ANALYSIS OF SCHOOL CULTURE BASED ON HUMAN RIGHTS THROUGH CLASS RELATIONS: LITERATURE REVIEW BOOK CHAPTER CHARLOTTE CARTER AND AUDREY OSLER

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Abstract

Human rights represent the cornerstone of a just and inclusive society, ensuring that every individual is afforded dignity and respect. However, the realization of these rights often faces challenges due to differing perspectives, ethnicities, races, religions, and cultures within communities. Consequently, it becomes imperative to instill a strong emphasis on human rights within society, particularly within educational institutions. In addressing these challenges, schools play a pivotal role in promoting democratic values and multicultural understanding among students. Yet, merely claiming to uphold democratic principles without ensuring the rights and responsibilities of all students undermines the essence of true democracy. Research, such as the systematic literature review conducted by Charlotte Carter and Audrey Osler on human rights, identity, and conflict management in school cultures, underscores the necessity of integrating human rights principles into the fabric of school culture. Key aspects essential for the implementation of human rights in schools include democratic practices that ensure equal access and active participation for all, fostering inclusivity where diversity is not just acknowledged but celebrated, and establishing transparent school structures that are accountable to their stakeholders. These fundamental changes in school culture are imperative to create an environment where every individual feels valued and respected, ultimately contributing to a more harmonious and equitable society.

Keywords: behavioral policies, class relations, human rights, school culture

1. Introduction

Human rights are a set of principles that guide citizens in respecting and honoring the rights of every individual in national and state life. In their application, human rights provide an outline of the principles of life that form the basis for one's dignity and professionalism. The principles of human rights serve as the basis for out through rules that intrinsically act as a barrier against violations of human values. Therefore, human rights provide guarantees of pluralism and equality for everyone. According to Osler (2015), human rights emphasize the humanitarian values of every individual and are cosmopolitan in nature, promoting solidarity among people regardless of race, religion, or nationality. Osler's opinion on human rights can be summarized as human

rights having the highest level in the welfare and peace of the world. This welfare is reflected in the answers to questions about how a citizen adheres to the rules and norms of society, their relationship with other citizens, and the role of the government in educating the public about the importance of human rights. These questions are benchmarks reflecting human rights in a country or region. If a study can answer these questions, it means there are efforts made by the government to uphold human rights. Equality among citizens is influenced by the global civilization's role in promoting human rights (Reimers, 2006) questions, it means there are efforts made by the government to uphold human rights. Equality among citizens is influenced by the global civilization's role in promoting human rights (Reimers, 2006).

In essence, global civilization serves as a platform for developing a global perspective for citizens. However, in the current era, clashes of civilizations that dominate globally often occur. These clashes have an impact on the implementation and laws related to human rights. Explicitly, these clashes are caused by differences in views and differences in ethnicity, race, religion, and culture in each region. Different views arise due to differences in understanding of a global issue. In the current era, global issues have indeed become an inseparable part of state affairs. Here, every citizen is required to filter and accept every difference without judging it. Differences are created not for division but are used as

identities that can be unique as a unifying factor for the nation. In fact, differences still serve as a reason for committing humanitarian crimes. Therefore, understanding differences and the importance of respecting human rights need to be campaigned as a national identity, especially in the school environment. In a study conducted by Carter & Osler (2000), they positioned human rights as the foundation in the school environment and its identity as a mediator to promote constructive relationships and conflict management. As a place for student learning and development, efforts should be made to provide students with an understanding of the importance of human rights. This is certainly influenced by those involved in it. Education is a platform for developing identity in the school environment. When in the process of identity development, differences in perception occur, leading to disputes and debates. From the framework of human rights, in every school, conflicts that occur can be resolved peacefully, especially for those who act for the holistic interests of the wider community. Therefore, there is a need for strengthening and rules that can support the implementation of human rights in a juridical and specific manner. According to Susetyo (2019), there are two main streams of human rights education, namely natural law and positivist approaches. The natural law approach starts with the assumption that there is natural law. Both are theological and metaphysical, granting specific rights to individual humans.

In the UN convention in 1989, minimum national standards were established for children's rights, namely the rights of children when they are in school and education on human rights. However, despite being globally ratified, the application of these standards varies because they are adjusted to global rules in each different country (Osler & Solhaug, 2018). This serves as a basis for every country to provide education in classrooms so that students can recognize, understand, and apply their understanding of human rights. Classroom learning is one way to provide an understanding of the importance of human rights.

Integration through learning is done by educators who plan, implement, and evaluate each lesson. Human rights education in Norway is often called for as "more than democracy, more openness, and more humanity". This call is aimed as a response to past massacres. Achieving the call is done by expanding conceptual emphasis to society. In addition, practicing to educators is one of the factors to increase democracy in the school environment. This is done as an effort to promote democratic practices in schools that do not consider multicultural realities, thus creating learning that claims to be democratic but fails to ensure the rights and obligations of students.

The student learning environment needs to ensure the use of curriculum, school structures, and policies that can guarantee minority students. Furthermore, education in schools in understanding and implementing human rights requires not only the development of knowledge but also the development of skills and attitudes towards students. The goal is for them to advocate for principles in fighting for justice for those who experience discrimination and exclusion from their surroundings. The key to human rights as an identity is solidarity among fellow human beings, as solidarity in distant places will mean nothing if there is no readiness to defend the rights of others in a nation.

Charlotte Carter and Audrey Osler present several basic foundations that serve as the basis for their research, stemming from a concern one of them had while teaching at a boys' secondary school in understanding and challenging cultural aspects in their environment. In its implementation, there are conditions that support conflict and the occurrence of asymmetric relationships. This is based on a singular perception related to masculinity. The patterns formed are already intrinsic to the school culture, so they are no longer visible or questioned by a number of majority groups in the school. In addition, conflicts arise when teachers teach in class with authority, so there is no longer any reciprocity between teachers and students. A 12-year-old student said he prefers to be taught by a soft teacher. In the sense that a gentle and not strict teacher is preferred by students. If examined again, this happens because students enjoy the learning process more.

Charlotte Carter and Audrey Osler explore and identify a number of students on how they perceive teachers.

It turns out that one of the remaining problems is that students prefer teachers who can interact gently and realistically. What still remains an issue is that many teachers are unrealistic and cannot analyze students' characters, thus implementing a learning process considered frightening for students. One of the problems is due to the culture of teaching that is still flat. Therefore, every material provided in class is less understandable by students.

Regarding human rights issues, teachers are suggested to understand students' characters so that they can provide understanding to students about the importance of human rights and guide them to implement humanitarian values in the perspective of human rights (Carter, 2002). One of the factors proven to hinder the realization of human rights education in formal schools is the lack of policy direction at the national level. Significant differences have been seen among national curricula in terms of how human rights education requirements are stated, from being almost invisible initially (Quennerstedt, 2022). This study will examine the proposition that schools recognize the importance of human rights in general, such as children's participation rights, how they improve relationships and bring about changes in the behavior of a school community, and help manage conflicts effectively.

2. Method

This research utilizes Systematic Literature Review (SLR) by employing various databases with international and national reputations related to chapters on human rights, identity, and conflict management: a study on school culture as experienced through classroom relationships by Charlotte Carter and Audrey Osler. These databases include Scopus, Science Direct, Taylor and Francis Group, and other journals. Additionally, this research employs the PRISMA research method. According to Liberati et al. (2009), PRISMA research involves the use of explanatory documents, and this elaboration of PRISMA was developed to facilitate understanding, absorption, and dissemination in conducting and reporting systematic reviews. The articles obtained from the databases will undergo analysis stages according to the principles of PRISMA research.

Based on the prism principle, the first step is to examine the literature that is appropriate to the research to be carried out. In this case, the focus and search for literature will prioritize the writings of Charlotte Carter and Audrey Osler as the main subject. The second stage is to combine all the writing that has been obtained. The third stage is to filter thoroughly based on the existing titles and abstracts so that the selected articles will be in accordance with the research object. The fourth stage is to review the manuscript and then write down the essence of each existing manuscript. And the fifth stage is drawing conclusions from each core thought of the writing that has been obtained.

3. Result and Discussion
a) Human Rights Perception

Human rights are rights possessed by all humans without exception (K.M. Smith et al., 2018). Every person has them not by virtue of the positive laws in society but by the dignity inherent in being human. This means that even though every person is born with differences in nationality, religion, race, ethnicity, nationality, it will not be a factor in depriving them of human rights. Because inherently every human being as a created being possesses them since birth. From this, it is understood that human rights are universal or general and cannot be revoked. The explanation that human rights cannot be revoked is that no matter a person's behavior, those rights will still exist within them. The concept of human rights is based on the theory of natural rights theory, which originated from the theory of natural law, systematized until ancient times associated with Stoic philosophy towards modern times with the existence of writings of natural law by Saint Thomas Aquinas (Rendel, 1999). Additionally, the idea of the conception of human rights based on legal views is based on the challenges faced in the 19th century. The UDHR is a declaration formally agreed upon by all UN member states. However, this agreement does not include formal commitments or sanctions based on international legal provisions. This was achieved through two agreements published in 1966: the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social, and Cultural Rights (ICESCR), including rights related to leisure. States are required to sign and ratify these agreements and officially commit to ensuring the achievement of the rights mentioned. This involves periodic reporting to the UN Human Rights Council on progress and submitted state reports subject address injustice in a nation, to straighten to evaluation (Sivan & Veal, 2021).

One of the challenges is Edmund Burke, who originated from Ireland and was restless because of the French Revolution, he opposed the theory of natural rights because it was considered to propagate imaginations that instill fear of human equality. In the French declaration, it produced ideas considered incorrect and futile. However, besides Edmund Burke, the most famous opponent of the natural law theory was Jeremy Bentham, a utilitarian philosopher from England. He said that the theory of natural law could not be proven true. The big question he asked was how to know the origin of natural rights which could not be known, and what rights and contents they had. Bentham's opinion gave him the perception that rights are nouns or in the sense of having resistance to the nature of facts. However, the numerous contradictions with the theory did not make the theory rejected by people. It was proven that those rights shone again in the post-World War 2 era, at the same time inspiring the formation of the idea of human rights internationally. To popularize human rights in the present era, they are integrated into the world of Education.

Education is the process of identity development through learning and

culture in schools. The important role of education is as a form of attitude conflict process that inhibits social justice in Indonesia (Carter & Osler, 2000). The importance of education as a deterrent means will be realized if there is stability between planning and implementation. This has an impact that education becomes one inseparable part of the human rights planning system. The existing school culture shows that the processes in the world of Education can be one reason for the government tout all the conflicts over the rights of every human being, a good Education system is needed. Therefore, the role of various education elements is very important. Conflict is something that often occurs in the community environment due to shifts and conflicts. Conflict is a transition from personal and emotional issues that bring values and emotions into substantive issues (Kazan, 2006). Personal issues provide guidance on human ego attitudes as social beings which then develop into conflicts between individuals. Basically, this conflict makes humans subjects. The relationship between humans and humans, humans and the state will not escape from various differences in views and conflicts due to each perception. Therefore, there needs to be conflict management.

Conflict management consists of 3 models, namely harmony, confrontational, and regulative (Himes, 1980). Harmony emphasizes reciprocal considerations due to the breadth of obligations, confrontational emphasizes highly competitive work, and regulative emphasizes environmental conditions due to rules and procedures. All of these models have roles in strengthening conflict management strategies within a community. Curriculum integration can be built based on policymakers' understanding of the importance of conflict resolution in the global era. In curriculum integration with conflict, it can stimulate students' thinking in strengthening their character so that peace can be achieved. Where the curriculum avoids or provides sensors for controversial issues (Bickmore, 1999). In accordance with the role of the curriculum as a learning and character development strategy, the curriculum needs to pay attention to aspects that are elements of theoretical and aspirational formation so that the strategies used can produce good results. In classroom learning, teachers can apply conflict management as a means of strengthening students' characters so that they have a good identity. School culture can support its creation (Sabon, 2019). However, conflict management principles are superficial and not visible. But it actually has a significant impact. Learning from small things is necessary because from small things comes the birth of something big. The existence of a programmed conflict management in the Education environment will make an increase in the capacity and quality of Education in Indonesia. The quality of Education is not only measured by an increase in thinking capacity but also measured by progress in positive behavior that has been implemented through behavior in daily life.

Charlotter Carter and Audrey Osler provide a perception of human rights as

part of life principles aimed at creating justice in life. These rights have become an inseparable part of human beings. This indicates that the achievement of human rights among the community will affect justice. Essentially, justice cannot be separated from a structured system, so it is more detailed in developing existing plans. Human rights need to be analyzed and implemented by the government in the laws applicable in their country. Not only through law but also through the education system. Guidance through the education system is estimated to be effective because essentially Education is carried out from an early age so that it can instill absolute habits in students. The thoughts of many students about many things will be absolute if instilled since they are young. However, those absolute thoughts can change if there are new thoughts that are considered better. Human rights values that direct humans to behave justly and humanize humans are strong reasons to improve habits in responding to differences. Differences are something certain in life, therefore they need to be responded to properly in order to create peace. Charlotter Carter and Audrey Osler express various perceptions about human rights as follows:

1) Rights as Weaknesses

Talking about rights as weaknesses gives the impression that there are still many students who feel unworthy to discuss their rights. In practice, if they express what their rights are, they feel like asking for permission so that the interlocutor has the opportunity to say no. This indicates that the reciprocity of the person will feel foolish. Based on the framework of students in developing identity and interpreting human rights, it is depicted as rights only appear as something small. In the field, some students are afraid of reprimands so they distance themselves from developing their existing positions. Rights are depicted as a weakness. Therefore, when giving meaning about rights means opposing aspects of masculinity that are not needed by a true man. This way indicates that human rights education conflicts with existing cultures, even though some of them also want a peaceful life. To achieve this, there needs to be more understanding so that additional thought references can be provided to develop human rights. In addition, the perception that human rights are contrary to their culture needs to be further analyzed, whether they both have different angles or have the same angle but misunderstand it. Especially in a relatively young age, there needs to be guidance and guidance in understanding and controlling the knowledge they have.

2) Rights and Exclusivity

In the world of education, many still believe that rights are not universal. This means that rights are defined as something special and only apply to specific people (Gilbert, 2018). This difference is due to the social strata in society which brings perceptions outside the true understanding of rights (Umry & Cahyati, 2022). A small example is that a teacher is considered to have special rights because they give orders to students. While students are

considered to have no rights, because they only follow the orders of the teacher. This perception continues to grow in the world of Education. This stigma is a wrong stigma. In essence, students and teachers are forms of mutual relationships that need to understand and understand each other. In addition to the examples mentioned, other perceptions expressed are that human rights education does not need to be applied. This is because they will be difficult to regulate. Teachers' expectations of students are limited because of their narrow understanding, so there needs to be a return to a broader approach. Building trust in those who already have their own perceptions is a major challenge. Teachers need to analyze further. Not only teachers have a role, but also families. Collaboration between the two needs to be done to change inaccurate perceptions in individuals.

3) Rights as Demands

There are various difficulties that have been overcome, one of them is that rights are demanding, in the sense that rights have credibility that needs to be sought by someone so that from that description, rights are placed in a demanding position. Basically, rights emphasize how someone can respect and honor someone else's rights and need to be implemented in their lives. If analyzed again, the sentence points to demands, but if analyzed correctly, rights are directional. Every human being always wants to be respected. There is no one who does not want to be respected in society. Likewise in the educational environment. Rights must

be respected and cultured. Human rights education needs to be directed to provide perceptions of the correct conception of human rights (Jeong, 2009). Through culture as self-identity, a pure understanding and validity testing will be formed. Rights as demands are often perceived as coercion but the direction is not as a negative conception but as a suggestion or guidance to give a positive impression to those around, Humans are social beings who need others to live so there needs to be an attitude of respecting and honoring each other.

4) Rights and Disturbances

Conflicts that often occur in the school environment are the relationship between teachers and students (Khoynezhad et al., 2004). There are some students who understand the concept of human rights. But there are also those who consider rights as a magic spell that can provide everything. This analysis is based on the experience of students who feel that teachers are positioned as subjects who ask and are always followed by their students. This perception causes rights to be seen as disturbances. However, rights as disturbances are used as reasons to bait teachers. Many students think that this becomes the cause of the perception of teachers about students who cannot be responsible for themselves.

5) Rights, Conflict, and Dissatisfaction

In the implementation of human rights in the classroom, there are often dilemmas that contribute to learning disruptions (Visser & Stokes, 2003). These dilemmas arise because of a lack of confidence that their rights will be

accepted and also because of exclusion from their peers. This makes students become excluded by teachers and other students. Students who feel excluded are seen as people trying to disrupt the order. Conflicts and demands make students subjects who build conflicts. In the sense that when someone interacts and then does not match the identity desired by other students, it will make others' views different, resulting in conflict. Student dissatisfaction becomes one of the factors that hinder student participation. In reality, students divide between actions considered inappropriate with student participation issues which causes differences in views. Students do not identify with a right they have but they will still believe in what the teacher says.

There is a view that says that school culture is fluid. It means that it is too easy for students to adopt understandings that enter their minds, this urgency provides an illustration that there needs to be an improvement in relationships. Their recognition of something does not really make the right choice happen but nevertheless there is rejection in determining fate as well. In the end, the perception that human rights there is an assumption that rights are considered unmasculine and unwanted. Even so, there are still students involved in several interactions causing changes to school culture.

b) Building a Human Rights Culture

Basically, the human rights community in schools lies in the role of teachers so that teachers must not be rigid in their actions (Newton, 2020). In addition, Cooperation between all parties in schools needs to be maximized, considering Education is a system so it cannot run alone. The role of schools is through neat and structured management. But in the field, it still shows that discipline that is too rigid can damage positive relationships and human rights practices. If analyzed again, the authoritarian model in schools clearly does not fit into the human rights framework. This is because it cannot be effectively applied. The challenges faced by schools related to human rights consist of various problems such as lack of support and understanding of students so that they cannot and maximally implement the human rights framework.

The main pillars of the human rights framework are democracy, inclusion, and transparency. The entire vision and mission of the school become the basis for formulating these pillars. When school members can be responsible then they have been able to demand their rights and identities. They have applied and gained practical experience related to their rights reflected in their actions. These actions are representative of themselves, so they can continue to strive to carry out their rights and obligations as citizens thus giving meaning to respecting the concept of human rights.

The structure and practices in every school must be transparent. This nature directs all systems that support the proper implementation of human rights practices in schools. All school members need to cooperate well to create a good community, therefore they need to be collectively supported. No system can

run alone, no one can live alone. This sentence becomes a guide for schools to continue to strive to maximize the performance of all staff, employees, workers, and students to be able to collaborate as well as possible.

4. Conclusion

This research highlights several obstacles faced by teachers in Human Rights Education within the school environment. One of the obstacles is the misconception of human rights concepts among staff and students. Essentially, the implementation of human rights in the school environment requires fundamental changes in the school culture. In the school's learning model, there needs to be three main aspects: democracy related to equal access and active participation in all aspects for everyone, meaningful inclusion where every individual is recognized and valued for diversity, and integration that cannot be avoided anymore. The third aspect is the transparency of the school structure that can be held accountable. These three aspects need to be the basis for the school's vision and mission. The three main aspects mentioned above can be used as evaluation criteria in formulating policies in schools to produce students who reflect the values of Pancasila. Regulation in analyzing, planning, implementing, and even evaluating the system is an obligation that must be done for the sustainability of education in Indonesia. Researchers hope that further research can delve deeper into the role of these three aspects with Pancasila values that have not been extensively explored in this study.

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