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Postgraduate Program

Language Education for Refugees and Migrants

Postgraduate Dissertation

Critical Human Rights Education in SLL educational
environment: A Critical Classroom Discourse Analysis within a
refugees' class.

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Abstract

Refugees' education has become a wide field of research since the massive forced displacements that occur due to war and human rights violation, have coerced societies and institutions to assimilate refugees' not only for their survival but also for their own unimpeded evolution. However, not rarely human rights violation remains a constant reality for the refugees in the host societies, too. For this reason, refugees' critical engagement into the social problems that they face becomes the basic axes of their education. In this frame, Second Language Learning (SLL) can be based on the premises of Human Rights Education (HRE) in order to encourage refugees to discern and anticipate any type of abuse. This venture can be enhanced with the appliance of Transformative Human Rights Education (THRED) as it aims to the establishment of a voice for the participants in society regardless of their position in it. Enrolled to this objective, the current study, following a qualitative direction and apprised by the understanding of discourse as a social practice, utilizes Critical Discourse Analysis (CDA) to investigate how adult refugees perceive human rights and human rights violation in the frame of SLL. Participating in a four-phase course, learners were encouraged to share their experiences and thoughts as far as human rights violation in order to be empowered to act individually and collectively against it. The research data emanated from their answers to the distributed within the classroom questionnaires that were provided for the mixed methodological analysis of descriptive statistics, Van Dijk's socio-cognitive approach of CDA and semiotics analysis. The findings of the study showed that participants initially had assimilated particular stereotypes about power relations that afterwards were reversed through

their collective enactment. Moreover, their individual attitudes towards human rights were equally opposed to human rights violation. However, HRE was not recognized as participants' need due to its identification to its theoretical frame, designating the need of its incorporation in the broader frame of refugees' education.

Keywords

Transformative Human Rights Education, Power relations, Critical Discourse Analysis

ΠΕΡΙΛΗΨΗ

Η εκπαίδευση των προσφύγων έχει γίνει ένα ευρύ πεδίο έρευνας, αφού οι μαζικές αναγκαστικές εκτοπίσεις που συμβαίνουν λόγω πολέμου και παραβιάσεων των ανθρωπίνων δικαιωμάτων, ανάγκασαν τις κοινωνίες και τους θεσμούς να αφομοιώσουν τους πρόσφυγες όχι μόνο για την επιβίωσή τους αλλά και για τη δική τους απρόσκοπτη εξέλιξη. Ωστόσο, όχι σπάνια, η παραβίαση των ανθρωπίνων δικαιωμάτων παραμένει ως μόνιμη πραγματικότητα και για τους πρόσφυγες στις κοινωνίες υποδοχής. Για το λόγο αυτό, η κριτική ενασχόληση των προσφύγων στα κοινωνικά προβλήματα που αντιμετωπίζουν αναδεικνύεται ως ο βασικός άξονας της εκπαίδευσής τους. Σε αυτό το πλαίσιο, η Εκμάθηση Δεύτερης Γλώσσας (ΕΔΓ) μπορεί να βασίζεται στις αρχές της Εκπαίδευσης για τα Ανθρώπινα Δικαιώματα (ΕΑΔ) προκειμένου να ενθαρρύνει τους πρόσφυγες να διακρίνουν και να προβλέψουν της παραβιάσεις των ανθρωπίνων δικαιωμάτων. Αυτό το εγχείρημα μπορεί να ενισχυθεί με την εφαρμογή της Μετασχηματιστικής Εκπαίδευσης για τα Ανθρώπινα Δικαιώματα (ΜΕΑΔ), καθώς στοχεύει να δημιουργήσει μια φωνή για τους/τις συμμετέχοντες/ συμμετέχουσες στην κοινωνία. Εναρμονισμένη με αυτόν τον στόχο, η παρούσα μελέτη, ακολουθώντας ποιοτική κατεύθυνση και ενημερωμένη από την κατανόηση του λόγου ως κοινωνικής πρακτικής, χρησιμοποιεί την Κριτική Ανάλυση Λόγου (ΚΑΛ) για να διερευνήσει πώς αντιλαμβάνονται οι ενήλικοι πρόσφυγες τα ανθρώπινα δικαιώματα και την παραβίασή τους στο πλαίσιο της ΕΔΓ. Συμμετέχοντας σε ένα μάθημα τεσσάρων φάσεων, οι μαθητές/-τριες ενθαρρύνθηκαν να μοιραστούν της εμπειρίες και τις σκέψεις τους όσον αφορά την παραβίαση των ανθρωπίνων δικαιωμάτων, προκειμένου να ενθαρρυνθούν να ενεργήσουν ατομικά και

συλλογικά εναντίον της. Τα ερευνητικά δεδομένα που προέκυψαν από τις απαντήσεις τους στα ερωτηματολόγια που διανεμήθηκαν εντός της τάξης παρασχέθηκαν για τη μεικτή μεθοδολογική ανάλυση της περιγραφικής στατιστικής, την κοινωνικο-γνωστική προσέγγιση CDA του Van Dijk και τη σημειωτική ανάλυση. Τα ευρήματα της μελέτης έδειξαν ότι οι συμμετέχοντες/-ουσες αρχικά είχαν αφομοιώσει συγκεκριμένα στερεότυπα σχετικά με τις σχέσεις εξουσίας που στη συνέχεια αντιστράφηκαν μέσω της συλλογικής τους δράσης. Επιπλέον, η ατομική τους στάση ήταν εξίσου αντίθετη με τις παραβιάσεις των ανθρωπίνων δικαιωμάτων. Ωστόσο, η ΕΑΔ δεν αναγνωρίστηκε ως ανάγκη των συμμετεχόντων λόγω της ταύτισής της με το θεωρητικό της πλαίσιο, αναδεικνύοντας την ανάγκη ένταξής της στο ευρύτερο πλαίσιο της εκπαίδευσης των προσφύγων.

Λέξεις-κλειδιά

Μετασχηματιστική Εκπαίδευση για τα Ανθρώπινα Δικαιώματα, Σχέσεις εξουσίας, Κριτική Ανάλυση Λόγου

List of Figures

Figure 1: The redesign circle

Figure 2: Knowledge

Figure 3: Awareness

Figure 4: Needs

Figure 5: Attitudes

Figure 6: Teaching Techniques Assessment

List of Tables

Table 1: Background information of the participants

Table 2: Critical Discourse Analysis Categories

Table 3: Victim's role

Table 4: Oppressor's role

Table 5: Human Rights Awareness

Table 6: Violence

Table 7: Affectional responses towards course attendance

Table 8: Needs

Table 9: Active voice verbal groups

Table 10: Transitive models

Table 11: How Human Rights Education corresponds to your needs as refugees?

Table 12: Posters' statement

Table 13: Group's A poster analysis

Table 14: Group's B poster analysis

Table 15: Empowerment

Table 16: Attitude

Table 17: Posters

List of Abbreviations

CDA: Critical Discourse Analysis

CDS: Critical Discourse Studies

HRE: Human Rights Education

SLL: Second Language Learning

TfT: Training for Transformation

THRED: Transformative Human Rights Education

UDHR: Universal Declaration of Human Rights

Table of Contents

| | |
|--|-----|
| Abstract..... | 3 |
| List of Figures..... | 7 |
| List of Tables..... | 7 |
| List of Abbreviations | 7 |
| 1. Introduction | 10 |
| 2. Case Study Objectives and Questions..... | 13 |
| 3. Theoretical Background | 15 |
| 3.1 Human Rights Education..... | 17 |
| 3.2 Tibbitts' Classification of Models of Human Rights Education HRE | 15 |
| 3.2.1 The Purposes and Pedagogy of Transformative Human Rights Education.... | 18 |
| 3.2.2 Educational context and Transformative Human Rights Education (THRED).... | 21 |
| 3.2.3 Resulting Effects on Learning | 22 |
| 3.3 Human Rights Education for Refugees..... | 23 |
| 3.4 Adult Human Rights Education..... | 25 |
| 3.5 Critical Discourse Studies: Definition & Historical Overview..... | 27 |
| 3.5.1 Critical Discourse Analysis: Describing Van Dijk's Discourse Analysis Model..... | 30 |
| 4. Critical Discourse Analysis and Human Rights..... | 35 |
| 5. Attitudes and Attitudes' Components..... | 38 |
| 6. Case Study Context | 39 |
| 6.1 Participants' Profile and Educational Context | 40 |
| 6.2 Phases of the study | 41 |
| 6.3 Teaching Material and Learning Tools..... | 45 |
| 6.3.1 Questionnaires | 45 |
| 6.3.2 Posters | 50 |
| 6.3.3 Multimodality translanguaging and collaboration..... | 50 |
| 7. Methodology | 52 |
| 7.1 Research Framework | 53 |
| 7.2. Qualitative Research | 53 |
| 7.2.1 Descriptive Statistics..... | 54 |
| 7.2.2 Van Dijk's Model in CDA..... | 55 |
| 7.2.3 Semiotics..... | 59 |
| 8. Data Analysis | 61 |
| 8.1 Descriptive Statistics | 61 |
| 8.2.1 Microstructure | 66 |
| 8.2.1.1 Knowledge | 68 |
| 8.2.1.2 Awareness..... | 69 |
| 8.2.1.3 Sentiments..... | 78 |
| 8.2.1.4 Needs..... | 85 |
| 8.2.2 Macrostructure & Superstructure..... | 99 |
| 8.2.2.1 Knowledge | 101 |
| 8.2.2.2 Awareness | 100 |
| 8.2.2.3 Sentiments | 102 |
| 8.2.2.4 Needs..... | 102 |
| 8.2.2.5 Attitudes | 102 |

| | |
|------------------------------------|-----|
| 9. Credibility & Limitations | 108 |
| 10. Discussion..... | 110 |
| 11. Conclusions | 119 |
| References..... | 122 |
| Appendices | 135 |

1. Introduction

Many people all across the world now find themselves in precarious circumstances as a direct consequence of the global sociopolitical crisis. According to United Nations (2011a, p. 19) as refugees can be considered all the people “who are outside their country of nationality or habitual residence and unable to return there owing to serious and indiscriminate threats to life, physical integrity or freedom resulting from generalized violence or events seriously disturbing public order”. War, as well as acts of ethnic, tribal, and religious violence, are the most common factors cited in accounts of why people are forced to flee their homes and seek sanctuary elsewhere (UNHCR, 2022). Europe, which is one of the most popular destinations offering sanctuary to people fleeing their home countries, primarily due to the proximity of the continent to the countries of origin, receives a large number of children seeking asylum, with one-third of them being unaccompanied (UNHCR, 2022).

The problem of refugees has brought about a new reality, not just for refugees themselves but also for the world in general, and in particular for the countries that are both adjacent to and receiving refugees. It does not change the fact that a person is a human being with rights, immediate needs, and hopes after becoming a refugee. Aside from the immediate need to survive and find sanctuary, refugees also have a desire to restore their life, which includes the need for a place to remain in conditions that are humane, access to medical care, job, and education, to name a few of these needs.

Refugees and people looking for asylum are protected under the Refugee Convention of 1951 and its 1967 Protocol (United Nations, 2010) which are legal documents that bind the 149 participating State parties to their regulations. The countries that are accepting these people have a responsibility not only to take them in, but also to provide them with assistance, safeguard their rights, and make sure they have access to everything they require. It is anticipated of states that they will collaborate with one another in order to guarantee that the rights of refugees will be respected and protected (UNHCR,2022).

However, violations of human rights are occurring as a direct result of the war conditions in the countries of origin. In many cases, it has been observed that these violations have carried on into the countries that are providing reception, either to a greater or lesser degree. Some examples of these violations include pushbacks, a lack of access to asylum procedures at borders, access to education and attendance at schools, and so on. According to the findings of a Human Rights Watch (2021) and Amnesty International (2021), education for refugees is one of the human rights that is often violated because refugees do not have enough access to it. The human rights education (HRE) of refugees is the primary topic of this research which seeks to provide a setting in which students can have a critical engagement with human rights violations and make connections between those experiences and their own lives. In addition to that, it is intended to utilize HRE in the frame of teaching Greek as second language, applying the Universal Declaration of Human Rights (UDHR 1948) as a framework to contemporary incidents of human rights violation.

The current research is going to be carried out using a transformative worldview and the primary focus will be on the significance of the experiences and behaviors of

marginalized groups in linking those groups with political and social action (Cresswell, 2014). Indicatively, the researcher will investigate how second language learners of Greek perceive themselves within the context of classroom discourse with the goal of illuminating the preexisting power relations and negotiating them. The research can be characterized as transformative due to the fact that its primary objective is the establishment of a voice for the participants, as well as the development of individuals' and society's critical consciousness through the incorporation of underrepresented groups into the various institutions that make up society. It is anticipated that educators will make use of the data and the conclusions that follow to develop their instructional strategies in order to encourage and enable students learning Greek as a second language to achieve proficiency in Greek (Krashen, 1988; Masten & Coatsworth, 1998; Peters, 1983; Richards & Rodgers, 2001).

2. Case Study Objectives and Questions

The aim of the current case study (Mills et al., 2010) is to explore how Transformative Human Rights Education (THRED) could be utilized in the frame of adult refugees' education within the non-formal contexts of second language learning of Greek based upon the critical discourse analysis (CDA). The selected data are collected through questionnaires and the written discourse of the students in order to answer the following research questions:

- a. How is the term "human rights" is perceived by refugee adults in the reception societies?
- b. How does the students' written speech depict their engagement in the THRED?
- c. How can HRE can enable participants to call for human rights implementation or to condemn human rights violation?
- d. How did students' engagement in HRE though multimodality empowered them against human rights violation?

The study was be conducted from a transformative worldview focusing on the significance of marginalized groups' experiences and behavior linking them with the political and social action (Cresswell, 2014). The research can be identified as transformative as it aims to the conformation of a voice for the participants developing individuals' and society's consciousness through the integration of marginalized groups within the society institutions. The data and the subsequent conclusions are expected to be utilized by teachers in order to develop their teaching approaches and techniques in order to encourage and enable second language

learners to attain development of critical consciousness and human rights awareness.

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3. Theoretical Background

3.1 Human Rights Education

Apart from the article 26 of the Universal Declaration of Human Rights (UDHR, 1948), Human Rights Education (HRE) is legally established in the United Nations Declaration on Human Rights Education and Training (2011b, Article 2) and in the Manual on Human Rights Education (Brander, et al., 2012). It is anticipated that HRE will be implemented either in formal, non-formal, or informal educational contexts. The World Programme (UN, 2006, 12) outlined the fundamental elements of HRE, which included "*knowledge*," "*skills*," "*values*", "*attitudes*", "*behavior*," and "*capacity for action*". According to them, the goal of HRE is to learn about human rights and acquire the skills to execute them in day-to-day life, all while simultaneously developing values and strengthening attitudes that are compatible with human rights in order to enhance one's potential to develop human rights.

3.2 Tibbitts' Classification of Models of Human Rights Education HRE

According to Tibbitts (2017) the frameworks of human rights education characterize the common approaches used to educate students about, through and for human rights. They can also be used to justify the relevance of Human Rights Education (HRE). Tibbitts begins with the Values and Awareness Model, which portrays Human Rights Education as a content-focused, government-supported pedagogy to teaching about and acquire Human Rights in a school setting. THRED is addressed primarily to educational institutions with the goal of teaching students explicitly about human rights and the Universal Declaration of Human Rights (Tibbitts, 2017). The following paradigm in Tibbitts' typology is the Accountability or

Professional Model, which is provided equally by governments and citizens with the aim of improving experts' knowledge to better protect human rights in their respective fields. One common but not exclusive example is the proposal to teach police about the protections guaranteed to everyone by the Universal Declaration of Human Rights (UDHR) (Tibbitts, 2017). Professionals in many fields, including education, medicine, and government, can benefit from enhancing their application of human rights through training of this kind (Tibbitts, 2017). Finally, the Transformation Model is discussed, which is based on the Freire's theory (Freire, 1989) pursues to equip students to bring about societal alteration in line with the UDHR's legislative requirements (Tibbitts, 2017).

These typologies are meant to help students learn about various aspects of the UDHR. These categories show how HRE extends beyond the transmission of information about the UDHR's aims, limitations, and possibilities. This is best demonstrated by the Awareness Model, which is widely implemented in conventional educational contexts (Tibbitts, 2017). The purpose of this model is to educate people about the UDHR and to promote its principles. Human rights rhetoric, in the view of Keet (2014), is hegemonic because it is used to supplant less widespread ideas of right and wrong with more widespread, standardized ones. His understanding of hegemony centers on the production of consent through the use of free-floating signifiers, and this is how he defines his field of study (Keet, 2014). The global hegemony envisioned by HRE is not limited by borders or ideologies. There are both capitalist and communist countries among the UDHR's signatories. By presenting its curriculum as an incontestable wellspring of knowledge, HRE gains political capital from the UDHR's universally lauded status as a beacon of morality (Keet, 2014).

The Accountability Model often aims at professionals who are tasked with protecting the rights of others; therefore, Tibbitts' proposal can be used in a variety of contexts to teach with a focus on human rights (Tibbitts, 2017). This strategy may be considered human rights education because it specifies what students must do to fulfill their jobs and meet the needs of their clients. New models are needed, as pointed out by Zembylas (2011), who highlights the way human rights can be used to reconstitute harmful power relations (Zembylas, 2011). This human rights approach is used to empower students to take responsibility in their communities. Freedom Schools (Foley, 2021) served as an illustration of the equal access to an education for all people. Also, supporting students to fight for the other rights they enjoy in the United States, many of which are mirrored in the UDHR. By learning about their rights, instructors and trainees could demand more from their communities. Tibbitt's last model is called the Transformation or Activism Model; "activism" was adopted to more precisely define the aims of this type of model (Tibbitts, 2017, p. 9). Human rights are promoted by this paradigm, because it seeks to alter society in accordance with the UDHR (Tibbitts, 2017). Perhaps most crucial -due to the cognitive and attitudinal changes that provokes- is the Transformation Model, which Tibbitts (2017) links to Freirean Praxis. But when the discourse of human rights is used as the yardstick for change, the power structures are restored. Ahmed (2017) argues that change can occur outside of the legal system and that HRE need not replicate hegemony. Disruptive HRE does not fit neatly into any of the above categories, but Ahmed (2017) claims that it can be used in an organized way to alter oppressive relations outside of the bounds of the law.

3.2.1 The Purposes and Pedagogy of Transformative Human Rights Education

Scholars have increasingly supported "critical" (Keet 2007) and "transformative" (Bajaj 2011, 2012; Cislighi 2013; Mackie 2009) modes of human rights education that recognize the varied social locations and forms of marginalization faced by different communities. The ambiguous relationship of critical theory and transformative learning as pointed out by Taylor (1998) yields on the relationship between the individual and social transformation. Mezirow (1981; 1991a; 1991b; 1995; 2003) is the first who related transformative learning with the critical reflection that Freire and Habermas (Jasinki, 2011) developed on the grounds of social action as a result of personal transformation that occurs through critical thinking. Paulo Freire's theory (1970) of awareness involves individuals -often from marginalized communities- living in collectively conditions of inequality and then acting and reflecting to inspire fresh action to combat oppression and subordination. Those from affluent backgrounds can also raise their individual and communal consciousness through transformative human rights education by deepening and expanding civic engagement locally, nationally, and worldwide. Transformative human rights education fosters thinking and action based on empathy, solidarity, and global citizenship (Bajaj et al., 2016)

In order to identify pressing social problems, Transformative Human Rights Education (THRED) encourages people to think deeply and talk about it (Bajaj et al., 2016). Teachers using the "banking" method of passive education "deposit" information into their students' minds and then later check them on what they remembered (Bajaj et al., 2016, 18). Similarly, structured curricula manipulate students' perspectives to shape them into conformists (Mutua, 1996; Spring, 2000).

Instead, THRED is designed to assist people reflect about the local social phenomena that influence them most, so they can collaborate to find solutions that benefit everyone. By doing so, THRED forces its users to stretch their moral imagination and question assumptions about who deserves respect and human status, as well as whose rights should be extended. Aiming to increase participants' awareness, human rights education integrates participants' personal experiences and contexts into a larger framework. The goal of THRED is to give people a place to talk about human rights in a safe, open environment, where they can identify and discuss pressing social issues, tell personal stories about how those issues have affected them and debate political solutions (Bajaj et al., 2016).

To empower people to take personal and public actions in support of human rights is THRED's primary goal. The critical dialogue that is implemented in these courses encourages participants to pool their resources to advance human rights in their local communities. Furthermore, human rights education prompts individuals to consider the effects of their actions, leading to shifts in perspective and conduct that may or may not translate into overt social change. Participants in THRED are not only exposed to information and practices that can be used to effect social change, but also given the opportunity to cultivate the beliefs and expectations - such as self-esteem, agency, and self-efficacy - necessary to become full social-change agents. This encourages individuals as well as groups to counteract human rights violation

Thus, THRED aims to equip its participants with the knowledge, skills, and confidence to bring about positive social change in the name of human rights by teaching them to: 1) recognize existing social problems, 2) be motivated to bring about such change, 3) learn the skills and social technologies necessary for collaborating to

confront injustices, and 4) believe that they can make change happen. THRED employs a hands-on, interactive approach to learning to achieve its goals.

Teachers in THRED either have extensive knowledge of or make an effort to learn about the local context in which their students live and they tailor their lessons accordingly. They assist people investigate important social phenomena that have a direct bearing on their daily experiences. Teachers use the students' mother tongues and provide paradigms from the students' common cultural backgrounds to make sure that everyone feels comfortable during the learning process and has a firm grasp of the course material (proverbs, stories, and songs, for example). The final step in any lesson on human rights is to have the students give personal examples of times when they felt their rights had been violated. Participants are more likely to feel they have the necessary knowledge to become empowered learners if the learning process is designed around their needs and interests.

Human rights are presented to students as a coursework for critical inquiry and they are encouraged to talk about the merits and shortcomings of these rights. As they look into the significance of these rights in their specific context, they must identify both culturally common and uncommon characteristics. THRED instructors present human rights to students as something participants experience every day. Teachers should encourage students to reflect on their own lives and the lives of others as they learn about human rights, with the goal of showing appreciation and respect for the experiences of all participants. THRED's teachers make an effort to build off of their students' lived experiences and observations and they push their students to draw their own conclusions.

Some students may lack the background information or self-confidence to

actively contribute to group discussions. Power dynamics may also be at play, restricting students' ability to make decisions beyond the classroom. For example, people with less education or social status may defer to those with more authority. In order to foster a more democratic atmosphere, the instructor ensures that everyone has ample practice speaking in front of an audience and acting out different roles. Participating in activities such as role-plays, group work, theater, singing, poetry, and painting can help individuals overcome their fear of public speaking. To effectively promote the human rights agenda in the public political sphere, participants need to be comfortable and confident in debate and decision-making in the public domain, while for the less confident, it is necessary to be motivated to contribute to social change.

3.2.2 Educational context and Transformative Human Rights Education (THRED)

The implementation of THRED in formal, non-formal, and informal educational contexts improves HRE's incorporation and spread. Even though the majority of the existing work is geared toward formal contexts, there is still a lot to learn about THRED's potential in non-formal contexts. Preliminary research (Monaghan, 2017) indicates that THRED can be successfully implemented in non-formal settings to reach marginalized populations that are excluded from formal education such as the Charter on Education for Democratic Citizenship and Human Rights Education that was implemented by the Council of Europe (2007) in order to enable governments to enroll everyone to the democratic rights, duties and citizen participation (Bajaj et al., 2016). Many of the world's poorest citizens have benefited from such notable, non-formal education initiatives. In areas where formal education is scarce or nonexistent, non-formal education provides a platform for participants of the most

underprivileged or marginalized communities to discuss pressing social issues. The informal transformative model does not require any specific qualifications from its participants and is open to people of all ages, genders, religions, races, social classes and economic backgrounds. While formal education places greater emphasis on a student's background and character, non-formal education conforms a frame where people from all walks of life can meet and work together to renegotiate their local social reality by increasing their understanding of human rights (Bajaj et al., 2016). Accordingly, Tibbitts classifies the Transformation Model of HRE in the “non-formal education sector” (2017, 15) in dependence to the community development.

3.2.3 Resulting Effects on Learning

Depictions of the self, others and the world are all up for grabs in THRED. People's ability to envision a future different from the one they currently inhabit can be stunted by cultural isolation. If all the women around them never raise their voices in public, it's likely that the girls will start doing the same. For them, the world is smaller because they don't know enough about other options they could use as role models for more inclusive actions. The aim of Transformative Human Rights Education (THRED) (Bajaj et al., 2016) is to get people talking about different options by expanding their understanding of the problem and the significance of those people's rights. A previously unthinkable possibility, for instance, is the ability and right of the poor and illiterate to speak in public gatherings. With the help of the THRED method, people can explore these possibilities and make new openings for themselves and others (Tibbitts, 2017).

Members of the group gain an appreciation for the value of teamwork, parental adoration, and familial harmony as a result of these alternate options. Participants are bolstered by the ascertainment that the necessary social change will not menace the participants' core system of shared values, and are thus encouraged to work within their social context to achieve their goals. The term "self-efficacy" refers to an individual's or a group's confidence in their ability to implement the procedures needed to achieve a desired goal, while "collective efficacy" describes the same thing at the group level (Bajaj et al., 2016, p. 28). To empower its participants to make positive changes in their communities and increase their belief in their own abilities, THRED teaches them how to effectively advocate for those changes. Particularly, students can reflect on how they can demonstrate universal humanitarian principles in their everyday actions. People's actions begin to change as they reflect on ways they can better embody these principles. In this way, students practice using their voices equally to influence classroom discussions and ultimately, classroom decisions. Unfair social norms that influence how people interact may take some time to change on their own. Together, people can spark or speed up the social transformation process. Participants who complete THRED gain both the self-assurance and critical understanding to take on the world's most pressing social problems. As they take part in public decision-making, they expose the unfair social practices they learned about in class. One important practical aspect of THRED initiatives is making plans for possible retaliation or repression (Bajaj et al., 2016).

3.3 Human Rights Education for Refugees

Education for refugees presents a number of challenges, one of which is that it highlights the gap between the global promise of universal human rights (in this

case, the right to education) and the actualization of those rights in day-to-day practice, particularly with regard to the problem of citizenship and the realization of human rights (Österreicher, 2018/2019). One of these challenges is that education for refugees demonstrates the tension between the global promise of universal human rights and the actualization of those rights as a significant driving factor for their future involvement in society (Dryden-Peterson, 2016).

The research subject of human rights education for refugees is one that has not been studied all the way to its full potential (Österreicher, 2018/2019). Nevertheless, HRE for refugees is a very interesting and important area of research. This is due to the fact that education for refugees in general presents opportunities for education for global citizenship, as well as the acquisition of knowledge, capabilities, and behaviors that could assist functioning in a global society, thereby providing a prospect to confront differences. This makes HRE for refugees a particularly interesting and important field of research (Dryden-Peterson, 2016).

It is a very reasonable question to wonder why, in particular, refugees are seen to be in "need" of HRE and, as a result, have been selected as the audience for this thesis. It is safe to assume that HRE is important for everyone, and the Declaration on Human Rights Education and Training from 2011 states that everyone has the right to get HRE (UN, 2011). But apart from that, in the case of refugees the necessity that education implements is their integration in the host societies which should be grounded on the premises of human rights principles. Regarding the cultural variation among the refugees' populations as well as their subordinated status in the host societies, we recognize the necessity of HRE's capacity to unfold an empowerment potential, which can be observed in the Transformation model

(Tibbitts, 2017).

Refugees frequently find themselves on the periphery of the society that takes them in for a variety of reasons, including the fact that their documentation status isn't always clear, linguistic problems, and poverty. In this context, the self-determination component of HRE has the potential to play a significant role. Dryden-Peterson (2016) and other academics (Freire, 1970) agree that education in general has a significant potential to contribute to the well-being of individual refugees, as well as to the well-being of their host countries and also to the well-being of their conflict-affected countries of origin, in the case that they return there after the conflicts have ended. Despite this, their participation in political, economic, and social life is necessary for them to achieve HRE potential for well-being and empowerment. When persons have in the past been subjected to violations of their human rights, HRE can be a useful resource for coping with these situations. It is also possible for it to contribute to the process of identifying with the new host society as well as the host nation (Österreicher, 2018/2019).

3.4 Adult Human Rights Education

Adults are recognized as rights-holders under international human rights law (UDHR 1948, article 26; International Covenant on Economic, Social and Cultural Rights 1966, article 13), despite the fact that children are the primary beneficiaries of education under this body of legislation.

Everyone, regardless of age, has the right to receive an education; this right, like all other human rights, is universal and applies to everyone. To "allow all persons to participate effectively in a free society" and "complete development of the human

personality and the sense of its dignity" are two of the goals of education, as stated in international law (International Covenant, 1966 article 13), which are both considered to be among the purposes of education (Unesco, 2012). These goals, along with the other goals of education as outlined in international law, cannot be achieved with education that is solely provided to children. As a result, the right to education acknowledges the significance of education as a process that continues throughout one's entire life. It is generally accepted that the formative years are the most important for a person's capacity for lifelong learning. This is because each level of education provides the groundwork for the next degree of education a person will get throughout their lifetime. Learning and education throughout one's adult life is an essential part of lifelong learning. It encompasses all methods of education and learning with the end goal of ensuring that all individuals engage in the society in which they live as well as the working world. It refers to the entire spectrum of educational practices, including formal, non-formal, and informal contexts (Unesco, 2015).

The process through which individuals are considered adults by the community in which they live, develop and enrich their capacities for living and working, both in their own interests and in the interests of their communities, organizations, and societies. Continuous activities and processes of gaining, recognizing, exchanging, and adapting capacities are involved in adult learning and education. Adult learning and education also include education and learning opportunities for active citizenship (WGU, 2020). These types of education are variously known as community education, popular education, or liberal education. This is because the boundaries between youth and adulthood are shifting in most cultures. People are given the ability to take an

active role in addressing social challenges such as poverty, gender inequality, intergenerational solidarity, social mobility, justice, equity, exclusion, violence, unemployment, environmental protection, and climate change as a result of this. It also assists people to lead decent lives, in terms of health and well-being, culture and spirituality, and any and all other aspects of life that contribute to human development and dignity. The goals of adult learning and education are as follows: (a) to develop the ability of individuals to think critically and to act with autonomy and a sense of responsibility; (b) to reinforce the ability to deal with and shape the developments taking place in the economy and the world of work; (c) to contribute to the creation of a learning society in which every individual has the opportunity to learn and fully participate in sustainable development processes and to enhance social and economic well-being (Unesco, 2015).

Both Tibbitt's Transformation Model and Bajaj's THRED incorporate the aforementioned goals since they require participants to engage in critical reflection, which in turn leads to a shift in their worldview. According to Mezirow (1995; 1996), adults have a greater capacity than children or adolescents to critically reflect on their prior experiences, while at the same time welcoming more enthusiastically novel perspectives, concepts, and ideas that they are exposed to as a result of their participation in the learning process.

3.5 Critical Discourse Studies: Definition & Historical Overview

Critical Discourse Studies (CDS) emerged like a scholars' community in the last decades of 20th century following a brief conference that was held in Amsterdam in January 1991. With the help of the University of Amsterdam, Teun van Dijk, Norman Fairclough, Gunther Kress, Theo van Leeuwen, and Ruth Wodak were able to spend

two days together discussing the theories and methods of discourse analysis, in particular the term used in the 1990s and 2000s, critical discourse analysis (CDA). This meeting provided a forum for open dialogue between experts with widely divergent perspectives on a topic that has progressed considerably since 1991 but remains critically important. During this process of coming together, we were able to identify both similarities and differences between the various theoretical approaches to discourse analysis that have been developed (see, for example, Renkema, 2004; Titscher et al., 2000; Wetherell et al., 2001; Wodak, 2012; Wodak and Krzyzanowski, 2008;). Despite the fact that many of the scholars who were once associated with CDS have moved on to other theoretical frameworks and distanced themselves from CDS (including Gunther Kress and Ron Scollon), new approaches have emerged that often find novel ways of integrating or elaborating the more conventional theories.

There are a few main ideas that sum up CDS as a theoretical framework. For instance, a problem-based approach necessitates an interdisciplinary and eclectic methodology. More importantly, the common goal of CDS approaches is the deconstruction of ideologies and structures of power through the systematic and retrospective examination of semiotic evidence (written, oral, or visual). Researchers in CDS strive to make their personal positions and interests clear, in addition to maintaining their respective scientific techniques and remaining self-reflective in their own research processes.

According to Fairclough and Wodak (1997, p. 258), critical discourse studies view "language as a social practice" and value the "context of language usage." When discourse is described as social practice, it is implied that there is a dialectical relationship between a specific discursive event and the situation(s), institution(s), and

social structure(s) that frame it: the discursive event is shaped by them, but it also shapes them. Discourse so both socially conditions and forms situations, knowledge objects, social identities of individuals and groups of individuals and relationships between them. It is constitutive in the sense that it contributes to changing the social status quo as well as maintaining and reproducing it. Discourse raises significant power difficulties since it has such a large societal impact. Discursive practices may have significant ideological effects, which means that through the ways in which they represent and position people, they can contribute to the emergence and perpetuation of unequal power relations between (for example) social classes, men and women, and ethnic/cultural majorities and minorities. To properly comprehend how language functions in constructing and disseminating knowledge, in organizing social institutions, or in wielding power, CDS highlights the importance of multidisciplinary research. In any event, CDS researchers must be conscious that they are not in a better position than other academics and that their own work is motivated by social, economic, and political factors just like any other academic endeavor. In Fairclough and Wodak (1997, p. 258) a self-described "critical" person will only uphold the highest ethical standards, intending to be as honest as possible about their position, research interests and principles. They will not feel compelled to apologize for the critical tone of their work (Van Leeuwen 2006, p. 293).

Critique demonstrates that some of the ideas used to explain social processes are incorrect or exclude important information. In this way, critical inquiry strives to dispel illusion among society as a whole. It stands up for "subjugated knowledge" in opposition to "dominant knowledge" (Wodak, 2015, p. 7). Explanatory critique takes the idea of criticism one step further by providing justification for particular

misconceptions. When used in this way, criticism suggests that social phenomena may differ and even be changed. Given that societies are dynamic and people create meaning, a critical topic views society with a fresh perspective and a healthy dose of skepticism.

Another fundamental idea in CDS is power. The typical focus of CDS research is on how discourse (re)produces social domination, which is primarily viewed as the misuse of power by one group over another and how dominated groups can discursively challenge this abuse (Van Dijk, 2015). This raises the yet-to-be-answered question of how CDS sees power and what normative stances enable researchers to distinguish between power usage and abuse (Billig, 2008). In this frame, discourse can be construed “as a consequence of power and domination” (Wodak, 2015, p.10). Therefore, CDS might be characterized as having a core interest in analyzing covert and overt language-based systems of dominance, discrimination, power and control. In other terms, CDS seeks to critically examine how language use contributes to, legitimizes, and expresses social injustice (or in discourse). As a result, the majority of critical discourse analysts would concur with Habermas' assertion that "language is also a medium of domination and social force." (Habermas 1967, p. 259). It serves to validate organized power relations. Language is also ideological insofar as the justifications of power relations are not expressed.

3.5.1 Critical Discourse Analysis: Describing Van Dijk's Discourse Analysis Model

According to Van Dijk (1988), discourse is not merely an isolated textual or dialogic structure. To the contrary, it is a convoluted communicative event that also represents a social context, designating participants as well as production and reception processes. In his sociocognitive theory, which is utilized in this research,

there are three fundamental components: a) the cognition, b) the discourse and c) the society.

The cognitive component is crucial for critical studies and discourse theories alike. The use and misuse of power, dominance and manipulation, and other inappropriate forms of interaction among social groups underpin all other forms of social organization and communication. Cognitive mediation is necessary to reconcile the actual norms of text and talk, conversely, in order to clarify the effects of such complex social structures on us. A group's shared beliefs and ideologies serve as the conceptual framework for how individuals interact with one another in conversation. If this were the case, social structure would not just indirectly influence discourse by way of mediating cognitive representations (both individual and collective), but would instead influence discourse directly. Semantic and pragmatic models, then, conform to the individuality of all text and speech (Wodak, 2015).

We then move on to the social aspect of discourse, exploring it at two levels: the micro-level of individuals' day-to-day exchanges and the macro-level of society as a whole, including the internal structures and relationships of groups and organizations. Macro-level societal structures are actually carried out and imitated by the routine behaviors and interactions of its constituents at the fundamental micro-level of the social order. This kind of interpersonal communication takes place primarily through discourse in this community. Since the primary focus of the analysis is a critique of power abuse or oppression, it is necessary to define power and domination as a specific relationship of control between social groups or organizations. Ideologies on the one hand, and the mental models, knowledge, and attitudes of

individuals and groups, on the other, are regulated through this kind of legislation. Discourse is a vital tool for those in positions of authority. Laws, orders, and prohibitions, as well as the discourses that support them, are all examples of social behavior with the potential to control (members of) dominated groups. Social cognition is not the only thing that discourse conveys; it can also determine the minds of both individuals and entire societies.

The ability to have a voice in society is a symbol of a group's power, and so are knowledge, money, and fame. For example, in intergroup interactions, factors like race, ethnicity, nationality and culture can serve as powerful symbolic resources. As we can see, the theory's three cornerstones are once again required to define the pivotal concept of power: group or organization members' discourse as modes of directing interaction, as well as an expression and facilitator of underlying social and personal cognition. At the macro level, the society is identified with controlling groups and organizations. At the micro level, the society is identified with controlling people and controlling relationships. Additionally, cognition can be characterized in terms of the individual mental models of members, as well as the collective knowledge and ideology of groups or organizations. Furthermore, the CDS are more interested in the illegal or dominating uses of power than it is in the legitimate uses of power, such as those seen in democracies or families. This is because the CDS see these uses of power as more dangerous. Power can be defined as the ability to violate social norms and human rights, in addition to being characterized by such coercive social ties of legitimacy (Wodak, 2015). The capacity to act in any way one chooses without fear of negative repercussions is yet another definition of power.

Discourse is the foundation of critical analysis because it provides the setting

for the operation of the other two components (cognition and society). Critical discourse analysis is a method for putting the theories of speech structure into practice. It also explains and describes how discourse can be used for or against societal dominance. It is suggested that the structural account of speech is a natural extension of structural, functional, or generative grammars of the phonological, morphological, syntactic and semantic structures of sentences. This is because the structural account of speech takes into consideration all of these aspects. The depiction of a discourse's semantic regional and international consistency, indicatively, in terms of the functional relationships between its propositions (such as generalization or specification) and semantic macrostructures, was one of the most advanced text or discourse grammars. Even while it was at first believed that coherence could be explained only in terms of the connections between propositions, it was eventually understood that even a fundamental concept such as coherence needs to be expressed in terms of the mental representation of what a discourse is about (meanings).

Next, Van Dijk (2015) moves on to the ideological discourse structures, where he finds evidence of particular schemata like polarization, pronouns, identification, activities, norms, values, and interests. It has been argued that polarization has its roots in fundamental ideas that promote stereotypically positive portrayals of the ingroup and stereotypically negative portrayals of the outgroup. Regardless of the depth of the conversation, this partition is disruptive.

The "political" pronoun *We* (along with *us*, *ours*, etc.) is frequently used by speakers (especially collective ones like organizations) when speaking as members of ideological groups. As a group, they also use the pronoun *They* to talk about people in

other, potentially hostile, groups (*theirs, them*) vs *Us*. *Them* is the pronominal representation of the overarching polarization between ingroups and outgroups). Because their identity is founded on profound ideologies, identification is of paramount importance for these axes (Brown and Gilman, 1960). In this context, positive self-descriptions of these groups and negative external descriptions are emphasized. Therefore, a group's identity is most often realized through the norms, values, and interests that constitute the group's defining ideology. When it comes down to it, Critical Discourse Analysis doesn't break down the various parts of discourse, cognition, and society. Theoretically and analytically, their combination is fundamental, making multidisciplinary study a must. For this reason, it is not sufficient to simply define each type of discourse structure in terms of the relevant theoretical framework; rather, we must also detail the ways in which these structures interact with one another, either at the same level or across levels. As a necessary component of this structure's actual production and comprehension by language users, it is necessary for it to be characterized and interpreted in terms of the underlying mental representations, such as mental models, knowledge, or ideologies. Ultimately, the cognitive foundations of the form and its sociopolitical or cultural roles in the (re)production of dominance or opposition in linguistic and social contexts are explained.

4. Critical Discourse Analysis and Human Rights

Using Critical Discourse Analysis (CDA) within the context of Transformative Human Rights Education is the central methodology of this research (THRED). CDA has been used to make sense of and increase understanding of the meanings, practices, and representations of agents and processes, even if discourse is just one of many ways to elucidate the working of educational institutions (Kress, 2011).

Fernandez-Vela (2019) employs a Multimodal Critical Discourse Study (MCDS) to examine the HRE discourse put out by the Defensora del Pueblo de Ecuador (DPE), the National Human Rights Institution (NHRI) responsible for the development, approval, and implementation of a country's human rights agenda. This study uses CDS to examine HRE discourse to describe power/knowledge-human rights relations (re)presented in DPE program materials. HRE is a political and social process that generates disputes regarding power relations in knowledge formation, therefore a critical perspective is needed to reveal the DPE's discourse's principles, values, representations, limitations, and strengths. CDS of human rights discourses analyze not only the social, historical, cultural and institutional conditions in which discourses are created, but also the process of production and distribution conditioned by those contextual conditions, and naturally, how human rights are regarded and how they affect the subjects of the rights.

Accordingly, Coysh (2014) microanalyses HRE programs. His critical discourse study focuses on practitioners' views of Tanzania's school curriculum's HRE initiatives (Coysh, 2014). The HRE framework develops power and discourse more than the CDS theories because it approaches human rights education as a means of disseminating

information about human rights as seen by practitioners. It provides empirical evidence for the existence and manifestation of the preeminent human rights education discourse in the Tanzanian context. Human rights education in this setting focuses on developing reflective and participatory human rights education processes that draw on individual and group experiences in order to better convey the existence and content of human rights in a way that is both relevant and resonant in the local context.

Research by Najar zadegan et al. (2018) on the effects of teaching Van Dijk's critical-thinking- enhancing CDA model to Iranian EFL undergraduates of varying language proficiency demonstrates the positive mediating role that language proficiency plays in the relationship between CDA model awareness and its impact on students' critical-thinking abilities. Written primarily for EFL educators, it urges educators to include critical thinking into their lesson plans in place of rote memorization. This allows for students to actively engage in text analysis, inquiry, reflection, problem solving, interpretation, etc. under their own volition. Furthermore, critical -based approaches allow educators to increase their own understanding and competence while simultaneously stimulating their students' awareness as they learn a new language.

In a different frame, Al-Saaidi and Abdul-Hussein (2022) Hussain's utilization of van Dijk's socio-cognitive approach in the NGOs' reports reveals its identification with the NGOs' viewpoint toward the Iraqi government, which has declared its rejection of violence against women through its constitution and Penal Code. Nonetheless, the study's authors report finding no evidence of actual adoption of these provisions in practice. Therefore, the report has heavily relied on credibility and proof to demonstrate

power dynamics and reality manipulation through the lens of various social viewpoints. Researchers analyzed the report's use of language and discourse and concluded that it reflected a negative view of government and society by focusing on the abuse of power and violence committed by various social groups. This perspective is evident in the report's polarization of Us and Them, in which the former are praised for their work protecting Iraqi women's rights from authorities and men's violence, while the latter are criticized for their failure to do so.

Finally, as far as critical discourse analysis in adult education, Krupar and Prins (2016) realise more about the value of critical pedagogy in community development through adult education programs by looking at a case study. Training for Transformation (TfT) implementation, as they argue, highlights the dialectic between idealized community participation and decision-making in educational programming and the necessity of educator-led content development, as evidenced by a critical discourse analysis (CDA) of the TfT curriculum, interviews with TfT practitioners, and published TfT case studies. After introducing the idea of participation in adult education and community development, particularly through the lens of Paulo Freire's work (1970), they define "meaningful participation" (Krupar and Prins, 2016, p. 373) as the students' ability to collaborate with teachers on important matters like curriculum design and content selection.

5. Attitudes and Attitudes' Components

Attitudes may encompass affective behavioral and cognitive responses. Indeed, they may consist entirely of cognitive and affective components. Attitudes function as serving knowledge organization, guiding approach and serving higher psychological needs (Bohner & Wanke, 2002).

Inevitably, attitudes indirectly or directly affect social interaction as attitudes consist of beliefs feelings and behavior that can reciprocally influence the beliefs, feelings and behavior of the others. Freire's conscientization contains a broad spectrum of attitudes and behavior (Leal, 2021) as it encompasses the beginning phases of individual's understanding towards a wide range of concepts that depict naming reflecting and acting (Smith, 1976). So, examining the attitudes that adult refugee learners have conformed towards human rights and HRE, it is necessary to analyze what they believe (cognition) what they feel (sentiments) and what they prefer (behavior) about human rights and HRE. For this reason, the analysis of the participants' responses will be proceeded according the above axes. Subsequently, the participants' cognition about human rights and HRE will be examined through the analysis of their knowledge and awareness about them. Participants' affectional attitudes about human rights and HRE will be analyzed through their sentiments recognition and finally their behavioral attitudes will be examined through their recognition of their needs as well as their preferences towards the anticipation of human rights violations.

6. Case Study Context

6.1 Participants' Profile and Educational Context

Our case study research was carried out in a non-formal environment within an SLL class that was attended by eight adult female refugees from Ukraine in the city of Heraklion, at the premises of Ploigos development corporation enrolled in the Helios program. The case study (Mills et al., 2010) was implemented in four two-hours lasting lessons during the period of one week. We were provided with a translator to enhance our communication in Greek, English and Ukrainian. In this setting, English was the language that was used most frequently; nonetheless, students were strongly encouraged to speak with one another in Greek in addition to their mother tongue (especially, when they were asked to express their feelings or their previous experiences of discrimination).

The students' ages ranged from 20 to 70 and all of them were displaced due to the Russian-Ukrainian war that has begun in 2022 (Table 1). For this reason, their presence in Greece did not exceed the period of one year. As far as their enrollment in Greek language lessons, all of them began in the October 2022, when they were accepted in the Helios Program. It has to be noted that Ukrainians' participation in the Greek language classes was not obligatory in contrast with the other beneficiaries according to the legal framework of Helios Program (IOM, 2022). Participants' educational level was high given that it was ranged from secondary to higher education as is depicted below (Table 1). For that reason, we assume that all of them were quite familiar with the human rights meaning and existence.

Table 1. Background information of the participants

| Participants | Age | Gender | Education Level | Residence in Greece | Greek Language Lessons | Formal Education | Language of communication |
|--------------|-----|--------|------------------------|---------------------|------------------------|------------------|---------------------------|
| Participant1 | 25 | Female | Secondary | 4 months | 3 months | None | Ukrainian, English |
| Participant2 | 35 | | Secondary | 4 months | 3 months | | Ukrainian, English |
| Participant3 | 20 | | Enrolled in University | 8 months | 3 months | | Ukrainian, Greek |
| Participant4 | 45 | | Enrolled in University | 6 months | 3 months | | Ukrainian |
| Participant5 | 33 | | University | 8 months | 3 months | | Ukrainian, English |
| Participant6 | 30 | | University | 9 months | 3 months | | Ukrainian, English |
| Participant7 | 22 | | University | 7 months | 3 months | | Ukrainian |
| Participant8 | 70 | | University | 6 months | 2 months | | Ukrainian, Greek |

6.2 Phases of the study

In the context of the study a series of lesson plans were designed and implemented by the teacher-researcher adopting the transformative model of human rights education (Tibbitts, 2017; Bajaj et al., 2016) in order to develop the skills that students needed to complete the proposed activities and to prompt them to question the values and assumptions they bring to those activities (Nazzari et al., 2005). For that reason, the study began with the distribution of a short informal questionnaire at our first meeting before the beginning of the lessons (Appendix 1) through which students' personal needs as well as background knowledge, feelings and views towards human rights were assessed (Appendix 5).

The study was implemented in four phases that represented the phases of critical pedagogy (Freire, 1970) as at the first phase participants were encouraged to name the problem of humanrights violation in order to reflect about it. In the second phase, the participants were led to the reflection about the problem in order to proceed its renaming during the third phase which was followed by the final students' reflection about the applied teaching techniques, consisting the fourth face.

During the first lesson that lasted two hours image input was utilized to problematize humanrights for the students (Appendix 2) as through open-ended questions they were asked to recognize the type of the depicted human right and in which category of implementation this right descends. Participants' cultural practices, personal beliefs, and institutional contexts informed how they interpreted the available resources and those interpretations were the focus of the images used (Kress, 2001). The printed images prompted students to reflect upon and discuss their own experiences. The teachers' goal of introducing students to a broader understanding of human rights was accomplished through the use of two introductory videos (Appendix 6) on refugee rightsand basic human rights (*Teaching Human Rights for Kids, Refugee Human Rights*). During video presentation the board was utilized in order to designate the basic points of the videos as they were perceived by the students during the dialogue that followed. The teacher posed the followingquestions in Greek and the translator directed to the students in Ukrainian in order to stimulate interaction with and among them:

- a) What do you perceive as right? Give a synonym.
- b) What do I feel when my rights are fulfilled and what when they are not?
- c) What human rights were presented in the video?

d) What happens when my rights are not respected?

e) How can I approach my rights?

Students' understanding of the fundamental lesson concepts surrounding human rights was enriched through the use of a multimodal approach, which included the aforementioned questions and dialogues, as well as the new information presented in the video, printed photos, and written notes on the board. To prepare for the following issue, which was their own right's definition, they were asked to recognize the depicted rights on their questionnaires and the category of implementation that the rights descended. Reflecting on the presented image realities students were asked to detect the causes of human rights violation through multiple choice format while they were addressing the intensity of their own needs through Likert scale format (Joshi et al., 2015) (Appendix 2).

The second phase was centered on students' reflection about human rights implementation and violation. It also lasted two hours and was implemented in one lesson. Emphasis was posed on dialogic teaching and students' participation was encouraged (Claude, 1999) as they had the opportunity to share their reactions to the depiction of violence in a variety of contexts, identifying their emotions as fear, anxiety, fury or rage in the first hour. The discussions were not recorded due to the restrictions about the protection of the participants' privacy of the educational program and the students' unwillingness to be recorded. The pupils were able to do this because they were given the opportunity to describe in the second hour the substance of the photos in the role of both the victim and the oppressor (Appendix 3) completing the phrase "I have the right not to" and "I do not have the right to". For achieving this goal, students had to use verbs (chosen by them) that expressed the

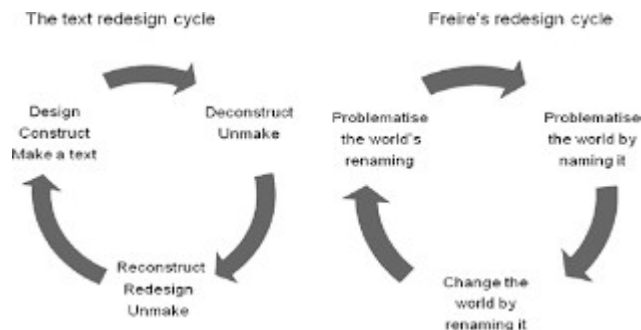
actions of oppression that were depicted as well as the actions of resistance that could be employed towards these behaviors. This task was implemented in two parts as students had 15-20 minutes to think about their sentimental reaction to the depicted violations and in the remaining time of the hour they were asked to write and read aloud in the classroom their thoughts.

After all, the third phase was centered to experiential learning as students were asked to apply what they already have learnt practicing new skills and taking initiatives for action (Arnold et al., 1991). The students were given the task of creating a poster through which they were expected to condemn the oppressive behavior and claim for human rights' protection as I directed them to do so. While working in groups of four, they were required to combine one picture from the previous activity (Appendix 3) with their own descriptions from the same picture (Appendix 3). Simultaneously, the definitions that they had already written in phase one were exposed on the multimedia board of the class in order to utilize vocabulary or concepts from their mates' definitions. In this context, collaboration was applied to guarantee deeper learning in real-world, interpersonal contexts (Wilhelm et al., 1998), while group synthesis facilitated the most complex task (Keller-Lally, 2006) of multimedia and text editing through computer. The groups were formed according to students' lingual competence. So, Team A consisted of two students (Participants 3,8) who were more familiar with Greek in order to enable the other two students who could speak only Ukrainian (Participant 4,7) to communicate with the teacher. The Team B included students who were familiarized with English in oral and written speech as well (Participant 1, 2, 5, 6). Both of the teams had to collaborate, combining their texts in order to produce a disclaimer of rights' violation and a claim for their

implementation. For the title of the poster their initial definitions were utilized as common source of elements which were combined through collaboration to a new one. So, this task aimed at inspiring students to reflect on the facts and principles they had encountered in class enabling them to realize their potential as active, involved citizens (Giroux, 2010). Moreover, the utilization of the previous students' texts aligns with the text redesign circle (Janks, 2010, p. 56) (Figure 1) as the text that once was constructed by the students was deconstructed through this task in order to be reconstructed in a new form that was utilized as title for the teams' posters.

In the final phase that lasted also two hours, students reflected on their participation in the current study by completing a brief questionnaire in 15 minutes (Appendix 6) that examined their opinion about Human Rights Education and discussing their posters (in the remaining time), all of which bore the unifying theme "Protest against human rights violation". After the completion of the lesson students were asked to complete in 5 minutes the Teaching Techniques assessment questionnaire (Appendix 5). This last phase closed the Freirean redesign circle (Figure 1) (Janks, 2010, p. 56) as students were asked to reflect on what they had already constructed. In other words, to "problematize the world's renaming" as it was expressed in their posters' claiming for justice ("change the world by renaming it") - which were conformed through the pictures' descriptions (Appendix 3) in which they were asked to trace the violated rights (problematize the world by naming it).

Figure 1: The redesign circle (Janks, 2010, p. 56)



6.3 Teaching Material and Learning Tools

This chapter includes the tools that were utilized through the implementation of the aforementioned phases of the study. Self-administrative questionnaires were the basis of the study in order to generalize the results to the population (Cresswell, 2003). Additionally, this type of questionnaire was self-paced and ensured the anonymity which is very important for the sensitive topics that were approached as discrimination experience (Bhandari, 2023).

6.3.1 Questionnaires

At first hand, the Participants' Interview Questionnaire (Appendix 1) which was completed before our first lesson drew on personal information mainly through multiple choice, close-ended questions and Likert scale questions enabling participants to answer easily and quickly. Also, open ended questions were incorporated in order to encourage students to answer in their own way providing text content answers necessary for the critical discourse analysis (Bhandari, 2023). It consisted of twenty two (22) questions. Questions 1-10 were close ended and they drew upon personal information about gender, age, education, place of residence. Questions 11-22 referred to their cognitive backgrounds as far as discrimination and

human rights. The Likert scale was utilized in the questions 14, 15, 16, 17, 18 for the depiction of the intensity of their needs about education, language learning and decent living as they perceive them (Bandhari et al., 2020). The close ended questions 20,21 aimed at a secure and specific depiction of participants' self-awareness about human rights and discrimination (Farrell, 2016). Finally, the questions 11, 12, 13, 22 that drew upon personal experiences such as instances of discrimination were developed as open ended in order to enable participants express themselves accordingly giving deeper and new insights in their claims (Bandhari, 2023; Farrell, 2016).

The Image description Questionnaire (Appendix 2,) incorporated image input in combination with close ended and open-ended questions. It consisted of seventeen (17) questions from which questions 1-16 were close ended while the question 17 was open ended, asking for the humanrights definition. The whole questionnaire had to be completed in 40 minutes. The questions 1-8 focused to the human rights recognition as well as to the category of implementation that each right descends including "implementation", "challenge", "violation", "claiming", "I don't know" and "other" in order to raise students' critical human rights consciousness about human rights (Tibbitts, 2002). These questions examined participants' knowledge about the type of each right such as housing (Questions 1 and 4), education (Questions 3 and 7), food (Questions 2 and 6) and protest (Questions 8 and 5). The image input was expected to conceptualize effectively the degradation of human rights' implementation (Marshall, 2007) though contrasted situations While the combination of horizontal and vertical multiple choices in each question enabled participants to correlate each right with a specific category of implementation.

After the completion of the first eight questions students were asked to reflect upon, choosing its probable causes and then to express their attitudes, choosing probable reactions to specific human rights violations. This part of the questionnaire was completed in the following twenty minutes and the students were allowed to choose more than one answer wherever they thought that it was necessary. Firstly, in the Questions 9-10 they had to choose a cause for the violation of education and housing right among “war”, “fanatism”, “lack of democracy”, “I don’t know”, “other”. Accordingly, in the Questions 11-12 they were asked to opt their probable reaction towards to the violation of protest and food right among the choices of “preserve it”, “fight against it”, “claim for it”, “I don’t know”, “other”. Utilizing the contrast of human rights violation and implementation, the next four questions (Question 13-16) depicted human rights implementation combined with a Likert scale in order to express the level of human rights implementation significance to the participants (Bandhari et al., 2020; Joshi, et al., 2015). Moving from the violation to the implementation of human rights students were expected to recognize the problem that could force them to the transformative social action (Janks, 2010). So, students were expected to realize the significance of human rights through the problems that emanate due to their violation and afterwards conceptualize the basic meaning of the term. For that reason, the last question (Question 17) of the questionnaire was open ended. Specifically, after the completion of the previous questions including a brief identification of the right term a small conversation that took place in the classroom followed

The Personal Statement questionnaire (Appendix 3), also, represented a problem posing approach that called for students’ personal statement towards human

rights violation. It consisted of eight (8) open ended questions that were based on four instances of human rights violations and it was completed in 15 minutes. Specifically, the images depicted instances of domestic violence (Questions 1 and 2), enforcement of labor power (Questions 3 and 4) and school violence (Questions 5 and 6). It was expected to enhance students' engagement in the learning procedure, as before their statement students were asked to write down the sentiments that they felt towards the victim and the oppressor. Utilizing the first person ("I") were encouraged to express their attitudes towards both of them (Brown and Gilman, 1960).

The Critical Reflection about Human Rights Education questionnaire (Appendix 4) included six (6) open ended questions which presupposed the critical reflection of the participants as far their engagement in the study as well as their attitudes towards human rights. The questionnaire consisted of six (6) open-ended questions that would direct participants to make their own statements (Popping, 2015). The focus was once again posed on their knowledge in human rights (Questions 1,2), on their attitudes (Question 3,5) and on their sentiments and needs (Questions 4, 6). The whole questionnaire was answered in fifteen minutes

Finally, in order to assess the implemented teaching techniques students were asked to complete in five minutes the Teaching Techniques Assessment questionnaire (Appendix 5) that included six (6) likert scale questions through which the students were asked to evaluate (Questions 1,2,3,4,5) the degree in which the images and video inputs, collaboration and translanguaging enabled them to conceptualize the human rights. In more, through the question 6 students were asked to evaluate the influence of the above techniques in combination with their human rights awareness.

6.3.2. Posters

During the third phase of the current study, participants were asked to choose a picture from the Personal Statement questionnaire (Appendix 3) in order to create in groups a poster that would condemn the depicted violation of human rights. Posters were utilized as a learning tool because they motivated and stimulated participants, improving the quality of the learning outcomes Harsono, et al (2019). Specifically, as Berry and Houston (1995) have ascertained, posters are a great alternative medium for strengthening students' communication and interpersonal skills, engaging them in the appraisal process that could enhance their positivity and peer learning. Moreover, given that participants' engagement in this task represented their initiative against injustice, posters operated as learning material that could improve their verbal and presentational skills (Koshy, 2011).

Moving on to the format of the posters, students were instructed to include a title and a message condemning human rights violations in relation to the depicted act of violence. The combination of image and text in this collaborative task is based on the social semiotic theories of Kress and Leeuwen (2010), who acknowledge that both linguistic and visual structures refer to specific interpretations of experience and forms of social interaction that can be expressed in language. Given that the linguistic message no longer governs recognition, but rather interpretation (Barthes, 2007), participants' discourse in the poster depicts their interpretation of the image's content. In essence

6.3.3 Multimodality, translanguaging and collaboration

The implementation of the aforementioned research phases was grounded in translanguaging, multimodality and collaboration principles which operated as

determinant factors for the conformation of the teaching material and the design of the rationale. In every open-ended question as well as in the poster making students were encouraged to use any language in order to express themselves. For this reason, the term 'right' was written from the first lesson in English, Greek and Ukrainian introducing translanguaging as a way of expression within the classroom that could enable participants to feel more confident in a multilingual environment (Garcia, et al., 2014). Additionally, translanguaging was utilized by the students of Group A in the conformation of the poster's (Appendix 7) text message. Specifically, due to the lingual competence of the participants Ukrainian and Greek were equally used for the whole group's declaration against human rights violation.

Multimodality was, also, utilized through image and video input (Appendices 2,3,6), as well as the digital editing of groups' posters because learners' linguistic output (open ended questions, posters) can benefit greatly from the incorporation of multimodal learning input, such as text (questionnaires), image (questionnaires) and video (introductory videos). Additionally, multimodality was expected to enhance participants' empowerment since all forms of representation are seen as "dynamic processes of transformation rather than reproduction" in multiliteracies pedagogy (Cope & Kalantzis, 2009, p. 175). For this reason, multiliteracies pedagogy identifies the prior knowledge values, linguistic resources and cultural assets of students (Chun, 2009). Finally, during the third phase collaboration was utilized as the broader frame that combined multimodality and translanguaging as participants were organized in two groups of four in order to implement the poster task (Appendices 7,8). This phase included participants' enactment that was enhanced in the frame of collaboration with interaction and negotiation of meaning (Gass et al, 1998). So students, were

encouraged to be engaged in collaboration ensuring more meaningful learning in authentic and communicative contexts (Wilhelm et al., 1998) in order not only to act collectively against human rights violation but also to negotiate the meaning of the right itself. Moreover, analysis of students' texts in the Image description and Personal Statement questionnaires (Appendices 2,3). As regards the (c) "How HRE can enable participants to call for human rights implementation as well as to condemn human rights violation, the influence of HRE collaboration in groups proved to be effective for the complexity of the poster task - as image had to be combined with a specific text format (Kellyer, Lally, 2006),

7. Methodology

7.1 Research Framework

The current research is identified as a case study because it is used to describe characteristics of a specific group of participants, gathering detailed data to identify the characteristics of their human rights awareness and the effectiveness of the applied teaching techniques (McCombes, 2022). Furthermore, researcher's intention is to comprehend and present how the outcomes of the research are unfolded in a research setting with a broad consideration of context (Haenssger et al., 2019). For that reason, all the aforementioned research questions are "how" questions (Yin, 2003, pp. 6-7).

All the research questions will be answered through the qualitative analysis of the data in combination with researcher's personal notes during the implementation of the research while in some cases (e.g. participants' responses to the Interview and Image Description Questionnaires, Appendices 1-2) will be presented numerically in descriptive statistics (Sandelowski, 2000).

Additionally, the research question (a) "How the term human rights is perceived by the refugee adults in the reception societies?" will be answered through the combination of descriptive statistics and CDA applied to the participants' answers to the Interview Questionnaire. Moving to the question (b) "How the students' written speech depicts their engagement in THRED?" the effectiveness of written speech in the conceptualization of human rights will be analyzed through the critical discourse

to participants' empowerment will be examined through CDA analysis of texts of the groups' posters (Appendices 7, 8) in combination with their answers to the Critical Reflection Questionnaire (Appendix 4). Finally, as regards the way in which students' engagement in HRE was influenced by multimodality, translanguaging and collaboration participants' answers will be examined through the combination of the descriptive statistics analysis of participants' responses to Teaching Techniques Assessment questionnaire (Appendix 5) as well as the semiotic analysis of their articulated posters.

As it becomes obvious the current research is based on a multiple-method qualitative approach (Roller & Lavrakas, 2015) in order to study the aforementioned topic in a holistic way that retains its meaning.

7.2. Qualitative Research

The research draws on qualitative analysis of the collected data as Critical Discourse Analysis, Social semiotics and Descriptive Statistics are applied in order to interpret participants' reactions to the four phases of this current study.

Qualitative research is chosen because it has the ability to delve deeper into the responses or observations and obtain more detailed descriptions and explanations of their experiences, behaviors, and beliefs (Guest, Namey, & Mitchell, 2013). Participants were expected to express their personal beliefs and attitudes towards human rights implementation and violation drawing on their own experiences and engagement in the lessons' tasks. This is due to the fact that researchers can only provide reliable answers based on their own perspective and experience with a particular subject (Guest, Namey, & Mitchell, 2013).

Particularly, qualitative methods are applied to research projects and strategies whose primary objective is the investigation of qualities, particularly social ones. In other words, they seek to identify associations or correlations between social subjects and social groups. To be able to explain an association, a quality researcher must compile qualitative data (Guest, Namey & Mitchell, 2013). In the current study researcher's attention is posed on the recognition of refugees' knowledge, needs, awareness, sentiments that conform their attitudes towards primarily human rights and afterwards HRE, expressing their opinion personally and collectively.

Moreover, in qualitative research, the hypothesis is typically inductive, and the researcher is the 'primary instrument' for both data collection and analysis. It interacts with the research environment and his perceptions and sensitivity have a direct impact on research (Thomas et al., 1996). For this reason, researcher's engagement in the implementation of the study was intense though her guidance and participation in the classroom dialogues that operated as the social context in which participants gave their responses to the aforementioned questionnaires.

According to the foregoing, qualitative research is appropriate for this case study as it satisfies some fundamental objectives such as the ability to identify previously acquired knowledge and expand it in depth, as well as the ability to describe and explain collected data (Guest, Namey, & Mitchell, 2013).

7.2.1 Descriptive Statistics

The purpose of descriptive statistics was to provide a concise and logical overview of a dataset that consists of responses or observations collected from a group of people or an entire population (Bhandari, 2020). Applying descriptive statistics the researcher was expected to describe in numbers characteristics, trends

and categories of the participants and their answers (McCombes, 2022). In our case, the distribution type was utilized in order to reveal the frequency of each value according to the variable of each thematic category as the questions were classified in the basic categories of the study: knowledge, awareness, needs, sentiments and attitudes towards human rights.

7.2.2 Van Dijk's Model in CDA

The socio-cognitive method (Van Dijk, 2015) was used to apply Critical Discourse Analysis approaching students' discourse through the situation models of: a) recognition of their personal needs (Appendix 1), b) human rights definition (Appendix 2), c) the personal statement about human rights violation (Appendix 3), d) collective enactment of the final poster (Appendix 7,8) and e) students' final judgments (Appendix 4), in order to answer the above research questions, applying the micro, macro and super structure within participants' answers.

Table 2. Critical Discourse Analysis Categories

| | Interview Questionnaire (Appendix 1) | Image Description Questionnaire (Appendix 2) | Statement Questionnaire (Appendix 3) | Critical Reflection Questionnaire (Appendix 4) |
|-------------------------------|--|--|--------------------------------------|---|
| Needs (Low, Medium, Intense) | Q.19 What is your most urgent need now? | | | Q.6 How HRE corresponds to your needs as refugees? |
| Knowledge (Lack, Basic, Full) | | Q.17 What does right mean to you? | | Q.1 Do you think that HRE is necessary in the frame of refugees' education? Explain the reasons. |

| | | | | |
|---|--|--|--|---|
| Awareness (Low, Medium, Intense) | | | Q.1-6 I have the right to I do not have the right to | Q.2 Was your awareness about human rights developed through the courses that you attended? In which way? |
| Attitudes Passivity, Enactment, Opposition | | | | Q.3 Do you feel enough empowered to face injustice due to human rights violation in your daily lives? |
| Sentiments (Towards the abuser) Fear Anxiety Anger | | | | Q.4-5 Learning about human rights what made you feel less comfortable and why? Learning about |
| | | | | human rights what made you feel more confident and why? |

Semantic models, which can be applied to situation models, are representations of the situation to which a given discourse refers. Because language users can infer relevant aspects of a situation model by applying their shared knowledge, mental models are more complex and complete than the meaning explicitly expressed in discourse (Van Dijk, 2015). The texts which were analyzed emanated from the four different parts of the study: First, the students were asked to state their most urgent needs (Appendix 1, Question 19). Afterwards, they were asked to create a definition of human rights (Appendix 2, question 17) as concluding task of their empowerment

that took place in the implementation of the first phase during which students watched informative videos, were engaged in guided conversations and completed Image description questionnaire (Appendix 2) about specific human rights recognition. In the second phase of the research they were asked to make their personal statements about specific instances of violent human rights violation (Appendix 3/Questions 1-6). In the third phase of the research they were expected to utilize the previews texts of definitions and personal statement in order to conform collectively (in two groups) a message of violence condemnation. Finally, participants' answers from the Critical Reflection about HRE questionnaire (Appendix 4) were analyzed though CDA in order to provide their insight about the learning outcomes of the lessons as far as their knowledge (Questions 1,2), their attitudes (Question 3,5) and their sentiments and needs (Questions 4, 6) in HRE.

The three dimensions of Van Dijk 's (2015) CDA model was applied on the students' written discourses in a unit as the microstructure, the macrostructure and the superstructure coexist in discourse and affect each other. This three-dimensional scheme concentrates on thematic aspect (macrostructure), schematic aspect (superstructure), and semantics, syntax, and rhetorical aspect (microstructure).

Macro structure examines the topic and the dominant and central direction and issues that are also implemented into participants' answers (Appendices 9-12) as well as the narrative of the posters (Appendices 7,8) to reinforce the initial purpose of the text's creation as well as its relationship to the context in which it is produced. This enables the researcher to focus on the fundamental theme of the study, in this case refugee attitudes toward human rights. The implemented elements have a unique role

to persuade the reader or recipient of the message to influence how people view things the way how people, and issues with the ultimate aim of influencing their actions and thoughts on the topic (Sahmeni & Afifah, 2019).

Superstructure refers to the arrangement of information which is found in the above answers as well as (Appendices 9-12) in the posters' narrative (Appendices 7,8). The tendency is to place the most oppressive and important issues at the beginning of the narrative; however, the composition alters depending on the author-producer's intent in order to achieve a specific objective (Sahmeni & Afifah, 2019).

Micro structure focuses on the language itself in terms of semantics, syntax, stylistics, and rhetoric applied to participants' needs (Appendix 1 q. 19), definitions (Appendix 2 q.17), and statements (Appendix 3 q.1-6) about human rights, as well as in their final critical reflection on the evaluation of their whole in HRE (Appendix 4). Specifically, the microstructure analysis will be implemented in the three levels of actor, action and argumentation according to Van Dijk's analytical framework (as stated in KhosraviNik, 2010). Participant's linguistic choices will be examined through the application of Halliday's (1985; Halliday & Matthiessen, 2014) *Ideational and Interpersonal Resources*. It has to be stated that Halliday's Textual Resource cannot be applied in participants' short answers as it manages the flow in more extended texts (Gebhard & Accurso, 2020).

In detail, *through Ideational resources* the selection of verbs identified as *processes* will be examined. These verbs built up *participants*, which are collections of nouns with varying degrees of functionality. In other words, the role that any given actor plays in a given clause is determined by the verb or verbs to which they are related. (Halliday, as cited in Gebhart & Accurso, 2020). Furthermore, according to the

moods system and the appraisal resources of Interpersonal Metafunction the researcher will explore students' attitudes towards human rights violation. Analyzing the function that is implemented through declarative, interrogative and imperative mood in each participant's answer we will explore "social roles and power dynamics" (Gebhart & Accurso, 2020, p. 1032), while through the attitude of the appraisal resources we will recognize choices for articulating feelings, assessing the virtue or dishonesty of others, and rating the worthiness of an item.

7.2.3 Semiotics

Semiotic analysis was applied in the two posters that were conformed by the participants' groups. Given that the students were expected to choose the picture for their poster among the three photos that the researcher incorporated in the Personal Statement questionnaire (Appendix 3), more focus will be posed on the correlation between text and image than the image itself as participants' choices were prearranged.

However, applying Kress and Van Leeuwen (2010) theories in the interpretation of participants' groups posters, we will examine their collective interpretation about the depicted incidents of violence following Halliday's Ideational, Interpersonal and Textual Resources. Kress and Van Leeuwen (2010), primarily influenced by Halliday & Matthiessen (2014) and Barthes (2007) argue that images, like language, are not only representations of material reality but also its interpersonal interaction of social reality, such as relationships between viewers and to the represented participants.

The concept of the sign is fundamental to the study of semiotics. The sign, as defined by Chandler (2014), is "the unit of meaning that takes the form of images,

words, sounds, actions, or objects" (p.8), but the sign, as defined by Pierce (Eco, 1994), can take on any form so long as it is interpreted. Accordingly, point systems, according to Barthes, have many meanings that may be broken down into distinct types of significance (Chandler, 2014; Smith, 2006). Barthes argues that the most basic, literal level of meaning is the level of manifestation (Barthes 2007, p. 27). The denotative sign is used as a signified in its own right and a second signified is appended to it in a co-demonstration. For this reason co-presentation is the means by which society ideologically expresses itself (Barthes, 2007).

According to Barthes, there is a direct connection between the image and the discourse, and the image functions on two different realms. Anchoring is the initial phase, and it's the process by which the picture is both preserved and obscured through the use of discourse in order to steer the reader's or viewer's attention and interpretation toward a particular meaning (Barthes, 2007, pp. 47-48). What this means is that the image's language helps the viewer choose which of the image's signifiers to reject and which to accept (Barthes, 2007, p. 48). So, anchoring is approached as an ideological function. When it comes to the relay layer, the second stratum, "anchoring is a control, it bears responsibility, against the suggestive power of images, over the use of the message" (p. 48). The word and the image form a mutually supportive relationship because they are both independent and complimentary. Finally, he explains what he calls "cancellation of the message," in which the image is countered by words (Barthes, 2007, p. 47). Barthes (2007) explains that "the linguistic message no longer guides recognition but interpretation, it is a kind of vise that prevents co-denoted concepts from multiplying either towards excessively individual areas [...] or uncomfortable values" (p.48).

8. Data Analysis

At this part of the research, an attempt has been made to explain how students' responses to the questionnaires as well as to the activities that were a part of the lessons (See above 5.2, 5.3) reflected their attitudes towards human rights and human rights education (HRE).

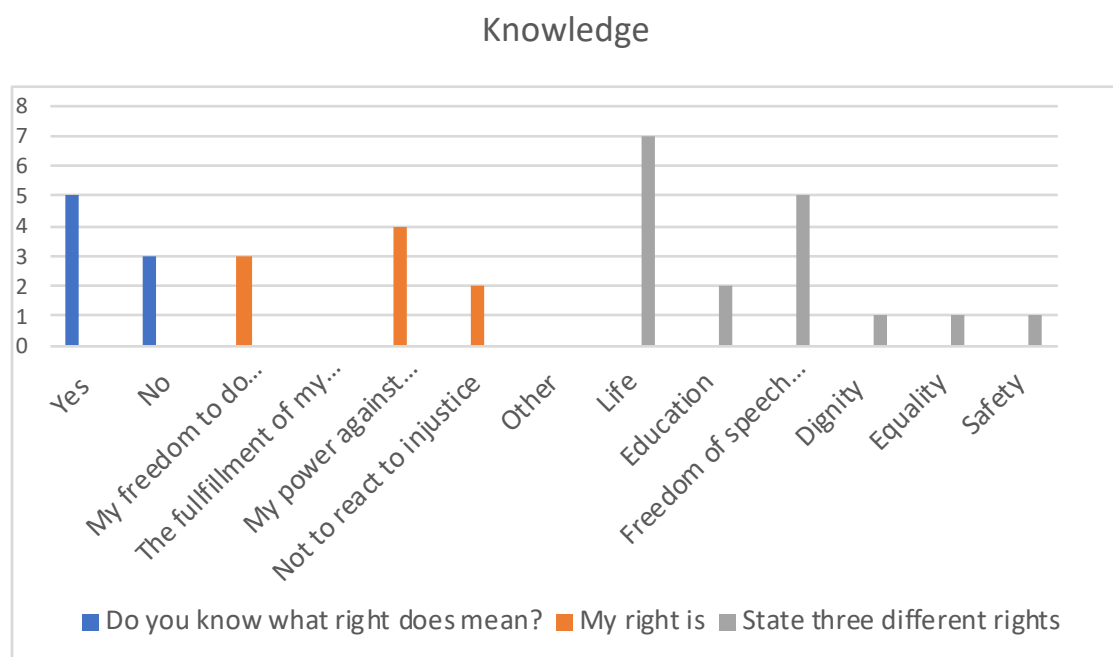
8.1 Descriptive Statistics

The prime cognitive backgrounds of the participants were examined through their responses (Appendices 14-18) to the Interview Questionnaire (Appendix 1) as well as to the Image Description (Appendix 2) in order to describe in numbers their knowledge and awareness towards human rights, the recognition of their needs' intensity regarding them and the consequent attitude that they adopt in the cases of human rights implementation and violation accordingly.

Initially, despite the fact that the meaning of the term "right" was not totally known according to participants' answers (no: n=3, yes: n=5) (Figure 2), their knowledge about their personal rights notices the highest prices (n=4) in the option "My right is my power against all the forms of oppression", which implies their opposition to human rights violation. However, the ratings of other two options,") reveal the participants' poor human rights backgrounds as they either identify rights as indefinite liberties ("My freedom to do whatever I want": n=3) or as tolerance to injustice ("Not to react to injustice: n=1) while they disconnect them totally from their personal needs ("The fulfillment of my needs": n=0), despite the fact that they had already recognized them as anticipation means of any type of oppression. Finally, the most rated human rights are the right to life (n= 7) and freedom of thought, speech

and choice (n=5) while education (n=2), safety (n=1), equality (n=1) and dignity (n=1) are mentioned once or twice from the participants. At this point it has to be mentioned that the recognition of human rights (Appendix 2) totally corresponded to the reality and for this reason is not depicted in the following figure, but it is utilized in the titles of the images of the figure 3.

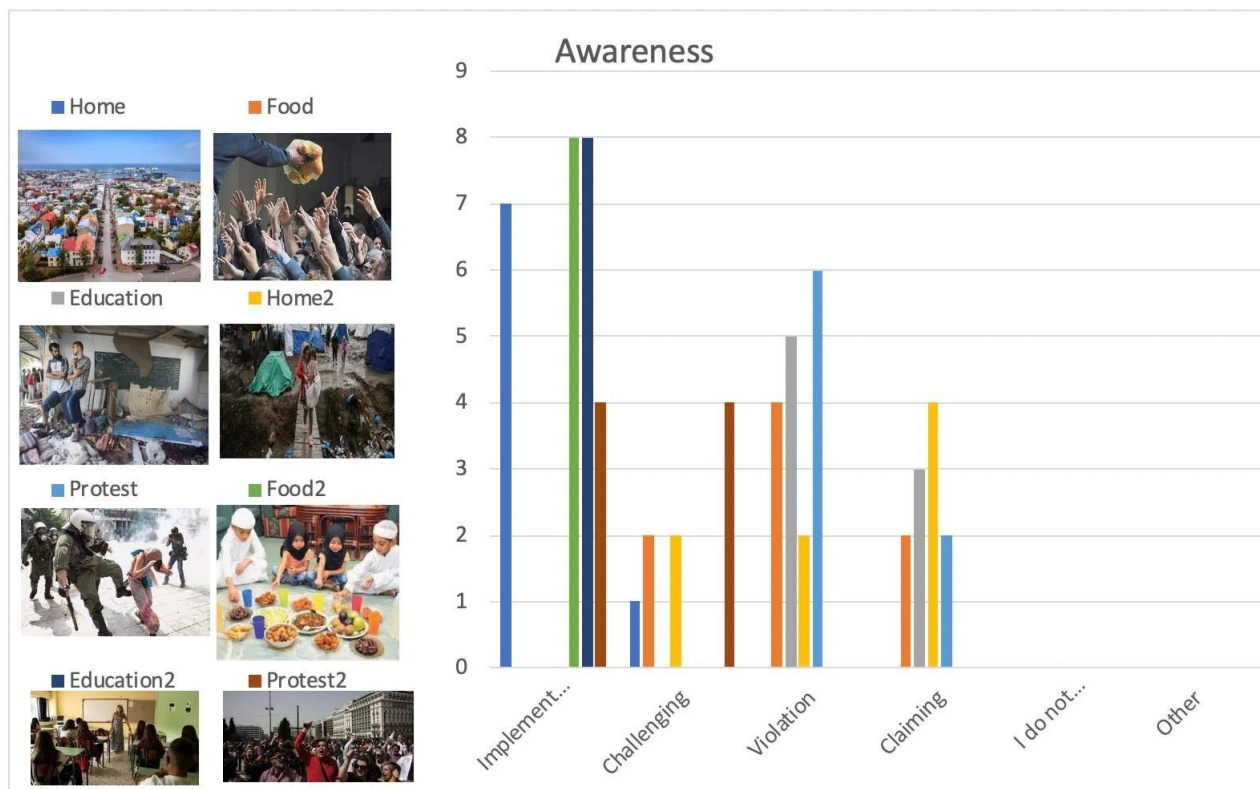
Figure 2



Moving to participants' awareness towards human rights violation and implementation it seems that they can discern the aliquot degrees of implementation regarding the low variation in the options of implementation only in the rights that concern them more such as education (n=8), food (n=8) and home (n=7) in contrast to the right to protest that presents the most intense variation among the implementation of the depicted rights (Implementation: n=4, Challenging: n=4). The other categories of challenging, violation and claiming for are not equally perceived by the participants as they do not display the demanded evenness (Appendix 14).

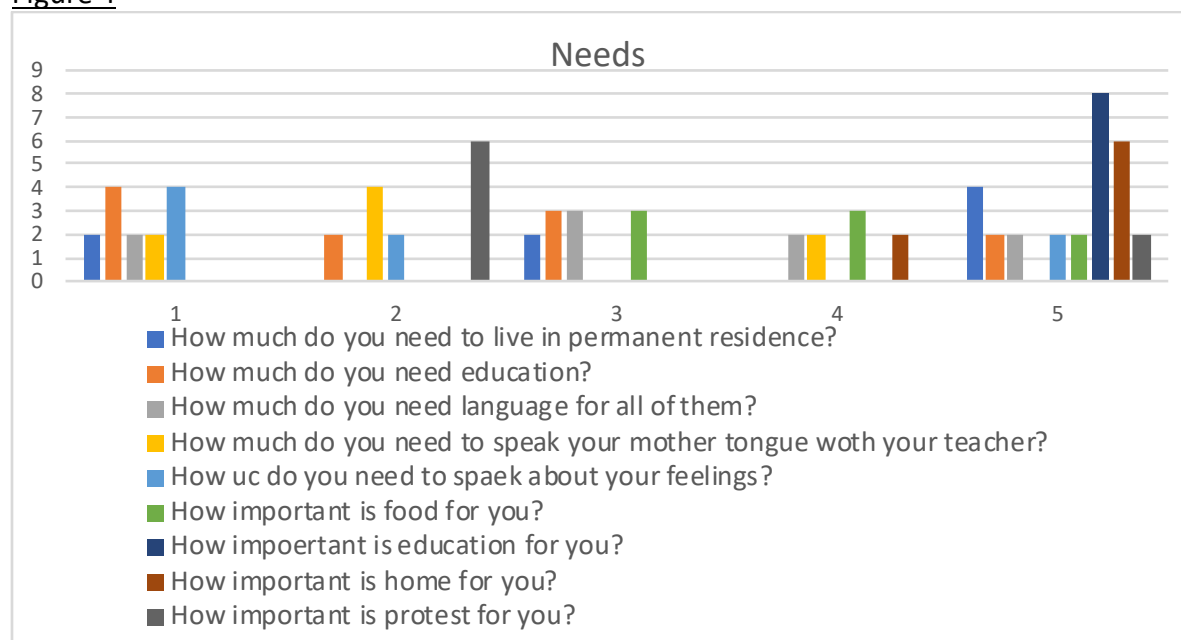
Indeed, Figure 3 affirms that the category with the most intense variation is the violation ranging from six (6) to two (2) with the highest price for the protest right and the lowest for the housing which gained more answers in the category of claiming for. The lower prices that the extreme category of violation accrued (n=17) compared with the opposite extreme category of implementation(n=27) reveals the difficulty of the participants to discern human rights violation from the interim categories of challenge (n=5) and claiming (n=11). Finally, for the same instances human rights violation such as Education(n=8) and food (n=8) all the participants recognized as the main cause, war (n=16) addressing their personal backgrounds as war refugees from Ukraine.

Figure 3



The next figure (Figure 4) resembles the needs recognition of the participants who seem not to accord to their needs the intensity that they accredited to the important stated services. The difference between the question “How much do you need [...]?” and “How important [...] is for you?” discerns the unsatisfied from the satisfied needs. So, participants address as weaker needs those of education (1: n=4, 2: n=2), language (1: n=2, 3: n=2), speaking about personal feelings (1: n=4, 2:= n=2) and speaking in their mother tongue (1: n=2, 2: n=4) while at the same time they recognize with higher intensity the importance of education (5:n=7). Focusing in the most urgent need, participants raised the highest evenness in the question that referred to the home(5:n=4) either as right or as permanent residence (5:n=6). Finally, the intense variability of the protest importance is recognizable among the answers (2: n=6, 5: n=2) ranging from two (most rated) to five (less rated).

Figure 4



After all, the attitudes that participants adopted towards human rights violation, depicted in the Figure 5 reveal their raised awareness towards human rights

violation as the most rated options were to claim for it (n=6) and fight against it (n=9).

On the one hand, the violation of food right accrued equivalent number of answers of fighting against poverty (n=4) and claiming for food for all (n=4). On the other hand, the violation of the protest right accrued more answers in the choice of fighting against (n=5) due to the violent content of the image while two participants (n=2) chose to claim for it and one remained inert (n=1).

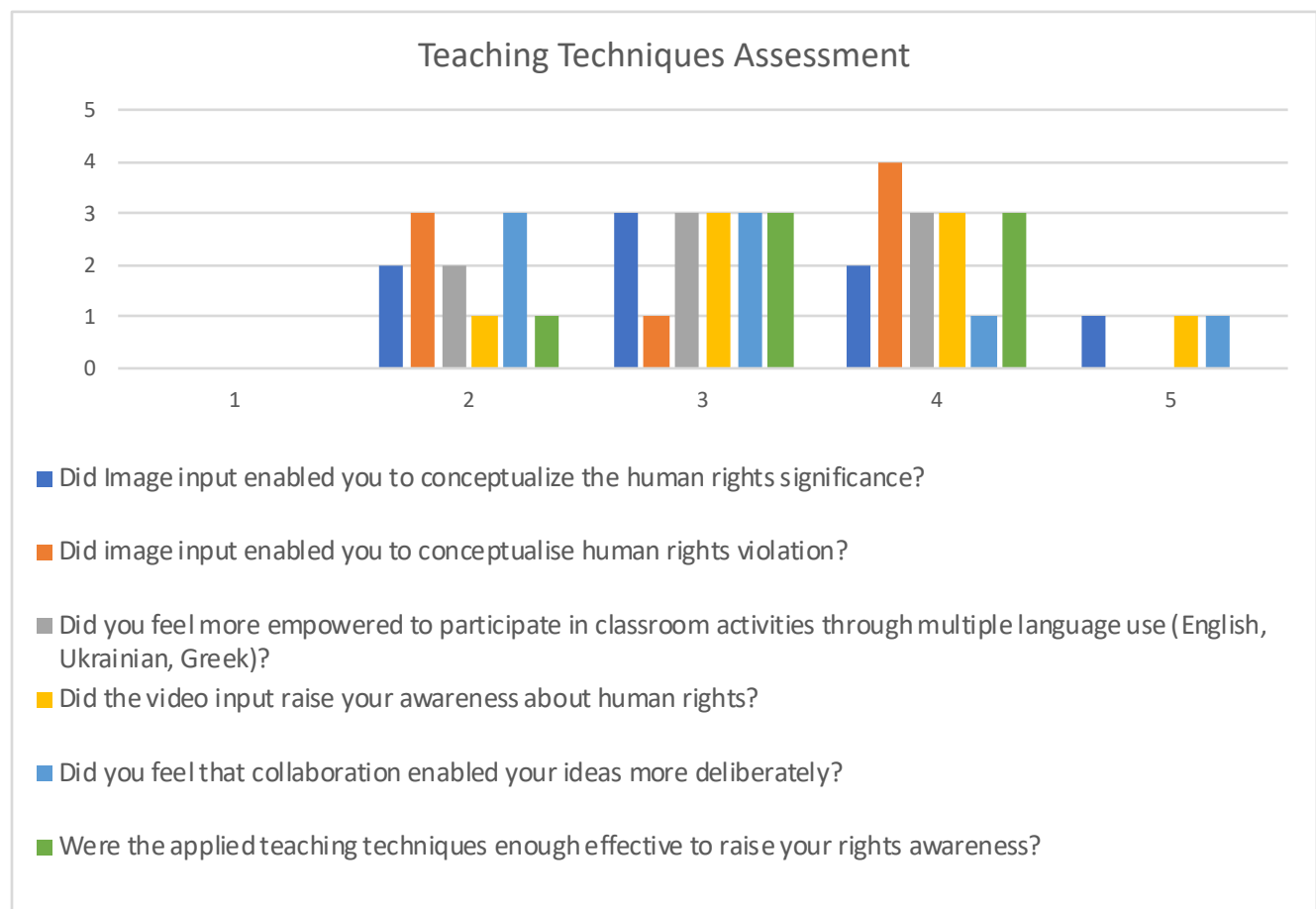
Figure 5



The overall observation of Figure 6 reveals participants' low interest in HRE as only one answer of the questions concerning human rights was put at the upmost scale. However, it seems that the question with the highest rating was related with the utilization of video (3: n=3, 4: n=3) while the next one was the utilization of image input which seemed to be more effective for the realization of human rights significance (3: n=3, 4: n=2, 5: n=1) instead of human rights violation (2: n=3, 3: n=1, 4: n=4). Furthermore, participants' assessment towards the utilization of Greek, English and Ukrainian in the classroom as a means of their empowerment to

participation in the classroom followed (2: n=2, 3: n=3) outbalancing collaboration (2: n=3, 3: n=3). Finally, the effectiveness of the teaching techniques as far as human rights awareness ranged from two (2: n=2) to four (4: n=3) justifying the variation of the ratings of the question about human rights violation and implementation (Figure 3).

Figure 6



8.2.1. Microstructure

8.2.1.1 Knowledge

Participants' knowledge about human rights was examined primarily through their own human rights as well as their opinion about the functionality of HRE in refugees' education (Appendix 10).

As far as the right's definition, all the participants raised its beneficial and crucial impact on peoples' lives as it was defined as a "source", "chance", "opportunity". Additionally to it, the inclusion of nouns that have positive meaning and connotations such as "safety", "freedom", "inviolability", "happiness", "dignity" depicts participants knowledge about rights' value in humans' lives up to the grade that human rights are identified to the human nature ("my rights make me human", Participant 6). Apart from the verb *is/are* that expresses a permanent function that was attributed to the meaning of the right ("Right for me is an opportunity", Participant 1), the verb "make" was also used ("My rights make me human", Participant 7) identifying the actor that determines the object's human nature. It has to be mentioned that in some cases the definition was formulated with the use of unpersonal "to be" that expressed the general applicability of human rights ("To be free of fear", Participant 5). In this case the infinitive was accompanied with the adjective "free" that corresponded to an implicated actor who was enabled to "live", "choose", "speak", "work", "want", "study" and "realize". All these actions were attributed by a person either undefined or identified with the pronouns "me" and "my", ("Rights are for me the source of safety", Participant 8 "Right is my chance to dignity", Participant 6). This differentiation signifies the degree of participants' identification with the meaning of the right. Indicatively, Participants 1,3,4,6,7,8 utilized these pronouns in order to express their personal right's perception ("Right for me [...]", Participant 1, "the right means to me [...]", Participant 3, "The right to me means [...]", Participant 4, "Right is my chance [...]", "My rights make me [...]", Participant 7, "Rights are for me", Participant 8) while Participants 2,5 avoid to use any pronoun expressing a more distant but simultaneously highly accepted perception of the rights' meaning

(“To be free choosing something” Participant 2, “To be free of fear”, Participant 5).

Despite the fact that all the participants raised the significance of human rights, HRE functionality in refugees’ education was challenged. Specifically, Participant 1, 3, 4 and 7 recognized adequate reasons to be educated about human rights (*“I believe that is essential for integration and survival”*, Participant 1, *“I think yes because a lot of people don’t know about human rights [...]”* Participant 2,5, and 6 questioned HRE significance (*“[...]The only thing we want is the possibility to work”*, Participant 2, *“I don’t believe that is something important [...]”* Participant 5, *“If a refugee is already educated human rights education has not so much to offer”*, Participant 6) which was accepted by Participant 8 only in the terms of self-development without any practical value (*“ I think it is important for ourselves but it cannot help us practically”*). Among those who argued about the efficacy of HRE in refugees’ education some answers were short and clear (*“yes”*, Participant 3) while others were conformed in compound-complex sentences, providing adequate justification such as all the answers that questioned HRE functionality. The argumentation was better developed in the answers of the last as it seemed that their experiences had not provided them with adequate examples that could justify the significance of HRE at all (*“Nobody of us would not be a refugee and most people of us are adults. We know enough for our life and experience of human rights”*, Participant 1). Except from Participant 6 who identified HRE with the general education and for this reason recognized slightly the value of HRE in the case of uneducated people as the low possibility of the modal adverb “might” implicates (*“If a refugee is already educated human rights education does not have so much to offer. In any other case it might help ”*Participant 6). This is affirmed by the increased frequency of the personal pronoun use in the answers of

questioning compared to the answers of support. The answers that supported HRE were distinguished through the words of positive meaning and connotations such as “essential” (Participant 1), “important” (Participant 5), and “vital” (Participant 7) which drew the significance of HRE in equity (“vital for anyone”, Participant 7), defense of abuse (“think that is normally when somebody abused them” Participant 4) integration and survival (“for our integration and survival”, Participant 1). In these cases argumentation was utilized only by the Participant 4 (“I think yes because...”) who correlated the lack of HRE with the consolidation of Participant 4, “Human rights education is vital for all”, Participant 7) while abuse. In contrast, the negative answers human rights were not included- or the broader social frame of injustice. Particularly, human rights education was perceived to be a theoretical framework that cannot alter the current situation of refugees (“We know enough for our life and experience about human rights. That’s why we don’t need to receive any education in this sphere”, Participant 2, “HRE is not something important in places that our rights are not respected”, Participant 5). Looking at the other answers about HRE, it is obvious that the significance of HRE emanates from its universality as all the verbs are put in the third person (“HRE is”, Participant 7, “a lot of people don’t know”, Participant 4, and the utilized pronouns (“anyone”, “his” Participant 7, “somebody” Participant 4) are also referred to an undefined third person except from the Participant 1 who identifies “our survival and integration” with HRE.

8.2.1.2 Awareness

Participants’ awareness about human rights examined through participants’ responses to the completion of the phrases “I do not have the right to” and “I have the right not to” referred to three different examples of abuse expressed through gender,

violence boss violence and bullying violence (Appendix 11). Given that both of the phrases begin with the first person (“I”) the critical discourse analysis will focus on the way that participants adopt the role of the oppressor and the victim accordingly. Additionally, participants’ awareness about HRE was examined through their answers to the question *“Was your awareness about human rights developed through the courses you attended? In which way?”* (Appendix 11).

Beginning with the questions 1-6 from the Statement Questionnaire (Appendix 3), it has to be mentioned that all the participants apart from Participant 1 identified the oppressor’s role with the negative phrase *“I do not have the right to”* and the victim’s voice with the affirmative *“I have the right not to”*. Subsequently, the falsity of the abuse is recognized in the cases of the Participant 2,3,4,5,6,7,8 as well as the validity of the defense in the case of the victim (Appendix 11). In fact, both of the given uncompleted phrases include marked (negative) and unmarked (affirmative) polarity, but the priority is given in each phrase to what comes first. So, in the case of the phrase *“I do not have the right to”* priority is given to the falsity whereas in the phrase *“I have the right not to”* priority is given to the validity. Accordingly, participants who identified the oppressor’s voice with the phrase *“I do not have the right to”* recognize the falsity of the abuse and afterwards the validity of the defense. However, in the case of the Participant 1 the above roles were reversed as the victim’s role was identified with the falsity and the oppressor’s role with the validity. So, in Participant 1 answers the sequence of processes is altered as the falsity (negation *“ I don’t have the right to”* is followed by a right (*“to protection, to freedom of speech, to vote economic freedom, to justice and equality, to express myself in privacy”*)), whereas the validity is followed by the processes of abuse (*“inflict physical and mental violence”*,

“scream” or “swear”, “harm other people”, “humiliate human dignity”). Even if negation is utilized in the processes of abuse, the previous affirmative clause insinuates the option of the abuser who “has the right to” or “not to” be violent. Moving to the answers of the other seven participants we realize that this option is attributed to the victim who ‘has the right to” or “not to” accept violence. The agency of these processes is highly determined by the semantics and the voice of the verbal groups. So, as it seems from Table 3 below the victims choose to adopt a defensive attitude as the semantics in combination with the passive voice of the verbs imply

Table 3

Victim’s role

| | Gender Violence | Boss violence | Bullying violence |
|----------------------|--|---|--|
| Participant 1 | <i>I do not have the right to protection to freedom of speech.</i> | <i>I do not have the right to vote economic freedom, to myself to privacy justice and equality.</i> | <i>I do not have the right to express</i> |
| Participant 2 | <i>I have the right not to be dominated by anyone who wants it for me.</i> | <i>I have the right not to accept anyone due to his power to me</i> | <i>I have the right not to be pushed to indignity.</i> |
| Participant 3 | <i>I have the right not to be abused</i> | <i>I have the right not to be a victim of my job be a humiliated</i> | <i>I have the right not be shouted humiliated make fun by somebody</i> |
| Participant 4 | <i>I have the right not to tolerate my rights to protection, to life and health be violated.</i> | <i>I have the right not to accept any type of oppression.</i> | <i>I have the right not to fear for my personal security and dignity</i> |
| Participant 5 | <i>I have the right not to be humiliated</i> | <i>I have the right not to be unfairly treated.</i> | <i>I have the right not to be the frightened by abusive behaviors</i> |
| Participant 6 | <i>I have the right not to be the victim</i> | <i>I have the right not to listen to someone when he is not polite</i> | <i>I have the right not to be harmed by anyone.</i> |

| | | | |
|----------------------|--|--|---|
| Participant 7 | <i>I have the right not to accept violence</i> | <i>I have the right not to pay attention and obey to by boss because he is a boss.</i> | <i>I have the right not to feel that I am ridiculous or embarrassed</i> |
| Participant 8 | <i>I have the right not to live in fear</i> | <i>I have the right not to be offended due to job hierarchy</i> | <i>I have the right to be different and respected too.</i> |

Their disapproval signified by the negative of the infinitive (not to) is a rejection of violence which is grammaticalized by the passive forms and lexicalized by the processes of tolerance (*“accept”, “tolerate”*, Participant 4, *“dominated”*, Participant 2, *“pay attention”, “obey”*, Participant 7). However, it has to be mentioned that this defensive attitude is expressed in some cases (Participants 6,7,8) with active forms that express the mental and existential processes of living, feeling and listening. The semantical neutrality of these verbs -compared with the verb *“fear”* (Participant 4)- insinuates the participants’ flaccid intimacy with the victim’s situation which becomes intense in the processes of abuse (*“harmed”*, Participant 6, *“abused”*, Participant 3 *“humiliated”*, Participant 3,5,6, *“frightened”* Participant 5), and tolerance (*“pay attention”*, Participant 7, *“tolerate”*, Participant 4, *“obey”*, Participant 7) and even stronger in the related processes of identification expressed with the verb to be (*“not to be the victim”*, Participant 6). In these cases, the values that are attributed to the victim’s role are *“victim”*, (Participant 3, 6) *“ridiculous”* (Participant 7), *“powerless”*, (Participant 4) while this role is correlated with the analogous circumstances *“pushed to indignity”*, (Participant 2) and *“live in fear”* (Participant 8).

As far as the role of the oppressor (Table 4) in the phrases *“I don’t have the right to”*, the verbal groups present uniformity as all the utilized processes signify offensive attitudes combined with active voice in order to apportion responsibility to the participants. The types of processes that utilized are mainly material (*“harm”*,

Participant 1, “hit”, Participant 7 “use”, Participant 2, “attack”, Participant 6 “peculate”, Participant 5) representing outer aspects of experience and behavioral (“behave”, Participant 7, “laugh at”, Participant 5, “insult”, Participant 4 “humiliate”, Participant 2,3 “intimidate”, “yell”, Participant 4 “shout”,) representing the outer manifestations of inner workings. As far as mental the only utilized verb is “judge” (Participant 8) and as far as verbal is “swear” (Participant 1). The dominance of outer expressions can be related with the images’ content that visualize abuse. Transitivity has to be analyzed at this point as it is observed only in the processes that are neutrally -instead of offensively- signified. Indicatively when verbs such “hit”, (Participant 3,7) or “humiliate” (Participant 1,2,3) declare abuse the participants are undefinable participants (pronouns such as “someone”, (Participant 4) “other people”, (Participant 3) despite the fact that the depicted violence incidents (Appendix 3) are referred to specific roles and circumstances. Whereas when verbs such as “inflict” (Participant 1), “use”, (Participant 2), “behave”, (“Participant 7), “make”, (Participant 8) are used, the participants as well the circumstances are negatively signified “physical and mental violence”, (Participant 1), “my physical strength and dominance”, (Participant 2), “like a tyrant”, (Participant 7), “other live in fear”, (Participant 8). In this frame, the values that are ascribed to the role of the oppressor “ruler (Participant 2), “violent”, “stronger” and “tyrant” (Participant 7), “rude”, (Participant 8) have to be mentioned in order to configure their profile in the participants’ consciousness.

Table 4

Oppressor’s role

| | Gender Violence | Boss violence | Bullying violence |
|--|-----------------|---------------|-------------------|
| | | | |

| | | | |
|----------------------|--|---|--|
| Participant 1 | <i>I have the right not to inflict physical and mental violence</i> | <i>I have the right not to scream or swear</i> | <i>I have the right not to harm other people, do not humiliate human dignity</i> |
| Participant 2 | <i>I do not have the right to use my physical strength for dominance</i> | <i>I do not have the right to present myself as a ruler</i> | <i>I do not have the right to humiliate others</i> |
| Participant 3 | <i>I don't have the right to hit other people</i> | <i>I don't have the right to be a victim in my job to scream to the staff to humiliate somebody</i> | <i>I don't have the right to shout at somebody humiliate another people make fun of somebody</i> |
| Participant 4 | <i>I do not have the right to insult and intimidate others</i> | <i>I do not have the right to yell at someone because of my position.</i> | <i>I do not have the right to make other feel powerless</i> |
| Participant 5 | <i>I do not have the right to frighten and threaten the others</i> | <i>I do not have the right to speculate my power</i> | <i>I do not have the right to laugh at others</i> |
| Participant 6 | <i>I do not have the right to attack my wife for any reason</i> | <i>I do not have the right to shout for attention</i> | <i>I do not have the right to make other feel humiliated</i> |
| Participant 7 | <i>I do not have the right to hit or to be violent anyway</i> | <i>I do not have the right to behave like a tyrant to my colleagues</i> | <i>I do not have the right to show that I am stronger than others</i> |
| Participant 8 | <i>I do not have the right to make other live in fear</i> | <i>I do not have the right to judge and be rude</i> | <i>I do not have the right to oppress psychologically "the innocent"</i> |

Moving to the question from the Critical Reflection Questionnaire (Appendix 4): "Was your awareness about human rights developed through the course you

attended? In which way?” only three answers were developed in full sentences as the all the others were short. As it seems from Table 5 only half of the participants approved the influence of HRE on their consciousness either justified or not.

Table 5

Human rights awareness

| | |
|----------------------|--|
| Participant 1 | <i>yes</i> |
| Participant 2 | <i>No</i> |
| Participant 3 | <i>No</i> |
| Participant 4 | <i>I knew it before because I studied in the specialty called management of foreigneconomic activity</i> |
| Participant 5 | <i>No</i> |
| Participant 6 | <i>Yes, regarding my rights violation</i> |
| Participant 7 | <i>Yes, as I discerned different types of abuse</i> |
| Participant 8 | <i>Yes of course</i> |

The lack of argumentation implies the low human rights awareness of the participants as they seem to be hesitant or unable to support their positive or negative opinion. As far as the more extended answers, the analysis will be based on the types of the utilized processes. Participant 4 and 7 utilize mental clauses that imply their cognitive aspect “*knew*”, “*studied*” (Participant 4), “*discern*” (Participant 7) as far as human rights while Participant 6 utilizes verbal nominalization denoting the action of the reified process of “*violation*” related her human rights awareness. Specifically, the justification of Participant 4 refers to a negative point of view regarding the influence of the attended course in her human rights awareness while Participant 6 and 7 recognize a positive impact of the attended courses on their human rights awareness. Participant’s 7 argumentation emanates from her previous educational background

that seems to have determined her human rights awareness. In contrast, Participant 6 has related her human rights awareness with the recognition of the different types of abuse that the attended course included. In the same line Participant 6 correlated her human rights awareness with human rights violation. Despite the vagueness of the answer, in this case focus has to be posed in the pronoun “my” that defines the nominalized action of violation. The intimacy of the participant is high as herself not only affiliates human rights awareness with the phenomenon of human rights violation but also identifies them with her personal experiences. Consequently, in this answer human rights awareness is perceived as an outcome of personal experiences of human rights violation in combination with the attended courses. Contrariwise, Participant 4 and 7 approach human rights violation ostensibly.

8.2.1.3 Sentiments

Participants’ affectional response to the image input of the Statement Questionnaire (Appendix 3) as well as their answers to the questions 4,5 of the Critical Reflection Questionnaire (Appendix 4) are utilized in this Critical Discourse Analysis chapter in order to configure the affectional component of their attitudes towards human rights violation.

Beginning with their sentiments’ recognition, as it becomes obvious from Table 6 below, participants preferred the short answers in order to express themselves towards the abuser as well as the victim.

Table 6
Violence

| Violence | | | | |
|--------------|------|-----------------|---------------|-------------------|
| Participants | Role | Gender Violence | Boss violence | Bullying Violence |
| | | | | |

| | | | | |
|---------------|---------------|--------------------------------------|--|---|
| Participant 1 | Abuser | <i>Anger</i> | <i>Anxiety and disappointment</i> | <i>Anxiety and disappointment</i> |
| | Victim | <i>Sadness</i> | <i>Sadness</i> | <i>Compassion</i> |
| Participant 2 | Abuser | <i>Indignation</i> | <i>There is something that does not make him feel confident.</i> | <i>Sadness</i> |
| | Victim | <i>Compassion</i> | <i>I have been in this place its awful!</i> | <i>Compassion</i> |
| Participant 3 | Abuser | <i>Fear</i> | <i>Disappointment and fear</i> | <i>Disappointment</i> |
| | Victim | <i>Sadness</i> | <i>Anxiety</i> | <i>Anxiety</i> |
| Participant 4 | Abuser | <i>Anger</i> | <i>It is logical in a workplace. Just anxiety for this occasion.</i> | <i>Fear that this can happen to my children, here</i> |
| | Victim | <i>Disappointment</i> | <i>Compassion</i> | <i>Compassion and anxiety</i> |
| Participant 5 | Abuser | <i>Anger and sadness</i> | <i>Disappointment</i> | <i>Anger</i> |
| | Victim | <i>Compassion and disappointment</i> | <i>Sadness</i> | <i>Sadness</i> |
| Participant 6 | Abuser | <i>Indignation</i> | <i>Anger</i> | <i>Indignation</i> |
| | Victim | <i>Sadness</i> | <i>Sadness for the uncomfortable position of the victim</i> | <i>Sadness</i> |
| Participant 7 | Abuser | <i>Anger and hate</i> | <i>Depreciation</i> | <i>Indignation</i> |
| | Victim | <i>Sadness and compassion</i> | <i>Anger for the passivity of the victim</i> | <i>Compassion</i> |
| Participant 8 | Abuser | <i>Indignation and hate</i> | <i>anxiety</i> | <i>Disappointment</i> |
| | Victim | <i>Sadness</i> | <i>compassion</i> | <i>sadness</i> |

All the participants adopted nominalization in order to express their feelings which are identified mainly to nouns instead of adjectives or verbs. For this reason, the analysis at this point will be based mostly on semantics as participants' affectionate experiences are transformed into linguistic meaning that is nominalized in nominal entities that project ideas. In this case the animacy of the participants is stressed as they prefer to use non-specific nominal groups as generalized attributes that project their affectionate experiences. Particularly, independently from the case of abuse participants adopt similar sentimental attitudes towards victim and abuser accordingly. In fact, emotions such *anger, anxiety disappointment, fear, indignation, hate and depreciation* are addressed to the abusers while *sadness, compassion, anxiety, and disappointment* is addressed to the victims. However, it has to be mentioned that the participants' sentimental attitudes are not always addressed to the depicted incidents of violence but refer to their personal experiences, as the answers of Participant 2 and 4 affirm, while in the cases of the Participant 6 and 7 the stated sentiment is related to a specific attribute of the depicted victims such as victim's "*passivity*" Participant 7) or "*uncomfortable position*" (Participant 6). So, in these last two answers the noun projection of the mental process (emotion) is presented in a sequence in which the passivity as nominalized process -correlated with a specific value- precedes and the sentimental response follows. More analytically, Participants' 7 "*anger*" emanates from the victim's passivity to the violence that accepts. Accordingly, Participant's 6 "*sadness*" derives from victim's "*uncomfortable situation*". At this point it has to be reminded that the sentiment statement was asked after the completion of the phrases "*I have the right not to*", "*I don't have the right to*" so as the participants have already been identified – and empathized- with the role of

the abuser and the victim too. This is affirmed by Participant's 2 sentimental attitude towards the victim and oppressor too that reveals her identification due to her similar working experiences with the victim *"I have been in this place it's awful!"*. However, despite the fact of being abused Participant 2 empathizes with the oppressor too, trying to discern the deeper cause that had provoked the depicted violent behavior *"There is something that does not make him feel confident"*. Correlating the lack of abuser's confidence with his aggressive behavior unconsciously rationalizes the oppression just because herself had accepted it in the past. Indeed, according to the utilized verbal groups *"I have been in this place"*, *"it is awful"* it becomes obvious that the "place" of victim had become a permanent status for the Participant 2 in the past. The general but specific (*"this"*) attribute of her experience acquires timelessness as the present tense of the second phrase implies (*"it is awful"*). So, the previous experience still lasts and through depiction becomes a negative emotional situation. Accordingly, Participant 4 seems to fully accept the aggressive behavior in the working place *"It is logical in a workplace"*, rationalizing like Participant 4 the abuse for which expresses occasionally *"Just anxiety"*. Again, the present tense affirms the regularity of the institutionalized abuse in combination with the non-specific and particular circumstances of the prepositional group "in a workplace" imply. Additionally, the bullying incident seems to emanate from Participant's 4 future expectations. Specifically, in the phrase *"Fear that this can happen to my children, here"*, the nominal group *"fear"* is followed by a qualifier that-clause which is utilized as embedded projection in order to construe a process of saying, externalizing processes of consciousness. The modality of *"can"* enhances the possibilities of her expectations' implementation that are intensively correlated with the specific and

particular circumstances of the adverb “*here*” meaning in a foreign place such as Greece. Overall, Participant’s 4 fears about a possible bullying offense against her children are correlated with their status as refugees in Greece. The intimacy of the fear is highly stressed through the first person’s possessive pronoun “*my*”.

Afterwards, participants’ answers to the questions 4, 5 of Critical Reflection Questionnaire (Appendix 13) reveal their mental projections as far as their attendance in this particular HRE course regarding their competency (Question 4) and confidence (Question 5) towards their own human rights implementation or abuse. Approaching participants’ responses thematically it becomes obvious from the Table 7 below that there is intense variety among them. Specifically, Participant 2, 4, 5 and 6 were negatively affected from their attendance to the HRE course while Participant 1, 3, 5 and 7 were positively influenced, each one in different degree

Table 7

Affectional responses towards course attendance

| | Learning about human rights what made you feel more comfortable and why? | Learning about human rights what made you feel more confident and why? |
|----------------------|--|---|
| Participant 1 | <i>I feel more comfortable with myself but not with the others</i> | <i>My confidence is not depended on human rights but on my background</i> |
| Participant 2 | <i>A reminder of violence</i> | <i>Nothing at all</i> |
| Participant 3 | <i>I felt more comfortable about my situation but less as far as all these photos of abuse</i> | <i>I am confident in anyway but now I can see why my rights are violated: a need for oppression</i> |

| | | |
|----------------------|--|--|
| Participant 4 | <i>A lot of information about negativehumiliation</i> | <i>I knew all the human rights before. That's why after these lessons I do notfeel more confident.</i> |
| Participant 5 | <i>Comfort is something that I have lostsince I came from Ukraine.</i> | <i>My confidence is more related to thelanguage rather than human rights</i> |
| Participant 6 | <i>I felt anxious many times as all this negative input reminded me bad experiences</i> | <i>My confidence was declined as I didn'ttake any type of empowerment</i> |
| Participant 7 | <i>I felt comfortable to share my ownexperience of human rights violation</i> | <i>Talking about my experiences I realizedthat I am stronger than thought to be</i> |
| Participant 8 | <i>Class environment made me feel comfortable talk about different typesof violation</i> | <i>t lasted too little to make such changes</i> |

In order to configure precisely participants' affectionate responses, their answers will be analyzed in ascending scale (from negative to positive polarity) beginning from the Participant 6 who recognized anxiety instead of comfort as well as decline instead of increase of her confidence during her attendance to HRE. Specifically, Participant 6 utilizing past tense ("*felt*") in combination with the repetitive adverbial temporal phrase ("*many times*"), declares her intense negative emotional response to the HRE course's input ("*all this negative input*") in combination with the adjective "*anxious*" as predicator of the personal pronoun "I". Anxiety in this case is correlated with "*bad experiences*" as in the case of Participant 2 who, utilizing ellipsis of the verbal group in combination with nominalization "*A reminder of violence*", does not even answer to the question. Instead of speaking about her feelings during the attendance to HRE course, herself describes negatively its content ("*a reminder of violence*"). Both of the

above answers are based on the memory of previous experiences as the words “*reminder*” (Participant 2) and “*remind*” mean but in the Participant’s 2 answer this meaning is undefined (“a reminder”) while Participant 6 addresses the anxiety to herself (“I”, “me”). For this reason, Participant 6 declares more deliberately (“any type”) and precisely (“My”, “I”) the decline of her confidence due to the lack of any type of empowerment during the lessons, utilizing also negative declarative clauses (“I didn’t”) while Participant 2, due to the lack of personal involvement of recalling experiences, answers shortly in anaphoric ellipsis presupposing the whole of question’s clause. The ellipsis of the verbal group (operator) indicating continuity to the posed question -usually confined to closely contiguous texts such as question and answer-, reveals Participant’s 2 readiness as well as hurry to express her discontent (“*Nothing at all*”) as far as the influence of her confidence from HRE course attendance. Actually her certainty is underlined with the prepositional group “*at all*” following the negative undefined pronoun “*nothing*”. Negative input also referred by Participant 4 who disapproves course’s content due to “a lot of information about negative humiliation”. Indeed, utilizing ellipsis herself avoids to answer to the question clearly. However, her disapproval becomes more precise at the answer of Question 5 about confidence, expressing in a declarative present clause the impact of HRE course (“*I do not feel more confident*”) which is correlated with her previous knowledge about human rights. In this case previous experiences, such as in the case of Participant 4 and 6, are referred as obstacle to the lessons’ efficiency. But this time the previous knowledge (“*I knew all the human rights before*”) instead of bad experiences are compared with the course’s input. In the contrary, in Participant’s 5 disapproving statements, trauma is mostly recognized as her comfort becomes totally

dependent to the fleeing from Ukraine (“Comfort is something I have lost since I came from Ukraine”) and consequently irrelative to HRE at all. Again, the negative answer in question 4 is related with the negative answer in question 5 repeating theme of irrelativeness as Participant 5 declares that *“My confidence is more related to the language rather than to human rights”*, focusing on the significance of language instead of human rights as far as her confidence.

In the middle of the aforementioned ascending scale, the irrelativeness of HRE to participants’ confidence gives its position to its dependence from it, as it seems from Participant’s 5,6,7 and 8 answers. Beginning with the less enthusiastic but positively polarized of them, Participant 8, it becomes obvious that herself recognizes the efficiency of the attended HRE course on the comfortable externalization within the classroom’s environment (*“Class made me feel comfortable talk about different types of violation”*) as the affirmative declarative clause implies in combination with the positive degree of the adjective “comfortable”. Participant’s restraint is not only affirmed by the positive degree of the adjective but also from the rationalization that is embedded in the Question’s 5 answer in which no sentiment is recognized at all, due to the limited duration of the HRE course. So, in this case the dependence of HRE and participants’ confidence is identified but not recognized in this particular course. This theme of dependence of HRE and confidence is repeated in the most of the other positive answers too and is related again with comparative degree of the same adjective (“comfortable). However, the degradation among participants’ answers is determined by the qualitative attributes of the sub-modifier “more” and the prepositional groups that are associated with it, setting the circumstances under which the “comfort” and the “confidence” are increased. Subsequently, Participant 1

recognizes the impact of the attended courses on her competency about human rights (“*I feel more comfortable*”) but the prepositional group that follows permits its capacity only on the personal level (“*with myself*”) segregating it from the interpersonal (“*but not with the others*”) one. Moreover, it has to be mentioned that the declarative affirmative present tense implies the last as well as the certainty of the statement which as declarative uses the first singular person in order to express personal thought and feelings. However, Participant 1 is the only participant who recognizes the positive impact of the attended course without relating HRE with her confidence towards human rights (“*My confidence is not dependent on human rights*”). Instead, herself depends it totally on her previous experiences, a theme that was detected also in Participant’s 3,4,5 and 6 in order to support the opposite idea. Again, the use of the negative, declarative clause in combination with the prepositional group operates as a negatively marked theme that is determined according to the circumstances of the prepositional group (“*but on my background*”). The desideratum of confidence is not closely depended on HRE neither in Participant’s 3 answer (“*I am confident in anyway[...]*”) as herself rationalizes such as Participant 8, the human rights violation in which herself recognizes that the attended course shed more light (“*[...]but now I can see why my rights are violated*”), recognizing as motive for the abuse “*a need of oppression*” as the causal hypotaxis implies. The use of the undefined article “*a*” addresses this cause as possible reason for every type of abuse. Finally, Participant 7 is put at the top of the ascending scale as herself recognizes competence to share experiences on her personal human rights violation experiences, correlating it with her inner power to face similar incidents. The utilized tenses in the two answers reveal the causal relation between them as the answer to

Question 4 is expressed in past tense (“*I felt*”) and the answer to the Question 5 (“*I am*”) in present. Indeed, this observation is reassured by the sequence of the answer in question in which the theme “*Talking about my experiences, I realized[...]*”. Moreover, despite the fact that the verbs “*felt*” and “*am*” presuppose equally a Predicator that is addressed to the Subject (“*I*”), the second one identifies Subject (Participant 7) with the quality “*stronger*” which signifies though the comparative degree the change in participants identity (“*than though to be*”).

8.2.1.4 Needs

Participants’ needs were traced and analyzed through the question 19 (“*What is your most urgent need now?*”) of the Interview Questionnaire (Appendix 1) as well as question 6 (“*How human rights correspond to your needs as refugee?*”) of the Critical Reflection Questionnaire (Appendix 4). Following the analysis of the previous thematic category, the answers to the question 19 will be analyzed thematically as they refer to the participants’ needs identification while the answers to question 6 will be presented in ascending scale, depicting the range of participants’ preference to HRE as far as the fulfillment of their needs.

Beginning with participants’ answers to the question “*What is your most urgent need now?*” (Appendix 9), four main thematical axes arise: the financial (Participant 2, 3), the socializing (Participant (1, 6) the familial (Participant 7,8) and the safety’s one (Participant 4, 5). According to the Table 8 the preponderance of the answers includes verbal groups except from the Participant’s 3 which is shortly formulated with nominalization (“*Money*”), requiring and requesting a thing instead of a process that is the desideratum of all the other participants who utilize verbal groups to express their needs

Table 8
Needs

| | What is your most urgent need now? |
|----------------------|--|
| Participant 1 | <i>Have Greek at a high level</i> |
| Participant 2 | <i>Money because I am responsible for my child as well and now there is not workhere</i> |
| Participant 3 | <i>Money</i> |
| Participant 4 | <i>To know that my parents are in safety</i> |
| Participant 5 | <i>To feel safe here</i> |
| Participant 6 | <i>To be integrated</i> |
| Participant 7 | <i>To meet my family</i> |
| Participant 8 | <i>Have my people with me</i> |

Moving to Participant 2 who like Participant 3 demands “*money*”, we trace the first and the only justified answer among the participants that connects her specific personal need with her family’s survival. The value of responsibility that is attributed to the Subject (Participant 2) reveals the core of his/ her need which through this interpretation, is identified to the accomplishment of basic parental duties. Other participants’ needs formulated in infinitive types (“*have*”, Participant 1, “*to know*”, Participant 4, “*to feel*”, Participant 5, “*to be integrated*”, Participant 6, “*to meet*” Participant 7, “*have*”, Participant 8) express in a not finite aspect a potential for a future change of state charged with a positive polarity (affirmative) referring to language learning, integration (Participant 1, 6), to safety either in the country of origin (Participant 4) or in the host country (Participant 5), to the family’s reunion (Participant 7,8). The active voice of the utilized infinitives (“*feel*”, “*meet*”, “*have*”,

“*know*”) imply the operative aspect of the stated processes that are attributed to specific participants identified accordingly to the type of process (See the Table 9 below) in contrast with the infinitive of passive voice that Participant 6 uses (“*to be integrated*”), approaching her integration as a receptive process that is attributed to an undefined (and unstated) agency. The receptive, transitive behavioral clause that herself utilizes signifies the outer manifestations of societies’ and participant’s inner workings.

Table 9

Active voice verbal groups

| Participants | Verb | Process | Participant |
|------------------|-------------|----------------------------|-------------|
| Participant 5 | <i>Feel</i> | Mental (emotional) | Senser |
| Participant 4 | <i>know</i> | Mental (cognitive) | Senser |
| Participant 7 | <i>meet</i> | Action (accompaniment) | Actor |
| Participant 1, 8 | <i>have</i> | Relational (possessive) | Carriers |

Applying ideational metafunctions to the above table it becomes obvious that unlike to Participant7 who demands the accomplishment of the outer experience of meeting her family, Participant 4 and 5 demand inner ones requiring safety for them and their family while Participant 1 and 8 relate one fragment of their experience (language and close relationships accordingly) to another in a taxonomy relationship (“good level”, Participant 1, “with me”, Participant 8). Moving to the complements of the above processes, participants’ needs become more accurate, given that until now only their prothesis towards their needs was analyzed. The utilized complements are formulated either as nominal groups or as subordinate clauses. Particularly, the transitive models

that correspond to the above process reveal the quality of participants' recognized needs

Table 10

Transitive models

| Participants | Answer | Model |
|----------------------|--|-----------------------------|
| Participant 1 | <i>"Have Greek at a High level"</i> | Token +Process+ Value |
| Participant 4 | <i>"To know that my parents are in safety"</i> | Senser+Process+ Phaenomenon |
| Participant 5 | <i>"To feel safe here"</i> | Senser+Process+ Phaenomenon |
| Participant 7 | <i>"To meet my family"</i> | Actor+ Process+ Goal |
| Participant 8 | <i>"Have my people with me"</i> | Carrier+ Process+Attribute |
| | | |

According to Table 10 participants require goals, attributes and values through operative processes in which they become highly involved. This emanates of course from the urgency of the identified needs (see Question 19) which can be fulfilled mainly by the participants' agency. This intense involvement is also implied through the utilization of the first person pronouns ("*my*", Participant 2,4,7, 8) which refers to the intimacy of the familial relationships that become the most dominant theme among participants' answers.

Continuing with participants' answers to the question "*How Human Rights Education corresponds to your needs as Refugees?*" (Appendix 9) the correlation of their needs and HRE will be analyzed and presented in ascending scale according to

Table 11. Specifically, Participant 1 disconnects human rights from the content of her needs, utilizing a declarative negative polarized clause in combination with the negative “*nothing*”. The use of personal pronouns (“*my*”, “*me*”) signifies the intimacy of her statement. Participant 2, even if disapproving the necessity of human rights with a declarative negative polarized clause, is not so specific about the correlation of her needs and HRE. Even more vague Participant 6 disproves HRE as relevant to her needs, utilizing an elliptic negative polarized clause. In contrast Participant 3 and 2 recognize a strong dependence between their needs and HRE as the elliptic phrases “*very much*”, (Participant 3) and “*in any way*” (Participant 2) imply without any specific reference such as Participant 7, who utilizing the personal pronoun, makes more precise and intimate the correlation between her needs and HRE in an elliptic relational clause that identifies a part of her experiences with the content of HRE. Finally, in the same direction but even more specific, Participant 1 recognizes though an unpersonal infinitive relational clause the future potential of HRE as far as her need for confidence, requiring a change of state as the sub-modifier “*more*” implies”. However, the lack of any personal sign does not make this answer more precise and accurate than Participant’s 1 who twice utilizes the pronouns in order address herself as the recipient of HRE (“*I*”, “*my*”). Moreover, the declarative affirmative positive polarized clause includes an identifying possessing process (“*need*”) that is related to her value of “*dignity*”.

Table 11

How Human Rights Education corresponds to your needs as refugees?

| | |
|----------------------|-----------------------------------|
| Participant 1 | <i>“I need it for my dignity”</i> |
|----------------------|-----------------------------------|

| | |
|----------------------|---|
| Participant 2 | <i>"In anyway"</i> |
| Participant 3 | <i>"Very much"</i> |
| Participant 4 | <i>"I do not see any necessity"</i> |
| Participant 5 | <i>"Very important to me"</i> |
| Participant 6 | <i>"Not at all"</i> |
| Participant 7 | <i>"To feel more confident"</i> |
| Participant 8 | <i>"Nothing my rights do not help me"</i> |

8.2.1.5 Attitudes

The final attitudes that participants conformed after the completion of the courses will be abstracted from the text of the posters (Appendices 7, 8) as well as from the question 3 (*"Do you feel enough empowered to face injustice due to human rights violation in your daily lives? "*). The final attitudes that participants adopt towards human rights violation are not only personally addressed as they had cooperated in two groups. Subsequently, the analyzed texts will be to cases that other languages are utilized (See Table 12 below) the micro analysis will be applied in their English translations.

Table 12

| Posters' Statements | | |
|---------------------|---------------|-------------------------------------|
| Groups | Participants | Statements |
| Group A | Participant 1 | ЖІКИ |
| | Participant 2 | ТАК НИЗЬКО НЕ ПАДАТЬ |
| | Participant 3 | <i>("Women do not fall so low")</i> |

| | | |
|----------------|---------------|--|
| Group B | Participant 4 | <p><i>Η επιλογή σας επηρεάζει την μοίρα του κόσμου ("Your choice affects the word's destiny")</i></p> <p><i>Το να πληγώνεις τους άλλους δεν είναι σκληρότητα. ("Hurting the others is not power")</i></p> <p><i>НАСИЛЬСТВО (VIOLENCE) СЛАБКИСТЬ (WEAKNESS)</i></p> |
| | Participant 5 | [ABUSER] HUMILIATION |
| | Participant 6 | All People have right to dignity, especially CHILDREN! NOBODY can |
| | Participant 7 | humiliate you |
| | Participant 8 | CHILDREN have the right to for friendship and happy childhood. Children or ADULTS who let themselves looking bullying somebody will never have a happy life |

First of all, given that the posters presuppose a dialogic frame in which the interpersonal meaning of the text is approached as an exchange, both of the texts will be analyzed as interactive events that involve the speaker and the audience. Applying on the text of posters the interpersonal function, the construct of social roles as well as the power dynamics that emanate from them will be analyzed. Specifically, according to the semantic system the text of Group's A poster begins with addressed to the participants' groups instead of the participants themselves. Moreover, in a negative command ("*Women don't fall so low*") which is followed by two statements addressed *the others is not power*"). So, the audience of Group's A poster consists of victims and abusers as well. Starting from the command that precedes the negative imperative ("*do not fall*") in combination with the speech interpersonal type ("*women*") that is put in the beginning of the clause conform a marked negative

present command though which the writer prevents women from being humiliated. Indeed, the utilization of imperative (“*don’t fall*”) expresses writers’ certainty as well as the utilization of declarative (“*influences*”) in the next clause which is formulated as a positive marked (“*your*”) statement in which (such as in the previous command) subjects are addressed as active participants. The utilization of the second person (your) marks the content of the statement and the command as well, revealing the identification of the writer to the audience in the place of the victim. For this reason, the following statement (“*Hurting the others is not power*”) is unmarked (“*others*”) and negatively polarized (“*is not*”) as it refers to the abusers (“*hurting*”). In this last clause it is crucial to comment the use of the imperfective infinitive “*hurting*” implying an act in progress, actual and ongoing that designates human rights violation as a constant and evolving process. Again, the utilization of declarative implies the certainty of the writer who disconnects “*power*” from “*hurting*” addressed to the abuser this time from whom herself is detached. The two following terms “*Violence*”, “*Weakness*” operating as Absolut alarms complete the meaning of the previous clause substituting its predicator (“*is not power*”) with the opposite meaning: “*hurting the others is violence and weakness*”. Finally, moving to the type of the represented processes it becomes obvious from the following table that the text of the Group’s A poster approaches women humiliation as an outer manifestation of inner working, such an acting out of consciousness while it conceptualizes its anticipation as the outer experience of resistance (“*influences the world*”) to violence which is related with another piece of experience (“*is not power*”). Consequently, Group’s A text formulates a denouncement of violence in contrast to which conforms an empowering message of resistance as the analysis below reveal.

Table 13

Group's A Poster Analysis

| Clause | Process | Participant | Interpersonal function |
|--|------------|-------------------|------------------------|
| <i>"Women don't fall so low"</i> | behavioral | Conscious Behaver | Command |
| <i>"Your choice influences the word's destiny"</i> | Material | Actor | Statement |
| <i>"Hurting the others is not power"</i> | Relational | Token + Value | Statement |

Moving to Group's B text power dynamics the social roles of the victim and the abuser designate as the central interpretational axe. In detail, the speaker in this case too is addressed to the victims as the marked negative command implies (*"Nobody can humiliate you"*). Moreover, in this finite propositional verbal operator modality "can" in combination with the pronoun "nobody" implies the certainty of the speaker who prefers to put the emphasis on the negative polarized pronoun expressing his absoluteness and afterwards to add the possible event (*"[...] can humiliate you"*) assessing its validity. The participants of this behavioral process become meaningful to its interpretation as the unmarked but negatively polarized subject expresses the catholicity of the command while the marked complement "you" specifies the recipient of the command. Moving to the statements of the text -as the utilization of declarative implies- it becomes obvious from the positively polarized affirmative clauses that the speaker's interest is focused on the rights implementation -instead of their violation (*"All people have the right", "Children have the right to"*). Moreover,

speaker's certainty is recognized from the combination of declarative and the nominal group of the subject which is consisted of an extending quality (*"all"*) and an (*"people"*) prioritized as Head of the clause. The complement (*"right"*) of the relational attributive process (*"have"*) is an unspecified entity followed by the circumstances that the prepositional group *"to dignity"* and the adverbial group *"especially children"*) imply. So, the entity of the right in this clause is identified to the value of dignity and addressed mainly to children. Children become also the Head of the last two statements of the text confirming the significance that is attributed to them as Sensors, Conscious Behavers and carriers (See Table 14). Accordingly to the first statement, the second one utilizes the sequence right+to+value but in this case the value is identified to the entities of friendship and childhood enriched with the mental quality *"happy"*. Both of the statements utilizing the sequence Carrier + Process + Attribute conceptualize human rights as objective properties of attitudes (*"dignity"*, *"friendship"*) and emotions (*"happy"*). The last statement of the text is formulated with an attributive relational clause (*"Children or adults will never have a happy life"*) that is expanded by the embedded defining relative clause *"who let themselves looking bullying somebody"* that elaborates the meaning of the Head nouns (*"Children"*, *"adults"*). On this clause the unmarked theme (themselves) standardizes the perception of the behavioral (*"let"*, *"bullying"*) and mental (*"looking"*) processes that avert participants from *"happy life"*. Indeed, the intensity of speaker's certainty is formulated by the modal *"Will"* and the adjunct adverb *"never"* that follows. Subsequently, the last statement formulates as rule that it consists of a condition expressed with the defining relative clause and its repercussion, expressed with the attributive relative clause. Finally, it is crucial to underline that the dominance of

relational clauses (referring to the implementation of children’s rights) that prototypically construe change as unfolding inertly, reveal the speaker’s core attitude towards human rights as a static and undeniable possession that is construed relationally.

Table 14

Group’s B Poster Analysis

| Clause | Process | Participant | Interpersonal function |
|--|--|---|------------------------|
| <i>“All People have right to dignity especially children”</i> | Relational | Carrier | Statement |
| <i>NOBODY can humiliate you</i> | Behavioral | Conscious behavior | Command |
| <i>CHILDREN have the right to friendship and happy childhood.</i> | Relational | Carrier | Statement |
| <i>Children or ADULTS who let themselves looking bullying somebody will never have a happy life”</i> | Behavioral Mental Behavioral Relational | Conscious behavior Senser Conscious behavior Carrier | Statement |

Participants’ answers to the Question 3 of the Critical Reflection Questionnaire “Do

you feel enough empowered to face injustice due to human rights violation in your daily lives?" will be analyzed in order to represent their final judgements as far as the possible changes that they have noticed in their attitudes towards human rights violation after their attendance to the courses.

Table 15
Empowerment

| Participants | <i>"Do you feel enough empowered to face injustice due to human</i> |
|----------------------|--|
| Participant 1 | <i>Yes, because I realized that human rights have to be respected at any cost.</i> |
| Participant 2 | <i>No because the laws do not work here.</i> |
| Participant 3 | <i>Not at all</i> |
| Participant 4 | <i>I feel that I am discriminated as a refugee and it is very difficult to overcome this</i> |

feeling

Participant 5

yes

The attitudes that participants depicted towards human rights violation are conformed by their personal experiences that are either mentioned or omitted in elliptic phrases.

The range of participants' answers will be identified to particular attitudes as follows

Participant 6

No, because

In Table 11:

to rent to

Table 16
Attitude

| Type of answer | Attitude |
|----------------|----------|
|----------------|----------|

| | |
|----------|-----------|
| negative | passivity |
|----------|-----------|

Participant 7

I realize t

| | |
|----------|------------|
| positive | engagement |
|----------|------------|

| | |
|----------------------|------------|
| Positive (justified) | opposition |
|----------------------|------------|

Beginning with the Participant 1, the positive answer in combination with the

I believe

justification clause that follows reveals her oppositional attitude towards human rights violation. In detail, the utilization of the first person (“I realized”) in combination with the ideational metaphor involving projection formulates an explicit subjective congruent mental clause that is represented in the hypotactic clause nexus “*that human rights have to be respected at any cost*”. The content of the hypotactic clause signifies an obligation “have to” that, in combination the passive voice “be respected” and affirmative, conform an unmarked theme “*at any cost*” positively polarized. Consequently, Participant’s 1 oppositional attitude is based on a) the obligation that herself recognizes as far as the respect of human rights, and b) the catholicity that she determines according to the circumstances of the prepositional group. In the same direction, Participant’s 5 and 7 positive answers embrace the outcome of the courses but not with the same intensity. Particularly, Participant 5 avoids any further comment declaring (“*yes*”) her enactment towards human rights have to be respected at any cost”. The content of the hypotactic clause signifies an obligation “have to” that, in combination the passive voice “be respected” and affirmative, conform an unmarked theme “*at any cost*” positively polarized. Consequently, Participant’s 1 oppositional attitude is based on a) the obligation that herself recognizes as far as the respect of human rights, and b) the catholicity that she determines according to the circumstances of the prepositional group. In the same direction, Participant’s 5 and 7 positive answers embrace the outcome of the courses but not with the same intensity. Particularly, Participant 5 avoids any further comment declaring (“*yes*”) her enactment towards human rights violation through HRE while Participant 7 avoids such a clear enunciation, choosing to speak about himself as the marked “*I realize*”, “*I can face*” positively polarized clause (“*with more courage*”) implies. Moreover, the modal “can” express

the possibility that is enhanced by the sub-modifier “*more*” which signifies the influence of HRE attributing the value of courage in the behavioral process of the verb “*face*”. However, like Participant 1, Participant 7 utilizes “*realize*” in order to project the ideational metaphor, representing a mental process that becomes even more subjective as the first person dominates out and within the hypotactic clause. On the other direction, Participants 2, 3, 4, 6 and 8 adopt a passive attitude towards human rights violation as they reject either with justification or without the outcome of HRE as far as their empowerment. Specifically, Participant 3 disapproves totally (“*not at all*”) with an elliptic clause the influence of the attended courses while the other participants justify their similar disapproving -and for this reason passive- attitudes. In detail, Participant 4 like Participant 6 focuses on the factor of discrimination as the obstacle to their human rights implementation. On the one hand, Participant 6 recalls incidents of discrimination as the embedded relative defining clause implies “[...] *when the apartment’s owners didn’t want to rent to me an apartment [...]*” which herself connects with her status (“[...] *because of I was not a student or Greek*”). The interesting in this answer is the total past tenses that are related with the present answer, as if nothing has preceded. Subsequently, it seems that HRE cannot influence at all Participant’s 6 attitude more than her previous experiences. On the other hand, Participant 4 utilized a present mental process (“*I feel*”) in order to project the ideational metaphor that again is conformed through a hypotactic clause where the dominance of the first person adds explicit subjectivity. Specifically, talking about her experiences Participant 4 uses present tense and passive voice (“*I am discriminated*”) adopting as participant to discrimination a receptive role that still lasts and is justified by her refugee status “as a refugee”. Furthermore, the second hypotaxis clause “and

it is very difficult to overcome this feeling” utilizes the unmarked negatively polarized relational clause (“*it is very difficult*”) in order to signify the lack of confidence and empowerment identified with “a feeling” which is even more underlined by the sub-modifier “very”. Accordingly, Participant 8 utilizes the same hypotaxis nexus in order to express his disapproval to HRE and passivity to human rights violation choosing again a mental process that makes her a conscious Senser (“*believe*”) of the certain reality that the negatively polarized (“*injustice*”) unmarked declarative sentence implies (“*injustice is a reality*”) which is expanded through the defining relative marked clause “I cannot control” addressing the whole sentence’s content to herself. So, in this case “*injustice*” seems to be perceived as the obstacle that disables her to be empowered leading her to an inevitable passivity. Similarly, the problematic law system is utilized as an obstacle to human rights implementation by Participant 2 who conforms an unmarked negatively polarized clause in order to describe a certain reality (“*The laws do not work here*”) that prevents her of being empowered.

8.2.2 Macrostructure & Superstructure

8.2.2.1 Knowledge

The dominant issues of human rights definition and HRE necessity that arise from this thematic unit are determined by the question to which participants were asked to answer (Appendix 10). The basic topics that were designated among their answers will be presented accordingly to the questions. Indicatively, the answers to the question “What does right mean to you?” are developed around the concepts of freedom, safety, confidence, dignity, happiness and self-consciousness that in some cases are identified to the human nature itself. The prioritization of these themes

varies among the participants. However, as it seems safety and freedom are highly prioritized among the answers. Accordingly, the question “Do you think that HRE is necessary in positive answer. So, our interest will be focused mainly on the reasons that each participant invokes. Specifically, the participants who disapprove HRE’s necessity argue for the lack of practical benefits that are mostly pursued in the frame of their survival and integration. Moreover, among these answers HRE becomes blurred with general education or underestimated in the case of injustice. In contrast, the answers that recognize the necessity of HRE correlate it with survival integration and protection from abuse. Indeed, in this case HRE is addressed equally to anyone in contrast to the answers that reject HRE in which some can be benefited but the most not.

8.2.2.2 Awareness

Participants’ awareness towards human rights and HRE was examined through their responses to the incomplete phrases “*I have the right not to...*”, “I do not have the right to...” regarding the content of the depicted violence incidents (Appendix 3). In this frame participants recognized the oppression relationships in their contexts as they were identified with the voice of the abuser and the victim too in the gender violence, the boss violence and the bullying violence accordingly. Indicatively, the values that were attributed mainly to the abusers were not only offense, autarchy and physical strength but also intimidation, rudeness and peculation of power (Table 4). In other words, participants conceptualized the abusers not only as dominant but also as corrupted figures. This observation supports the assumption that the institution of human rights aswell as their violation are subjects that are not only recognizable but familiar to the participants, given that they were able to discern amorality apart from

strength and violence in the abusers' behavior. In the case of the victims that are represented in the aforementioned images (Appendix 3), participants raised as prime ideas not only the concept of tolerance, humiliation and fear but also indignity, powerlessness and insecurity (Table 3). In this case participants' awareness about the victims included their perception about the lower position in the depicted oppression relationships as recipients of violence as well as to their consciousness and their self-esteem

8.2.2.3 Sentiments

This thematic unit consists of the participants' emotional responses to the depicted incidents of violence (Appendix 3) as far as the victim and the abuser as well as their answers to the questions 4 and 5 of the Critical Reflection Questionnaire (Appendix 4).

The basic sentiments that were recognized towards the abuser were anger, indignation and fear towards the abuser of the gender violence incident, anxiety sadness and disappointment for the abuser in the boss violence incidents and disappointment, sadness, anxiety and fear towards the abuser in the case of bullying (Table 3). While the participants mentioned mainly sadness anxiety and compassion for the victims in the three depicted violence incidents. Indeed, in the case of boss violence and bullying some participants empathized the victims (Table 6).

Participants' competency was presented in their answers to the questions "Learning about human rights what made you feel more comfortable and why?". The main issue that was raised among the negative answers was their discomfort towards the depicted violence incidents which many times became an opportunity to recall past equivalent personal experiences (Table 7). In the case of the positive answers the

most stressed topic was participants' intimacy to share their thoughts about violence in the frame of the classroom (Table 7).

Finally, regarding participants' answers to the question: "Learning about human rights what made you feel more confident and why?" the raised issue was their confidence. The dominant tendency that was traced the independence of human right knowledge from their confidence which was mostly correlated with their previous experiences or the limited duration of the courses (Table 7).

8.2.2.4 Needs

Participants' needs were examined through their answers to the question: "What is your most urgent need now?" in the Interview Questionnaire (Appendix 1) and "How HRE corresponds to your needs as refugees?" in the Critical Reflection Questionnaire (Appendix 4). The brevity of participants' answers does not permit extensive analysis. So answers' presentation will be focused more on the prioritization of money and family's safety in the hierarchy of participants needs (Table 8). As far as HRE participants' needs did not emerged prominently either in the positive or in the negative answers. Apart from confidence and dignity HRE seemed to be completely irrelevant to the participants' current needs as refugees as not only their disapproval but also their ambiguity implied. (Table 11)

8.2.2.5 Attitudes

Participants' attitudes towards human rights violation were collectively presented in the two groups' posters whereas their final attitudes towards HRE individually were articulated in their answers to the question: "Do you feel enough empowered to face injustice due to human rights violation in your personal lives? Of the Critical Reflection Questionnaire (Appendix 4).

Beginning with the Group's A poster, it becomes obvious that is divided thematically to the victims well to the abuser as the first two sentences ("*Women do not fall so low*", "*Your choice influences the word's destiny*") are addressed to the women victims and the last one ("*Hurting the others is not power*") to the abusers. The dominant tendencies that emerge are the support and the encouragement towards the women and the criticism towards the abuser. Indeed, the last two words' "*VIOLENCE*" and "*WEAKNESS*" capitalization designate both of these characteristics as the identical for the abuser from whom the concept of strength is disconnected at all. The prioritization of these issues reveals the importance that the participants of Group A attributed to the victim and the debasement that they managed against the abuser. Moreover, it has to be added that the second phase of the poster ("*Your choice influences the word's destiny*") could operate as a bridge that connects their encouragement towards the women victims with their criticism towards the abusers as the responsibility in this case seems to be attributed mostly to the victims who have the "option" to determine the presence of abusers who in this frame become "weak" instead of the victims. Continuing with the second poster it becomes obvious that it is totally addressed to the victims as the three of the four sentences of the text imply ("*All People have right to dignity, especially CHILDREN!*", "*NOBODY can humiliate you*", "*CHILDREN have the right to for friendship and happy childhood.*") So, the main concerns of the Group's B participants are related with the catholic implementation of the human rights, focusing mostly on the children who in this way are designated as the main target group of the poster. Additionally, the raised issues of friendship, dignity, happy childhood and their consecutive apposition render the text of the poster as a declaration of human and children rights. Apart from the human rights

declaration the poster includes and the encouragement element “Nobody can humiliate you” with the meaning of support in order to invoke connotations of safety. However, it is crucial to mention that the only elements that refer to the oppressor are the title (“Abuser” “Humiliation” and the last sentence of the text (*“Children or adults who let themselves looking bullying at someone will never have a happy life”*)) making a conceptual circle. Though this choice the supportive meaning of the conformed declaration seems to be framed from the abuser’s presence. The element of responsibility is addressed here too but this time it is attributed to the oppressor and the witnesses of violence as the final sentence affirms (*“Children or adults who let themselves looking bullying at someone will never have a happy life”*).


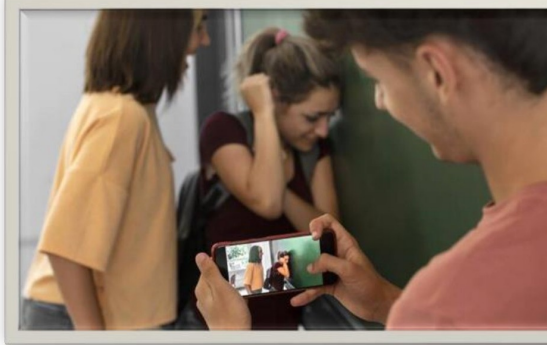
Regarding the attitude that participants conformed towards HRE their answers accented discrimination and injustice (Table 15) as obstacles that prevented them from realizing the power impact of HRE on their lives. On the contrary, the other main tense that was featured approached HRE as a means of human rights institutionalization that could empower participants to face human rights violation more confidently.

8.3 Semiotics

The material that will be presented and analyzed through semiotics in this chapter is the content of the two posters that the groups articulated. Group’s A Poster was based on the image of the gender violence incident while Group’s B poster depicts the bullying incident (Table 17). In both cases the verbal and the semiotic message operate supplementary and independently in a mutually supportive relationship.

Table 17

Posters

| Group A | Group B |
|---|--|
|  <p>Жінки не опускайтеся ТАК НИЗЬКО!</p> <p>Η επιλογή σας επηρεάζει την μοίρα του κόσμου Το να πληγώνεις τους άλλους δεν είναι σκληρότητα.</p> <p>НАСИЛЬСТВО</p> <p>ТВЕРДИСТ</p> <p>СЛАБИСТЬ</p> |  <p>[ABUSER]</p> <p>HUMILIATION</p> <p>All People have right to dignity, especially CHILDREN!</p> <p>NOBODY can humiliate you</p> <p>CHILDREN have the right to for friendship and happy childhood.</p> <p>Chidren or ADULTS who let themselves looking bullying somebody will never have a happy life</p> |

Starting the analysis from Group’s A poster, the focus is posed on the women as victims of gender violence. The word “*Women*” helps the beholder to identify the aspect of the depicted violence incident, guiding him to the adoption of the corresponding perceptual field. The verbal message “*Women do not fall so low*” portrays the signifier of the image- women’s lower position as well as the signified - women’s humiliation. In this frame the verbal message anchors the concept of humiliation aggrandizing and dramatizing the image’s content. In Group’s B poster, observer’s attention is drawn to the teens bullying violence. The participants of the

depicted incident are verbally portrayed too as the victim, the abuser and the witness of the image are addressed in the text “Abuser”, “Children”, “Children or adults who let themselves looking”. So, the verbal message identifies the perceptual field of the image, anchoring its meaning to the age of the participants as well as to the complicity that the depicted incident of bullying describes.

The connotation of the posters enables the beholder to conceive the family and school context of the two posters accordingly as the represented participants in the first case are a woman and a man in a dark room and in the second case three teens in a classroom. In the case of the gender violence the image depicts an action as it includes an actor and a target as the man’s hand is directed to the woman that looks down and uses her hands to protect herself. Similarly, the poster of bullying describes an action as the actors’ gaze is directed to the target who again tries to protect herself with her hands looking down. Consequently, both of the posters adopt the ritual of subordination as they adopt the conventional concept that the upper physical attitude connotes the dominance and the superiority. The man in the Group’s A poster is standing and the erected physical attitude of the abuser in Group’s B poster describe equally the assault and battery. On the contrary, the woman’s and the girl’s body, which are represented as leaning backwards, as well as their facial expressions, depicted as frightened and sad with signs of defense and aversion imply their oppressive relationship with the abusers and their authority on them. The presence of language text reinforces the above view, as “humiliation” “hurting” and “violence” are incorporated as subtitles to the posters.

Finally, collating the text with the image content it becomes obvious that the verbal message abrogates the visual. In detail, the consecutive negations (“Women do

not fall so low”, hurting the others is not power”, “Nobody can humiliate you” “[...] will never have a happy life”) disallow the depicted abusive behaviors reversing their content. This idea can be supported from the appliance of the vertical and horizontal division of the utilized images in combination with the established text. Given that the according to Kress & van Leeuwen (2010) the left part of the image includes the established elements while the right the controvertible ones, it becomes obvious from both of the images that the abuser is identified with the entrenched figure while the victim with the disprovable one. Furthermore, the violent act is put in the center of the images operating as a connection between the established world of the abuser and the questionable world of the victim connotating in this way the significance of violence and excessively the violation of human rights as the phenomenon that arranges the relationships of the two groups. At this point the denial that the text operates though the aforementioned negations reverse the above visual meaning. As “hurting” is finally identified with weakness instead of strength and bullying equally to complicity lead to sadness instead of happiness.

9. Credibility & Limitations

The current case study was designed in order to be as truthful and transparent about the data source as feasible in order to achieve credibility. The data were acquired in a systematic manner, and great attention was placed on the technique description to clearly explain how the data was collected in order to make the analysis transparent so that the reader can track and understand in-depth textual analysis (Wodak & Meyer, 2009, p. 11). Indicatively, the research data emanated from participants' answers to the distributed questionnaires and were collected by the researcher during the lessons that took place in Ploigos premises between the 9th and 13th of January 2023 (Appendix 19). Furthermore, by properly addressing potential concerns, the issue of constructing a lot of interpretation out of little evidence was anticipated by the combination and the precise determination of mixed methodology.

The methodology used by CDA's ethics is based on a moral imperative to thoroughly analyze texts, problems, and goals as well as the people who create or are impacted by them (Graham, 2018). Fairclough and Fairclough (2018) contend that for CDA to maintain its standing as a critical social science technique, it must be a sincere, critical, and open-minded approach with a focus on procedural ethics and the promotion of impartiality. However, CDA analysts' subjective influences on the analysis may be present, and they frequently find it difficult to separate their personal opinions and values from the research they conduct. The only way to handle this is by publicly admitting to and molding dialogue based on their preconceptions and personal ideas while also leveraging them as an advantage (Wodak, 2009).

All the above limitations were applied in the current case study as the researcher

had to interpret according to the pre-determined research question participants' short texts that were produced in the frame of a predesigned learning process. In order to anticipate the risk of uncovering the findings that I was expected to find, as a situated researcher in my study I made a concerted effort to balance my own cultural system and background employing the tools the CDA such as applied linguistics. Additionally, given that the study is not just a personal perception of the research questions, it attempts to identify lenses in Second Language Learners' discourse on the development of refugee education through THRED incorporation within it. For this reason, the case study aimed primarily to examine the role of participants Adult refugees second language learners without being identified with researcher's interpretations of the texts.

10. Discussion

The study aimed to investigate how THRED could be used in the frame of adult refugees' education within non-formal contexts of Greek second language learning based on CDA. According to Freire and Habermas (Jasinki, 2011) when transformative learning and critical reflection are combined, personal transformation occurs through critical thinking. This can be seen in participants' knowledge, awareness, sentiments, needs and attitudes towards human rights and HRE that were illustrated in their answers as well as in their articulated posters.

The prime research question was focused on the participants' perception of human rights. According to Bajaj (2016) THRED provides a safe space for people to discuss human rights in an open setting developing power relations in knowledge development. The descriptive statistical analysis of participants' answers to the question "*What does right mean to you?*" revealed that despite the fact that the term "right" was not totally known by the participants, its meaning was mainly identified with "*the power against all the forms of oppression*", implying their perception of human rights as means of anticipation against any type of oppression. However, their lacking cognitive human rights backgrounds that enabled them to identify human rights as indefinite liberties or tolerance to injustice did not prevent them from recognizing human rights' beneficial impact meanings, attributing to them the values of "*source*", "*chance*" "*opportunity*". Furthermore, the preponderance of their references to the basic human rights to life and freedom in combination with the utter human rights recognition from the Image description questionnaire affirmed the positive connotations of "*safety*", "*freedom*", "*inviolability*", "*dignity*" and "*happiness*" which they attributed to the term. Indeed, CDA applied in human rights discourses examines how human rights are seen and how they effect on the subjects of the rights (Fernandez-Vela, 2019). This can be also affirmed by the permanent function that participants attributed to the meaning

of the rights (*"Rights for me is an opportunity"*, Participant 1) as well as by its perception as conclusive actor to human nature (*"My rights make me human"*). Finally, the consensus view that HRE, with the goal of raising participants' knowledge, incorporates personal experiences and settings (Bajaj et al., 2016) is affirmed by participants' identification with the function of rights (*"Rights are for me the source of safety"*, Participant 8 *"Right is my chance to dignity"* Participant 6). However, apart from their personal experiences, participants' answers depicted the institutionalized contexts in which they perceived human rights (Kress, 2001). In detail, the utterly accepted meaning of freedom to *"live"*, *"choose"*, *"speak"*, *"realize"* was formulated by the unpersonal themes *"To be free choosing"*, (Participant 2), *"To be free of fear"*, (Participant 5) that implied a more distant but institutionalized perception of rights.

The following research question (b) *"How the students' written speech depicts their engagement in THRED"*, is referred to participants' attitudes towards human rights as they were developed from their answers covering the thematic categories of awareness, sentiments and needs. According to Smith (1976) individuals' understanding towards naming, reflecting and acting are depicted and conformed from the attitudes that are represented in the discursive practices they adopt (Wodak, 1997). This can be affirmed by the examination of the cognitive (awareness), affectional (sentiments) and behavioral (needs) component in the participants' answers. Participants' awareness towards human rights violation was analyzed through the role of the victim and oppressor that they were asked to adopt in the frame of the Statement questionnaire. The identification of the victim with the phrase *"I have the right not"* signified participants' perception for it as a subject that have the choice to adopt (or not) defensive behavior to the negatively perceived acts of

violence (*"I have the right not to be abused"* Participant 3). However, the processes of tolerance or acceptance (*"accept"*, *tolerate"*, Participants 4, *"obey"*, Participant 7) in combination with the passive forms (*dominated"*, Participant 2), revealed the corresponding values of ridicule and powerlessness attributed to the victim. Regarding the oppressor, the identification with the phrase *"I do not have the right to"* in combination with the active voice attributed to the oppressor not only the offensive attitude but also the total responsibility for either the material *"peculate"* (Participant 5) or the behavioral *"insult"* (Participant 4) or the verbal *"swear"* (Participant 1) or the mental *"judge"* (Participant 8) processes. Subsequently, denominations such as *"ruler"*, (Participant 2), *'stronger"*, *"tyrant"* (Participant 7), *"rude"* (Participant 8) were ascribed to the role of the oppressor. These observations affirm Fairclough's and Wodak's (1997) opinion that discursive practices can contribute to the emergence and perpetuation of unequal power relations through which they represent and position people. Apart from the victim's and oppressor's configured profiles in participants' consciousness, which are supported by Van Dijk's (2015) opinion that ideological discourse structures encourage stereotypically positive portrayals of the ingroup and stereotypically negative for the outgroup, participants' sentiments' recognition towards them was identified with the affectional attitudes towards human rights violation. In detail, anger, anxiety, disappointment, fear, indignation, hate and depreciation were addressed to the abusers while sadness, compassion, anxiety and disappointment were expressed for the victims' situation that in some cases was described as uncomfortable or passive. In these cases the situation itself became the cause of sadness and anger accordingly, something that did not occur in the case of the oppressor, implying that in some way the role of victim

was an optional situation while the role of oppressor became an inherent characteristic. In this frame, Participant 2, 4 empathized with the victim situation recalling their similar past experiences (*"I have been in this place"* Participant 2, or to their future expectations *"Fear that this can happen to my child"* (Participant 4). Continuing with the behavioral components, attention has to be posed on the participants' needs recognition that influences deeply their final adopted attitudes towards human rights developing a causal relation. The main thematic axes that have arisen among participants' needs were the financial (Participant 2,3) the socializing (Participant 1,6) the family's (Participant 7,8) and the safety's one (Participant 4, 5). Specifically, Participants require goals, attributes, phenomena and values through operative processes of feeling, meeting, having, knowing in which they become highly involved as Actors (*"To meet my family"*, Participant 7), Carriers (*"Have my people with me"*, Participant 8), Sensors (*"To know that my parents are in safety"* Participant 4) and Tokens (*"To have Greek at high level"*, Participant 1). All the above needs, among which the family and money dominated guiding analysis to the safety as the upmost participants' needs -either addressed to themselves or to their relatives- influenced them deeply in the collective articulation of the poster's text as in these participants' discourses identification of the oppressor's and the victim's role were reversed.

The above observation will be utilized to answer the research question (c) *"How HRE can enable participants to call for human rights implementation or to condemn human rights?"*. According to Bajaj et al (2016) THRED encourages people to think deeply and discuss about significant social problems in order to identify them, challenging users to stretch their moral imaginations and examine beliefs about who merits respect and human worth, as well as whose rights should be extended (Bajaj, et al., 2016).

Participants attitudes determined in a high degree from the raising of their awareness and the recognition of their sentiments and needs, were expressed collectively in the posters' articulation. Starting with Group's A poster we observe that the prevailing inclinations that develop were sympathy and encouragement for women and criticism for the abuser. Indeed, the last two capitalized terms "VIOLENCE" and "WEAKNESS" designated both of these attributes as same for the abuser from whom the concept of strength was completely detached. The priority of these concerns demonstrated the emphasis that Group A participants placed on the victim as well as the debasement that they managed against the abuser. Furthermore, the poster's second sentence *"Your choice influences the world's destiny"* serving as link between the encouragement for the women victims and the criticism for the abusers, as the responsibility seemed to be attributed to the victims who had the option to determine the presence of the abusers, who in this frame became "weak" instead of the victims. In this way Group's A poster became a denouncement of violence in contrast to Group's B which conformed an empowering declaration of human and children rights. In detail, consisted mainly from the catholic implementation of human rights which was framed by the reference to the oppressor, Group's B poster, attributed the responsibility of human rights violation to the guilty ones. These observations identified with THRED goal to empower people to undertake personal and public initiatives in support to human rights (Tibbitts, 2017) verify Monaghan's (2017) conclusions that THRED can be successfully implemented in non-formal settings addressed to marginalized populations. According to Najaradegan et al. (2018) the absorption of critical thinking into second language lessons enables students to actively engage in reflection under their own volition. In this frame participants'

reflection about their enrollment in the HRE courses illustrated their perceptions about the significance of HRE, contributing to the overall estimation of their attitudes towards human rights. Overall, it has to be mentioned that HRE functionality in refugees education was challenged despite the significance that was attributed to human rights from the participants. The uselessness of HRE towards the emergency of refugees' survival and the broader social injustice they face, supported argumentation against the efficacy of HRE towards refugees needs as participants' past experiences provided them with the more adequate examples than those of justifying the significance of HRE directing them the idea that HRE is identified with its theoretical frame that cannot influence decisively refugees' situation (*"I don't believe that is something important in places that our not respected in anyway"*, Participant 5, *"Nobody from us would not be a refugee and most of us are adults. WE know enough for our life and experience of human rights"*, Participant 2). However, the participants who recognized the significance of HRE correlated it with their integration, survival and consolidation of abuse (*"I believe that is essential for our integration ad survival"*, Participant 1, *"I think yes because a lot of people don't know about human rights and think that is normally when somebody abused them"*, Participant 4). Both of the above attitudes towards HRE affirm Mezirow's (1995;1996) opinion that adults have a greater capacity to critically reflect on their prior experiences as well as to embrace new perspectives as a result of their enrollment in the learning process. Furthermore, regarding their awareness towardshuman rights violation participants recognized the positive impact of the attended courses when itwas correlated with their personal backgrounds (*"Regarding my rights violation"*, Participant 6, *"I discerned different types of abuse"*, Participant 7). Participants' awareness as well as their needs'

recognition correlated to HRE determined its influence on their confidence. Accordingly, in some cases participants' confidence was totally detached from HRE (*"My confidence is not depended on human rights but on my background"* Participant 1) while, when its influence was recognized it was either negative (*"My confidence was declined as I did not take any type of empowerment"*, Participant 6) or positive (*"Talking about my experiences I realized that I am stronger than I thought to be."* Participant 7). Taking the above into consideration it become obvious that Bajaj's et al (2016) claims that THRED invokes positive changes in their communities increasing their belief in their own abilities, depends deeply from participants' backgrounds as its variation cannot always lead to the same learning result. So, despite the fact that participants' collective efficacy was raised at a respectful degree, their self-efficacy was not equally developed affirming the Giroux's (2010) idea that within the classroom contexts students can be empowered through collaboration to realize their potential as active involved citizens.

Moving to the last research question (d) "How students enrollment in HRE empowered them through translanguaging, collaboration and multimodality against human rights violation?" The descriptive analysis of participants' answers demonstrated their intense interest preference to translanguaging as a means of participation in the learning process affirming Garcia's et al (2014) opinion that translanguaging enables students to feel more comfortable in a multilingual environment and justifying Group's A choice to utilize in articulation of the verbal message of their poster their poster Ukrainian, Greek and English. The similar ratings - lower than translanguaging-of multimodality and collaboration can be explained by the fact that they did not choose them given that they had been determined as

fundamental elements of the courses' implementation while translanguaging became a free and spontaneous participants' choice. However, the effectiveness of multimodality as well as collaboration can be affirmed by the strong connotations of resistance towards human rights violation that the posters echo, validating Cope's and Kalantzis' (2009, p. 175) conclusion that multimodality enhances participants' empowerment as it introduces "dynamic processes of transformation instead of reproduction", as well as Kelly's (2006) idea that collaboration can be effective in demanding and complex tasks. Indicatively, the conceptualization of the violence incidents and participants' attitudes towards them corresponded to the predetermined aim of the courses to encourage their enactment and resistance towards human rights violation as the semiotic analysis of their posters revealed. In detail, in Group's A poster the word "*Women*", assisted the viewer in identifying a component of the shown violence episode while the verbal message "*Women do not fall so low*" depicted both the signifier -women's inferiorposition- and the signified -women's shame of the image content. Accordingly, Group's B poster identifies the bullying image's perceptual area tying its meaning to the participant's age as well as the complicity that the shown bullying incidents represent. Furthermore, both posters practice the motif of submission semiotically as adopting the position of dominance for the abuser and the position of defense and aversion to the victims illustrating their oppressive relationships. However, the consecutive negations ("*Women do not fall low*", "*hurting is not power*", "*Nobody can humiliate you*", "[...] *will never have a happy life*") disallow the depicted roles reversing them. The denial that the language operates reverses the visual meaning as hurting ultimately is associated with weakness and bullying with complicity. The above semiotic analysis of

the articulated posters as final objects of the applied teaching techniques supports the conclusion that human rights education develops reflective and participatory processes that draw on individual and group experiences to better transmit the existence and content of human rights in a way that is both relevant and resonant in the local context (Coysh, 2014).

11. Conclusions

The current study focused on how THRED can influence the refugees' attitudes towards human rights in the non-formal contexts of second language learning (SLL) based upon the CDA. The case study was carried out in a SLL class that was attended by eight (8) female adult Ukraine refugees who participated in four two-hours lasting lessons during the period of one week. The utilized for the research data were collected from participants' answers to the distributed within the classroom questionnaires as well as from the posters that they articulated in the contexts of the classroom, collaborating in two groups of four participants.

The analysis was conducted following a combination of methods, utilizing mainly Critical Discourse Analysis (CDA), according to the three-dimensional socio-cognitive Van Dijk's method, including the microstructure, macrostructure, superstructure and their relation to the participants' cognition and society, in combination with the descriptive statistics and semiotics according to Kress and Van Leeuwen (2010) method. The above combination was applied in order to approach holistically the research questions, shedding light to all the possible perspectives from which the research data could be approached.

The answers showed that despite the variation of the previous backgrounds, participants adopted a uniform disapproving attitude towards human rights violation encouraged by their co-operation as well as from the intensity of the image and video input and their choice to use more than one language for their communication and the completion of the distributed tasks (See above: 8.1). Moreover, the appliance of CDA in their discourse designated the significance that they attribute to human rights

(See above: 8.2.1) as well as internalized stereotypes that influenced the ultimate attitudes they adopted towards human rights violation (See above: 8.2). In this frame, the victim was identified with “*the weak*” and the oppressor with “*the powerful*” (See above: 8.2.2). For this reason, the similar sentimental attitudes were adopted towards them: *anger, anxiety disappointment, fear, indignation, hate and depreciation* towards the abusers and *sadness, compassion, anxiety, and disappointment* towards the victims (See above: 8.2.2). Consequently, participants in the enactment phase either denounced violence or claimed for resistance against it (See above: 8.2.4). Additionally, the participants’ difficulty to recognize the importance of HRE was contradicted with their highly raising awareness (See above: 8.2.2), featuring the necessity of its incorporation within the formal, informal and non-formal refugee education. Indicatively, participants could not identify HRE with their needs either due to their educational backgrounds -that had implemented the knowledge about human rights- or due to the intense emergence of other needs, such as money or due to the mal function of the law system in Greece (See above: 8.2.3). Another observation throughout the study was participants’ aversion to the depicted violent scenes -either they were identified with them or not- affirming their sensitive sentimental situations that could not enable them to express themselves deliberately as far as their own human rights violation (See above: 8.2.2). For this reason, the basis element that was realized to be needed in the implemented course was the empowerment of participants not only with the attitude of resistance to any type of violence but also with the demanded knowledge of the responsible institutions of their protection. However, despite the fact that the majority of the participants could not discern the significance or the benefit of HRE, all of them achieved in the frame of collective

enactment to alter their initial attitudes towards the victim's and oppressor's roles (See above: 8.2.4) affirming not only the efficiency of collaboration but also the valuable outcome of transformative learning.

The above research data as well as the conclusions that emanated from them could be utilized in the frame of refugees' education (formal, non-formal, informal). Specifically, educators as well as policy makers could take into consideration that an efficient approach to refugees' learning presupposes long duration in combination with visual input, translanguaging and collaboration. Moreover, focus should be posed on the appliance of THRED in refugees' education, given that their deprived position in society in combination with the background of their displacement disables them to be critically engaged in the society and afterwards to be integrated within it. For this reason, collective and individual enactment should be the prioritized in the learning processes in which they become enrolled in order to alter their social position through critical thinking and active engagement initially within the class and afterwards within the society.

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Appendix 1

14/1/23, 12:28 π.μ.

Participants' Interview

Participants' interview

Background information

1. How old are you?

Να επισημαίνεται μόνο μία έλλειψη.

- 17-19
 20-22
 23-25
 25-30
 30+

2. Where are you from?

Να επισημαίνεται μόνο μία έλλειψη.

- Ukraine
 Russia?
 Afghanistan
 Syria
 Other

3. Before you come in Greece did you live with your family?

Να επισημαίνεται μόνο μία έλλειψη.

- Yes
 No

14/1/23, 12:28 π.μ.

Participants' Interview

10. The place you live now and your education is

Να επισημαίνεται μόνο μία έλλειψη.

- Better than your country of origin
 Worse than your country of origin
 The same with your country of origin
 I do not know

11. Have you ever experienced discrimination?

Να επισημαίνεται μόνο μία έλλειψη.

- Yes
 No
 I do not know

12. The discrimination was about

Να επισημαίνεται μόνο μία έλλειψη.

- gender
 ethnicity
 appearance
 education level
 other

13. Give an example of each one

14/1/23, 12:28 π.μ.

Participants' Interview

4. Do you live with your family here?

Να επισημαίνεται μόνο μία έλλειψη.

- Yes
 No

5. How long do you live in Greece?

Να επισημαίνεται μόνο μία έλλειψη.

- 1-6 months
 6-12 months
 more than a year

6. Have you attended/ Do you attend Greek language classes?

Να επισημαίνεται μόνο μία έλλειψη.

- Yes
 No

7. How long have you attended these classes?

8. Are you enrolled in formal education?

Να επισημαίνεται μόνο μία έλλειψη.

- Ναι
 Όχι

14/1/23, 12:28 π.μ.

Participants' Interview

14. How much do you need to live in a permanent residence?

Να επισημαίνεται μόνο μία έλλειψη.

- 1
 2
 3
 4
 5

15. How much do you need education?

Να επισημαίνεται μόνο μία έλλειψη.

- 1
 2
 3
 4
 5

Appendix 2

14/1/23, 12:31 π.μ.

Image Description

Image Description

Human rights

1. Which right do you recognize? In which degree is it implemented?



Να επισφραγιστεί μόνο μια έλλειψη ανά σειρά.

| | Home | Education | Protest | Food | I do not know |
|----------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Implementation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Challenge | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Violation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Claiming | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I do not know | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Other | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

14/1/23, 12:31 π.μ.

Image Description

2. Which right do you recognize? In which degree is it implemented?



Να επισφραγιστεί μόνο μια έλλειψη ανά σειρά.

| | Home | Education | Prctest | Food | I do not know |
|----------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Implementation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Challenge | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Violation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Claiming | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I do not know | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Other | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

<https://docs.google.com/forms/d/1BPisBjCAJGSXx8t5V4cy3Ab8eUHG7MnVA81LPIA/edit>

1/18

<https://docs.google.com/forms/d/1BPisBjCAJGSXx8t5V4cy3Ab8eUHG7MnVA81LPIA/edit>

14/1/23, 12:31 π.μ.

Image Description

3. Which right do you recognize? In which degree is it implemented?



Να επισφραγιστεί μόνο μια έλλειψη ανά σειρά.

| | Home | Education | Protest | Food | I do not know |
|----------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Implementation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Challenge | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Violation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Claiming | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I do not know | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Other | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

14/1/23, 12:31 π.μ.

Image Description

4. Which right do you recognize? In which degree is it implemented?



Να επισφραγιστεί μόνο μια έλλειψη ανά σειρά.

| | Home | Education | Protest | Food | I do not know |
|----------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Implementation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Challenging | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Violation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Claiming | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I do not know | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Other | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

14/1/23, 12:31 π.μ.

Image Description

5. Which right do you recognize? In which degree is it implemented?



Να επισημανθεί μόνο μία έλλειψη ανά σειρά.

| | Home | Education | Protes | Food | I do not know |
|----------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Implementation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Challenging | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Violation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Claiming | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I do not know | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Other | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

<https://docs.google.com/forms/d/1BP1sBigCAJG5Xx8t5V4ky3Ab8eUHGT7mwA8/1LPIA/edit>

14/1/23, 12:31 π.μ.

Image Description

7. Which right do you recognize? In which degree is it implemented?



Να επισημανθεί μόνο μία έλλειψη ανά σειρά.

| | Home | Education | Protest | Food | I do not know |
|----------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Implementation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Challenging | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Violation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Claiming | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I do not know | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Other | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

14/1/23, 12:31 π.μ.

Image Description

9. Why does this reality occur?



Να επισημανθεί μόνο μία έλλειψη.

- war
- fanaticism
- financial interests
- lack of democracy
- I do not know
- other

14/1/23, 12:31 π.μ.

Image Description

6. Which right do you recognize? In which degree is it implemented?



Να επισημανθεί μόνο μία έλλειψη ανά σειρά.

| | Home | Education | Protest | Food | I do not know |
|----------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Implementation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Challenging | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Violation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Claiming | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I do not know | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Other | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

5/18

<https://docs.google.com/forms/d/1BP1sBigCAJG5Xx8t5V4ky3Ab8eUHGT7mwA8/1LPIA/edit>

14/1/23, 12:31 π.μ.

Image Description

8. Which right do you recognize? In which degree is it implemented?



Να επισημανθεί μόνο μία έλλειψη ανά σειρά.

| | Home | Education | Protest | Food | I do not know |
|----------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Implementation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Challenging | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Violation | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Claiming | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| I do not know | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Other | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

14/1/23, 12:31 π.μ.

Image Description

10. Why does this reality occur?



Να επισημανθεί μόνο μία έλλειψη.

- war
- fanaticism
- financial interests
- lack of democracy
- I do not know
- other

<https://docs.google.com/forms/d/1BPisBqCAJGSX08tV-kq3A0deJHG7twnVq8tLPIA/edit>

9/18

<https://docs.google.com/forms/d/1BPisBqCAJGSX08tV-kq3A0deJHG7twnVq8tLPIA/edit>

10/18

14/1/23, 12:31 π.μ.

Image Description

11. What can we do for this?



Να επισημαντεί μόνο μία έλλειψη.

- Preserve it
- Fight against it
- To claim for it
- I do not know
- Άλλο
- nothing

14/1/23, 12:31 π.μ.

Image Description

13. How important is this for you?



Να επισημαντεί μόνο μία έλλειψη.

- 1
- 2
- 3
- 4
- 5

<https://docs.google.com/forms/d/1BPisBqCAJGSX08tV-kq3A0deJHG7twnVq8tLPIA/edit>

14/1/23, 12:31 π.μ.

Image Description

15. How important is this for you?



Να επισημαντεί μόνο μία έλλειψη.

- 1
- 2
- 3
- 4
- 5

14/1/23, 12:31 π.μ.

Image Description

12. What can we do for this?



Να επισημαντεί μόνο μία έλλειψη.

- Nothing
- Preserve it
- Fight against it
- To claim for it
- I do not know
- Other

14/1/23, 12:31 π.μ.

Image Description

14. How important is this for you?



Να επισημαντεί μόνο μία έλλειψη.

- 1
- 2
- 3
- 4
- 5

13/18

<https://docs.google.com/forms/d/1BPisBqCAJGSX08tV-kq3A0deJHG7twnVq8tLPIA/edit>

14/1/23, 12:31 π.μ.

Image Description

16. How important is this for you?



Να επισημαντεί μόνο μία έλλειψη.

- 1
- 2
- 3
- 4
- 5

17. What does right mean to you?

Personal Statement

Human Rights Violation

1. I do not have the right to



2. I have the right not to.....



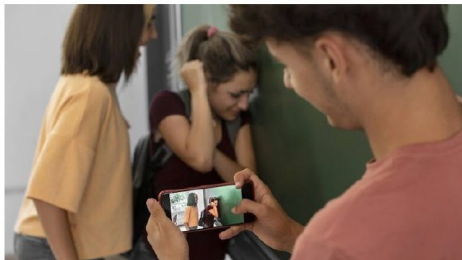
3. I do not have the right to.....



4. I have the right not to



5. I do not have the right to



6. I have the right not to.....



Teaching Techniques assessment

1. Did image input enabled you to conceptualize the human rights significance?

Να επισημαίνεται μόνο μία έλλειψη.

1

2

3

4

5

2. Did image input enabled you to conceptualize human rights violation

Να επισημαίνεται μόνο μία έλλειψη.

1

2

3

4

5

3. Did you feel more empowered to participate in classroom activities through the multiple language use (English, Ukrainian, Greek)?

Να επισημαίνεται μόνο μία έλλειψη.

1

2

3

4

5

5. Did you feel that collaboration enabled you to express you ideas more deliberately?

Να επισημαίνεται μόνο μία έλλειψη.

1

2

3

4

5

4. Did the video input raise your awareness about human rights?

Να επισημαίνεται μόνο μία έλλειψη.

1

2

3

4

5

6. Were the applied teaching techniques enough effective to raise your human rights awareness?

Να επισημαίνεται μόνο μία έλλειψη.

1

2

3

4

5

Appendix 5

Teaching Techniques assessment

1. Did image input enabled you to conceptualize the human rights significance?

Να επισημαίνεται μόνο μία έλλειψη.

1

2

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2. Did image input enabled you to conceptualize human rights violation

Να επισημαίνεται μόνο μία έλλειψη.

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3. Did you feel more empowered to participate in classroom activities through the multiple language use (English, Ukrainian, Greek)?

Να επισημαίνεται μόνο μία έλλειψη.

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4. Did the video input raise your awareness about human rights?

Να επισημαίνεται μόνο μία έλλειψη.

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5. Did you feel that collaboration enabled you to express your ideas more deliberately?

Να επισημαίνεται μόνο μία έλλειψη.

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6. Were the applied teaching techniques enough effective to raise your human rights awareness?

Να επισημαίνεται μόνο μία έλλειψη.

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Appendix 6

<https://www.youtube.com/watch?v=eYc4aFbW338>

<https://www.youtube.com/watch?v=qpOEaBwFuj0>

Appendix 7



Жінки не опускайтеся так низько!

Η επιλογή σας επηρεάζει την μοίρα του κόσμου

Το να πληγώνεις τους άλλους δεν είναι σκληρότητα.

НАСИЛЬСТВО

ТВЕРДІСТ

СЛАБКІСТЬ

Appendix 8



[ABUSER]

HUMILIATION

All People have right to dignity, especially **CHILDREN!**

NOBODY can humiliate you

CHILDREN have the right to for friendship and happy
childhood.

Chidren or **ADULTS** who let themselves looking bullying
somebody will never have a happy life

Appendix 9

| Needs | | |
|--------------|--|--|
| | What is your most urgent need now? | How Human Rights Education corresponds to your needs as refugees? |
| P1 | Have Greek at a high level | I need it for my dignity |
| P2 | Money because I am responsible for my child as well and now there is not work here | In anyway |
| P3 | Money | Very much |
| P4 | To know that my parents are in safety | I do not see any necessity |
| P5 | To feel safe here | Very important to me |
| P6 | To be integrated | Not at all |
| P7 | To meet my family | To feel more confident |
| P8 | Have my people with me | Nothing my rights do not help me |

Appendix 10

| Knowledge | | |
|------------------|---|---|
| | What does right mean to you? | Do you think that Human Rights Education is necessary in the frame of refugees' education? |
| P1 | Right for me is an opportunity to realize myself in various spheres of society, freedom of choice fulfillment of duties, life within the laws | I believe that is essential for our integration and survival |

| | | |
|----|--|--|
| P2 | To be free choosing something to be free in speaking my own language to be free work | Nobody from us would not be refugee and most people of us are adults. We know enough for our life and experience about human rights. |
| | where I want and study where I want. | That's why we don't need to receive any education in this sphere. The only thing we need is to have the possibility to work. |
| P3 | The right means to me safety and freedom | yes |
| P4 | The right to me means safety, be confident in my freedom and inviolability. | I think yes because a lot of people don't know about human rights and think that is normally when somebody abused them. |
| P5 | To be free of fear | I do not believe that is something important in places that our rights are not respected in any way. |
| P6 | Right is my chance to live in dignity | If a refugee is already educated human rights education does not have so much to offer. In any other case it might help. |
| P7 | My rights make me human | Human rights education is vital for anyone. Regardless of his age, educational level and origin. |
| P8 | Rights are for me the source of my safety and happiness. | I think that it is important for ourselves but it cannot help us practically. |

Appendix 11

| | | | | |
|----|---|--|---|--|
| | I have the right not to inflict physical and mental violence | I have the right not to scream or swear | I have the right not to harm other people, do not humiliate human dignity | |
| P2 | I do not have the right to use my physical strength for dominance | I do not have the right to present myself as a ruler | I do not have the right to humiliate others | No |
| | I have the right not to be dominated by anyone who wants it for me. | I have the right not to accept anyone due to his power to me | I have the right not to be pushed to indignity. | |
| P3 | I don't have the right to hit other people | I don't have the right to be a victim in my job to scream to the staff to humiliate somebody | I don't have the right to shout at somebody humiliate another people make fun of somebody | No |
| | I have the right not to be abused | I have the right not to be a victim of my job be a humiliated | I have the right not be shouted humiliated make fun by somebody | |
| P4 | I do not have the right to insult and intimidate others | I do not have the right to yell at someone because of my position. | I do not have the right to make other feel powerless | I knew it before because I studied in the specialty called management of foreign economic activity |
| | I have the right not to tolerate my rights to protection, to life and health be violated. | I have the right not to accept any type of oppression. | I have the right not to fear for my personal security and dignity | |

| | | | | |
|------------------|---|--|--|--|
| P5 | I do not have the right to frighten and threaten the others | I do not have the right to peculate my power | I do not have the right to laugh at others | No |
| Awareness | | | | |
| | Gender Violence | Boss violence | Bullying violence | Was your awareness about human rights developed through the courses you attended? In which way? |
| P1 | I do not have the right to protection to freedom of speech. | I do not have the right to vote economic freedom, to justice and equality. | I do not have the right to express myself to privacy | yes |

Appendix 12

| Attitudes | | |
|------------------|--|--|
| | Do you feel enough empowered to face injustice due to the human rights violation in your daily lives? | Poster statement |
| P1 | Yes, because I realized that human rights have to be respected at any cost. | Жінки не опускайтеся так низько! Η επιλογή σας επηρεάζει την μοίρα του κόσμου |
| P2 | No because the laws do not work here. | Το να πληγώνεις τους άλλους δεν είναι σκληρότητα. |
| P5 | Not at all | |

| | | |
|----|--|---|
| P6 | I feel that I am discriminated as a refugee and it is very difficult to overcome this feeling | НАСИЛЬСТВО ТВЕРДІСТ СЛАБКІСТЬ |
| P3 | yes | [ABUSER] |
| P4 | No, because I faced discrimination here when the apartment's owners didn't want to rent an apartment because of I was not a student and not a Greek. | HUMILIATION All People have right to dignity, especially CHILDREN! NOBODY can humiliate you CHILDREN have the right to for friendship and happy childhood. |
| P7 | I realize that I can face discrimination with more courage | Chidren or ADULTS who let themselves looking bullying somebody will never have a happy life |
| P8 | I believe that injustice is a reality that I cannot control | |

Appendix 13

| Sentiments | | | | | |
|------------|-----------------|---------------|-------------------|--|--|
| | Gender Violence | Boss violence | Bullying violence | Learning about human rights what made you feel more comfortable and why? | Learning about human rights what made you feel more confident and why? |
| P1 | Anger for the | Anxiety and | Anxiety and | I feel more | My confidence |

| | | | | | |
|--|------------------------|-----------------------------|-------------------------------|---|--|
| | abuser | disappointment for the boss | disappointment for the abuser | comfortable with myself but not with the others | is not depended on human rights but on my background |
| | Sadness for the victim | Sadness for the employee | Compassion for the victim | | |

| | | | | | |
|----|--|---|--|---|--|
| P2 | Indignation for the abuser | There is something that does not make him feel confident. | Sadness for the abuser | A reminder of violence | Nothing at all |
| | Compassion for the victim | I have been in this place its awful! | Compassion for the victim | | |
| P3 | Fear for the abuser | Disappointment and fear for the abuser | Disappointment for the abuser | I felt more comfortable about my situation but less as far as all these photos of abuse | I am confident in anyway but now I can see why my rights are violated: a need for oppression |
| | Sadness for the victim | Anxiety for the victim. | Anxiety for the victim | | |
| P4 | Anger for the abuser | It is logical in a workplace. Just anxiety for this occasion. | Fear that this can happen to my children, here | A lot of information about negative humiliation | I knew all the human rights before. That's why after these lessons I do not feel more confident. |
| | Disappointment for the victim | Compassion for the victim | Compassion and anxiety too for the victim | | |
| P5 | Anger and sadness for the abuser | Disappointment for the abuser | Anger for the abuser | Comfort is something that I have lost since I came from Ukraine. | My confidence is more related to the language rather than human rights |
| | Compassion and disappointment for the victim | Sadness for the victim | Sadness for the victim | | |
| P6 | Indignation for the abuser | Anger for the abuser | Indignation for the abusers | I felt anxious many times as all this negative input reminded me | My confidence was declined as I didn't take any type of empowerment |
| | Sadness for the victim | Sadness for the uncomfortable position of the | Sadness for the victim | | |

QUANTITATIVE DATA
Appendix 14

| Knowledge | | | | | | | | | | | |
|-----------|-----|--|--|------|------|-----------|-----------------------------|---------|------|-----------|---------|
| | Q20 | Q21 | Q22 | Q1 | Q2 | Q3 | Q4 | Q5 | Q6 | Q7 | Q8 |
| P1 | yes | Not to react to injustice | The right to live right to education the right to freedom of speech | Home | Food | Education | Home Education Protest Food | Protest | Food | Education | Protest |
| P2 | yes | My freedom to do whatever I want My | Right for life right for freedom of choice right for freedom of thought and speech | Home | Food | Education | Home | Protest | Food | Education | Protest |

Appendix 15

| Awareness | | | | | | | | |
|-----------|-----|--------------------|----------------|-----------------------|-----------|-------------|-----------|----------------|
| | Q11 | Q12 | Q1 | Q2 | Q3 | Q4 | Q5 | Q6 |
| P1 | yes | Appearance & other | Challenging | Violation | Claiming | Challenging | Violation | Implementation |
| P2 | no | - | Implementation | Challenging | Violation | Violation | Claiming | Implementation |
| P3 | no | - | Implementation | Violation Claiming | Claiming | Violation | Violation | Implementation |
| P4 | yes | other | Implementation | Violation | Violation | Claiming | Violation | Implementation |
| P5 | yes | Education level | Implementation | Violation | Violation | Claiming | Violation | Implementation |
| P6 | yes | ethnicity | Implementation | Claiming | Violation | Challenging | Violation | Implementation |
| P7 | no | - | Implementation | Violation | Violation | Claiming | Violation | Implementation |

| | | | | | | | | |
|----|----|---|----------------|-------------|----------|----------|----------|----------------|
| P8 | no | - | Implementation | Challenging | Claiming | Claiming | Claiming | Implementation |
|----|----|---|----------------|-------------|----------|----------|----------|----------------|

Appendix 16

| Needs | | | | | | | | | |
|-------|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| | Q14 | Q15 | Q16 | Q17 | Q18 | Q13 | Q14 | Q15 | Q16 |
| P1 | 5 | 5 | 5 | 2 | 5 | 3 | 5 | 4 | 2 |
| P2 | 5 | 1 | 4 | 2 | 2 | 4 | 5 | 5 | 2 |
| P3 | 1 | 1 | 1 | 1 | 1 | 4 | 5 | 5 | 2 |
| P4 | 4 | 3 | 3 | 4 | 1 | 5 | 5 | 5 | 5 |
| P5 | 5 | 1 | 3 | 4 | 5 | 4 | 5 | 4 | 2 |
| P6 | 1 | 1 | 1 | 1 | 1 | 3 | 5 | 5 | 2 |
| P7 | 5 | 3 | 4 | 2 | 1 | 5 | 5 | 5 | 2 |
| P8 | 4 | 5 | 5 | 2 | 2 | 3 | 5 | 5 | 5 |

Appendix 17

| Attitudes | | |
|-----------|------------------|------------------|
| | Q 11 | Q12 |
| P1 | To claim for it | Fight against it |
| P2 | Fight against it | To claim for it |
| P3 | Fight against it | Fight against it |
| P4 | To claim for it | I do not know |
| P5 | Fight against it | To claim for it |
| P6 | To claim for it | Fight against it |
| P7 | To claim for it | Fight against it |


| | | |
|----|------------------|------------------|
| P8 | Fight against it | Fight against it |
|----|------------------|------------------|

Appendix 18

| Teaching Techniques assessment | | | | | | |
|--------------------------------|--|--|--|---|---|--|
| | Did image input enabled you to conceptualize the human rights significance? | Did image input enabled you to conceptualize the human rights significance? | Did you feel more empowered to participate in classroom activities through the multiple language use (English, Ukrainian, Greek)? | Did the video input raise your awareness about human rights? | Did you feel that collaboration enabled you to express your ideas more deliberately? | Were the applied teaching techniques enough effective to raise your human rights awareness? |
| P1 | 3 | 3 | 4 | 4 | 5 | 3 |
| P2 | 2 | 2 | 3 | 2 | 2 | 2 |
| P3 | 4 | 4 | 2 | 4 | 3 | 4 |
| P4 | 3 | 4 | 4 | 5 | 3 | 3 |
| P5 | 5 | 4 | 4 | 4 | 3 | 4 |
| P6 | 4 | 4 | 3 | 3 | 4 | 4 |
| P7 | 2 | 2 | 3 | 3 | 2 | 3 |
| P8 | 3 | 2 | 2 | 3 | 2 | 3 |

Appendix 19

16. How important is this for you?



Να εμπορευτείται μόνο για άλλους.

1

2

3


4

5

17. What does right mean to you?

Right for me is an opportunity to realize my self in various spheres of society. Freedom of choice, fulfillment of duties, life within the law.

16. How important is this for you?



Να εμπορευτείται μόνο για άλλους.

1

2

3


4

5

17. What does right mean to you?

To be free in choosing something, to be free in speaking my own language, to be free work where I want and study, where I want.

16. How important is this for you?



Να εμπορευτείται μόνο για άλλους.

1

2

3

4

5

17. What does right mean to you?

The right means to me feel happy, to confident in my success and inviolability.