Jayoti Vidyapeeth Women's University, Jaipur

Department of Education and Methodology

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Anjalisahu(jv-i/18/2475) Astha (jv-i/18/2510)

Garima Jangra(jv-i/18/2509) Jyotshna (jv-i/18/2355)

Manisha (jv-i/18/2402) Megha(jv-i/18/2435)

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COMMUNITY EDUCATION IN COMMUNITY DEVELOPMENT

ABSTRACT

In the framework of developing community education, education service programs, especially those related to improving community welfare, need to get special studies, especially in supporting theories implemented. It also implies new approaches, techniques and concepts that must be key words in building people's lives. Community education understands that corrections to past approaches need to be adjusted in the midst of continuous changes in the community, so that new studies are needed that are more in line with the challenges and needs of the community and new knowledge.

Keywords: community education, community development.

Scope of future research

Community development leads members to become more responsible, develop healthy lifestyles, empower, reduce poverty and economic opportunities.

Community work takes place in particular geographical areas, focusing on identifying their needs, issues and strategies. It can also be concentrated on a particular area inidentifying the problems of the human being orregion.

Research outcomes for industry/community/government/policy making:

INTRODUCTION

In the National Education System Act, it is stated, "National education functions to develop capabilities and form dignified national character and civilization in order to educate the nation's life, aiming at developing potential studentsto become human beings who believe and fear God Almighty, noble , healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen, "(National Education System Law Number20/2003).

This indicates that education and development are a series that cannot be separatedfrom one another. Therefore a more comprehensive and sustainable approach in the worldofeducation is needed, not only by using an approach that is limited to providing certificates or diplomas, but it does not provide accessibility for education services for the Indonesian people as a whole.

The existence of education is inseparable from UNESCO's educational goals, namely learning to know, learning to do, learning to be and learning to live together. With these four pillars, it is explained that in the process education runs in accordance with human needs in their lives. Not within the framework of educational completion which leads to a diploma which often causes problems in the form of discrepancies between diplomas and fields of work that are in accordance with the talents and needs of the people themselves.According to data from the Central Statistics Agency in 2017 (Mustikoaji, 2017), the high unemployment rate at undergraduate education (606,639 people) compared to education under elementary school (546,897 people) critically shows that there are not too far differences between undergraduate education and their who did not even complete elementary school education. So in this, UNESCO's view of being able to build education with the full objective of learning to be and to live together is a necessity in the midst of the challenges of today's society. Education cannot only build one path of education, but all pathways of education, because the dichotomy only makes education go on each other without being able to answer the challenges of life in a global context, so that local potential is forgotten and left behindglobally.

The role of the community in education is important, not only waiting for help from the government. Society provides a big role in building and developing education. This is because in society there is intensive social interaction (Soekanto, 2004). Therefore, both in the world of Indonesian education gave birth to a concept of community education aimed at building the power of social awareness that is mutually beneficial. The concept of consciousness itself, is built in the framework of the praxis strength of social and intellectual life that supports each other. Education with a social basis is expected to provide added value in forming the character of the community itself. Not in the context of the pathway per education path that seems to narrow the space for education in the community. Because the community is the estuary of all educational processes, where education provides an opportunity for every human being to be able to move into himself by presenting thegreatest benefit to the social life aroundhim.

Equality of education is included in every educational path in Indonesia, all of which are inseparable parts. Naming the path that seems to be a separate field of study will only break the coordination of the community development system itself and disintegrate social capital that should work together with each other and work together to become a unity. Therefore, it is needed a unity of programs that complement each other with the same definite steps, because the estuary of education itself is community development, it is appropriate if we are prioritized to be able to fill a community education program that is able to provide continuity in strengthening education in Indonesia. Because education itself is not standing between educational paths, but in the midst of communities that complement each other. Building an active citizens is a necessity of the world of education (Tett, 2010).

The problem of education that has been symptomatic is the problem of relevance, quality and equitable education. The relevance of education is constrained because the output produced is not in accordance with the demands of the community, other than that, the quality of education also invites various questions, especially related to various products produced from the world of education itself that have not demonstrated their ability to respond to problems and problems in society. and, finally, education equity which leads to the availability of educational services for the entire community. Therefore, if later the development of education is released from its main estuary, namely the community, it will certainly have an impact on the ability of the graduates themselves. This in Freire (1984) isa form of alienation of education that gives birth to new problems, not an alternative to solving problems in the midst of a society that is trying to answer the various challenges thatexist..

Concept of Community Development

The term community development has been viewed by many authors in several ways, each of them presenting his definition to reflect his educational background and profession.

However, community development is an elusive concept, hence the various views and definitions of the concept. A number of reasons account for this. In the first place, the concept (community development) does not have the same meaning to all those who make use of the term. Secondly, community development is multi-sectional in nature. It involves a number of sectors ranging from literacy, development, youth development, agricultural development etc. Thirdly, there is the problem of interpretation with the idea of community itself. Community development, though not generally new, yet its application in modern times, appears new and has its ancestry as a union of community, organization and economic development (Sanders 1968). The term community development first came into prominence officially at the British colonial offices initiatives in 1948, through the activities of the social welfare officers in attempt to stimulate self-help to improve health, nutrition and general community welfare. Its major objectives was to solve problems but this later changed from social to community development resulting to communities embarking on building of

schools and constructing roads and bridges. Nelson (1962) defines community development as "the process involved in the education of members to take deliberate action for community change, the nature of which is determined by them in terms of their ownvalue system". To Nelson, social change should be man's cherished aspiration. In a related view, Biddle and Biddle (1988) describes community developmentas;

a process of social action in which the people of a community organize themselves for planning and action. Defines their common and individual needs and problem…, execute these plans with maximum reliance upon community resources and supplement these resources when necessary with services and materials from Government and non government agencies outside the Community.

Mezirow (1967) had earlier argued that community development is "a planned and organized effort to assist individuals to acquire the attitudes, skills and concepts required for theirdemocratic participation in the provision of effective solution to a wide range of community problems in order of priority".

In the same direction, the United Nations Organizations viewed community development as:

A process by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation and enablethem contribute fully to nationalprogress.

Community development Seeks to increase the capacity, confidence and self-reliance of community members so that they can take charge of their own future.

Concept of Community Education

Fletcher (1980) defined community education as "a process of commitment to the education and leisure of all ages through local participation in setting priority, sharing resources andthe study of circumstance". Community education is an initiation into the values of the society. It is also the community's means of nurturing personal growth and a means through which cultural heritage is transmitted. In the light of community education, emphasis is not only on the formal schooling but the informal which takes place at home and other social institution. Personal growth occurs through a series of learning process, leading to the development of certain capacities, physical, intellectual and moral, which enables the individuals to function as productive and effective members of the society. Informal aspect of education is concerned with training and skill acquisition which is relevant to adults and youths. The central focus of this form of education is in the area of job and skill orientation, political and cultural participation, social and economic responsibilities; acquisition and exhibition of spiritual and moral values. All these constitutes life activities of adults and youths, which according to Okodudu (1998) are actors in community development scene. Community education is for socialization, building in people, communal spirit and respect for one another.

Minzey and le Tarte (1972) presented community education as

A philosophical concept which serves the entire community by providing for all of the educational needs of all of it's community members. It uses the local school to serve asthe catalyst for bringing community resources to bear on community problems in an effort to develop a positive sense of community, improve community living and develop the community process towards selfactualizations.

They further pointed out that the ultimate goals of community education is to develop the process by which members of a community learn to work together to identify problems and seek solutions to the problems.

The Canadian association for community education in Anyanwu (2002:84) defined community education as "a process whereby learning is used for individual community and global betterment", characterized by;

1.   The integrated involvement of people of allages

2.   The use of community learning resources and research to bring aboutcommunity change.

3.   The recognition that people can learn through with and from each other to createa betterworld.

Community Education and Community Development

A critical analysis of the definitions of community education, reveals distinct elements which are also in the definition of community development as given by Nzeneri (1995:50) thus, community development is self-help and hard work freely undertaken by youths and adults through the inspired vision for better standard of living for the community as a group. This implies a process whereby community members, individually and collectively learn to help themselves and to improve their lives. The inspiration, initiatives, involvement and commitment which characterized successful community development programmes and projects are not isolated from the benefits of community education. Community education aims at raising the consciousness of members of a community, enhancing their initiatives in solving problems through the spirit of self-reliance and self-determination. The success of community development programmes and projects lies to a great extent on the collaboration of all segments of the community and the active participation of all concerned. According to Mousnsen (1993);

If we work together, may be, we can even make the government to listen to us. If we are organized, if we can come up with resolution, we can publish them in news papers and radio…then we can begin to fight for our own needs.

From this submission, we see the need for enlightenment and conscientization. For community development to succeed, enlightenment of members of the community and groups within the

community is very necessary. This enlightenment will only be possible through community education, hence the relevance of community education in the success of community development programmes and projects. The embedded spirit in community education is the spirit of oneness which eventually raises the consciousness of the people towards the standard of living of their community. Community education will essentially help people to put off their self-interest and replace them with community interest thereby helping the community to be progressive. The spirit of working together as one body is further stressed by Anyanwu (1994), he says

"we must either live together and remain as one people, or we disintegrate and become nobody".

The essence of community education therefore, is to educate people to be useful members of the community and contribute to the development of the community. To do this, community education has to manifest itself as "self-reliant process, democratic practice, a cultural artifact, an educational organ and an organizational model" (Anyanwu 1994). The holistic approach to life is being fostered by community education in the communities,hence, a useful vehicle in promoting the development of poverty-free society. It also provides avenue for the various aspects of the community such as agriculture, health, nutrition, improvement of family life, an ideology which synchronizes with the objectives of community development. For any community to positively change, community education must devise a method of enlightenment that will help people to cope with the challenges of change, creating in members of the communities, the sense of human but without exploitation. Crises occur in the community due to the fact that real sense of community is lacking. Every community should plan for and promote community education directed towards the building of a free for all community which invariably will necessitate participation which will result to progressiveness. Community education enhances community development by sharpening citizens to be patriotic, to inculcate love for the community and involvement in the establishment of a progressive community. Community education supports community development to equip people that will of themselves contribute to the building of a community, based on the principle of communal living. Communities, whose people are liberated from various forms of domination, will develop in itself the spirit of self-reliance.

Community education seeks to attain human liberation through individual efforts for self-reliance and to develop individuals who will be willing to take on active part in reviving the society. It also aims at promoting understanding of the masses, unifying them with their actions for freedom, enabling them to be ready to dedicate themselves to the course of community revitalization. Since community education refers to educational activities organized by or in collaboration with the community to meet its education and development needs, using resources in the community including its institutions; it is then essential that it must seek to involve the community in determining the educational activities relevant to its needs.

Material and Methods

THEORETICAL REVIEW

1. **Philosophical Foundation of Community Education**

Philosophically, public education still puts forward a philosophical approach as taught by Ki Hadjar Dewantara, as the father of education in Indonesia as one of the main foundations of community education. This is because Ki Hadjar Dewantara's philosophy with educational nationalism teaches that how education is built on three main pillars. The pillar is ngarso sung tulodo, ing madyo mangun karso and tut wuri handayani. The first pillar that mentions sung sungodo is the meaning that each educational process requires a character, a model in the practice of education itself. On various occasions, the main problem of education in Indonesia is the poor character who can be used as the main model in the development of people's lives. Education does not merely speak of the power of theory in buildingdevelopment infrastructure, providing how to provide references to figures of reformers, who are productive and actively campaign for community development with the strength of social the middle giving strength. In this context education requires practitioners who master and are able to map various solutions to development problems in the community, not to add to existing problems.

Educators, managers, instructors are the implementing parts that become strength builders in the community in collaboration with the community itself. So that development can be developed sustainably and in accordance with community needs. Third pillar, tut wuri handayani, who is behind giving encouragement. In particular educational development studies not only require initiators, but also require the support of leaders and stakeholders in the education of the community itself, so that various programs can run according to the targets set. Encouragement is not only in the form of material but also moral, the support of various parties in the development of education in Indonesia is a necessity and necessity in providing the right portion in the context of complete Indonesian human development.

Ki Hadjar Dewantara's philosophy, in general, is in line with the thinking of constructivists. Everyone needs to support and strengthen each other within the framework of future education development, so that they can have a positive impact on improving the lives of Indonesian people going forward. Everyone is actively involved, even though the principle of mutual respect for the potential of each other. The praxis of reality-based education in the field is also expected to provide valuable experience in order to prepare the output of educational programs to participate in the development of surrounding communities.

2. **Theory of LifelongEducation**

Lifelong education (life long learning) is a statement and conviction that in the processof the journey of human life can not be separated from the process of learning andlearning.

Humans will continue to learn, since in the womb until later toward the time to the grave. Humans start the learning process after the sense of hearing functions in the womb, then learn to master basic competencies related to biological abilities that must be mastered, such as walking, talking and interacting with parents. Humans then learn to be able to interact and place themselves in a wider environment in the midst of society, then study the summary of human life experiences in the form of theories that exist in the schoolbench.

Everything requires a learning process and humans continue to need education. If then the question arises whether what is produced from the human learning process to master good walking techniques, then the answer is competence, not a diploma. Because there was never one toddler who was certified in his ability to walk after 12 months of birth. This then needs to be reviewed, that the current diploma seems to be a new deity, even many young people depend on their lives only for a piece of paper called a diploma, then forget their duty to learn to understand that real life can only be learned when he comes down and engages in social life around it, this is what is known as diploma disease. The lifelong journey of man (lifelong) contains developments and changes that include three components, namely the stages of individual development (toddlerhood, childhood, schooling, adolescence, andadulthood), common social roles within life, which varies in each environment, and aspects of personality development (physical, mental, social, and emotional) (Mudyahardjo, 2001). Awareness of the social role that is carried out by each member of the community has their own character that must complement each other, so that no conditions are truly the same. But because of that difference, everything can complement each other.

In the UNESCO text on Institution For Education (1979), it was explained that lifelong education was developed on the following principles of education:

1. Education only ends when humans have left this mortalworld.

2. Lifelong education is a strong motivation for family members to plan andconduct organized and systematic learningactivities.

3. Learning activities are intended to obtain, renew, and / or increase knowledge, attitudes and skills that have been possessed and who are willing or unwilling, must be owned by family members in connection with continuous changes throughoutlife.

4. Education has a variety of goals in meeting learning needs and in developingself satisfaction for every person who conducts learningactivities.

5. The acquisition of education is a requirement for the development of human life, both to motivate themselves and to increase its ability, so that people always carry out learning activities to meet their needs (Saepudin,2009).

3.   Critical Pedagogy as one of the CommunityEducation Fundamentals

Freire once mentioned that

"Education ... is the practice of freedom of means by which men and women dealcritically and creatively with reality and find ways to engage in the process of transformation intheir own world" (Freire,1984).

In this understanding, the picture is that education is not a rigid process, it is understood only according to educational paths which are totally incompatible with the concept of lifelong education. It should be understood that the Coombs and Ahmed (1974) report mentioning three lines of education is a form of the process of implementing lifelong education to build a community. It is not then to make education in Indonesia cut into cakes which are totally formless due to being too focused on one education path and forgettingthat the basic function of education is the practice of liberation so that humans move anddevelop into whole human beings. Criticism delivered by Freire (1984), and Illich (2000), not without reason. They criticized school education because they fully understood that education cannot be built using rigid buildings, rigid approaches, closed theories and frozen educational channels. The criticism of schooling education is in order to build a strength and awareness that the main context of education is human life itself, and not in the concept of how to provide life through schools, paths or artificial institutions. With the existence of various institutions, the aim is to facilitate, not just to justify that failure is the end of life. Even though humans since prehistory have never needed a diploma to live, they need to realize that they are part of the universe and try to work together and cooperate with various parties in order to build themselves and the community and even the surroundingenvironment.

4.   Learning Theory, Knowledge and Community Development

Learning theory in public education is carried out by Malcolm S. Knowless (1913-1997) with an andragogical approach. Previously, education was always identified with education for children or youth with pedagogical approaches. But later, knowless denied it, and developed the concept of learning for adults and said that adults also have the ability to learn, not just children. In fact, he argued that adults have readiness and support for learning experiences to make it develop far wiser in understanding the existing learning context, also able to translate theories into applications in the community. This is also supported by studies from Paulo Freire (1921-1997) which stated that learning is not merely providing knowledge with theoretical capacity and language alone, because with this approach, only building isolated communities and unable to answer the challenges of real life itself.

Especially with the learning process that only emphasizes understanding and minimal efforts to equip students with the ability to analyze problems that exist in the community. The two theories of the experts developed when they were later linked to the concept of fulfillment of needs proposed by Abraham Maslow (1908-1970). In the development of society, learning and knowledge are not

developed using mere theoretical approaches and floating in space, but by using knowledge and using it for the development of society to achieve prosperity in the sense of independence to make choices in life. This is community development in the concept of education that empowers, and humanizes, as revealed by Freire (1984: 89).

RESULTS AND DISCUSSION

1. Basic Concepts of CommunityEducation

Community education or whatever the term develops in Indonesia, starting from Outside School Education and Non-formal Education, is a series of educational activities carried out in order to prepare human consciousness to understand their potential and the surrounding environment and make the most of it for the prosperity of society. It cannot be done if then education is only an effort to achieve diplomas, certificates or certificates only, but develops people's lives in a real way. The main problem in public education is that when the implementation of an existing program, it only relies on classical approaches and only carries out examinations as limited as formal efforts to legalize someone to keep a position. Community education is far greater than that. Community education develops more sophisticated approaches, because it must prepare humans to face their own lives and encourage them to become leaders in the changes in the quality of people's lives.

2. Community Education Objectives

The aim of public education is to provide opportunities for the community to broaden their knowledge and skills and build their competencies to be able to promote personaldevelopment, democracy, equality and economic and employment improvement as well as equitable welfare distribution (Ministry of Education and Research, Swedish Government, 2019). However, in some concepts, there are also several public education goals as expressed by Westonka Public Schools (2019) which state that the goals of public education are:

1. To provide lifelong education services for the entirecommunity.
2. To promote and build communities in order to support compulsory education programs.
3. To build a strong community, which allows everyone to achieve the best resultsfrom every potential theyhave.

3. Community EducationMethod

The method of community education is carried out by using several approaches, according to the 2016 Train Intercultural Mediators for a Multicultural Europe) including:

1. Presentation methods with quick benefits are implemented and information is comprehensive, but it is difficult to bring students in a critical mindset and bridge relevance to other fields of knowledge, and is very dangerous for passivelearners.

2. Instructional methods, with the advantage that the instructor can organize learning in providing learning guides and can produce more reflection and critical thinking patterns.

3. Methods of discovery (discovery), with the advantage of helping learners to follow the process of intellectual and mental exploration, comfort in the learning process that suits the interests of participants, training in praxis, transfer of learning, but has weaknesses in promoting communication and social relations, because it focuses on individual achievements.

In the practice of learning it can be carried out with presentation patterns enriched with demonstrations, discussions by capturing questions and solutions from learners, brainstorming, working in groups, case studies, role playing, as well as interviews with practitioners / technicians directly.

The techniques and approaches used in learning must ensure several important things, including:

1. The purpose of the learning program

2. Learning context

3. Selection of learning methods and characteristics of learners

4. Expertise of trainers /instructors

5. Learning climate

6. Available time

7. Existing resources

4.   Evaluation of community education

Assessment and evaluation of the abilities displayed by the learner, aims to estimate the degree of knowledge, skills and competencies convincingly and measurably through the participation shown during the learning process. However, evaluation in public education also not only speaks of the achievements achieved by the learners, but also those achieved by the trainers. These include the appearance shown by the trainer, such as the adequacy of learning material, the effectiveness of learning techniques and so on. The techniques and instruments for collecting data for evaluation must be in line with the intended learning objectives and learning content as well as the basic characteristics and capabilities of the learners. While evaluation instruments can be developed using questionnaires, tests of success and appearance, questions directly through tests for learners, tracking records of activities, discussions and observations

5.   Analysis of Community Education Policies

The education policy of the community develops according to the needs of the community itself, but it is necessary to consider that the policy can be in line with the needs of the community, so that it can become a clear corridor of work. The standard used must last until it is able to produce results that are expected to not keep changing and produce nothing.

Because policies that always change are not possible to achieve perfect results because they are unable to show results even though the dissemination process is still ongoing. This needs to be made into a more in-depth study for the stakeholders in the field of public education. Community education requires a clear working corridor, but it must be considered that public education also requires a policy that is flexible and able to adapt to the needs of the community quickly, especially in the current industrial era 4.0. Although not entirely in the form of an industrialization process, because over time, now also raises problems where the social potential-based industrial sector is very wide open. New professions are emerging and developing very fast. This is what needs to be anticipated by community education in the future.

6.   Scope of Community Education

To be able to understand the scope of public education going forward, we need to consider the picture below.
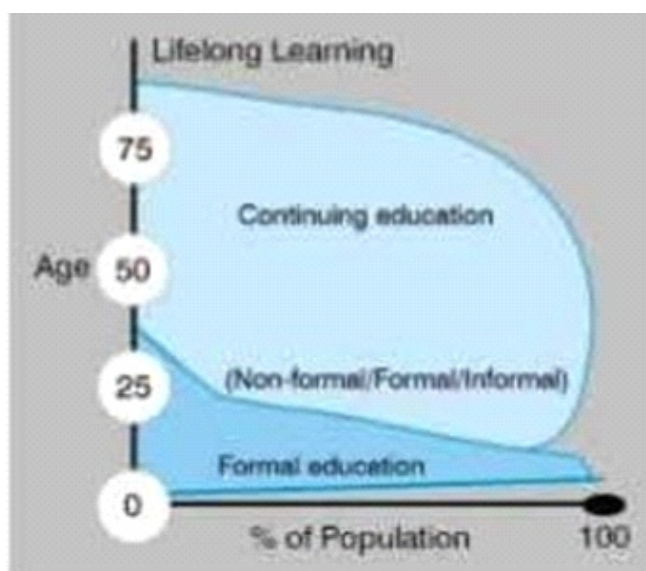

Figure 1. Differentiation of learning programs according to age and population composition
(Source: http://www.accu.or.jp/litdbase/pub/p_man1/eiceg/CHAP2.pdf)

For public education, the greatest coverage arises from the concept of lifelong learning. When observed from the picture above, an understanding emerges that lifelong learning requires specifications and clarity for each program.

The scope of public education according to Kenny (2018) is:

A.   In personalscope:

  1.   Increased self-esteem andself-esteem

  2.   Increased communicationskills

  3.   Increased ability to commit and achieve specificgoals

  4.   Increased knowledge, skills andcompetencies

  5.   Increased motivation andhope

  6.   Increased awareness of education and lifechoices

  7.   Ability to think analyticallycritically

  8.   Readiness in facing the accreditationprocess

B.   In the collective / socialsphere:

  1.   Building a network of mutually beneficialcooperation

  2.   Building social analyticalawareness

  3.   Building capacity to influence government policies and decisionmaking

  4.   Ability to organize individuals and groupdevelopment

  5.   Ability to take action on social and communityissues

7. Challenges of Community Education in the Future

Community education in the future will be faced with a growing number of problems, including policies that must constantly change according to the needs of the community and the development of science, the challenges of educational equality, problems in the quality of

community education amid the need for educational flexibility, the use of learning related to real life, changes in public education standards in accordance with the development of the demands of the industrial and business world.

CONCLUSION

Community education develops according to the demands of needs and changes in society. Various criticisms developed are not intended to assess but as a thought to build a world of education that is more developed and far better in the future. Community education does not only develop as a complement, substitute or enhancer, but rather becomes an alternative education that can be one way in order to improve the quality of public education as a whole and in accordance with the needs of the community.

CORRELATION WITH ANCIENT INDIAN LITERATURE

Learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake, and as a part, of religion. It was sought as the means of self-realization, as the means to the highest end of life viz. Mukti or Emancipation.

India has a rich tradition of learning and education right from the antiquity. These were handed over generations to generations either through oral or written medium. A single feature of ancient Indian or Hindu civilization is that it has been molded and shaped in the course of its history more by religious than by political, or economic influences. The fundamental principles of social, political, and economic life were welded into a comprehensive theory, which is called Religion in Hindu thought. The total configuration of ideals, practices, and conduct is called Dharma (Religion, Virtue or Duty) in this ancient tradition. Indian culture is suffused thoroughly by religious values. The approach of our forefathers to life, their subtle analysis and codification of duties, all indicate their cherished spiritual values.

Their political as well as social realities were not circumscribed within the narrow geographical bounds. Their attitude to life was characterized by width of vision and they identified their duty with devotion to the ideal of 'summum bonum' of mankind. Multi-dimensional progress of all mankind became the sole objective of her civilization.Life had a definite aim, an ideal and the attainment of which was thought to transcend all material achievements.

The educational evolution in ancient India was also founded upon this very ideal. Dr. R.K. Mukherjee said,"Learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake, and as a part, of religion. It was sought as the means of self-realization, as the means to the highest end of life viz. Mukti or Emancipation".

Ancient Indian education is also to be understood as being ultimately the outcome of the Indian theory of knowledge as part of the corresponding scheme of life and values.

During the ancient times in India, the pupil away from the haunts of din and distractions of the material world, amidst beautiful natural surroundings, sitting at the feet of his teacher, would comprehend all the intricate problems of life through listening and meditation.An attempt was made to make the student capable of experiencing the Supreme truth himself and mould the society accordingly.

THE FOUR VEDAS

The Vedas regarded as the oldest among the literatures of the world, are the original sources of the philosophy of life in ancient India. A study of these Vedas will enable one to get a thorough knowledge not only of the philosophy of life but also of the whole fabric of ancient Indian culture.

The Upanishads, the Smritis and the Puranas, all acknowledge the superiority of Vedas.

Vedas, which are four in number - "Rigveda, Samaveda, Yajurveda and Atharvaveda" have their own characteristic features. Through them we are able to know about the culture, civilization, life and philosophy of people in ancient India. Vedas symbolize the chief objective of human life, which has been deliberance from this world of births and deaths.

The Rig Veda - The Rig Veda is established as the earliest work not merely of the Hindus, but of all Indo-European languages and humanity. It lays the foundation upon which Hindu Civilization has been building up through the ages. Broadly speaking, it is on a foundation of plain living and high thinking.

The Sama Veda- The compilation of all the hymns recited on the occasion of the Soma Yajna came to be known as the Sama Veda.

The Yajur Veda - It is the collection of prose Mantras. We get in the Yajurveda glimpses of the religious and secular aspects of life in India.

The Atharvaveda- Unlike the preceding Vedas, the majority of Mantras in this Veda have not been adapted from the Rigveda. The Atharvaveda is thoroughly secular in character containing a vivid description of various arts and sciences.

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