

“EDUCATION AND NATIONAL INTEGRATION.”

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Abstract

Education is one of the basic elements, for the success of the democratic system of any Government. Education provides human dignity to a person, to develop himself as well as contributes towards the development of the country. One of the surest ways of securing international peace is fundamental education for the peoples of the world. In India also ‘unity in diversity has been India’s motto through the ages. The essence of this principle is a large and wide-hearted tolerance in which differences are recognized and given their dues. The Indian genius always recognized that truth has many facets and hatred arises because people claim a monopoly of truth and virtue. All Indians to appreciate and imbibe these values, which should be inculcated through social and general education. Through this paper, the author wants to analyze the importance of education in the integration of a nation.

Keywords: Education, National integration, Unity in Diversity

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Introduction

“Every aspect can be shared by sharers, but education of the individual cannot be shared as an asset. Moreover, if other assets are distributed it decreases, but if education is distributed to others it always increases and develops.”

Education is one of the basic elements, for the success of democratic system of any Government. Education provides human dignity to a person, to develop himself as well as contributes towards the development of the country. One of the surest ways of securing international peace is fundamental education for the peoples of the world.¹

National Integration requires a change in our mindset and our approach towards the educational system, only then can we achieve the goal of “*Sarva Jano Sukhinah Bhavanthu.*”

Research Methodology

It is socio-legal Research completely based on the doctrinal method and the case studies. Secondary sources were studied and analysed according to the need.S

¹ <http://mohdkhtarsiddiqui.blogspot.in/2011/08/maulana-abul-kalam-a...>

Meaning

Though there are various definitions of the term 'Education', I would like to mention some of them, according to Mr. Will Durant 'Education as the transmission of civilization'.

George Peabody, "Education: a debt due from present to future generations."

The purposes of education are manifold. Someone has rightly called it the beauty of learning. It has energy, prowess, animation, activation, and inherent potentiality of transformation.²

Social education according to Maulana Abul Kalam Azad, is "the inclusion of a lively sense of rights and duties of citizenship and the production of an educated mind in the masses in the absence of literary education. This was to include an understanding of the social conditions of the country, health education, economic improvement through craft, art, literature, music, drama, dance, poetry, and instruction in universal ethics, including tolerance and mutual appreciation."³

The concept of education in ancient India.

In ancient India social thinkers and philosophers thought that education makes a man a complete human being in its conceptual essence and connotative continuum.

Without education, a man is considered as an animal. It is education but not money which is honoured and respected in the royal assembly. Through the education, only the real hidden treasure in a man will come out. The process of evolution from ignorance to knowledge, from knowledge to wisdom, and wisdom to understanding of consciousness takes place through education which is regarded as a part of dignified attainment.

Education is the preceptor of the teacher acts as a dear friend in the travel of life and is the supreme creative intelligence. It is the education that teaches purity of mind, righteousness of conduct truthfulness of soul, and prowess to assert right.⁴

Role of education during freedom struggle

History tells us that state legislation for free and compulsory education was the instrument that facilitated universal basic education in what we now call the educationally advanced country.

In India also 'unity in diversity has been India's motto through the ages. The essence of this principle is a large and wide-hearted tolerance in which differences are recognized and given their dues. The Indian genius always recognized that truth has many facets and hatred arises because people claim a monopoly of

² Justice Deepak Misra, "Right to education", Nayaya Deep, Pld by N.L.S.A., Jan 2007, p.no24

³ Supra 1

⁴ ibid

truth and virtue. All Indians to appreciate and imbibe these values, which should be inculcated through social and general education.

Common education is not known to the Indian society and education was provided on the basis of caste and it was given to a particular class of people only. The East India Company came to India as a body of trading merchants. Gradually it entered into Indian politics, to have a smoother function and the proper administration of the Company, it introduced the common education in Indian society through which it wanted to produce the company servants. This British policy leads to the development of the educated class in India.

Inspired and spurred by such a legislative action in the land of the colonial power demands for enacting a similar legislation in India were raised by prominent nationalist leaders of that time. The Indian leader made demands for provisions for mass education and compulsory education Acts through the Education Commission of 1882.

The Maharaja of Baroda in fact introduced the compulsory Education for boys in Amreli taluk in 1893, which was extended by him to the rest of the state in 1906. In the same year, Gopal Krishna Gokhale made a plea to Imperial Legislative Council for the introduction of free and compulsory education, Gokhale actually introduced a Private Members Bill in the Indian Legislative Council on 18th March 1910 for seeking provisions of Free and Compulsory Primary Education the Bill was rejected.⁵

The attempts continued and in 1917 Vallabhai Patel was successful in getting the bill passed, which became the first Law on Compulsory Education. By 1930 every province in British India had the Compulsory Education Act on its statute book, though in practice not much happened due to the non-availability of funds.

When seven provinces came under the self-rule of the Congress party Mahatma Gandhi gave his stirring call for Universal Primary Education in 1937.

Addressing the C.A.D on All India Education on Jan 16th, 1948, Maulana Azad, emphasized; “we must not for a moment forget, it is a birth every individual to receive at least the basic education without which he cannot fully discharge his duties as a citizen”.

In brief, it happened like this in 1947 the Constitutional Assembly set up a Ways and Means (Kher) Committee to explore Ways and Means of achieving universal elementary education within 10 years at a lesser cost. Cl. 23 “Every citizen is entitled as of ... the right of free primary education and it shall be the duty of the state to provide within a period of 10 years from the commencement of this Constitution for free and compulsory education for all children until they complete the age of 14 years.” In the same year, the Assembly Sub-Committee on Fundamental Rights placed Free and Compulsory education on the list of fundamental Rights. In April 1947 the advisory committee of the C.A.D rejected free and compulsory

⁵ www. Nuepa.orf/publication/1-moulana Abul Kalam Azad Book. Pdf.p.no32.

education as a Fundamental Right (cost being the reason). It sent the clause to the list of “Non-justifiable Fundamental Rights.(later termed as Directive Principles of State Policy), that denied justifiable rights.⁶

In 1949 in the C.A.D it was decided to remove the first line of Draft Constitution Art 36 every citizen is entitled as of right of free primary education and it “shall be the duty of the state to” and replaced “the state shall endure to”.

International agreements on the right to education

- (a) Universal Declaration of Human Rights, 1948: Art 26 of UDHR provides that everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages.
- (b) International Covenant on Civil and Political Rights, 1966: Art 18(4) of the covenant states that “the State party to the present Covenant undertake to have a respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions”.
- (c) International Covenant on Economic Social and Cultural Rights 1966: Art 13 of the Covenant provides the right to education to everyone. It states that “the state party to the present Covenant recognize the right of everyone to education. They agreed that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen human rights and fundamental freedoms. They further agreed that education shall enable all persons to participate effectively in a free society, ethnic or religious groups, and further the activities of the United Nations for the maintenance of peace. The state parties to the present Covenant recognize that, with a view to achieving the full realization of this right.

The state parties to the present Covenant undertake to have respect for the liberty of the parents and, when applicable, legal guardians to choose for their children schools, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the state to ensure the religious and moral education of their children in conformity with their own convictions.”

Further, Art.14 provides 2 years of time for the state parties to the Covenant, to secure free and compulsory primary education in its territory and submit plan of action for the progressive implementation within a reasonable number of years.⁷

⁶ Ibid .p.no 36

⁷ Rawal and Malik, “law and Social Tranformation in India”, P.No.289

Constitutional provisions and Right to Education

Education is the most crucial investment in human development, and is an instrument for an economically prosperous society, for ensuring equity and social justice. Education gives a person human dignity who develops himself as well as contributes to the development of his country. The framers of the Constitution realising the importance of education have imposed a duty on the state under Art. 45 as one of the Directive Principles of State Policy to provide free and compulsory education to all children until they complete the age of 14 years within 10 years from the commencement of the Constitution. The framers perhaps were of the view that in view of the financial condition of a new state, it was not feasible to make it a fundamental right under Part III of the Constitution. But the politicians of our country belied the hope of the framers of the Constitution.⁸

Maulana Azad represents a glorious synthesis of cultures, civilizations, thoughts, and philosophies that have powerfully influenced India's history. He was a bridge between the old and the new. He joined the interim Government in January 1947 as education Minister and performed several important services for Indian education.

However, his most significant contribution to education in post-partition communal violence-ridden Indian society was not in the details of the gradually emerging new pattern of education but in the broad democratic, humane, balanced vision, which he brought to bear on the entire structure and content of education.

Judicial Initiative.

Mohini Jain v. State of Karnataka.⁹ The matter was raised by the petitioners that the right of education is a fundamental right under Art 21 of the Constitution. The right to life under Art. 21 and the dignity of the individual cannot be realized unless it is accompanied by the right to education, which cannot be denied to a citizen by charging a high fee known as a capitation fee. The Court held that the right to education at all levels is the fundamental right under Art 21 of the Constitution and that education in India has never been a commodity. However, the court did not say up to what age a citizen has right to education guaranteed by Constitution.

The matter was raised again in *Unni Krishnan v. State of A.P.*, where the Court specifically held that the right to education for children of the age of 6 to 14 years is a fundamental right. The Court did not agree with the decision of *Mohini Jain's* judgment that children of all ages have the right to education but held that the right to free education is available only to children up to the age of 14 years and overruled the *Mohini Jain* case on the point. The Court has said that after 14 years of age, the obligation of the State depends on its economic capacity. Art 21A makes it obligatory for the Government to enact a Central legislation to give effect to the Constitutional amendment. The legislation will create a mechanism by which citizens who are

⁸ M.P.Jain, "Indian Constitutional Law", 7th Ed. Lexis nexis, Nagapur.2014.Pg.no 1228.

⁹ AIR 1992 SC 1858

aggrieved that the right to education has not been fulfilled should be able to get relief by filing writ petitions in the High Courts and Supreme Court. Ultimately, after 8 years the Right of Children to Compulsory Education Act, 2009 was passed by the Parliament to give effect to the 86th Constitutional Amendment Act, 2002. The Act contains seven chapters spread over 38 Sections. It provides the responsibilities of the Central and State Government, teachers, and community members in ensuring that all children of age of 6 to 14 years receive free and compulsory elementary education.¹⁰

The said amendment provides for:-

- (i) insertion of a new Art 21-A that the state shall provide free and compulsory education to all children of the age of 6 to 14 years in such manner as the State may, by law, determine;
- (ii) substitution of Art 45 that the State shall endeavor to provide early childhood care and education for all children until they complete the age of 6 years;
- (iii) Amendment of Art.51-A inserted therein a new clause (k) after clause (j) that who is a parent or guardian to provide opportunities for education to his child or ward, as the case may be, between the age of 6 to 14 years.

Even though there are no of Amendments were made to the Constitution from the period C.A.D till the 86th amendment in 2002. And different legislations were passed to implement these provisions of the Constitution we are not able to achieve the goal.

The education policies should consist of the idea of unity in diversity and concept of nationalism. The syllabus should be prepared for the promotion of secularism and social and national integration.

Steps to Ensure the Effectiveness of Right to Education.

Children of the nation are a supremely important asset. Their nurture and solicitude are our responsibility, children`s programmes should find a prominent plans for the development of human resources, so that our children grow up to become robust citizens, physically fit, mentally alert, and morally healthy; endowed with the skills and motivations needed by the society. Equal opportunities for development to all children during the period of growth should be our aim, for this would serve our larger purpose reducing inequality and ensuring social justice.¹¹

Following are the main objectives of education.

1. Character building education should help the individual in realizing his immense potential. There are seven values which contributed to the making man and his society in pursuit of excellence. (i) truth

¹⁰ (1993) 1SCC 645.

¹¹ Lakshmi Khant Panday v. Union Of India, A.I.R 1984 SC 469.

(ii) justice (iii) enlightenment

(iv) co-operation (v) courtesy and chivalry (vi) spirit

of daring (vii) quality of humanity.

2. Social education is the education for the democracy. The adult education consist of the three aspects (i) imparting literacy (ii) inculcating a lively sense of rights and duties of citizenship, and (iii) creating an educated mind in the masses which are deprived of literacy education.
3. The role of education in national development and encouraged the growth of science and technology at all levels of education.
4. One of the cherished objectives of education should be to promote national unity on the basis of rich diversity of culture and beliefs, through textbooks and study materials especially in history, civics, geography and literature for promoting nationalism and idea of unity in diversity.
5. Education has a definite role to play in promoting world unity and global citizenship.

All concerned should be made aware that the principal and primary emphasis of a nation is education and education alone which can geometrically pave the path of awareness. The same should start from the grassroots level as well as from the upstream so that the central point is reached. National unity and integrity shall be reached.

Conclusion

National integration requires a change in our social mindset and approach towards children. The children need to be secured from the vagaries of social and economic inequalities at least in their formative years. The right to education is a compelling right. It cannot be allowed to melt into paleness. Every child irrespective of his caste, creed, religion, or economic status, is precious and needs to be groomed into being a responsible citizen of tomorrow. The collective should make the state aware of its duties and no state should take a plea of lack of funds to provide education or only provide half-hearted inadequate education. It is an obligation that we owe to our coming generations, every child must right from the very beginning. Have a feel and be proud partners in propagating our unique tradition of harmony and tolerance.