CHAPTER – 8
SUMMARY, FINDINGS, EDUCATIONAL IMPLICATIONS
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SUMMARY, FINDINGS, EDUCATIONAL IMPLICATIONS
AND RECOMMENDATIONS FOR FUTURE RESEARCHES

1.0 INTRODUCTION

In the present chapter, the researcher has reported the complete of the study. Thereafter, at the conclusion of the study, the recommendations derived have been submitted. At the end of the chapter the recommendations for educational resultant meanings and future researchers have been submitted.

2.0 STUDY SUMMARY

The present study was undertaken to examine the value of national integration, international understanding and human right covered in the textbooks of Gujarati subject of standard VIII, IX and X of Secondary School. In the said study, the entire population i.e. the all lessons of the three textbooks was selected as sample. For finding out the values of national integration, international understanding and human right from the textbooks, the formation of lesson analysis sheet was made as an instrument. In the present study, by making use of analytical method of subject matter, upon doing analysis and interpretation of the information collected, the information was collected in word and numeric form. The expert opinion was sought in this regard. At the end of interpretation, the findings befitting the purposes were derived.

3.0 FINDINGS OF THE STUDY

The finding of the study is as following.

3.1 FIRST QUESTION

In which lessons of text books of Gujarati subject of Std. VIII, IX and X the values of national integration, international understanding and human rights are included?
3.1.1 The value of national integration was found in one poem (poem 11) out of total 18 lessons in poem section and found in three prose lessons (Prose no. 2, 17 and 19) out of total 13 lessons in prose section in Textbook of Gujarati subject of Std. VIII. Thus value of national integration was found in 4 lessons out of total 31 lessons.

The value of national integration was found in one poems (poem no. 10) out of total 20 lessons in poem section and found in four prose lessons (Prose no. 2, 3, 8, 13) out of total 16 lessons in prose section in Textbook of Gujarati subject of Std. IX. Thus value of national integration was found in 5 lessons out of total 36 lessons.

The value of national integration was not found in 13 poems in poetry section. It was found in one prose lesson (Prose no. 21) out of total 12 lessons in prose section in Textbook of Gujarati subject of Std. X. Thus value of national integration was found in only 1 lesson out of total 25 lessons.

In this way, the value of national integration is included in very little proportion in lessons of textbooks of Gujarati subject of Std. – VIII, IX and X.

3.1.2 The value of International understanding was not found in any of the lesson out of total 18 lessons of poem section in Textbook of Gujarati subject of Std. VIII. It was found in one lesson (lesson – 2) out of total 13 prose lessons. Thus this value was included only in 1 out of total 31 lessons.

The value of International understanding was found in one poem (poem – 9) out of total 20 lessons in Textbook of Gujarati subject of std-IX. It was not found in total 16 lessons in prose section. Thus this value was included only in 1 poem out of total 36 lessons.

The value of International understanding was not found in total 13 lessons in poem section and total 12 lessons in prose section in textbook of Gujarati subject of Std. – X.
In this way, the value of International understanding is included in very little proportion in lessons of STD. – VIII and IX when not a single lesson of Std. X has involved this value.

3.1.3 The value of Human rights was not found in any lesson out of total 18 lessons in poem section and was found in one lesson (lesson no. 19) out of total 13 lessons in prose section in Textbook of Gujarati subject of Std. – VIII. Thus it was included in 1 lesson out of total 31 lessons.

The value of Human rights was found in one poem (poem no. 13) out – of total 20 lessons in poem section and was not found in prose lessons out of total 16 lessons in prose section in Textbook of Gujarati subject of Std. – IX. Thus it was included in 1 lesson out of total 36 lessons.

The value of Human rights was not found in any lesson out of total – 13 lessons in poem section in the Textbook of Gujarati subject of Std. -X. It was found in two lessons (lesson no 17 and 21) out of total 12 lessons in prose section. Thus this value was found in 2 lessons out of total 25 lessons.

In this way, the value of human right is included in very little proportion in lessons of Std. – VIII, IX and X.

3.2 SECOND AND THIRD QUESTIONS

By which references the values of national integration, international understanding and human rights in text books of Gujarati subject of Std. VIII, IX and X are presented? – Questions Second.

How references of the values of national integration international understanding and human rights in text books of Gujarati subject of Std. VIII, IX and X are presented? – Question Third.
3.2.1 The Presentation of References Value Of National Integration

Was Found As Shown Below

Std. – 8

Lesson No. 2

“

Now I believe that vernacular language should have place at higher secondary level beside national language Hindi, Sanskrit, Arabian, Persian and English.”

According to Gandhiji, the languages like Hindi, Sanskrit, Arabic, Persian and English should be given importance besides the mother tongue in education process. Students should learn all the languages so that language unity can be established.

Lesson No.11

कव्यात् इत्यादि तत्ती देशातः,
वाची चतुर्भी बड़ी कुण्डलाचः
मल्लसमां वेण्ण सुरी चुलखो अः
ने छूँदी मसीने नम्बो अः
अः पूलजशानी मुख मातुवोम
अः दाश जागो मुख रोमः
छ। देश मारो, मुख देश भक्तिन
अेंदेश माटे मुख सर्व शक्तिन
पूलो-पूलो युव्यवन्यवशान वागें
कृतननो अः सपूत मागें
ने अःम अर्थ चलु सर्व शक्ति
अेंती चतुर्भी उतम देशाविहुति
बेता छोडो ! देश सपूत मागें,
बोटे वड़े वोक निशान वागें
नां धर्ममां दीव जाग कराप
शुं देशातली मुख पुत्र वाप्त ?
Kalyan had feelings of patriotism,
He loved the reputation of his motherland;
Hearing the words of mother he got up:
And bow down in reverence to his Goddess:
Oh, righteous my mother land;
Awaken patriotism in my whole body;
Yes, the country is mine, my feelings,
Is the great strength for her?
Drums of war heard in every where,
And demand a virtuous son of family;
This way offer the whole strength,
Such was the great patriotism
Son, awake! The country demands sacrifice,
Chute everywhere here at yard mark,
Not become slow to practice religion,
Can my son be betrayal to country?

The love and dedication to nation is found splashing in the warrior named Kalyan. His old mother made his sacrifice as pride for the protection of the country which shows Individual unity and love to nation. Such feelings are needed to preserve national integration.

Lesson No.17

दीपक : दीर्घ देशान्त नहीं, हो। राष्ट्रव्यगम पहुँचे हूँ आपासी नेपालेय दलेन, बापु हेमी हरे अर्को उलटकर गर्ने गर्ने नेपाली तारो बांक नयी।

दीपक : अबू हेमी, निग्नकस्त। त्रमै भोको छो त्याहरू मने ऑम धातु हुँ के जहाँ माला माथा पर्नो पात्रो छूटी गर्ने अने सवारौ जेम दफ्दा बोकी दछा बाँडुँ। ( सहेज हरी ) पाट्ना भा, हुँ पनि गर्ने त्याहरू राढ नो ' तो, निको ? मालामी राधु ज केम ? हुँ तो राष्ट्रव्यगम पडाउँ पर्नो।

दीपक : राष्ट्रव्यगमन हुँ केम बूँ, बापु ? आंपो बन्द्रे कुरौ हुँ, त्याहरू जहाँ आपूँ आफ्ना केसरी , सहेज अने भीमा पश्चात वल्लोँ जाम हुँ अने अंडर तारवाबोल्ना रेतियो पुरायु हुँ। आंपो उदाहरुँ हुँ तोंदे दीवाले दीवाले अल पत्र रूटो।
Deepak: Urmi, Don’t cry, ok? I climbed on the terrace to hang the national flag, I was afraid, the father would see me so I hurried and fell down. It is not your fault.

Deepak: Nandkaka, Don’t speak like this. When you speak, I feel like my dressing is untied and blood started flowing. But mother, when I fell down, I didn’t cry, did I? How can I cry? I fell down while I was hanging the national flag.

Deepak: How can I forget the national flag? When ever I close my eyes, the whole sky is found divided in saffron, white and green stripes and the spinning wheel made of stars is found in it. When I open my eyes, the three colors are found on all the walls.

Deepak: What did you speak, father? Collapsing? Is our bungalow collapsing? May I tell the reason? See, you don’t hang the national flag on our bungalow so if you hang the national flag, the bungalow will stand straight.

Mother, will you come, won’t you? We will erect the flag in the forest. If any one comes, we will quarrel with him.

Mother, after my going out, will you write to Gandhiji that Deepak is out? Also write that wherever Deepak goes, he will keep the flag fluttering.

The dedication to nation of Deepak, an eighteen years aged boy, is touching the hearts. The feeling of respect for TRIRANGA is expressed. Deepak’s individual unity toward nation is presented in his speech, behavior and thinking. It touches the National Integration.
Lesson No.19

“With the help of all people, he decided for ‘Satyagraha’. He established camps with strong volunteers and selected workers so that the people can not be discouraged and stay united. To increase the spirit of people, they sang songs of heroism and war continuously. Women volunteers were working to join women in this work.”

If you want to fight in war, you can’t afford to enjoy the festivals. Tomorrow you will have to close the house and keep wandering in farms from morning to evening. You will have to stay in camps. Poor and rich, all the classes and masses will have to be united like one class.

Sardar Patel encouraged the farmers to oppose the unjustified policy of British Government. It expresses the feeling of individual unity for country. It also enables the people of all religions to be united without discord of poor and rich and fight for country. Here true and real unity is established removing economical and religious prejudices which are very necessary to maintain national integration.
“Cores of people live in my country. In houses which have roof of grass, not tiles. Which percolate in monsoon and the people inside? Suffering from cold, fever and cough; Cores of people have not cloths to cover Their bodies, but a strip of cloth in winter, Gather dry branches and thorns with bare legs, Protect from cold with bone fire. Yet in my country, many people (No, half hungry ghosts) Dig the land in dry ponds in fierce heat of Summer, if they got any edible bulbous root, They eat and are satisfied. And Hope for second day of life. We will change this land and create The heaven. Till then, many generations will be passed away in the ages and ages.
It dreams to change the tragic and pitiable condition and make the nation like a heaven. It expresses the ideal wish to make all people equal and remove inequality. National integration becomes easy when economical equality is found.

Lesson No. 02

“Vasant: Nothing is serious. Declaration of Aught was done. Mahatma was not given any chance and arrested. The country started ‘Satyagraha’. Youth like us joined it. They protested the government and the result is that we are here. Thousands of people suffered and arrested. Thousand of people went to jail and I will go. What is serous in that?

Vasant and Sarla start Satyagraha against British rule to get freedom. They fight without any care for themselves. It has the wish of national integration. When the police arrest them, the dialogues in the police station are full of spirit of love for nation.

Lesson No. 03

“Maharaja! Tumara Jevano main ank rastra nin raja nin patashan shivam sampravyu n shoodhey; Apana aayapani rastra nin raja nin haw ahe. Chinamunna bhado gayeka raatru, kunsapi anekha rajasnot asekantsa baadhaye, tumara jevani shudh bhina te kordi kari shakshantu nthi.”

Maharaja! Main patashu ane abhante kahbe kunsap chhe amb nthi; sapardha (ajmer) ane maanvanaye ber chhe; kaakhulchaayiv (khojana aavishit) aandhe waje maharaj maanvan ane sapardha ber saabe vade chhe; vidhiaay (bhudebhananta raja) kriti varma va saabe vade chhe; virojana raja panhine mahayana dinapratidin vachhti shay chhe. Aa bhadana ber samavay chhe. Aa bhadana bejha kariyae ank maan praman saamna peda karvun chhe. Aa bhum karaa aaryaavaran aek munsat hoivn chhe; Aa padvini tamake besho?
"Lord! You should not devote your life behind the politics of one state. Hold down the politics of the whole Aryavarta. Bind the scattered nations and disunited states into one string. Nothing can do it except your power.

Not only between Patan and Avanti but also Ajmer and Malva are also disunited. Kanoj’s king Chandradeva fights with sapaddaksha (Ajmer) and Chediraj (Bundelkhand’s king) fights with Krtivarma. Ambition of Chitor’s Raval is increased day by day. They should be united. They are to get together and produce a large strong army. For this, Aryavarta needs a resolution. Will you take this responsibility?

The sharp dialogues of Kirtidev expressed the spirit of love for nation and individual unity. It has also expressed the feelings of organization of all the nations and cooperation among them. It wants to save the national integration.

Lesson No.08

Rashvanahi Aamoo rasho jishej meru n manoi shakti doyo tem boodah 2rdi, tanin dhadar kheid ni bhejaa sabhna haiini hashad dekhii. Name potan dumb j dekhii; khe rajvan aek dham banonu dham te putu samdo dad te phalna tehe aek sharii aashha taphoreyia rangiini nabyte shaawal kheid. Aek shaawal bhanaambehi bhadar kheid, tanin dhadari juhe, te potanari khejana bhejaa sabhna tamam bhagshaniin bhub j vismut, dhamshat rite gothavaya nihut tharip dadhe padii! Phalhe paini aek naathdu wachh onjeshnaa bhum j dhami.

Rashvanahi tehe bhiy duji ghadar tamash tamah sahibe hi dhambar jire tamoni sahe kheid shaawar dham. Name samdo dad kheiri aashha tapharetii dhami! Phalhe j waa jibhate kheiri aashha asketana aekghe aek kheid nabyte j muttanu abarhti dhamo. Rangibadsh rasho shandi shohara doyo tem khej khej garawari, kheid shaawarii tanin saihe kheid shaawar dham.

Aeksha ghe te samjho, aane tene khdu rupu ajaye, tem bhagdhe – tene kheja j saamandhi shritiina bhagasho peeta potnahe pega kheji tanin kheid. Tanin abhaya n bano tehtawa aak khub tehkat bhalaam bhuji jibharyi khejana vekothe khejnaa jthi tene maate vajnyaas haini nihot teyvar kheji dhami tuhe pothe—pothe to tamadhe temne abhaya haru dhamo, temnahi duuru naseho haru dhamo. Potana naaajakdiin eikhe eikhe kheji tanin rashvanahi aamoojina abhaya aaksh. Abhaya aek shhada te bheji n shakyo.
Raghavan’s eyes were still motionless to see the college fee receipt of second term. The name was his. Before he can understand anything, he saw the detail notes of all lectures of second term of his college. On the first page, a small sentence was written, “To Raghvan from his colleagues.”

He was surprised when he saw all his colleagues gladly before him. What a great feelings on his face! Rangildas saw them proudly and some shamefully as if he was finding words to speak.

He realized suddenly. He could not speak a word. The common men had gathered money and paid his fees. Those matured men went to college and prepared the notes of lectures so that his year could be saved. He was always unjust to them. Raghvan’s eyes were filled with tears thinking his unworthiness. He could not speak a single word of thanks.

When colleagues of Raghvan realized the truth, they cooperated him in work of office and study during his illness. Here unity is established heartily between Raghvan and his friends. They were coming from different regions but citizens of the same nation. This individual unity is established.

Lesson No.13

“1820 ची 1834 सुबैनां वर्ष जीलामार्के सागरीय आंटिकन तथा आनुपानिक सार्वजनिक प्रबृति आयां, ते करवियां तेनं द्वारस्थ देखाई, क्षेत्रां महत्ता, आयार्य गीतादाली, आयार्य कुपवाली, मंडलां गांवीज अने आधुमना तेनं अन्तेवालीने, नालाल, भाग्यंतर घरोर, मुचाली, जनाकर्ताबाल, अन्धक गाँवां, सुधारायकु म अने ते उपरांत नाना मोटा अनेक आणेवानांना परियमां आण्यांच्यं वचं अं विश्व म्हणून अविश्वासीय अनुभव हतो. आणो हून घडी लेखादेवा वहीलो होय अमं लागता अने तेनं छालं हेच्यां उत्तराधारी तयारी करी मूळी.”
“Zinabhai passed fourteen years (1920 to 1934) in public activities related to National Movement. During this time, he had to come to meet the leaders like Dayalji Desai, Kalyanji Mehta, Acharya Gidvani, Acharya Kriplani, Mahatma Gandhi and Co-living of Ashram, Nhanalal, Balvantray Thakore, Meghani, Jawaharalal Nehru, Abdul Gafarkhan, Subhashbabu etc. It was an extraordinary and unforgettable experience.

Here the personality of Zinabhai is swelled up as a freedom fighter. He had handled many activities to free our country. Love for nation, faithfulness etc. are found in this lesson.

Std.: 10
Lesson No.21

“Our area was full of Muslim families. But some Hindu families also lived there. We lived peacefully together.”

The families of Hindu and Muslim live peacefully together in the same area. Here religious unity is expressed.

“The poison of social inequality and religions intolerance should not be spread among these innocent children.”

The content which cultivates the understanding of social equality and religious tolerance should be placed before children so that they can learn to lead their life with spirit of social equality and religious unity. National integration can be cultivated within them at the stage of childhood.

“They tried a lot to break social restrictions so that the people coming form various society can meet amicably.”
Here all people are live with each other free from social restrictions; with out discrimination can and different societies have established social equality in published report.

3.2.2 The Presentation of References of Values of International Understanding Was Found As Below

Std.: 8

Lesson No. 02

“इतने तो हुए अंदरुन मानुं छः के भारतवर्षन उख्य शिक्षणक्रमां स्वभाषा उपरांत
राष्ट्रीय भाषा हिमी, संस्कृत, अरबी अने अंग्रेजी ती स्थान होंने होिलोने।”

“Now I believe that vernacular language should have place at higher secondary level beside national language Hindi, Sanskrit, Arabian, Persian and English.”

According to Gandhiji, the languages like Hindi, Sanskrit, Arabic, Persian and English should be given importance besides the mother tongue. He had advocated giving proper place to foreign languages which indicates the international understanding.

Std.: 9

Lesson No. 09

“सी जन आने पूरबी वाचकीमे
श्रध्यानी मंगल प्रभुधारा
वसंघसाना सलक भाणको मणी
भजाईने अंतर अंकतारा;
हेवे हेरों प्रभुधारा जगाई
प्रजाप्रभु हायां लाव गुनी, ने राखे संध मिलाई
जगाईमे सी जगाईबरे उधेी:
‘मानची, प्रकृति, सोने वसुधेव डरुजलकम्’.”
“All creatures flow heartily
Shower of love and compassion
All the children over the world
Play sweet music within hearts.
Awaken hearts with songs of love,
All people take hands with hands
And give shoulders to shoulders,
Stand on threshold of the world and sing.
‘The entire world is a family’ to human, nature and all.

It is indicated that the people of the earth should create the
spirit of integration, lovely hearts and sympathy among one
another. If children learn to lead the life with brotherhood,
inernational understanding can be cultivated.

3.2.3 The Presentation of References of Values of Human Rights
Was Found As Below

Std.: 8
Lesssion No. 19

“सुरत जिल्ल्यानी भाराती ताब्याची अभ्यास अनेक भेंती अनेक भेंती भाटे भाजीतो. अने ताब्यांनी
सन १९२८ मार भाराती सत्याग्रहाचे आरोग्य जगभरला अन्यथा. अनेक भेंततीनी टेक, अभ्यासी
साहसवान, भुवार वाचली ताकत अनेक शांत प्रतिकारी सामूहिक प्रावधाने अंडू जगद्याचे
साहसवाननी अलेनो गेहूळाची निरक्षी महद्वाशी एकत्र पडी.”

“Bardoli Talika of Surat District was famous for its farmers
and farming. It become world famous in 1928 for Bardoli
Satyagraha. Farmers’ determination, their power of endurance,
their devotion and feeling of peaceful protest had forced to the
government to change her unjust decision.

Farmers get human right after becoming free from unjust
policy of British Government. The right of protection against
exploitation is presented.
Lesson No. 13

Weavers of cloths, drivers of ploughs
Are diggers of mines?
Sailors of boats, builders of ways
Are singers of songs?
Wow, we give designs of colors! Oh brother
We are creators and builders.
Not bear the talks of destroy.
Take son of land and hearts as worthy
How can we disregard them! Oh brother
We don’t want crown, we don’t want kingdom
We live and let others live,
Our creation is our companion of life
We will not become cause of death
We are not ears of such talks! Oh brother
The poem gives the message of Live and Let other live in which spirit of living happily without disturbing others’ lives is presented. There is no diversity among weavers, farmers, miners, road builders, sailors and workers and human freedom is found. Here rights of equality and freedom are included.

Std.: 10

Lesson No. 17

“The woman has most of rights as the man has. The woman can take education like a man. So the man can increase knowledge by education, the woman can help us to increase our strength.”

Both men and women can get education. This wish is firmly expressed. Women have right for education like men had. Both are equal in the state of affair of getting education. Here the rights of equality and freedom are expressed with reference to under difference.

Lesson No. 21

“When school was ended, we went home and told the incident to our elders. Laxman shastri called the teacher immediately and noticed him in our presence that the poison of social inequality and religious intolerance was not to spread among the innocent children. He told the teacher clearly that either he had
to forgive or leave the village. As a result of determined vision of Laxman Shastri, the teacher not only begged the pardon but also reformed in his beliefs."

All students should be given education without any social or religious restrictions in schools. They should be provided education for religious tolerance and social equality. Each child has human right to be educated.

4.0 EDUCATIONAL IMPLICATIONS OF THE STUDY

The investigator had derived educational implications based on findings of the study which are mentioned as below.

4.1 Very little proportion have allotted to three values. National Integration, International Understanding and Human Right in the textbooks of secondary level. Whenever redesigning of curriculum is happened to make, these valued should be included in more lessons.

4.2 The textbook committee should see that more and more lessons should be added in which the values of National Integration, International Understanding and Human Right are expressed.

4.3 The textbook committee should mention the detail how and to which context the values of National Integration, International Understanding and Human Right are included in each prose and poem as introduction.

4.4 The textbook committee should tell specially the teachers teaching Gujarati subject in Std. VIII, IX and X that they present how the values of National Integration, International Understanding and Human Right are included in each prose and poem.

4.5 It is necessary that the authors and poets create poems, essays, articles, short stories, novels, dramas and autobiographies which include the values of National Integration, International Understanding and Human Right.
5.0 RECOMMENDATIONS FOR FUTURE STUDIES

At the end of this study, the investigator has recommended some studies for further researchers related to this content and field.

5.1 A study can be conducted on the values of National Integration, International Understanding and Human Right included in textbooks of languages at Secondary and Higher Secondary levels.

5.2 A comparative study of the values of National Integration, International Understanding and Human Right included in textbooks of any one language at Secondary and higher secondary levels.

5.3 A study of concept the values of National Integration, International Understanding and Human Right among B.Ed trainees.

5.4 A study of concepts of the values of National Integration, International Understanding and Human Right among youth can be conducted.

5.5 A comparative study of the values of National Integration, International Understanding and Human Right included in textbooks of Gujarat State Board of School Textbook and CBSE textbooks of Gujarati subject can be conducted.

5.6 A study of development of concepts of National Integration, International Understanding and Human Right among secondary students.