

THE CASE OF THE 1974 UNESCO RECOMMENDATION AND MINORITIES' RIGHTS TO EDUCATION FOR EQUAL CITIZENSHIP RIGHTS

Irma Febriyanti

ABSTRACT

Many world-renowned experts on education and democratic citizenship rights had concluded that education is the key driver in building inclusive and peaceful societies and in enhancing equal citizenship rights especially in countries affected by inter-communal strife. Related to gaining peaceful world, in the case of the UNESCO 1974 Recommendation on Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, there was a discussion about how different actors culturally, politically, and economically define education, and what is the outcome when education is a normative instrument of UNESCO. Thus, this article explores how minorities' rights to education in a society may hold an important role and add up to the issue of world peace. This article has a similar aim of analyzing the UNESCO 1974 Recommendation to Kaisa Savolainen's work on Education as a Means to World Peace: The Case of the 1974 UNESCO Recommendation, but the difference is located at the finding on unequal access and controls to rights to education which demonstrates that the 1974 UNESCO Recommendation in here is seen as an incomplete recommendation due to its limited scope discussing social and educational issues for minorities within a framework of structural violence and peace research. Moreover, the 1974 UNESCO Recommendation is expected to be able to mobilize the education policy, research and practice communities from different geographical regions around reflections on how to put human rights into practice, but there are actually difficulties in achieving this due to limited financial and human resources as well as capacity and the lack of clearly defined tasks among the different levels of policy-making.

Keywords: UNESCO, education, rights, citizenship

INTRODUCTION

In many parts of the world, schools are expected to be the main social venue for intellectual enrichment and value formation as it delivers education needed by the society. However, schools are not always safe because they often show up to be places of suffering and distress (Salmi, 2009). The notion of "suffering and distress" was raised up by Jamil Salmi in his article entitled "Violence, Integrity, and Education," Salmi noted that schools often raise important question about the relationship between violence and education. The variation forms of violence can be traced back in the world history which mostly is started by the implications of human insecurity from environmental degradation, such as slavery, civil wars, impoverishment and famine.

Violence is defined as the avoidable disparity between the potential ability to fulfill basic needs and their actual fulfillment. The theory further locates the unequal share of power to decide over the distribution of resources as the pivotal causal factor of these avoidable structural inequalities (Ho, 2007). The importance of recognizing structural causes is seen through the transition from structural violence to structural violations of human rights. Thus, the issue of human rights holds a pivotal role in this study. As Kathleen Ho said in her *Structural Violence as a Human Rights Violation*, the notion of 'structural violations of human rights' is increasingly gaining currency in international human rights arenas. This is where The United Nations Educational, Scientific and Cultural Organization (UNESCO) is needed to review and re-evaluate the structural violations of human rights in their agenda.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) is a specialized agency of the United Nations (UN) based in Paris, which encourages international peace and universal respect for human rights by promoting collaboration among nations. Taken from its website, UNESCO is responsible for coordinating international cooperation in education, science, culture and communication. The obligation to promote and protect human rights is formulated in article 1 of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) Constitution which states that:

"The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for human rights and fundamental freedoms..."

Human rights can be protected if they are known and understood by people, as well as by professionals having special responsibilities in this field (lawyers, judges, police and army officers, etc.). Consequently, the promotion of the knowledge of human rights became an essential part of UNESCO's activities from the very first years of its existence (Symonides, 2001). UNESCO strengthens the ties between nations and societies, and mobilizes the wider public so that each child and citizen:

- has access to quality education; a basic human right and an indispensable prerequisite for sustainable development;
- may grow and live in a cultural environment rich in diversity and dialogue, where heritage serves as a bridge between generations and peoples;
- can fully benefit from scientific advances;

- and can enjoy full freedom of expression; the basis of democracy, development and human dignity.

UNESCO's messages are of increasing importance today, in a globalized world where interconnections and diversity must serve as opportunities to build peace in the minds of men and women (UNESCO, 2017). Similar to Kaisa Savolainen's *Education as a Means to World Peace*, this paper also addresses one aspect of the work done towards normative work on education as it relates to peace, using the case of the Recommendation concerning Education for International Understanding, CO-operation and Peace and Education relating to Human Rights and Fundamental Freedom (2010). The focus however is different in focusing the discussion on minorities' rights, Savolainen does not discuss about how minorities' rights. She chose this certain topic because today's world violence is dominant and non-violent means are not systematically sought when resolving conflict at national or international levels (Savolainen, 2010).

Human insecurity has been such a complicated problem for our society from all over the world. As in *Human Insecurity: Global Structures of Violence* by David Roberts said. "it became ever clearer that people who are routinely vulnerable are so because other people with greater power control safer land, and governments and political institutions determine where poor and vulnerable people live by denying access to better land through a range of means and justifications" (2008: 1). Caroline Thomas suggested that such vulnerability and insecurity result 'directly from existing power structures that determine who enjoys the entitlement to security and who does not' (2000: 4).

It was the unfair distribution of power and resources that created insecurity in the first place. In the history of human insecurity in the United States of America, the reality of slavery shows us how those distributions of power and resources pervade and intimidate humanity towards certain race. If there are no rights to be held and no opportunities to be chosen, then how can a person ever gain any worth-living life? This paper is trying to disclose the structural violence in education and analyze how the world would be a better place with no violence in having rights to education. The UNESCO's 1974 *Recommendation* concerning education for international understanding, cooperation and peace education relating to human rights and fundamental freedoms is being used to see that education is the key driver in building inclusive and peaceful societies and in enhancing equal citizenship rights especially in countries affected by inter-communal strife.

The UNESCO's 1974 *Recommendation* describes human rights as being those defined by the United Nations Charter, the Universal Declaration of Human Rights and the International Covenants on Human Rights, that is the International Covenant on Economic, Social and Cultural Rights and the International Covenant on Civil and Political Rights of 1966. The Recommendation called upon Member States to take steps to ensure that principles of the Universal Declaration of Human Rights and the International Convention on the Elimination of All Forms of Racial Discrimination become an integral part of the developing personality of each child, adolescent, young person or adult, by applying these principles in the daily conduct of education of each level and its forms. Member States should encourage a wider exchange of textbooks, especially those concerning history and geography, and should take measures for the reciprocal study and revision of textbooks and other educational materials in order to ensure that they are accurate, balanced, up-to-date, without prejudice, and enhance mutual knowledge and understanding between different peoples (Symonides, 2001).

The history of education is a venerable field, whose origins as an area of scholarly interest date to at least the early nineteenth century (Reese & Rury, 2008). Although most of the focus of education historians has been on antebellum whites, there has been additional work on the education of free African Americans and slaves. Contrary to the assertions of sociologists such as John Ogbu, free and slave African Americans were very interested in education before the Civil War (2008: 29-30). Despite the outright hostility among many white southerners to teaching slaves to read and write, some slaves such as Frederick Douglass managed to do so. Indeed, according to antebellum U.S. censuses, free African Americans in the North often were more literate than Southern whites (McCaul, 1987).

As the *Narrative of the Life of Frederick Douglass, an American Slave. Written by Himself* has mentioned the perpetuating life of being a slave in the United States of America, we have seen how difficult it is for slaves to finally realize the importance of resistance through education. In his autobiography, the world may see how Frederick Douglass had to experience life with bondage in his body and soul and through education, he found the whole new consciousness and awareness. He said:

"As I read and contemplated the subject, behold! That very discontentment which Master Hugh had predicted would follow my learning to read had already come, to torment and sting my soul to unutterable anguish. As I writhed under it, I would at times feel that learning to read had been a curse rather than a blessing. It had given me a view of my wretched condition, without the remedy. It opened my eyes to the horrible pit, but to no ladder upon which to get out. In moments of agony, I envied my fellow-slaves for their stupidity ..."

(Douglass, 1845).

Douglass showed us how learning to read and write has brought him into a world beyond bondage and encouraged him to perfect his oratorical skills (Mintz, 2003). It was his new master, Hugh Auld, who taught him to read and write but his master soon stopped the lessons because young Douglass read "forever unfit him to be a slave" which made him start to understand that he was not born and destined to be a slave after all, he was actually had another choice to live as dignified black man. Afterwards, Douglass tried to find out ways to educate himself by undergoing a secret and illegal program of self-education, reading newspapers, the Bible, and speeches from the Columbian Orator. The knowledge he gained through reading nurtured in him both a dream of freedom and a keen feeling of despair at the difficulty of escape

(10). From his autobiography, it was seen how his mind started to embark into a new vision as a complete free man despite of the label given by his society at that moment:

“The more I read, the more I was led to abhor and detest my enslavers. I could regard them in no other light than a band of successful robbers, who had left their homes, and gone to Africa, and stolen us from our homes, and in a strange land reduced us to slavery. I loathed them as being the meanest as well as the most wicked of men” (Douglass, 1845).

Education defines how life is seen and interpreted in the eyes of the beholders. It questions many things from small to big things, from a simple decision to a life-changing decision such as how to change one’s social status in the society. In another word, when someone is trapped in a smaller subset of a larger group, he/she tends to feel intimidated and restricted to participate in practicing the community rules, public membership, governance and the distribution of property. Regarding to the discussion of education as a world peace, the 1974 UNSECO *Recommendation* is highly expected to be able to overcome the challenges of UNESCO members’ rights to education, including the right to education of the minorities. From the report of executive board 184 EX/Decision 35, the Executive Board’s Committee on Conventions and Recommendations, it can be seen that the current status of UNESCO’s work and its results of the Fourth Consultation on the Implementation of the 1974 Recommendation:

(21) Several countries raised obstacles concerning insufficient pre-service and in-service training as well as the lack of clear guidelines and relevant materials for teachers and school personnel, including managers and administrators at the local level. Teachers are also often overwhelmed by the diverse demands put on them. In regard to the curriculum, it was pointed out that it is often overloaded and not always updated. A lack of culturally relevant educational materials was also mentioned. Teachers appreciate practical materials ready for use in their classrooms.

(22) At the conceptual level, some countries underlined religious and cultural resistance to integrating human rights-related values and principles in education. Teachers are often confused regarding related disciplines (education for citizenship, peace, etc.). Lack of effective partnerships with the media limits the social change that education in and for human rights seeks to encourage.

Those points of difficulties become one classic issue in the minorities, where certain small groups of people in a majority group is ignored and has their needs and rights to education to be avoidable in general. Thus, this paper tries to see if there any reason behind this avoidable rights to education towards minorities and is there any major guidelines of educational policy in the international level such as UNESCO.

RESEARCH QUESTIONS

1. How does an achievement of rights to education result in creating the world peace?
2. How efficient is the 1974 UNESCO *Recommendation*’s plans to attempt to measure specific inequalities in educational opportunity as they apply to different sections of society?

THEORETICAL AND METHODOLOGICAL FRAMEWORK

The Structural-Functional Framework

This study uses a traditional conceptual framework, structuralism as one of its subjects which derives primarily from the writings of the French sociologist Emile Durkheim. A focus on minorities’ rights make the aim of this paper to explore certain social function related to education and peace as individual rights. With the functionalist approach, as Durkheim used it, is to seek for the social function performed by an institution, in this case namely the 1974 UNESCO Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating Human Rights and Fundamental Freedoms, to be referred to in what follows as the 1974 UNESCO *Recommendation*.

As UNESCO’s *raison d’être* was to build “peace in the minds of men,” we may see the 1974 UNESCO *Recommendation* is the only legal instrument of UNESCO directed specifically at peace and human rights in education (Savolainen, 2010). It is said to be still in power by Kaisa Savolainen, who was the President of the Kuopio Teenagers Association for the United Nations, an interest that led her to the post of Information Secretary of the Finnish United Nations Association in Helsinki. The association’s mission was to inform the public about the work of the UN and to promote international education. Thus, her reference of work about the 1974 UNESCO *Recommendation* holds a great attention for me as a writer to re-evaluate UNESCO as the institution reinforcing minorities’ rights to education from all over the world.

With structural-functional approach, this study attempts to use the major strengths of structural-functional approach to education to place the educational institutions firmly in their relationship with the wider social structure (Banks, 1976). Thus, the 1974 UNESCO *Recommendation* in here is used to see how far it may go in maintaining the rights to education towards minorities in certain community. From the structural-functional approach, this paper later finds out that there is a structural violence theory that may support and answer the working concepts or hypotheses by means of which observations could be classified and ordered.

Structural Violence

Based on William Oliver's *Cultural Racism and Structural Violence*, Structural violence is defined as violence that occurs in the context of establishing, maintaining and extending, reducing or as a consequence of the hierarchal ordering of categories of people in society (Iadicola & Shupe, 1998). For example, acts of violence directed toward African Americans that function to reinforce and promote white hegemony is structural violence. Structural violence can also be interpersonal or institutional violence, depending on the context of the violent event and the specific roles combatants represent in violent encounters. In the discussion which follows below, a description of how several patterns of violence (e.g., lynching, hate crime, racial hoaxes, police brutality and black-on-black violence) perpetrated against and by African Americans are forms of structural violence that are influenced by the adverse effects of cultural racism.

There is also a significant example of cultural racism as a social and institutional practice and an example of structural violence involves the conspicuous absence in most elementary and high school social studies curricula of a substantive discussion of the contributions of Africans and African Americans to the development of human civilization (Ben-Jochannan, 1991).

DISCUSSION

Human Rights Education

Human rights education is an integral part of the right to education and is increasingly gaining recognition as a human right in itself. Knowledge of rights and freedoms is considered a fundamental tool to guarantee respect for the rights of all. UNESCO's work in human rights education is guided by the World Programme for Human Rights Education. Furthermore, this paper relates this human rights education with the 1974 UNESCO *Recommendation* which state that the purpose of this recommendation is that education should be the subject of the Member States, as it says:

- (a) The word education implies the entire process of social life by means of which individuals and social groups learn to develop consciously within, and for the benefit of, the national and international communities, the whole of their personal capacities, attitudes, aptitudes and knowledge. This process is not limited to anti specific activities.
- (b) The terms international understanding, co-operation and peace are to be considered as an indivisible whole based on the principle of friendly relations between peoples and States having different social and political systems and on the respect for human rights and fundamental freedoms. In the text of this recommendation, the different connotations of these terms are sometimes gathered together in a concise expression, "international education".

Education should encompass values such as peace, non-discrimination, equality, justice, non-violence, tolerance and respect for human dignity. The notion of 'peace' is mentioned repeatedly in the recommendation, one of them are:

- "It (education) shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace."
- "Education should stress the inadmissibility of recourse to war for purposes of expansion, aggression and domination, or to the use of force and violence for purposes of repression, and should bring every person to understand and assume his or her responsibilities for the maintenance of peace."
- "It should contribute to international understanding and strengthening of world peace and to the activities in the struggle against colonialism and neo-colonialism in all their forms and manifestations, and against all forms and varieties of racialism, fascism, and apartheid as well as other ideologies which breed national and racial hatred and which are contrary to the purposes of this recommendation."

To sum the notions of peace are aimed to the world peace as education should contribute to international understanding and strengthening of world peace and to the activities in the struggle against colonialism and neo-colonialism in all their forms and manifestations, and against all forms and varieties of racialism, fascism, and apartheid as well as other ideologies which breed national and racial hatred and which are contrary to the purposes of this recommendation.

The 1974 UNESCO *Recommendation* is highly related to the issue of world peace and this statement is supported by the UNESCO General Conference in 1985, that the Permanent System of Reporting on steps taken by Member States should also apply to the 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (Symonides, 2001).

Quality education based on a human rights approach means that rights are implemented throughout the whole education system and in all learning environments (UNESCO, 2017). As a normative instrument, UNESCO is expected to raise social consciousness as Jane Sahi said that we, as human beings, have neither tangible roots nor visible branches but do have the gifts of movement and language. we also have consciousness, the capacity to make choices and the means to create or to destroy (Sahi, 1998). Thus, education promoted by UNESCO should let us to be aware that education is a process of learning to be free, to stand apart from conditioning without and negative tendencies within. (1998: 7).

To relate this social consciousness brought up from education with UNESCO, this paper reviews that there are two broad themes in The 1974 UNESCO *Recommendation: Education for Sustainable Development (ESD)*; and Global Citizenship Education (GCED). The following definitions of ESD and GCED guided the research:

- ESD: empowers learners to take informed decisions and responsible actions for environmental integrity, economic viability and a just society, for present and future generations, while respecting cultural diversity. It is about lifelong learning, and is an integral part of quality education. ESD is holistic and transformational education, which addresses learning content and outcomes, pedagogy and the learning environment. It achieves its purpose by transforming society (UNESCO, 2014). Key ESD themes include climate change, disaster risk reduction, sustainable livelihoods, sustainable consumption and production, biodiversity and poverty reduction (UNESCO, 2014).
- GCED: nurtures respect for all, building a sense of belonging to a common humanity and helping learners become responsible and active global citizens. GCED aims to empower learners to assume active roles to face and resolve global challenges and to become proactive contributors to a more peaceful, tolerant, inclusive and secure world (UNESCO, 2017).

The contribution to the formation of the social consciousness is actually found as part of ESD and GCED and contained elements of both.

For Floud & Halsey, education is a means of motivating individuals to behave in ways appropriate to maintain the society in a state of equilibrium. But this is a difficult notion to apply to developed, especially industrialized societies, even if the notion of equilibrium is interpreted dynamically. They are dominated by social change, and “consensus” and “integration” can be only very loosely conceived in regard to them (Floud & Halsey, 1958). Although it is often argued that the functional approach tends to neglect social change, this is not altogether a fair criticism since many of the major thinkers in this field have attempted to find a place for change in their theory. So far as education is concerned, however, there has been a very widespread tendency to treat it as a wholly adaptive institution. In this paper, it is social changes that is needed by minorities to gain their rights to education. Significant social changes underlying educational ones are listed as: “the acceptance of the formal right to education, the commitment to equality of opportunity, demographic influences on student numbers, rising social demand for education, increased economic demand for skilled manpower and the tremendous growth of knowledge and techniques (Hake, 1975).

That is to say, change in the educational system tends to be seen as a response to changes in the other parts of the social structure. This contrasts with the prevailing viewpoint of educationalists like John Dewey, who have seen the educational system as a direct agency of social change, and who have enthusiastically looked to the schools to reform society (Banks, 1976).

UNESCO's Major Programmes on Minorities and the World Peace

How is it education helping the world to achieve peace? To answer this question, we need to go back to the Universal Declaration of Human Rights where education is related deliberately with peace:

“...that every individual and every organs of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms...” (Preamble, Universal Declaration of Human Rights).

“Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.” (Article 26 (2), Universal Declaration of Human Rights)

The last word of the paragraph noted “peace” as the Declaration’s aim to recognize the importance of maintaining world peace. Regarding on recognition of the Universal Declaration of Human Rights as part of the customary law of nations, these two statements should serve as the rationale for the teaching of human rights in all countries (Tarrow, 1993). On the other hand, Norma Tarrow added in her work in response to that, and as authorized by its own Constitution, the eighteen session of UNESCO adopted an important policy statement in 1974, a revolutionary in accommodating to multiple perspectives and conceptualizations of its representatives and member states. The 1974 UNESCO *Recommendation Concerning Education for International Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms* ‘not only affirms the link that exists between international education and human rights education; it also calls on governments, education officials and teachers to recognize this interrelationship and to translate it into action through appropriate educational policies, practices and programs’ (Buergethal & Torney, 1979).

From the Declaration, we may say that the importance of education can be started at school. This statement is supported by many educators who believe that not only schools are expected to play part in the preservation of the cultural heritage by means of its transmission to the next generation (teaching the dominant value system of the society), but also to serve as agencies of social reform or social movement, to build, that is to say, a new social order rather than perpetuate the old (1976: 210). However, UNESCO has to see schools through the politics of the education. There are unfair distribution of power and resources appeared in school systems all over the world. This issue of school system was never clearly being discussed by the 1974 UNESCO *Recommendation*, as it states:

“...nevertheless that the activity of UNESCO and of its Member States sometimes has an impact only on a small minority of the steadily growing numbers of school children, students, young people and adults continuing their education, and educators, and that the curricula and methods of international education are not always attuned to the needs and aspirations of the participating young people and adults,”

“The General Conference recommends that Member States bring this recommendation to the attention of the authorities, departments or bodies responsible for school education, higher education and out-of-school education, of the various organizations carrying out educational work among young people and adults such as student and youth movements, associations of pupils' parents, teachers' unions and other interested parties.”

Despite UNESCO's inability to participate directly into world's school systems, it still has a great purpose of promoting peace, development, and human rights education in the context of intense competition for curriculum time, including from other new 'educations.' Its promotion is mentioned in the *International Co-Operation* section:

“Member States should encourage the co-operation between their Associated Schools all those of other countries with the help of UNESCO in order to promote mutual benefits by expanding their experiences in a wider international perspective.”

To develop education for human rights UNESCO organized a series of international conferences: The International Congress on the Teaching of Human Rights in Vienna 1978, The International Congress on Human Rights Teaching, Information and Documentation in Malta in 1987, and The International Congress on Education for Human Rights and Democracy in Montreal in 1993. Regarding minorities' educational issues, one of the main reason is poverty. Poverty consists of a systematic or structural denial of basic freedoms, as articulated by Amartya Sen, resulting in agency constrained to the extent that individuals are unable or lack the 'capability' to meet their basic needs (Sen, 1999). The denial of one freedom amplifies or multiplies the denial of other freedoms, rendering the poor disproportionately vulnerable to a whole array of violations. Poverty not only means lack of money; it means a concomitant impairment of access to adequate healthcare, water, shelter, etc. In terms of de facto and de jure rights, the poor clearly:

“experience a different de facto realization of human rights...those living in poverty, on balance, have less access to the kind of economic resources that are necessary for adequate healthcare, education and welfare services, which may in turn effect the degree to which they enjoy their civil and political rights (Landman, 2006).”

Intended as a major guideline of educational policy, its enumeration of objectives is provided in paragraph 4 and consequent implications for curriculum planning in paragraph 5 and 18 (Tarrow, 1993). The credibility of this document as the major rationale for human rights education in all countries is supported by the fact that:

“Member States are required by the UNESCO Constitution to bring the recommendation to the attention of those national agencies in their country that are empowered to regulate and act upon the subjects dealt with in the recommendation. The UNESCO Constitution also requires the Member States to file periodic reports with the Organization detailing what action, if any, they have taken to give effect to the recommendation (Buergethal & Torney, 1979).

Thus, it is significant to note that the definition of 'education' is extremely broad and that formal schooling is not the only type of education included. The document continuously stresses the relationship between human rights education and global education, civic, and moral education, peace education, and intercultural education through the study of domestic ethnic cultures. Furthermore, the document also makes a strong case for beginning human rights education in preschool and continuing through secondary and adult education, for pre and in-service teacher training, for development of educational materials, for research and for international cooperation.

Still, for minorities, it is not that easy to gain and achieve civil and political rights. For an education is required in the first place. Most of minorities do not even aware to submit their complaints under a confidential UNESCO procedure alleging that violated rights falling within UNESCO's mandate for education, science, culture, and communication. Even though most of UNESCO's work is accomplished in cooperation with various national institution that assist in implementing UNESCO's programme, but its major programmes focus on minorities and respect for their rights as set forth in the International Covenant on Economic, Social and Cultural Rights (1966) the UN Declaration of Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992) and other relevant international instruments (UNESCO, 2003).

Structural Violence in the Lives of African Americans in the US

The discussion on minorities is very crucial as all countries in the world have national or ethnic, linguistic and religious minorities within their populations. Minorities issues have taken places in the United Nations as human awareness grows and being recognized as its integral part for the promotion and protection of human rights, sustainable human development, peace and security. The promotion and protection of the rights of minorities requires particular attention to issues such as the

recognition of minorities' existence; efforts to guarantee the rights to nondiscrimination and equality for minorities; the promotion of multicultural and intercultural education nationally and locally; the promotion of their participation in all aspects of public life; the inclusion of their concerns in development and poverty-reduction processes; the disparities in social indicators such as employment, health and housing; the situation of women and the special concerns of minority children.

The lives of African Americans are a great reflection to see how a minority group can be seen to have racial and economic marginalization that permeates equal protection jurisprudence in the U.S. and shapes the discourse on racial equality (Parker, 2012). As a distinct group, a great deal of attention has been directed toward analysis of violence perpetrated by and against African Americans (Curtis, 1975; Ginzburg, 1988; Hampton, 1987; Oliver, 1998; Wolfgang, 1958). This is partially due to the disproportionate representation of African Americans among victims and perpetrators of interpersonal violence (Oliver, 2001). To see this interpersonal violence closer, we may have to look at the high rates of violent crime victimization where African Americans are most likely to experience the homicide death rates than any other race-sex subgroup in the U.S. (Bureau of Justice Statistics, 1999). Even though the death rate for African Americans declined 25 percent from 1999 to 2015, according to a new CDC *Vital Signs* report released in May 2nd, 2017, disparities still persist between blacks and whites. African Americans may now be as a group are living longer, yet their life expectancy is still 4 years less than that of whites (CDC, 2017).

Matthew Cella from the U.S. News wrote that Violent crime overall remained near 30-year lows last year, even as Americans' concern about crime hit a 15-year high in March, and 7 in 10 Americans last year said crime was rising. Furthermore, Homicides have been on the rise since the start of 2015, but that increase has largely been driven by street violence in Chicago, Baltimore and the nation's capital. Still, Republican presidential nominee Donald Trump has effectively played on Americans' perception of crime – itself buttressed by daily crime coverage in the news – declaring that blacks were responsible for 81 percent of the killings of white Americans, that "African-American communities are absolutely in the worst shape they've ever been in before," and that "inner-city crime is reaching record levels." Therefore, this paper aims to examine how racism functions as a structural factor towards a minority group such as African Americans, this factor may contribute violent acts, committed against and by African Americans.

From Amelia Parker's work on *Racial Disparities in U.S. Public Education and International Human Rights Standards: Holding the U.S. Accountable to CERD*, there was a debate on racial equality and discrimination in the U.S. is the issue of educational opportunities afforded racial minorities. On February 22, 2007, academics, critical race theorists, human rights and civil rights activists, teachers and students gathered at American University Washington College of Law (WCL) for a discussion of *U.S. Education Law and Its Human Rights Impact on Racial Minorities*. Organized by the WCL Center for Human Rights and Humanitarian Law, the conference addressed the failure of the U.S. federal government to remedy rampant racial disparities in public education despite its obligations under the International Convention on the Elimination of all Forms of Racial Discrimination (CERD).

There is an inadequacy of the *No Child Left Behind Act* (NCLB) and other federal initiative in fulfilling obligation under CERD as it is seen through the gross racial disparities in education in education by passing the NCLB, the most recent reauthorization of the 1965 Elementary and Secondary Education Act (ESEA) that requires states to issue public reports on student progress in meeting academic standards set by the state and teacher quality on a school-by-school basis. Although a system of accountability was a welcome initiative, the under-funded legislation fails to provide the federal support and protections necessary to prevent racial disparities in education.

The battle for racial equality has gone on too long in the U.S. The federal government must finally be held accountable to international human rights and constitutional obligations to eliminate racial discrimination, and to guarantee the right of everyone to equality before the law. In *Minority Rights: International Standards and Guidance for Implementation* by the Office of the United Nations High Commissioner for Human Rights, (OHCHR), it is said that:

“Minority communities, among the world's most disadvantaged when it comes to education, are a special focus of UNESCO's education programme. The World Education Forum, which was held in Dakar, Senegal, in April 2000, adopted the Dakar Framework of Action including minorities. Its recommendations include:

- By 2015, all children, particularly girls, children in difficult circumstances, and those belonging to ethnic minorities, should have access to free and compulsory primary education of good quality.
- Using both formal and non-formal approaches, education should meet the needs of the poor and most disadvantaged, including working children, remote rural dwellers, nomads, ethnic and linguistic minorities; those affected by conflict, HIV/AIDS, hunger, and poor health; and those with special learning needs.
- Children with special needs, including those from disadvantaged ethnic minorities, migrant populations, remote and isolated communities, and urban slums, must be included in strategies to achieve universal primary education by 2015.

The *Education for All 2000 Assessment* suggested a wide range of ways in which schools can respond to the needs of their pupils, including through affirmative action programmes for girls that seek to remove the

obstacles to their enrolment, bilingual education for the children of ethnic minorities, and a range of imaginative and diverse approaches to engage children who are not enrolled in school (OHCHR, 2010)".

The emergence of minority consciousness in searching for rights to education in here can be traced from the manifest acts of violence aimed at creating an audience for minority grievances, it is surprising that peace research has so far almost completely ignored the problem (Krippendorff, 1979). The concept of 'structural violence', no doubt fertile for the purpose of sharpening awareness of latent conflicts below the level of inter-national war (by now almost extinct as a topic of peace research) has, unfortunately, made us perceptually blind to the spreading conflicts of manifest violence everywhere. (1979: 28). And based on Krippendorff's opinion on this issue, he concluded that such acts of manifest violence tend to originate from minority problems within modern state structures.

However, as a specialized agency of the United Nations, UNESCO with its recommendation should be fully aware and revise its conference about the limited discussion to national, ethnic, religious and racial minorities. As we shall see, imprecise and diverse categories, we exclude many other forms of minority groups. For example, a recent publication about minorities in the Federal Republic of Germany included, among others, prison inmates and ex-convicts, homosexuals, foreign ('guest') workers, homeless paupers, and members of the extra parliamentary opposition. In a broader context such minorities could and should be dealt with, particularly since some of them have become protagonist of manifest political violence. But in order not to complicate this rather rudimentary first inquiry, they will have to be excluded (1979: 28-29)

CONCLUSION

Paul Farmer posits, 'human rights can and should be declared universal, but the risk of having one's rights violated is not universal' (Farmer, 2005). Since the observation of this paper is at the heart of structural violations of human rights, then the systemic and structural causes that place some populations at a greater risk of human rights violations are used as the main tool. This inequality in risk can be traced to uneven distributions of power. The central idea of structural violence reveals the pattern of human rights violations that manifest themselves as economic, social, and educational inequalities.

The economic and social inequalities are implicitly caused by the lack of education towards certain community, the minorities. The analyze of the minorities within a framework of structural violence and peace research, thus it is obvious that the real problems raised by the rapid recent emergence of minorities as a political force: these movements are the result of social and educational inequalities, and the apparent discriminations they are fighting against can be overcome in the long run by overcoming those essential inequalities (Krippendorff, 1979).

Education is not only claimed by UNESCO to be a means to empower children and adults alike to become active participants in the transformation of their societies, but also to focus on the values, attitudes and behaviors which enable individuals to learn to live together in a world characterized by diversity and pluralism. And the inequalities happened towards minorities are used to exemplify how structural violence is a useful theory to locate the origins of structural violations of human rights. Moreover, education is also expected to bring up peace; to recognize the presence of violence or human rights violation and fully aware of having equality and necessary interdependence of nations and peoples.

To reclaim Savolainen's opinion which is related to structural violence, the world peace can be achieved through positive peace and it can be represented by an equal education in all layers of society. Positive peace is defined by Johan Galtung as "the absence of structural violence (unequal distribution of power and resources)." Tracing back to the 1974 *Recommendation's* provisions, it cannot resemble the positive peace because a world peace is "articulated with international understanding and co-operation, with the struggle against colonialism and neocolonialism, and the struggle against fascism, and apartheid." Therefore, the 1974 *Recommendation* with its promotion of justice and equality appears to be interpreted as negative peace, without direct violence but allowing for structural violence to be happened.

With the finding of unequal access and control to rights to education, this paper demonstrates that the 1974 UNESCO *Recommendation* is seen as an incomplete recommendation due to its limited scope discussing social and educational issues for minorities within a framework of structural violence and peace research. Despite the finding in this paper about how minorities' rights to education seems to be limited, education was considered, especially in UNESCO's early years, as an important means to achieving world peace and that normative regulation of education was seen as one possible path towards this goal (Savolainen, 2010).

Nevertheless, to have and pursue the better protection of rights to education for minorities, and how to eliminate the world's structural violence, UNESCO with its 1974 *Recommendation* has helped the world to recognize and observe the world peace better. Because without its recommendation and implementation of promoting and protecting human rights in the first place, then the recognition of cultural plurality and diversity cannot be respected, and democratic societies cannot function properly (Symonides, 2001).

BIBLIOGRAPHY

- Banks, Olive. (1976). *The Sociology of Education*. New York: Schocken Books.
- Buerghental & Torney. (1979). Expanding the International Human Rights Research Agenda. *International Studies Quarterly*, Vol 23, 321-334.
- Douglass, F. (1845). *Narrative of the Life of Frederick Douglass, an American Slave, Written by Himself*. Boston: The Anti-Slavery Office, No. 25 Cornhill.
- Farmer, Paul. (2005). *Pathologies of Power* Berkeley: University of California Press.
- Floud, J. & Halsey, A. H. (1958). 'The Sociology of Education. *A Trend Report and Bibliography*', *Current Sociology*, Vol. VIII. 3.
- Hake, Barry J. (1975). *Education and Social Emancipation: Some Implications for General Secondary Education Towards the Year 2000*. The Hague: Martinus Nijho
- Ho, Kathleen. (2007). Structural Violence as a Human Rights Violation. *Essex Human Rights Review*, Vol. 4, No. 2. 1-17.
- Krippendorff, Ekkehart. (1979). Minorities, Violence, and Peace Research. *Journal of Peace Research*, Vol. 16, No. 1, 27-40.
- Landman, Todd. (2006). *Studying Human Rights*. New York, NY: Routledge.
- McCaul, Robert L. (1987). *The Black Struggle for Public Schooling in Nineteenth-Century Illinois*. Carbondale, IL: Southern Illinois University Press.
- Mintz, S. (2003). Frederick Douglass from Slavery to Freedom: the Journey to New York City. *The Gilder Lehrman Institute of American History* (p. 4).
- Parker, A. (2012). Racial Disparities in U.S. Public Education and International Human Rights Standards: Holding the U.S. Accountable to CERD. *American University Washington College of Law Center for Human Rights & Humatarian Law*, p. 27.
- Reese, William J., & Rury, John L. (2008). Introduction: An Evolving and Expanding Field of Study. In *Rethinking the History of American Education* (p. 1). New York: Palgrave Macmillan.
- Robert, David. (2008). *Human Insecurity: Global Structures of Violence*. New York: Zed Books Ltd.
- Sahi, Jane. (1998). *Education and Peace*. Bangalore: Akshar Mudra.
- Salmi, Jamil. (2009). Violence, Integrity, and Education. *Global Crime*, Vol.10, No. 4. 396-415. DOI: 10.1080/17440570903248445.
- Savolainen, Kaisa. (2010). *Education as a Means to World Peace: The Case of the 1974 UNESCO Recommendation*. Jyväskylä: Jyväskylä University Printing House.
- Sen, Amartya. (1999). *Development as Freedom*. Oxford: Oxford University Press.
- Symonides, Janusz. (2001). UNESCO's Contribution to the Progressive Development of Human Rights. *Max Planck Yearbook of United Nations Law*, Vol. 5, 307-340.
- Tarrow, Norma. (1993). Human Rights Education: Alternative Conceptions. *Cultural Diversity and the Schools: Human rights, Education, and Global Responsibilities*, Vo. 4, 25.
- Thomas, Caroline. (2000). *Global Governance, Development and Human Security*. London: Pluto.
- UNESCO. (2014). *Shaping the Future, We Want DESD Monitoring and Evaluation UN Decade of Education for Sustainable Development (2005-2014): FINAL REPORT*. Paris: The United Nations Educational, Scientific and Cultural Organization.
- UNESCO. (2003). *Pamphlet No. 11: THE PROTECTION OF THE RIGHTS OF MINORITIES AND THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION (UNESCO)*. Paris: The United Nations Educational, Scientific and Cultural Organization.
- UNESCO. (2014). *UNESCO Roadmap for Implementing the Global Action Programme on Education for Sustainable Development*. Paris: The United Nations Educational, Scientific and Cultural Organization.
- UNESCO. (2017, August 5). Global Citizenship Education. *United Nations Educational, Scientific and Cultural Organization*. Retrieved from <http://en.unesco.org/gced?page=4>
- UNESCO. (2017, July 28). Introducing UNESCO. *United Nations Educational, Scientific and Cultural Organization*. Retrieved from <http://en.unesco.org/about-us/introducing-unesco>
- UNESCO. (2017, July 28). Human Rights Education. *United Nations Educational, Scientific and Cultural Organization*. Retrieved from <http://www.unesco.org/new/en/education/themes/leading-the-international-agenda/human-rights-education/>

Irma Febriyanti
Doctoral Student of American Studies
Faculty of Cultural Science
Universitas Gadjah Mada, Yogyakarta – Indonesia
Email: irma.febriyanti86@yahoo.com