CHAPTER 1
“A STUDY OF EDUCATIONAL THOUGHTS OF DR. RADHAKRISHANAN WITH REFERENCE TO VALUE EDUCATION.”

CHAPTER: -1.

1.1. Introduction

India’s scholar, philosopher, writer and states man of free India, first vice-president (1952 to 63) and second president after Dr. Rajendr Prasad (1961 to 167) was earlier professor of Oxford and chairman of Unesco and Bharat Ratna in 1964.

Education is process of development xx which consist of passage of human being from infancy to maturity. In the present day world, education is a powerful force in baring about raid changes and desirable value in younger, generation. The primary aim of education is the development of inervenient thinking.

Value related to the aim of human life for the achievement of aims of men frame that interpreter education as a process. Which brings about of change in the individual in the right direction certain notion or these notions are called value.

Value education has acquired a new significance in the present system of education the purpose of education of production of humanity determined value.

“Value education means to preserve such permanent value in the life of human being in a right directions that should never change in any difficult situation.”

In the modern world, it is necessity to acclimatization and accelerated promotion in value education for the people of India because they should conduct themselves as an oriented value is one part of education and they should achieve dignity in humanity the main aim of education is self-realization and adopted by omnipotent, omnipresent and omniscient personality Dr. Sarvapalli Radhakrishnan.
Dr. Radhakrishnan was born in 5 Sep. 1818. in Tamilnadu village Tirutani near religious place Tirupati and got his schooling and college education there. After awarded the degree in M.A. philosophy in 1910. He was appointed professor of philosophy in Indian union university for a short culcutta university for twenty year.

Dr. Radhakarishna was appointed as a professor of comparative religion and philosophy in 1929 and then followed his appointment at And har in 1931 and a vice-chancellor. He was later vice-chancellor of the Bananas Hindu university and he was invited for four and lecturer in china later. He was appointed chairman of university Grant commission and lead the first Indian delegation of UNESCO.

His association with UNESCO was the for ensure of Dr. Radhakrishnan's political carrier and he was appointed India's Ambassador for the USSR. His impact in political circles was very grat and learing and wisdom made him greatly respected. The Rajya sabha elected him greatly respected. The Rajyasabha elected him chairman and vice-president and his contribution of its functioning according to parliamentary and democratic standard wasl tremendous. He was appointed the second president of India. in 1962. at the end of his term of office. He was awarded the Highest national distinction the Bharat Ratna in 1962. Dr. Radhakrishanan's scholastic and literary carrier was billing and this contributed to investiture in political circles and well. and As well as educational philosopher his contribution has been immense.
Dr. Radhakrishnan is known internationally for his prolific witting based on his original research in compatriot religion and philosophy.

His most renounced work are as follows:

1. Freedom of culture.
2. Religion and Society.
3. The principle of Upanishads.
5. The concept of man.
6. Fellowship of the spirit.
7. Bhrama sutra.
8. The recovery of Faith.
10. Education, Politics and war.
11. The religion we need.
12. The Future of Civilization.
14. The Hindu view of life.
15. Indian philosophy.
16. The philosophy of Rabindramath Tagore.
17. East and west Religion.
18. Gautama Buddha.
19. Dhammapad.
20. Eastern Religion and western Thoughts.
22. True knowledge.
23. Indian Religion.

Dr. Radhakrishnan believes that one's Philosophy of life should guide individual's life and action philosophy does not Isolate alone from life and equality.

According to the speeches and writings of Dr. Radhakrishnan we have been draw out some of his invaluable ideas on education that education is complete which inculcate humanity in the student is not only trains intellectual power but also influences the heart and refines the spirit of man. The welfare of human beings need to be a primary concern in the education for the people.

Dr. Radhakrishnan's educational thoughts should develop on inquiring of mind which is full of curiosity and a desire to investigate and create traditional stereotyped ideas should be replaced by development of imagination and skill education should instill in minds the worth of human being. Each individual is free and should be allowed his freedom of thought, speech and action to a large extent within a social from work education should train us to control over selves and to reasoning and judgment in our action. Many scholars in India after long year acerbating and study have closed of minds. They are not open to accepting any new ideas nor ways of new thinking. The youth of today should retain their spirit of youth and adventure to new ways of constructive thinking for betterment of their won life and the future of contrary. The ideas and ideas of ancient Indiashould be kept alive by infusing in them the spirit of Inquiry and adaptation according to the needs. Of Today.
Dr. Radhakrishnan assigned an equal role for women in his educational thoughts, women should be given the same opportunities for intellectual development equal rights and responsibilities in life and should regarded as citizen with the same rights and obligations.

Dr. Radhakrishnan's educational thoughts are equal to raise a good value and survive well opportunity as for intellectual development equal rights and responsibilities in life and should regard as citizen with the same right's and obligations.

Dr. Radhakrishnan's educational thought's are equal to raise a good value and survive well opportunity as given in national committee on women's education 1958. The Committee was appointed under the government of India under the chairmanship of Durgabai Deshmukh in given the major recommendations. Fraying and employs of women teacher for that immediate steps should be taken to set up additional training institution for women teachers in all such Are of the contrary where a shortage exists and present In selecting women candidates for training, special consideration may be given to.

1. The background of Candidate.

2. Adult women artillery windows and other who may have to maintain themselves.

3. Gram-Services who might be released from social welfare.

From social welfare projects provision should be made for giving compulsory training in local dialect to all such women teachers as an integral part of their professional education.
In 1947 after independent of India Government decide to change in educational system The University education commission was appointed by the ministry of education under. The chairmanship of Dr. Radhakrishnan in 1948. It was expected to make recommendation on aim of university education, teaching staff, course of study, standard of teaching, post graduate and research and other survey on university education.

The commission was gives report on Indian university education. And suggest improvements and extension that may be desirable to suit present and future requirements of the country. Attentions to higher education was contemplated first, as the take related to development Higher education have a greatest potential for such developments and could put the country quickly on an international pedestal in the committee of nation’s The commission did not substantially deal with teacher education in a policy frame work. However the commission indicated the direction for the development of higher education in as much as was necessary to put the country on a road map of scientific, technological and economic progress. In the field of professional education, the commission recommended.

1. That the submits courses be remold and more time given to schools practice and more weight given to proactive in assessing the students performance.

2. That Suitable School be used for practical training.

3. The Student be endorsed to fall in with the current practice of a school and make a best of it.

4. That the bulk of the staff of a training college be recruited from people. Who have first hand experience of school teaching.
5. That the courses on the theory of education be flexible and adaptable to local circumstances.

6. That the students be encouraged to proceed to the master Degree only after some years of experience of teaching.

7. That original work by professors and lecturer be professors and lecturer be planned on an all-India basis.

As a first template for thinking in teacher education it laid the foundation for denote deliberations to move towards. Qualitative improvements in the training programmers for school teacher. Religion in all its form declares that the human being should be made into a new man. Temples, like churches and mosques are witnesses to man's search for got. We have in our country. Many temples some in rains. Some deserted and there does not seem to be any justification for another unless we through it, are able to capture the true spirit of religion. It is in these scared prescient that we have to fix our minds for some braes intervals in the rotation of life on what is permanents in modern age when we depend a great deal on mechanical devices whose smooth functioning enables us to live a light comfort at the material level we tend to become estranged from an awareness of the inner reality. When the centre of shift to the objects. We over look our own free subjectivity.

Many observations are made on the place of religion in modern life and it is said that it imposes shackles on the human mind that, it blind reason that it deadness sensibility that it ask us to surrender our integrity and submit unthinking to authority in belief and practice sociality it is regard that it distance the world that if it takes interest in it is only depend the statues quo and Justify existing wrongs and evils. The leader of
religions are doing little to check the process of deceiving men in the home of vast organizations of destroying the springs of tenderness the need of the world today is human unity and religions are proving to be reseat obstacles in its way the spiritual inspiration is buried under irrational habit and mechanical practices.

Religion in all its form declares. That the human being should be made into a new man as he is the raw material for and inward growth an inner evolution.

Discipline of human nature is essential for the attainment of the goal purity of mind and body is the means for perfection, model of purity as the one you are celebrating this year help us to purity ourselves peace of mind can be attained only by self-control of our emotion and desires.

Religion is the force which can bring about this inward renewal. The different religions are the window's through which gets, light shine into man's soul. We must distinguish between the internal light and its temporal reflection. The flowers of different religion are partner in one spiritual life of vision the process of corporation among the different religion and further the spirit of spiritual understanding and religionist enlighten and fellowship.
VALUE – EDUCATION

The essence of education is that information must lead to knowledge and knowledge must lead to wisdom.

Values are principles which direct our action and activities. They are build in our society common to not only all communities but also to all religions at all times- these values if deteriorated will hasten of accelerate the back-bone of family society and nation as a whole India has an age of old tradition of values interwoven in the national fabric. Although sphere has been advancement in science and technology there has been general erosion of values which is reflected in day to day life of large section of present society in our younger generation under the grouping influence of negative aspect of western culture is standard on the cross-road not able to decide which way to take.

This the value education has to become to an integral component of higher education is that science or branch of study which leaves Historical and contemporarily with the principles and practice of teaching and learning it also increases skill or acquisition of knowledge and understanding as a result of training study of experience the central purpose education is to help individuals make necessary adjustment towards a constant changing environment. Education can be viewed in one sense as the transmission of value and accumulated knowledge of a society.

The cardinal aim of all society and their government is to ensure the fullest development of human personality. The right to lives is the natural right of human beings but to live with dignity is also equally important. The realization is the out come of efforts of several national and organization which have ceaselessly striven
to secure all human beings. The concept of human rights is the north or dignity of individuals and only when human rights are ensured as in any civilized society, there can be freedom and justice for all it would in turn lead to peace in the world.

Peace → Justice → Freedom → Human rights

There can not be sustainable peace without sustainable development. There can not be without life-long education. There can not be development without democracy without a more equitably sharing of resources without the democracy without a more equitable sharing of resources without elimination of disparities which separate the most advanced countries from lease developed one.

As the personal contribution to the promotion of a culture of peace and non-violence one has to respect all life, reject violence share with others listen to understand, preserve the planet and rediscover solidarity.

In order to intensity the establishment of an integrated educational system on the issue of peace human rights, and democracy training of teacher in value education becomes essential the success of any educational system depends on the quality of the teacher which is turn depend on the effective teaching-learning procession in classroom. The programme of action 1996 – 1997 envisages. Teachers' performance is the most. Crucial input in the field of education. The national policy of education (NPE-1986) highlights, the status of teacher reflects, the status of the teacher's reflects the Socio-cultural ethos of society. Teachers are to awaken the lives of others and work as supermen for the creation of a sense of human values.
The question remain how to acquire this sense of values and make it reactive force in our life the answer lice in the education of out soul and it cannot be acquire in the way. It must come from society, which his a silent teacher of all that we value in life. A sense of values can be created by our worship of life by our sense of its sacredness. We can not learn it from books unless we look upon them as the precious life-blood of master spirit. To experience the spirt beyond the printed word is possible only when we approach those with a sense of human values who teacher us to distinguish between learning and wisdom.

It should be possible to create, and sustain a sense of values amongst disciples capable of responding to all aspect of mental life by presenting them with ideas that shape the inner life of society, Ideas which illumine our existence by brining out its meaning.

Bharatiya values regarding human rights perhaps have the earliest pedigree. The Rigvedas which is regarded as the oldest document declare that are all human beings are equal and they are bother. According to Atharvevedas all human beings have equal rights over food and water the Vedas including Upanishad were promoted source of ‘Dharma’ of within regarded of essential of securing peace and happiness to individuals as well as the society the smarts and purans were collections of the rule of Dharma including civil rights and criminal liabilities as also Raja dharma which were developed on the basis of fundamental ideas incorporated in the Vedas. There were also several other authorities work on Raja haring the most important of them were tile.
Value education has acquired a new significance in the present system of education in fact in the word "Education" includes in itself concept of value education as it means acknowledge and belities, development of character and mental powers resulting from the systematic training and instruction especially of the young in schools.

The concept of value education has been very old in India we used to have "GURUKU." System of education of which gave more emphasis on value education. It is possible to import values education through the medium of different subject value have an exceptional significance in the character building of an individual as well as in the development of his life we must allow the right values to flower which help us realize its significance.

The "GURUKU." System existed in India in ancient times. The system used to import religious as well as professional education it attained development of complete personality that consisted of the body. The mind and the soul in those days the teacher especially played the a religious priest the syllabus aimed at the development of moral virtues and the contained rituals, rites, prayers and festivals. Though the moral education at the time was in a way cultural education at the time was in a way cultural education its nature was essential religious. This moral education with religious basis underwent a gradual change, became broader and more comprehensive and ultimately acquired the status of value education.

It is fact that a student is as the centre of education and a teacher is the soul of education. The real purpose of education is production of humanly determined values and this is possible only when there is commitment on the part of those who
learn. That value education is a two-way process in which both the teacher and student have an important role to play this process can not regarded at complete with the active participation of the teachers.

It would be adopt here to note the views of well known educationalist Shri J.P. Naik. The importance value in education his book policy and performance in Indian education (1947-1974) Remarks “EDUCATION” is essential a three fold process imparting in formation teaching of skills and cultivating of values.

According to Dr. Radhakrishnan Character is destiny. Character is that on which the destiny of a nation is built. We must have young men and women who look upon others as the living images of them selves. He emphasizes the role of education the building the personality of students. He advises students to study great literature, philosophy and religion which would fill their hearts with compassion and so humanize them. He excepts young men and women to lead a clean and noble life defecated to selfless work and this possible only with value education.

The teachers are required to play on important role in this respect. Student would be able to catch the values from the daily behavior of their theacher provided of course. The ideal teacher must be regular and punctual in his daily life he must have firm faith in science. He must have a board vision. He live nature as well as his motherland. He should be follower of democratic principles in his own life. He must plan his own family. He should be calm and quite by Nature. He is expected to be fearless and sportsmanly. He must experience cleanliness and chastity in this life. He must be dutiful and responsible and must do his won work among then (Student.)collecting values from his own natural behavior and action.
The Teacher is expected to take note of the values when he comes across than directly or indirectly during the course of his teaching infect the value education does not require separate periods, a separate timetable and some sort of an examination. To experience the excellence of values, we must make him realize their need in human life. More superficial attempt are of an individual's mind continues to flow from action. It becomes one with his behavior and continues to accompany him till the end.

National education policy (1986) was announced by the prime minister Rajiv Gandhi during his regime. It recorders the content of education and also the process of education and further state in detail the concept of value education it emphasizes moral and emotional development of students it states the restructuring of the syllabus in order to make education a strong medium for promoting social and moral values.

According to some there are three types of values.

1) Personal  2) Social  3) Values with reference to nature.

Values

- Personal Values
- Social Values
- Natural Values

There is one more classification of values. They should be reared up and adopt through natural relationship and direct experience as well as through interaction between a student and other student. Between a student and a teacher and between a student and his surrounding ir: the school atmosphere.
The school begins with common prayer sung by students as per school time-table. The prayer would definitely produce good effect on students provided it is simple, comprehensive rhythmic, single and applicable to all. Morality has also been interpreted as good behavior or right hence leading life by observing the rules of good or right.

Dr. Radhakrishnan has also rightly to this very view. According to him, "The Hindu view makes room for essential change. There must be no violent break with social heredity and yet the how stresses. Conflict and confusion will have to be faced and overcome while the trough of spirit are permanent. The rules change from age to age.

The difference in these two set values should be understood clearly. Without which the process of clarifying the values may not attain fruitful completion. Any misconception in this regard may lead to further confusion. Laying down very distinctive demarcation between these two sets of values.
According to Dr. S.C. Dube there are two fundamental views about values. One is to regard some of the values as internal and perennial for the whole of society. While the other view is that values emerge from definite socio-economic, historical, and social contexts and are related very much to class to which certain groups of people belong.

There are certain virtues common to all religions like Hindu, Sikh, Jain, Buddhist etc. Such forty values (Virtues) are enumerated below with brief explanation:

1. Harmlessness (Ahimsa)
2. Truth
3. Non-Stealing
4. Brahmacharya
5. Non-accumulation of things
6. Purity
7. Contentment
8. Austerity
9. Scriptural Study
10. Devotion to God
11. Spiritual wisdom
12. Dispassion
13. Self-Discipline
14. Control of the sense
15. Endurance
16. Pety
17. Forgiveness.
19. Compassion.
20. Sublimity.
21. Arjava
22. Unselfishness
23. Amanitya.
24. Freedom from hypocrisy.
25. Absence of the back biting spirit.
26. Strigh for ward ness.
27. Humanity.
28. Fortitude.
29. Spirit of service.
30. Stasang (good Company)
32. Meditation.
33. Freedom frin nakuce.
34. Ferelessness.
35. Evennindedness.
36. Absence of Egisim
37. Friendliness
38. Charity.
40. Tranquility.

The following is the list of 33 values given in NCERT publication styled as Document on social, moral and Spiritual values Shri, B.R. Goel, compeller claims that the list has been complied on the basis of documents included in Publication as well as a study of the Gardhian Literature.

1. Abstience
2. Appreciation of cultural values.
3. Anti-touch ability.
5. Consideration of others.
6. Co-operation.
7. Concern for other.
8. Cleanliness.
9. Compassion.
13. Courtesy.
15. Democratic decision-making.
18. Dignity of Manual work.
20. Discipline.
22. Friendship.
23. Faithfulness.
24. Fellow-felling.
25. Freedom.
27. Good-Manner.
29. Gratitude.
30. Honesty.
31. Helpfulness.
32. Humanism.
33. Hygienic living.
34. Linitative.
35. Integrity.
37. Kindness.
38. Kindness to animal.
39. Loyalty to duty.
40. Leadership.
41. National unity.
42. National consciousness.
43. No-violence.
44. National Integration.
45. Obedience.
46. Peace.
47. Proper Utilization of time.
48. Punctuality.
49. Patriotism.
50. Purity.
51. Quest for knowledge.
52. Resourcefulness.
53. Regularity.
54. Respect for others.
55. Reverence for old age.
56. Sincerity.
57. Simple living.
58. Social Justice.
59. Self-discipline.
60. Self-Help.
61. Self-Respect.
62. Self-confidence.
63. Self-Support.
64. Self-study.
65. Self-reliance.
66. Self-control.
67. Self-restraint.
68. Social Service.
69. Solidarity of Mankind.
70. Sense of discrimination between good and bad.
71. Sense of Social responsibility.
72. Socialism.
73. Sympathy.
74. Secularism. And respect for all religion.
75. Spirit of enquiry.
76. Team work.
77. Team spirit.
78. Truthfulness.
79. Tolerance.
80. Universal truth.
81. Universal Love.
82. Value for national and civic Property.

In the above list values there is repetition as well a overlapping of purport conveyed by certain values.
According to a section of educationist for new human values which would be more constant with the global consiousness of our time and responsive to the change brought about by science and technology and to the agency of wide scale problems being faced by mankind are suggested.

Beside these traditional and modern values concepts mostly applicable to the individual there are a few value to be observed by societies and nation for the harmonious growth a of human being and global please value concept have been enumerated in the declaration of congress for human unity.

Our county is a vast where there are so many different religion. Each religion has some thing to give as. Tolerant, attitude in religious matter's has been one.

To, inculcate these values among the people some high level decisions are to be taken authority is exercised and bills are passed by the competent bodies necessary that is why they are called global values, national values and so on where as to cultivate the value concepts stated earlier personal inlfuence, experience and several other strategies are used As per the new approach of value education on pressure are to be used rather more situation.

Value education is most essential in order to enable the man to lead a healthy and untroubled life from within and without we need to awaken the conscience of a student in order to fulfill these objectives. We must teach him to from the good habit of restraining his own behavior in accordance with his conscience it requires inner chastity of mind which has a special significance. The value could find a passage in the life of a student through good behavior and good thoughts which resulted in making him man of principles such men get ambitious in the true sense of the terms and never
miss the right path and never get disturbed however this could only happen it they could. Be brought in contact with values through small events and incident. We have to guide our students by bearing in mind, the fact that it is in childhood only the students are under tremendous pressure of their the archers thoughts and behavior. The accurate and timely guidance would help to produce a good impact on students and they would be able to lead a healthy and undisturbed life from within and without.

The school consists of different classrooms and standards syllabi, lessons, and text book along with the activity of learning and teaching further every subject has god different areas of knowledge to cover in accordance with the learning and teaching. The school further consists of different field.

**FIELD OF VALUE EDUCATION IN THE SCHOOL**

![Diagram](image)

We have so far taken into consideration how value education should be imparted how to create appropriate atmosphere in the school campus how teacher
should explore values while imparting value education through school subject and rules to be observed by the teacher himself the day the teacher himself the development of disciples personality takes place on the three level (1) development in respect of knowledge (2) development in respect of fallings. (3) development in respect of action regarding to value education.

Education can create values in human being. Human values and practiced are concerned with the inner life with holistic, individual effectiveness which however is also foundation for them organizational and social effectiveness has been many concerned with skills and doing.

Since we see values as growing from a persons experiences it is expected that dirrdernees would give rise to different values and that any personal value would be modified as the experience accumulated and change. Values may not be static if ones relationship to one’s world are station. As guide to behaviour, values evolve and mature as experiences evolve a mature.
Values are a part of living. They operate in very complex circumstance and usually involve more simple extremes of right and wrong, good or bad true or false. The condition under which behavior is guided in which values work typically balancing and finally an action that reflect a multitude of force values indicators.

**INDICATOR:**

1) Goal / Purpose  
2) Aspiration  
3) Attitude  
4) Interest  
5) Feeling  
6) Belief / Convictions  
7) Activities  
8) Worthies / Problem / Obstacle

Values can not be forced even if conved with good intentions. No real integration or internationalization of values can achieved unless the learner agree with it communication is the in this. This is one tradition we lack in India but it can be developed with the co-operation of all in value education more then in the academic
educators will never be able to impose their values rather. They must be circulate in through discipline the fine humanism of respecting others in the same manner that one expects to be respected in return. As this climate of respect surrounds the learner. They automatically imbibe an attitude of tolerance towards their fellow men.

According to above explanation about value education create a skill, knowledge fallings and emotion in the human being that should achieves sound personality for himself and gives new directions to the disciple for his raising life.

As equal as Dr. Radhakrishnan educational thoughts create skill, knowledge, fillings, emotion and spirit in the mind of human being Dr. Radhakrishnan educational thoughts, indicate the purpose of life, aspiration, attitude, interest feelings, belief activities and in which reason of obstacles are rare in our life.

Dr. Radhakrishnan educational thought reflect the whole study of value education that can make a sound personality of human beings after preserving the all good qualities of human beings that making a sound personality of teachers so for that, Dr. Radhakrishnan educational thoughts has been taken in the present study for whole citizen and disciples of India.

Dr. Radhakrishnan educational thoughts took out illusion by giving empirical knowledge. He was proficiency personality. He was the most of linguistic in his educational system. Incentive maturation and involve in Metaphysical entity. He gave the original educational thoughts to make up realization of potentialities in the society.

Dr. Radharakrishnan educational thoughts and values we find in the political party and education policies as well as epics of religion quran, bible, ved,
uponised the realization of the human common wealth can not be achieved by utterance of conventional platitudes, pious hopes and beautiful phrases cultivation of brotherhood and fellowship among the nation as is the indispensable prerequisite that should maintain international relation regarding to the Dr. Radhakrishnan educational thought and value-education.

Dr. Radhakrishnan in his profile writing had given excellent thoughts for the purpose of increasing good qualities as the base on human values in the life of disciples and citizen and human beings for our nation for achieving proper national objectives.

Such dynamic personality curious omnipotent, omnipresent, omniscient leaves us 24th April 1975 in Madras (Temptation awards.).
INDIAN CONSTITUTION

1. CONCEPT:

![Diagram showing concepts and relationships]

2. Introduction:

Constitutional Values:

i) Ideology in the constitution:

Sobriety, Socialism, Secularism, Democracy, Republicanism.

ii) Philosophy in the constitution:

Justice, Liberty, equality, fraternity, national unity.

We run our country according to the constitution. The constitution was prepared after we won independence.
Each and every country is governed according to its own constitution. The constitution determines the structure of the power of the legislature as well as those of the Executive and the Government is run accordingly. Similarly, the constitution lays down rules for selecting the Government and appointing different persons to official positions. It enumerate the right of citizens. The laws made by Government from time to time have to conform to the constitutional provisions and hence the constitution is known as the fundamental law of the country.

2. Defecation :-

"The constitution is one format that gives rules and regulation for administration structure of government of specific council, Duties of right of citizens, selecting of Government system of the country."

3. Formation of the constituent Assembly :-

As the British decided to Quiet India. It was decided to set up a constituent Assembly to prepare the constitution of independent India. The British Government had divided the country into several administrative regions know as provinces. Voter in these provinces had elected their representatives who formed the constitution Assembly. At that time some part of the Indian territory known as the 'princely States' were ruled by the native kings. A few representatives from these princely states also were members of the constituent Assembly.
4. Working of the constituent Assembly :-

Dr. Rajendra Prasad, Dr. Ambedkar, Pandit Jawaharlal Nehru, Sardar Patel, Maulana Azad and many other leaders of the freedom movement were members of the constituent Assembly. Under their able guidance our constitution was prepared. Dr. Sarojini Naidu and Smt. Vijayalaxmi Pandit were among the members of the constituent Assembly. The 9 December 1946 took place on 9 December 1946.

Dr. Rajendra Prasad was unanimously elected the president of the constituent Assembly. The proceedings of the constituent Assembly were conducted under his supervision.

To facilitate the work of the constituent Assembly, different committees were formed consisting of the members of the constituent Assembly. The articles of the constitution were drafted as per the suggestions of these committees. This draft was put before the constituent Assembly celebrated over it and several amendments were suggested. The original draft of the constitution was considerably changed and modified in the light of these denigrations. Dr. Babasheb Ambedkar had a lion’s share in this stupendous task and hence he is called the ‘Architect’ of the Indian constitution.
The constituent Assembly worked for about three years. The constituent Assembly approved the draft of the Indian constitution on 26 November 1949.

Right from the year 1930 the 26th day of January was being observed as independence day in memory of that day. It was decided to implement the constitution from January 26 1950. the Indian constitution has adopted the Republic system. A Republican system is one in which all political positions including that of the Heat of the Nation are elected. The constitution came in to force from January 26 1950 and India became a Republic. Therefore, this day is called 'Republic'.

5. **Salient Features of the constitution** :-

1. The constitution of India is written and comprehensive document with 395 articles and 10 schedules.

2. India is sovereign, setouts, secular Democratic, and Republic.

3. It establishes a parliamentary system of Movement.

4. Fundamental rights to all citizen of India.

5. It lays down the Directive principles of state policy for guidance of legislative and erectile of country.

6. It establishes of federation with strong unitary feature.

7. It provide for independent judiciary with supreme court as the highest lout appeal.

8. It unreduced universal adult frank chides

9. It recognizes only single citizenship

10. It incorporates fundamental duties of all citizens.
6. Indian Constitution :-

The Constitution of India Preamble

We The People of India having Solemnly resolved to constitute India in to a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all it citizens.

Justice :- Social, economic and Political.

Liberty :- of thought expression belief faith and worship.

Equality :- of statues and of opportunity and to promote among them all.

Fraternity :- assuring the dignity of the individual and the unity and integrity of the nation ;
SOCIALISTICS PATTERN OF SOCIETY :-

1. Concept :- (Article 39 to 43)

Indian constitution Article 14 to 35
2. **Introduction** :-

Establishment of socialism is considered today as a matter of pride because this order manifest the rulers intention to share with the common people the power of western of the nation of fact it is in itself and indication of success.

Because of various types of socialism prevalent there days. It has become almost difficult to pinpoint the exact shape of socialism today. In a way socialism has become prone to many types of conception of society opposed to each other in many ways.

Indian people did toward achieving the goals of socialism that is why even after the attainment of independence the Indian leaders have been never tired of proclaiming very early that their fight was not over till equality amongst the people. The meaning of economic equality in the contest of socialism is quite comprehensive fact socialism does not imply that wealth should be equality distributed among the people towards this direction our central government has been active from time to time it has successes also upto some extent.

3. **Definition** :-

“Socialist pattern of society means of a pattern of proper rules and economic ordaining and given to expected using life of people in all sectors and opportunity to them equal in the social and cultural sectors”.
4. **Aims of socialistic Pattern of Society** :-

   Under the constitutional article insert 30 to 43 aims of socialistic pattern of society as given follows :-

1. **Economic of Political Developments** :-

   It is essential to give equal opportunity and justice to all sector of life, as political, economical of in social sector on the depends on the equal principles of political, economical and social set and it should be develops in all above sector.

2. **Public Production** :-

   In the third plan period only to rare the living of standard of to increase in production capacity is not enough but have to make decentralized to the all sector of to develops in the production factor of public factors.

3. **Lack of Exploitation of Society** :-

   The creation of socialistic pattern of society is rare from the opposing of capitalism. There should be no composition as capacities of do to achieve the aims of socialistic society.

4. **Control on Cutthroat Competition** :-

   It is necessary to control on the cutthroat competition there should be no competition in each of every sectors of it should be control on the vide competition that should be avoid the competition.
5. **Society Supreme than Man**:

For establishing of socialistic pattern of society. It should be given the first preteens to the society more than man according to our constitution to given then the education that should solve the rural problem of the society.

6. **Keeping of Social principles**:

To enforcement of democratic process it is the most important aims of socialistic pattern of society. It should be essential to keep social principles in that can be survived equal opportunity of justice to all person of the society.

5. **Objectives of Socialistic pattern of Society**:

According to the article to 43 of constitution as the creation of socialistic pattern society following are the major objectives.

1. **Development of National Wealth**:

For development in the production capacity it should be proper use production instruments according to that develops in the sector of human life as this we should achieve the best from each sector of economic of political.

2. **Decentralization of Authority**:

In the capitalism there should be there ownership in one man show but in the socialistic pattern of society in decentralized authority in the social person from it should established lack of exploited society.
3. **Professional of Industrial Training :-**

In the socialistic pattern of society has given equal opportunity to all citizen as profession of industrial training to them of there should be restriction on the any type of competition.

4. **Establishing of Rural Institution :-**

In the socialistic pattern of society given important to the society then individual it should established institution for higher education in rural institution for establishing socialistic society.

5. **Self Defendants of Self Sufficiency :-**

In the constitution of India recommended to the special provision to the lower of back-ward clear as observing the situation of people it should be necessary to attain the economic situation of back-word cleansed by that we should achieve in then justice equality, factor of ferocity in them.

6. **Characteristic of Socialist Pattern of Society :-**

We list below some of main characteristic of a society authoring our ideals.

1. **Socialism :-**

The society should be so structured that socialism may be established in a gradual manner.
2. **Eradication of Poverty :-**

Regular efforts should be made for all types of production in order that poverty may be banished.

3. **Equal opportunity :-**

All willing persons should be given employment according to need based wage of course due consideration should be made for especially qualified persons.

4. **Impartial Attitude :-**

there should be no partiality in society. Each should get equal opportunity in social economic of political spheres.

5. **Proper Problems Solving :-**

For transforming the modern society into a socialistic mould due restrain should be observed in other words the process of change should be gradual peaceful democratic of non – violent if some different arise in the process of transformation.

6. **Village Community Development Center :-**

The villages should be developed as community centers. For the prosperity of the rural people cottage of small industries should be increased.
7. **Proper Distribution of Income**: -

Equitable distribution of production should be made the distinction existing amongst various types of classes should be minimized for achieving this position of difference in income existing between the farmer of the labor.

8. **Proper use of National Wealth**: -

All the maturely and geographical means of production should be wholly controlled by the nation as a whole of the whole tracing be so organized that no particular individual or group is allowed to monopolize the same for its own benefits people of all caste and classes should be considers in leg mated equal.

7. **Socialistic Pattern of Society of Educational**: -

The Indian concept of a social tie patter of society consists of social of economic revolution through peace dual means.

1. **National Income of Education**: -

Economic condition of the poor of the general public should be improved if the fruits of socialism have to reach every one. For this it is necessary to increase the national income of distribute the same in the people according to a national policy in such a manner that the people in general become its beneficiations.
2. Employment of Education :-

Under a socialistic society each one should get some employment in consonance with his ability and his wages too should be in consonance with his basic needs in our country the problem of employment is quite adequate on the one side lacks of people both educated and uneducated are unemployment on the other number of persons are engaged in occupations.

3. Self Dependent Production of Education :-

Nation can develop if it depends upon other nations for fulfillment of its needs India even today our natural resources should be further exploited to the maximum extent possible thus imports may reduced of foreign debts may be minimized.

4. Decentralization of Economic of Social Power :-

Decentralization of political of economic power is necessary for establishing a socialistic society it is true in many socialistic society of countries of the world most of economic power are centralized under the strict control of the central governments.

5. Social of Economic Justice of Education :-

From the above accounts. It is clear that full social of economic equality is necessary for establishing a socialistic society. Each individual of the modern society. Should be so educated that he considered his fellow beings as socially equal.
6. **Peaceful revolution of Democracy of Education** :-

We have already said above that our socialistic society should be established through democratic of peaceful means on the basis of sarvoday ideals. Reasonability of education is all the more increased in such a revolution in fact, this peaceful revolution can be effected only through proper education of the people.

7. **Important to the Lower of Backward Classes** :-

In his proposed socialism Mahatma Gandhi has envisaged that in all reforms of development programmers priority should be given to the most backward of neglected section of the society any programme for social enlistment should be started from the lowest strata of Society.

8. **Socialistic Pattern of Society of Curriculum** :-

The attitude of Capacity of person in the socialistic patter of society and have to interest of the individual the development of personality of the child should have depends the principles of equality of opportunity of justice.

The opinion of educational commission gives us by education it should imagine that achieve capacity, attitude and interest of differenced in them.

Socialistic pattern of society it should be involve in syllabus, social sectors, social work social process of social principles according to students should develops their liability, interred of capacity in them. It should be established expecting as constitutions socialistic pattern of society.
IN OUR CONSTITUTIONAL Assembly this twenty six day of November 1949 to HERE BY ADOPT ENACT AND GOVE TO OURSELVES THIS CONSTITUTION.

Preamble :-

There is brief introductory note at the beginning of our constitution explaining its goals and objectives. It is known as the preamble.

The preamble expresses a great deal of meaning in a few words. It describes the objectives of our constitution in elegant words.

7. Objectives of the constitution. (Preamble)

1. Liberty :-

Liberty of thought and expression is one of the objectives of our constitution. Freedom of thought is essential for individuals to express their thoughts freely the Indian constitution has recognized this freedom. It is part of our personality development to accept and propagate the least we believe in, our constitution also aims at securing the freedom of worship for the follower of the various religions and religious sects in our country.

2. Equality :-

One of the objectives of our constitution is to ensure equal status and equality of opportunity for every individual in society. Equality is the removal of
discrimination among individuals on the basis of religion, caste etc. it implies that no person has a higher or lower status in society.

3. Justice :-

Justice is one more objectives essential for over all development of society. As stated in the preamble. Our constitution aims at securing political economic and social justice for all. It implies that everyone has the opportunity to participate in the affairs of the state and that facilities of education, health and employment are provided to improve the economic lot of the poor these who are socially back-ward should be able to avail of different ways a nd means for securing their progress.

4. Socialism :-

Socialism is the establishment of economic, social and political equality. The preamble declare socialism as one of our objectives. The constitution has adopted the objectives of socialism with a view to bridging the gap. Between the rich and poor. to minimizing the sufferings of the poor and the back-ward people, and also to set right the injustice done to them.

5. Secular state :-

Secular state is an objectives of our constitution. We run our country according to the provisions of the constitution and not according to any religious scriptures. The state does not patronize any religion as its officials religion. In our
country all important office are open to every person respective of his religion the
objectives of the secular state implies that no religion should interfere in the affairs of
the state while every one is free to practice his own religion.

6. Fraternity :-

During our freedom struggle our leader had always cherished the ideal
of national unity. Such a unity is maintained only through mutual trust and love among
the people. It is for this purpose that the constitution aims at fostering a feeling of
brother-hood among the people.

7. Democratic Republic :-

One of the objectives of our constitution is to run our country in a
democratic way. The main objectives of democracy is to governed the country through
the representatives elected by the people for a specify period. In our republic rulers do
not in heart their positions of power, neither are these positions bested life long on
them. They can remain in power only so long as they enjoy popular support our
constitution has conferred the right to vote on every citizen we vote in elections and
elect our representatives our cconstitution thus aims at a republic with democratic
government.
Democracy

1. Concept:

Indian constitution Article 14 to 35

Social Values

Social Group

Social Aptitude

Religious Values

Cultural Value

Social Behavior

Social Control

Social Interaction

Democracy

Social Changes

Modernization

Tolerance in all regions

Fundamental rights of man

Social Principles

Social Structure

Human Values

Life Values
2. Introduction :-

Our India gained independence on 15 August 1947 and our democratic constitution came into force on 26 January 1950 in the most of enlightened countries of the world. There is democratic administration. Democracy is no regarded as better than monarchy of aristocracy. In democracy of aristocracy sovereignty is centred in the hand of some person or only one person and the efficiency of intelligence of majority of person can not be utilized.

Democracy is a form of gourmet based on the concept of the people. This consent is expressed through the peoples partitions of which the election is one though not the only avenue apart from that in the elections peoples participations is expected at various levels in a democracy. A vigilant citizen can take an active part in a democracy in many ways such as supporting the just and proper policies of the government, offering a helping hand towards the development programmes voicing his opinions regarding the government policies. The success of democracy depends on this active participation of the people.

In a democracy people have the freedom of opinion and the freedom of assembly. Different person and parties may have different views regarding the same issue. Some of these view may clash with views and opinions, however, citizens must learn to respect these contrasting view of opinions. We must learn to tolerate the views of other people even these our opponents. Tolerance is the heart of democracy. Our opponents are not our enemies. They too friends in fact we must remember that in attitude tolerance if cultivated by all the people together will go long way creating discipline in our public life.
3. **Definition**: (Abraham Linkan)

"Democracy the government of the people by the people for the people”

4. **Aims Of Democracy** :-

Peoples participation in pubic life is extremely important in democracy. The success of democracy depends on it. Aims of democracy are as following.

1. **Equal Education to all** :-

   Our constitution has conferred on every citizen the right to equality accordingly all citizen are equal before the law the right to equality to equality means the provision of law are equally applied to all without making any distinctions between rich of poor or men of women every citizen have equal rights for educations.

2. **Development of Humanity** :-

   Indian democracy should be durable on the power of public participation according to the Indian constitution by education it must be create human quality friendship co-operative emotion, proper social ideal thing, of development the relation of democratic principles.

3. **Development in Efficiency** :-

   In Indian constitution it should given most important to the democracy in a major portion is that people co-operation of public participation for that
to give the child higher of profession knowledge to increase in profession efficiency according to develops in the efficiency citizen.

4. **Proper Use of Constitutional Principles** :-

   To keep the Indian constitutionals principles it means to preserve that permanent to remain democracy, in that, social justice, develops of under develop social factors, individuals of social liberty, protection of national wealth use of science for society, as constitutional responsibility to the citizen of duties of citizen. It should develops the commitment to our profession.

5. **Objectives of Indian Democracy** :-

   According to U.S.A educational policies suggest a objectives of democracy are as following.

1. **Self development** :-

   For developments of society. It should be make interest in character spiritual of intelligent as health. It should be beneficial for the citizen to the speech, writing, hearing of reading of to create health of human minds according to all citizen should achieve above knowledge’s.

2. **Human Relations** :-

   For lasting of democracy human relation should have remain as constitutionally and it should be necessary in have to leave sympathy co-operative attitudes according to there quality each home, family of society develops democratic environments.
3. **Economic Efficiency :-**

The principles of Indian Constitutions to develops economic equality in the citizen should be important for development of humanity it should be make efficiency citizen as work of selection of professional efficiency adjustment.

4. **Responsibility of Citizens :-**

It is very much needed for the citizens to give them knowledge about responsibilities of constitutional citizenship as social justice, social action, social understanding discussion about justice tolerance, law of proper citizen of political citizenship.

5. **Principles of Democracy :-**

The preamble of the constitution has need given the following objectives of democracy.

1. **Equality :- (Article 14 to 18)**

Our constitutional has conferred on every citizen the right to equality. According to all citizen are equal before the law of entitled for equal protection of law. The right of equality thus mean that provisions of law are equality applied to all without making any distinctions between rich of poor or men of women. The practice of unsociability goes against the right to equality.
2. **Liberty :- (Article 19 to 22)**

   Every citizen has a right to speech of rights to express to their thoughts. They also have freedom to form association of unions of to assemble. The citizen have the right move freely throughout tertiary of India.

3. **Fraternity :- (Article 32 to 35)**

   People belonging to different religion of seeds reside in our country. All of them have the right to pray of person of each of every citizen of India every person in free to choose of practice any religion for make a strong brotherhood in among them.

4. **Justice :- (Article 23 to 34)**

   All round development of the citizen constitution should have given each of all to give them political, economic, social justice administration, employment education of health to survive then such opportunity it is the valuable principles of democracy.

5. **Curriculum of Democracy :-**

   Developments democracy it should be cultivate the following principles in the curriculum.
1. **Proper Citizen :-**

If we should have expected citizen from the Indian constitution it should be preserve in the disciples equality, humanity, efficiency of constitutional principles by giving present curriculum.

2. **Character formation :-**

Curriculum of democracy should format the character of the child from which he should achieve equality liberty fraternity of to protect weak factor if the society. They should develops in them good qualities of tolerance.

3. **Physical of metal development :-**

By curriculum disciples should have learn good principles about our Indian life. What today would expected that are the principle of democracy, duties of citizen rights of citizen those which are beneficial our human life.

4. **Social development :-**

Curriculum should have involve such elements that should develops of social life as social problem, social quality, characteristic, interaction of society of principles of constitutions if should be use for testing of knowledge to the child.
5. **Cultural of social Programme :-**

   In democracy curriculum should have inactive social, cultural principles it should be expected for respect of cultural of society it is important for development of human in man of humanity in the society.

6. **Knowledge about religion of tradition :-**

   In our Indian constitutions should gives most important to the sovereignty of secularism. That it should involves to the georaphitical, religious linguistic tradition of values in the curriculum according to there it should be make strong concept of the democracy.

7. **School of Democracy :-**

   Individual freedom, of expression of freedom: for work are the main pillars. Of democratic system in the organization of the school so for constractive work.

1. **Personal Liberty :-**

   As our Indian constitution expected that school should have constructive work as using of democratic system class teaching of action reach in the school should have personal liberty to the disciples.

2. **Liberty of expression :-**

   In the process of teaching of learning in the classroom. Teacher should have use the principles of freedom of expression in the class of he should cultivate this principles in his personality.
UTILIZATION EDUCATION:

1. Concept:

![Diagram showing the relationship between different aspects of utilization education]

- Social Life
- Religious Life
- Personal Life

- Economical Knowledge
- Economic Function
- Social Aptitude

- Cultural Value
- Utilitarian Education
- Scientists Value
- Education Value

- Educational Research
- Effective Teaching
- Value Education

- Social Truth
- Social Equality
- Social Approach
2. **Introduction**

The future of developing countries especially depends on educational system by education it should try to bring widely in that various subject should be studied under various educational institutions as well as it should try to develops research in modern such educational institution is essential.

To the reference to economic development in developing countries as problem plan, acceptances change and achieve status in market our commodity should most utility in foreign market for made able to them.

We should have need to higher educated person. It is difficult work to present to caste, religions, culture in difference as well as it should be enforced to research of teaching method but it should utilize at different level. Its critical problem for developing countries in our country there is no equality in teaching and research according to it should improved in planning of institutional education.

3. **Definition :-**

"Utilitarian education means in which given education about as economic problem professional activity, objectives of life utilizing and art, artifact, professional, and employment"
4. **Economic order of utilitarian education:**

**1. Economic ordered:**

Cultural most of people living education they should increased in production capacity.

**2. Price and economy:**

In this economy one stress give on the trade from in which they save money in that more production should be raise in this secto.

**3. Industrial Economy:**

All the raw material should made pure material that should become utilize to the society is growth in labour in society.

**4. Utilization Education in Ancient India:**

It is possible to fulfils human needs without economic support as well as education is also important factors to fulfill education is the fundamental rights of each of every person of democratic public countries according to our constitution it should made compulsory education to the child upto 14 years existing age for education in economic in education system take supports of culture in it should develops in educational qualities in the child.
1.3 Importance And Need Of Research:

For development of Modern society it is needed to give them the empirical. Knowledge to the individual of Dr. Radhakrishnan educational thoughts which are related to the human values for achieving the value education is the must because of the education should insert a value in the human being so Dr. Radhakrishnan educational thoughts and value education are essential for preserve value in the life of disciples, citizen and for the whole society. And it should be must to preserve, moral spiritual, cultural, Religious, political and social values in the life of human being for civilization of the society.

For progress of society, disciples have to contain and concentration in the educational activity by Dr. Radhakrishnan education thought that should relative up consolidation in the society for finding of values regarding to that disciples have to contemplate the educational thoughts education is the process of learning it is the catalyst of Dr. Radhakrishnan educational thoughts and value education for raising a good qualities in the life of human being.

Dr. Radhakrishnan believe that one philosophy of life that should guide to the individuals life and action Dr. Radhakrishnan educational thoughts does not isolate one from life reality but make to us knows our life and to fact its realities, ideality is the Dr. Radhakrishnan educational thought or regarding to the value education.

Religion is extremely important religion can establish values in man however doctrine and an ignoring of religion other then ones won can lead to narrow sectarianism and bigotry.
A study of religious work meditation and discussion can open one's mind and had to dressier to explore the essential divine spark within us the purpose of education is to help students to look within themselves and religious study and meditation can stir them to view themselves and to discover their latent scripture nature divinity will ultimately lead to discovering also harmony the essential great thoughts of great beings in heart an all religions.

Dr. Radhakrishnan gave us original and creative educational thoughts in his every educational thoughts in his every noble work by which man can draw out abnormal thoughts and behavior in individual for civilization for the society. Dr. Radhakrishnan educational thoughts are religious, moral, spiritual and scientifically values needed it.

Dr. Radhakrishnan educational thoughts preserve aesthetic imagination values originality which create truth, co-operation, dare, love, sympathy, sexuality freedom fraternity and scientifically. View which needed for human being to civilize the society.

Dr. Radhakrishnan gave very important educational thoughts to the work of man for the society as responsibilities of individual and social life of man. Man perform his role as order of divine power achieving the educational thoughts with spiritual values individual perfection command and cognition and draw out abnormality from the society. Man achieves conation constriction in him. Which enable to make up unity in individual.

Dr. Radhakrishnan believe that life is meaning full and have a purpose and that ideals and values help one to realize these purpose and goals. The values and
ideals are greater than man and society through proper system of education. We must discover these values and follow than pattern of life based on man in bora divinity because everything that striver for perfection in man is a gelling for divine.

Dr. Radhakrishnan gave moral, religious special and social, political values in his educational thought that which can determine disposition and dexterity in the mind of citizen. Dr. Radhakrishnan education thoughts drive a good conduct in the mind of disciples reducibility of man shows of the moral session so for that to draw out value education and Dr. Radhakrishnan’s educational thoughts are very essential in the every field of that. He gave us a empirical knowledge for individual and for civilize the society as well as morality is needed for out pouring of human values in the mind of man morality can create dual personality of man.

Dr. Radhakrishnan’s educational thoughts gives important of the social values assimilate of his individual life as social life as to that of democracy socialism, secularism and self realization altrims associate it. So it can draw out absorbs ambivalent feeling elastic.

Culture is the total way of living of life Dr. Radhakrishnan’s educational thoughts are incentive whole cultural values of human beings regarding to the values of culture disciples/citizen/ individual can adopt a good quality of that should make a progress in human life Dr. Radhakrishnan educational thoughts can adopt liberal approach for individual so for that of self realization assimilation adaptability approach state and international life of environment Dr. Radhakrishnan’s educational thought can raise up tolerance universal approach love sympathy and that can be promote scientific invention in mind of disciples.
Dr. Radhakrishnan believe that life is meaningful and have a purpose and that ideas and values help on to realize these purpose and goals. The values and ideas are greater that man and society through proper system of education. We must discover these values and follow than pattern of life based on man in born divinity because everything that striver for perfection in man is a gelling for divine.

There is a spark of divinity in every human being if we do not recognize or utilize these divine element in us. We surrender our humanity and we come world materialistic and degraded the spirituality to the human beings can best lengthened and rented through proper education so that higher and nobler aims inline may be fulfilled. Man must not be allowed to become robot on impersonal and unfeeling person and the divinity in him that should be nourished and encouraged through religion, contemplation reading and study of scriptures and through discoveries. Matter is not must important thing in life and materials materialism is the vorest enemy of the divine nature of man the pursuit of knowledge, scientific truth, and discoveries are important but they should lead to humanity and reverence for truth not valence district and domination of others.

Education is complete which indicate humanity in the mind of disciples as regarding Dr. Radhakrishnan educational thoughts and value education that should not only trains intellectual power but also influence to the heart and refines the spirit of man. According to the Dr Radhakrishnan’s educational thoughts that should develop an enquiring of main which is full of curiosity and desire to investigate and relates traditional ideas replaced by development of imagination and skills of students that
should explore new avenue of thinking that give way to healthy ideas in accepting new ideas that which scientific studies have a discovered.

Dr. Radhakrishanan’s educational thought sustained that logical circle of thought creative thinking and scientifically thoughts are creatively of originality in the mind of man. All of it should trains him to control their selves and to exercise reasoning and judgment in our action. All of these require great deal of patient and self control. We need to develop in the mind of disciple the value of humanity they should learn discipline for create humanity and that should be important for them.

Dr. Radhakrishanan’s educational thought and value education are essential for achieving all values which are related to the human being if we think about our religion. The fundamental concept of Indian religious life is communion with the supreme. It is a life of realization a gnosis an inner intuitive vision of god when man achieves absolute freedom and escape from the blind servitude to ordinary experience that should not only trains intellectual power but also influences to the heart and refines in the spirit of man. According to the Dr. Radhakrishanan’s educational thoughts that should develop an enquiring of mind which is full of curiosity and desire to investigate and relates traditional ideas replaced by development of imaginations and skills of students that should explore new avenue of thinking that give way to healthy ideas in accepting new ideas that which scientific studies have a discovered.

This brings out the distinction between intellectual recognition and spiritual realization. We can free ourselves from the shackles of the body and in a split second we can see the truth and be our come by it we see god so intently that should
more certain and more possessed by the right of god than the bodily eye by the light of
day.

The Brhadaranyka upnishad tells us that through servana manana and
nidadhyasaana. We have to attain atma-darsana, atma-darsana darsaman uddisya
vedanata sarvana manana nidadyasanaam krtvyam kartvyam ity arthan.

The Mundaka Upanishad says pranbo dhanuh saro by atma brahma trel
laik jyamucyate apramattana veddhayma saravat tanmayo abhavet vedgham etam
purysam mahatma adityavaranam tamash parasat.

The record of these experiences are the vadas ever the same yet
changing ever. The Vedas which constitute the essential foundation of the entire
spiritual tradition of India are based on integral experience. The terms veda derived
from the root vid refer to a doctrine based not on faith or revelation but on a higher
knowledge

Attained through a process of institution or seeing. The Vedas are seen
by the rises the seers of the earliest time. The vada do not give us theories or
theologies. The hymns contain reflection of conscious that is in communion with
metha physical reality.

The second factor is the emphasis on the divine possibilities of man the
great text tat, tvan, asi stresses this truth. The supreme is in the soul of man for the
upanised. Man is celestial plant god head can be described and approached in various
way. The hindu thinkers were conscious of immensity, the infinity, the index hostility
and the mysteriousness of the supreme spirit.
According to the Buddha’s four fold truth the nature of human existence is said to be fugitive and fragile character. This did not mean for Buddh’s a world negating creed with no concern for temporal affairs. The Buddha is not only the discover of truth which he has attained. He shows men the way by which truth may be found. The middle path of religious realization is not only the end of religion but also the means by which truth attained. The ethical means and spiritual end can not be separated end of enlightenment enter into the means.

According to Jainism a Tithakara is on who provides the ship to cross the world of Samsara. The ship is the dharma. The Tirthankara is the arhat. The object of worship. Such a person revitalize the dharma of world by destoring four Karma’s. he at aims four eminente qualities of Ananta Jhana infinite knowledge Ananta Darsan or infinite perception the siddha is worshipet because he representatives the final spiritual perfection. The four object of supreme values worthy of adorton Jainism emphasizes the potential divine stature of man and its teaching claims to be of universal application.

The Jewish bible does not begin with the Jews. it starts with the story of Adami Genesis (V.1.) says “This is the book of the generation of Man.” It does not speak of the levite, the priest or the Jew’s but of men. The children of earth are viewed as one family. They have one ancestor who is the father of all. Distinctions of caste and class differentiation by blood or decent do not supersede the primary fact of human equality “Why was man created one.” Asks the Rabbis and answer. “in order that no man should say to another. “My father was greater than thine. Christianity is the religion based on the life and experience of Jesus. The Cross becomes significant only
when we make it our own when we under go crucifixions Jesus bids woks the path which he trod that we may share the union with god which he attained. Seek and the shall find. "Each one must seek for himself. If he is to find.

The religion of Islam affirms the spirit of Materialism brings about eh downfall of great nations. The decline of the Greeks and of the Persians is ascribed to the spread of godless materialism. The logical controversies dived Christendom and problems of social justice and brotherhood were neglected Muhammed affirms the unity of god and brotherhood of man. The Muslim feels deeply man's insignificant the uncertainty of his fate and supremacy of God. Allah is a being without form and without parts without beginning or end and without equal. He must be described part city at least if he is to be apprehended by man. He is viewed as a personal being omnipotent, omniscient, omnipresent and compassionate. (Quran.)

Religion has many doors, the over hence of its, duties can never be useless. This view makes for the appreciation of religious knowledge of belief, and practice of other propels. The understanding makes for spiritual fellowship within this fellowship each religion will have scope for full expression.

Religion reflection will be stimulated by the knowledge and friendship of others of different religions we will also have universals ethical standards, even as the interplay of Jewish Christian and Muslims in the west has enriched the experience of the west that of Hindu, Buddhist and Confusion has enriched the experience in eeries so the cross fertilization of ideas among the living faith of the world will tend to faster and enrich spiritual life. The sigh of hop is the perpetual youth or religions the way in which they renew them solves as the world changes.
The Gita say ‘There is no purifies like up to Jayna or wisdom this Jyanas is not dialectical learning which is dismissed as more words in the famous dialogues in the Upanishad between Narada, the representative of encyclopedic learning and santumar the tare knower of the self.’ In the sense that the conscience of the individual imposes it noro external in the sense that the lows enforce it is the conduct of system which the general opinion or the spirit of the people supports.

The charge of Hinduism has done nothing to unchain the meal and spiritual forces of Loweros class displays a colossal ignorance of the work of Hinduism in India today.

Brahma, visnu and siva are not three different persons but three different aspect of one god who has no second distinguished according to his different functioning. The great statement by which the Upanishad known to the words is tat tvam, asi that art thou the potential divinity of the human soul is essented there by we are called upon to understand that the soul is not to be confuse with the body which can be broken or the mind which can be module but it is something which is superior to the relics of the body.

The Religion of sikhas Nanak and his follower believe in the doctrine of karma and rebirth. we are born with different temperament. some are greedy and passive other fretful and passionate.

Man in his essential nature is freedom of spirit and wisdom our limitation status us away from the reality of ourselves and subject us to error. The real question for logic is not how or why the individuals knows but how or why he fails to know.
The Dharma is a code of conduct supported by the general conscience of the people. It is not subjective.

Dr. Radhakrishnan's educational thoughts and value education inserted in the great educational thinkers. Rabindranath Tagore inaugurated the era of world cooperation. He visited different parts of the world, East and West, and gave the message of tolerance, universality and understanding. His Visvabharti bears witness to his faith in cultural co-operations.

Mahatma Gandhi spoke words of wisdom which are also a warning when he defined the relations of national autonomy and international order. My ideas of nationalism is that my country may become free that if need be whole of the country may die. So that human race may live. There is no room for race hearted here let that be our nationalisms.

Raja Rammohan Roy wrote as for back as 1831 that its generally admitted that no religion but unbiased commonsense as well as the accurate dedications of scientific research lead to the conclusion that all mankind are one great family of which humorous nations and tribes existing are a only branches.

Unfortunately, in the new society we are building the individual human being is subjected to the leveling impact of standardized motions. The being is treated as means and not an end in itself, our difference are fall tended out, our attitudes become uniform in the name of questionable future and distant good, we are asked to subordinate to if our impulses and emotions we forget that individuals, welfare is the end of the state.
The need of all sastreos of all our science is the insight into reality our people have been wise enough to tell us that we should not accept anything on authority. No dogma is to be forced down our throats.

The function of the teachers is of virtual importance. He must be a committed man committed to faith in the future of man in the future of humanity in the future of this country and the world.

The progress of nation depend on our character it is said education that we provide for our youth is determined overwhelmingly by the kind of men and women we secure as teachers magnificent building and equipment are not substitutes for the grate teacher.

Humanities again are important because they tell us about our own nature how we have to grow from day to day. What impulses are what ideals and aspirations are, there are things that we have learn from the humanities.

The functions of university is not morally to send out technically skilled and professionally competent men, but it is then the qualities of compassion, the quality which enables the individuals to treat one another in truly democratic spirit
According to Dr. Radhakrishnan character is dentinal, character is that on which the destiny of nation build. We must have young men and women who look upon others as the living imagers of themselves.

It is subtle interwoveness with the realities of spiritual world. It is not knowledge or recognition of universal ideas through dialectical process or analysis of empirical data. It is analogous to Plato, vision of an irresistible harmony with the deepest reality of the world inspired and sustained by the value of spiritual in us.

He emphasizes role of education in building the personalities of students.

The Gurukul system existed in India in ancient timer. The system used to import religious as well as professional education. It attained development of complete personality that constituted of the body, the mind and soul in those days the
teacher especially played the role of a religious priest and syllabus aimed at the development of moral virtues.

This new policy of education 1986 announed by the late prime Minister Rajiv Gandhi during his regime it recognizes the content of education and also the process of education and further state in details the concept of value education it emphasizes moral and emotional development of students.

The purpose of value education is to broken the sense of self respect and prestige and thus to bring about self – development. The nature of self development is physical, intellectual social, emotional and moral and it is only through them one can attain development of values such go importance of self – half fearless-ness so scientific stand point cleanliness regularity and dutiffulness. Value education can not be considered as thought it has no connection with other social questions.

Though it is true that society is a group of individuals regarded as forming a single community an individual is different from society and society to is different from an individual.

The most important controls of value education are the home, the school and society if the place in which you live is a home in a true sense of term. It impresses children with value.

The world has come quite closer due to tremendous scientific progress it is a matter of great shame that on the one land. We are busy discussing ideas of universal brotherhood where as on the other hand there are many countries with factories involved in producing destruction bombs. Such a picture is not pries worthy
to humanity. Man must not only be a citizen of his own country but also of the whole universe.

American value tents are admixture of religious and secular tents and based on materialism. Indian value tents are based on spiritualism therefore American and Indian value also differ to great extent.

The Upanishad teach us about faulty of Karma and Adequate the importance of ethical qualities but the Gita is emphatic in denouncing more rituals. The Bhaguadigita Strongly advocates the supreme necessity for developing Atma, gunas. Acharya, Shankara has been more particular in exposing the hallow ness of rituals. He has emphatically annouced the significance of the ethical qualities as the fundamental basis of spiritual life.

Vedas full of very vibrantvision of life, are oldest literary works of the world. They represent most organized effort made by man in his search for internal, moral, and spiritual values. Vedas visualize human personalities in all its complexity and totality According to Mahabharat, Man is the supreme being in the world and there is no better creation than man in the world.

According to Hindu Scriptures, the way of Salvation from the bondage of life and death is the three fold. It can be attained by ghyan (knowledge) Karma (Action) or Bhakti (Devotion) during solvate period humble of Hindu Saints and reformers started a movement to do away with undesirable religious practices.

The need for value education can not be over – emphasized in the present set up of the society According to Dr. J.E. Adamson. We have the education
treated in relation to three world. That make up his complete environment the natural world, the social world and the moral world.

Regarding to the constitution of India, value education is much more broader concept that moral education. Moral education is a traditional terms where as value education is a new concept which has not even been walk founded in our educational terminology especially in the Indian perspective values education more effectives was should adopt new approach to value education through different subject.

Sarojini Naidu, the great need leader of he struggle for India Independence the first women – governor as achieving the values. She led the satyagrah movement in 1930 and the acted as present of the Indian national congress.

Sarojini can touch the ordinary things of life and turn them to gold who but she could write enduringly of any things so humble and brittle as glass bangles.

Dr. Radhakrishnan’s educational thoughts and value education can development of teacher education has been continuous. It not only got established quickly but has also diversified in to different programmes each with a well differentiated from and structure. A quick look at the way teacher education has evolved indicate that there have been three significant development first there was a physical growth in term of number of institutions second diversification of teacher education programmes took place across different stages of education third teacher education emerged in specific area of specialization like science education mathematic education and special education, art education, art education, physical education language teaching and learning.
The commission also recommend separate training programme for graduate as sequel to the report of Indian Education Commission class a. training colleges were established for the first time and soon six training came in to existence but now as preserving the value education there are several training colleges existance in our India.

The concern for quality in teacher education surfaced quite strongly in the post – Independence period. This was consequent to the tremendous expansion not only in term of number of programmes institutions personals and c'entele a also in the knowledge base that developed around its aspects bringing persons various back-ground abilities and motivations.

Sarojini Naidu makes usage more clearly, feel more keenly and live more truly and warmly. She has passed away but her work and life have cast a light upon our land that shall not pass away.

Dr. Radhakrishanans Educational thoughts and value education are related to the principles and ideology of the constitutions of India. The fundamental difference in approach to the questions of individual rights between England and united state. Constitution does not goes far and rather effects as compromise between the doctrine of Parliamentary, sovereignty and Judicial supremacy.

The constitution itself classifies the fundamental rights. :-

1. Rights of equality.
2. Rights to Particular freedom
3. Rights against exploitation
4. Rights to freedom of religion
5. Rights of cultural and education

6. Rights of property

7. Rights of constitutional remedies.

It is truly that there is no express provision in our constitution empowering court of invalidate laws, but the constitution has imposed definite limitations upon each of the organs of the state and any transgression of those limitations would make the law valid.

Though a federal constitution involves the soverginity of the units within their respective territorial limits. It is not possible for them to remain in complete isolation, from each other and the very exercise of internal virginity by a unit would require its rendition by and co-operation of the other units of the federation all federation constitutions therefore lay down certain roles of comity which the units are required to observe in their treatment of each other