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CHAPTER – 2

REVIEW OF THE RELATED LITERATURE

1.0 INTRODUCTION

The investigator gets help of related literature for molding his/her research design. Review of related literature is an undivided part of any research. Normally, the need of review of related literature arises at the stage of deciding the research problem and its procedure. Gay and Aragian says about the review of related literature, “The identification of documents consisting the information related to research problem, deciding the sources and analysis are included in the review of related literature”.¹

Best (1958) says about the importance of related literature, “Partially all human knowledge can be found in books and libraries unlike other animals that start a new with each generation, man builds upon the accumulated the recorded knowledge of the past.”²

About report of the study, Desai (1997) says, “Review of related literature is necessary for insight in research design, such review should be in detail and all the aspects of study problem should be included. The introduction as well as importance of the problem should be cleared by essence of related literature.”³

So the review of related literature is a process of collecting the literature related to selected problem and evaluating and organizing it using detailed scientific study planning. In this study, the theoretical information of values like national integration, international understanding and human rights is presented.

2.0 NATIONAL INTEGRATION

Intensive reading of various related literature was made to collect the information of national integration for this study. The information related to the following points was collected.

- Concept of the National Integration
- Characteristics of National Integration
- Importance of the National Integration
- Objectives of teaching National Integration
- Teaching programme for National Integration

2.1 CONCEPT OF THE NATIONAL INTEGRATION

The theoretical detail related to the national integration collected from the literature is presented here.

Keshavlal Patel says about national integration, “National integration means sentimental integration among the people of the nation. People love one another and express their inclination of helping one another is national integration. Equality among all the people of the nation is found and they behave helpfully with one another.”

Krishnadatta says, “National integration means cultural, social, religious, economical, political, and geographical and language related integration. It is difficult to find such integration everywhere. It is India where variety and diversity is found everywhere.

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But true meaning or national integration is that all citizens live united in such a variety. They feel like same citizens of one and united country where varied people are living. The inclination of taking them as the citizens of same country is called the national integration. It is not necessary that religions, customs, manners, food and languages also must be same for the national integration."

Prof. Rohela says, “The feeling of integration in citizens of any nation is called the national integration. National integration means feeling of unity without thinking over people’s castes, sex, religions, regions or languages. This feeling is the foundation of wealthy and powerful nation.”

It was informed in a conference of the national integration, “National integration is a psychological as well as educational process by which feelings of unity, organization, common citizen and dedication to nation is cultivated in the hearts of people.”

An educationalist says about national integration. “National integration is psychological and spiritual. It is not external or organizational matter. National integration is an internal experience of people. It is a spiritual inter bridge among people of the nation.”

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According to Humayun Kabir, “National integration never depends on any individual or organizations in relation to caste religion, language or region. It is connected to feelings of the nation.”

According to spiritual unity committee, “We should create such an angle of vision as inspires all persons to be dedicated to his country more than his group and to give more importance to the welfare of the country in comparison to his selfishness.”

In this way the above discussion clears that national integration means

Spiritual unity among all people of the nation.
Creation of spirit of nation as a family.
Equality among people
Cultural, religions, social, political and geographical unity
Unity in variety
Faithfulness and devotion to nation.

2.2 CHARACTERISTICS OF NATIONAL INTEGRATION

The detailed study of various related literature was made to clear the characteristics of national integration for this study. Then the characteristics of national integration were decided.

The characteristics of national integration were decided on the basis of supporting factors and educational benefits noted by Motibhai Patel (11), Jayendra Dave, Hariprasad Joshi, Bhagvanbhai Patel, Bhupendrabhai Chauhan and N. R. Swarup Saxena.

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2.2.1 Individual Unity

Every citizen of India has feeling of being Indian by speech, behavior and thoughts. All the moments of decisions, the individual takes decision in favors of welfare of his country and not for his group. The spirit of self sacrifice is developed within the heart of each citizen of the nation.12

2.2.2 Social Unity

Progress and downfall of any nation depend on her social situations. Wrong social traditions, orthodoxy, bad customs etc produce obstacles in progress of any nation.

It is necessary that people of various societies develop the feelings of being helpful to one another. Any welfare programme sponsored by any society should be encouraged by other societies and must not be disregarded by any one. The persons of society should be invited to participate in such programmes. Every society should cultivate the spirit of uplifting the standard of people and ultimately it will be benefited to the national integration.

2.2.3 Economical Equality

If more economical equality is found in people of India, the maintaining national integration will be easier. The less difference in standard of life, the more dedication to nation is found. According to Mahatma Gandhi, “The minimum difference between salary of a barber and an advocate can create the Sarvodaya.”

2.2.4 Unity Language

Awareness should be created to make our national language, a language for everyday communication and the Government administration. The regional languages should also be respected. The person can speak any language of his choice without any restrictions. The languages can help to bind the varied people of different states and tribes as one citizen.

2.2.5 Religious Unity

Impartiality towards all religions is needed. In India, secularism does not mean non-religions but every individual is allowed to follow any religions of his choice. No one should harm the dignity of any other’s religion.

2.2.6 Emotional Integrity

National integration is not a physical process. It touches the hearts. National integration can be cultivated by spiritual unity. Spiritual unity means the spirit of unity can be created among people of nation and they wish to live peacefully and express their love and impartiality for one another.

2.2.7 National Symbols

Our national symbols are strong foundations of national integration. They are able to keep the citizens and institutions of our nation away from groups or any isms. All people of India respect these national symbols. National flag, national anthem, national prayer, national seal, national festivals, national animal, national flower, father of the nation, etc. are our national symbols.

2.2.8 Affectionate Unity

National integrity and her protection are necessary for national integration. The deep wish to protect our country against challenges and wars with other countries, preserving the old heritage and saving our country from dividing into pieces can help to maintain the integrity of the nation.

2.2.9 Cultural Unity

Our forefathers had handed over the knowledge and experiences which is our everlasting heritage. It should be protected as well as ever grown. We should preserve our literature, art, sculpture, architecture and life style and transition of culture should be done by protecting it.
2.2.10 Love For Nation

The pride of the best things of nation, patriotism and wish to perform the best as a citizen of the nation can help to create national integration.

2.3 IMPORTANCE OF NATIONAL INTEGRATION

M.M. Mittal about necessity of national integration as under 13

Dr Nityanand Kanungo has written on nationality and national integration. “Indian population has immense diversity. The gap separating them from one another is extremely wide. The nation has to pass through economical, social and political changes and so Indians should work with alertness in this era of transition. It is possible only when people make their bias and differences more limited within them and gradually remove them. They develop the spirit of nationality and work for uplifting the nation together.

National integration is necessary for ever but India needs it more. We have to be alert against situations like wars on the outer boarder of the country as well as have to face the internal problems and separating evil inclinations within the country.

India has been facing many struggles on the name of languages, areas, water disputes and religions. The nation becomes infirm due to such struggles and internal problems and so the progress is obstructed. Her plans are resulted in vague and her golden future seems to be misty. In is needed that the people abandon their trivial selfishness and fill within them the spirit of national integration in their hearts for the welfare of the country.

Pt. Jawaharlal Nehru, our first prime minister had expressed loudly, “we should believe that our first duty is to protect our new freedom and to protect it till we succeed.”

The things like our group, our state, our language or our caste should have proper place in our lives.

The time has arrived when the Indians should introspect and ask one another whether they are with the nation or not. It is the time of warning that every men, women and children will have to face struggles.

In Dr. Radhakrishnan’s worlds, “National integration is such a problem with which our existence is deeply related in the form of a civilized nation.

It is the duty of every citizen to remove the weakness and join himself in the work of strengthening the nation, they create tolerance and love towards various views and go ahead helping one another. This is the spirit of national integration.

Ramshakal Pandey says about need of national integration, “Love for nation, dedication to nation etc. components are included in nationality which tries to tie the people in one string Nationality has a wide spread field than dedication to nation.”

For the welfare of nation, individual welfare should be given up and more attention should be given to social welfare. The process of development in society, economy and politics uproot the bad customs and contribute in development of nationality in citizens. True love for nation can be cultivated only by education. But Indian education is passing through a period of transition. Fast changes are taking place now a day. We have seen so many changes and reforms for the last forty years. Man wants to reach the moon due to innovative inventions. Human being has become familiar with many secrets of space.

This power of science has affected our production system, economy and social life. Citizenship is increased with the growth of industrialization. The values of villages do not fit with culture of the cities. So discordance is found in values of life.

Characteristics of imperfection are found in education in India. Values are found changing in various aspects of life but the same old values are taught by our education. We want to evaluate students’ conduct using old tests of values.

It is a great puzzle before youth whose authorities do they accept? So they express their problem by disobeying rule of schools, states or fore fathers.

Youth wishes to be bound in any rules but he also wants joy and satisfaction according to changing values of present life.

In relation to struggle between traditional and innovative values, the problem of disruption of nation is given the first place. The problem seems more political than educational. The people who are engaged in disruption of nation want to maintain their situation, impression and status. They talk loudly about international enemies without accepting their failures and difficulties. But the new generation is born and grown up in early morning of freedom and does not believe anything without asking questions to elders. With all such transitions, new wishes are born in youths which can’t be accepted by old people. It seems the values of life are destructed.

National integration is needed to save from disruption of nation.

2.4 OBJECTIVES OF TEACHING NATIONAL INTEGRATION

According to M. L. Mittal, the following are the objectives of teaching national integration.\(^{15}\)

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1. To provide the knowledge of nation to all students and inform them about freedom movements.

2. To encourage such reading and writing as become helpful to create harmony in people of various casts, religions and states for development of national integration.

According to Swarup Saxena, the following are the objectives of teaching national integration.\(^{20}\)

1. To provide knowledge of various aspects of the country to all children.

2. To provide knowledge of major incidents related to freedom movements.

3. To emphasis on reading and writing which develop national integration among people of various cast and religions of the nation.

2.5 TEACHING PROGRAMME FOR NATIONAL INTEGRATION

About the teaching programme for national integration, Gurudas Tyagi and Vijaykumar Nand\(^{16}\), S.D.Tyagi and P.D.Pathak\(^{17}\), N. R. Saxena\(^{18}\) and M. L. Mittal\(^{19}\) say the following matters.

Education can play an important role to establish national integration. According to ‘Secondary Education Commission’, this is possible only when the aim of education is to create love for nation. The commission had stated following four points related to love for nation.

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\(^{16}\) Gurudas Tyagi and Nand, Vijaykumar, **Udayman Bharatme Shiksha**, (2\(^{nd}\) Ed.), Agra, Vinod Pustak Mandir, 2007, pp. 141 to 142.


1. Giving up personal welfare for the sake of welfare of the nation.
2. Wish to accept the weakness of the nation.
3. Offering best service to nation according to merit of an individual.
4. Proper evaluation of social and cultural riches of the nation.

The above points should be attended while preparing teaching programmes so that education can contribute to national integration.

1. **Primary Level**
   The programme should be like this at various stages of education.
   1. Important place should be given to folksongs and stories in curriculum.
   2. The stories should be selected from various areas of the country.
   3. Children should be made familiar with the lives of great persons of various fields.
   4. Children should be provided knowledge of situations of social lives easily.
   5. Information of human geography of each field should be given to children.
   6. Thorough knowledge of national anthem, national flag and other national symbols should be provided.
   7. National festivals should be celebrated and students should obey the rules related to those festivals.

2. **Secondary Level**
   At this level, importance of national anthem, national flag and national festivals should be explained to students. Beside this, the following points should be given place in curriculum.
   1. Social and cultural history of India should be taught to children.
   2. Children should be made familiar with cultures and social situations of various areas.
   3. Information of Indian scientists and economical development should be provided.
4. The methods for creating national consciousness should be adopted.
5. The lectures on great leaders should be arranged.
6. Students should make use of national language more and more in their communication.

3. **College Level**
1. Conversation conferences should be arranged time by time.
2. College students of other streams should be invited to participate in such conferences.
3. ‘Youth Festivals’ should be organized in various parts of country. The selected students from other colleges should be encouraged to take part in such festivals.
4. Comparative study of languages, literature, and culture of various fields should be held by students.

### 3.0 INTERNATIONAL UNDERSTANDING

In this study the following points were focused to collect the information about the value of International understanding.

- Meaning of International Understanding
- Characteristics of International Understanding
- Institutions Helpful to Cultivate International Understanding
- Necessity of Teaching International Understanding

#### 3.1 MEANING OF INTERNATIONAL UNDERSTANDING

The opinions on International understanding from various experts are presented here.

N. R. Swarup says about the meaning of International understanding, “The meaning of international understanding is world citizenship. The emphasis is given to the feeling that brotherhood is established among all the people of the world and the world seems like a family.”

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In this way, international understanding depends on world friendship and world brotherhood and so human welfare is in centre.”

Gursardas Tyagi and Vijaykumar Nand inform about international understanding, “International understanding depends on world friendship and brotherhood. It includes welfare of human beings, equality to all living beings, mutual friendship among nations of the entire world, relation of brotherhood and feeling of whole world as a family. The immortal message of Ahimsa and Humanity, ‘Vasudhaiva Kutumbkam’, ‘Atmavat Sarva Bhuteshu’ etc teaches us internationality.”

Radhakrishnan says, “Various cultures are vernaculars of same soul. The society has progressed from this love of mutual understanding. This understanding is an international understanding.”

H.C. Lewis tells, “The nationality or culture to which the person is connected, and the ability of critical and objective observation and evaluation of the behavior of persons is called international understanding.”

In this way the international understanding means to see the people of the nation impartially and neutrally without the prejudices of nationality or culture and evaluate their behaviors.

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“Mutual economical dependence has great contribution in developing international relations. No nation can be whole self-reliant. Modern trade and commerce has reached international sphere. International currency and exchange are examples. Mutual economical exchange brings the all nations closer and thus internationality is encouraged.”

In this way the international understanding means

- Global brotherhood
- Global citizenship
- Vasudhaiva Kutumbakam
- Global friendship
- Welfare of all human beings

### 3.2 CHARACTERISTICS OF THE INTERNATIONAL UNDERSTANDING

#### 3.2.1 Global Brotherhood

International understanding has not boundaries. The individual forgets the prejudices of place, society, nation, caste and culture and cultivate the spirit of world is like a family as ‘Vasudhaiva Kumbakam’ and develop the spirit of co-existence and a vision free from any bios.

#### 3.2.2 Global Citizenship

The individual becomes the beneficial to the whole world and not remains in any country or place in international understanding. He becomes a flower emitting fragrance in the garden of the world. Then his citizenship is not limited to any nation but he becomes a citizen of the whole world where he is conscious about the rights and duties of the citizen.

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3.2.3 Mutual Co-Operation among Nations

The people of the world are dependence on one another. The nations have to depend to satisfy their needs of life with mutual co-operation. In such conditions international understanding can build a bridge of cooperation among the people of the world.

3.2.4 Unity In Diversity

If the people of the whole world become free from boundaries of high low religions, casts and areas, unity in diversity can be maintained. Then the festivals of all religions, customs, beliefs, manners, values and cultures will be respected.

3.2.5 Acceptance of Foreign Language and Literature

The foreign languages should be given an important place in education of all countries. People cultivate the spirit that all languages are equal and necessary. So that they become familiar with the heritage of rich literature of their country as well as of foreign countries and can be inspired to study.

3.3 HELPFUL INSTITUTIONS TO CULTIVATE THE INTERNATIONAL UNDERSTANDING

According to Krishnakant G. Desai the following institutions are helpful to cultivate the international understanding among people.26

There are many institutions which help the people to cultivate the international understanding. United Nations and its branches work for international understanding all over the world. The form of United Nations is political but its various specific institution world for developing co-operation and understanding among people. Such institutions are stated as below.

1. International Labor Organization (ILO)
2. Food and Agriculture Organization (FAO)

These and many other institutions work for development of cooperation for international affairs and their work is important. To cultivate international understanding, the work of United Nations Educational Scientific and Cultural Organization - UNESCO is of great importance for the world of education.
Aims Of UNESCO

According to Swarup Saxena, the aims and work of UNESCO are stated as below.\textsuperscript{27}

The full form of UNESCO is United Nations Educational, Scientific and Cultural Organization. The aim of this institution is to establish peace all over the world by developing international understanding by the means of education. To achieve this aim, this department wants to cultivate the virtues in people by educating them psychologically and intellectually at international level so that the people hate the wars and respect the international importance themselves.

The Functions of UNESCO

1. The UNESCO tries to remove fear, suspect and other odor thought spread among different nations and to establish the sound relations.
2. The UNESCO also tries to put the end of illiteracy and ignorance of countries which are left behind.
3. This institution also tries to spread the literature, science, culture and art of one nation to the rest of nations so that people of every nation can be familiar with others’ intellectual development.
4. The UNESCO gives the financial help to researcher so that more researches can be held.
5. This institution creates a chance to teachers, thinkers and scientists for mutual discussion which constructive art can be created.
6. This department helps financially to the schools in backward nations.
7. The UNESCO expresses its idea for constructing curriculum and researches in text books of nations and also translates some important books of literature.

8. This department arranges literary exhibition at international level so that international understanding can be developed.

9. The UNESCO encourages the teachers and children to visit foreign countries.

10. The UNESCO also tries to develop international vision among people by the means of radio, TV and other mass media.

To succeed the functions of the UNESCO, the co-operation of all nations is necessary, so every nation of the world should become the member of United Nations Organization and take interest in each effort of this department.

3.4 NECESSITY OF TEACHING INTERNATIONAL UNDERSTANDING

Devendra Bhatt and others have noted the following points about need of international understanding.28

1. The distance is decreased between nations due to scientific and technical inventions. The boundaries of the countries have become to be nearer so the distance between people of two countries is decreased. In these situations the understanding among one another is necessary.

2. The people are dependent on one another. The people can satisfy their physical needs by co-operation of one another. They must depend on one another to satisfy the needs of life. In this situation the international understanding can play the role of a bridge among people of the whole world.

3. To avoid the dangerous storm of war knocking at boarders, international understand is necessary.

4. To establish human unity and global unity, international understanding is needed. It is also necessary to cultivate the spirit of ‘Vasudhaiva Kutumbkam’.

5. Narrow nationalism can become the cause of self destruction for any country. Such nation cannot see the welfare of society or nation behind the horizons and the result is dangerous. The ego created from such situation pushes the nation into flames of wars. International understanding is also necessary in such situation.

4.0 HUMAN RIGHTS

The information of human right is collected based on the following points.

- Definitions of Human Rights
- Characteristics of Human Rights
- The Indian Laws Related to Human Rights
- Objectives of Teaching Human Rights
- The curriculum for Teaching Human Rights
- Importance of Teaching Human Rights

4.1 DEFINITIONS OF HUMAN RIGHTS

Various opinions and definitions of human rights are stated as below.

“Normally, necessary social situations needed for development of personality of an individual are called rights. It has an important place in an individual development. A person can achieve an all round development by rights. Human rights are the medium to fulfill their dreams and wishes.”

“If there is a thing which ties different people of the world in one stream without any exception, is a Human Right.”

According to E.S. Facet, “Human right is called original right, basic right and natural right. Original right is a kind of right which cannot be confiscated by any authority. Natural right is related to human being and both as well as suitable to his nature.”

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29 Gujarat Rajya Shala Pathyapustak Mandal, Std. 8, Social Science, Gandhinagar : 2004, p. 188.
30 ibid, p.189.
“Human right is an economical and political power given to every human being by which they can live happy life according to their wish.”

Sarve Bhavantu Sukhinah, Sarve Santu Nirmaya, Sarve Bhadrani Pashyantu, Ma Kaschit Dukhma pnuyat.”

“According to clause – 2 of statute (act), the meaning of Human Rights is established or accepted in the constitution and the rights related to present life, freedom, equality and dignity of a person. International constitution means constitution decided by general meeting of UNO on 16th December, 1960 and related to economical, social and cultural rights.”

According to Human Right Act – 1993

“Human right means the rights related to life, independence, equality and dignity which are assured in Indian constitution or included in international documents which can be executed by Indian courts.”

There are special clauses for Human Rights in Indian constitution. In preface, basic political rights, basic duties and direct principles, unity, brotherhood, faith in freedom, respect and dignity of persons establish equal social organization as an integral part of the mission.”

According to Aditya Narayan Sinh

According to A. A. Said, “Human Rights are related to dignity of people and the wish of self-respect expresses individual introduction and help in progress of human society.”

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36 Arun Kumar Pillai, **Human Rights of Indian Nation.** New Delhi : Radha Publications, 1999, p. 11.
According to Plano and Alton, “Human Right is rights which are necessary for human life and his existence as well as human development.”

The above stated information clears that Human rights are basic rights by which a person can achieve all round development. It cannot be confiscated by any political authority. Human Rights have been given important place in Indian constitution.

### 4.2 CHARACTERISTICS OF HUMAN RIGHT

The Human Rights, determined in Indian Constitution are accepted as the characteristics of Human Rights. They are as below.

1. **Right To Equality (Sec. 14-18, 358)**
   - Equal law, equal use of public places, equal opportunity in public sectors, prohibition on unsociability

2. **Right To Freedom (Sec. – 19 to 22)**
   1. Thinking – speaking – writing
   2. Peacefully gathering
   3. Establishment of associations
   4. Moving about freely
   5. Living any where
   6. Possession of property

3. **Right Against Exploitation (Sec. – 23, 24)**
   - Restriction on slavery, business of blood, forced labor and risky works done by children less than 14 year age.

4. **Right To Freedom Of Religions (Sec. - 25 to 28)**
   - Freedom to follow any religion and its spreading

5. **Cultural And Educational Rights (Sec. – 29, 30)**
   - Special permissions for minorities, permission to establish institutions.

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6. **Right Of Property (Sec. – 31)**

   Right to possess and use property but the Government can take away after giving proper cost in ‘Public Interest’.

7. **Right To Constitutional Remedies (Sec. - 32)**

1. Habeas Corpus: To present before judge within 24 hours after arrest.
2. Mandamus Ret: The court orders to an individual or the Government to work.
3. Stay order
4. Certiorari: To take any case from lower court to upper court.
5. Quo warrantor: To thwart if works having no right
6. Sueo motto: Steps taken by court itself on the basis of news in news papers (related to human rights)

4.3 **THE INDIAN LAWS RELATED TO HUMAN RIGHTS**

Adityanarayan Sinh has noted the following Indian Laws which are related to Human Rights.\(^{38}\)

1. Protection of Human Rights Act – 1993
2. National commission for Backward classes act – 1993
5. Nation commission of women act – 1990
6. Protection of civil Rights act – 1955
7. Scheduled castes and the scheduled tribes (prevention of atrocities) act – 1989
10. The indecent Representation of woman (prohibition) act – 1986

11. Dowry prohibition act – 1961
12. Sati prohibition act - 1987
13. Maternity benefit act -1961
15. Children (pledging of Labor) act - 1933
16. Orphanages and other charitable Homes (Supervision and control) act -1960
17. Child act -1960
18. Child labor (Prohibition and regulation) act -1986
19. Adults justice act - 1986
20. Young Persons (Harmful Publication) act -1956
21. Sex impropriety act - 1950
22. Mental Health act – 1984
23. Bounded Labor system (Abolition) act – 1976
24. Pre-conception and Pre-natal diagnostic techniques (Prohibition of sex selections) act - 1994
25. Medical Termination of pregnancy act – 1971
27. SAARC Convention (Suppression of Terrorism) act – 1993
28. Environment (Protection) act – 1986
29. Beady and cigar workers (conditions of employment) act – 1966
30. Trade union act – 1926
31. Industrial Disputes act – 1947
32. Workmen’s compensation act – 1923
33. Industrial employment (standing orders) act – 1946
34. Factories act – 1948
35. Employees state Insurance act – 1948
36. Minimum wages act – 1948
37. Employees provident fund and miscellaneous provisions act – 1952
4.4 OBJECTIVES OF TEACHING HUMAN RIGHTS

Tourney – Porte had decided the following aims of teaching Human Rights on the basis of their researches in 1980.39

1. To arouse instinct in students for Human Rights
2. To provide knowledge about international organizations
3. To make students engrossed to think over the incidents which are related to contravention of any Human Right.
4. To develop compassion to the people whose rights are snatched away?

UNESCO has emphasis on the following objectives of teaching human rights.40

1. To create understanding about people of all countries and their culture, values and life styles among pupils.
2. To create awareness among pupils towards the fact that various nations and people are connected to one another.
3. To make the pupils informed that Human Rights are necessary for their social, economical and political development.
4. To inform students about misuse of power so that they become able to keep away themselves from violence.
5. To achieve the goal of social justice
6. To cultivate social angle of vision among pupils.

According to Saryuprasad Chaubey, the following are the objectives of teaching Human Rights.\(^41\)

1. To develop a common belief related to human rights in students.
2. To make them familiar with the functions of organizations related to Human Rights
3. To develop the proper virtues among pupils so that they can understand the mutual interaction of human Rights.
4. To create compassion among people which can help to stop the disobedience of Human Rights?

C. K. Jain and Shail Jain has noted the following points about the teaching Human Rights.\(^42\)

1. **Development of Democratic Citizenship**

   With a view point of Human Rights, the education should aim to develop the democratic citizenship as independence, humanity, justice, brotherhood etc. Democratic values are foundations of the Human Rights. When these values are cultivated, the students will be aware of human rights themselves.

2. **Development Of Professional Skills**

   Poverty and unemployment are great hurdles on the way of Human Rights. To remove them, we should develop profession skills in our students so that spirit of hard work and dedication can be produced.

   They can set means of livelihood according to their skills and save themselves from exploitation.


3. **Development of Human Values**

The education should be aimed at developing human values in students because where human values are existed, no decay of Human Rights is found.

4. **Modernization**

Modernization also can save the destruction of human Rights. It is necessary to change the habit of thinking and working traditionally. For this, a scientific approach should be developed.

5. **To Create Awareness towards Human Rights**

The problem of the decay of Human Rights is not limited to only India but it is found in at least all the countries. The reason is the lacking of knowledge about Human Rights. For this purpose, students should be made familiar with various organizations established by United Nations Organizations. They should also be informed about the Human Rights included in Indian constitution.

4.5 **THE CURRICULUM FOR TEACHING HUMAN RIGHTS**

A. P. Sharma and Shobha Gupta advocate including the following topics in curriculum of teaching Human Rights.  

1. Manifesto of Human Rights  
2. Other proclamations related to human rights  
3. Original rights and duties included in Indian constitution  
4. Legal remedies available to citizens  
6. Democratic  
7. Rights of minorities  
8. Political Human Right Commission  
9. Lives of great persons of various countries  
10. Important Philosophies of the world  
11. Stories of cultural development of various countries  
12. Human Right movement

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4.6 IMPORTANCE OF TEACHING HUMAN RIGHTS

Gurupdes Singh states about education of human right, as under.44

As it is perceived Human Right Education concerns almost all walks of life every aspect of human affair which facilitates an uninterrupted flow of human spirit and ensures its growth without compromising on his dignity and self esteem constitutes an integral part of it. Human right Education in the Indian context, therefore, shall include all those social, cultural, political, economic and environmental issues which our country needs to address for the achievement of its just and constitutional goals. The actual agenda for the implementation of these objectives shall have to be worked out at four levels.

The first is the simplest and the most workable level where information about Human Rights movement and its implications and its modes of execution can be directly passed on to our learners at various stages of school, colleges and universities. Our learners should realize that decides the Universal Declaration of Human Rights, there are also separate declaration for women and children and the disabled and that there are various conferences and conventions which have made special mention on the educational needs of each human being.

The institutions of higher learning in India have recently woken up to the need of such an education. Teacher development institutions like the Academic Staff Colleges have been designated by the UGC to bring up this awareness in our teachers. Special subject studies are being promoted in areas like women studies environmental education, adult education, human resource development population economics, social development etc at the undergraduate level. However the initiative has to be strengthened and a vigorous expansion drive is needed to broad base these studies.

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The second level deals directly with the business of living and earning livelihood. One way of achieving a secure and steady social order is to prepare people for work and get them opportunities for material progress. Academic information alone, does, not make one ready for gainful employment. Our education therefore must train our young people for business skills and future absorption in various vocations. One of the fundamental articles of Human Right relates to human need for work and safeguards against exploitation in work situations. A well conceived educational curriculum contributes a great deal in ensuring the exercise of this right.

Our education system levels much to be desired on this front. Nevertheless, a glimmer of hope has started emerging, as the college level education is slowly turning to vocationally its courses. They have introduced courses for such diverse professional fields as journalism, broadcast media, advertising finance hotel and tourism, computer applications food technology etc. Once again system will have to be reorganized and expanded to meet the urgency of the situation.

At the third level, we realize that Human Rights Education is not a matter of merely passing information or developing skills. It goes deeper than that and is concerned basically with attitudes and value orientation. Education is one of the most enduring instruments of fostering values and sensitizing people about the delicate issues of human aspirations and achievements. Our educational objectives therefore must include the nurturing of such Indian values democracy, secularism, equity, social justice, liberty, security, and freedom etc to ensure a peaceful and dignified survival of its citizens. Needless to say that most of these values cannot be modeled in a prescriptive syllabus. Values orientation therefore, has to be done in a highly creative way both within and outside the classroom situation. Teachers themselves have to become the embodiments of such values and set an example for their learners. One
can easily see that Human Rights Education, at this level turns into a constituent of the larger and more important agenda that of value education which provides us an approach to life. Values are part of the process of life long education and inspire us for human excellence and mutual respect and development,

The fourth and the last level seek the development of awareness and attitudes to turn into social action. Human Rights is all about social change and direct intervention into some of the established social, cultural and political norms. Education must not only mould public opinion, but also encourage social movements. It must lead people to the actual fields of action and help them protect the right of the victims and restore their legitimate positions. To start with, the educational planners must see that the disadvantaged groups like the handicapped, or phones, destitute refugees, women and children, socially backward, economically poor etc, are provided equal opportunities for their rightful education and metal growth. Then it should see that through its various schemes and projects, like NSS, these groups are provided the necessary field training and support to make the desired transition.

The work at the first two levels is much easier, although we know that not much headway has been made so far. The real difficulty is at the third and fourth level but we can understand that it is not in any way particular to the Human Rights education. The general scenario of educational institutions is like that which does not promote work at these levels. But should that deter us from setting our agenda in those terms? Human Rights education has, in fact, provided us with an opportunity to introspect and revise our priorities in the field of education. A good education is never complete it is not related to the establishment of a same and stable society.

At the end, a few words of caution were added. It is a common practice to discard a good lot of ideas by labeling them as theoretical,
presuming that they are impossible to be translated into any action. The fact of his matter is that what is true in theory-based on valid assumptions is also possible in practice. Yes, we can say that some ideas are more radical in nature and demand a few fundamental changes. If Human Rights education requires such basis changes then we should not desist from making them. The benefits are mutual and more enduring than any other academic move in the history of education.

Secondly, with the growing concern about Human Rights and the participation of a large number of government and non-government organization, there is a suspicion that the movement may turn into a mere political one. Vested interest groups, including the big nations may attempt to divert the movement for personal gains. The obligation therefore rests with the planners and teachers to conduct the education in such a manner as to ensure that undue advantage is taken of the Right and that a corresponding consciousness about duties is instilled with equal emphasis. The public has to be cautioned against popular practice of sloganeering and actually initiated into leading a mutually honorable and rightful life.