Citizenship, Race and the Hidden Curriculum: A Review of David Gillborn's Article

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ABSTRACT: This article aims to analyze the reality of citizenship and how education can play a role in changing the corrupt status quo in the article entitled "Citizenship, 'Race' and the Hidden Curriculum" by David Gillborn. This article was published in the journal "International Studies in Sociology of Education" in 1992. The type of research used in this study is qualitative research and uses library research methods. Data collection techniques use document studies (books, journals, and proceedings) as well as the internet or information related to this study. Data collection is carried out through two documentation techniques.

This article explains about: First, by conducting a survey of library materials to collect relevant materials. Second, by conducting a literature study to study materials related to the research object. Hidden Curriculum and Citizenship: Through the hidden curriculum, schools have taught much about the realities of citizenship for Black people. Teaching Stereotypes and Empowerment: While the hidden curriculum often limits the rights of Black students, teachers also have the opportunity to challenge stereotypes and empower students by implementing anti-racist principles. The Importance of Acknowledging and Challenging Racism: This article highlights one of the urgent needs is to acknowledge and challenge the racism that operates in schools and society.

KEYWORDS: Hidden Curriculum, Anti-Racism, Schools

I. INTRODUCTION

The most reported human rights violation is racial discrimination and is an international social disease. Racial discrimination occurs everywhere, even in developed countries that are at the forefront of human rights. The outbreak of anti-racism protests such as Black Lives Matter, Papuan Lives Matter, and most recently Stop Asian Hate is an accumulation of anger against racial discrimination that violates people's rights since centuries. Equality and the elimination of racial discrimination remain goals to strive for (Amnesty International, 2021). Racial discrimination is not a new social issue and has existed on a large scale since ancient times, including the establishment of gas chambers and concentration camps for black people, as well as discrimination against black people in ghettos in South Africa and bans on interracial marriage.

These negative labels are based more on various facts that show similar patterns, thus often generalising a person based on their group. When prejudice and belief in negative labels are applied, discrimination occurs. The act of treating someone unfairly because they belong to a particular social group is known as discrimination. In order for them to be treated fairly for the disadvantages they face due to racial or ethnic discrimination, each resident or party must receive assistance and compensation from the government. To effectively protect citizens or parties who are victims of discrimination and to guarantee that the law will be effectively enforced against any discrimination that occurs, the government must ensure that these protections are enforced.

In addition, discussions on discrimination cases are growing, and laws alone are not enough. In resolving human rights violations, law enforcement is a very important tool, especially discrimination based on race or ethnicity, and must work together with other tools to be effective. To end racial and ethnic discrimination, enforcement of national and international laws is indispensable. Law enforcement is a very important tool in solving the problem of human rights violations and must work together with other tools to be effective. The author raises the issue of how to prevent the issue of Afro-Caribbean racism through hidden curriuculum in civic education.

Human rights are violated by discriminatory attitudes and actions (Ihromi, 2007). It is common knowledge that some discrimination often occurs, including: 1) Gender discrimination, which is mistreatment by treating people differently based on their gender. Examples are sexual harassment, sexual exploitation of women and pornography, physical violence committed by a

husband against his wife, and so on. 2) Religious discrimination means demeaning a person or group based on their religion or treating them differently based on their beliefs. Discrimination against persons with disabilities, especially persons with mental or physical disabilities. 3) One of the social problems that is still being discussed in society is racial discrimination. This problem arises from a lack of recognition or acceptance of differences in physical appearance, such as body shape, hair colour, and skin colour. People's mindsets can differ depending on these factors within a particular group. This mental shift is the root of discord and even suppression of certain tastes or groups. As stated by Fulthoni (2009), discrimination is treating individuals or groups unfairly and unequally to distinguish them based on distinctive features, such as race, ethnicity, religion, or membership. The most common legal and human rights issue is discrimination based on race and ethnicity. Black and brown students often receive the same services as white students. People all over the world are disadvantaged simply because of the colour of their skin. This includes insults, generalisations about skin colour and actual appearance, segregation in schools, workplaces, and courts, and terror by security forces.

In the context of American history, black people were often treated as property and slaves, rather than as equal human beings. This was especially true during the period of slavery and after. Professor Cheryl I. Harris in her article 'Whiteness as Property' reveals how white identity developed into a recognised and protected form of property in American law. In America, black people are considered property, slaves and not seen as human beings (Harris, 1993). According to a 2007 UK citizenship survey, 69% of all respondents and 83% of white people said they had no friends of other races. Only 22% of white people mix with other racial groups. And based on Pettigrew & Tropp's (2006) research, humans simply know someone from a different background, and as casual friends, few provide greater tolerance based on 515 meta-analysis studies. Based on a 1998 general social survey in the United States, it shows that they do not have friends of different races, namely 74% of whites and less than half of African Americans.

In the United States and the United Kingdom, the persistence of negative racial stereotypes is a significant barrier to the integration of neighbourhoods and beliefs different from one's own. In general and according to stereotypes, white Americans view African Americans less favourably than themselves. In the 2008 American National Election Study, whites gave whites a 'feeling thermometer' score of 73 out of 100, while African Americans scored 63. They were more likely than whites to say that African Americans were stupid and lazy. In contrast, blacks have almost identical feeling thermometer scores to Asian Americans, Hispanics, Jews and Catholics. Except for Hispanic intelligence, more whites have negative stereotypes of blacks than any other group.

Europe is also rife with racial discrimination in the world. African farm workers in southern Italy experienced widespread violence in 2010. The incident resulted in around 70 injuries, with more than 300 local workers having to be evacuated by police. As fruit pickers, these workers are exploited, earn very little, and live in deplorable conditions. To overcome the problem of racism, real efforts and struggles are needed to overcome these various problems (Shah, 2010).

The integration of ethnic minorities into society can be seen in three main ways from a social point of view: health care, housing, and education Child development levels, suspensions, bullying, and achievement or learning scores especially for children from ethnic minorities such as Gypsies, nomads, Pakistanis, Bangladeshis, African Americans, and blacks are hot topics in the field of education, especially at the school level of America. This is because these ethnic groups have unique information regarding low school grades, low child development, high suspension rates, and severity of bullying risk. When compared to students from White, British, Indian and Chinese ethnic groups, who performed relatively better, they reported lower suspension and bullying rates, high achievement and high marks awarded for learning in school. The fundamental element that separates children's scholastic presentation is their level of English language ability. Whites and Chinese, on the other hand, are more likely to enrol in top Russell universities than Pakistanis, Bangladeshis, African Americans, and Caribbean Americans. Their upbringing in a homeschool setting, the support they receive from their families, and the accessibility of the information, input, and guidance (IAG) they receive are key influence factors. The UK government's efforts to coordinate ethnic minorities in field training include implementing the big society strategy, which establishes free and independent schools for all children regardless of background to provide high-quality teaching.

At the international level, there is the Universal Declaration of Human Rights (UDHR). Article 2 of the UDHR reads:

"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty".

A convention aimed at ending all forms of racial discrimination was signed on March 7, 1966 at the United Nations. On November 20, 1963, the member states of the United Nations issued the United Nations Declaration on the Elimination of All Forms of Racial Discrimination (United Nations Declaration on the Elimination of All Forms of Racial Discrimination) through

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Resolution 1904 (XVIII). The declaration said that there would be no more racial discrimination, that governments and some people would stop practicing all kinds of racial discrimination, that there would be no more propaganda saying some races or skin colors are better than others, and that countries should do something to stop it.

However, since the declaration was merely a political proclamation, it was not legally restricted. The International Convention on the Elimination of All Forms of Racial Discrimination was drafted by the UN Human Rights Commission after this declaration. The UN General Assembly then presented this draft. On December 21, 1965, the International Convention on the Elimination of All Forms of Racial Discrimination (CERD) was ratified by the United Nations General Assembly. Member states that have signed the convention will be legally recognized if it is ratified. The manner of correspondence, fraternity, and hostility to discrimination is underlined in the preceding portrayal exhibit that, from the point of view of fundamental freedoms, any kind of segregation is a violation of common freedoms. The early theory of racial superiority as a justification for the domination of one race over another led to the development of racism. Charles Darwin's theory of natural selection served as the basis for this theory. This theory holds that a racist can take advantage of the perceived inferiority of another race to gain the additional advantages necessary for survival.

Under international law, states are obliged to protect the human rights of their citizens. Racial discrimination is defined as discrimination, exclusion, restriction, or preference with the intent to prevent or impair equal access to human rights and fundamental freedoms. is present in all aspects of people's lives, including political, economic, and cultural. The two international instruments of human rights law that direct it are the Universal Declaration of Human Rights and the International Covenant on Civil Law. Race and color are not considered when treating anyone. The Meeting of Nations promotes understanding, resistance, and friendship among people of different races or ethnicities, particularly in the areas of education, training, culture, and data, and quickly and effectively combats biases that lead to racial segregation. In addition, they promote the principles and standards of this show, the Public Declaration on Fundamental Freedoms, and the United Nations Contract.

Despite human rights declarations promising to protect them, human rights violations continue. These violations often occur between groups. The lack of recognition of the Rohingya as one of Myanmar's ethnicities by the government is one example. The Rohingya could not obtain citizenship in Myanmar, had limited freedoms, and their nationality was not recognized until the genocide. Young black and Arab immigrants, for example, are 20 times more likely to be accused of being criminals and have their streets searched by French police because of the color of their skin, according to data from the French National Ombudsman. These investigations dehumanize and often result in terror and barbarism. The conflicts in Bosnia, Italy under Benito Mussolini, Germany under Adolf Hitler, and the Palestinian-Israeli conflict that claimed many victims, are some examples of violations of fundamental freedoms. For example, blackface dates back to the 1830s in the United States, when white performers wore rags and took turns blackening their faces with shoe polish to resemble African Americans. People of color are portrayed as slow, cunning, incompetent, eccentric, informal, hypersexual and criminal in performances.

There are different groups of people in one's life, each with different characteristics. Ethnicity, race, customs, culture, religion, politics, and so on are examples of diversity. These are the foundations on which the life of a multicultural society is built. Tilaar (2004) outlines three guiding principles of multicultural education as follows.

a. A multicultural education pedagogy is based on human equality.
b. Multicultural teaching is directed at recognizing wise Indonesian human beings and creating well-informed Indonesian human beings.
c. The nation should not be afraid of the idea of globalization because of the direction it brings and the good and bad values it brings.

Multiculturalism cannot be separated from the influx of large numbers of immigrants to the UK and their subsequent integration into the country. Immigrants make up 20% of the 56.1 million people living in England and Wales, according to the 2011 UK population census. South Asian ethnic minorities (Indian, Pakistani and Bangladeshi) make up 14% of this group, followed by black ethnic minorities (African and Caribbean) with 3.3%, mixed ethnicities with 2.2%, and other ethnicities with 1%. The large number of immigrants who have settled in the UK cannot be separated from the history of the UK's relationship with the countries from which the immigrants came. In the UK there is still a lot of racial discrimination in political institutions, education, courts and health. Moreover, Caribbean people as a whole would be skeptical because of the dull, deceitful ethnicity, inseparable from brutality. Nevertheless, sentiment towards the tribe is also positive, especially considering their athletic prowess.

II. METHODS

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III. RESULTS OF RESEARCH AND DISCUSSION

Based on the article Citizenship, Race and the Hidden Curriculum by David Gillborn, there are differences in the treatment of Afro-Caribbean students. Ethnicity is about a sense of who they are, but every time Afro Caribbean students show their identity, they get different treatment from white teachers. Not only that, the legal and education systems are perceived to favor whites so that blacks tend to receive negative and more punitive treatment. In one case a white teacher claimed to have been attacked and thrown by an Afro Caribbean student and felt he had been hit by a black child. This shows that there is generalization to all black children. This is a threat to Caribbean students, some individuals expect problems and mistakes to come from black students. The school tries to provide solutions and ignore differences and view all students as equal, but what happens is that Afro Caribbean students are seen as the source of problems, overly criticized and denied their voice. This indicates clear racist treatment.

Afro-Caribbean students face a number of challenges in the education system. Here are some of them: (1). School Exclusion: Although there has been an improvement in the statistics of Afro-Caribbean students' exclusion from school, they are still overrepresented. Only 15% of permanently excluded students make it back to mainstream schools. This affects their transition to adulthood, employment and independence (Wright, et al, 2005). (2). Limited Capacity: Education systems in affected countries often face capacity issues, including school overcrowding, limited resources and language barriers. (3). Educational Outcomes: Several studies show that Caribbean students often experience poor educational outcomes, including low academic achievement and high dropout rates.

Teachers play an important role in shifting common negative perspectives towards positive or reality-aligned ones. The perspective of Afro-Caribbean students must be impartial. All levels of society, especially teachers who are at the forefront of education, have an obligation to eradicate this social ill. This racist treatment has a long history.

The biggest stigma towards the exploitation of Africans is also influenced by the caste system and stratification between whites and blacks. The marginalization of black Africans and the privileges afforded to Africans and white Europeans have been the basis for the practice of slavery. This view assumes that the white race inherently has a higher position and rights than the black race, so that whites are regarded as masters and blacks as slaves. This stigma has persisted for a long time, but eventually became one of the moments of resistance in African society and at the same time the momentum for the integration of African regionalism in the early 20th century. During World War II, issues became very Africa-centered and the focus was on opposition to all forms of colonialism and white domination. The integration of regionalism in the African region was also supported by the many African countries that gained independence after breaking away from the shackles of colonialism.

In the field of education, what Tomlinson calls "educational nationalism" emerged in the 1980s, an ideology that argues that the presence of ethnic minorities with "alien" cultures is a threat to a single white culture and heritage (Tomlinson, 1990). This perspective is central to the work of the New Right, which has had a significant impact on current education policy in the UK. The official guidance on citizenship education in England and Wales should be read in this context; the National Curriculum Council's Curriculum Guide 8: Citizenship Training (NCC, 1990).

According to Carr (1991), despite the fact that the NCC has "clearly made strenuous efforts to depoliticize the concept of citizenship, any suggestion that it is a politically neutral document should not be taken too seriously. The document presents the UK according to a pluralist model that assumes equal access to decision-making processes and equality before the law: Racial prejudice and other forms of discrimination reflect tension and conflict - groups that perceive each other as socially, racially, ethnically or culturally different (NCC, 1990). On the other hand, fairness and fair play are the norm. Therefore, difference is used to define prejudice and discrimination. Racism does not exist as a feature that constantly reflects and recreates the unequal distribution of power in society.

The NCC document ignores the important daily message that schools send about the citizenship of their students, namely the extent to which students actually incorporate and can expect full participation and equal access in society, despite the fact that citizenship is essentially a political concept. Citizenship is not an abstract concept but rather concrete rights such as ownership, access, and participation.The extent to which Black students receive these rights in school indicates the kind of citizenship they can anticipate in society as a whole.

The school's own records provide additional evidence of greater control and analysis of Afro-Caribbean students. For example, the majority of Afro-Caribbean students in the age group (68%) received at least one after-school detention under the supervision of a senior teacher during the two years of fieldwork: While only 39% of white students were detained, this pattern was specific to the Afro-Caribbean group and applied to both genders. Similar to this, the majority of these students were Afro-Caribbean, and they received at least four of these detentions later in life. a pattern that was also exclusive to Afro-Caribbeans. Naturally, this

kind of data could be interpreted as evidence that Afro-Caribbeans are more likely to break school rules than their peers. However, based on my observations and interviews, I concluded that this was not the case. On the other hand, the data suggests that teachers' responses to Afro-Caribbean students are different. This viewpoint is supported by a more in-depth examination of the records.

The stereotype that all Asians are Paki or crazy Muslims and the way South Asian countries are often portrayed as dogmatic and anti-modern are additional examples of racism. The destruction of mosques, assaults on Asians, and racial harassment in formal educational institutions are not uncommon. Instead of focusing on the British state, which is a bright mecca of a pluralistic nation, the researchers in this study focused on the process of black people learning to become citizens. Forest teachers aim to eliminate negative stereotypes in the city's color-blind road policy by fostering respectful and harmonious relationships with the local black community. With the implementation of the hidden curriculum, schools are already teaching the reality of citizenship for black people, teachers have the opportunity to challenge stereotypes and empower students with anti-racist attitudes.

IV. CONCLUSIONS

In the article "Citizenship, 'Race' and the Hidden Curriculum" written by David Gillborn, a British education researcher, there are several important points: (1). The Hidden Curriculum. It should come as no surprise that many black people are suspicious of talk of citizenship. In education, what Tomlinson calls educational nationalism emerged in the 1980s, an ideology that argues that the presence of ethnic minorities with alien cultures is a threat to the one white culture and heritage. This perspective is central to the work of the New Right, which has had a significant impact on current education policy in the UK. (2). Schools implicitly teach black people a great deal about citizenship through the hidden curriculum. Many students are undoubtedly aware of the rights of their second-class community. (3). Racism in Education: The education system, like the justice system, often treats Black people more harshly than their white counterparts. Ethnicity is about a sense of who they are, but every time Afro Caribbean students showed their identity, they were treated differently by white teachers. In one case a white teacher claimed to have been attacked and thrown by an Afro Caribbean student and felt he had been hit by a black child. The school tried to come up with a solution and ignore the differences and see all students as equal, but what happened was that the Afro Caribbean students were seen as the source of the problem, criticized excessively and denied their voice. This indicates clear racist treatment. (4). Empowerment: Teachers have the opportunity to challenge stereotypes and empower students by applying anti-racist principles. Teachers play an important role in shifting common negative perspectives towards positive ones or those that are in line with reality. All of society, especially teachers who are at the forefront of education, have an obligation to eradicate this social disease. The discussion on citizenship is anything but academic, witnessing the deliberate and systematic removal of black people's right to enter the UK. Black immigration to Britain was severely restricted from the early 1960s The racist practices of white officials who questioned and humiliated potential migrants extended these formal restrictions further. (5). Challenges and Possibilities: This article highlights the powerful lessons taught through teachers' daily interactions with students. One of the pressing needs is to acknowledge and challenge the racism that operates in schools and society.

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