

Systematic Review on Jainism Towards Educational Philosophy

Ujjwal De¹, Dr. Vinay Kumar Tiwari²

^{1,2} Department of Philosophy, Mansarovar Global University, Sehore, MP, India

Abstract:

The educational philosophy embedded in Jainism transcends mere acquisition of knowledge and focuses on the harmonious development of the individual through intellectual refinement, moral cultivation, and spiritual awakening. Jainism considers education as a means of attaining self-realization and liberation (Moksha) through right knowledge (Samyak Jnana), right faith (Samyak Darshana), and right conduct (Samyak Charitra), collectively known as the Three Jewels (Ratnatraya). These foundational principles advocate an education system that nurtures wisdom, ethical responsibility, compassion, and critical thinking among learners. In an era characterized by increasing materialism, social conflicts, and environmental challenges, Jain educational values provide meaningful insights into fostering peace, sustainability, and value-based education. One of the distinguishing contributions of Jainism to educational philosophy is its ethical orientation. In this article, systematic review on Jainism towards educational philosophy was discussed.

Keywords: Jainism, Education, Philosophy.

I. INTRODUCTION:

Education is a lifelong process that shapes human personality, develops moral consciousness, and promotes intellectual, social, and spiritual growth. Since ancient times, philosophical traditions have significantly influenced educational thought by providing ideals, values, and principles for individual and societal development. Among the rich philosophical traditions of India, Jainism occupies a distinctive place owing to its profound emphasis on non-violence, ethical living, self-discipline, truth, and spiritual liberation. Founded on the teachings of the Tirthankaras and systematically propagated by Mahavira, Jain philosophy offers a holistic vision of human development that remains relevant in contemporary educational discourse. The principles of Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (self-restraint), and Aparigraha (non-possessiveness) serve as moral foundations that can enrich contemporary educational practices. These values encourage learners to develop empathy, social responsibility, discipline, and respect for diversity. Furthermore, the Jain doctrine of Anekantavada (the theory of manifold viewpoints) promotes intellectual humility, tolerance, and openness toward multiple perspectives, which are essential qualities for democratic and inclusive education in the twenty-first century. Jainism also advocates experiential and self-directed learning through introspection, contemplation, and ethical practice. Knowledge, according to Jain philosophy, must lead to transformation of character and responsible action rather than remaining confined to theoretical understanding. Such an approach aligns closely with modern educational goals that emphasize holistic development, life skills, emotional intelligence, and ethical citizenship. Moreover, Jain educational thought supports environmental consciousness through the principle of reverence for all forms of life, thereby contributing significantly to contemporary discussions on environmental education and sustainable development. In recent years, educational philosophers and policymakers have increasingly emphasized value-based education, social-emotional learning, and character formation. The integration of ancient philosophical wisdom with modern pedagogical approaches has gained considerable scholarly attention. Jainism offers a valuable framework for addressing contemporary educational concerns such as moral decline, intolerance, consumerism, environmental degradation, and the need for peaceful coexistence. Its educational ideals possess the potential to strengthen both individual character formation and collective social well-being. A systematic review of Jainism's contribution to educational philosophy is therefore necessary to synthesize existing scholarly literature, identify major thematic contributions, and examine its relevance within contemporary educational contexts. Such a review facilitates a comprehensive understanding of how Jain philosophical principles have influenced educational thought and how they may contribute to present and future educational practices. By critically evaluating existing studies, this systematic review seeks to bridge traditional philosophical insights with modern educational challenges and opportunities. The objective of the study is to explore the systematic review on Jainism towards educational philosophy.

II. SYSTEMATIC REVIEW OF LITERATURE:

Kothari, N. (2024). Mortality is the most intriguing occurrence in contemporary times. Individuals residing in a scientific and secular society perceive death with a certain ambivalence that has historically been associated with God. The inquiry into death engenders a multitude of philosophical enquiries. A critical inquiry among these pertains to the essence of death. Philosophers typically regard this as an invitation to examine the definition of the concept of death. Plato suggests that death might be characterised as the disjunction of the soul from the body. Some have characterised death only as the end of life. This also is problematic since an organism that goes into suspended animation ceases to live, yet may not actually die. The Judeo-Christian tradition allegorically attributes death to violations of a divine command. Occasionally, demise is ascribed to an incident, akin to the communication that falters among certain African societies. In ancient Jewish belief, God bestows life and withdraws it through death as retribution for transgression.

Das, S. (2024). Regarding the religious plurality and cultural diversity in India's periphery, Jainism is one of the faiths and sects that has successfully guided the nation's culture and traditions towards a novel trajectory. Historically, the period of the 24th Tirthankara Mahavira, approximately the fifth century BCE, is typically recognised as the advent of Jainism or its most prevalent form; however, numerous scholars concede that Jainism and the Jain community existed since the era of Mahavira's progenitor, the first Jain Tirthankara Rishabhadeva or Adideva. However, it is widely acknowledged that during the early days of Jainism, the Jain community lived in the ancient Anga and Vanga mahajanapadas of Eastern India and this community was known as Shravakas. A mispronunciation of the term 'Sravaka' is 'Sarak', by which this ancient Jain sect is most well recognised today. It is a contentious viewpoint that the Sravaka community significantly contributed to the dissemination of new civilisation and artisanal culture in the aforementioned areas. Even the matter about early arrival of copper and iron culture in the prehistoric Bengal region has been attributed to them by many historians. The existential allusions of this community are likewise present in mediaeval Bengali literature. In the modern era, several British officials and field surveyors have described the original and contemporary behavior of this Sarak or Sravaka community in their accounts. Currently, this historical community is observable in specific locales within the Radha or Ladha region of West Bengal, the Bhum region of Jharkhand, and various locations in Odisha. This dissertation endeavours to comprehend the worship of Saraswati and its historical customs within these tribes by re-examining archaeological evidence, analysing certain literary texts, and performing field research in certain regions of Jharkhand and West Bengal.

Ajmera, P. (2024). In the present age, the businesses encounter myriads of challenges for its survival, with business ethics playing a pivotal role. Although numerous enterprises strive to function ethically, they frequently encounter challenges that test their dedication to ethical practices. In today's globalized world, marked by heightened connection and interdependence, the businesses are under persistent rising demand to publicly conduct business in a way to balance between its economic interest and ethical beliefs. The principle of Anekantavada, fundamental to Jaina philosophy, serves as the mechanism by which Jaina thinkers assert that reality possesses various attributes. Anekantavada is the method of mind which restricts it from viewing any problem or solution from partial view in order to adopt comprehensive vision of reality. This research seeks to explore how contemporary businesses might address ethical challenges peacefully by integrating the concepts of anekantavada, a concept associated with Jainism, recognised for its ethical tenets. This study seeks to enhance comprehension of the connections between ancient wisdom theory and modern ethical dilemmas, providing broader perspectives on business ethics.

Yadav, S. (2024). The curriculum and pedagogical approaches in education are contingent upon the application of principles and pragmatism. Shankaracharya posits that the educational curriculum ought to encompass knowledge and practices pertaining to both the practical and spiritual dimensions of humanity. Jain philosophy encompasses linguistics, grammar, mathematics, physical sciences, statics, and vacuum studies. Buddhism encompasses ethical living, physical practices, linguistics, traditional medicine, surgical techniques, farming, and livestock management. Idealism encompasses linguistics, literary studies, historiography, geography, mathematics, and the physical sciences. Realism has encompassed vocational education. Naturalism encompasses athletics and recreational activities, aquatic pursuits, equestrianism, and artisanal crafts. Pragmatism encompasses the principle of utility, the principle of interest, the principle of activity, and the concept of experience. Pedagogical approaches in Vedanta Darshan and the processes of nigaman, aagman, shrawan, Manan, and nidhidhyasan, among others. Teaching techniques in Jainism experience by senses method, experimental method, hearing method and self-study method. Buddhism employs pedagogical approaches such as self-directed learning, meditation, and contemplative practices, among others. Instructional approaches in idealism encompass dialogic methods, dialectical methods, exploratory methods, and self-directed study methods, among others. The

pedagogical approaches in realism include the correlation method, the excursion method, and the audio-visual aids method. Naturalism prioritises verbal instructional techniques. Practical focus on project methodologies.

Gope, U. & Jash, A. (2024). The Sarak community possesses a profound and lasting historical significance in the areas of Bengal, Bihar, and Odisha, with its roots extending back thousands of years. Historically, they constituted a significant faction, impacting areas like Burdwan, Birbhum, and Medinipur. However, over time, their geographical concentration shifted, and today, the Sarak population is primarily found in districts like Purulia and Bankura in West Bengal; Ranchi, Dhanbad, Bokaro, and Dumka in Jharkhand; and Baleshwar in Odisha. Despite their decreasing numbers and geographical dispersion, the Sarak people continue to preserve their distinct socio-cultural identity and customs, which are closely woven into the fabric of their everyday life. The village of Laxmanpur, located inside the Saltora block of Bankura district in West Bengal, serves as a tiny yet significant representation of the current Sarāk people. Positioned around 5 kilometers from Shushunia on the Chatna-Shushunia road, Laxmanpur affords a unique vantage point to examine the socio-economic and cultural aspects of this historically significant hamlet. The settlement accommodates a modest group of 10 Sarāk families, totalling 44 inhabitants. This microcosm provides significant understanding of the difficulties and adjustments encountered by the Sarāk community in contemporary society. This settlement in the Bankura district is of considerable significance since it functions as a primary assembly location for the adjacent Sarāk community. The inhabitants of this village, known as the Sarāk, observe Jainism, following its customs and practices. They are ardent adherents of Digambara Jainism and pupils of Acharya Gyansagar Maharaj.

Mandal, M.A.A. (2023). Jainism, a venerable and impactful religious doctrine that emerged in India, presents a distinctive viewpoint on education that prioritises non-violence, self-control, empathy, and comprehensive growth. This study article intends to explore the essential principles of Jainism and their application in the context of education. It explores the historical origins of Jain educational methodologies, examines the unique characteristics of the Jain educational framework, and assesses the influence of Jain principles on modern education. Through an interdisciplinary perspective, this study explains how Jain philosophy fosters values-based education, promotes ethical awareness, and contributes to the development of responsible global citizens.

Gulgulia, A. (2023). In the 21st century, Jain education serves as an essential institution for safeguarding the profound cultural and philosophical legacy inherent in Jainism. As the globe experiences swift changes, the significance of these educational establishments is crucial in facilitating the transfer of timeless knowledge to future generations. Jain education serves as a guardian of values, offering a comprehensive foundation grounded in principles like ahimsa (non-violence), truthfulness, and detachment. The primary obligation of Jain education today is to safeguard and convey the fundamental principles of Jain philosophy. These institutions build a tangible connection to history by engaging students with the significant doctrines of Tirthankaras and Jain intellectuals. The safeguarding of Jain texts, practices, and moral principles is essential for upholding the authenticity of the Jain heritage.

Chandrasekar, V. (2022). Contemporary society is characterised by a lack of spiritual essence, dominated by materialism and consumerism. This shift towards materialism has progressively led to a decline in humanity's belief in religion as a promoter of personal and societal harmony. A query emerges regarding whether humanity exists solely for sustenance or if there is a deeper essence to their being. My study into this subject helped me to understand that we lack not the appropriate philosophy of life, but the lack of implementation of the rules put down by philosophy. Here, it is vital to appreciate the Jaina emphasis on upayoga (utility) than upabhoga (consumption). We are also reminded of the behaviours prescribed by Jainism, including ahimsa (or non-injury to other lives), which reawakens the people to the fundamental dignity of all life. The aforementioned idea underpins equality and is essential for worldwide harmony. The approach that allows us to transition from simple inquiry to actualisation is typically referred to as 'YOGA'. The Jainas interpreted 'yoga' as 'caritra' or proper behaviour, which is a crucial doctrine of Jainism, specifically the 'triratnas' (three jewels encompassing correct perception, right knowledge, and right action). However, it remains a fact that these austerities alone assist individuals in achieving liberation from a philosophical perspective. But practice of these three gems nevertheless supports man in developing a balanced attitude and approach to life that will defend him from undesired wants or attachment to possessions.

Pragya, S.S. (2022). This article is an attempt to view the Sartrean philosophy from the Jain Perspective. This paper aims to examine the extent to which Jain Philosophy aligns with Post-modern Western Sartrean thought, identifying areas of convergence and divergence. This document aims to conduct a comparative analysis of Sartrean notions of Ontology, Ethics, Freedom, Bad Faith, among others, alongside Jain ontology, Jain ethics, the Jain principle of atmakartvavada, and the appropriate channelling of energy for spiritual self-elevation.

Ragi K.G., A. (2022). Jainism is a venerable faith grounded in a philosophy that advocates for liberation and a journey towards spiritual purity and enlightenment via rigorous nonviolence towards all sentient beings. It came into prominence in sixth century BCE, when Lord Mahavira propagated the religion. The basic religious tenets of the Jain dharma are Ahimsa (nonviolence), Anekantavada (many-sidedness), Aparigraha (non-attachment) and asceticism (abstinence from sensual pleasure). Dedicated Jains adhere to five principal vows: Ahimsa (non-violence), Satya (truthfulness), Asteya (non-theft), Brahmacharya (chastity), and Aparigraha (non-attachment). These ideals have shaped Jain culture in many ways, such as leading to a largely vegetarian lifestyle. Parasparopagraho jivanam (the function of souls is to support one another) is its motto, and the Namokara mantra is its most common and basic prayer.

Kothadia, S.N. & Jain, R. (2021). Jain ethics represents the esteemed essence of Jainism. Practice and conduct of Dasalakṣaṇa Dharma (ten noble qualities) in Jainism are prescribed for cleansing of mind as cultivation of utmost forgiveness and other virtues lead to spiritual uplift. In Jain philosophy, salvation is the highest dimension of personality development. By observing the ten noble virtues the votary obtains the ability and potential to limit the passions like anger, pride, deceit and greed, and to develop beneficent traits as calmness, patience, tolerance, truthfulness, compassion, altruism etc. Such attitudinal changes manifest in the internal as well as external moral conduct. The development of non-violence, equanimity and purity of mind are helpful in endowing the practitioner with true faith (samyak-darsana). It resembles the initial enlightenment that results in the realisation of accurate knowledge (samyak-jnana) and appropriate behaviour (samyak-caritra). This study examines the impact of engaging in Dasalakṣaṇa Dharma on personal growth. This research is qualitative, interrogative, and exploratory, encompassing a participant group of 180 individuals over a duration of two years. A printed questionnaire was utilised to gather primary data through structured and, when necessary, unstructured interviews. Two meditation workshops (Dasalakṣaṇa Dharma Dhyana Sibira) were held to enhance the contemplative and focus abilities of the participants. The interrogations, dialogues, and workshop experiences provided profound understanding of the Dasalakṣaṇa Dharma within them. Nearly all practitioners cultivated equanimity, regarded as the foremost indicator of personality advancement. The profound belief in Jain principles, sustained adherence to ten qualities, and devotion significantly influenced personality development.

Dimm, C.K. (2021). The chronological record indicates that Aristotle lived from 384 to 322 BCE. He attended Plato's Academy from the age of seventeen till Plato's demise in 367-344 BCE. Aristotle then traveled to Asia Minor, first to Assos, then to Lesbos. Aristotle returned to Athens in 335 BCE to build his own school, the Lyceum. Aristotle's texts are sometimes regarded as the annotations of his pupils; however, they can be approximately dated to the period when he was instructing, specifically from around 344 to 322 BCE, or shortly thereafter. Mahavira, the last and 24th tirthankara of Jain tradition and preacher of Jain ethics, was born in 599 BCE, and taught in north-east India for his lifetime. More than a century after Mahavira's death in 500 BCE, Jainism took hold in whole of India and has maintained it until today. More specifically, Kundakunda, a Jain acarya, whose line of thinking most nearly matches that of Aristotelian ethics, and whose teachings are known and followed by many Jains, launched his school of thought in the very beginning of 1st century AD. It is unknown to scholars whether he was the single author of his body of work, whether the work attributed to him was written by numerous scholars, all of a certain line of thinking.

Jain, M. (2020). Mathematical concepts, like to truth, are inherent components of nature and exist objectively, independent of humanity's pursuit to discover them. For example: seasons change after a particular period of time, leaves fall and then burst out at exactly the appropriate time of spring, flowers bloom etc. In a similar vein, all numbers have perpetually existed in their whole and in fragments, unbeknownst to humanity. Numerical values represent a specific quantity of a certain entity or circumstance that is inherently tangible; yet, mathematics also encompasses philosophical dimensions, with all numbers, including zero and infinity, possessing abstract representations. We can think that if there can be numerous forms of zero; as zero is always seen as a Dumbo although in reality it is the superhero. The viewpoint alters our perception of a specific numeral, and in this instance, zero may be regarded as both null and champion. When we reflect on infinity, we perceive it as singular and undivided; nonetheless, the Jain philosophical work Dhavala references eleven varieties of infinity. Hence we must keep our mind open to newer approaches of understanding Mathematics. In Jain philosophical text Gommatasara Jivakaṇḍa, authored by Acarya Nemicandra Siddhantacakravarti, two types of Mathematics have been mentioned was laukika, which is used to measure the physical and smaller aspects of the substance and alaukika, which is adopted to measure the micro and infinite dimensions of the substance. Still, we can only grasp a little part of it as like truth even Maths is a subject to be felt and even here the numbers serve as just signposts.

Jain, S.C. & Jain, S.C. (2020). Over the past two centuries, advancements in technology, transportation, the internet, and instantaneous communication have rendered the world flat and transformed it into a genuine Global village. In a Global village, people care and share with each other and live happily. The latest Coronavirus has

united us further. The Covid-19 pandemic represents the most significant challenge ever encountered globally, especially for the elderly and ageing population. There are public health, health care and financial problems. This pandemic disregards race, religion, ethnicity, caste, faith, language, nationality, or geographical boundaries before it strikes, impacting everyone uniformly. No individual is exempt, and it concedes to no one. It is a tremendous equalizer amongst the rich and the poor, weak or mighty and ordinary or VVIPs. This Coronavirus epidemic persists in inflicting devastation on an immense scale. Many lives have been lost; the economy world over have been turned upside down and life as we have known has been radically transformed. This is an unprecedented problem in our lifetime. The perilous proliferation and its fatal repercussions are always at the forefront of our thoughts. Our everyday routines have been replaced for many of us by a rough equivalent of house detention. In order to curb the proliferation of this virus, numerous governmental entities across various nations have enacted stringent and comprehensive lockdowns on activities, commerce, enterprises, services, and the mobility of individuals. The future remains uncertain, and the conclusion is unpredictable. This epidemic serves as a clarion call for all of humanity. How can we maintain a good outlook, alleviate anxiety, and cultivate happiness amidst these challenging times? In this era of apparent turmoil, how can we uphold our positive outlook, engage with and contemplate our intrinsic sources of joy and wellness, and preserve our spiritual, moral, and emotional stability amidst significant upheaval and unpredictability?

Kumar, A. (2020). Jain system promoted freedom as the ultimate purpose of education. In Jain tradition, liberation is categorised into two types: Jivan mukti and Dravya mukti. The system put stress on social, economic and spiritual objective of education. The history of Jain education is predominantly a history of south India. The Jains were influential in propagating and spreading education in Karnataka. To begin with chaitya, basadis and mathas were religious institutions but later on it grew into educational centres. Jainism had stressed on universal education through mother tongue. In course of time Jainism focused emphasis on co-education as well. Both men and women were allowed to stay and study the Jain teachings at the monasteries. Jain education received a boost from numerous royal kingdoms of the time such as Kadambas, The Ganges, The Chalukiyas of Badami, the Rashtrakutas and the Hoysalas.

Pokharna, S.S. et al. (2019). Jainism is recognised for its empirical methodology in comprehending reality. According to Jainism the cosmos is constituted of six kinds of elements including living being/ soul, medium of motion, medium of rest, space, non-living/matter and time. Jainism has described the soul as the essential ingredient of all living beings. According to the notion of Jainism, a complete soul has unlimited knowledge, infinite awareness, boundless happiness and infinite spiritual power. While a perfect soul possesses various attributes, knowledge is considered the paramount trait. Kundakunda has remarked that although from the empirical point of view there is a distinction between the soul and knowledge nevertheless from the transcendental point of view it is sufficient to declare that the soul is knower and nothing else. Kundakunda further asserted that there is no difference between the knower and his knowledge. From an empirical point of view an omniscience (Kevali i.e. a flawless soul) perceives and knows the totality of reality and from the transcendental point of view he perceives only the self. Five types of knowledge are defined in Jainism including empirical/sensory knowledge, articulate/scriptural knowledge, telepathy and omniscient/absolute knowledge.

Elkind, L.D.C. (2019). I suggest that a relatively contemporary position in the philosophy of mathematics, pluralism, overlaps in striking ways with the much earlier Jain idea of *anekantavada* and the connected notions of *nayavada* and *syadvada*. I first outline the pluralist stance, following this with a description of the Jain theory of *anekantavada*. I then emphasise the significant points of overlap and the morals of this comparison of pluralism and *anekantavada*. I aim this contrast to pluralism's potential adversaries and pluralism's prospective defenders. Prospective critics of pluralism may rethink tried critiques of pluralism, especially after noting the frequent conflation of pluralism and relativism. Prospective supporters of pluralism in turn will see the benefits of further investigation of Jainism.

Sokolova, A. (2019). Jains have created an extensive body of fairy-tale literature, both in prose and poetry, in Sanskrit, Pali, and Apabhramsa. All these writings, be they stories in plain prose or in simple verse, or sophisticated poems, novels or epics, are all fundamentally sermons. They are never intended for mere pleasure, but always serve the objective of religious instruction and edifying. Typically, the narratives of these tales are somewhat redundant; they centre around the development of the karmic consequence and the ultimate renunciation by the protagonist. The Buddhist Chinese narratives similarly employ traditional motifs, such as following the repercussions of karma across multiple incarnations of the protagonist. The Buddhist motives started to be used in a framework of the traditional Chinese miracle stories or stories about abnormalities; yet, they were presented in a familiar context making it simple for lay audience to understand the core Buddhist notions. This article aims to highlight the significance of exploring beyond the conventional genres—sutras and similar doctrinal texts—to gain a precise comprehension of the actual practice and dissemination of religion within a

certain historical period. The Robert Ford Company contends that miracle tales are particularly beneficial as they provide essential testimony to both the substance of religious groups' collective memory and the societal mechanisms through which this memory was formed, conveyed, and maintained. Consequently, both Chinese and Jain mediaeval narratives were not merely narrated to affirm religious doctrines, but also to facilitate the assimilation of their principal philosophical concepts for the general audience.

Tiwari, M.N.P. (2018). Jainism, being one of the three major religious and cultural traditions of India, has significantly influenced Indian art and culture. In the latter part of the 19th century, Jaina art garnered minimal scholarly attention, particularly when juxtaposed with the examination of Vaidika-Pauranic and Buddhist art. The examination of Jaina art has notably captivated the attention of scholars from both India and elsewhere for more than a century, with heightened enthusiasm observed in the previous 70 years. Consequently, various aspects of Jaina art, including as architecture, sculpture, iconography, and painting, have been documented in a plethora of books, monographs, and essays. Notable early scholars include Alexander Cunningham, J. Burgess, V.A. Smith, T.N. Ramchandran, D.R. Bhandarkar, and several others. A. Cunningham in his reports released vital material about some of the Jaina sites namely- Mathura, Khajuraho, Gwalior, Deogarh and Canderi. Cunningham, besides revealing the proper identification of several of the Tirthankara pictures, also published the inscriptions.

Gorisse, M-H. (2017). This study is a review of the nine chapters more directly concerned with philosophy of the volume *Jaina Scriptures and Philosophy*. Edited in 2015 by Peter Flügel and Olle Qvarnström, this interdisciplinary volume in philosophy, philology, linguistics, literary studies and history is presented as an essential contribution to the study of Jaina philosophy inasmuch as it offers a collection of cutting-edge analyses on the emergence and development of philosophical concepts such as the Self and its epistemic faculties, with a focus on early Jaina canonical literature and commentaries thereof.

Chakraborty, B. (2017). The volume is one of the seminal contributions to uncovering the foundations of Jaina philosophy, specifically *anekantavada* and *syadvada*, within the context of contemporary science. He offered the book by strongly pin pointing our misperception regarding the way general people link Jaina relativism with Einstein relativity of physics. He robustly correlates the Jaina relativism known as *anekāntavāda* and *syādvāda*, which serve as foundational tenets of Jaina philosophy and religion, with contemporary scientific concepts such as Einstein's theory of relativity, quantum mechanics, and the uncertainty principle. He segmented the book into fourteen chapters, wherein he eloquently elucidates the diverse facets of Jaina philosophy through engaging examples, while also articulating complex physical theories without resorting to mathematics, utilising straightforward diagrams and illustrations for the lay audience.

Purshotam (2014). Jainism is a very old philosophy. It has significantly impacted human thought. Even Under the present-day educational system, boys and girls go to schools and colleges to follow a syllabus which has been provided for them. The objective of education can be both social as well as individual. From the view-point of education for an individual, it should be so as to help develop the physical, mental and moral parts of an individual's personality. The purpose of education is thus not constrained to the one-sided growth of an individual's personality; it attempts on the contrary, to develop the "perfect Man." Jainism gives equal background to the aim of education and life. The purposes of education would be influenced by the aims of life. Education serves as a crucial instrument for achieving life's objectives. Jainism is quite a strong philosophy and provides permanent purposes of education. Jainism is not only a real source of getting worldly enjoyments and heavenly pleasures, but is a science to purify the mundane soul to attain perfection, omniscience, and undying infinite true happiness. It constitutes an original, autonomous, scientific, rationalistic, democratic, universal, systematic, and primordial belief not just of humanity, but also of avian and animal species. It provides freedom, pure bliss, self-responsibility, self-realization, all equality voluntarily, co-operation, reciprocal help, spiritual advancement, all love noble thoughts, sweet temper, simple living, pure food, contentment, worldwide peace, exemplary action and brave conduct.

III. CONCLUSION:

Jainism offers a profound and enduring contribution to educational philosophy through its emphasis on ethical living, intellectual development, self-discipline, and spiritual growth. The principles of Ahimsa (non-violence), Anekantavada (pluralism of viewpoints), Aparigraha (non-possessiveness), and the Three Jewels of Right Faith, Right Knowledge, and Right Conduct provide a holistic framework for understanding education as a transformative process. Rather than limiting education to the transmission of information or vocational preparation, Jain educational philosophy advocates the cultivation of moral character, critical thinking, compassion, and social responsibility. This systematic review highlights that the educational ideals of Jainism remain highly relevant in addressing contemporary challenges such as value erosion, intolerance, excessive

materialism, environmental degradation, and the growing need for inclusive and sustainable educational practices. Jain philosophical concepts encourage learners to develop ethical sensitivity, respect for diversity, and reflective thinking, all of which are indispensable in twenty-first-century education. Its emphasis on self-regulation and lifelong learning aligns closely with modern pedagogical approaches that seek to foster holistic human development and global citizenship. The review also demonstrates that Jainism contributes significantly to value-based education by integrating intellectual inquiry with moral and spiritual dimensions of learning. The doctrine of Anekantavada promotes openness to multiple perspectives and constructive dialogue, thereby strengthening democratic and multicultural educational environments. Similarly, the principle of Ahimsa provides a meaningful foundation for peace education, conflict resolution, and environmental consciousness. These contributions extend beyond religious or philosophical discourse and offer practical implications for curriculum development, teacher education, and educational policymaking. Furthermore, Jain educational philosophy reinforces the idea that education should ultimately lead to personal transformation and social harmony. It recognizes the interconnectedness of knowledge, conduct, and responsibility, thereby encouraging learners to become ethically conscious and socially engaged individuals. The synthesis of ancient Jain wisdom with contemporary educational objectives presents valuable opportunities for developing educational systems that prioritize both human excellence and societal well-being. In conclusion, Jainism's educational philosophy possesses timeless relevance and considerable potential for enriching contemporary educational thought and practice. Its holistic and value-oriented approach provides meaningful insights for fostering ethical citizenship, intellectual pluralism, sustainable living, and lifelong learning. Future educational research and practice may further benefit from exploring the integration of Jain philosophical principles into modern curricula and pedagogical frameworks, thereby contributing to a more humane, inclusive, and ethically grounded vision of education.

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