

SHORT TYPE

1. Scope of philosophy

By the term 'scope' of anything you have to mean 'the area of work' of that thing. When you ask 'what is the scope of art'- you mean with what kind of things is art connected, what are the different works that art does, what are the causes, what are the uses and abuses etc. In the same way, when you ask "what is the scope of philosophy", you mean the type of works that philosophy does. There may be a huge member of works that any study or discipline might be doing and yet there are only some works which constitute the core of a particular study. There are certain core areas in which philosophical investigation is active. If these are demarcated, we shall have found the scope of philosophy. You should take this as tentative information, for the final information is not available. The scope keeps on increasing or expanding. Just as you cannot completely specify the scope of science: whether it is physics, or physics and chemistry; or it includes botany and biology and anthropology and psychology and sociology..... You are not sure. But about physics and chemistry, you are sure. In the same way, though you cannot have a detailed scope of philosophy; it has to include the core areas of philosophy.

These are:

- (a) Epistemology
- (b) Metaphysics
- (c) Ethics
- (d) Aesthetics
- (e) Theology

(And the extensive list will be quite long)

We introduce each of these branches of philosophy to you very briefly.

(a) Epistemology is the philosophy of knowledge. It is often called theory of knowledge also. We have the experience or concept or phenomenon of knowledge. Philosophy explains that concept. And that is called epistemology. It is not knowledge of any other thing, but discussion on the problem of knowledge itself. If you know about 'atoms' in physics, that constitutes the 'knowledge' of atoms. In epistemology, you do not consider knowledge of anything –atom or molecule or whatever, but the fact of knowledge itself. Here you study what is knowledge, how does it originate, what is its limitation, can we know everything about a phenomenon, etc.

(b) Metaphysics is the philosophy or theory of the 'real'. Knowledge that is studied in epistemology automatically leads us to the question of the 'known'. You know, but what do you know? Knowledge is different from mere thought or imagination. Hence, like thought is related to thing in order to be complete, knowledge is linked with the known in order to be meaningful. So, philosophy has a distinct branch devoted to understanding 'what is known'. It considers the nature of the real. Whether the real completely reveals itself in the process of knowing or a portion of it remains beyond the reach of knowledge? That is, is there a scope for assuming that the known world and the real world are fundamentally different? This is the famous problem of metaphysics technically known as 'appearance and reality.' It is at the heart of every metaphysical enquiry. It is not necessary that you subscribe to any preconceived idea. You may have reason to believe that the real completely unbare itself in the knowledge system. You will be a realist then. You can also come to the conclusion that the real is totally different from the appearance, but it can be known through some sort of insight. You will be an idealist then. You may also reach a position that the real is there and it upholds the apparent but it cannot be finally known, you will be an agnostic. You can also have many more philosophically tenable positions. You can also argue quite powerfully against the possibility and use of any subject like metaphysics. It is virtually a philosophers' paradise. With epistemology, metaphysics forms the core of any philosophical inquiry.

(c) Ethics: After knowing what knowledge is and after grappling with the issue of the known, you have learnt quite a bit about the world and your life in it. A question will naturally arise in your mind. If the world is what it seems to be- then how shall I live in this world? How do I behave in it? For you will be continuously facing more than one alternative courses of action and you will be forced to choose among them. And you have to use your discretion while choosing. Any consideration that you will bring to bear on your choices will have what is commonly called the 'moral' implication. If you are walking on the pavement and an old man has fallen down- you will have two choices before you: (a) let me pick up the person, (b) why should I waste my time? Let me hurry up in my work. But you will see that there is an instinctive or rational (We cannot specify what it is at this point) impulse in you to help the person. This is your voice of conscience or your wisdom or whatever you might call it. But you feel like doing 'good'. This sense of goodness or propriety or duty is central to all human thought and behaviour. Ethics is the

study of human conduct based on moral impulses and wisdom.

(d) Aesthetics and (e) theology are also important branches of philosophy. The first is concerned with the inquiry into the nature of beauty and the second investigates the nature of religious experiences. In fact aesthetics is concerned with the creation and appreciation of all arts. Theology, which constitutes a deep inquiry into religious phenomena, is more commonly called philosophy of religion.

Starting with epistemology up to theology, you have seen what actually constitute the subject matter of philosophical inquiry. This does not constitute the entire scope of philosophy. There are other areas like society, politics, human rights, feminism, environment etc. which can be important aspects of philosophical enquiry.

2. relationship between philosophy and education

Q- Explain the relationship of philosophy and education.

Relationship between Philosophy and Education:

Philosophy and education are interrelated to each other as like as the both side of a coin. They are processes and products. They are mean and ends to one another. philosophy determines the aim of education and the aim of determine the curriculum, the text books, the method of teaching, school, discipline, role of the teacher and role of the headmaster.

Philosophy and education are closely related in the following ways:

1. philosophy is the foundation to decided to goals of life .education then equips people suitably to achieve the said goal.

2.the different educational movements which have been prevalent in history of education were led by the great philosopher.

3.philosophy determines what is worth living. Education then educates the man and prepares him for that type of life which is worth living.

4.philosophy is the theoretical side, while education is the practical side. The former is contemplative whereas the latter is dynamic.

5.philosophy indicates the values to be pursued in life .education then inculcates those value in the learners.

6.philosophy helps in clarifying the numerous educational issue and problems.

7. philosophy provides zeal and inspiration to the teachers and the headmasters for accomplishing the educational tasks.

Every aspect of education has a philosophical base. It is philosophy which provides aims to education and these aims determined the curriculum, the methods of teaching and then decide the rule of teacher, pattern of discipline and so on.

- 1. Philosophy and aims of education: As like as Different philosophers of education prescribed different aims of education. Idealism believes in self-enhancement, whereas naturalism believes self- preservation. Pragmatism recommends socialization of an individual. Similarly aim of education are different by different philosopher of different times and different countries.**
- 2. Philosophy and Curriculum: Curriculum is the means through which the educator can realize his goal. As philosophy determines the aims of education, so also it determines the curriculum. Philosophy also decides why a particular subject should be included in the curriculum.**
- 3. Philosophy and Methods of Teaching: Methods are means through which the goal of education can be realized. According to the goal of society, goal of education the method of teaching will prepared.**
- 4. Philosophy and Teacher: According to Spencer, only a true philosopher may give a practical shape to education. Every person has a philosophy of life and in the same way; every educator has a philosophy of education. What a teacher truly believes shows itself in his actions and in his attitude towards life.**
- 5. Philosophy and Discipline: . It is not silence or obedience that keeps a class well disciplined, but the cooperative efforts of the teacher and students engaged in learning activities..Philosophy determines the nature and form of discipline – whether school discipline should be strict and rigid or flexible and free.**

6. **Philosophy and Evaluation: Evaluation is a device through which we can get exact ideas of what students actually achieve from their teaching-learning process. Philosophers who support the conservative view on evaluation are of the opinion that intellectual development of the students can be judged in terms of their mastery of the subject**
 7. **Philosophy and Text Book: The contents of the text book must mirror the philosophy or way of life of the people. Text books are meant to spread the ideals of democracy, secularism and socialism as enshrined in the constitution.**
 8. **Philosophy and Behaviour: Philosophy makes a student broadminded, generous and tolerant. Through Philosophy a student can be taught refinement in his attitudes and even conditioned to a desirable behavioural pattern.**
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3. Indian Concept of education

The Concepts of Education as given by prominent Indian educationists are as follows.
Principles of Education and School Organization;

1. Rigved: "Education is something which makes man self-reliant and selfless".
2. Upanishad: "Education is for liberation".
3. Bhagavad Gita: "Nothing is more purifying on earth than wisdom."
4. Shankaracharya: "Education is the realization of self".
5. Gunrunner: "Education is self realization and service to people".
6. Kautilya: "Education means training of the country and love of the nation".
7. Panini: "Human education means the training which one gets from nature".
8. Vivekanand: "Education is the manifestation of the divine perfection, already existing in man."
9. Gandhi: "By education, I mean an all-round drawing out of the best in the Child and man body, mind and spirit."
10. Tagore: "The widest road leading to the solution of all our problems is education."
11. Sri Aurobindo: "Education which will offer the tools whereby one can live for the divine, for the country, for oneself and for others and this must be the ideal of every school which calls itself national".

In the modern times it has acquired two different shades of meaning namely:

- (1) an institutional instruction, given to students in school colleges formally ;and
- (2) a pedagogical science, studied by the student of education.

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Indian Philosophy (or, in Sankrit, Darshanas), refers to any of several traditions of philosophical thought that originated in the Indian subcontinent, including Hindu philosophy, Buddhist philosophy, and Jain philosophy (see below for brief introductions to these schools). It is considered by Indian thinkers to be a practical discipline, and its goal should always be to improve human life.

Orthodox (Hindu) Schools

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The main Hindu orthodox (astika) schools of Indian philosophy are those codified during the medieval period of Brahmanic-Sanskritic scholasticism, and they take the ancient *Vedas* (the oldest sacred texts of Hinduism) as their source and scriptural authority:

- Samkhya:
Samkhya is the oldest of the orthodox philosophical systems, and it postulates that everything in reality stems from purusha (self or soul or mind) and prakriti (matter, creative agency, energy). It is a **dualist** philosophy, although between the self and matter rather than between mind and body as in the Western **dualist** tradition, and liberation occurs with the realization that the soul and the dispositions of matter (steadiness, activity and dullness) are different.
- Yoga:
The Yoga school, as expounded by Patanjali in his 2nd Century B.C. *Yoga Sutras*, accepts the Samkhya psychology and metaphysics, but is more theistic, with the addition of a divine entity to Samkhya's twenty-five elements of reality. The relatively brief *Yoga Sutras* are divided into eight ashtanga (limbs), reminiscent of Buddhism's Noble Eightfold Path, the goal being to quiet one's mind and achieve kaivalya (solitariness or detachment).
- Nyaya:
The Nyaya school is based on the *Nyaya Sutras*, written by Aksapada Gautama in the 2nd Century B.C. Its methodology is based on a system of logic that has subsequently been adopted by the majority of the Indian schools, in much the same way as **Aristotelian** logic has influenced Western philosophy. Its followers believe that obtaining valid knowledge (the four sources of which are perception, inference, comparison and testimony) is the only way to gain release from suffering. Nyaya developed several criteria by which the knowledge thus obtained was to be considered valid or invalid (equivalent in some ways to Western **analytic philosophy**).
- Vaisheshika:
The Vaisheshika school was founded by Kanada in the 6th Century B.C., and it is atomist and pluralist in nature. The basis of the school's philosophy is that all objects in the physical universe are reducible to a finite number of atoms, and Brahman is regarded as the fundamental force that causes consciousness in these atoms. The Vaisheshika and Nyaya schools

eventually merged because of their closely related metaphysical theories (although Vaisheshika only accepted perception and inference as sources of valid knowledge).

- Purva Mimamsa:
The main objective of the Purva Mimamsa school is to interpret and establish the authority of the *Vedas*. It requires unquestionable faith in the *Vedas* and the regular performance of the Vedic fire-sacrifices to sustain all the activity of the universe. Although in general the Mimamsa accept the logical and philosophical teachings of the other schools, they insist that salvation can only be attained by acting in accordance with the prescriptions of the *Vedas*. The school later shifted its views and began to teach the doctrines of Brahman and freedom, allowing for the release or escape of the soul from its constraints through enlightened activity.
- Vedanta:
The Vedanta, or Uttara Mimamsa, school concentrates on the philosophical teachings of the *Upanishads* (mystic or spiritual contemplations within the *Vedas*), rather than the Brahmanas (instructions for ritual and sacrifice). The Vedanta focus on meditation, self-discipline and spiritual connectivity, more than traditional ritualism. Due to the rather cryptic and poetic nature of the Vedanta sutras, the school separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries: Advaita (the best-known, which holds that the soul and Brahman are one and the same), Visishtadvaita (which teaches that the Supreme Being has a definite form, name - Vishnu - and attributes), Dvaita (which espouses a belief in three separate realities: Vishnu, and eternal soul and matter), Dvaitadvaita (which holds that Brahman exists independently, while soul and matter are dependent), Shuddhadvaita (which believes that Krishna is the absolute form of Brahman) and Acintya Bheda Abheda (which combines monism and dualism by stating that the soul is both distinct and non-distinct from Krishna, or God).

Heterodox (Non-Hindu) Schools

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The main heterodox (nastika) schools, which do not accept the authority of the *Vedas*, include:

- Carvaka:
Also known as Lokayata, Carvaka is a materialistic, sceptical and atheistic school of thought. Its founder was Carvaka, author of the *Barhaspatya Sutra*s in the final centuries B.C., although the original texts have been lost and our understanding of them is based largely on criticism of the ideas by other schools. As early as the 5th Century, Saddhaniti and Buddhaghosa connected the Lokayatas with the Vitandas (or Sophists), and the term Carvaka was first recorded in the 7th Century by the philosopher Purandara, and in the 8th Century

by Kamalasila and Haribhadra. As a vital philosophical school, Carvaka appears to have died out some time in the 15th Century.

- Buddhist philosophy:
Buddhism is a non-theistic system of beliefs based on the teachings of Siddhartha Gautama, an Indian prince later known as the Buddha, in the 5th Century B.C. The question of God is largely irrelevant in Buddhism, and it is mainly founded on the rejection of certain orthodox Hindu philosophical concepts (although it does share some philosophical views with Hinduism, such as belief in karma). Buddhism advocates a Noble Eightfold Path to end suffering, and its philosophical principles are known as the Four Noble Truths (the Nature of Suffering, the Origin of Suffering, the Cessation of Suffering, and the Path Leading to the Cessation of Suffering). Buddhist philosophy deals extensively with problems in metaphysics, phenomenology, ethics and epistemology.
- Jain philosophy:
The central tenets of Jain philosophy were established by Mahavira in the 6th Century B.C., although Jainism as a religion is much older. A basic principle is *anekantavada*, the idea that reality is perceived differently from different points of view, and that no single point of view is completely true (similar to the Western philosophical doctrine of *Subjectivism*). According to Jainism, only Kevalis, those who have infinite knowledge, can know the true answer, and that all others would only know a part of the answer. It stresses spiritual independence and the equality of all life, with particular emphasis on non-violence, and posits self-control as vital for attaining the realization of the soul's true nature. Jain belief emphasizes the immediate consequences of one's behaviour.
- Indian Political Philosophy:
The *Arthashastra*, attributed to the Mauryan minister Chanakya in the 4th Century B.C., is one of the earliest Indian texts devoted to political philosophy, and it discusses ideas of statecraft and economic policy. During the Indian struggle for independence in the early 20th Century, Mahatma Gandhi popularized the philosophies of *ahimsa* (non-violence) and *satyagraha* (non-violent resistance), which were influenced by the teachings of the Hindu *Bhagavad Gita*, as well as Jesus, Tolstoy, *Thoreau* and Ruskin.

4. types of education

. TYPES OF EDUCATION

The process of education can be classified into three categories. They are formal education in formal education & non formal education.

v Formal education

Formal education in which the teacher and the taught face each other in a classroom situation on a regular and continuous basis and predetermined syllabus according to time table, source of promotion to next class after passing the previous one. Take a public examination at the end of the course and receives a certificate. It is legally institutionalised and rigid it has fixed point of entry and cut. It is motivated by employment opportunity.

v Informal education

The education received in indirect manner is called Informal education. Some people called it individual or cultural education it has no anticipated goal. Formal planning and rigid organization it is a life long process. The home, peer group playmates mass media etc for example. The son of farmer acquires knowledge about farming from his father. In informal education experiences are unstructured and indefinite.

v Non formal education

This group includes the school drop out, the employed or working person those living away from the additional institutions house wives, related persons. Non formal education is not a substitute or parallel to the formal education. We need Formal & Non formal education system supplementing each other Non formal education differs from Formal and informal education.

Or

Education in its all-inclusive form goes beyond what takes place within the four walls of the classroom.

A child gets education from his experiences outside the school as well as from those within on the basis of these factors. So, there are mainly three types of education, namely, Formal, Informal and Non-formal. Each of these types is briefly described below.

(A) Formal Education

Highlights

(i) Planned with a particular end in view.

(ii) Limited to a specific period.

(iii) Well-defined and systematic curriculum

(iv) Given by specially qualified teachers.

(v) Includes activities outside the classroom

(vi) Observes strict discipline.

(i) Planned with a particular end in view

Formal education is planned with a particular end in view. It is given in school, college and similar other institutions which are established with the purpose. In this way it is direct schooling, instruction and tuition.

(ii) Limited to a specific period

Formal education is limited to a specific period or stage. It is provided according to certain set rule and regulations. It is in the form of systematic, planned and guided instruction.

(iii) Well-defined and systematic curriculum

Forma education has a well-defined and systematic curriculum. This curriculum is based on certain aims and objectives. These aims are in conformity with the needs of the society and the state-.

(iv) Given by specially qualified teachers

Formal education given by specially qualified teachers they are supposed to be efficient in the art of instruction.

(v) Includes activities outside the class-room

In modern progressive schools, the process of education is not merely restricted the four walls of the class-room. There are more activities outside the class-room than inside it.

(vi) Observes strict discipline

Formal education observes strict discipline. The pupil and the teacher are both aware of the fact an engage themselves in the process of education.

It may, however, be mentioned that any process of teaching which involves supervision, instruction, set plan, definite aims and principles amounts to formal education.

(B) Informal Education
Highlights

(i) Incidental and spontaneous

(ii) Not-pre-planned.

(iii) Not imparted by any specialised agency.

(iv) No prescribed time-table or curriculum.

(v) May be negative also

(i) Incidental and spontaneous

Informal education is incidents and spontaneous. There is no conscious effort involved in it. Courtesies gentleness, etc. learnt in a market place or in a hotel or in one's sitting room amount to informal education.

(ii) Not-pre-planned nor deliberate

Informal education is an educative activity which is neither pre-planned nor deliberate. The child learns many habits, manners and patterns while living with others or moving in different spheres like home, society, groups etc.

(iii) Not imparted by any specialised agency

Unlike formal education, informal education is not imparted by any specialised agency such as school or college.

(iv) No prescribed time-table or curriculum

Informal education is not given according to any fixed time-table or through formal means of education. There is no set curriculum required. Informal education consists in experiences and actual living in the family or community.

(v) May be negative education also

Informal education may take to negative direction also. Instances are not rare when one learns stealing, or some other forms of misbehaviour from the experiences which the child may casually have in the street, in the market, in the cinema hall or in some other such place.

In the words of an expert, Informal Education is "the process, by which a person imbibes attitudes, develops skills, cultivates values and acquires knowledge, without there being any organisation or system about it. This would include the deliberate attempts of parents and elders in the family and community to help the young ones grow and adapt themselves to the environment. Informal Education would also include all incidental learning that takes place while at work or at play and during travels-as well as spontaneous learning through films, radio and television."

(C) Non-Formal Education

Non-formal education is one of the recent concepts getting into use. Indian involvement in non-formal education has increased as a result of our interest in making education a life-long affair rather than a matter of formal schooling.

Highlights

(i) Derived from the expression 'formal education.

(ii) Outside the realm of formal education.

(iii) Conscious and deliberate.

(iv) To be organised for a homogeneous group.

(v) Serving the need of the identified group.

(i) Derived from the expression 'formal education

The expression 'non-formal' in non-formal education has been derive from the expression 'formal' in formal education by using the pre-fix non-

(ii) Outside the realm of formal Education

Unlike inform education which is unstructured, spontaneous and without formality non-formal education would be structured and planned, but outside realm of formal education. "Any organised, systematic education activity, carried outside the framework of the established formal system whether operating separately or as an important feature of some broad activity, that is intended to serve identifiable learning clienteles ai learning objectives."

(iii) Conscious and deliberate

Non-formal education consciously and deliberately organised and systematically implemented.

(iv) To be organised for a homogeneous group

Non-formal education should be organised for a homogeneous group. Such a group has to be identified in terms of the learning needs of the group member

(v) Serving the need of the identified group

Non-formal education should be programmed to serve the needs of the identified group. This will necessitate flexibility in design of the curriculum and the scheme of evaluation.

5. ADVANTAGE OF EDUCATION DURING VEDIC PERIOD

Education in India during Vedic, Buddhist & Medieval Periods

3.1 Sources of the Vedic Age education: Vedic Literature

No study of the source of Indian culture, education, philosophy and thought is complete without an adequate acquaintance and understanding of the 'Vedic Literature'. The Vedic literature represents the most important and intrinsic part of life of the India people.

3.1.1 The Vedic literature consists of the following

- 1. Four Vedas**
- 2. Six Vedangas**
- 3. Four Upvedas**
- 4. Four Brahmanas**
- 5. One hundred and eighty Upanishads**
- 6. Six systems of philosophy**
- 7. Bhagwad Gita**
- 8. Three Smritis**

3.1.2 Main features of the Vedic Education

Free education in Ancient India:- In ancient India teaching was considered to be a holy duty which a Brahman was bound to discharge irrespective of consideration of the fee. Teachers were expected to devote their lives to the cause of teaching in the missionary spirit of self-sacrifice, and the society laid down the principle that both the public and state should help the learned teachers & educational institutions very liberally. Society realized that "Vidyadana" or the gift in the cause of education was to be the best of gifts, possessing a higher religious merit than even the gift of land. On the occasion of religious feasts, students and teachers were invited and donations were given liberally.

- 1. No state control on education:- Rulers of the country had very little directly to do with education. It was a private affair of the people managed entirely by Brahmins.**
- 2. High status of Teachers:- Teachers were a highly honoured class-honoured by even by kings. Kings rose from thrones to receive great teachers such as Narada, Vashishtha and Vishwamitra.**

3. Teachers as Parents: - Teachers behaved as parent to their pupils and pupils behaved as members of the teachers' family. The attitude of the pupil was to be one of complete submission.

4. Residential Schools:- Teachers and pupils lived together and so identified themselves with one another.

5. Immediate aim:- Vocational: The immediate aim of education, however, was to prepare the different casts of people for their actual needs of life.

6. Curriculum:- The subjects of instruction varied according to the vocational needs of the different castes from the Vedas and Vedangas in case of Brahmanas, to the art of warfare in the case of Kshatriyas, and to agriculture and trade, arts & crafts in the case of Vaishyas.

7. Methods of Instruction:- The methods of instruction generally consisted of recitation by the teachers and repetition by pupil, followed by explanation by the teacher, questioning by the pupil, and discussion between the teacher and the pupil.

8. Individual teaching:- Pupils were taught individually not en masse by the class method

9. Method of study:- The method of study consisted in listening to the teacher, reflection on what has been listened to and its constant revision and discussion.

10. Role of Travel in Education:- Travel was regarded as necessary to give a finish touch to education.

11. Sanskrit as the Medium of Instruction:- The medium of instruction was Sanskrit.

12. Self-control & Self-Discipline:- It was considered to be the best discipline. However Corporal punishment was not altogether ruled out.

13. Wide spread education of women:- In the earlier Vedic, and Upanishad times, girls were free to go through the "Upanayana" ceremony, live a life of celibacy, studied Vedas, vedangas and other subjects along with their brother pupils.

14. Ultimate aim of education-self-Realization:- The ultimate aim of education in ancient India was not knowledge as preparation of life in this world or for life beyond but for complete realization of self-for liberation of the soul from fetters of life, both present and future. That knowledge was real, which led to emancipation-led from unreality to reality, from darkness to light, from death to immortality.

3.1.3 Aims, Ideals and Objectives of Vedic Education

1. Ultimate objective as moksha or self-realisation:- Ancient Indians believed that education should prepare an individual in such a way as to prepare him to attain the objective of liberation, i.e. to be one with the almighty and to be free from the cycle of births & deaths.

1. Infusion of Piety & Religiousness:- In ancient India religion played a prominent part. Education aimed at the infusion of piety and religiousness in the minds of the pupils.

2. Education for worldliness:- Vocational aim :- Happiness in other world was given more stress than the happiness in this world. This world according to them, was unreal & full of fetters. The highest wisdom was a release from these fetters.

3. Character formation:- Education must form character. Mere intellect was not of worth if the person was devoid of not much morality. Morality or the right behavior was the higher "Dharma". Education was regarded as a means of inculcating values such as strict obedience to elders, truthfulness, honesty and temperance.

4. Development of all round personality:- Ancient Indians believed that personality should be developed through education. Personality was developed through the following methods:-

- (a) Self-restraint
- (b) Self-confidence
- (c) Self-respect
- (d) Discrimination and judgement

5. Stress on Social duties:- A student was not to lead self-centered life. He was to perform his duties as a son, as a husband, as a father & many other capacities conscientiously and efficiently in the society. His wealth was not for his own sake as for his family, he must be hospitable and charitable. All professions laid stress on civil responsibilities.

6. Promotion of Social Efficiency and Welfare:- The promotion of social efficiency & welfare was an equally important aim of education. Education was not imported simply for the sake of culture or for the purpose of developing mental powers but for the purpose of training every member of society in the profession which he expected to follow. Society had accepted the theory of division of work which was later on governed by the principle of heredity. Each family trained its children in its own profession. The purpose was to make each individual society efficient.

7. Preservation and promotion of culture:- the preservation and promotion of national culture and heritage was also stressed. “The services of the whole community were conscripted for the purpose of the preservation of the Vedic literature. Every person had to learn at least a portion of his sacred literacy heritage.” A section of Brahman as had to devote the whole of their life to the cause of learning to commit the Vedas to memory in order to ensure preservation.

Development of Education during Vedic Period in India

Article shared by Disha

The educational history of India can be divided into several epochs each having a characteristic educational pattern of its own. The chronological limits of these epochs may be considered to coincide with ancient, medieval and modern India including post-independence era.

Ancient India covers a very long period of nearly twenty-five centuries. Considering the time of Buddha as the beginning of the central era one can trace the educational development before and after this era.

The Vedic Period (From B.C. 1000 to B.C. 600):

In ancient Indian literature of the Vedic period the words “Siksha” and “Adhyapana” frequently occur. “Siksha” means to learn to recite. In those days education consisted of learning to recite the Holy text. The word ‘Adhyapana’ which literally means ‘to go near’ implies the idea of pupils going to some teacher for education.

The ancient Indian education emerged from the Vedas, because the Vedas are the source of Indian Philosophy of life. Veda means knowledge. During this period education was divided into two kinds of knowledge this worldly and other worldly. This worldly education dealt with the social aspect, whereas, the other worldly education was related to intellectual pursuits for achieving salvation. However, the greater emphasis was laid on the latter. Because, education was considered as a means of emancipation from life bondages.

Objective of Vedic Education:

The main objective of Vedic education was the development of physical, moral and intellectual powers of man and to achieve salvation through it. In the field of salvation much emphasis was laid on attention, concentration and yoga. Man’s effort was to lift himself above everything through these methods. But according to Shri A.S. Altekar, there are six main objectives of ancient Indian education, which can be categorized under following heads.

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Inculcation of a Spirit of Piety and Righteousness:

In ancient days the life of man was simple and pious and was full of religious feelings, ideas and ideals. As man had a moral standard before him, he performed his duties with great attention and devotion. In the educational institutions also the whole atmosphere was surcharged with such feelings. Education for the future existence was blended in due proportion to achieve spiritual elevation. The main purpose was to enable the individual to awake and arise from the deep slumber of the worldly illusion.

Preservation and Spread of Ancient Culture:

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Preservation and transmission of ancient Indian culture was one of the aims of ancient educational system. Renowned and devoted teachers were engaged in teaching work. Pupils were prepared not only for this life. Education for the future existence was blended with it in due proportion. In this system students practiced education independently and this helped them in the upliftment of their future life.

Development of Personality:

The Vedic education was based on lofty ideals. Ample opportunities were provided to the pupils for the multi-dimensional development of their personality. They had their own methods of work in order to achieve it. They also endeavoured to develop their personality physically, mentally and morally by residing at their preceptor's home

through their devotional service. Besides, pupils were acquainted with the principle of know thyself, self-realization, self-confidence and self respect.

Formation of Character:

ADVERTISEMENTS:

The educational system of Vedic period achieved a considerable success in connection with character formation. Gurukulas were established with this aim in view. In these institutions students led the life of 'Brahmachari' a celibate. The life in the Gurukulas was rigorous and hard. All the pupils were bound to obey the daily routines. This system lacked pleasures, comforts and luxuries. Simple food, good behaviour and high ideals were constantly stressed.

Inculcation of Civic and Social Duties:

Inculcation of social and civic duties was one of the aims in Vedic period. This was necessary for a better future life. After the completion of the study in the Gurukulas, there was provision for family life. Pupils joined the society and enjoyed a happy civic life. So, their main duty was to observe the norms set by the society. They became the part and parcel of the society and were required to perform their duties towards family members. Their daily routine was to perform social, national and parental services.

Promotion of Vocational Efficiency:

ADVERTISEMENTS:

In this system of education, emphasis was given not only on book learning and providing basic knowledge but on application of knowledge in everyday life. So the scope of education was very comprehensive and wide. For the development of vocational efficiency, healthy, positive attitude and dignity of labour were fostered in pupils since the very beginning of their study. They were trained to earn their living according to their abilities and power.

System of Education:

At the early stages the demand for education among the people was not so prominent. The system of education which was prevalent was altogether different from what is today. Somewhere in the hoary past a band of selfless, devoted persons converted their forest homes into schools, away from the haunts of din and distractions of the material world and engaged with teaching work exclusively with single minded devotion.

These institutions were situated in the calm and serene atmosphere of the hills and forests. At the beginning the priest or the Brahmanic class inherited and transmitted the tradition and the folklore to the succeeding generation. In the early Vedic Schools instruction was confined to young Brahmanic and was regarded mainly as a preparation for their future vocation as priests.

Learning was almost monopolized by the Brahmins. They formed a very small section of the society. As time passed on, the other two castes, Kshatriyas and Vaishyas, were also entitled to knowledge. In the initial stage of the Vedic education caste system had not assumed strict

rigidity. Even then the Sudras in general were denied the privileges of studying the Holy Scriptures. With the passage of time, the aptitude or fitness of an individual to receive a particular kind of education was kept above all considerations of caste and status.

But to give instruction was the exclusive privilege of the Brahmins. This marked the throwing influence of the priesthood. During the period most of the vocations that people in general followed did not require any learning, as such, except the informal training that they received at home through observation and imitation. Therefore, the demand for education came from a limited section of the society. So there was no necessity of an elaborate organisation of education

Curriculum:

The beginning of education was marked by the 'Upanayana' a ceremony which was generally performed at a prescribed age level. The age limit was varying from caste to caste. It was eight year, eleventh year and twelfth year, respectively for Brahmins, Kshatriyas and Vaishyas. The studentship lasted usually for twelve years.

The then prevalent system of education was not merely theoretical. It was related to the realities of life. Various branches of learning were incorporated in the curriculum. The subjects of teachings were Philosophy, Grammar, Astrology and Logic. In the teaching of languages, emphasis was laid on proper pronunciation and grammar. Along with theoretical aspect of the curriculum, the practical aspects of education was given due importance.

There was proper co-ordination between the theoretical and practical aspects of the curriculum. Through different subjects an attempt was made to make the student capable of experiencing the supreme truth himself and to mould the society accordingly.

The pupils' residence in teachers' house helped them to develop social contacts. It was considered a sacred duty on the part of the pupils to collect fuel-wood, supply water and do other household odd jobs for the teacher. In this way the pupils were receiving instructions related to domestic life and also learning the concrete lesson of the dignity of labour and social service. Besides, the pupils of ancient India were receiving valuable training in the occupations of animal husbandry, agriculture, dairy farming, etc. by grazing the cows of the Guru and serving him in various ways.

The modern concept of 'Learning by Doing' as understood in the West today was the very core and essence of education in Ancient India. The student's life was considered as the laboratory for the educational experimentation. As the pupils were residing in the house of the Gurus, they were begging alms for their own subsistence and also for the preceptor. This practice of begging alms by the pupils was to inculcate in them noble sentiment of humanitarian virtues. The motive behind this system was to sublimate the unruly passions and ego in the pupils, which enabled them to face the realities of life and helped in social integration.

It was considered a concrete lesson in the cultivation of virtue of self-help and the sense of gratitude and duty towards the society. In the

curriculum religious instruction was given much importance and religion permeated the whole scene of education. Though the curriculum in vogue was essentially spiritual and religious in character, yet it did not ignore the material aspect.

Methods of Teaching:

Amidst beautiful natural surroundings sitting at the feet of the preceptor the pupils were trying to comprehend the various problems of life through listening, intellection, reflection and meditation. As written language was not developed, the teacher made his pupils learn the text by rote. Every pupil acquired knowledge according to his individual capacity. The basis of the method of teaching was psychological. The students were classified into very intelligent normally and sub normally intelligent, respectively. This classification naturally points to the different in the mental powers of various students.

Every day before the birds announce the day break the students used to recite the Vedic hymns. At the time of recitation careful attention was paid to the correct pronunciation of words. By listening to the Gurus attentively the pupils were trying to commit into their memory the Vedic hymns along with the prescribed pronunciation. Thus, the teaching, in a way was oral. But unintelligent memorization of the Vedic hymns was regarded as utterly futile. It was considered that he who studied Vedas without understanding the proper meaning could be compared to an ass carrying the load of sandal wood, feels only its weight, without being benefitted by its perfume.

Seminars and symposia were also held from time to time and students were getting the opportunity to show their worth through reasoning and argumentation. In the teaching learning process individual was treated as the teaching unit and individual attention was paid. Students were encouraged to ask questions to the teachers for removing their doubts and difficulties. Through different subjects, teachers were not only trying to stimulate the intellectual curiosity of the students but also transferring something and that something was the high character and sinlessness.

Teacher-Pupil Relationship:

There existed small domestic schools run by the teacher himself .The pupils were residing in the house of the Gurus. The moral fitness and unimpeachable conduct of the pupils were main criteria for admission in the domestic schools of the Gurus. Their mode of living was strictly guided by the prescribed disciplinary rules.

The teachers were accepting very limited number of students. The students were very polite and submissive in their behaviour and held in high esteem. To obey the teacher was their duty. The teacher had also tremendous sympathy and love for the students. The chief aim of the teacher was the all round development of the personality of the students.

The teacher was also commanding great respect in the society. He was honoured and respected at all places. Starting from the kings and emperors to the most primitive tribes in the hills, all were paying great tribute to the teachers. Therefore, in the past the teacher-taught

relationship was very cordial and intimate. The teacher was regarded as the main source of inspiration for the student.

He was a model before the students. He was the symbol of purity. The teacher was also under obligation to fulfil his duty towards the pupil. Not only he was loving the pupils as his own children but also he was giving full attention on the teaching. The teachers were discharging their duties and responsibilities exclusively with selfless and single-minded devotion.

5. limitation of present education system

Drawbacks

The drawbacks or flaws of examination system in India are discussed below:

Matter of chance: It is often a matter of chance that a student may be asked to answer the questions, which he expected and 'guessed' aright and had prepared them in advance.

Limited Time: The time is limited; there is little time for the student even to think and reflect upon the topic, he is to dwell upon at length.

How strangely impossible it is that within a few hour's time and within a short compass of choice, our modern students are expected to give a proof of their years and years of studies. Within a period of three hours only a student's entire range of knowledge and ability is assessed and judged!

Frustration and terror: The 'examination fever' which very few fortunate can escape, is often likely to frustrate the mind of the candidates, in the same manner as cold-war fever deters and impairs some of the modern nations.

The terror of the examination is often likely to upset the mental make-up of the students. Examination is not an inspiring force; it is, to our average students, an object of terror. Naturally the psychological impact of examination on the mind of our students is extremely damaging.

Doesn't focus on originality: A 'good show' by a student in his paper may fetch him good marks in the examination. But that does not establish the student's original or genuine quality or ability.

Speculation: According to the system, an examination is more or less like 'speculation' in the share market. Students cram up solved answers to certain expected questions just a week before the examination. If by the bounty of their fortune the same questions are set in

the paper, they are to be declared 'successful' or else they are to try their luck once again with the same speculating tendency.

The best student doesn't always fetch the top rank in exams: It is often seen that some of the best students, who have put in sincere and honest efforts in connection with their studies throughout the year, fail to get success in the examination while the fullest and most undeserving wards, who do not put in any sincere application to their studies come out with flying colors in the examination.

Less scope for creativity: Examination in India, in particular, has no regard for developing the creative side of our students' career. No attention is paid to the display of individual initiative on the part of the candidate. As a matter of fact such a system of examination is more harmful to our younger generation than beneficial.

If education aims at the cultivation of the mind and the body and the inherent faculties of the young people, there need be no examination, apart from what the teacher reports about each individual.

Crowded atmosphere of examination hall: In most of the Indian cities, an examination hall does not provide congenial atmosphere. It is a crowded place.

Conclusion

We must do away with the drawbacks of the examination system. We should give it entirely a new orientation.

Teachers and impartial observers submit their opinion about students concerned. Not only their academic application but also their external activities are weighed upon before they are awarded success. Let us also make an experiment with this system so as to evolve a creative educational standard among our rising generation.

1. With regards to public schools: I am not writing about schools like KV and APS but more of the other govt schools located in semi urban or rural areas. The medium of instruction is mostly the mother tongue or the language used in that state. You study even Shakespeare in other languages besides English. Only in English class English (which I doubt they do). The problem is when these student go to the university or college the medium of instruction changes to English.

They struggle, they drop out, they lag behind and not just in academics but also in career front. I have first hand experience this as I also teach. When students have completed eighteen years studying in a particular language it is difficult to nurture them and change them or make them learn a language. In PG level its more difficult language shouldn't become a barrier for seeking jobs.

2. The second difficult situation is we nurture our children to go to school or college to get a degree that will secure our children with a job later. We go to an institution to seek knowledge. When one is skilled you will anyway get a job. (Maybe you may not also get one due to less of jobs in the market and more of population) but if you're motive is to study to get a job you're committing a mistake to an extent.

3. We do not have the habit of reading and writing. We only read and write to fetch marks. We don't go beyond it. University of Delhi has around fourteen lakhs of books in their library. I wonder how many may have even read 2000? (hopefully few have or are trying to)
4. In one batch we will have around 40 students. 70 students can a teacher even concentrate on 10 students properly?
5. We have a bad way of recruiting teachers. I'm not saying credentials aren't important but at times a teacher with one less degree can also teach better than the one that has more papers in their hand. A PhD and NET doesn't make a teacher a good one.
6. We are lagging in upgradation of technology based education even in cities. (ICT in education i.e.)
7. The scope of better scholarship and fellowship is poor. Funding agencies too are less. You really think in 25k i.e. the JRF amt (suppose you can't do another job and this 25k is how you support a family of two... Can you do your research as well run your house?) and what is more unfortunate I know of researchers who don't even get the pay every month. No wonder we lack good research. Everybody can't afford an expensive education right?
8. Practise based classes interest students more than text based classes. Give projects assignments let them create and make mistakes and learn from it.
9. We need better teachers in government schools. Having TET doesn't mean one is good. Why can't we have teachers like the ones private schools have. The salary in govt schools isn't that bad.
10. Teachers should stop giving notes and instead teach. Let the students find their notes and the teacher should guide them. Moreover we need more committed teachers towards the holistic development of students. Don't need teachers who are more behind the numerical pay commission offered salaries.

Limitations of the Existing System

Keeping in view the size of the education system, it is obvious that it has certain limitations, which may be administrative and non-administrative in nature. The *Regional Training Seminar on Educational Statistics* (1970) organised by the then *Asian Institute of Educational Planning and Administration* and other such conferences and seminars identified a number of problems, time and again, to improve upon the existing system but despite these efforts the situation has not much been improved. The problems identified are predominantly administrative in nature which include shortage of qualified staff, lack of training facilities and coordination between different data collecting agencies, multiplicity of questionnaires, deliberate non-response or willful mis-reporting, delay in data collection, non-response and delays in printing of documents. Some of the other problems are lack of proper appreciation of the importance of educational statistics, ambiguous definitions, inadequate and in-explicit instructions and deficiencies in analysis and

tabulation. Amongst these, data-gaps is one of the serious limitations which has been discussed, time and again, by data users and researchers and well documented in the literature. Therefore, in the present article, emphasis has been given to other problems, which are either administrative in nature or are system related limitations.

Multiple Directorates

The work relating to collection of educational statistics is being looked after by different directorates in different States & UTs which may create problem of coordination. In some States, the work is being looked after by the Directorate of Primary Education while in other states, it is being looked after by the Directorate of Secondary Education. In few states, both the Directorates are combined and there is only one Directorate of Primary and Secondary Education. In case of separate directorates, there may be lack of coordination between the two which may delay the concerned publication. The High Level Committee (1982) also observed that the absence of proper coordination amongst the Directorate of Education on the one hand and the lack of response from other departments concerned with educational institutions are, however, a matter of great concern, these being the major causes for delay in the collection of statistics. The Committee also recommended that in case there is more than one Directorate of Education, the work of data collection may be located in the Secretariat, but no evidence is available which shows that the recommendation of the Committee is given a serious thought, as no structural changes are visible in the system.

Inadequate Machinery

The data collection system is almost identical in different States & UTs which is decentralised at the level of either district or block. In some states, the system is decentralised but the data collection system is centralised. Data collection work is also handled by different departments in different states which is mainly due to its level of planning. It is in the states of Maharashtra, Tamil Nadu and Arunachal Pradesh that educational planning is done at the district level but separate staff has not been provided for this purpose. It is only in Jammu & Kashmir that separate staff under the Planning, Statistics and Survey Unit has been provided for data collection at the block level who also looks after monitoring of different schemes. Whereas, separate system of educational statistics exists in states like, Bihar, Gujarat and Uttar Pradesh. The High Level Committee (1982) also noted that the existing machinery at the state level is very weak and recommended that top priority for strengthening of staff be given by the concerned authorities particularly in those states where the existing machinery is comparatively weak but no significant improvement is noticed till date even fifteen years after the recommendation is made. To improve the existing data flow, the Ninth All India Conference on Educational Statistics (1987)

reiterated strengthening of statistical machinery at all levels from State Headquarters to down block level.

Untrained and Inadequate Staff

Though, information is not available on qualifications and training of staff involved in data collection work, it is general feeling that they are not properly trained. Whatever, training is imparted, it is only at the time of annual collection of statistics. The frequent transfers of staff involved in data collection, further makes the task difficult. The High Level Committee (1982) also noted that the staff is not adequately qualified and trained and State Governments do not have a clear cut policy for recruitment and cadre development for staff entrusted with statistical work. Since, the staff engaged in the work is not directly involved in the process of planning and management, they generally do not become part of the system for which they work. The High Level Committee recommend that staff at the state level should be drawn from State Statistical cadre, if the cadre is not there, then person having post-graduate degree in Statistics, Mathematics or Economics and with experience in Educational Administration be only appointed. In view of the recommendations of the Kothari Commission (1966), a committee on the reorganisation of the Statistical Unit was constituted which recommended that Division of Statistics and Information be staffed adequately, so that it can collect, compile and analyse statistics in time and brings out its publication without delay. But, the present staffing position do not suggest that any significant improvement is made both at the Central and State & UT level and the position with regard to information collection and dissemination is far from the satisfactory. Though, most of the State Education Departments have Statistical Cells under the charge of a Statistical Officer but still those who assist them is inadequate in number and are not trained in the work which are they performing.

Printing & Distribution of Forms

In addition to formats supplied by the Department of Education, MHRD to State Directorates of Education for data collection, a number of other agencies both from within and outside Education Department collect statistics on regular and/or ad-hoc basis on educational variables. The victim of this attitude is none other than the teacher, who has to fill-up a large number of forms, in an academic year (Kapoor, 1986). The High Level Committee also recommend that the size, design and other particulars of the statements should be standardized by the state authorities for uniform use in all the areas. Time and again, need of a core group of variables required for educational planning is emphasised but hardly any progress is made, despite setting-up of a group of experts for *identifying Core Information Framework for Educational Statistics* (Annual Report, MHRD: 1993-94). The core group of variables should serve the purpose of all those concerned i.e. researchers, planners,

policy makers and other data users and should be collected once in a year. In order to avoid delay in printing and distribution of forms, the State Governments should decentralize the system and full autonomy be granted to Block and District level functionaries, so that smooth supply of forms is ensured.

Geographical Changes

Over a period of time, changes have been taken place in boundaries of some of the districts which create comparability problems. Even, a large number of districts have been carved out in the recent past. Also, it is difficult to construct a time-series required for decentralised planning with block/district as its basic unit. Even district-wise information is not available in one place and whatever is available is not uniform, both in terms of its coverage and time period.

Multiple Agencies

The existence of multiple agencies of educational statistics, and more importantly absence of coordination between them often produces different estimates even for same items, which creates serious comparability problems. To cite an example, in year 1973-74, NCERT conducted its Third All India Educational Survey and Ministry of Education collected annual statistics. Due to significant difference between enrolments of Uttar Pradesh in both the agencies, the corresponding MHRD publication couldn't be released for many years. Similarly, Mehta (1996b) has recently identified a number of significant deviations in the Sixth Survey and 1993-94 MHRD estimates.

Date of Reference

The date of reference of educational data varies from source to source. In case of MHRD and NCERT, it is September 30 for numeric and March 30 for expenditure data. Whereas date of references of Census, NSSO, NFHS, NCAER etc. do not coincide with either the MHRD or the NCERT data. Due to difference in date of reference, and also due to its coverage, the different set of statistics in most of the cases is not comparable. So far as the coverage is concerned, most of the MHRD publications disseminate information for all the States & UTs, as well as, at the all-India level but the same is not true in case of sample surveys referred above. Though, Ministry collects and disseminates statistics at a regular interval but the same is not true in case of NCERT and other agencies.

Change in Definitions

The change in data concepts and definitions in different sources, sometime confuse not only to users but also to data reporting agencies (Kapoor, 1986). However, to ensure accuracy of data collected and its proper compilation, a manual of instructions explaining various concepts and definitions for use of State and District level Officers has been developed by the Ministry. The Department of Education organizes training courses for the statistical staff engaged at the State Headquarters to explain concepts and definitions given in the manual but the type of training imparted and duration of training is far from the satisfactory (MHRD, 1982). Similarly, NCERT has also developed its own guidelines for Survey Officers (NCERT, 1993 & Mehta, 1996a).

Time-lag

As mentioned, one of the important limitations of the existing system is time-lag in educational data which at present is about five years. It is, not only the problem of out-dated data but different publications are available for different years which makes it difficult to use the available statistics in any meaningful manner. Even, different volumes of a publication are not available for the same year (Box 5). Education in India which gives detailed state-wise information on institutions, teachers and enrolment is latest available for year 1991-92. However, selected information (provisional) is latest available for year 1994-95 but the same has certain limitations (Mehta, 1996b). In Box 2, a complete list of MHRD publications along with the latest year for which a particular publication is available is presented.

The Ninth All India Conference on Educational Statistics (1987) held at New Delhi also took note of the time-lag and identified the following factors which causes delay in collection and dissemination of educational data.

- Absence of statistical machinery at the block level and inadequate staff at the District and State Headquarters
- Multiplicity of Directorates
- Delay in printing of institutional proformae in case of some states
- Data requirements of Central and State Governments were not identical
- Absence of monitoring mechanism to improve the data flow at various levels
- A high non-response from Universities and Colleges and other institutions falling under the administrative control of other departments and private schools and

- Delay in publications of examination results by many states universities.

In order to reduce time-lag in compilation and printing of educational statistics, in a Regional Workshop held to Operationalised the *Programme of Action* (1992), emphasis was laid for timely completion of educational data. A especial drive was also launched in year 1993 to clear the tendency of the publication programme and about twenty publications were since brought out for the years 1987-88 to 1990-91, under the aforesaid drive but still the time-lag, as mentioned, is about five years.

6. philosophy of education according to R. N TAGORE

RABINDRANATH TAGORE'S PHILOSOPHY OF EDUCATION

Tagore's ideas for creating a system of education aimed at promoting international co-operation and creating global citizens. Tagore envisioned an education that was deeply rooted in one's immediate surroundings but connected to the cultures of the wider world, predicated upon pleasurable learning and individualised to the personality of the child. He felt that the curriculum should revolve organically around nature, with flexible schedules to allow for shifts in weather, and with special attention to natural phenomena and seasonal festivities.

The aims reflected in the institution founded by Tagore:

1. Self realisation: Spiritual is the essence of humanism. Manifestation of personality depends upon the self-realisation and spiritual knowledge of individual.
2. Intellectual Development: It means development of imagination, creative free thinking, constant curiosity, alertness of the mind. Freedom of child to adopt his own way of learning, which would lead to all-round development.
3. Physical development: Sound and healthy physique through yoga, games, sports as integral part of education.
4. Love for Humanity: Education for international understanding and universal brotherhood. Education should teach people to realise oneness.
5. Freedom: Education is a man-making process, it explores the innate power that exists within man, it is not an imposition, but a liberal process that provides utmost freedom for development.
6. Co-relation of objects: A peaceful world is only possible when correlation between man and nature will be established.
7. Mother-tongue as medium of instruction: Language is the true vehicle of expression.
8. Moral and spiritual development: It is more important than bookish knowledge for an integral development of human personality, by encouraging selfless acts, co-operation, sharing and fellow-feeling among students.
9. Social Development: 'Brahma' the supreme soul manifests through men and all creatures. He is the source of all life. Brotherhood should be cultivated from the beginning of life.

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Aims of Education According to Tagore:

The aims of education as reflected in educational institution founded by Rabindranath Tagore in Santiniketan are as follows:

(1) Self Realization:

Spiritualism is the essence of humanism; this concept has been reflected in Tagore's educational philosophy. Self-realization is an important aim of education. Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.

(2) Intellectual Development:

Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constant curiosity and alertness of the mind. Child should be free to adopt his own way learning which will lead to all round development.

(3) Physical Development:

Tagore's educational philosophy also aims at the physical development of the child. He gave much importance to sound and healthy physique. There were different kinds of exercises. Yoga, games & sports prescribed in Santiniketan as an integral part of the education system.

(4) Love for humanity:

Tagore held that the entire universe is one family. Education can teach people to realize oneness of the globe. Education for international understanding and universal brotherhood is another important aim of his educational philosophy. The feeling of oneness can be developed through the concepts like fatherhood of God and brotherhood of man all creatures are equal on this earth.

(5) Establishment of relationship between man & God:

Man bears the diverse qualities and potentialities offered by God. These qualities are inborn and innate. The relationship between man and God is strong and permanent. However the dedication to spiritualism and sacredness will lead to the harmonious relationship with man, nature and God.

(6) Freedom:

Freedom is considered as an integral aspect of human development. Education is a man-making process, it explores the innate power exists within the man. It is not an imposition rather a liberal process that provides utmost freedom to the individual for his all round development. He says, Education has leaning only when it is imparted through the path of freedom".

(7) Co-relation of Objects:

Co-relation exists with God, man and nature. A peaceful world is only possible when correlation between man and nature will be established.

(8) Mother tongue as the medium of Instruction:

Language is the true vehicle of self-expression. Man can freely express his thought in his mother-tongue. Tagore has emphasized mother tongue as the medium of instruction for the child's education.

(9) Moral and Spiritual Development:

Tagore emphasized moral and spiritual training in his educational thought. Moral and spiritual education is more important than bookish knowledge for an integral development of human personality. There must be an adequate provision for the development of selfless activities, co-operation and love fellow feeling and sharing among the students in educational institutions.

(10) Social Development:

According to Tagore, "Brahma" the supreme soul manifests himself through men and other creatures. Since He is the source of all human-beings and creatures, so all are equal. Rabindranath Tagore therefore said, "service to man is service to god". All should develop social relationship and fellow-feeling from the beginnings of one's life. Education aims at developing

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4. A. WHAT ARE THE REASONS FOR FAILURE OF BASIC EDUCATION PROPOSED BY GANDHI

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Freedom is considered as an integral aspect of human development. Education is a man-making process, it explores the innate power exists within the man. It is not an imposition rather a liberal process that provides utmost freedom to the individual for his all round development. He says, "Education has meaning only when it is imparted through the path of freedom".

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Co-relation exists with God, man and nature. A peaceful world is only possible when correlation between man and nature will be established.

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Language is the true vehicle of self-expression. Man can freely express his thought in his mother-tongue. Tagore has emphasized mother tongue as the medium of instruction for the child's education.

(9) Moral and Spiritual Development:

Tagore emphasized moral and spiritual training in his educational thought. Moral and spiritual education is more important than bookish knowledge for an integral development of human personality. There must be an adequate provision for the development of selfless activities, co-operation and love fellow feeling and sharing among the students in educational institutions.

(10) Social Development:

According to Tagore, "Brahma" the supreme soul manifests himself through men and other creatures. Since He is the source of all human-beings and creatures, so all are equal. Rabindranath Tagore therefore said, "service to man is service to god". All should develop social relationship and fellow-feeling from the beginnings of one's life. Education aims at developing

5.a. brief note on Nyaya Darsan

Nyaya, (Sanskrit: "Rule" or "Method") one of the six systems ([*darshans*](#)) of [Indian philosophy](#), important for its analysis of [logic](#) and [epistemology](#). The major contribution of the Nyaya system is its working out in profound detail the means of knowledge known as [inference](#) (see [anumana](#)).

Like the other systems, Nyaya is both philosophical and religious. Its ultimate concern is to bring an end to human suffering, which results from ignorance of reality. Liberation is brought about through right knowledge. Nyaya is thus concerned with the means of right knowledge.

In its [metaphysics](#), Nyaya is allied to the [Vaisheshika](#) system, and the two schools were often combined from about the 10th century. Its principal text is the *Nyaya-sutras*, ascribed to Gautama (c. 2nd century BCE).

The Nyaya system—from Gautama through his important early commentator Vatsyayana (c. 450 CE) until [Udayanacharya](#) (Udayana; 10th century)—became qualified as the Old Nyaya (Prachina-Nyaya) in the 11th century when a new school of Nyaya ([Navya-Nyaya](#), or "New Nyaya") arose in Bengal. The best-known philosopher of the Navya-Nyaya, and the founder of the modern school of Indian logic, was [Gangesha](#) (13th century).

The Nyaya school holds that there are four valid means of knowledge: perception ([pratyaksha](#)), [inference](#) (*anumana*), comparison ([upamana](#)), and

sound, or testimony ([shabda](#)). Invalid knowledge involves memory, doubt, error, and [hypothetical](#) argument.

The Nyaya theory of [causation](#) defines a cause as an unconditional and invariable [antecedent](#) of an effect. In its emphasis on sequence—an effect does not preexist in its cause—the Nyaya theory is at variance with the [Samkhya-Yoga](#) and [Vedantist](#) views, but it is not unlike modern Western [inductive logic](#) in this respect.

Three kinds of causes are distinguished: [inherent](#) or material cause (the substance out of which an effect is produced), non-inherent cause (which helps in the production of a cause), and efficient cause (the power that helps the material cause produce the effect). God is not the material cause of the universe, since atoms and [souls](#) are also eternal, but is rather the efficient cause.

5.b. who r the supporter of VEDANTA PHYLOSOPHY

Vedanta, one of the six systems ([darshans](#)) of [Indian philosophy](#). The term Vedanta means in [Sanskrit](#) the “conclusion” (*anta*) of the [Vedas](#), the earliest [sacred literature](#) of [India](#). It applies to the [Upanishads](#), which were elaborations of the [Vedas](#), and to the school that arose out of the study (*mimamsa*) of the Upanishads. Thus, Vedanta is also referred to as Vedanta [Mimamsa](#) (“Reflection on Vedanta”), Uttara Mimamsa (“Reflection on the Latter Part of the Vedas”), and Brahma Mimamsa (“Reflection on Brahman”).

The three fundamental Vedanta texts are: the Upanishads (the most favoured being the longer and older ones such as the Brihadaranyaka, the Chandogya, the Taittiriya, and the Katha); the *Brahma-sutras* (also called [Vedanta-sutras](#)), which are very brief, even one-word interpretations of the doctrine of the Upanishads; and the [Bhagavadgita](#) (“Song of the Lord”), which, because of its immense popularity, was drawn upon for support of the doctrines found in the Upanishads.

No single interpretation of the texts emerged, and several schools of Vedanta developed, [differentiated](#) by their [conceptions](#) of the nature of the relationship, and the degree of identity, between the eternal core of the individual self ([atman](#)) and the absolute ([brahman](#)). Those conceptions range from the non-dualism ([Advaita](#)) of the 8th-century philosopher [Shankara](#) to the [theism](#) ([Vishishtadvaita](#); literally, “Qualified Non-dualism”) of the 11th–12th-century thinker [Ramanuja](#) and the [dualism](#) ([Dvaita](#)) of the 13th-century thinker [Madhva](#).

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Indian philosophy: Common concerns

...logical, and even metaphysical doctrines were debated and decided on purely rational

grounds that did not directly bear upon the ideal of *moksha*. Only the Vedanta (“end of the

Vedas”) philosophy and the Samkhya (a system that accepts a real matter and a plurality of the

READ MORE Advaita (souls) philosophy may be said to have a close relationship...

The Vedanta schools do, however, hold in common a number of beliefs: the [transmigration](#) of the self ([samsara](#)) and the desirability of release from the cycle of rebirths; the authority of the Veda on the means of release; that *brahman* is both the material (*upadana*) and the instrumental (*nimitta*) cause of the world; and that the self (atman) is the agent of its own acts

([karma](#)) and therefore the recipient of the fruits (*phala*), or consequences, of action. All the Vedanta schools unanimously reject both the non-Vedic, “nay-saying” (*nastika*) philosophies of [Buddhism](#) and [Jainism](#) and the conclusions of the other Vedic, “yea-saying” (*astika*) schools ([Nyaya](#), [Vaisheshika](#), [Samkhya](#), [Yoga](#), and, to some extent, the Purva Mimamsa).

The influence of Vedanta on Indian thought has been profound. Although the preponderance of texts by Advaita scholars has in the West given rise to the erroneous impression that Vedanta means Advaita, the non-dualistic Advaita is but one of many Vedanta schools.

6.a. explain the role of teacher according to naturalism

Naturalism and the Teacher:

The educator should not interfere in the natural development of the child. He should not impose ideals or ideas on him. He is only to help the child in the discovery of truth. He should have critical and scientific bent of mind and supreme reverence for truth. The educator must see that the child develops freely. He should not make an artificial effort to educate the child.

He has to provide suitable opportunities and create conditions which are conducive to the natural development of the child. The place of the educator is not primary but secondary. He is an observer of the child's development rather than a giver of information. The child's education is the free development of his interests and motives.

The role of the educator is that of a friend, philosopher and guide. Such a role of the teacher is advocated by all the modern educators and in all the modern methods of teaching. Rousseau, Fichte, Montessori and Ross are in favour of non-intervention of the teacher in the education of the child.

They contend that the child's nature is essentially good, and any intervention is, therefore, harmful. Ross is of the opinion that the teacher has only "to set the stage, supply the materials and opportunities provide an ideal environment and create conditions conducive to natural development", and then he is to "recede in the background."

6.b. what are the teaching method proposed by pragmatism

Pragmatism and Methods of Teaching:

The principle of philosophy of pragmatic method of teaching is practical utility. The child is the central figure in this method. Pragmatic method is an activity-based method. The essence of pragmatic method is learning through personal experience of the child. To a pragmatist education means preparation for practical life.

The child should know the art of successful tackling of practical problems and real situations of life. Pragmatic method is thus a problem-solving method. The child has to be placed in real situations which he has to tackle.

The pragmatists are not interested in lectures or theoretical exposition. They want the children to do something. Action rather than contemplation figures prominently in pragmatic education. The child should learn by doing. "Learning by doing" is the great maxim of pragmatic education.

To the pragmatist — "education is not so much teaching the child things he ought to know, as encouraging him to learn for himself through

experimental and creative activity”. Learning by doing makes a person creative, confident and cooperative. The pragmatic method is socialistic in nature. His learning should be thoroughly purposive. He should learn to fulfill the purpose of his life.

The method employed by the pragmatist teacher is experimental. The pupil is required to discover the truth for himself. To facilitate this discovery the application of the inductive and heuristic methods of teaching is necessary. Experiences should, therefore, be planned to arouse the curiosity of children to acquire knowledge.

The business of the teacher, therefore, is to teach his pupils to do rather than to know, to discover for themselves rather than to collect dry information. It is the business of the teacher to arouse “interest” in children. Interest is a watchword in pragmatic education.

Textbooks and teachers are not so much important in pragmatic education. Their position is secondary in the teaching- learning process. They are required to suggest and prompt only. The teacher suggests problems, indicates the lines of active solution and then leaves the students to experiment for themselves. The child learns for himself. Pragmatic education is thus auto-education or self-education.

Pragmatic method is a Project Method which is of American origin. “A project is a whole-hearted purposeful activity, proceeding in a social environment.” This definition is given by Kilpatrick, a follower of Dewey. A project has also been defined in other ways.

According to Dr. Stevenson a project is “a problematic act carried to completion in its natural setting.” Thorndike defines a project as “The planning and carrying out of some practical accomplishment.” A “project is a voluntary undertaking which involves constructive effort or thought and eventuates into objective results.”

The school tasks, therefore, should be such that arouse the eagerness of the children to do them. Such tasks are real, purposeful and related with life. The projects involve participation in social relationships, division of labor, willing acceptance of responsibility to the community “and they afford valuable preparation for playing a worthy part in a complex society.”

A pragmatist teacher requires only the child and his “physical and social environment”. Rest will follow. The child will react to environment, will interact on and thus gain experiences. The pragmatist does not, however, fix up his methods once and for all. His methods are dynamic, varying from time to time and class to class. If the essentials of teaching-learning situation are present the method will automatically follow.

The most general method of a pragmatist teacher, according to Ross, is “to put the child into situations with which he wants him to grapple and providing him, at the same time, with the means of dealing with them successfully.”

7.a.concept of value

Concept of value

Overview

Personal values can be influenced by culture, tradition, and a combination of internal and external factors. Values determine what individuals find important in their daily life and help to shape their behavior in each situation they encounter. Since values often strongly influence both attitude and behavior, they serve as a kind of personal compass for employee conduct in the workplace. Values help determine whether an employee is passionate about work and the workplace, which in turn can lead to above-average returns, high employee satisfaction, strong team dynamics, and synergy.

How Are Values Formed?

Values are usually shaped by many different internal and external influences, including family, traditions, culture, and, more recently, media and the Internet. A person will filter all of these influences and meld them into a unique value set that may differ from the value sets of others in the same culture.

Values are thought to develop in various stages during a person's upbringing, and they remain relatively consistent as children mature into adults. Sociologist Morris Massey outlines three critical development periods for an individual's value system:

- **Imprint period (birth to age seven):** Individuals begin establishing the template for what will become their own values.
- **Modeling period (ages eight to thirteen):** The individual's value template is sculpted and shaped by parents, teachers, and other people and experiences in the person's life.
- **Socialization period (ages thirteen to twenty-one):** An individual fine-tunes values through personal exploration and comparing and contrasting with other people's behavior.

Values in the Workplace

Values can strongly influence employee conduct in the workplace. If an employee values honesty, hard work, and discipline, for example, he will likely make an effort to exhibit

those traits in the workplace. This person may therefore be a more efficient employee and a more positive role model to others than an employee with opposite values.

Conflict may arise, however, if an employee realizes that her co-workers do not share her values. For example, an employee who values hard work may resent co-workers who are lazy or unproductive without being reprimanded. Even so, additional conflicts can result if the employee attempts to force her own values on her co-workers.

Hiring for Values

If the managers of a business create a mission statement, they have likely decided what values they want their company to project to the public. The mission statement can help them seek out candidates whose personalities match these values, which can help reduce friction in the workplace and foster a positive work environment.

Skills-based hiring is important for efficiency and is relatively intuitive. However, hiring for values is at least as important. Because individual values have such strong attitudinal and behavioral effects, a company must hire teams of individuals whose values do not conflict with either each other's or those of the organization.

Definition of value

1. Important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable. Values have major influence on a person's behavior and attitude and serve as broad guidelines in all situations. Some common business values are fairness, innovation and community involvement.
2. The monetary worth of something in areas such as accounting, economics, marketing or mathematics. See also value.
2. the amount of money that something is worth : the price or cost of something
3. : something that can be bought for a low or fair price
4. : usefulness or importance

Full Definition of VALUE

1: a fair return or equivalent in goods, services, or money for something exchanged

- 2:** the monetary worth of something : market price
- 3:** relative worth, utility, or importance *<a good value at the price> <the value of base stealing in baseball> <had nothing of value to say>*
- 4:** a numerical quantity that is assigned or is determined by calculation or measurement *<let's take on positive values> <a value for the age of the earth>*
- 5:** the relative duration of a musical note
- 6a :** relative lightness or darkness of a color : luminosity
- b :** the relation of one part in a picture to another with respect to lightness and darkness
- 7:** something (as a principle or quality) intrinsically valuable or desirable *<sought material values instead of human values — W. H. Jones>*

Meaning of values

Values are a person's or society's beliefs about good behavior and what things are important. Values are guiding principles that determine individual morality and conduct

A collection of guiding principles; what an individual considers to be morally right and desirable in life, especially regarding personal conduct.

7.b. explain different type of value in brief.

1. Human Values:

Preparation of text-books and resource materials about environmental education can play an important role in building positive attitudes about environment. The basic human value 'man in nature' rather than 'nature for man' needs to be infused through the same.

2. Social Values:

Love, compassion, tolerance and justice which are the basic teachings of most of our religions need to be woven into environmental education. These are the values to be nurtured so that all forms of life and the biodiversity on this earth are protected.

3. Cultural and Religious Values:

These are the values enshrined in Vedas like 'Dehi me dadami te' i.e. "you give me and I give you" (Yajurveda) emphasize that man should not exploit nature without nurturing her. Our cultural customs and rituals in many ways teach us to perform such functions as would protect and nurture nature and respect every aspect of nature, treating them as sacred, are it rivers, earth, mountains or forests.

4. Ethical Values:

Environmental education should encompass the ethical values of earth-centric rather than human-centric world-view. The educational system should promote the earth-citizenship thinking. Instead of considering human being as supreme we have to think of the welfare of the earth.

5. Global Values:

The concept that the human civilization is a part of the planet as a whole and similarly nature and various natural phenomena over the earth are interconnected and inter-linked with special bonds of harmony. If we disturb this harmony anywhere there will be an ecological imbalance leading to catastrophic results.

6. Spiritual Values:

Principles of self-restraint, self-discipline, contentment, reduction of wants, freedom from greed and austerity are some of the finest elements intricately woven into the traditional and religious fabric of our country. All these values promote conservationism and transform our consumeristic approach.

Types of values

We can speak of universal values, because ever since human beings have lived in community, they have had to establish principles to guide their behavior towards others.

In this sense, honesty, responsibility, truth, solidarity, cooperation, tolerance, respect and peace, among others, are considered universal values.

However, in order to understand them better, it is useful to classify values according to the following criteria:

- **Personal values:**

These are considered essential principles on which we build our life and guide us to relate with other people. They are usually a blend of family values and social-cultural values, together with our own individual ones, according to our experiences.

- **Family values:**

These are valued in a family and are considered either good or bad. These derive from the fundamental beliefs of the parents, who use them to educate their children. They are the basic principles and guidelines of our initial behavior in society, and are conveyed through our behaviors in the family, from the simplest to the most complex.

- **Social-cultural values:**

These are the prevailing values of our society, which change with time, and either coincide or not with our family or personal values. They constitute a complex mix of different values, and at times they contradict one another, or pose a dilemma.

For example, if work isn't valued socially as a means of personal fulfillment, then the society is indirectly fostering "anti-values" like dishonesty, irresponsibility, or crime.

Another example of the dilemmas that social-cultural values may pose is when they promote the idea that "the end justifies the means". With this as a pretext, terrorists and arbitrary rulers justify violence, intolerance, and lies while claiming that their true goal is peace.

- **Material values:**

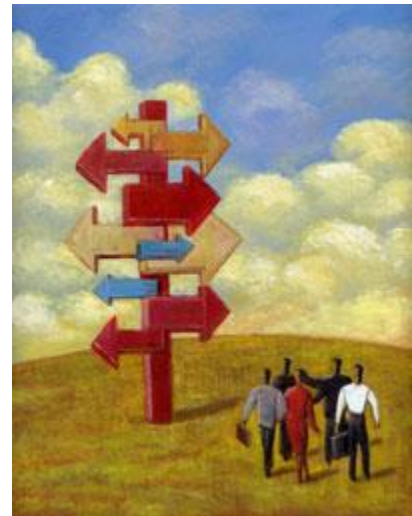
These values allow us to survive, and are related to our basic needs as human beings, such as food and clothing and protection from the environment. They are fundamental needs, part of the complex web that is created between personal, family and social-cultural values. If exaggerated, material values can be in contradiction with spiritual values.

- **Spiritual values:**

They refer to the importance we give to non-material aspects in our lives. They are part of our human needs and allow us to feel fulfilled. They add meaning and foundation to our life, as do religious beliefs.

- **Moral values:**

The attitudes and behaviors that a society considers essential for coexistence, order, and general well being.



8.a. what are the different approaches to inculcate value among the students

This knowledge and skills in students can be inculcated through value education. Supreka (1976) outlined eight different approaches to value education, which are stated as follows: 1. Evocation Approach: The students are encouraged to make spontaneously free, non rational choices, without thought or hesitation. It provides an environment which allows maximum freedom for students. 2. Awareness Approach: In this approach the teacher presents value laden situations or dilemmas through readings, Films, Role playing, small group discussions and simulation. 3. Inculcation Approach: A positive and negative reinforcement by the teacher helps value inculcation. This can be done by a teacher's natural actions and responses. 4. Moral Reasoning Approach: Kohlberg's theory of six stages of moral development is the framework most frequently used in this approach. The teachers set up learning experiences which facilitate moral development. It consists of the students discussing a dilemma and by reasoning they attain a higher level of knowledge. 5. Analysis approach: The group or individuals are encouraged to study the social value problems. They are encouraged to determine the truth and evidence of purported facts and arrive at value decision, applying analogous cases and testing value principles underlying the decision. 6. Commitment approach: It enables the students to perceive themselves not merely as passive reactors or as free individuals but as inner relative members of a social group and system. 7. The Union Approach: The purpose is to help students to perceive themselves and act not as separate egos but as part of a larger inter related whole.

8.b. what is value crisis? How to overcome it?

Value crisis in family.

Family is the ancient and universal social institution right from our civilization. Now a dys nuclear families are disappeared and imerged. Present people of family are becoming narrow minded, selfish and self centred. Blood relation, wife husband relation, parents child relation are weaking. More and more divorce case are taking place.

Value crisis in socity

When the people of society gives importance to the socities value, then it is call value base society, now a days the value are degrading in the society. Self realization and self actualized were regarded as prime value of life. Now society is devided on the basis of caste, religion, language and region etc. people of society are becoming more and more selfish with strong personal motives which is too dangerous to our society.

Value crisis in politics.

Previously political leader were spent there property, time, family etc to the wel being of society. But, now the present election involves money, alcohol, meat, ragging, violence to make a political leader. Somewhere , who has criminal background as maphia etc are elected as political leader, in return they are trying to protect maphia for their survival. These people makes the laws for there protection and communication only.

