represented in the four principles of the CRC.

Further, Dangl and Lindner argue that conveying the concept of human dignity is pedagogically indispensable⁸⁴. The connection of human dignity and human rights is specifically made after the horrors of the world wars. Lohmann argues that the assumption that having dignity and at the same time, or even because of it, having rights is new.⁸⁵

Habermas defines human dignity as the moral 'source' from which the contents of all fundamental rights derive⁸⁶. According to Lohmann human dignity refers to those

⁷⁸ Krappmann, 2006, p. 64.

⁷⁹ G. Lohmann, 'Die rechtsverbürgende Kraft der Menschenrechte. Zum menschenrechtlichen Verständnis nach 1945', *Zeitschrift für Menschenrechte*, no. 1, 2010, p. 59.

⁸⁰ Lohmann, 2010, p. 59.

⁸¹ Dangl and Lindner, 2021, p. 67.

⁸² Dangl and Lindner, 2021, p. 67.

⁸³ Lohrenscheit, 2010, p. 290.

⁸⁴ Dangl and Lindner, 2021, p. 67.

⁸⁵ Lohmann, 2010, p. 49.

⁸⁶ J. Habermas, 'Das Konzept der Menschenwürde und die realistische Utopie der Menschenrechte', *Deutsche Zeitschrift für Philosophie*, no. 58, 2010, p. 345.

abilities and characteristics which all human beings as generic beings have in the same way and which are indispensable for a life in dignity⁸⁷. He argues that human dignity acknowledges the fundamental conditions for human rights⁸⁸.

Life in poverty and being at risk of starvation, dying of thirst or freezing to death, increasingly are considered as undignified life⁸⁹. Also forms of social and cultural exclusion are increasingly being rated undignified⁹⁰.

Lohmann reminds of the connection of possession of dignity and the respecting of dignity⁹¹. From respecting dignity derive obligations because the holder of dignity is also a holder of rights⁹².

The principle of universality introduces the third concept relevant in this subchapter. Human rights hold a universal claim⁹³. The principle of universality is reiterated in the Vienna Declaration and Plan of Action (1993)⁹⁴.

Human rights protect all humans, everywhere, always, all human beings equally, without exception and without prerequisites and preconditions⁹⁵. However, it is a challenge for HRE to foster universal judgments and attitudes. Weyers and Köbel warn, that especially, issues related with strong interests, fears and prejudices, are specifically critical in relation to universality⁹⁶.

Human-rights universalism is sometimes accused of ‘cultural imperialism’. The concept of human rights, is however, universal and *egalitarian*: all human beings are equal in rights⁹⁷.

⁸⁷ Lohmann, 2010, p. 50.

⁸⁸ Lohmann, 2010, p. 50.

⁸⁹ Lohmann, 2010, p. 52.

⁹⁰ Lohmann, 2010, p. 52.

⁹¹ Lohmann, 2010, p. 52.

⁹² Lohmann, 2010, p. 52.

⁹³ Dangel and Lindner, 2021, p. 38.

⁹⁴ Vienna Declaration and Programme of Action, 1993, <https://www2.ohchr.org/english/law/pdf/vienna.pdf>, (accessed 26 July 2021), article 5.

⁹⁵ Kirchschräger, 2017, p. 52.

⁹⁶ Weyers and Köbels, 2016, pp. 7-8.

⁹⁷ Freeman, 2011, p. 126.

2. Description of the Empirical Project

This is an explorative study. It sets out to research on explicit and implicit human rights knowledge verbalized in a transcript. Authentic group conversations are analyzed for further consequences for HRE with them and beyond.

This chapter describes the empirical project applied in the primary school in Ruggell, Liechtenstein.

Firstly, the research context is introduced in subchapter 2.1. Subchapter 2.1.1 elaborates on the country of Liechtenstein and human rights commitments, in specific, the legal foundation for HRE. Then the village of Ruggell and the primary school are shortly introduced in the subchapters 2.1.2 and 2.1.3, followed by an introduction of the participants of the empirical project in subchapter 2.1.4.

Secondly, an overview of the research process is provided in 2.2. Thirdly, the teaching methods philosophical question and group conversations are elaborated upon in 2.3, followed by a description of the qualitative method Thematic Analysis in 2.4. Fifthly, in 2.5 the process of data collection, consisting of the six phases of the Thematic Analysis, is shared. The chapter ends with a reflection on the empirical project in subchapter 2.6.

2.1 Research Context

This master thesis is written within the framework of the interdisciplinary master program Human Rights at the University of Vienna. The data for the empirical research was collected in June 2020 with a group of learners in a 2nd grade class in the village of Ruggell, in Liechtenstein. The author is very familiar with the local context because she grew up in Ruggell and lives there.

It is important to consider the data within the context of the learners and the author. For this, the local particularities are presented in respect to HRE. First the national context is presented, followed by particularities of the village and school of Ruggell. Finally,

the participants and the author are shortly described, keeping in mind high anonymity standards.

2.1.1 Country Liechtenstein

Liechtenstein is geographically situated in the heart of Europe, bordering with Switzerland and Austria. Liechtenstein encompasses 160 km² and with this is one of the smallest countries of the world⁹⁸.

Liechtenstein is a principality with Hans-Adam II. von und zu Liechtenstein as Prince. Liechtenstein is a constitutional, hereditary monarchy on a democratic and parliamentary basis⁹⁹. The power of state is shared by the Prince and the people.

Liechtenstein has a population of around 38 400 inhabitants¹⁰⁰ which live in the eleven municipalities. A third of the population are foreign nationals, mainly from Switzerland, Austria and Germany¹⁰¹. The national language is German and the colloquial language is an Alemannic dialect with slight variations in the eleven villages.

Since 1975, Liechtenstein is a member state to the Organization for Security and Co-operation (OSCE) in Europe and three years later, in 1978, the country joined the Council of Europe (CoE). In 1990 Liechtenstein became a member state of the United Nations and has since then been an active member in advancing reform and strengthening of the United Nations and human rights issues on the international and national level. Especially the International Criminal Court and respect for and development of international law form pillars of the Liechtenstein foreign policy.¹⁰²

On the international day of human rights, 10 December 2016, the National Human Rights Institution (NHRI) ‘Verein für Menschenrechte’ was founded. The independent

⁹⁸ Amt für Statistik, *Liechtenstein in Zahlen 2020*, Schaan, BVD Druck + Verlag AG, 2020.

⁹⁹ Amt für Statistik, 2020, p. 9.

¹⁰⁰ Amt für Statistik, 2020, p. 10.

¹⁰¹ Amt für Statistik, 2020, p. 10.

¹⁰² Government Principality of Liechtenstein, ‘Priorities and objectives of Liechtenstein foreign policy’, *Aussenpolitischer Bericht*, 2019, (website), <https://www.llv.li/files/aaa/aussenpolitischer-bericht-2019-en.pdf>, (accessed 26 July 2021), p. 31.

and impartial NHRI takes on the task of monitoring and promoting human rights in Liechtenstein. The Ombuds office for children and teenagers ‘Ombuds-Stelle für Kinder- und Jugendliche (OSKJ)’ is located within the NHRI. The OSKJ specifically promotes and protect children’s rights, also with authorities and in court.

Liechtenstein is member to various Human Rights Treaties. The Human Rights Treaties directly relevant for this research project are shown in the figure below. HRE is specifically emphasized in the ICESCR, the CRC, the ICERD, the CEDAW, CAT, as elaborated upon in Chapter 1.4.1. Liechtenstein is member of these treaties, thus there is a legal obligation for HRE including teaching and learning processes in primary schools.

Treaty	Signature Date	Ratification Date, Accession(a), Succession(d) Date
CAT - Convention against Torture and Other Cruel Inhuman or Degrading Treatment or Punishment	27 June 1985	2 November 1990
CCPR - International Covenant on Civil and Political Rights		10 December 1998 (a)
CEDAW - Convention on the Elimination of All Forms of Discrimination against Women		22 December 1995(a)
CERD - International Convention on the Elimination of All Forms of Racial Discrimination		1 March 2000 (a)
CESCR - International Covenant on Economic, Social and Cultural Rights		10 December 1998 (a)
CRC - Convention on the Rights of the Child	30 September 1990	22 December 1995
CRPD - Convention on the Rights of Persons with Disabilities	8 September 2020	

Table 1: Overview of Human Rights Treaties Signatures and Ratification Status¹⁰³

¹⁰³ United Nations Human Rights Office of the High Commissioner, *Liechtenstein*, (website), <https://www.ohchr.org/EN/Countries/ENACARegion/Pages/LIIndex.aspx>, (accessed 16 July 2021).

The constitution from 1921, with latest adoptions made in 2003, makes formal primary and secondary schooling binding for all children and specifies the purpose of education as religious and moral education, patriotism, and future professional ability¹⁰⁴. HRE has a legal foundation in the curriculum which has been introduced in the school year of 2019/2020. The curriculum allocates HRE to the guiding principle Education for Sustainable Development (ESD).

ESD has been introduced with the new curriculum, with legal relevance for the teachers. ESD, including HRE, as the guiding principle, is to be conveyed throughout all teaching subjects in primary and secondary schooling.

The following seven cross-curricular issues are allocated to the guiding principle of Sustainable Education:

- Politics, democracy and human rights
- Natural environment and resources
- Gender and equality
- Health
- Global development and peace
- Cultural identities and intercultural communication
- Economy and consumption¹⁰⁵

The further allocation of human rights in a subgroup with politics and democracy emphasizes an understanding of human rights as being civil and political rights. A holistic HRE includes all three generations of human rights, thus economic, cultural, social and collective rights are also human rights¹⁰⁶. This understanding is not reflected in the curriculum where *natural environment and resources, gender and equality, health, global development and peace, cultural identifies and intercultural*

¹⁰⁴ Verfassung des Fürstentums Liechtenstein, 24 October 1921, Liechtensteinisches Landesgesetzblatt 1921/015 <https://www.gesetze.li/konso/pdf/1921.015>, (accessed 26 July 2021), article 15.

¹⁰⁵ Schulamt des Fürstentums Liechtenstein, *Liechtensteiner Lehrplan (LiLe)*, (website), <https://fl.lehrplan.ch/>, (accessed 17 July 2021).

¹⁰⁶ J. Stellmacher and G. Sommer, 'Repräsentative Untersuchungen zu Menschenrechten', in S. Weyers and N. Köbels (eds.), *Bildung und Menschenrechte*, Wiesbaden, Springer VS, 2016, p. 186.

communication, economy and consumption are considered as issues separately from human rights.

The curriculum specifies the learning goals for the cross-curricular issue politics, democracy and human rights, for children in primary and secondary schools in the following:

Demokratie und Menschenrechte sind Grundwerte unserer Gesellschaft und bilden zusammen mit der Rechtsstaatlichkeit die Leitlinien für die Politik. Die Schülerinnen und Schüler befassen sich mit unterschiedlichen Gesellschaftsformen, Traditionen und Weltsichten, diskutieren deren Entstehung und Wandel und lernen historische, gesellschaftliche und politische Zusammenhänge verstehen. Sie setzen sich mit politischen Prozessen auseinander, lernen diese zu erkennen, verstehen Grundelemente der Demokratie und kennen grundlegende Funktionen öffentlicher Institutionen. Sie befassen sich mit den Menschenrechten, kennen deren Entwicklung und Bedeutung und sind in der Lage, Benachteiligung und Diskriminierungen zu erkennen. Die Schülerinnen und Schüler engagieren sich in der schulischen Gemeinschaft und gestalten diese mit. Sie lernen, sich eine eigene Meinung zu bilden, eigene Anliegen einzubringen und diese begründet zu vertreten. Sie befassen sich mit dem Verhältnis von Macht und Recht, diskutieren grundlegende Werte und Normen und setzen sich mit Konflikten, deren Hintergründen sowie möglichen Lösungen auseinander.¹⁰⁷

The curriculum specifies that human rights are legal and political rights. Through this they focus on first generation rights. The content of second and third generation rights

¹⁰⁷ [Democracy and human rights are fundamental values of our society and, together with the rule of law, form the guidelines for politics. The students deal with different forms of society, traditions and world views, discuss their emergence and change and learn to understand historical, social and political contexts. They deal with political processes, learn to recognize them, understand basic elements of democracy and know basic functions of public institutions. They deal with human rights, know their development and significance and are able to recognize disadvantage and discrimination. The students get involved in the school community and help shape it. They learn to form their own opinions, to voice their own concerns and to represent them in a well-founded manner. They deal with the relationship between power and law, discuss fundamental values and norms, and deal with conflicts, their backgrounds, and possible solutions.] Schulamt des Fürstentums Liechtenstein, *Liechtensteiner Lehrplan (LiLe)*, (website), <https://fl.lehrplan.ch/>, (accessed 17 July 2021).

are included under the principle of sustainable development but are not brought into relation with human rights. Liechtenstein's approach encompasses cognitive, affective and action-oriented learning dimensions. Thus, the three dimensions of human rights are anchored in the curriculum. Pupils in Liechtenstein are entitled to learn about, through and for human rights.

There is, however, an apparent discrepancy between the standards in the curriculum and its actual implementation. The curriculum is in its second year of implementation phase and HRE efforts are visible, especially in secondary schooling. The cooperation of the organizations *NHRI Verein für Menschenrechte*, *Amnesty International Liechtenstein* and *aha 'Tipps und Infos für junge Leute'* has resulted in a nationwide approach of providing HRE for children in secondary schooling. At least once, each student has the chance to participate in this workshop. As learning goals of this workshop participants experience the omnipresence of human rights and that they concern everyone¹⁰⁸. Such an effort is not yet noticeable on the primary school level.

While there are many paths towards implementation of HRE in primary schools, especially teaching material producers are challenged to commit themselves to HRE in their publications, so that HRE becomes part of school culture. Teachers need clear information and material to motivate them for HRE. This became apparent from conversations with teacher colleagues in Liechtenstein. Often an interest is already present, but concrete approaches to introduce HRE into the work with children are rare and mostly taken up by NGOs, outsourcing HRE from the primary school context.

A recently published study by UNICEF Switzerland and Liechtenstein¹⁰⁹ shows that there continues to be potential for children's rights in Liechtenstein. The study results show that children have too little free time and recreational time. Children in Switzerland and Liechtenstein make experiences with violence and discrimination and

¹⁰⁸ Verein für Menschenrechte, Amnesty Liechtenstein and aha, *Menschenrechtsbildung für Schulklassen der Sekundarstufe in Liechtenstein*, (website), <https://www.menschenrechte.li/wp-content/uploads/2019/08/2019-07-05-Konzept-MR-Schulung.pdf>, (accessed 17 July 2021).

¹⁰⁹ B. Brüscheiler, G. Cavelti, M. Falkenreck, S. Gloor, N. Hinder, T. Kindler and D. Zaugg, *Kinderrechte aus Kinder- und Jugendsicht. Kinderrechte-Studie Schweiz und Liechtenstein*, Zürich and St. Gallen, 2021.

estimate participation opportunities low. Further, child poverty is a central social issue. Throughout all issues, socioeconomically disadvantaged children have fewer opportunities to exercise their rights. They are less able to participate, experience discrimination more often and experience more violence¹¹⁰.

In the figure below, change proposals of the children are displayed. They argue for *more political participation, a different school situation, more locations and offers, a more just society, less violence and racism, more free time and less pressure, better protection of environment, a safe use with the internet, more security in the public space, no drugs, financial support and more security in traffic*.

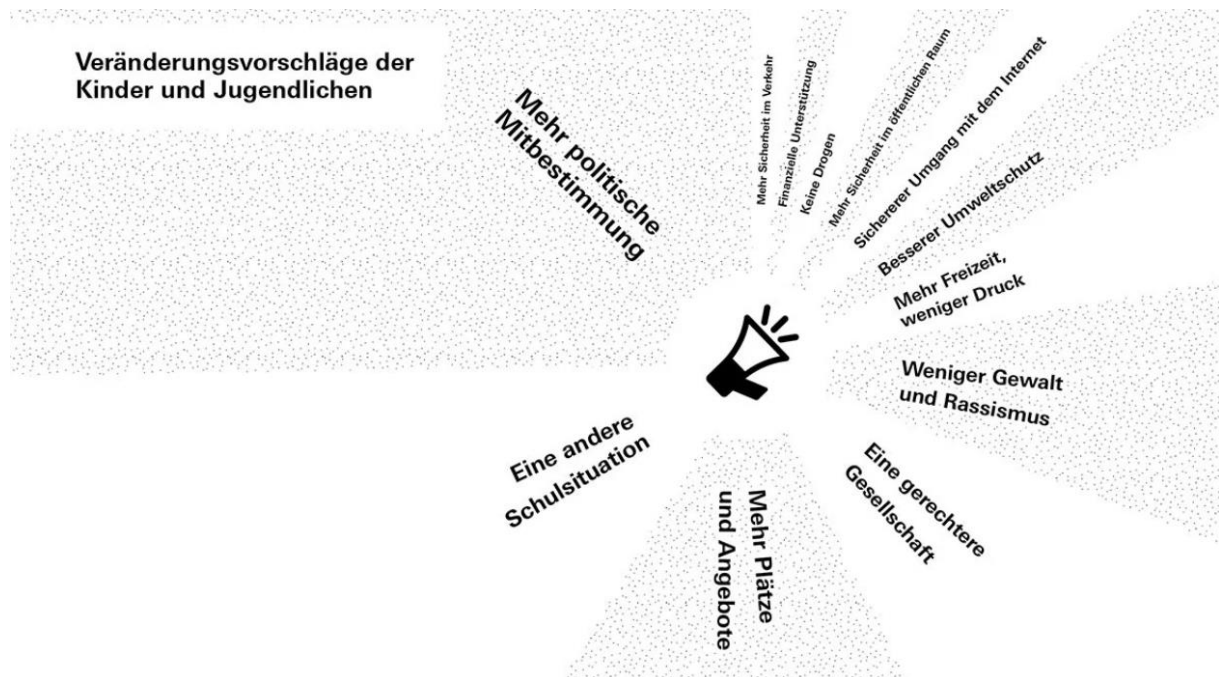


Figure 2 : Change proposals formulated by children in the framework of the UNICEF study on children's rights from the perspective of children.¹¹¹

¹¹⁰ Brüscheiler, Cavelti, Falkenreck, Gloor, Hinder, Kindler and Zaugg, 2021, p. 43.

¹¹¹ Brüscheiler, Cavelti, Falkenreck, Gloor, Hinder, Kindler and Zaugg, 2021, p. 43.

2.1.2 Village of Ruggell

The data is gathered in the village of Ruggell. ‘While Liechtenstein is largely known as a mountainous country, Ruggell is largely flat and is situated along the Rhine River, where it meets the international borders of Switzerland and Austria’¹¹². There are 2 300 inhabitants living in Ruggell.¹¹³

In 2018, Ruggell acquired the UNICEF label ‘childfriendly community’. With this initiative UNICEF fosters the implementation of children’s rights on community level providing an instrument for evaluating and multiplying programs and projects with children. In the framework of this label, Ruggell has developed an action plan together with children to implement within 4 years. This action plan demands participation of children in politics and administration and interdivisional collaboration with schools and youth work. There are multiple projects taking place where children’s participation is strengthened a lived, such as the children’s participation day or holding other children’s conferences. There is an action plan that the village has been implementing in the framework of the UNICEF label.

2.1.3 Primary School Ruggell

There is one primary school for all children in Ruggell. A specialty of the primary school in Ruggell is, that children’s councils ‘Kinderrat’ take place in weekly sessions in every school class. There are fixed time slots for the children’s councils and its implementation depends on the participation of children and teachers. All teachers have received training in establishing children’s councils.

Through conversations with teachers and the school director¹¹⁴, I learned that there is a general interest and insecurity about HRE. Most teachers immediately admit their

¹¹² Gemeinde Ruggell, *Ruggell – Portrait in English*, (website), <https://www.ruggell.li/portrait-in-english>, (accessed 16 July 2021).

¹¹³ Gemeinde Ruggell.

¹¹⁴ Conversations with interview questions were held with 3 teachers and the school director. These interviews were audio-recorded. They are not the focus of this research project and thus the author has decided only to mention them in this chapter.

knowledge about human rights is limited but they were motivated to learn more about HRE. Chances for children's participation are estimated as being present and transparent for the children. However, participation is only partly linked to HRE. This connection is not self-evident.

2.1.4 Participants of the Empirical Project

The class consists of 15 pupils but on the implementation day, one child was missing. So, 14 children, aged 8-10, participated in the conversations. The children come from diverse social backgrounds and have diverse learning capabilities. For data sensitivity reasons, only information deriving from the anonymized transcript is provided. The names were changed by the author to guarantee high anonymity standards.

Before the group discussions, seven out of fourteen children raised their hand when they were asked if they have heard the term human rights before. Their associations were state forms, elections, discrimination based on skin colour, the right to be respected as well as having a voice and opinion. From this question, no further discussion emerged among the children.

The author grew up in Ruggell, Liechtenstein and lives there. The author has been teaching this class as a substitution teacher for a semester. She is familiar with the children and this is the first explicit HRE approach with this group of learners. The author has enrolled in a HRE course at the university of Lucerne during her teacher's education and has then taken up the MA human rights program at the University of Vienna in 2015. Since then she is exploring the field of HRE.

2.2 Research Process

This is an explorative study. The research project tries to openly approach human rights issues in primary school and identify opportunities for HRE with a group of learners and beyond.

The research process is summarized in the figure below in 9 steps. These steps are undergone in an explorative manner. Each step has resulted in the next step. Thus, they are presented in the same order as they were followed through.

Order of process	Step	Action
1	Reflection on personal interest and experiences	Taking up courses on HRE at the University in Lucerne and at the University of Vienna. Working for the organization Zentrum Polis, active in political education and HRE in Austria. Working as a substitution teacher in different schools in Switzerland and Liechtenstein trying to implement HRE in my teachings.
2	General Research	Consulting literature on HRE in Liechtenstein, Switzerland, Austria and Germany. My special interest was the legal foundation of HRE in international law and national law.
3	Developing the design of the research project	Researching on the teaching method philosophical conversation and on the qualitative method Thematic Analysis. Developing a philosophical question. Deciding to work with a philosophical question discussed in group conversations among the peers. Deciding to work with an anonymous transcript of the group conversations for applying the Thematic Analysis.
4	Setting the stage and holding the lesson	Preparing a lesson plan, including the philosophical question. Holding the lesson and making an audio-recording of it. Considering the three dimensions of learning about, through and for human rights as guiding for the further research process.
5	Audio-recording of group conversations	Transcribing the entire audio-recording of the lesson.

		Translating all three transcripts of the recorded group conversations. Deciding upon the transcript of the three group conversations as the raw data for further analysis.
6	Thematic Analysis	Applying the six phases of Thematic Analysis under the specific criteria for learning about, through and for human rights.
7	Presentation of what the children said	Writing a detailed report on what the children said and what is interesting about this in relation to my research questions.
8	Specific literature research on HRE based on findings from the Thematic Analysis	Researching on explicit HRE according to the findings of the empirical analysis.
9	Discussion	Discussing the verbalization of explicit and implicit human rights knowledge for consequences for further HRE with this group of learners and beyond.

Table 2: Overview of Research Process.

Throughout the entire research process, the author was encouraged to explore by her supervisor Univ.- Prof. i.R. Dr. Martin Jäggle. The regular consultation with him helped to structure this exploration and continue the work passionately.

Maintaining an openness and through this respecting the principle of participation was meaningful for the entire research process. The contributions of the children should guide the direction of the research project.

The author's experiences and specific interests serve as the starting point for this thesis. In contrast to most other teachers, the author has received professional and didactical HRE. In her teaching studies at the University of Lucerne, through participating in a course on HRE in primary schools. This course was held by P. G. Kirchschräger and T. Kirchschräger. At the University of Vienna, she enrolled in the Master Program Human Rights headed by Univ.-Prof. Dr. Manfred Nowak, with a focus on the interdisciplinarity of human rights. Thus, she received professional and didactic training for HRE. Practical experience was gained through interning with the organization Zentrum Polis, active in coordinating political education and HRE in Austria. Also, she

was working as a substitution teacher in different primary schools where she implemented HRE in her teachings.

All of these experiences furthered an understanding for challenges of HRE in primary schools. One specific challenge frustrated the author particularly: Teachers are underinformed about HRE and some of them even think, that HRE is not age-appropriate for children in primary schools. Thus, providing an argument that children in primary school can discuss human rights and already are engaged in individual HRE processes was the overall intention. Children already know a lot about human rights issues but not necessarily about human rights. The author wants to support this argument with authentic group conversations. This research project provides practical answers to parallels between HRE and children in primary school.

Step two, is to research on HRE literature in the region. The specific interest was how HRE is protected by international law and how this is implemented in Liechtenstein.

After consulting general literature on HRE in Central Europe, the focus on children and their explicit and implicit human rights knowledge was decided upon. This differentiation seemed meaningful to make for a better understanding of what is meant with the kind of education that is necessary to implement in Liechtenstein.

Then, the next step followed with developing the design of the research project. This included researching on the teaching method philosophical conversation and the qualitative method Thematic Analysis.

To generate data for analysis, the author set out to plan a HRE sequence of three lessons with the children. This lesson plan had to include all three dimensions of learning about, through and for human rights. In the framework of this lesson plan one element was to include the philosophical question: What rights protect life in dignity for everyone?

This philosophical question was considered to allow an inclusive conversation about the content of the Universal Declaration of Human Rights among the children. The development and setting of this philosophical conversation are further discussed at the end of subchapter 2.3.

The lesson was held in June 2020 and there is a 90 minutes recording of it. The group conversations were recorded by the children on their Ipads. The conversations are 14:39 minutes (group conversation 1), 14:54 minutes (group conversation 2) and 15:07 minutes (group conversation 3) long. The children and their parents were given an information that the data would be anonymized and used in this research project and they gave their consent to do so.

In the framework of this research project, only the transcript of the three group conversations is considered. Three audio-recordings were made by the participants. These audio-recordings were literally transcribed by the author. The transcript is the raw data which is to be further analyzed.

For this the Thematic Analysis, as elaborated in subchapter 2.4, is applied. The process of undergoing the six phases of Thematic Analysis is described in the subchapter 2.5. In this process, all three dimensions of learning about, through and for human rights were considered. Differentiating between explicit and implicit human rights knowledge helped appreciating the children's contributions in relation to further HRE. In this analysis the author decided, to write two different reports. One report should focus on mostly implicit human rights knowledge, verbalized by the learners. This report is found in chapter 3. The second report discusses consequences for HRE with this group of learners, including HRE literature. Firstly, the author wrote a report on what the children said in relation to her research questions. Then, she had to take up specific literature research based on the report of what the children said.

Writing the second report, about consequences for HRE with this group of learners, actively includes HRE literature. This is the discussion of this research project. In this discussion, again, all three learning dimensions are reflected upon. The discussion is found in chapter 4.

Summing up, the research project is explorative and open. It was an interactive process in which the author tried to be sensitive with the children's learning processes. Not expecting the next step or knowledge, but gradually analyzing the transcript was the mission.

The author wants to learn what the children associate with human rights for planning further HRE with them. A next step is to discuss the findings with the children. This was done in June 2021 but is not included within the framework of this Thesis. This step is necessary for truly making the children partners of the explorative study.

2.3 Philosophical Question and Conversations Among Peers

In the framework of this research project, a philosophical question is used for three group conversations among children in primary school. Through this, data is generated for further analysis.

First, the teaching method, philosophical conversation is introduced because, as elaborated upon in the research process in subchapter 2.2, this research project is inspired and initiated by this method.

The teaching and learning method ‘philosophical conversation’ knows a long tradition¹¹⁵. At the center of the method is to foster independent and autonomous thinking.¹¹⁶ Almost anything can be content of philosophical conversations. Particularly astonishing, mysterious, abysmal, open, and questionable issues of the self and the world are discussed¹¹⁷. The confrontation with fundamental, principally open questions is a contribution to the children’s development of lifeworld. Questions challenge their own thought process. Questions, perceptions, and world views are verbalized by the children and can be used as a starting point for further education processes¹¹⁸.

The philosophical conversation fosters communication competences and establishes reflection as an individual attitude. A culture of conversation is developed where

¹¹⁵ C. Bruell, ‘Philosophieren mit Kindern’, in J. Drerup and G. Schweiger (eds.), *Handbuch Philosophie der Kindheit*, Stuttgart, J. B. Metzler, 2019, p. 178.

¹¹⁶ Bruell, 2019, p. 180.

¹¹⁷ K. Michalik, ‘Philosophieren im Sachunterricht’ in Kahlert, Fölling-Albers, Götz, Hartinger, Miller and Wittkowske (eds.), *Handbuch Didaktik des Sachunterrichts*, Bad Heilbrunn, Verlag Julius Klinkhardt, 2015, p. 431.

¹¹⁸ Michalik, 2015, p. 431.

autonomy and maturity are trained¹¹⁹. The creativity and phantasy of the child is inspired, and the self-confidence is strengthened¹²⁰.

The qualitative method philosophical conversation is suggested for Human Rights Education because its didactical features correspond to demands of the CRC. It *recognizes children's opinions*, as emphasized in the articles 2 and 12 of the Convention. The research approach *further encourages cultural and artistic participation* as envisioned in the articles 12 and 31. Also, it *respect the interest of the child* which is protected by the articles 3 and 12. Through the philosophical conversation self-perceptions and world views are made aware and public and are reflected and transformed in confrontation with other mindsets and perspectives.¹²¹

A clear advantage of the philosophical conversation is that it is a participatory approach. Jablonski describes the pedagogical and methodological approach as facilitating independent thought processes through interaction with others. The social interaction of peers in discussion allows a special complex and deep reflection of the teaching subject¹²². Through posing philosophical questions the participants discover their own knowledge, their own truths. When philosophizing with children the thought process of the children is of focus, not the relaying of content through the teacher.¹²³ It is up to the participants to actively construct the outcome of the conversation.¹²⁴

Usually, the teacher is the moderator of a philosophical conversation.¹²⁵ This is not the case in this research project. Therefore, the author speaks about working with a philosophical question and the qualitative method of conversations, rather than working with the method philosophical conversation.

¹¹⁹ Michalik, 2015, pp. 430-431.

¹²⁰ D. von Reeken, *Handbuch Methoden im Sachunterricht*, Baltmannsweiler, Schneider Verlag Hohengehren GmbH, 2020, pp. 198-199.

¹²¹ Michalik, 2015, p. 429.

¹²² Michalik, 2015, p. 432.

¹²³ Michalik, 2015, p. 429.

¹²⁴ Michalik, 2015, p. 429.

¹²⁵ Michalik, 2015, p. 429.

Conversations are the original form of educative-formative intercourse among people, thus conversations are a fundamental method in the field of the children's interaction with the social environment, social learning and political education¹²⁶.

Educator Piaget (1981/1924) already described child development as a social-cognitive process and assumed that the child builds up cognitive structures in an active construction process and in exchange with others¹²⁷.

Approaches in recent knowledge psychology also assume that learning occurs not through the transmission of knowledge, but in an active, constructive, cooperative, situated, and largely self-directed process in which students, in conversation with teachers and also in conversation with each other, construct and test ideas¹²⁸.

A distinction must be made between the conversations of peers in the non-fiction classroom and the teacher-student interactions in terms of dominance structures. In most cases, peer group conversations are more symmetrical, and although there are structures of inequality here as well, it has been demonstrated that peer interactions are of great importance in social learning and in the formation of social action strategies¹²⁹.

Allowing the philosophical question to unfold in group conversations rather than in a philosophical conversation with the teacher, was an active decision due to these dominance structures.

Working with a philosophical question and group conversations makes children's participation in this research project possible. This approach was decided upon due to the alignment of human rights with these methods.

In the framework of this research project, a philosophical question is developed for group conversations among the learners. The following consideration was meaningful for finding the right philosophical question to spark off conversation: How can children

¹²⁶ F. Heinzl, 'Gespräche', in D. von Reeken (eds.), *Handbuch Methoden im Sachunterricht*, Baltmannsweiler, Schneider Verlag Hohengehren GmbH, 2020, p. 121.

¹²⁷ Heinzl, 2020, pp. 123-124.

¹²⁸ Heinzl, 2020, p. 124.

¹²⁹ Heinzl, 2020, p. 124.

express freely what they think and know about human rights if they have a limited explicit human rights knowledge?

For this, the concept of dignity is chosen as an entry point for HRE. From own experiences the author is aware that the idea of dignity is easier to relate to in contrast to human rights. Also, the interdisciplinary Master program at the University of Vienna, used conveyed dignity as a useful concept for the understanding of human rights.

Because human rights protect our dignity as human beings, it is argued that if children spoke about aspects of dignity, they would implicitly speak about human rights issues.

While assumingly the participants will have difficulties with explicitly speaking about human rights, the idea still had to be present in the philosophical question, providing a chance for taking up the concept or the formulation in the conversations.

The element of universality was introduced in the philosophical question to stimulate conversation about common entitlements shared by all human beings, rather than the participants alone.

Finally, the question had to include dignity, rights and it had to include universality. This resulted in the question: Which rights protect life in dignity for everyone?

For the final implementation of the philosophical question the author decided that she no longer wanted to conduct a philosophical conversation together with all the children, but rather let the children engage in group conversation among their peers. Letting the children have their say and observing their reactions, seemed promising for drawing consequences for HRE.

Before the philosophical question was introduced to the children, a preparation phase set the stage for ensuring an understanding of the three concepts included in the philosophical question. Human rights were introduced through the UDHR and in specific article 26, which was read together with the children. Dignity was introduced as the state of feeling well. The concept of universality was exemplified with rice corns. The amount necessary for representing all children out of school, was poured into a container in front of the children's eyes. It was reflected together, that human rights are

for everyone including us *and* the children out of school. The lesson plan in which the group conversations were embedded, is not part of this research project.

The literal transcript of the reactions to the philosophical question can be read in the appendix in subchapter 7.3. It analyzed with the qualitative method Thematic Analysis.

2.4 Thematic Analysis

The ‘Thematical Analysis’ is chosen for the analysis of the three group conversations stimulated by the philosophical question.

This method was recommended to the author by a friend who has worked with this method before and thought it could be useful for my purpose for exploring on explicit and implicit human rights knowledge and for analyzing direct consequences for HRE based on the children’s reactions.

The qualitative method Thematic Analysis is defined by Braun and Clarke¹³⁰. They describe the methodology of Thematic Analysis as a useful tool to summarize data to find commonalities and differences of research groups. The thematic analysis is a method for ‘identifying, analyzing and reporting patterns (themes) within data’¹³¹. Data is minimized through organization and rich data can be extracted. The method further allows interpretation of content in respect to the research topic. The method Thematic Analysis is a widely used within and beyond psychology. Its strengths are its explorative nature and its flexible approach.

Braun and Clarke define six phases for the Thematic Analysis. These phases are characterized in the figure below.

¹³⁰ V. Braun and V. Clarke, ‘Using thematic analysis in psychology’, *Qualitative Research in Psychology*, vol. 3, 2006, pp. 77-101.

¹³¹ Braun and Clarke, 2006, p. 79.

Phase	Description of the process
1. Familiarizing yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes:	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

Figure 3: Phases of thematic analysis by Braun and Clarke¹³²

Phase 1 is to become familiar with the data. This might be through collecting and transcribing the data personally. Then the transcription process is already considered as supportive for immersing with the data. This familiarization process can also be achieved if working with data provided by others. This phase requires reading the transcribed data over and over while taking notes and searching for patterns. All aspects of data should be considered at this stage.

Phase 2 begins with an initial list of ideas 'about what is in the data and what is interesting about them'¹³³. In this phase the focus lies on generating initial codes for organizing data. These codes can be data-driven and or theory-driven. If theory-driven, the data is confronted with specific questions to code around. Systematically working through all data material, considering each data item as equally worthy. While there exist multiple ways of coding, it can also be done manually. Writing notes, using highlighters and post-it notes are suggested. Phase 2 ends with all data being 'initially coded and collocated'¹³⁴.

In **phase 3** the codes from phase 2 are analyzed in relation to each other. Themes are identified through organizing the codes. This requires using visual representations such

¹³² Braun and Clarke, 2006, p. 87.

¹³³ Braun and Clarke, 2006, p. 88.

¹³⁴ Braun and Clarke, 2006, p. 89.

as tables, mind-maps or pieces of paper. Different codes form themes and themes can be further organized in overarching themes and subthemes. Now, all data extracts are allocated to each theme.

The purpose of **phase 4** is to review themes in relation to data extracts. Braun and Clarke emphasize that ‘data within themes should cohere together meaningfully, while there should be clear and identifiable distinctions between themes’¹³⁵. This phase includes two levels. In level one all coded data extracts are reviewed. Can coherent patterns be identified? Do themes need to be adjusted? In Level two of phase 4, the entire data set is reviewed upon. ‘At this level you consider the validity of individual themes in relation to the data set, but also whether your candidate thematic map ‘accurately’ reflects the meanings evident in the data set as a whole.’¹³⁶

In phase 4, also additional data within themes can be coded. Especially in level two, where the entire data set is reviewed, certain elements might have been missed and can now be coded further. At the end of this phase a ‘satisfactory thematic map’¹³⁷ is developed indicating what the themes are and how they relate to each other. An overall story of the data is generated.

In **phase 5** themes are defined and further revised. This phase consists of paraphrasing the content of the data extracts and ‘identify what is of interest and why’¹³⁸. A detailed analysis needs to be written for each theme. This phase is about identifying stories within and across themes in relation to research questions. Themes are then developed into names for the final analysis. ‘Names need to be concise, punchy, and immediately give the reader a sense of what the theme is about.’¹³⁹

¹³⁵ Braun and Clarke, 2006, p. 91.

¹³⁶ Braun and Clarke, 2006, p. 91.

¹³⁷ Braun and Clarke, 2006, p. 92.

¹³⁸ Braun and Clarke, 2006, p. 92.

¹³⁹ Braun and Clarke, 2006, p. 93.

Phase 6 is the final analysis and producing of a report. The report should tell the complicated story of your data. The analysis should be easily identifiable as an example of the issue. Any reader should be convinced ‘of the merit and validity of your analysis’¹⁴⁰. This is achieved through using vivid examples of data extracts and embedding them into your stories, providing an argument in relation to the research question.

The method was chosen because Braun and Clarke suggest it for investigation of under-researched areas or working with participants whose views on the topic are not known.¹⁴¹ Both is true for this explorative research project. Intriguing is also their promise of providing ‘rich and detailed, yet complex account of data’¹⁴² and gaining unpredictable knowledge of the data.

The application of the Thematic Analysis in this research project, includes working with the anonymized transcript of three group conversations. The outcome of the Thematic Analysis are two written reports responding to the research question. The first report shares findings including commonalities between the groups and particularities within the groups. This report encompasses chapter 3. The second report is the discussion of these findings with HRE literature, which is found in chapter 4.

2.5 Description of Data Collection

The author taught a lesson on the three dimensions of MRB. The philosophical question and the group discussions are embedded in this lesson. In the further empirical procedure only the anonymized transcript of the audio recording of these group discussions are relevant. Thus, it is not a lesson that is analyzed, but three transcripts of group discussions.

¹⁴⁰ Braun and Clarke, 2006, p. 93.

¹⁴¹ Braun and Clarke, 2006, p. 83.

¹⁴² Braun and Clarke, 2006, p. 78.

In **phase 1** the author has collected the data herself. There are audio recordings of the three conversations stimulated by the question ‘What rights protect life in dignity for everyone?’. The participants of the group conversations audio-recorded their conversation on Ipad.

Firstly, the author listened to the audio the same day of recording and had an overwhelming reaction to it. She was highly astonished and moved by the richness of what the children voice in their conversations. Then, the data was brought into a written form through a verbal transcript. This process has helped to intensively familiarize with the data.

All three conversations are transcribed literally. After transcribing all three conversations after each other, the transcript was translated into English where the author tried to find a quite literal translation to English. This step causes damage to the authenticity of original words which is why original German wording is also included in the analysis.

In this phase, detailed mind maps in English were created, providing an overview of what the children said. For this the issues were grouped through using initial codes. Since some elements reoccur in the conversations, the amount of mentioning was counted. It was interesting to see what new connections, could be found between the different issues. The approach took on a mixture of data and theory driven. While the data should steer the direction of what theory then becomes of relevance, the identification of human rights articles of the UDHR seemed urgent and useful in this phase. Patterns started to emerge.

In **phase 2** codes were decided up which were used across the entire data set. According to these codes all data extracts have been allocated.

In **phase 3** all codes and their relation to the data extracts were analyzed. Working with post-its was helpful to group codes into themes and subthemes and visualize relations. The image below provides an insight into the author’s laboratory. The picture was taken after ending this phase and collecting all post-its.

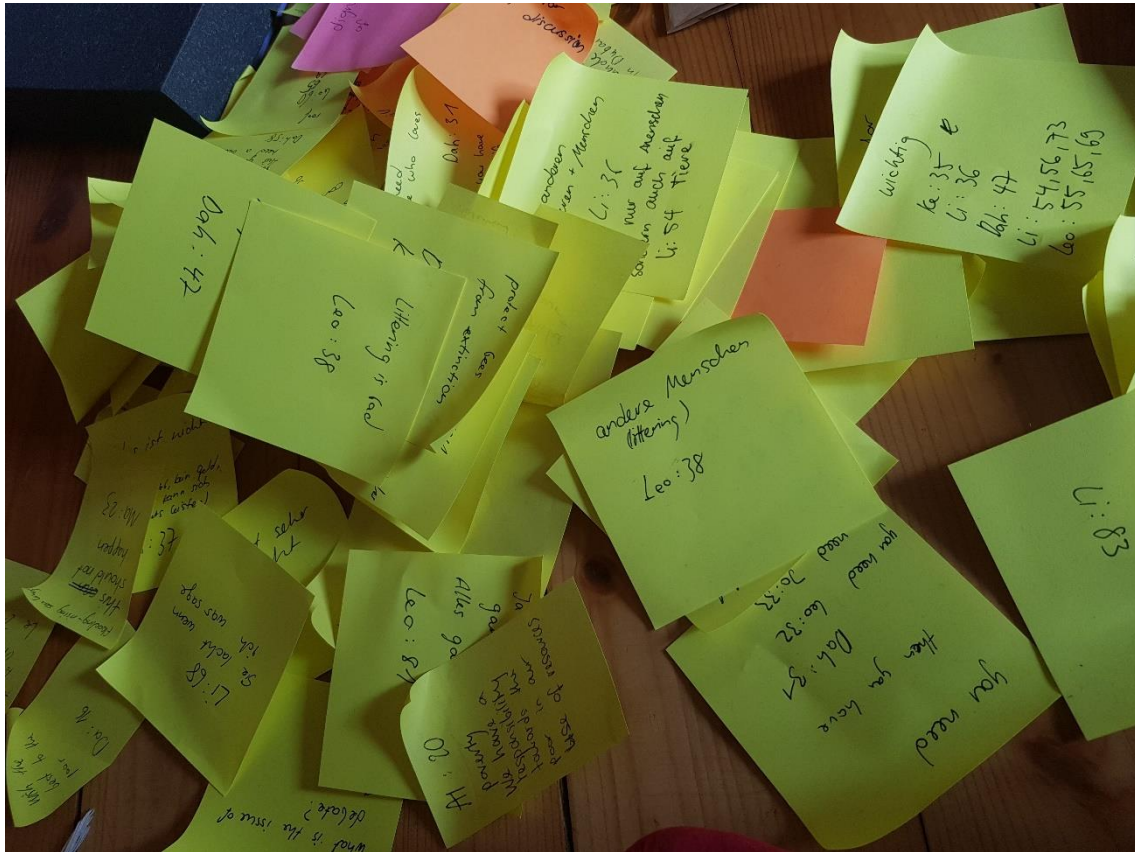


Image 1: Post-its used in phase 3.

In **phase 4** all themes and subthemes were reviewed upon in relation to the allocated data extracts. In Level 1 of this phase, themes and subthemes were adjusted over and over. Also, for this phase working with post-its and printed data extracts, was beneficial. The author ended this phase with a candidate thematic map.

In **phase 5** the author paraphrased the data extracts according to themes and elaborated further upon what was interesting about the data.

This phase was very demanding and took a lot of time. Within this phase the author decided, to go through the entire data set again with specific research questions in mind, working with changing names of codes, themes and subthemes. This provides a more theory-based approach in comparison to the earlier data orientation. In this process the author started to develop general commonalities and conspicuities of all participants. At one point, the author had to realize, that the data was very insightful and there are countless paths to follow but it was time to regain focus. Since all of those paths are

relevant for HRE making evaluating relevance impossible, the author reminded herself that exactly for this reason she had chosen the method Thematic Analysis because it provides a common manageable focus. It seemed more focused considering the data-driven findings for a discussion of what the children said, which already has been achieved. Theory-driven insights, which has been gained through this process should be subordinated to the data-driven findings, centering HRE around the concepts: *universality, interdependency and indivisibility*.

For **phase 6** the focus was to provide a clear coherent answer to the research question. This phase requires storytelling and considering relevant literature. I decided to first present what the children said and in a later step, discuss consequences for further HRE. I specifically chose to separate the two reports since, I wanted to give the reader more information about the children's conversations with only little interpretation. Providing enough space for the children's verbalizations was important to the author. Including an overview of aspects raised in the transcripts, which are not all taken up in the discussion, seemed meaningful to the author.

For both processes the three dimensions of learning about, through and for human rights are taken up for consideration.

Subchapter 3.4 discusses recurring themes across all three transcripts. Two themes were identified as relevant for all learners. It made sense to continue the report on consequences for HRE with a focus on these two themes:

- Human Rights are universal and require action.
- Human Rights are interdependent and indivisible.

The analysis of the transcript allows an identification of the children's relevant human rights discussions and thus contextualizes HRE. Taking up the learners' words and concepts for discussing explicit HRE becomes possible through the application of this method.

2.6 Reflection of the Empirical Project

The intention of generating findings in response to the research questions could be followed through. The philosophical question: what rights protect life in dignity for everyone, worked well with this group of learners. As assumed, more conversation resulted from this question rather than the question of what human rights are. The children did not use the terms *human rights* or *dignity* but they took up the idea of dignity as wellbeing and described norms and responsibilities for everyone. With this they accepted two out of three concepts introduced in the philosophical question.

The conversations among peers were diverse and it can be questioned, if this type of conversation requires the moderation of a teacher as suggested by the original method philosophical conversation, or if it is the very strength of this approach of letting the children experience explicit HRE.

The strength of this research project is that all participants got to have their say and could actively contribute to the conversation. If the author had worked with all children together, the individual talking time would have been further restricted.

The experience with working with the qualitative method Thematic Analysis is mixed. The timespan of its application took a year¹⁴³ and it could easily have been further revised for years to come. Nonetheless, it was a rewarding experience and meaningful for the author's own learning process. The promise of obtaining rich and unforeseen information about data did not disappoint. Phase after phase unforeseen patterns emerged. The final two themes provided fruitful insight while acknowledging the complexity of data.

The process of applying the Thematic Analysis was very creative and open, which the author enjoyed. Undergoing the six phases of the Thematic Analysis was an intensive, time-consuming but rewarding process. The author felt encouraged to use post-its, and cut out matching data extracts. Her entire living room served as a laboratory of ideas.

¹⁴³ It has to be noted that the author was writing on the thesis next to working as a primary school teacher.

Especially phase 5 was highly demanding because the author was switching between data-driven and theory-driven analysis.

The application of the Thematic Analysis brought about findings which are of relevance for further HRE with this group of learners and for the reader to understand how group conversations can be used as starting points for education processes. The author would recommend other teachers or educators to undergo this process for exploring learning opportunities and further develop their teaching.

3. Presentation of the Transcripts

This chapter provides an example of participants' conversations responding to the philosophical question: Which rights protect life in dignity for everyone?

The individualities of the setting are described in the subchapters 2.1 and 2.3. The findings derive from the application of the Thematic Analysis.

In the three subchapters 3.1-3.3 each group is presented individually and the subchapter 3.4 describes two themes which are relevant across all three groups.

The subchapters 3.1-3.3 are structured according to the three dimensions as learning about, through and for human rights.

In learning **about** human rights the following categories are of concern:

- Norms and principles
- Human rights values
- Human rights protection mechanisms

In learning **through** human rights, teaching and learning processes are reflected upon.

In learning **for** human rights, the two categories are of relevance.

- Enjoy and experience human rights
- Respect and uphold human rights of others

These categories directly derive from the UNDHRET (2011). They serve as an overarching structure in the analysis of all three groups. This gives the reader an understanding for what contents the participants of the research project come up with.

The subchapter 3.4 describes recurring themes across all three group conversations. The following two themes are identified as overarching issues relevant to all learners:

- Human rights are universal and require action;
- Human rights are interdependent and indivisible.

3.1 About Elenio, Gloria, Karolin, Lisa and Tom

This group consists of five participants including three girls and two boys. Information on the local context and setting are found in the subchapter 2.1. The transcript responds to the philosophical question: What rights protect life in dignity for everyone?

Name	Gender	Amount of contributions
Gloria	female	2
Lisa	female	4
Karolin	female	2
Tom	male	2
Elenio	male	2

Table 3: Participants of group conversation 1.

In the table below, codes and the frequency of application are displayed. This list has been developed in phase 2 of the Thematic Analysis. It shows that *universality* and *interdependency* and *one should* are recurring codes.

Codes	Amount of allocations
Universality	12
Interdependency	10
One should	10
Respect others	4

Everyone	4
One	4
I	4
Non-discrimination	4
Others	2
Food and drinks	2
Skin colour	2
Help others	2
Everyone should	1
Poverty	1
Patience and hope if experiencing injustice	1
Survival	1
Feel comfortable	1
Food and poverty	1
Language	1
Name	1
Education and autonomous life	1
Enough money	1

Table 4: List of Codes and Amount of Mentioning based on the transcript, developed in phase 2 of the Thematic Analysis.

3.1.1 Learning About Human Rights

Norms and Principles

The participants of this group respond to the question by describing what they think one should do or enjoy. Thus, they do not explicitly speak about human rights but about norms that protect dignity.

Their responses are related to human rights articles of the Universal Declaration of Human Rights in the table below. An explicit elaboration on each right is not included in this research project but can be taken up by inspired readers.

UDHR article	Text abstract	What is mentioned?
2	Karolin: 1; Lisa: 5, 8; Gloria: 6	Skin colour, language, name, inclusion, defend victims
3	Tom: 4	survival
5	Lisa: 5	Don't annoy others
25	Lisa: 2; Elenio: 3; Tom: 4	Housing, food

26	Tom: 7	You should know mathematics
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Table 5: Relevant human rights articles in group conversation 1.

Lisa (11) uses the word *unjust* '*ungerecht*' life which can be aligned with explicit human rights terminology.

The language chosen by the participants with *I think* '*Ich finde*' and *one should* '*man sollte*' (Karolin: 1; Tom: 4,7; Elenio: 9; Lisa: 11; Gloria: 13) indicates that the participants are aware that these norms are not reality for everyone. The participants describe universal norms as their opinion, indicating solidarity and mercy.

Lisa, Tom, Karolin and Elenio argue for the universal fulfilment of material needs such as housing (Lisa: 2), food and drinks (Elenio: 3; Tom: 4; Karolin: 10) and money (Elenio: 9). Next to these existential needs, immaterial, emotional and social needs are elaborated upon by the group.

6	Gloria: <i>Ich finde man sollte ein schönes Leben haben und man sollte sich auch wohlfühlen in seinem Leben und nicht immer ausgeschlossen werden.</i>	I think one should have a beautiful life and feel comfortable in his life and not always be excluded
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In abstract 6, Gloria argues that one should have a beautiful life and with this, hints towards a certain standard of living. She argues for considering inclusion and wellbeing for enabling life in dignity for everyone. Following this understanding, rights should not just specify on enabling life itself, but rights should enable a specific kind of life for everyone, a beautiful live. This understanding implies that dignity goes beyond survival.

The issue of non-discrimination is raised by Karolin (1) and Lisa (5). They do not use this term, but they speak about *being respected*. Lisa also speaks about *wellbeing* (Lisa: 2).

1	Karolina: Also i find dass ma respektiert wöra sött egal welli hutfarb ma hät	So, I think that everyone should be respected regardless of skin colour
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The subtheme ‘responsibilities’ is supported by these ideas including personal actions towards others being in a way that respects their dignity.

13	Gloria: <i>und ich finde man sollte andere respektieren und man sollte andere auch nicht auslachen, wenn sie sich zum Beispiel weh getan haben. Dann sollte man lieber helfen.</i>	I think one should respect others and not laugh at others if they are hurt. Then, one better help them.
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The text extract above (13) exemplifies respectful treatment of others and calls for action in case of need. *Laughing at others* is an issue close to the children’s personal environment. *Bullying* is brought up by Lisa (8) and her response to it if this happens to her friend.

The participants frequently use the impersonal form *one* ‘man’ implicating that they are talking about general human aspects that are the same for everyone. Also the specific term *everyone* ‘jeder’ is used by Lisa (2), Karolin (10) and Elenio (12). Gloria (13) speaks about *others* ‘andere’. With their statements they acknowledge universal aspects of life in dignity.

The issue of poverty comes up when Karolin (10) talks about people with little money also deserving enough food. Also, Elenio argues one should have enough food (3) and money (9). Having enough food is a reality for children living in Liechtenstein, thus the participants might have people in places far away in mind. Having enough money might be as issue more closely to the participant’s direct environment.

Lisa (8) shares a personal example of human rights in her direct environment. She talks about the experience of her friend being new somewhere and being bullied due to skin colour.

Human Rights Values

The value of equality is shared by the participants when they describe fundamental human needs, norms and responsibilities. It seems as if there are manifold commonalities shared by all human beings in the same way.

The value of solidarity is apparent when the participants describe how they *think 'I find'* it should be. This formulation is used throughout the entire transcript of this group. This shows that there is empathy for others, less privileged such as people living in poverty. This empathy is best described as solidarity or mercy.

The value of autonomy is hinted towards with Tom (7) claiming that calculation skills are required for everyday chores such as grocery shopping. Only if one can calculate one can live an independent, autonomous life. This also demonstrates the practical importance of education to Tom (7). Following his understanding school prepares for independent life, which is what everyone should be entitled to.

Human Rights Protection Mechanisms

The individual behavior and actions towards others, is where human rights protection mechanisms come up in the conversation. There is an example where Lisa (8) talks about defending her friend in case of being discriminated upon due to her skin colour. Elenio (12) shares the simple rule of being nice to everyone because everyone is different. Both contributions give meaning to personal actions and include individual responsibilities towards others.

3.1.2 Learning Through Human Rights

This chapter elaborates on the dimension of learning through human rights reflecting on the teaching and learning process in respect to the experience of a culture of human rights.

The learning process is manifold and is summarized in the following. All children understood that the group should make an argument together. Thus, the philosophical conversation has stimulated inclusive dialogues between the participants. All participants voice their opinions and participate in the conversation. Everyone gets multiple chances to talk and those chances are taken up by the participants. It seems that the participants want to answer the question and it seems meaningful to them to do this in a respectful manner.

The children did not take up the language of the question or use explicit human rights terminology besides the word *unjust life* '*ungerechtes Leben*' but they did speak about human rights issues and thus shared their implicit human rights knowledge.

The participants shared their opinions with each other. They chose to list different elements and they did not debate on the expressed elements. The participants do not seem to weigh between the different elements, verbalized for life in dignity. They use words such as *and* '*und*' or *yes* '*ja*' to show their agreement with earlier statements. Most of the statements begin with *I think* '*Ich finde*' indicating that there are multiple perspectives on life in dignity.

For the teaching process it can be noted that visual representation of the different element of life in dignity could be meaningful for the a holistic understanding of human rights.

3.1.3 Learning For Human Rights

Enjoy and Experience Human Rights

11	Lisa: <i>Und ich finde wenn man ein ungerechtes Leben führt, sollte man sich mit viel Geduld und Hoffnung durch das Leben gehen.</i>	And I think that if someone leads an unjust life he or she should go through life patiently and full of hope.
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Lisa (11) uses the formulation *unjust life* ‘*ungerechtes Leben*’. It would be interesting to learn more about her understanding of unjust lives. Her statement is that if you experience injustice you should be patient and hopeful. Thus, individuals should have the qualities of patience and hope for a life in dignity.

The participants come up with fundamental standards for life in dignity. Standards such as food or housing are already reality of the children. The issues of bullying and discrimination seem to stem from the direct environment of the participants.

Respect and uphold rights of others

Lisa (8) and Gloria (13) show enthusiasm for actions towards helping others. Both children state to help others if they are hurt or if discriminated upon due to skin colour. Both examples stem from the direct environment of the children and call for personal action. The act of helping others in need is considered an element of life in dignity.

3.2 About Aleandro, Benito, Sara and Paloma

This group consists of four participants including two girls and two boys. Information on the local context and the setting, are found in the subchapter 2.1. The transcript of the second group conversation reacts to the philosophical question: What rights protect life in dignity for everyone?

Name	Gender	Amount of contributions
Aleandro	Male	7
Benito	male	5
Sara	female	3
Paloma	female	2

Table 6: Participants of group conversation 2.

In the image below an overview of the content of the group conversation is displayed in a mind map. This mind map was created in phase 1 of the application of the Thematic Analysis.

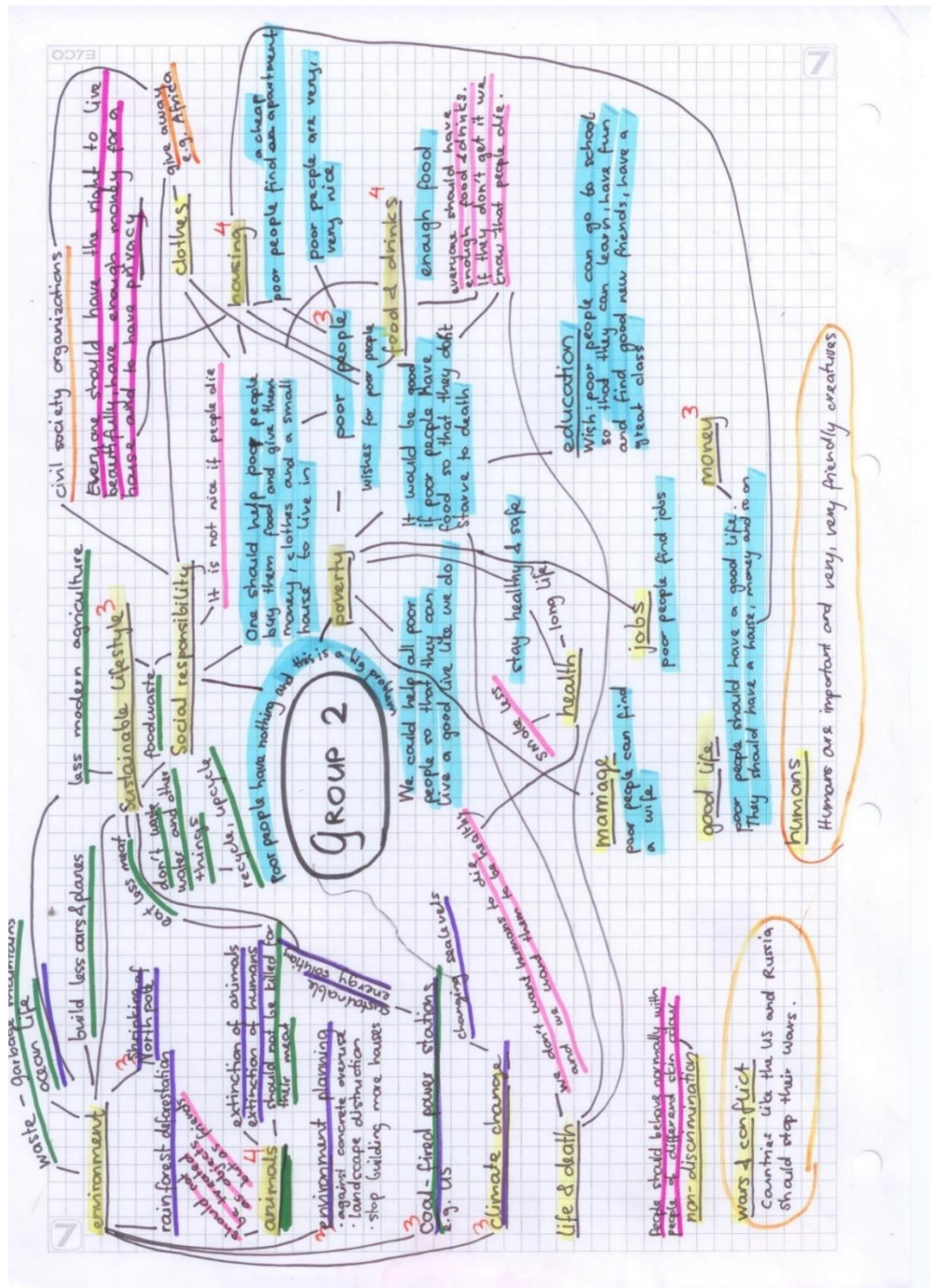


Image 2: Mind map of the content of group conversation 2 developed in phase 1 of the Thematic Analysis.

3.2.1 Learning About Human Rights

Norms and Principles

The children responded to the question with elements that concern the wellbeing of humans, animals and nature. They argue for universal standards enabling life in dignity.

The participants use different formulations, indicating different liabilities. Sara (17) takes up the language from the question *to have a right* ‘*das Recht haben*’:

17	Sara: <i>Ich finde jeder Mensch sollte das Recht haben schön zu wohnen, genügend Geld zu haben um ein Haus zu haben, seine Privatsphäre haben.</i>	I think that every human being should have the right to life beautifully, have enough money for a house and to have privacy
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Benito (15, 21) uses the terminology of *I wish* ‘*ich wünsche*’. Paloma (23) and Aleandro (25) use the term *I want* ‘*Ich will*’. All three statements desire a change of the current Status Quo e.g. poverty, starvation and non-discrimination. They also indicate that human rights are not a reality for everyone.

Then there are three statements with the formulation *I think* ‘*Ich finde*’ (Aleandro: 22; Benito: 28; Sara: 29), indicating that it is their personal opinion which they are sharing and not a universal reality. Aleandro (14, 16, 19, 22, 27, 30) uses the formulation *one should* ‘*man sollte*’ indicating that there are personal and international responsibilities. In one situation, he adds a formulation of a wish (22). Benito (15) once uses the terminology *we could* ‘*wir könnten*’ implying that it is up to us to make a change.

The children recognize the scope of human rights as universal. Sara (17) uses the terminology *every human* ‘*jeder Mensch*’. Paloma (24) uses the term *all humans* ‘*alle Menschen*’ and Benito (28) uses the words *the humans* ‘*die Menschen*’. This shows that the children had all humans in mind in the conversation.

Benito (15) talks about poor people being very, very nice. He also claims that poor people should receive help with food, staying healthy and safe, having a house and

money (15). Paloma (20) touches on the issue of global consumption and distribution when she states that we should not waste water and other things because other people don't have the same access to resources as we do. Also the acknowledgement of people dying of starvation (Paloma: 24, Benito:26) references to the issue of poverty. Aleandro (16) is convinced that one should wish the best for the poor. Benito (18, 21) formulates the wish for poor people to also be able to live a good life, equal to the life he enjoys.

Next to humans they include animals and nature into the discussion (Aleandro: 22, 27, 30; Sara: 23,29, Benito: 26). Interestingly, Benito (26) brings up the idea of animals having dignity as well. He suggests imagining animals as *living beings* 'Lebewesen' which should be treated as friends, rather than as objects.

Living in dignity is dependent on our behavior every day. Sara (23) and Aleandro (27) declare that littering should stop because it kills animals. With this they imply that our actions have consequences. Paloma (24) describes the experience of knowing that others die affecting her personally, indicating that undignified experiences of others also have consequences for ourselves.

All participants bring up international responsibilities. Aleandro (19) uses the phrase *this would not be good for the world* 'Das wäre nicht gut für die Welt' implying that it is important to act in a certain way to do good for the world. Also, Sara (23) warns of consequences of rising sea levels and declares that *this should not happen* 'das darf nicht passieren'. Aleandro (19) also speaks of the responsibility to end wars. Other international issues such as climate change (Sara: 23), rainforest deforestation (Aleandro: 22; Sara: 23) or energy production (Aleandro: 22; Sara: 23) are raised in the conversation.

Especially the issue of poverty concerns the Benito (15, 21, 26), Aleandro (14, 16) and Paloma (20, 24). The participants specify standards which should apply for people living in poverty. It seems as if they oppose the conditions encountered by people living in poverty.

21	Benito: <i>Ich wünsche dass die armen Menschen ein gutes Leben führen können und dass sie am Schluss auch ein Haus haben, Geld und so weiter. Das wünsche ich mir.</i>	I wish that poor people can have a good life. So that they have a house in the end, money and so on. That's what I wish for.
24	Paloma: <i>Ich will dass alle Menschen genug zu Essen haben und zu trinken haben weil das ist schade wenn sie das nicht kriegen. Weil dann sterben sie und das ist dann nicht so ein schönes Gefühl wenn man das weiss. Es ist einfach nicht schön wenn Leute sterben.</i>	I want that all human beings have enough food and drinks because it is a pity if they don't get this. Because then they die and it is not a nice feeling if you know that people die. It is just not nice if people die.

Both statements suggest that the livelihood of others affects us as individuals as well.

The participants Benito (26), Sara (17) and Paloma (24) talk about aspects of material satisfaction. Food and drinks are named by the participants Paloma (24) and Benito (26). The participants Sara (17) and Benito (21) further bring up housing and money as elements of life in dignity. Also, health (Benito: 26) comes up as an issue.

Further, immaterial aspects are brought up by participants. Privacy (Sara: 17) and non-discrimination due to skin colour (Aleandro: 16) are issues of debate. Also, Aleandro (22) brings up the issue of fighting. He wants fighting to stop.

The children further share their attitudes towards how to live sustainably. Benito (26) brings up sustainable food consumption. Paloma (20) says that we should not waste water or other things. Sara (29) talks about the responsibility to stop littering. Aleandro (22, 27) further says that we should stop building waste mountains, stop shipping in the North Pole, stop animal hunting and rainforest destruction, build less coal-fired power stations and stop the overuse of concrete.

The protection of animals is of great importance to the participants Aleandro (27), Benito (26) and Sara (29). Benito (26) and Aleandro (25) want hunting to stop. Aleandro (25) suggests eating less meat. Sara (29) and Aleandro (27) are concerned about the consequences of littering and garbage mountains on the lives on animals.

All of these issues seem to be equally relevant for the children as an extensive answer to the philosophical question. The participants describe a mix of individual and universal entitlements and responsibilities.

The participants contributions can be allocated to 10 articles of the Universal Declaration of Human Rights. Elements of article 25 are raised by all participants of the group. Three participants considered elements of article 3 right to life. Third generation rights are raised in relation to article 29.

UDHR Article	Text abstract	What is mentioned?
1	Aleandro:19	War
2	Aleandro:25	Resect people with other skin colour
3	Aleandro:14; Paloma:24; Benito:26,28	Poor people starve to death, live long lives
12	Sara:17	Privacy
16	Benito:18	Find a spouse
20	Benito:18, 26	Friends
23	Benito.18	Find a good job
25	Aleandro: 14,19; Benito:15,21,26; Sara: 17; Paloma:24	Food, clothes, house Health, safety, money,
26	Benito:18	Poor people can go to school, have a great class
29	Paloma: 20; Aleandro: 22, 25, 27; Benito: 26; Sara: 29	Responsibilities, Environment, animals, sustainable development

Table 7: Relevant Human Rights Articles in Group Conversation 2.

Human Rights Values

The value of solidarity is very present in the conversation of this group. There is a shared agreement that the livelihoods of others also matter to us individually. Helping others or wishing well for others is important to the participants.

The value of equality is raised by the participants in the conversation. Benito (15) claims that *we could help all poor people so that they can also live a good life like we children do*. Here he wishes the same standards for poor people as the participants of the group enjoy. Later in his statement he speaks about providing *cheap housing* ‘*günstige Wohnungen*’ for poor people. Here he indicates that they should have at least something. This understanding is shared by Aleandro (14) where he states that *a small house* ‘*ein kleines Haus*’ should be provided for poor people, which would *be better than nothing for the poor* ‘*das wäre bessser als gar nichts für die Armen*’. The two boys thus argue for universal standards which might still differ in scope from the standards they personally enjoy.

Equality also comes up where participant Benito (26) describes animals as *living beings*, which should be treated as *humans or friends*. He suggests shifting perspectives and imagining the livelihoods of animals. This understanding envisions human beings as one species living on the planet together with others. Also he explicitly states that poor people should enjoy the same life as he does (15).

The values of freedom and autonomy can be interpreted into the statement of Sara (17) claiming that everyone should have a right to privacy. Privacy describes a space for individual freedom.

Protection Mechanisms

Only Sara takes up the phrasing of the philosophical question to *have a right*. Her statement includes the word *should*, indicating that it is not the case yet that every human has these rights already. Benito (26) says that poor children starve to death. He

wants humans to live a long life and not die early. Paloma (24) says that it is not a nice feeling knowing that people are dying. These statements imply that there are no working protection mechanisms to counter issues of poverty.

3.2.2 Learning Through Human Rights

Teaching Process

The participants take the lead of the conversation and do not require assistance from the teacher. What is apparent in this group is that the group could be supported with beginnings of sentences to discuss the difference in formulation. Further providing visual representation of the content of discussion could be beneficial.

Learning Process

The participants reflect on live in dignity and define individual and universal responsibilities towards other humans, animals and the planet. They speak about their lives and the lives of others.

3.2.3 Learning For Human Rights

Enjoy and Experience Human Rights

Aleandro (22) brings up the issue of fighting. This issue might be close to his environment and thus provides an entry point for discussion.

Benito (26) speaks about avoiding food waste and sending food to Africa. He then talks about an acquaintance who brings food, clothes and other things to children in need. He says that he thinks this is great.

Respect and Uphold Rights of Others

The participants Aleandro (14) and Benito (26) raise the issue of donations. Aleandro (14) speaks about donating clothes, money and food through directly giving it to poor people on the street. In this way they describe what they think is rightful behavior towards people living in poverty.

3.3 About Maria, Marina, Max, Michelle and Thorsten

This group consists of five participants including three girls and two boys. Information on the local context and setting are found in the subchapter 2.1. The group reacts to the philosophical question: What rights protect life in dignity for everyone?

Name	Gender	Amount of contributions
Max	Male	6
Thorsten	Male	5
Maria	female	12
Marina	female	21
Michelle	female	8

Table 8: Participants of Group Conversation 3.

The table below shows an early stage of phase 2 where codes for this group were identified. On the left side are short and precise codes and on the right side is the amount listed of how often this code appears in the transcript. In this group the terms relationships, housing and behavior received the most frequent listing, followed by subjectivity and animals.

relationships	10
Behavior in discussion	9
housing	9
animals	7
subjectivity	7
school	6
important	5
entitlements	5
money	5

needs	5
Human rights	5
Good life	3
Dignity is more than survival	3
jobs	3
interdependency	3
humans	2
universality	1
Too much	1
family	1
friends	1
Dignity is survival	1
Seek refuge	1
clothing	1
poverty	1
independence	1
Food and drinks	1
protection	1
Non-discrimination: eye-colour, skin colour, haircolour	1
littering	1
Physical violence	1

Table 9: List of relevant codes in group conversation 3.

3.3.1 Learning About Human Rights

Norms and Principles

Marina (62, 64, 73, 83) uses the term *human rights* ‘*Menschenrechte*’. She summarizes human rights as having a beautiful live, with no need to seek refuge somewhere else but having housing and being nice to others. She states that it is important to know the topic of human rights.

Marina (36) uses the formulation *with other humans and animals* ‘*mit anderen Menschen und Tieren*’ and *humans and animals* ‘*Menschen und Tiere*’ (Li:54). Maria (38) speaks about *other humans* ‘*andere Menschen*’. Even though the participants do not specifically use the formulation *everyone* ‘*jeder*’, in the discussion about different scopes of housing (56-69) it becomes clear that the children did attempt to come up with universal needs and to some extent even to what is possible to provide for everyone.

Michelle (31, 58), Maria (32, 60) and Max (33) use the formulation *one needs 'man braucht'*. With this the children raise the premise that because we all have needs, we deserve their realization.

Three participants use explicit judgements. Michelle (37) uses the phrasing *this is not good 'Das ist nicht gut'* and Maria uses the phrasing *it is very bad 'Es ist sehr schlecht'*. Both statements include a negative evaluation of a current Status Quo. Maria (81) uses the phrase *this is very mean 'das ist ganz gemein'*.

Together, the participants spoke about elements of 11 human rights articles. Four participants were concerned with elements of article 25 and article 26. Three participants raised the issue of work for earning money. Third generation rights, encompassing responsibilities towards the environment and animals are allocated to article 29.

UDHR article	Text abstract	What is mentioned?
1	Marina: 36	Compassion with others, help others
2	Michelle: 63, Marina: 68,73	Being laughed at after expressing opinion, being nice to others
3	Marina: 66, Max: 71	So you are not dead, die from lightning striking
5	Marina: 83	No physical violence
13	Marina:73	Not having to seek refuge
16	Michelle: 31, Maria: 34	Someone who loves you (family), good family
19	Teacher: 67	Let everyone speak
20	Michelle: 31, Thorsten:35	Someone who loves you (friends), friends
23	Maria: 32, Max: 33, Michelle: 37, Marina: 64	Job, school as prep for job, job and money

25	Max: 33,71; Marina: 56,59,61,64,70,73; Maria: 57, 60,65,69; Michelle: 58	Food and drinks, housing, clothes, shower, safety protection from lighting, standard of life
26	Max: 33,40; Thorsten: 35; Maria: 55, Marina: 83	We need school, all children can go to school, it is important to know the topic of human rights
29	Maria: 38; Thorsten: 44, 53; Michelle: 47, 49; Marina: 48, 50, 54	Responsibilities, environment and animals

Table 10: Relevant Human Rights Articles in Group Conversation 3.

Michelle (31) and Max (33) speak about a *good life* ‘*gutes Leben*’. Marina (56) speaks about a *good house* ‘*gutes Haus*’, *living beautifully* ‘*schön leben*’, *in a beautiful, big villa* ‘*in einer schönen grossen Villa*’, *have thousands of millions of Swiss Francs* ‘*Tausende Millionen Franken haben*’. The participants Maria (57, 60) Michelle (58) think this is too much and not really necessary for everyone to have. For Michelle (58) a house is enough, and Maria (60) thinks that one simply needs a roof to live under.

56	Marina: (...) <i>ich finde es wichtig, dass man ein gutes Haus hat. Man sollte schön wohnen in einer schönen grossen Villa. Man sollte Tausend von Millionen Franken haben.</i>	(...) I find it important that you have a good house. You should live beautifully in a beautiful big villa. You should have thousands of million Swiss Franks.
57	Maria: <i>Es ist viel zu viel.</i>	That’s way too much!
58	Michelle: <i>Es brucht ma doch net. Ma brucht ka Villa. Ma brucht aft a Hus</i>	Not everyone needs this. You don’t need a villa. You just need a house.
59	Marina: <i>Jo ma brucht a schöns grosses Hus und a grosses Hus isch a Villa</i>	Yes you need a beautiful big house and a big house is a villa.

60	Maria: <i>Ma brucht irgenda Unterdach. Ma brucht irgend a Dach dass ma</i>	You need a roof. You need a roof so that
61	Marina: <i>leba ka und ned nass wird. Aber miar sin wasserdicht.</i>	You can live and don't get wet. But we are waterproof.

This conversation segment shows how the children are debating about what one really needs in terms of housing. Marina (66) later claims that without roof you are dead. Another threat to life due to housing considerations is brought up by Max (71) when he talks about lightening striking you and killing you. Marina (70) concludes with the importance of housing and having a shower.

Food and drinks are raised as issues by Max (33).

The participants Maria (32) and Michelle (37) talk about the relation of having a job and having money. Both resume that if you don't have a job you cannot afford anything (Maria: 32; Michelle: 37).

Max (33) indicates that there is a relation between education, work and a good life. The issue of children out of school concerns Max (40) and Maria (55).

Immaterial aspects are brought up by all participants. Michelle (31) claims that *you need someone who loves you, then you have a good life* 'man braucht jemand der dich liebt, dann hat man ein gutes Leben'. Maria (34) speaks about the need of a *good family* 'gute Familie'. Thorsten (35) gives education importance for having friends. Max (81) names *eye-colour, skin colour and hair colour* and through this touches on the issue of non-discrimination. Marina (83) says that there should be no physical violence.

The participants Thorsten (44) and Michelle (47) talk about protecting bees from extinction. Michelle (47) warns that the spraying of strange things kills the bees. Marina (48) adds that also ice bears and penguins are at risk. She repeatedly urges the other participants to talk about human rights instead of animals or the environment. This is interesting because for Thorsten and Michelle the environment and animals seem to belong to the concept of human dignity. Maria (38) finds it very bad, that others litter.

The phrasing *it is important* 'es ist wichtig' is used by four participants (Thorsten: 35; Michelle: 47; Marina: 36,54,56,73; Maria: 55,65,69). This formulation is interesting because it ascribes importance to human rights issues. Thus, the participants are convinced of the value of human rights.

The following conversation segments shows the idea of reciprocity of behavior. If someone is kind to you, you are kind to this someone. If, however, someone is not kind, you don't have to be kind either.

73	Marina: <i>Und Menschenrechte ist sehr wichtig, dass man es schön hat und ein schönes Leben führt und etwas hat dass man nicht flüchten muss. Ein schönes zu Hause hat und nett zu anderen ist, dann sind die anderen auch nett zu einem</i>	And human rights are very important so that everyone can lead a beautiful life and does not need to seek refuge. Having a nice home and being kind to others, then they will be kind to you.
74	Maria: <i>zu dir</i>	To you
75	Marina: <i>Genau. Wenn ich nett zur Maria bin, ist sie nett zu mir.</i>	Exactly. If I am kind to Maria, then she is kind to me
76	Thorsten: <i>Und wenn sie nett zu dir ist bist du zur Maria nett.</i>	And if she is kind to you you are nice to Maria.
77	Michelle: <i>Und wenn Thorsten zu mir nett ist, bin ich zu ihm nett.</i>	And if Thorsten is kind to me, I am kind to him.
78	Maria: <i>Und wenn Max zu mir nett ist bin ich auch nett zu ihm</i>	And if Max is kind to me, I am kind to him
79	Marina: <i>und wenn Max gar nicht nett zu mir ist, bin ich auch nicht nett zu ihm. Wenn er nett zu mir ist, bin ich auch nett zu ihm.</i>	And if Max is not kind to me, I am not kind to him. If he is kind to me I am kind to him.

This conversation extract shows that personal behavior is dependent on behavior of others. Marina (36) brings up the idea of being compassionate with others, including animals. Her argument is that if you are nice to each other you will receive help in need.

Thorsten (44) touches on international responsibilities when he claims *we have to protect the bees* 'Wir müssen auf die Bienen aufpassen'. The importance of children going to school (Maria: 55) can also be aligned with international responsibilities.

Human Rights Values

The value of equality is of importance when placed into the discussion about the scope of housing everyone should be entitled to. For Marina (56) everyone should deserve high standards such as a villa and thousands of Swiss Franks. For Maria (60) it is clear, that shelter needs to be provided but this does not have to be luxurious.

The value of solidarity is apparent when Marina (36) claims that *it is important to be compassionate with humans and animals* 'Es ist wichtig, dass man mit anderen Tieren und Menschen mitfühlend ist'. Solidary further becomes apparent through the children stating the needs of other people, such as housing, food, school, relationships and their opinion that universal realization is important.

The value of autonomy is touched upon through the idea of being able to choose how to live your life. Michelle (37) speaks about the freedom to afford things and choose a job. She states that this is not the case for people living in poverty and which is bad according to her. Living independent requires having money, which you only have if you have a job (Michelle: 37).

Human Rights Protection Mechanisms

Marina (83) states that it is very important to know the issue of human rights. Max (84) directly agrees with her statement. Otherwise, the issue of protection mechanisms comes up implicitly through the participants stating needs (such as housing) that should be fulfilled. They do not specifically talk about who should fulfill them.

3.3.2 Learning Through Human Rights

Teaching Process

In this group the learners at one point one participant gets the teacher for help. The participant claims that the others laugh if she says something. The teacher quickly interferes and stays close to the group, to avoid further interferences.

This group could be further supported with reflecting on the frequent formulation *I think* '*Ich finde*'. This shows that the learners share their personal opinions rather than internationally established rights.

Learning Process

In this group, the participants engage in vivid discussions. The participants take up issues or phrasing from previous statements and comment further on them. This is expressed by the use of words like 'and' or 'yes' or even direct response such as 'this is too much' (Maria: 57) or interrupting the speaker. What is said is discussed and sometimes the perspectives differ. This seems to be a challenge for the participants. Marina seems to want to steer the flow of conversation towards the topic of human rights and away from the topics of animals and the environment.

3.3.3 Learning For Human Rights

Enjoy and Experience Human Rights

The participants seem to enjoy and experience human rights. They mostly talk about the need of having housing and going to school, which are things that are true for the participants.

Relationships, being loved, having a good family and friends is considered relevant to life in dignity.

A premise relevant for the learner's perception of human dignity is having a good job. Only then you have choices and a good life. The argumentation goes, that if you don't have a good job you don't have anything

Respect and Uphold Rights of Others

The treatment of others is a recurring issue of debate in this group. Marina (36) states that it is important to be compassionate with other animals and humans. She also initiates the conversation about reciprocity of behavior. Marina states (73) that if you are kind to others, they will be kind with you. This understanding is then taken up by three other participants (73-79). Each participant says that if the other is kind to him- or herself, they will be kind as well. At one point it is stated that if someone is not kind, they won't be kind either. This simple rule is common for this age group and beyond. There is a problematic in this statement because when it comes to human rights, there are specific limits to how a person is to be treated, regardless their previous behavior.

3.4 Recurring Themes Across All Transcripts

This subchapter focuses on two themes, developed through the application of the Thematic Analysis. A theme 'captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set'¹⁴⁴.

The following two themes have been identified as relevant for all participants:

- Human Rights are universal and require action
- Human rights are interdependent and personally relevant

These themes have been constructed by the author and are not literally what the children said. The participants of the case study argue for these matters implicitly. These themes

¹⁴⁴ Braun and Clarke, 2006, p.82.

provide direct learning incentives based on what commonalities across all three conversations.

What can be learnt from this explorative research project is that the participants experience human rights in their environment. Numerous entry points for learning and teaching processes are identified and taken up in the discussion in chapter 4. The most prominent findings of the transcript are the scarcity of a rights-based approach to human rights and the need for clarifying the relation between human rights and the environment including animals.

3.4.1 Human Rights Are Universal and Require Action

All groups take on a universal approach to the philosophical question while at the same time it seems clear that their requests are not universal reality yet and a continued challenge for all human beings. All groups imply that actions are necessary for the realization of life in dignity.

The participants of group 1 talk about *humans* ‘*Menschen*’ or *everyone* ‘*jeder*’ (Lisa: 2; Karolin: 10; Elenio: 12). In group 2, Sara (17) uses the terminology *every human* ‘*jeder Mensch*’ and Paloma (24) uses the term *all humans* ‘*alle Menschen*’ and Benito (28) uses the words *the humans* ‘*die Menschen*’. Both groups literally speak about everyone. This is also true for group 3 but in this group the term *everyone* is not explicitly expressed. In group 3, Marina (36) uses the formulation *with other humans and animals* ‘*mit anderen Menschen und Tieren*’ and *humans and animals* ‘*Menschen und Tiere*’ (54). Maria (38) speaks about *other humans* ‘*andere Menschen*’.

Often the term *you* ‘*man*’ is used to express universal norms or responsibilities throughout all three groups. The term *you* ‘*man*’ is often found in combination with the word *should* ‘*man sollte*’. It is interesting to learn more about the idea of things you should have or do. Further, it is interesting to question, if this impersonal formulation also includes the subjects personally, raising the issues of deriving consequences for the personal life of the participants.

Perceiving the individual as an active participant of life in dignity is taken up by many participants. It seems clear to them that the individual participates with his lifestyle to the realization or violation of human rights. In this context, the participants speak about individual norms and norms of others.

Some children speak from their perspective and their direct environment. This is very interesting because this personal perspective is necessary for the understanding of human rights as universal, including ourselves in this universality.

All children spoke about general norms required by everyone on this planet. Their formulations of *one should* or *I wish* indicate an awareness that these norms are not enjoyed by everyone currently living on this planet. Threats to life in dignity are elaborated upon by the participants, encompassing starvation, poverty or discriminatory behaviour.

Especially threats to animals are of great concern in group 2 and 3. Both groups discuss dangers to animal life such as pollution, climate change and extinction. In group 2 Benito (26) asks other people to imagine animals as living beings, such as we are. With this he raises the question of animal's entitlement to dignity.

Also threats to nature, such as climate change, rainforest deforestation, waste treatment are of special concern to the participants. To most participants, sustainable development is part of life in dignity and thus human rights.

Especially the livelihood of people living in poverty concerns participants in all three groups. People living in poverty are identified as a vulnerable group in respect to life in dignity. In group 1, poverty is identified as a very big problem:

20	Paloma: [...] Man sollte keine Sachen verschwenden, weil die armen Menschen, die nichts haben ist das ein ganz ein grosses Problem. [...]	One should not waste things because poor people don't have anything which is a very big problem.
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The text extract above says that poor people have nothing. The understanding that poor people cannot afford anything is also present in group 3. Being poor is considered

negatively because of limited choices also in respect to work. In group 1 and 2 the responsibility towards people in poverty is raised. Group 1 talks about the need of having food and drinks even if you are poor. Group 2 raises possibilities of how we could help poor people and an awareness of international responsibilities towards equity.

In all groups there is a presence of an understanding that action is necessary. What is apparent is that the children mostly use the impersonal formulation *one should* and do not specify who should be in charge of these actions. As elaborated earlier, especially respectful personal actions are considered as important by the participants.

It was evident that many are already committed to human rights concerns and a sustainable future, wish to be or are convinced that others should be. There is an awareness that the current situation must be changeable, because certain things, such as violations of dignity, are described by the participants with a basic attitude that these are morally wrong and should be changed. Their argumentation seems to be based on concepts of mercy or charity.

The participants also speak about actions such as helping others, or not laughing at others, indicating that these actions are part of everyone's life in dignity. Thus, our actions here and today matter for human rights considerations.

Marina, in group 3, says that it is important to learn about human rights (83). Max (84) agrees.

Summing up this chapter, there is an implicit acknowledgement that all human beings have human rights and that every human being should contribute to human rights.

3.4.2 Human Rights Are Interdependent and Indivisible

Across all three groups, there is an acknowledgement that there are multiple elements required for life in dignity. The participants argue for realization of all of these elements, implicitly indicating that human rights are interdependent and indivisible.

There is a strong empathy present with others who might not have all elements for life in dignity realized.

The children discuss what elements have to be considered for rights for life in dignity for everyone. They do this in a way, that lists element after element, implying that life in dignity is complex and important. They do not discuss which element is more or less importance. It seems that all elements together are needed for a life in dignity for everyone. There is one slight distinction made when it comes to elements necessary for survival. Survival is brought in direct relation with food and housing.

The content of life in dignity is summarized with the following codes: Being alive; Non-discrimination; Helping others; No physical or psychological violence; privacy; Not being poor; Education; Standard of life: food, housing, medicine, shower, money, job; Relationships: family, friends; Sustainable lifestyle; Sustainable development; Finding a partner, marriage.

In the table below the following issues have been allocated to articles of the UDHR. In all group conversations, the issues of non-discrimination (article 2), the right to life (article 3) and standard of living (article 25) appear.

UDHR article	Group and Relevance	What is mentioned?
1	1 x Group 2 1 x Group 3	War Compassion with others, help others
2	4 x Group 1 1 x Group 2 3 x Group 3	Skin colour, language, name, inclusion, defend victims War Being laughed at after expressing opinion, being nice to others
3	1 x Group 1 4 x Group 2 2 x Group 3	Survival Poor people starve to death, live long lives So you are not dead, die from lightning striking
5	1 x Group 1 1 x Group 3	Don't annoy others No physical violence
12	1 x Group 2	Privacy
13	1 x Group 3	Not having to seek refuge
16	1 x Group 2 2 x Group 3	Find a spouse Someone who loves you (family), good family

19	1 x Group 3	Let everyone speak
20	2 x Group 2 2 x Group 3	Friends Someone who loves you, friends
23	1 x Group 2 4 x Group 3	Find a good job Job, school as prep for job, job and money
25	3 x Group 1 7 x Group 2 13 x Group 3	Housing, shower, food Food, clothes, house Health, safety, money, standard of life
26	1 x Group 1 1 x Group 2	You should know mathematics Poor people can go to school, have a great class
28	1 x Group 2 5 x Group 3	International order, global garbage treatment We need school, all children can go to school, it is important to know the topic of human rights

Table 11: Relevant Human Rights Articles Across All Three Group Conversations.

In all groups the issue of housing included a certain specification. In all other matters, there was the only specification that everyone should have enough. In the category housing this was slightly different. In group 1, Lisa (2) states that everyone should have a good home and feel comfortable in it. In group 2 the terms ‘small houses’ (Michelle: 14) and ‘cheap apartments’ (Benito: 15) appear but also the wish or opinion, that everyone should have the right to beautiful housing and even for having a house (Sara: 17, Benito: 21). In group 3 there is a discussion about the scope of housing everyone should be entitled to. According to their understandings the scope of how this housing looks like differs between the participants from ‘a roof over the head’ (Maria: 60, 65, 69), to ‘a house’ (Michelle: 58; Marina: 70), up to ‘a villa, a beautiful, big house’ (Marina: 56, 59, 73).

There is a disagreement in whether human rights cover environmental and animal rights or not. To Marina, environment is to be considered apart for human rights. For Benito, Leandro, Sara and Michelle, these rights are to be considered within the context of the philosophical question.

There seems to be an agreement that an autonomous life consists of education, job, money and housing. These items are often found in combination in the transcript. There are references to relation between these items, such as without a job you don’t have

money or without money you cannot freely choose your job. Education is considered an enabler of other elements of life in dignity.

Summing up this theme, the learners implicitly argue that it is important to consider all human rights since all are relevant for life in dignity.

4. Consequences for Human Rights Education Based on Findings of the Thematic Analysis

In this chapter the two themes, as the central findings from the Thematic Analysis, are discussed in relation to HRE:

- Human rights are universal and require action,
- Human rights are interdependent and indivisible.

The two themes serve two purposes. The first purpose is to summarize what the learners implicitly argued for in the transcript, as elaborated in chapter 3. The second purpose is to demonstrate explicit learning goals for this group of learners, which is the focus of discussion in this chapter.

According to the three dimensions of HRE, learning about, through and for human rights, the two themes, as learning opportunities for learner oriented, explicit HRE are elaborated upon. In subchapter 4.1, consolidations: learning about human rights, approaching human rights through the principles of universality, interdependency and indivisibility is discussed. Subchapter 4.2 elaborates on the learning and teaching process, as a direct experience of the learners and the teacher. This chapter concludes with the subchapter 4.3 where learning for human rights is applied to the learner's school context.

Summing up this chapter, the learners are engaged in mostly implicit HRE. There is a considerable need for explicit HRE throughout all three dimensions.

4.1 Consolidations: Learning About Human Rights

This chapter focusses on learning about human rights, discussing the findings from chapter 3 in relation to HRE theory. Firstly, the concept of human rights is discussed and then the three principles of universality, interdependency, and indivisibility. The subchapter ends with an elaboration on the relation of sustainable development and human rights and the element of equality raised through the category of housing.

The term ‘human rights’ is present in both themes. This was a deliberate choice by the author because on the one hand the term is underrepresented in the transcript and on the other hand, as elaborated in 1.4.3, in social mainstream conversations in general. While the participants talk about human rights issues, they do not talk about human rights.

There are two exceptions, where human rights are explicitly present in the transcript. Lisa explicitly uses the word *human rights* and Sara uses the formulation *to have a right*. Besides these exceptions, explicit human rights knowledge or terminology are not present in the transcript. All other abstracts elaborate on implicit human rights knowledge.

As suggested by Fritzsche this insight can be approached from two different perspectives¹⁴⁵. On the one side, it has to be acknowledged that the learners’ human rights knowledge is deficient and explicit references are scarce.

On the resource perspective, it can be acknowledged, what is already there, which are preliminary stages of and preparations for HRE.

Kirchschläger claims that human rights not only describe reality, but also contain a claim of validity, through conveying what should be¹⁴⁶. The children take up such a claim of validity, with the frequent used formulation *one should* ‘*man sollte*’. Yet there is a difference between understanding what should be, as legal rights for everyone, or understanding what should be, based on culturally constructed concepts such as mercy

¹⁴⁵ Fritzsche, 2017, p.209.

¹⁴⁶ P. G. Kirchschläger, ‘Menschenrechtsbildung: Normativität, Universalität und Diversität’, in K. P. Fritzsche, P. G. Kirchschläger and T. Kirchschläger (eds.), *Grundlagen der Menschenrechtsbildung*, Schwalbach, Wochenschau Verlag, 2017, p. 50.

and charity. There is a clear need for continued consideration of the term human rights in learning and teaching processes.

Considering the CRC, the participants mainly argued for two out of four fundamental principles of the Convention. Their statements emphasized (1) non-discrimination and equality and (2) survival and development. They slightly touched on the idea of (3) best interest of the child through issues of well-being. The principle of participation (4) was only approached through the awareness that personal actions have consequences.

Participation in decision-making processes and having a voice or opinion did not arise as issues in the conversations. Considering a holistic overview, in consideration of the four principles of the Convention on the Rights of the Child, is of essence for further HRE processes.

The three principles universality, interdependency and indivisibility are present throughout the transcript. These principles were adopted by the international community at the World Conference on Human Rights in Vienna in 1993. Article 5 of the Vienna Declaration and Programme of Action emphasizes that ‘all human rights are universal, indivisible and interdependent and interrelated’¹⁴⁷.

Human rights protect all human beings, everywhere, always, all human beings in the same way, without exception and without preconditions¹⁴⁸. In the transcript, this universality is very present, the participants speak about everyone, all humans, the environment, and animals. Particularly, people living in poverty, being socially excluded or of different skin colour receive general attention throughout the transcript.

The UDHR reaffirms, that rights apply to everyone, yet some rights are only ‘*potentially* universal’¹⁴⁹. An example for universal rights is the right not to be enslaved. Potentially universal rights are divided into two kinds by Freeman:

The first consists of rights that are activated only in certain unusual situations: the right to a fair trial, for instance. The second consists of rights that are

¹⁴⁷ Vienna Declaration and Programme of Action, 1993, <https://www2.ohchr.org/english/law/pdf/vienna.pdf>, (accessed 26 July 2021), article 5.

¹⁴⁸ Kirchschläger, 2017, p. 52.

¹⁴⁹ Freeman, 2011, p. 119.

activated when human beings meet some criterion – becoming an adult, for example – that most human beings meet.¹⁵⁰

The transcript shares this understanding that certain categories of human beings should be protected and thus, argue for this potential universality. Homelessness and starvation are issues raised in the transcript which do not relate to the direct environment of the children, since these are human rights issues of other countries. Benito explicitly speaks about people living in Africa. Such a tendency is described by Mihr¹⁵¹ and requires further contextualization.

Dangl and Lindner suggest that HRE focuses on human rights violations occurring in the learners' countries.¹⁵² Relating personal experiences to human rights, is present in the transcripts, but also displays an insecurity of the learners.

Following Lohmann's argument, the individual takes up two roles as a member of a rights-based community¹⁵³. Everyone is author and addressee of human rights. As supported in the transcript, individual actions have consequences on the livelihoods of themselves and of others, thus the individual is author of human rights. The second role, of individuals being addressees of human rights, is supported in the transcript, as well. Experiences with human rights, such as discrimination or education are verbalized. Thus, the participants take on an individual perspective on human rights issues. Through this, the transcript does not correspond with the expectation, that human rights are mostly associated as rights of others. This might have been encouraged through the characteristic of the philosophical question and is very relevant for further HRE, as the learners themselves are subjects of human rights. This understanding is to be further strengthened throughout all three dimensions. Especially in experiencing human rights or in advocating for human rights children can learn how they can literally make an

¹⁵⁰ Freeman, 2011, pp. 119-120.

¹⁵¹ A. Mihr, 'Menschenrechtsbildung', *Recht der Jugend und des Bildungswesens RdJB*, vol. 1, 2012, pp. 123-134.

¹⁵² Dangl and Lindner, 2021, p. 94.

¹⁵³ Lohmann, 2010, p. 59.

impact through promoting and protecting human rights in their environments. HRE start with their ‘authentic experience of being right holders themselves’¹⁵⁴.

The transcript argues that social change is needed. The aim of social change is also envisioned by HRE¹⁵⁵. Furthering an awareness, that everyone, including the learners themselves, can contribute to this change in their environment is fundamental to HRE.

While the principle of universality specifies that all human beings are holders of human rights, the principles of interdependency and indivisibility emphasize that all human rights are to be promoted and respected.

Menschenrechte gibt es nur im Plural. Um den Zusammenhang zwischen den vielen und unterschiedlichen Menschenrechten zu bestimmen, formulierte die Wiener Weltkonferenz 1993 die Position, dass die Menschenrechte unteilbar und interdependent sind. Mit der These wird vorrangig ein moralischer Anspruch formuliert und eine Forderung an die Menschenrechtspolitik, dass die unterschiedlichen Generationen der Menschenrechte nicht gegeneinander ausgespielt werden, sondern nur als unteilbares ‘Gesamtpaket’ umgesetzt werden.¹⁵⁶

Fritzsche’s citation above, shares Dangl and Lindner’s understanding that HRE conveys the full extent of human rights, meaning all human rights, rather than selective human rights.¹⁵⁷ As defined in the subchapter 1.4.4, human rights encompass all three generations of rights, being civil and political, economic, cultural and social and collective rights. All human rights are to be respected and promoted¹⁵⁸. In the

¹⁵⁴ Krappmann, 2006, p. 63.

¹⁵⁵ Fritzsche K. P., ‘Zum Verhältnis von Menschenrechtsbildung und Bildung für nachhaltige Entwicklung – Gemeinsamkeiten verstehen und gestalten’, *Zeitschrift für internationale Bildungsforschung und Entwicklungspädagogik ZEP*, vol. 36, no. 1, 2013, pp. 34.

¹⁵⁶ [Human rights exist only in the plural. In order to determine the connection between the many and different human rights, the Vienna World Conference in 1993 formulated the position that human rights are indivisible and interdependent. The thesis primarily formulates a moral claim and a demand on human rights policy that the different generations of human rights should not be played off against each other, but should only be implemented as an indivisible ‘complete package’] K. P. Fritzsche, *Menschenrechte*, Paderborn, Verlag Ferdinand Schöningh, 2009, p. 19.

¹⁵⁷ Dangl and Lindner, 2021, p. 94.

¹⁵⁸ Vienna Declaration and Programme of Action, 1993, <https://undocs.org/en/A/RES/66/137>, (accessed 26 July 2021), article 5.

subchapter 2.1.1, the specifics of the Liechtenstein school context are elaborated upon, which also take up cognitive, affective, and action-oriented learning dimensions.

Economic, social and collective issues dominated the transcript. Two main insecurities were identified: the first one is whether and how environment and animals are included in the concept of human rights; and the second disagreement is displayed in the different demands in terms of housing.

Some participants voice environmental concerns and talk about sustainable development issues and the protection of animals. For them, environmental concerns are to be taken up in the response to the philosophical question. Lisa neglects that protection of environment or animals is part of human rights, thus her understanding does not include third generation rights. According to Dangl and Lindner, respectful behavior towards the environment and animal is included in Article 29, emphasized as individual duties towards their community.¹⁵⁹

Around the issue of ‘housing’, the element of equality is raised. In the transcript minimal standards for housing but also luxurious and comfortable housing are described as desirable for everyone. Benito argues that all human beings should enjoy the same standards as he does.

The transcript of group 3 illustrates that strong emotions and conflicts can arise in the context of HRE. HRE deals with complex issues and challenges educators and learners¹⁶⁰. Yet, HRE is a legal mandate for schools and thus needs to be taken up in primary schools.

Fritzsche, Kirchschräger and Kirchschräger warn, that an allocating extensive time and finance budget to this process is required for the realization of the right to HRE¹⁶¹. This research project demonstrates that there is a considerate need for further learning about human rights. It also demonstrates that the learners perceive dignity and thus human rights as relevant for themselves and others. Human rights ‘are rights of children here

¹⁵⁹ Dangl and Lindner, 2021, p. 78.

¹⁶⁰ Weyers and Köbel, 2016, pp. 7-8.

¹⁶¹ Fritzsche, Kirchschräger and Kirchschräger, 2017, p. 213.

and now’¹⁶². Building up on the children’s pre knowledge provides insight into learner oriented HRE.

4.2 Consolidations: Learning Through Human Rights

‘Learning through human rights incorporates human rights values and principles into the learning process itself.’¹⁶³ All learners take on the universal element implied in the philosophical question and argue for the realization of fundamental needs for all. Human rights are in the interest of all human beings living together peacefully¹⁶⁴ and the transcript elaborates that this is also in the interest of the learners. Human rights issues are elaborated upon as being important. The understanding of the importance of human rights is also acknowledged in the social mainstream¹⁶⁵.

The transcript shows that children are aware that the response to the philosophical question encompasses themselves and others. Their behavior, the behavior of their peers and of the teacher are central for experiencing human rights in the school context. This understanding is not self-evident and to be further considered in HRE processes.

In all groups, all learners seem to be motivated to answer the question. Discussing a question together poses demands on the children's social competence. In group 1 and 2 the conversations could take place without disturbances. The participants took turns in speaking and seemed to agree with each other. In Group 3 there was more of a discussion. They tried to come up with a shared opinion and discussed different issues from different perspectives. Such an approach poses higher demands on the participants and the teacher. HRE deals with issues related with strong interests, fears and prejudices¹⁶⁶. This is a complex challenge for HRE.

¹⁶² Krappmann, 2006, p. 63.

¹⁶³ Lohrenscheit, 2010, p. 291.

¹⁶⁴ Kirchschräger, 2017, p. 54.

¹⁶⁵ Sommer and Stellmacher, 2016, p. 181.

¹⁶⁶ Weyers and Köbel, 2016, pp. 7-8.

Respecting emotions in this process is part of learning through human rights. ‘It is the language of emotions that would enable the injured to express his or her suffering.’¹⁶⁷

From the teaching perspective, it was noted that further visualization of the different elements of life in dignity would be beneficial since many different aspects are discussed. Furthering an understanding for the interdependence and indivisibility of rights is a challenge for HRE identified in the transcript.

Letting children discuss in groups on a philosophical question promotes human rights, because it lets the participants speak freely and takes them seriously in their individuality. The philosophical question has proven to be successful in triggering inclusive conversations.

The transcript shows that the learners accept themselves as part of the universality. Human rights values such as solidarity, freedom and autonomy, as emphasized by Fritzsche¹⁶⁸, are presented as attitudes of the learners. Benito specifically argues for the value of equality, through claiming that poor people should enjoy the same standards as he does. Human rights are egalitarian¹⁶⁹ and the research project has identified this as a learning opportunity.

While human rights are equal, they encourage diversity. For respecting diversity, the right of non-discrimination is of specific consideration. The issues of diversity and non-discrimination are present in the transcript. In addition, Elenio’s (12) simple rule serves as an entry point for further HRE processes:

12	Elenio: Ich finde man sollte zu jedem nett sein, denn jeder ist anders.	I think one should be nice to everyone because everyone is different.
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In relation to the interdependency and indivisibility of human rights, the CRC provides a holistic framework, which can be taken up in further learning and teaching processes. As elaborated in subchapter 4.1, there is an identified weakness in recognizing the

¹⁶⁷ M. Zembylas, ‘Emotions, Critical Pedagogy, and Human Rights Education’, in M. Bajaj, *Human Rights Education*, Philadelphia, University of Pennsylvania Press, 2017, p. 53.

¹⁶⁸ Fritzsche, 2017, p. 207.

¹⁶⁹ Freeman, 2011, p. 126.

principles of best interests of the child, and the views of the child. These principles can be experienced through the implementation of teaching methods such as the philosophical conversation.

Especially, the relation between sustainable development issues and HRE has been identified and requires specification by the learners themselves but also in interaction with other stakeholders of the primary school Ruggell and Liechtenstein. This aspect has been identified as particularly relevant for establishment of a culture of human rights.

International commitments, as elaborated in subchapter 1.4.1, are to implement HRE in all teaching and learning subjects in primary school. ‘The child itself is the subject to rights, and this must be given priority in any educational planning and practice.’¹⁷⁰ Lohrenscheit describes the challenge of making children ‘legally the subjects of the right to education instead of agreements between parents and schools’¹⁷¹. This research project is an attempt of making the children partners of their education process.

What has been evident is that the philosophical question stimulated inclusive conversations and the topic resonated with the children. The transcript shows that all learners participated in the conversation and there seemed to be a high motivation to do so.

4.3 Consolidations: Learning For Human Rights

In this chapter, opportunities for human rights agency with the learners are discussed in relation to universality, interdependency, and indivisibility.

Based on the transcript, the learners seem to enjoy and exercise human rights according to their selective understandings. Enthusiasm for human rights issues is apparent throughout the transcripts and the overall implicit argumentation is that all human

¹⁷⁰ Lohrenscheit, 2010, p. 290.

¹⁷¹ Lohrenscheit, 2010, p. 290.

beings, including them, should enjoy human rights. The learners identify actions such as bullying within the framework of the philosophical question. In group 3, one girl feels that her opinion is not respected within the group and therefore gets the teacher for assistance. In the school context there are numerous actions that can be related to human rights. Violence among children, violations of the right to privacy or school discipline can be taken up in further HRE processes¹⁷². Krappmann recommends using such violations as a starting point of education¹⁷³.

The role of the individual for human rights learning is of significance across all groups. In some occasions, personal experiences related to human rights are depicted in the transcript. The understanding that they as individuals have human rights and can promote and protect human rights of others is implicitly apparent in the conversations and needs to be made explicit in further HRE processes.

Also, only one group spoke about other individuals or organizations directly helping people. Specific protection mechanisms did not come in the conversation. Further HRE must include teachings about human rights protection mechanisms relevant to the children. This includes knowledge about the CRC as the relevant human rights instrument for children, and about organizations directly relevant for the protection of these rights. The children have to know, how to receive help in case of human rights violations. Tibbitts differentiates between participation and empowerment methodologies relevant for learning for human rights:

‘what distinguishes empowerment methodologies from solely participatory ones is that empowerment methodologies explicitly see the learning process as instrumental for individuals having increased capacities to influence their environment’¹⁷⁴.

Especially the issues of poverty, housing and protection of environment and animals are recurring issues in the transcript. Further learning for human rights, includes taking up those interests in special consideration of empowering the learners for actions related to

¹⁷² Krappmann, 2006, pp. 66-67.

¹⁷³ Krappmann, 2006, pp. 65-66.

¹⁷⁴ Tibbitts, 2017, p. 76.

these issues. Respecting and upholding the rights of others is part of learning for human rights, and thus engagement for others, is to be taken up in the school culture.

5. Conclusion

This chapter forms the conclusion of this research project. Firstly, all research questions are shortly responded to. Then the chapter is divided in three subchapters. The subchapter 5.1 elaborated on conditions, limitations, and uncertainties. Subchapter 5.2 holds recommendations for further research. Finally, the chapter concludes with findings and outlook in subchapter 5.3.

The first research question is: **What is learning about, through and for human rights with children in primary school?**

The United Nations and scholars of HRE define HRE through the three learning dimensions, learning about, through and for human rights. Learning about human rights is knowledge about human rights, instruments, and protection mechanisms. Learning through human rights is to experience human rights in learning and teaching processes. Learning for human rights is to engage in actions for human rights. While there is a broad agreement of methods used for HRE, the content of HRE should be contextualized and learner oriented.

International instruments and organizations and Liechtenstein's curriculum consider the tripartite approach relevant for primary schools. This research project has identified the weakness of Liechtenstein's approach to HRE as focusing on civil and political rights. Making explicit connections between Education for Sustainable Development and HRE throughout the three learning dimensions is one central aspect of learning about, through and for human rights with children in the primary school of Ruggell.

The second research question is: **What is explicit and implicit Human Rights Education and why is the differentiation relevant for primary schools?**

Explicit HRE makes explicit connections with human rights and the learner's lives. It is rights-based and conveys human rights principles, instruments, and protection mechanisms. Implicit HRE is restricted to the implicit treatment of human rights issues.

For this explorative research project, the differentiation between explicit and implicit HRE has been useful to describe what is already present in the learner's verbalizations, which is mostly implicit human rights knowledge, and what is not well established within the transcript, explicit HRE.

Further learner oriented, explicit HRE is needed, because learners are mostly restricted to implicit human rights knowledge.

The third research question is: **How can the verbalization of explicit and implicit human rights knowledge be stimulated with children in 2nd grade primary school Ruggell?**

Working with a philosophical question has proven to be stimulating for children in primary school to voice the pre knowledge and their attitudes. The following philosophical question was posed to the participants of this research project: What rights protect life in dignity?

The fourth research question is: **How can this verbalization be analyzed, and which criteria are relevant for this analysis?**

The verbalization was analyzed by the qualitative method Thematic Analysis. The criteria for analysis were developed within undergoing the six phases of Thematic Analysis. In this process, the UNDHRET and the UDHR were of special relevance.

For learning about human rights, the following research question is relevant:

- What explicit and implicit human rights knowledge (norms and principles, values and protection mechanisms) is observable in the children's reactions to the philosophical question?

For learning through human rights, the following research questions are relevant:

- What affective value is ascribed to human rights?

- What is the experience of HRE learning and teaching?

For learning for human rights, the following research questions are considered:

- What actions for human rights are verbalized by the children?
- What skills, capabilities are necessary for the children to acquire in further HRE?

Working closely with the UNDHRET through taking up criteria for analysis has worked well. Further criteria were developed through data-driven analysis which resulted in the criteria of universality, interdependency and indivisibility of human rights.

For the analysis it is beneficial to have specific questions in relation to HRE in mind but at the same time maintain an openness for what is been said by the participants.

For learning **about** human rights the following research question is relevant: **What explicit and implicit human rights knowledge (norms and principles, values and protection mechanisms) is observable in the children's reactions to the philosophical question?**

While the entire transcript elaborates on human rights issues, explicit human rights knowledge is underrepresented in the transcript. The transcript elaborates on implicit human rights knowledge encompassing norms, principles and values. While the role of the individual is one form of protection mechanism, other protection mechanisms were not present in the transcript.

The transcript mainly elaborates on the principles: universality, interdependency, and indivisibility.

For learning **through** human rights the following research questions are relevant: **What affective value is ascribed to human rights? What is the experience of HRE learning and teaching?**

Human rights are ascribed a high value by the participants. Human rights issues seem to be personally relevant to the learners.

The learners have responded with a high motivation to the philosophical question. Inclusive group conversations are the result of this learning and teaching sequence. Thus, responding to a philosophical question in group conversation is a promising method for HRE.

For learning **for** human rights, the following research questions are considered: **What actions for human rights are verbalized by the children? What skills, capabilities are necessary for the children to acquire in further HRE?**

In the transcript personal action in the behavior towards others are elaborated upon. Bullying, physical violence or discrimination are raised as actions relating to human rights. Donations and charity also appear as actions for human rights in the transcript.

Acquiring human rights vocabulary and an understanding for the principles: universality, interdependency and indivisibility of human rights are considered the most pressing skills and capabilities to acquire for this group of learners.

Advocacy for non-discrimination, the protection of the environment and animals and against poverty seem to be shared interests of the learners and can be taken up in learning for human rights.

5.1 Conditions, Limitations and Uncertainties

This is an explorative study, requiring consistent decision-making processes refining an argument based on a case study. It only presents a literal snapshot into how the author and a group of children experience HRE in a specific setting at a specific time. The explorative character is the very strength of this research project, illuminating an underresearched topic.

Dangl and Lindner encourage empirical projects, since there are only few studies that systematically evaluate offers and effects of HRE¹⁷⁵.

¹⁷⁵ Dangl and Lindner, 2021, p. 94.

As a teacher, the author now has indices for opening HRE with this group of learners. This shows the significance of explorative studies for teachers and their development of teaching practice. An important next step for ensuring that the learners are partners in their education process, is to confront the learners with the findings of this research project. Such an approach corresponds to respecting the principle of the views of the child, as emphasized in the CRC¹⁷⁶.

HRE is complex and finding a comprehensive manner to approach this field of study, requires having a clear focus. Personal experiences are central for this research project and provided the direction of the research project. It could be interesting doing such an exercise including all classes of a primary school and finding parallels between them for identifying a human rights school culture.

The author mostly worked with HRE literature from Germany, Austria or Switzerland. Fortunately, a study on the perspective of children of their human rights came out, providing recent data on the children's situation in Liechtenstein¹⁷⁷.

There continues to be an uncertainty for understanding what age appropriate HRE is. While it is clear that there needs to be a certain reduction of complexity, it has to be respected that children are already rights holders, and thus are entitled to their rights and an understanding thereof. Considering the vulnerable status of children¹⁷⁸, it morally and legally relevant, that children receive HRE. How this education is established is an ongoing process, requiring the participation of all stakeholders in the primary school in Ruggell and in Liechtenstein.

This research project has identified the need for clarification between Education for Sustainable Development and HRE with the learners but also in the Liechtenstein curriculum.

¹⁷⁶ Convention on the Rights of the Child, 1989, <https://undocs.org/en/A/RES/44/25>, (accessed 26 July 2021), article 12.

¹⁷⁷ B. Brüscheiler, G. Cavelti, M. Falkenreck, S. Gloor, N. Hinder, T. Kindler and D. Zaugg, 2021.

¹⁷⁸ K. P. Fritzsche, 'Kinderrechtsbildung als Beitrag zur Kultur der Menschenrechte', in K. P. Fritzsche, P. G. Kirchschräger and T. Kirchschräger (eds.) *Grundlagen der Menschenrechtsbildung*, Schwalbach, Wochenschau Verlag, p. 127.

Further uncertainties remain with teachers facing the complexity of HRE without specifically being trained for. This aspect should receive further attention in Liechtenstein but received limited attention in this research project.

The data contains manifold opportunities for further considerations and there are many aspects which were not further elaborated upon in this research project.

5.2 Recommendations For Further Research

This research project directly serves for further planning of HRE with this group of learners. For this the findings need to be further discussed with the learners in a next step. In such an approach, the learners become partners in the planning of HRE. It can be taken up for the development of the annual teaching plan and for planning further HRE sequences. Beyond this, the research project might stimulate further empirical research.

It might be interesting to learn, how other groups respond to the philosophical question, also including teachers and school directors. Also, further confrontation with the two themes as two relevant perspectives on human rights can be taken up with different stake holders.

This research project has identified to illuminate the human rights principles interdependency and indivisibility and consider these principles throughout the different disciplines in primary school. How different disciplines can implement HRE from their perspective, is a challenge that is best resolved within these disciplines. In the framework of this research project, especially the relation of Education for Sustainable Development and HRE was identified as an insecurity. Placing further emphasis on this relation is a challenge for the learners but also for other stakeholders of HRE in Liechtenstein.

At all times, the political dimension is of relevance. HRE is highly political in its aspiration of empowering human beings to stand up for their rights and rights of others. Guaranteeing a central position for HRE in formal education has been a declared

priority at the United Nations. Thus, how to further strengthen HRE's position in formal education is a direct follow-up question to this research project.

Hopefully, the research project invites spinning further thoughts to reflect upon the personal HRE process and how this can be strengthened in the own personal environment. What can you, as a reader, learn about, through and for human rights?

5.3 Findings and Outlook

This research project has elaborated on learner oriented, explicit HRE. Taking up the two themes: 1. Human rights are universal and require action, 2. Human rights are interdependent and indivisible, present relevant openings for HRE with this group of learners, but also for others, interested in HRE in Liechtenstein.

This research project has identified a considerate need for explicit HRE with this group of learners in primary school, in the Central European social context and especially with teachers in primary school in Liechtenstein.

This research project argues that considering the differentiation between explicit and implicit human rights knowledge can be insightful for analyzing what is already present in the children's learning processes. The focus should always be on explicit HRE and not on defining and justifying implicit HRE. The findings indicate an evident need for further explicit HRE. Yet there is a lot of implicit human rights knowledge to build up on presenting countless openings for HRE in primary school. It is up to teachers and children to make use of some of those openings and through this contribute to a culture of human rights in the primary school context.

HRE is legal obligation for primary school teachers in Liechtenstein but a mainstream awareness of this condition is yet to be established. Specifically, a clarification of the relation of Education for Sustainable Development and HRE is found urgent.

The central finding of this research project is that the conversation participants reaction takes on the direction of mercy and not justice. Specifying the difference between rights

and mercy is an apparent challenge for further HRE with this group of children but also within society at large.

In the spirit of the three principles: universality, interdependence, and indivisibility, which represent the findings of this research project, the thesis concludes with the following call for action: All human rights for all¹⁷⁹

¹⁷⁹ See Nowak, Januszewski and Hofstätter, 2012.

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7 Appendix

This chapter includes the list of figures, tables and images in subchapter 7.1. Subchapter 7.2 displays a list of legal sources relevant to this research project. Subchapter 7.3 contains the three transcripts of the group conversations stimulated by the philosophical question: What rights protect life in dignity for everyone? Subchapter 7.4 includes relevant documents such as the abstract in German and English and the Statement of Authorship.

7.1 List of Figures, Tables and Images

Figure 1 (p. 19): The cycle of human rights education – Learning about, through and for human rights¹⁸⁰.

¹⁸⁰ C. Lohrenscheit, 'Curriculum and Human Rights', *International Encyclopedia of Education (Third Edition)*, Amsterdam, Elsevier, 2010, p. 291.

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¹⁸¹ Brüscheweiler, Cavelti, Falkenreck, Gloor, Hinder, Kindler and Zaugg, 2021, p. 43.

¹⁸² Braun and Clarke, 2006, p. 87.

¹⁸³ United Nations Human Rights Office of the High Commissioner, *Liechtenstein*, (website), <https://www.ohchr.org/EN/Countries/ENACARegion/Pages/LIIndex.aspx>, (accessed 16 July 2021)

7.2 List of Legal Sources

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7.3 Verbal Transcripts of Group Conversations

In this subchapter, the three verbal transcripts of group conversations are displayed.

Verbal Transcript and English Translation of Group Conversation 1

Number	Word Transcript	English Translation
1	Karolin: Also i find dass ma respektiert wöra sött egal welli hutfarb ma hät	So, I think that everyone should be respected regardless of skin colour
2	Lisa: Also ich finde jeder sollte ein gutes Heim haben und sich darin wohlfühlen	Also, I think that everyone should have a good home and feel comfortable in it
3	Elenio: Ich finde man sollte genug zu essen und zu trinken haben	I think that one should have enough food and drinks
4	Tom: Ja das sollte man, sonst stirbt man nämlich sehr früh.	Yes, this should be the case. Otherwise you die early.
5	Lisa: Und ich finde auch, man sollte wenn man irgendwo neu ankommt, von allen anderen respektiert werden, egal welche Sprache, Hautfarbe oder welcher Name man hat. Man sollte einander nicht ärgern und auch die anderen respektieren.	Also, I think one should if arriving new somewhere you should be respected by the others, regardless of language, skin colour or name. One should not annoy others and respect others
6	Gloria: Ich finde man sollte ein schönes Leben haben und man sollte sich auch wohlfühlen in seinem Leben und nicht immer ausgeschlossen werden.	I think one should have a beautiful life and feel comfortable in his life and not always be excluded
7	Tom: Ja. Ich finde auch das was Gloria ist. Ich finde man sollte Mathe können. Weil sonst kann man nicht einkaufen. Zum Beispiel wenn man keine Noten hat und es nicht genauso viel kostet. Dann muss man halt zählen können.	I think the same as Gloria. I think everyone should know mathematics. Otherwise you cannot go grocery shopping. For example if you don't have banknotes and it does not cost the same amount. You have to be able to calculate.
8	Lisa: Und ich finde. Meine Freundin die Gloria ist jetzt schwarze. Sie ist neu zu uns gekommen. Ich finde man sollte sie respektieren und wenn man sie beleidigt, dann tu ich sie auch gerne verteidigen.	My friend Gloria is black. She only recently joined us. I think one should respect her and if others offend her, I gladly defend her.
9	Elenio: Und ich finde man sollte genug Geld haben.	And I think one should have enough money

10	Karolin: Also ich finde, dass jeder genug essen hat. Auch die wo halt nicht so viel Geld haben.	So I think that everyone should have enough food. Also those with little money.
11	Lisa: Und ich finde wenn man ein ungerechtes Leben führt, sollte man sich mit viel Geduld und Hoffnung durch das Leben gehen.	And I think that if someone leads an unjust life he or she should go through life patiently and full of hope.
12	Elenio: Ich finde man sollte zu jedem nett sein, denn jeder ist anders.	I think one should be nice to everyone because everyone is different.
13	Gloria: und ich finde man sollte andere respektieren und man sollte andere auch nicht auslachen, wenn sie sich zum Beispiel weh getan haben. Dann sollte man lieber helfen.	I think one should respect others and not laugh at others if they are hurt. Then, one better help them.

Verbal Transcript and English Translation of Group Conversation 2

Number	Word Transcript	English Translation
14	Aleandro: Man sollte, wenn jemand auf der Strasse arm ist, dann sollte man essen kaufen und wieder dorthin laufen und ihm Essen und Geld geben. Das wäre gut, weil die dann essen hätten. Dann würden sie nicht verhungern. Man sollte auch T-shirts, Hosen und so Zeug, das wäre besser als gar nichts für die Armen. Man sollte ihnen vielleicht auch ein kleines Haus kaufen wo sie drinnen leben könnten. Oder man könnte ihnen, das wars	One should help poor people (if they are on the street) and buy them food and give them money. It would be good because then they would not starve. Also one should give them T-shirts, pants and stuff like that. That would be better than nothing for the poor. One should maybe buy them a small house to live in. Or one could... that's it.
15	Benito: Wir könnten allen armen Menschen helfen damit sie auch ein gutes Leben führen können wie wir Kinder. Dass sie genügend zu essen haben und dass sie gesund bleiben und dass ihnen nichts passiert und dass sie irgendwann eine Wohnung finden mit Geld und dass eine günstigere Wohnung werden könnte. Und es wär ganz gut wenn die armen Menschen eine Wohnung haben könnten. Das wäre gut für die Armen, weil sie ganz, ganz nett sind und ich hoffe es geht in Erfüllung.	We could help all poor people so that they can live a good live like we children do. So that they have enough to eat and stay healthy and nothing happens to them and that maybe they find an apartment and money. It would be very good if poor people could have an apartment. That would be good for the poor,

		because they are very, very nice and I hope it becomes reality.
16	Aleandro: Man sollte weniger Autos bauen, Flugzeuge. Weil es wäre nicht gut wenn der Nordpol und die Tiere würden aussterben. Und vor allem die Bienen sollten nicht aussterben, weil dann werden wir auch aussterben. Und man sollte weniger moderne Landwirtschaft bauen. Und man sollte weniger Kohlefabriken wie in Amerika bauen. Und man sollte den Armen alles Gute wünschen.	One should build less cars and planes. Because it would not be good if the north pole and animals become extinct. Especially, if bees become extinct we will become extinct as well. And, one should build less modern agriculture. And build less Coal-fired power stations e.g. US. And one should wish well to the poor.
17	Sara: Ich finde jeder Mensch sollte das Recht haben schön zu wohnen, genügend Geld zu haben um ein Haus zu haben, seine Privatsphäre haben.	I think that every human being should have the right to life beautifully, have enough money for a house and to have privacy
18	Benito: Ich wünsche dass die armen Menschen in die Schule gehen können. Damit sie Sachen lernen, viel Spass haben und gute neue Freunde kriegen. Und eine tolle Klasse zusammen sind. Und Rechnen. Und irgendwann einen guten Job finden, und dann genügend zu essen haben, vielleicht noch eine Frau finden.	I wish that poor people can go to school. So they can learn things, have a lot of fun and find good and new friends. And to have a great class. And Calculate. And someday find a good job, and then have enough food and maybe even find a wife
19	Aleandro: Andere Länder wie Amerika, USA, Russland sollten aufhören zu kriegern. Man sollte weniger rauchen.	Other countries like the US or Russia should stop wars. People should smoke less.
20	Paloma: Man sollte kein Wasser verschwenden. Man sollte keine Sachen verschwenden, weil die armen Menschen, die nichts haben ist das ein ganz ein grosses Problem. Weil wir tun dann verschwenden und die armen Leuten kriegen nicht mal die Hälfte ab und darum sollte man die Sachen nicht verschwenden. Wenn man etwas hat das man wiederverwenden kann, etwas daraus basteln.	One should not waste water. One should not waste things because poor people don't have anything which is a very big problem. Because we produce waste and poor people don't get half of it and that's why one should not waste things. If you can reuse something, you can use it for crafting.
21	Benito: Ich wünsche dass die armen Menschen ein gutes Leben führen können und dass sie am	I wish that poor people can have a good life. So that they have a house in the end,

	Schluss auch ein Haus haben, Geld und so weiter. Das wünsche ich mir.	money and so on. That's what I wish for.
22	Aleandro: Man sollte weniger Kraftwerke bauen, man sollte weniger Urwälder kaputt machen. Man sollte aufhören alles betonieren. Man sollte aufhören zu streiten und so. Das wünsch ich mir	One should build less coal-fired power stations. One should stop destroying the rainforests. Stop overusing concrete. One should stop fighting and so on. That's what I wish for.
23	Sara: Ich wünsche mir dass man weniger Kraftwerke und so baut und nicht den Urwald zerstört denn so schmelzen die Pole und dann ändert sich der Meeresspiegel und Länder die sehr nah am Meeresspiegel liegen wie Amerika. Dort werden manchen Häuser überflutet werden und das darf nicht passieren.	I wish that one builds less coal-fired power stations and stop destroying the rainforest. Because like this, the poles melt and then the sea level changes and countries living near sealevel such as America houses could be flooded and this cannot happen.
24	Paloma: Ich will dass alle Menschen genug zu Essen haben und zu trinken haben weil das ist schade wenn sie das nicht kriegen. Weil dann sterben sie und das ist dann nicht so ein schönes Gefühl wenn man das weiss. Es ist einfach nicht schön wenn Leute sterben.	I want that all human beings have enough food and drinks because it is a pity if they don't get this. Because then they die and it is not a nice feeling if you know that people die. It is just not nice if people die.
25	Aleandro: Ich will dass man normal zu Leuten tut, wo schwarze Hautfarbe haben oder weiss sind oder so wie wir. Man sollte weniger Berge sprengen und kaputt machen. Man sollte weniger Löcher in die Berge machen. Man sollte aufhören den Abfall zwischen Löcher wo vielleicht Tiere leben. Man sollte aufhören Tiere zu töten nur wegen dem Fleisch. Es wäre auch gut wenn man 1 Monat auf Fleisch verzichtet weil dann die Tiere wieder leben.	I want that people behave normally with people of black skin colour One should bust less mountains. One should make less holes into mountains. One should stop putting waste into holes where animals might live. One should stop killing animals just for their meat. It would be good, if one would stop eating meat because then the animals can live.
26	Benito: Ich finde man sollte das Essen nicht einfach immer so lassen und nicht immer einfach wegwerfen. Weil die armen Kinder verhungern und sie haben kein Essen. Wenn man Essen kriegt muss man wenigstens alles aufessen oder dann noch bewahren oder nach Afrika schicken und den Kindern geben. Ich finde es gut, dass man die Kleider die zu klein oder zu	I think one should not leave food and not always throw food away. Because the poor children starve and don't have food. If you get food one has to at least eat up or preserve or send it to Africa and give it to children. I think it is good,

	gross sind wegschicken und dann nach Afrika bringen. Ich kenne eine sie tut essen ganz viel essen im Flugzeug und Kleider Sachen für die Kinder machen und das finde ich ganz toll. Weil die Menschen brauchen einfach Essen und Trinken. Trinken ist jetzt wichtig, aber wir wollen ja dass die Menschen nicht sterben und dass sie gesund bleiben. Weil es so wichtige Menschen sind. Und das man Tiere nicht mehr jagt. Denn Tiere sind auch einfach Lebewesen. Tiere sollte man auch nicht einfach töten weil es Lebewesen sind. Man kann sich auch vorstellen das wären sie oder so. Einfach nicht töten, weil wenn es du wärst wäre es auch nicht schön. Also finde ich das Lebewesen auch so sind wie Menschen und das man wie Freunde behandelt und nicht einfach als Gegenstand oder so.	that clothes that are too small or too big are sent away and brought to Africa. I know a woman who puts food, a lot of food in a plane and clothes, makes things for the children and I find this very great. Because humans simply need food and drinks. Drinks is now important but we want that people do not die and that they stay healthy. Because they are so important humans. And that one doesn't hunt animals anymore. Because animals are also simply living beings. Animals should not simply be killed because they are living beings. One can also imagine to be in their position. Simply not kill they, because if it were you it would also not be nice. Also I think that living beings are like humans and one should treat them as friends and not just as an object or so.
27	Aleandro: Man sollte aufhören am Nordpol Schiffer rumfahren lassen, weil es den Nordpol beschädigt. Man sollte auch aufhören Müllberge zu bauen, weil es gibt Länder wie Asien und so dort sind fast überall so Müllberge und das ist gar nicht gut für die Tiere weil die das essen. Man sollte aufhören Masken und anderes Zeug ins Meer werfen weil die Fische dann ersticken können wenn sie das essen. Man sollte aufhören Tiere zu jagen und sie sollte aufhören Korallen rausholen, weil sie austrocknen, das wäre nicht gut für die Welt	One should stop letting ships drive at the North Pole because it damages the North Pole. One should also stop building mountains of garbage. Because there are countries like Asia and so on, there are almost everywhere mountains of garbage and this is very bad for the animals because they eat this. One should stop throwing masks and other stuff into the ocean because the fish suffocate if they eat it and they should stop taking out corals because they dry out and this would not be good for the world.
28	Benito: Ich finde dass die Menschen sehr lange leben können und nicht dass sie so früh sterben.	I think that humans should be able to live long and not die

	Weil es tut den anderen weh wenn die Kinder so schnell sterben. Das ist gar nicht gut weil es tut einem weh wenn das Kind stirbt im Bauch. Das ist sein Baby und sie hat sich ganz gefreut dass sie ein Baby auf die Welt gebracht hat und dann ist es im Bauch gestorben. Das ist einfach wichtig, dass die Kinder nicht zu früh sterben, dass sie mindestens ganz lang leben können. Weil Menschen sind eigentlich auch ganz wichtig und ganz ganz freundliche Lebewesen, das finde ich.	early. Because it hurts the others if children die so fast. That is not good at all because it hurts if a child dies in the belly. This is his baby and she was very happy that she had a baby and then it died in the belly. This is simply important that children don't die too early and that they at least can live a long life. Because humans are really very important and very very friendly living beings, I find.
29	Sara: Ich finde man sollte aufhören den Abfall wegzuschmeissen, denn sonst werden ganz ganz viele Tiere, sterben ganz ganz viele Tiere im Meer und das finde ich gar nicht schön. Manchmal wird so viel Abfall ins Meer geworfen, das daraus Schaum wird.	And I think one should stop throwing away waste, because very very many animals die, very very many animals in the sea and I think this is not nice. Sometimes so much waste is thrown into the sea that it becomes foam.
30	Aleandro: Man sollte aufhören Bäume zu fällen nur wegen Papier. Weil Papier ist auch aus Bäumen gemacht. Man sollte aufhören mehr Häuser und so zu bauen. In Dubai bauen sie ein 2 km hohes Gebäude das höchste von der Welt. Das finde ich nicht gut. Weil die Kränen die man dafür braucht die Welt beschädigen und das ist nicht gut. Und in Dubai ist auch alles (unverständlich) und ich will das man aufhört bei den Seen finde ich man sollte aufhören Strom machen. Was ich gut finde, das viel Zeug wie Gitarren aus Holz gemacht sind.	One should stop cutting trees simply for paper. Because paper is also made from trees. One should stop building more houses. In Dubai they build a 2km high building, the highest of the world. I don't think this is good. Because the cranes used for this destroy the world and this is not good. In Dubai everything... And I want that one stops generating electricity from lakes. I think it is good that a lot of things like guitars are made out of wood.

Verbal Transcript and English Translation of Group Conversation 1

Number	Word Transcript	English Translation
31	Michelle: Man braucht jemand der dich liebt und so. Und dann hat man ein gutes Leben.	You need someone who loves you. Then you have a good life.

32	Maria: Und man braucht einen Job weil sonst hat man kein Geld und dann kann nicht leben weil man nichts ohne Geld kaufen kann.	And you need a job because otherwise you don't have money and then you cannot live because you cannot buy anything without money.
33	Max: Wir brauchen die Schule dass wir einen Job haben und dass wir einmal ein gutes Leben führen können. Nicht dass wir nichts zu essen haben, sondern das wir trinken und essen haben	We need school so that we will have a job and live a good life someday. Not that we don't have food but that we have drinks and food.
34	Maria: Wir brauchen eine gute Familie	We need a good family
35	Thorsten: Die Schule ist wichtig, dass man dann Freunde hat.	School is important to have friends
36	Marina: Es ist wichtig dass man mit anderen Tieren und Menschen mitfühlend ist und dann wird man auch von anderen Menschen mitgeföhlt wenn man mal was hat. Und die anderen Menschen helfen einen.	It is important to be compassionate with other animals and humans. If someday something happens, other humans will help.
37	Michelle: Wenn man keinen Job hat dann hat man auch kein Geld und kann sich nichts leisten. Und das ist nicht gut. Dann ist man arm und dann kann man sich nichts leisten und der Job auch nicht.	If you don't have a job you don't have money and you cannot afford anything and you are poor and not even the job.
38	Maria: Und es ist sehr schlecht, dass andere Menschen Abfall wegschmeissen	And it is very bad that other people throw away trash.
39	Marina: Das ist Umwelt	That's environment
40	Max: 263 Millionen Menschen haben keine Schule weil man	263 million people don't go to school because ...
41	Marina: Das wissen sie alles schon. Und das hat mit dem Thema nichts zu tun	They know this already. And it is not about the topic.
42	Max: Weil seine Mama es nicht leisten kann	Because his mother cannot afford it
43	Marina: oder es verbietet	or prohibits it.
44	Thorsten: Wir müssen ein bisschen auf die Bienen aufpassen, weil die Bienen sonst aussterben.	We have to protect the bees because otherwise they become extinct.
45	Marina: Wir sind bei Menschenrechten und nicht bei Bienen	We are at human rights and not with bees
46	Thorsten: Meine Mama hät gset	My mother said...
47	Michelle: Ich finde es wichtig, dass man auf die Bienen schaut. Wenn man irgendetwas komisches rumsprüht dann können Bienen getötet werden	I think it is important to look after the bees. If we spray odd stuff bees can be killed.
48	Marina: Soll ich dir etwas sagen? Es sind nicht nur Bienen in Gefahr. Es gibt auch noch andere Tiere zum Beispiel der Eisbär oder die Pinguine sind auch in Gefahr.	Should I tell you something? Not only bees are endangered. There are also other animals

		for example the ice bears or pinguins are also endangered
49	Michelle: Gut dann sind es manchmal die Milben. Die sind ganz fies. Die töten eine ganze Familie	Good then it's sometimes the mites. They are very nasty. They kill an entire family.
50	Marina: Es ist nicht das Bienthema	It's not the bee topic
51	Michelle: Und dann muss man die Bienen abtöten. Es sägi ez imfall	And then you have to kill the bees. I'm going to tell this now.
52	Marina: Mir sin ned bim Bienathema. Mir sind bim Thema Menschenrechte.	We are not at the bee's topic. We are with the topic human rights.
53	Thorsten: Der Vorteil ist dass es mehr Bienen gibt wie vor 10 Jahren.	The advantage is that there are more bees than 10 years ago
54	Marina: Es ist wichtig, dass man nicht nur auf Menschen schaut, sondern auch auf Tiere.	It is important not only to look after humans but also animals
55	Leo: Ich finde es wichtig, dass Kinder zur Schule gehen dürfen.	I think it is important that children can go to school
56	Marina: Was ich gar nicht wichtig finde, ist das man kein gutes Haus hat. Sondern ich finde es wichtig, dass man ein gutes Haus hat. Man sollte schön wohnen in einer schönen grossen Villa. Man sollte Tausend von Millionen Franken haben.	What I don't find important is that you don't have a good house. But I find it important that you have a good house. You should live beautifully in a beautiful big villa. You should have thousands of million Swiss Franks.
57	Maria: Es ist viel zu viel.	That's way too much!
58	Michelle: Es brucht ma doch net. Ma brucht ka Villa. Ma brucht aft a Hus	Not everyone needs this. You don't need a villa. You just need a house.
59	Marina: Jo ma brucht a schöns grosses Hus und a grosses Hus isch a Villa	Yes you need a beautiful big house and a big house is a villa.
60	Maria: Ma brucht irgenda Unterdach. Ma brucht irgend a Dach dass ma	You need a roof. You need a roof so that
61	Marina: leba ka und ned nass wird. Aber miar sin wasserdicht.	You can live and don't get wet. But we are waterproof.
62	Marina: Halt stopp, wir sind bei Menschenrechte. I gangs gi säga.	Stop it, we are with human rights. I'm going to tell it.
63	Michelle: Si hen üs usglacht. Ma dörf doch, es isch doch so öpis. Biena sind wichtig.	They laughed at us. Isn't it allowed, it is something. Bees are important.
64	Marina: Menschenrechte sind schön wenn man einen schönen Pulli hat.	Human rights are beautiful if you have a beautiful pullover.
65	Maria: Ich finde es wichtig, dass man ein Dach hat unter dem man leben kann	I think it is important to have a roof over your head to live under.
66	Marina: Dass man nicht tot ist.	So that you aren't dead.

	(Alle Kinder reden durcheinander)	
67	Maria: Du muss die Leo schon ausreden lassen.	You have to let Leo speak
68	Marina: Sie lacht wenn ich was sage	She laughs when I say something.
69	Leo: Ich finde es wichtig, dass man ein Dach über dem Kopf hat, sonst wird man pflädernass wenn es regnet.	I think it is important to have a roof over your head because otherwise you get wet if it rains
70	Marina: und ein Haus haben und eine Dusche	And everyone should have a house and a shower
71	Max: Und wenn der Blitz kommt wird man gebraten.	And when lighting strikes you are grilled.
72	Marina: Ich versteh kein Wort	I don't understand a word
73	Marina: Und Menschenrechte ist sehr wichtig, dass man es schön hat und ein schönes Leben führt und etwas hat dass man nicht flüchten muss. Ein schönes zu Hause hat und nett zu anderen ist, dann sind die anderen auch nett zu einem	And human rights are very important so that everyone can lead a beautiful life and does not need to seek refuge. Having a nice home and being nice to others, then they will be nice to you.
74	Maria: zu dir	To you
75	Marina: Genau. Wenn ich nett zur Leo bin, ist sie nett zu mir.	Exactly. If I am nice to Leo, then she is nice to me
76	Thorsten: Und wenn sie nett zu dir ist bist du zur Leo nett.	And if she is nice to you you are nice to Leo.
77	Michelle: Und wenn Thorsten zu mir nett ist, bin ich zu ihm nett.	And if Thorsten is nice to me, I am nice to him.
78	Maria: Und wenn Max zu mir nett ist bin ich auch nett zu ihm	And if Max is nice to me, I am nice to him
79	Marina: und wenn Max gar nicht nett zu mir ist, bin ich auch nicht nett zu ihm. Wenn er nett zu mir ist, bin ich auch nett zu ihm.	And if Max is not nice to me, I am not nice to him. If he is nice to me I am nice to him
80	Max: (unverständlich)... Augenfarben oder der Hautfarbe oder der Haarfarbe	Eye colour or skin colour or hair colour
81	Maria: Ja das ist ganz gemein. Alles ganz gemein	Yes, that is very mean. Everything really mean.
82	(unverständlich)	
83	Marina: und nicht prügeln. Und Menschenrechte ist sehr wichtig, dass man das Thema kennt.	And no physical violence. It is important to know the topic human rights
84	Max: Ja	Yes.

7.4 Appendices

7.4.1 Abstract German

Der *Zweck* der Masterthesis ist es, Lernerinnen- und Lerner-orientierte, explizite Menschenrechtsbildung (MRB) zu erkunden. Mittels den drei Lern-Dimensionen für MRB der Vereinten Nationen wird durch die explorative Untersuchung geführt. *Ziel* der Thesis ist es die drei Lern-Dimensionen im Kontext der Menschenrechtsbildung an einer Liechtensteiner Primarschule zu untersuchen, um konkrete Anknüpfungspunkte für die MRB zu eruieren.

Die *Methodik* bedient sich der Durchführung von Gruppengesprächen mit Kindern in der Primarschule Ruggell. Mit Adaption der Menschenrechtsbildung auf den individuellen Wissensstand wird ausgehend von einer philosophischen Frage in drei Gesprächen Daten erhoben und mit der thematischen Analyse ausgewertet.

Das *Ergebnis* besteht aus zwei zentralen Lerninhalten: 1. Menschenrechte gelten für alle und erfordern Handlungen. 2. Menschenrechte stehen in Beziehung zueinander und alle Menschenrechte sind wichtig. Es zeigt sich, dass Barmherzigkeit tief in den Perspektiven und Handlungen der Kinder verankert ist, hingegen, ein Verständnis für Menschenrechte als Rechte weitgehend fehlt. Es ist eine gesetzlich fundierte Verpflichtung für Lehrpersonen in Liechtensteiner Primarschulen, ein Bewusstsein für Menschenrechtsbildung aufzubauen und Menschenrechtsbildung als Prozess weiterzuentwickeln.

7.4.2 Abstract English

The purpose of this research project is to explore learner-oriented, explicit Human Rights Education (HRE) with children in primary schools in Liechtenstein. The three learning dimensions for HRE according to the United Nations, as learning about, through and for human rights, guide through the thesis.

The goal of this research project is to analyze the three learning dimensions in the context of HRE in the primary school of Ruggell in Liechtenstein. The Thematic Analysis is applied to a transcript of group conversations of children stimulated by a philosophical question.

The result consists of two central learning contents relevant throughout all three learning dimensions: 1. Human rights are universal and require action; 2. Human rights are interdependent and indivisible. Mercy with others is omnipresent in the transcript, but an understanding of human rights as rights is yet to be established. Finally, the research project reiterates that it is a legal obligation for teachers in Liechtenstein's primary schools to convey HRE and raise an awareness for human rights as rights of children and teachers here and now.

7.4.3 Statement of Authorship

I, hereby, declare that I am the sole author of this Master Thesis. Sources used in the framework of this research project are named in the footnotes.

St. Lorenzen, 27 July 2021

A handwritten signature in black ink, reading "Patrick Bucher". The signature is written in a cursive style with a large, looping 'P' and a distinct 'B'.