SURVEY OF RELATED LITERATURE

2.1. Review of Related Studies.

2.2. Theoretical Overview
The aim of review of the related literature in research, especially in educational research, is for providing a general background regarding the important developments in the field of study. Ramayana, Mahabharatha, Upanishads and Bagavat Gita are the prime sources of Indian philosophical thought based on Vedas. The philosophical concepts highlighted in these books are the fundamental basis for the Indian philosophical and educational thought. The schools of West and East have made many attempts to evaluate Indian ideals in the light of their own views. So the researcher reviewed the philosophical aspects of education from various sources as the basis of determining the factors of education.

A lot of studies have been undertaken with regard to education in this area. The investigator reviewed certain relevant studies, which are presented below in chronologic order.
2.1. REVIEW OF RELATED STUDIES

Sri. Aurabindo (1948) in his essay titled ‘Mahabharatha and Ramaya’ showed that the Ramayana embodied the Indian imagination to its highest and tenderest human ideals of character, made strength courage gentleness; purity fidelity and self-sacrifice familiar to it in the most harmonious forms colored, so as to attract the emotion and the aesthetic sense. It stripped morals of all repellent austerity on one side and on the other of mere commonness and lent a certain high divineness to the ordinary things of life; conjugal and filial maternal and fraternal feeling, the duty of the prince and leader and the loyalty of follower and subject, the greatness of the great and the truth and worth of the simple, toning things ethical to the beauty of a more psychical meaning by the glow of its ideal hues. He also pointed out that the Ramayana has been an agent of almost incalculable power in the moulding of the cultural mind of India.

Seth’s study (1953) established that the aim of all schools of Indian philosophy is self-realisation and they are purely idealistic.
Saran (1954) attempted to analyse the Gurukula system of education and to explore the possibility of reinstating it in India in a modernized form. He has studied some peripheral concepts regarding the Gurukula system, in comparison with western models “in order to show the superiority of the ‘rishi-aim’ of God realisation”, and some suggestions and exhortations were given. His main suggestions are: (1) the pupil should read and question their guru in a homely atmosphere. (2) The students should develop a religious outlook and aim at God-realisation. (3) Education should be imparted in a democratic way and (4) it should help to strengthen the national solidarity along with international understanding.

The study on Gandhi’s Educational Ideas is the contribution of N.P. Pillai (1959) which brings out Mahatma Gandhi’s concept of Educational Psychology such as: Nature of education, Purpose of education, Methodology of basic education, Education through life and throughout life and self realisation as the end of all educational process.
Divakar (1960) critically examined the “Educational philosophy of Upanishads” with respect to knowledge, aim, objectives of life and education. The researcher analyzed the psychological basis of education, method of teaching, teacher-pupil relationship and curriculum. He concludes that the Asram system of education was based on interest, needs and capacities of the pupils. The practice of concentration of mind is supposed to be the keynote of all beings.

Sarma’s (1960) analytical study on “The Philosophy of Tulasidas” led to the conclusion that the ‘Guru’ is the image of God on Earth. Tulasidas emphasized the importance of regional languages as the medium of instruction. The poet compared the teacher-pupil relationship with father-son relation. According to Tulasidas, Education is a continuous process; so in-service education is recommended as a means for this process.

Radhakumud Mookerji (1960) in his detailed study of Ancient Indian Education brings to light the educational ideas found scattered in Hindu thought. He has stated that the aim of life and education was the realization of the absolute truth
known as God. Education must aim at self-fulfillment and not merely the acquisition of knowledge. Education must not be limited to the brain or to the development of the physical senses. The aim should be to transform the entire personality of man. Education is a process of control of the mind. The total individual is its chief concern. The pupils have to imbibe the qualities and ideals of the teacher. The students should ‘catch’ the ideas of the teachers.

8Vedamani Manual (1964) made an extensive study on “Life and Education among the Tamils in Ancient and Medieval Times”. The investigator analysed ‘Tolkappiyam’ and the sanghom literature, which led to identify the aim of education, the aspect of educational theory and the methods of teaching and learning. Definite descriptions on friendship, charity, higher values, social duties and straightness of thought for a society rooted in divine life were identified as the important factors in this study.

The analytical study on “the Educational Ideas of Bertrand Russell” was under taken by 9Singh (1969). The study reveals that education is an instrument to equip man to lead a
quality life. The critical study is developed as a comparative canvas with that of Plato, Spencer, Rousseau, Huxely, Locke and Dewey. According to Russel education is the formation of mental habits and outlook on life. Punishment and suppressive methods in education create psychological problems.

10Charle’s study on Bhagavat Gita (1971) points out that Bhagavat Gita contains many ideas which could become the basis for a sound advanced philosophy and the same is quite significant for various aspects of Educational systems in India.

The study of 11Dev (1972) on ‘Tagore’s Contributions for international understanding’ reveals that significant bridges of understanding can be constructed between man and man only in an atmosphere of faith. Educational activity through the creation of faith can help the realization of a healthy society. Santiniketan is a bold attempt towards the creation of world peace and International understanding, which is also known as international co-operation.

12Hossain(1973) made an investigation into Vivekananda’s philosophy of education through a psycho–metaphysical approach. The major objectives of the study were to
demonstrate that Vivekananda’s philosophy of education and all his educational schemes were firmly rooted in Vedanta and they were relevant to the Indian society today to solve the crisis of education in the Indian society. Some conclusions of the study are:

a. Vedantic concept of education might offer a solution to the crisis of Indian education today.

b. Education in the vedantic sense would promote unity of mankind on national and international level.

c. What the child gets in schools and colleges will not help him to face the problems in life.

\(^{13}\)Prahlad Mourya (1973) made an extensive study in the ‘Social -Philosophy of Kabir. The researcher extolled Kabir as a social reformer who strove for making a society entirely different from the traditionalists. Kabir strongly reacted against the evils in the society and advised the people to make good by friendship and co-operation for creating an ideal society.

\(^{14}\)Bhatt (1973) through his study on ‘Vinoba Bhave’, the freedom fighter and Sarvodaya worker well known through the Bhoodan movement, pointed out the ideas that education is
meant for ‘manava dharma’ or ‘manava seva’ i.e. human service. Hence education should develop the physical, moral and intellectual capacities latent in the individual to the full.

The study on ‘Informal education through the Saint literature of the middle ages’ by Desa Pandey (1975) reflected on the comparative aspects of educational objectives in India and the western. The investigator points out the suitability of saint literature as instructional materials at various levels of formal and non-formal education.

The study entitled: ‘A comparative study of Educational philosophy on Gita and Quran’ by Pandey (1975) attempted to make a comparison of the educational philosophy propounded in Gita and Quran. It also aims to highlight the practicability of educational ideas of these scriptures in the present India. Pandey has tried to give a critical description of the educational philosophy of these two texts.

Jogeswar Sarma (1978) has stated that the purpose of educational programme is three fold namely (i) the acquisition of knowledge, (ii) the formation of character and personality and (iii) the inclination of the spirit for social obligation and religious
The Upanisadic seers mainly make the division of knowledge into two, viz., para and apara – the higher and lower knowledge. The conception of a supreme, a universal spirit is the very keystone of the philosophical speculations of the Upanisadic seers.

18Sarma (1978) made an extensive study on “The contributions of Sankaracharya on Education”. The major finding of the study is that Sankara is not only a philosopher but also a great educationist. His ideas on education reveal that spiritual education leads one to get mukti or self-realisation. It is a continuous intellectual process till mukti is achieved.

19Siva Mohan (1978) has made an analytical study on the Educational philosophy of poet “Thiruvalluvar”. The study was chiefly based on Thiruvalluvar’s contribution to ethical and spiritual values in life and it concludes that the ethical and spiritual values should be the guiding principle of the present education system.

20Sukumaran Nair (1980) has made an analytical study on the educational ideas of Swami Vivekananda in his thesis
submitted to Kerala University. The analysis is mainly in terms of educational values. Attempt has also been made to indicate how far Swami Vivekananda’s educational ideas are useful to the modern educational system.

The study on “Narayana Guru as a Social Educator” is the contribution of Pereira (1989), which brings out the educational philosophy of the great social reformer Narayana Guru. The study establishes that Guru accepted the Vedic methods of Sravana, Manana and Nididhyasana as the main method of study. He fought against the social taboos and religious misconceptions. The researcher concludes that Guru is a great philosopher and a social educator.

Sreebhuvanam (1992) critically analysed the vision of Adhyatma Ramayanam with respect to its contents and aim. The investigator points out the difference between Vidya and Avidya and reveals the importance and the ways and methods of attainment of self-realization

Sathya Sai Baba in his speech given in the Institute Auditorium Vrindavan on May 25th, 1992 pointed out that the Ramayana depicts the triple qualities of Sathwa, Rajas and
Thamas. He pointed out that the relevance of the Ramayana is not confined to a particular time or place, but is for all the time and places. According to him Rama embodies the amity and harmony, which should prevail among the members of the family. According to him it is essential for every student to take Rama as an ideal to be emulated and derive happiness by practicing the ideals of the Ramayana.

24Radhakrishnan (1993) critically examined the Advaita philosophy in Ezhuthachan’s Adhyatma Ramayanam with respect to Advaita philosophies in Bhagavat Gita and other Indian epics. The investigator points out the importance of Advaita philosophy and its practical implications in the modern world.

25Ramashrya Sharma,(1994) in his book ‘A socio-political study of Ramayana’, revealed every conceivable bit of information about education, state, kingship, administration, war and military organization ,position of women and mythology. It emphasized the importance of moral values in molding personality. The book also brought out the spiritual
and material values of education whose relevance can be seen in the present world

26Romesh C. Datt (1997) in his book titled ‘Ramayana’ stated that the Ramayana embodies the values and the culture of the ancient India, the religious and domestic life with its endurance, sweetness, tenderness and devotion. It upholds the educational values of the high morale of life. He pointed out the purveyance of the values of the Ramayana and its relevance today.

27Kenneth W Morgan (1998) in his book titled ‘The Religion of the Hindus’ showed that the Ramayana illustrates the ideals, which ought to prevail in the personal, domestic social and public life, ideals of brotherhood, kingship, friendship and above all the ideals of chastity. He also pointed out the metaphysical and physical facets of the Ramayana, which manifests the mythological journey of every individual to reach the ‘Perfection’.

The study on Educational Ideas of Upanishads by 28Surendran (1998) reveals that Universal integration was the ultimate aim of education and it was comprehensive in all
respects. Objective based approach in education was prominent and there was a perfect harmony in teacher-pupil relationship. The Upanisadic society was purely secularist.

According to 29Seetharam (1998) value education is a complex process, which involves developing the ability to think in terms of values, the ability to do right things, and also the ability to feel the right emotion. Therefore there can be no single method for value education. A variety of methods have to be employed keeping in view the age group of children.

30Ranchor Prime’s Ramayan: A Journey (1998) commented that the educational ideas of Ramayana provide a sound basis for an individual to start any journey, be it educational or spiritual. It can also be used as an educational tool: to encourage children to respect, understand and appreciate cultures other than their own; to teach and reinforce customs and beliefs if they are already living in an environment where Hinduism is practised as a way of life, and to illustrate the importance of possessing good moral values such as honour, truthfulness and mercy.
Nambeesan’s (1999) extensive study on “Sankaracharya as a social educator” is a valuable contribution to education. The researcher examined the role of Adi Sankara as an educator and a great philosopher. Sankara was able to integrate the different beliefs thereby developing an attitude of tolerance and liberate the society from the evils of superstition. He set a personal example of a model teacher. Sankara emphasized the concept of education suitable to the society based on Dharma.

The study on Educational Ideas in Bhagavat Gita and its relevance to Modern World (1999) is the contribution of K. Peethambaran Pillai. The study reveals that Education should ultimately aim for self-realization and the Education system should be re-arranged to promote the spirit of enquiry by adopting problem solving method. It also suggests that the concept of value education should be extended to non-formal education also.

Harikumar conducted a study: “A critical study on the pedagogical perceptions of J. Krishnamoorthy” (2002). According to Krishnamoorthy the development of a complete
human being, integrated intelligence is the function of the right kind of education. Self-knowledge becomes one of the highest objectives of education. The quality and devotion of the teacher is the most important factor in this context.

34Dr. Ravindra Kumar (2003) in his essay titled “Why Rama and Ramayana remained ideal for Millions, and Especially for Gandhi” proposed that Rama’s system of administration was the beginning of a true democracy that fascinated great thinkers especially Gandhi. He showed that the concept of symbolical development and symbolical levels of Ramayana will illuminate all the facets of religious life. The ideals of Ramayana especially the democratic values have greatly influenced Gandhi in his doctrine of the Ramarajya

In his study titled ‘Sri Rama and Ramayana’ 35Joshua David Stone (2003) pointed out that the Ramayana contains the essence of the more technical Vedic scripture with a simplistic treatment to reach the common men. He also asserted that the Ramayana is a text book of morals and ideals for youth and people of all ages to enjoy and aspire. He pointed out the high educational ideals that the Ramayana focuses.
Alexander Aisen (2004) in his ‘Book of Ramayana’ pointed out that it has been an influential teaching for children and scholars of all ages because of Ramayana’s simplicity and exemplary concepts and virtues of the Hindu people. From childhood most Indians learn the characters and incidents of this epic and they furnish the morals, ideals and wisdom of common life. This epic helps to bind together the many peoples of India, transcending caste, distance and language by showing all the perfect way to practice dharma throughout one’s life. He also pointed out that from Ramayana, one can derive many of the virtues of the Hindu culture such as perfectionism, honesty, order, obedience and respect, and active asceticism.

P.A. Barannikow (2004) in his ‘Philosophical Perceptions of Indian Epics’ revealed that idealism, realism, humanism and catholicity have been fully incorporated in Ramayana. The significance of Ramayana has not faded with time. It has found a place in the hearts of all rich, poor, scholars or illiterates alike through its high ideals of life, educational values and universal appeal.
38Yogi-seer Sriranga Sadguru (2005) of Karnataka pointed out that Maharishi Valmiki has composed the Ramayana from the heights of super-conscious state that is not influenced by the sensory thoughts and ideas. He remarked that the Ramayana is not just a historical story that happened once, but is always happening which can be seen anytime in the inner most levels within oneself by developing the spiritual insight.

39M.G. Prasad (2006) in his study titled ‘Relevance of Ramayana’ revealed that Ramayana is like a big river that is born out of Valmiki as mountain. This big river is flowing towards the ocean as Rama. Thus while flowing, the big river Ramayana is making the whole world sacred. A sincere study, understanding and practice of principles in Ramayana provide the spiritual insight required to see the Vedic truths and culture. He also proposed that the ideals and everlasting principles of Ramayana should be transferred from generation to generation, as it is relevant to all human beings, all the time and everywhere.

40Sulekapadmini Natarajan’s (2008) ‘Ramayana An Introduction’ proposed that the Ramayana is a kind of
instructional material that sets moral standards for human behaviour at different strata of the society under varying circumstances, and demonstrates ideal relationships within the family. It has permanence—it is relevant at all times, in all places and in all ages. The two ideals, she says, of the Ramayana are Truth and Purity of thought, deed and action. According to her the Ramayana teaches philosophy, politics, the concepts and kinds of duties, morality and truth, in an easy and simplified manner to those who cannot understand the complex language of the Vedas. She also asserted that the Ramayana expounds ideal behaviour, the ideal way of life and emphasizes the sanctity of the human world and throws light upon the daily vicissitudes of life.
2.2. THEORETICAL OVERVIEW

The concept of knowledge according to Adhyatma Ramayanan is based on the Advaita or Vedantic philosophy which states that “Brahmam Sathyam; Jagath Mithya”. This means that the Brahman alone is truth and the world as seen is a myth or an illusion. Brahman is the eternal reality without death and birth and has no beginning and end. It has no quality because it has all the qualities. World is an illusion and is based on Maya which has no independent existence apart from Brahman. When one realises the truth, he realises that neither the body nor the senses nor the mind and nor the intellect is the self. He is really the Atman, which is part and parcel of the Universal reality-otherwise known as Atman or Brahman. This realisation leads to Vidya -the real knowledge. All other knowledge is avidya causing ignorance. So real education should enable a person to liberate himself from avidya or ignorance associated with ego(Ahamkara) selfishness, greed, hatred and jealousy. When one attains the real knowledge he realizes that he is Brahman and his self disappears, with the result that one becomes free from desires.
Such a person is known as educated (panditha) who is even minded, peaceful and always in bliss. The ultimate aim of all educational processes is to attain this non-duality. That is why it is stated by ancient seers: “atmanam vidhi” meaning education is to know about oneself. When one knows the reality or self he looses his selfhood and identifies with the eternal reality. The statements ‘Aham Brahmasmi’ and ‘Tat Twam Asi’ are really pointing out to this aspect namely, “the individual is Brahman himself”.
REFERENCES


Survey of Related Literature


