

Research on Multicultural Education and Human Rights

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Abstract: As an important scholar in the study of multicultural education in the United States, Grant's multicultural education theory takes liberating the oppressed ethnic groups as the premise, recognizing and accepting the diversity of culture as the basis, and taking practicality and adaptability as the main characteristics, with special emphasis on national awareness, social justice and human rights issues. This paper studies human rights issues under the background of his multicultural education theory, and further discusses the impact of the civil rights movement triggered by the human rights issues of American minorities on American society, and finally proposes that the development of education is an important way to solve human rights issues. The education of pluralistic social justice is to teach for freedom, and it is a social change promoted by promoting the realization of human basic rights.

Keywords: Grant, Multicultural education, Issue of human rights.

1. Introduction

Professor Carl Grant is a famous scholar in the field of multicultural education in the United States, a professor in the Department of Curriculum and Teaching at the University of Wisconsin, Madison, and the African American Research Center. He was the president of the American Society for Multicultural Education from 1993 to 1996. The concept of multicultural education put forward by him has defined and influenced the development of multicultural education in the United States to a certain extent, and has made great contributions to the systematization of multicultural education research. In 1988, in the book "Multicultural Education Choices: Five Methods of Race, Class and Gender" published by him and student Scott, he systematically expounded the curriculum model of multicultural education they advocated. Once published, the book has aroused widespread concern in the academic community. In the past 20 years, six editions of the book have been published. The book systematically expounds the five multicultural education curriculum models they advocate: particularity and cultural difference model, interpersonal relationship model, single group model, multicultural education model and curriculum reconstruction model. In the first four editions of this book, Grant and Slater both called the fifth model of their multicultural education curriculum model the curriculum reconstruction model, and in the fifth edition, the multicultural social justice education model was used to replace the previous curriculum reconstruction model. There is no essential difference between the two curriculum models, but the author has given them a broader connotation and a certain political color.

Multicultural social justice education emphasizes that it is not only a simple educational practice model, but also a political practice model, advocating the elimination of inter-group oppression in society. In terms of core content, multicultural social justice education is similar to the curriculum reconstruction model, advocating the cultivation of students' social action ability to promote the equality of social structure, and promoting schools to provide students with equal learning opportunities. The content of the course emphasizes the development of social issues related to racism, sexism, and classicism, and takes the experience and concepts

of different ethnic groups as the organizational elements of the course to cultivate students' ability to think and analyze problems with critical thinking and skills in dealing with things in society. The issue of social justice is an important issue in the field of multicultural education research. Grant's research on social justice involves many dimensions, but he believes that it is the most representative to explore social justice from the perspective of human rights. Affirmation of human rights is the most effective way to pursue social justice, and also the most basic standard to maintain human dignity. Recognition of human rights is an inevitable trend to promote social justice.

2. The Historical Background of The Promotion of Human Rights Raised by the United Nations

In the first half of the 20th century, the world's injustice, hostility and the Great Depression of the economy hit every country. In the face of such chaos, all countries in the world hope that the United Nations can issue a series of international codes with social justice as the core concept to regulate the world order. At the appeal of all countries, 51 countries signed the UN Charter after the victory of World War II. The United Nations Charter has four main objectives: to maintain international peace and security; Developing friendly relations among countries; Assist in solving international problems and promoting respect for human rights; Become the center for coordinating national actions. The United Nations attaches great importance to human rights issues. The International Convention on the Prevention and Punishment of Genocide, as the first international convention of the United Nations on human rights issues, and the Nuremberg Principles subsequently signed, clearly respond to how to treat injustice against humanity. The Human Rights Committee was established at the first regular session of the United Nations in January 1946. The main responsibility of the Human Rights Committee is to draft an international bill of rights - the Universal Declaration of Human Rights (hereinafter referred to as the Declaration).

The drafting process of the Declaration was influenced by various power groups and core countries. Among them, the speech of former US President Franklin Roosevelt on "four

freedoms” was widely believed to have established the basic framework of the Declaration and played a great role in promoting the drafting of the Declaration. The first is freedom of expression - freedom of expression and opinion in any part of the world; The second is freedom of religious belief - people everywhere in the world have the freedom to worship God in their own way; The third is material freedom, which is a kind of economic harmony in the world. It will ensure that the residents of every country in the world can live a healthy and peaceful life; The fourth is freedom from fear - this freedom is the reduction of armaments in the world. We should reduce armaments in a thorough way until no country in the world has the ability to carry out armed aggression against any neighboring country in any part of the world.

The early work of the Commission on Human Rights focused on combating racial discrimination as the core content of the definition of human rights. The attitude of the United Nations towards the fight against genocide is very clear. At the same time, taking the fight against racial discrimination as an important work responsibility of the Commission on Human Rights has also been widely supported by other United Nations member States. In their view, the issue of human rights related to social justice is to challenge unequal class privileges, increase the voice of vulnerable groups, and strive to eliminate the contradictions caused by poverty, discrimination and aggression.

In order to maintain social justice, the declaration clarified two rights, namely political/civil rights and social/economic rights. At the same time, as a response to Roosevelt’s “four freedoms”, it put forward that “freedom of speech, belief, material freedom and freedom from fear are the highest aspirations of ordinary people.” Moreover, U DH R reaffirmed that all people are equal, all people have the right to self-determination, different autocratic rule The right to oppression and exploitation. All people, regardless of race, country, belief, gender, age, religion or other identity characteristics, have the right to resist the unjust and irregular acts and oppression they have suffered. The declaration declared that slavery, torture, illegal detention and detention, and interference in private affairs were illegal. Everyone is equal before the law, everyone has the right to be protected by the law, everyone is innocent until proven guilty, and has the right to a fair trial. The Declaration reaffirms that everyone has the right to move, settle and freedom of expression, religion, thought and opinion in his country. In the Declaration, everyone has the right to enjoy asylum from persecution, the right to enjoy nationality, the right to marry and establish a family, the right to own private property, change religious beliefs, participate in government affairs, enjoy social security, choose work, enjoy equal pay for equal work, organize and join social groups, enjoy rest and leisure, and maintain the standard of living required for social welfare (including food, clothing, housing, medical treatment) Enjoy the right to free compulsory education, and the purpose of education is to develop human personality and strengthen respect for human rights. In addition, everyone has the right to participate freely in the cultural life of society and enjoy a peaceful international environment. In order to protect these rights, any government should achieve the minimum social, political and economic equality.

Although the Universal Declaration of Human Rights is based on the United States Declaration of Independence, it goes beyond the scope of the Declaration of Independence in terms of the corresponding responsibilities of the country.

Compared with the traditional human rights declaration of Western countries, the Universal Declaration of Human Rights has expanded the scope of human rights. For example, the traditional human rights declarations of Western countries only recognize the right of freedom enjoyed by individuals, but the individual rights covered by the Universal Declaration of Human Rights include the right to economic planning, self-defense and individual development. The Universal Declaration of Human Rights is the first systematic programmatic human rights document formulated by the United Nations. Although countries had different human rights views and different historical and cultural backgrounds at that time, the process of formulation was full of differences and struggles, the Universal Declaration of Human Rights was finally born with the efforts of the Commission on Human Rights.

3. Literature Review

Tan Zhiqi [1] (2019) pointed out in the article “Research on Civil Human Rights in Secret Investigation - From the Perspective of the Right to Privacy” that secret investigation means are increasingly used by the investigation organs because of its convenient and efficient advantages, but because of its secrecy and enforceability, it has brought a great threat to the protection of civil human rights, especially the right to privacy. How to maintain a dynamic balance between punishing crimes and protecting human rights is crucial. This paper introduces the secret investigation system and its conflict and balance with the protection of citizens’ privacy, analyzes the provisions of the Criminal Procedure Law on secret investigation, and puts forward several suggestions for improving the secret investigation system. (This article is from the journal “Compilation of the First Symposium of the Teaching Research Professional Committee of Guangxi Writing Society in 2019”, September 9, 2019)

Mao Junxiang and Zheng Jince [2] (2019) pointed out in the article “Research on Human Rights in Commercial Genetic Testing” that with the upgrading of genetic testing technology, the cost of genetic testing has gradually decreased, and commercial genetic testing projects have begun to rise, setting off a wave of commercial genetic testing. In contrast, there is a serious lack of legal regulation on the commercial gene testing industry. The insufficient supply of legal regulations may lead to human rights problems such as the right to know and the right to know, the right to self-determination, the right to privacy and the right to development of the subject, and may easily lead to social phenomena such as genetic discrimination. To this end, we should establish the legislative model of “independent protection”, clarify the market supervision subject, access system, market supervision standard, market subject obligation, responsibility and relief mechanism of commercial genetic testing, and realize the balance between promoting scientific and technological development and human rights protection. (This article is from the Journal of Hunan Police Academy, Issue 01, 2019)

Bai Fan [3] (2019) pointed out that there is a dispute on the definition and nature of minorities in international human rights law in the article “Rationalism or multiculturalism? - A Survey of the Human Rights of Minorities”, which reflects the tension between abstract rationalism and multiculturalism. The former may lead the issue of minority human rights to the myth of abstract human rights, while the latter is easy to lead to a more subtle new myth of collective rights with extreme

emphasis on different cultures. Some western countries often covertly use these two logics alternately to create topics and concoct disputes over the human rights of ethnic minorities in China. In any country, although a person has his or her special national cultural background and identity, as a citizen of the country, he or she can not deviate from the basic value advocated by the country when enjoying civil rights and the benefits of special assistance policies with group characteristics. (This article is from Human Rights, Issue 01, 2019)

Dong Jingshu [4] (2018) pointed out in the article “On Modern Western Human Rights Issues from the Perspective of Legislators and Sovereigns” that this article attempts to examine the human rights practice of some developed countries in the modern West from the perspective of legislators (the authoritative role of constructing and deciding the universal rational law) and sovereigns (the supreme power role of acting in exceptional circumstances). The style of revealing that it replaces universality with particularity and creates a routine exception is just a threat to the human rights it claims to protect. In the context of globalization with multicultural coexistence, responding to human rights issues requires acting as an “interpreter”, respecting, understanding and communicating different human rights concepts and systems, so as to truly promote human rights construction. (This article is from Human Rights Research, Issue 02, 2018)

Tan Zhiqi [5] (2018) pointed out in the article “Research on the human rights of citizens in secret investigation - from the perspective of privacy” that secret investigation means are increasingly used by the investigation organs because of its convenient and efficient advantages, but because of its secrecy and enforceability, it poses a great threat to the protection of public human rights, especially the right to privacy. How to maintain a dynamic balance between punishing crimes and protecting human rights is crucial. This paper introduces the secret investigation system and its conflict and balance with the protection of citizens’ privacy, analyzes the provisions of the Criminal Procedure Law on secret investigation, and puts forward several suggestions for improving the secret investigation system. (This article is from the journal of the 26th Jingchu Academic Seminar, December 2018 (the 26th issue in total))

Ji Dong [6] (2018) pointed out in the article “North Korean Media: The United States is the hardest hit area of human rights issues” that the United States Department of Finance announced sanctions on three senior North Korean officials for human rights violations on the 10th. In response to the allegations of the United States, North Korea’s “Labor News” and other media published commentaries on the 11th, saying that Washington’s move was a bad hostile act contrary to the spirit of the Singapore DPRK - US summit. South Korea’s Kyonghshung Shimbun said that the North Korean media did not directly target the sanctions of the United States this time. In the case of deadlock in the negotiations between the North and the United States, (this article is from the Global Times magazine, 2018-12-13)

Ji Dong, Wei Hui [7] (2018) pointed out in the article “At a delicate moment, the United States sanctions three senior North Korean officials” that when the negotiations between the United States and North Korea reached an impasse, the United States Department of Finance announced sanctions on three senior North Korean officials on the grounds of human rights violations on the 10th, including Cui Longhai, the vice chairman of the Central Committee of the Labor Party and the

director of the Labor Party’s Organization and Guidance Department, who was called the “No. 2 figure” by foreign media. This is the first time that the United States has launched similar sanctions against North Korean officials since the United States and North Korea launched diplomatic contacts and negotiations on the nuclear issue this year. The current North Korean nuclear issue (this article is from the Global Times journal, December 12, 2018)

Liu Cong [8] (2018) pointed out that human rights issues have always been a matter of close concern to the legal community in China and even in the world in the article “Research on Human Rights in Compulsory Medical Procedures”. China’s Constitution clearly stipulates that “the state respects and protects human rights”. Therefore, the specific procedures stipulated in various legal norms should be based on respect and protection of human rights as the most fundamental starting point. However, in the process of practice, certain contradictions and conflicts often arise in the punishment of crimes and the protection of human rights. This article only takes China’s compulsory medical procedures as an example. The design of China’s compulsory medical procedures focuses on the protection of social interests and often ignores the protection of the individual rights of the mentally ill. There is a certain degree of conflict between the two. Therefore, we still need to make further efforts to promote the improvement of China’s compulsory medical procedures from the perspective of human rights protection, and balance and recover the conflict. (This article is from the 19th issue of Shanxi Youth in 2018)

Gu Jiahao [9] (2018) pointed out in his article “Some Understanding of the Human Rights Issues in the Constitution of China” that this article mainly discusses the human rights issues in the Constitution of China, objectively analyzes the embodiment of human rights protection in the current Constitution and the existing problems, and puts forward some ideas for further realizing the human rights provisions of the Constitution in combination with practice for reference. (This article is from the issue 02, 2018 of Management Observation)

Wang Xiaolei [10] (2017) pointed out that Grant, as an important scholar of multicultural education research in the United States, his multicultural education theory is based on the liberation of oppressed ethnic groups, recognition and acceptance of cultural diversity, practicality and adaptability, and special emphasis on national consciousness Social justice and human rights issues. This paper studies human rights issues under the background of his multicultural education theory, and further discusses the impact of the civil rights movement triggered by the human rights issues of American minorities on American society, and finally proposes that the development of education is an important way to solve human rights issues. The education of pluralistic social justice is to teach for freedom, and it is a social change promoted by promoting the realization of human basic rights. (This article is from Jilin Education, Issue 48, 2017)

4. Rationality of Multicultural Education

As the opposite of national assimilation education, multicultural education has its objective necessity. We have recognized that culture is a different choice of human behavior. There are various possibilities for human behavior. In this infinite possibility, a culture can only choose some of

them. These choices have their own preferences. A multi-ethnic and multi-ethnic country must have different ways of cultural choice, because they have differences in values, outlook on life and lifestyle. If each group starts from cultural departmentalism and judges other cultures with its own values, it will inevitably produce prejudice and conflict among groups. Education is the medium to integrate this cultural difference, and it builds a bridge of mutual understanding and communication between different cultures.

Multicultural education has successfully demonstrated the irrationality of anti-speech at some important levels. A major argument of anti-multicultural educators is that “only European civilization is truly advanced culture”. When discussing the cultural relations between different groups, Frederic Jameson pointed out that there are three different levels in the practice of cultural research: the first is the political level, which studies the symbolic meaning or implied meaning of various texts. The second is the social level, which focuses on the group relationship and its implicit ideology[11]. The third is the level of human production mode, which believes that the existence of different production modes leads to confrontation, and the contradictions between groups form the focus of political, social and historical life. He adopted this hierarchical method mainly to show that the difference between the strong and weak cultures is due to their environment. In other words, people’s beliefs and codes of conduct come from a specific social environment. No matter what culture, they have the charm to survive and develop in a specific context[12].

The essence of the view that “only European civilization is truly advanced culture” is the theory of cultural advantages and disadvantages. Specific cultures are special, unique and best for specific groups. They are passed down and enriched from generation to generation in the process of meeting the needs of specific groups. Any culture has its reasons for existence and cultural practices in line with it. There is no difference between strong and weak culture. The weak culture is only weak in the potential, not in the culture itself. Multicultural education denies that there are so-called differences between the advantages and disadvantages of culture, and the practical measures of advocating equal treatment of all cultures should be regarded as an important measure of the democratic performance of a country.

Another question accompanying the theory of cultural superiority and inferiority is that multicultural education may create a large number of shallow and ignorant individuals due to the general theory, resulting in the decline of the overall cultural level. Multicultural education recognizes that the concept of heterogeneity in real life is more reflective of real life than the concept of homogeneity. It repeatedly reaffirms that the stability of the American nation cannot be based on a single cultural knowledge base, and diversity cannot be ignored because of the belief in unity. Moreover, multicultural education has no intention of shaking the position of great historical figures and literary masters such as Socrates, Franklin, Freud, Nietzsche, Marx and Russell in the Pantheon. Instead, it advocates that their accomplishments and academic knowledge should not only be appreciated and admired, but also be analyzed objectively and dialectically. Only in this way can cultural knowledge express the theme it is committed to express in a real sense, Culture will not be complacent[14].

Status is of great importance to the development of ethnic groups and individuals. Spivak, an American cultural researcher, claimed that he was “hit by ideology” because he

was subject to the status of “nationality of other countries”, and could only rewrite his national history as a subcultural identity. If the weak culture wants to have a certain voice in front of the strong culture, it must form a cooperative atmosphere and carefully verify its own civilization achievements. Multicultural education is an advanced and positive exploration in safeguarding the national dignity and cultural identity of ethnic minorities.

The accusation that multicultural education weakens the cohesion of American society is essentially a natural vigilance of mainstream culture to ensure the dominant position of mainstream ideology, in order to prevent cultural diversity from weakening its spiritual appeal to the people. It is true that in order to play its overall role, the country needs to operate in a coordinated manner and needs a set of commonly recognized values. However, only on the basis of full respect and understanding of other cultures can such common values be easier to understand each other and ultimately achieve balance and harmony. It must be freely and fully expressed by people, and exchange ideas equally and amicably, so that it can easily become the code of conduct of most people, and it can be accepted to the maximum. Such an inclusive ideological system is also a more rational culture.

5. American Human Rights Issues and Civil Rights Movement

While the issue of human rights has been taken seriously by all countries in the world, it has also become an important tool of the civil rights movement in the United States. Shortly after the end of the Second World War, the National Association for the Advancement of Colored People (NAACP), headed by Walter White, adhered to the idea advocated by DuBois that African Americans can achieve social change and achieve equality only if they fight hard, and integrated the movement of African Americans for equality and justice in the (United States) country into the worldwide struggle against imperialism and human rights. White believed that the “four freedoms” proposed by Roosevelt weaved a beautiful dream of equality for African Americans, but in reality, blacks still suffer from unequal treatment and discrimination, while whites still enjoy privileges. The “four freedoms” proposed by Roosevelt have in essence gone beyond the civil rights clearly defined by human rights. Human rights give everyone the right to equality, life and work, as well as the right to promote civic awareness and realize oneself through education, enjoy medical security, free migration, choose a place of residence, enjoy a dignified life and freedom of marriage.

Grant pointed out that the language used in the drafting process of the Universal Declaration of Human Rights to demonstrate human rights was in sharp contrast with the discriminatory practices in American society, and the American people would be ashamed of the government’s inconsistent words and deeds. In the drafting process of the Declaration, the two superpowers at that time, the United States and the Soviet Union, used the term human rights only to attract the world’s attention. The United States uses the term human rights in order to periodically title countries with racial discrimination practices as their emerging apartheid regime[15].

A series of struggles for equality in American society after World War II are inseparable from the basic framework established by the Declaration of Human Rights. Grant

pointed out that the “Double V” movement of “victory at home and victory overseas” carried out by the black veterans of the United States after World War II would link the struggle for the equal rights of African Americans in the United States with the movement for justice and democracy in the European continent, and they asked for the support of the international community. At the same time (the United States) National Association for the Advancement of Colored People questioned Winston Churchill, a British biographer, historian and politician, who claimed that the freedom mentioned in the Atlantic Charter was enjoyed by white people. Only on this premise can we ask for negotiations at the United Nations negotiating table. African American leaders used the word human rights to challenge President Truman’s belief that what African Americans want is “justice rather than social equality”.

The African-American organization has organized three actions written to the United Nations, hoping that the United Nations can intervene in the United States against violations of the human rights of African-Americans. In 1946, the (United States) National Negro Congress wrote to the United Nations, hoping that the United Nations could intervene in the human rights issues of black Americans for the benefit of the 13 million oppressed blacks in the United States. In 1947, the National Association of Colored People (NAACP) petitioned the United Nations to call on the world to pay attention to the human rights issues of colored people in the United States. In 1951, the Civil Rights Guarantee Conference against the Crime of Genocide (United States) submitted a petition to the United Nations. The purpose of the three petitions of African-American organizations is to promote the struggle of African Americans for racial justice and equality in the United States to a larger international context. This is because if the human rights issues of African Americans in the United States receive the attention of the international community, it will force the United States government to take large-scale action to improve the status of discrimination against African Americans. Although these three petitions failed to prompt the United Nations to intervene in the human rights issues of the United States, they successfully announced to the world that the civil rights and human rights of the colored people in the United States had been violated. The development of the civil rights movement in the United States was based on the determination of human rights in the Universal Declaration of Human Rights and combined with the reality of the United States, which triggered a series of protests. Although the civil rights movement in the United States failed to realize the desire of equal rights for all people as stipulated in the Universal Declaration of Human Rights, a series of reforms made by the civil rights movement for the United States government to change the basic rights of citizens of color are of great significance.

6. Developing Education Is an Important Way to Solve Human Rights Problems

The Universal Declaration of Human Rights guarantees the right to education of all people. However, the provisions on the right to education in the early draft only limit the right to free education in the compulsory education stage, but in the final version, education has given a more important role in respecting human rights. The preamble of the United Nations Charter has mentioned that education is one of the main

means to respect human rights. “The universal recognition of human rights... should promote respect for rights and freedoms through teaching and education (process).” The relevant draft of UNESCO also recognizes that only through education can we better cultivate human rights awareness. UNESCO not only affirmed the important role of education in respect and recognition of human rights in theory, but also conducted a series of investigations and studies to further elaborate the important role of education in promoting mutual understanding between people.

Through the development of education, solving human rights problems has been widely recognized by relevant international organizations in the world, but which education model can better solve this problem has once again become one of the important issues that scholars pay attention to. Grant pointed out that social justice education is an effective way to connect human rights, social justice and education issues, and can also be understood as a good vision of achieving global justice and human dignity advocated by the 50th Universal Declaration of Human Rights. The theoretical basis of social justice education comes from Rawls’ theory of distributive justice and Nancy Fraser’s dualism of political redistribution and political recognition. Justice does not simply mean the redistribution of social resources, but the acceptance and recognition of different views and experiences, but an in-depth discussion of economic rights, political power and social diversity. Grant pointed out that social justice education is a social change that is taught for freedom and promoted by promoting the realization of human rights. He borrowed the view of Charles Williams on social justice education, “teaching is to teach for social justice, inspire and encourage students to fully understand human nature and the obstacles to freedom, and at the same time work to eliminate these obstacles. Therefore, the basic belief that teachers should hold for social justice is that you can change the world”. Diversified social justice education aims to promote the development of cultural diversity through the inclusion of different cultures, thus challenging cultural autocracy and unequal class privileges, condemning the unfairness of material distribution, and helping students master the skills necessary to become citizens of a democratic society. It can be said that social justice education is a continuous work and an effort to fight for the fundamental rights of mankind all over the world. The United Nations Charter also points out that social justice education is to promote “the comprehensive development of human beings” and eliminate human rights violations and social injustice.

Put the understanding of social justice education in the context of human rights issues, we can think that social justice education is also human rights education. Grant pointed out that social justice education and human rights education have the same mission, and both adopt the same pedagogical theory as the theoretical basis. Most importantly, they challenged the general view of the role of education in the 21st century, that is, education serves global capital. At the same time, we should also recognize that human rights are the most basic and core content of social justice issues. If students agree with the basic views of human rights and social justice, teaching about social justice and human rights issues is the content that any education system must complete.

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