CHAPTER III

REVIEW OF RELATED LITERATURE

3.1 INTRODUCTION

The review of related literature is an integral part of any formal proposal of a research study. The review of the literature in educational research provides with the means of getting to the frontier in a particular field of knowledge. It gives the scholar an understanding of the previous work that has been done. Unless the researcher learns what others have done in his/her area, it will be difficult to develop a research project that will contribute to further knowledge in the field.

The importance of review is quite obvious in delimiting the research problem and in defining it better. The review of the literature provides an opportunity of gaining insight into the methods, measures, subjects and approaches employed by other research workers. This in turn will lead to significant improvement of research design. All available and relevant information from journals, books and abstracts may be used for this purpose.

The literature in any field forms the foundation upon which all future work will be build. If the researcher fails to build these foundations of knowledge provided by the review of the literature, the work is likely to be shallow and naive and will often duplicate the work that has already been done better by someone else.

Thus with the amount of information available from a variety of sources, the review of the literature is by no means a trivial task.

For the present study, the researcher divided the review done into two major sections.

3.2 STUDIES ON EMINENT EDUCATIONISTS

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Bhatt (1973) conducted a study on “Educational philosophy of Vinoba Bhave in the context of his philosophy of life”

*The major objectives of the study were:*

- To analyse Vinoba Bhave’s educational philosophy in the light of other schools of philosophy and
- To find out How far Vinoba Bhave’s thought could fit in with the existing education in India.

The result revealed that when comparing Vinoba’s philosophy with that of Gandhiji, it was found out they are similar so far as the ultimate goals of life were concerned.

Hossain (1973) conducted a study on “Swami Vivekananda’s philosophy of education through a physical approach”.

*The major objective of the study was:*

- To demonstrate Vivekananda’s philosophy of education and all his educational schemes were relevant to the crisis in Indian education.

The findings were that the he laid emphasis upon the education of the whole man widely and equally believing in physical, intellectual and spiritual education. It was an attempt to indicate how the implication of Vedantic thought has been incorporated by Vivekananda into his educational proposals.

Gigoo (1974) conducted a study on “Gandhian educational philosophy and world peace”.

*The major objective of the study was:*

- To find the practicability of Gandhian ideas in terms of teaching in the various institution for establishment of peace in the world.
The study revealed that the ultimate aim of Gandhi’s educational philosophy is self realisation. Gandhiji tried to personify in himself the high ideas of purity, sacrifices and services. He stood for the establishment of peace through true religion, social interaction science and non violence.

Babu (1978) conducted a study on “Aurobindo’s philosophy of education”

*The major objective of the study was:*

- To interpret Aurobindo’s philosophy of education based on his philosophical texts and educational writings.

The findings of the study were that the psychic being was the divine aspects of man and for the psychic realisation it was necessary that the physical part of man should be subsumed. The reality and value of psychic education was metaphysical, transcendental, spiritual and intrinsic. In education an empirical perfection and spiritual perfection had to find place for a harmonious and integral development of the human personality.

Abbasi (1980) conducted a study on “The Educational thoughts of Jawaharlal Nehru”

*The major objectives of the study were:*

- To analyse Nehru’s thought on education.
- To study his view on growth, development and problems in education.

The findings of the study revealed that the aim of education according to Nehru should be to develop a child for life, to develop human society and to broaden its outlook, to remove rigidities and to help in the growth of economy. A teacher is the producer of good personnel for the nation. The mass media played an important role in educating student and masses.
Kadiyal (1980) conducted “A critical study of the contribution of Karmaveer Dr Bhaurao Patil to the educational thoughts, practice and development of education in the state of Maharashtra.”

The major objectives of the study were:

- To study a comprehensive work of Karmaveer Dr Bhaurao Patil.
- To understand his work in the light of the thoughts generated and the practice developed by him through his institutions.

The results of the study were that education should be for the reconstruction of existing society irrespective of caste and religion. Enlightened masses were essential for the survival of society. Cosmopolitan hostels should be started and should be attached to schools and colleges for rural development. Humanity above all was the basis of all the common practices.

Nair (1980) conducted “A study on educational ideas of Swami Vivekananda”.

The major objectives of the study were:

- To trace the cultural thoughts in Swami Vivekananda’s philosophy.
- To find out the philosophical bases of education, psychology of education, socio-political as well as cultural aspects of education.
- To ascertain the significance of Vivekananda’s ideas in modern times.

The findings of the study were that Swami Vivekananda firmly believed that “Character is more important than rights”. Progressive reconstruction of the social economic and political life of the people alone would make them free from the worries of life. Through the enlightenment of people he wanted to raise the electorate from a subject culture to a participant culture. By his accurate interpretation of Hindu religion, Vivekananda tried to remove the superstition among the masses.
Kanna (1981) conducted a study on “Kilpatrick W.H as an educational philosopher”

*The major objectives of the study were:*

- To analyse and interpret the educational viewpoints of William Kilpatrick, a strong advocate and supporter of the pragmatic school of philosophy.

  The study revealed that his thoughts regarding the life process of human being as foundation of philosophy, interdependence of the individual and their society, thinking as active and creative process, conscious morality as a social necessity, cultural as the foundation capital of civilisation and democracy as a social force were thoroughly probed. He strongly recommended on the project method of teaching.


*The major objectives of the study were:*

- To study the spiritual element in the educational philosophy of Mahatma Gandhi.
- To investigate the spiritual foundation of the activities of Mahatma.
- To prove that the actual purpose of all education was self realisation.

  The study revealed that Gandhiji’s life was mostly an effort in spiritual growth to arrive at self realisation as well as god realisation and the threefold path advocated by Gandhiji would be learned and followed in classroom situation. To help the child to be successful in life, the teacher who is the guide must see to it that the child is motivated. Gandhiji wanted man to be proficient, efficient and productive by knowing himself and his environment.

Sen (1981) conducted a study of “Mahatma Gandhi’s educational philosophy”
The major objective of the study was:

- To ascertain the place of Gandhiji as an eminent educationist and philosopher.

The study revealed that proper emphasis was given to his great role in the educational reconstruction of the nation. It is also exposed that Gandhiji had anticipated India’s need for vocational oriented education. It is found that basic education is education for life.

Purandare (1982) conducted “A critical study of Rabindranath Tagore’s educational philosophy”.

The major objective of the study was:

- To make a critical analysis of the ideology contribution of Tagore to the educational practice in India.

The results revealed that the main principles of Tagore’s educational philosophy were freedom and harmony with the natural and human surrounding for fullness as advocated by him. He wanted to equip his student with a balanced type of education in which the education of the Head, the Heart and the Hand could be properly imparted.

Kaur (1983) made a critical study on “Educational philosophy of Sikh Gurus”

The major objectives of the study were:

- To know the norms and values, aims, content and the method of teaching adopted by Sikh Gurus.
- To arrive at the philosophy of education as perceived by Sikh Gurus.

The study revealed that according to Sikh Gurus, truth is the only norm and the peak of all excellence which determines the entire values which embodies truth, goodness and beauty in itself. The aim of education is to awaken man to his true merit. The curriculum includes humanities and liberal arts, music and poetry,
language and literature, history and theology. The method of teaching used is deductive and inductive logic, observation, demonstrative, analysis and synthesis. The concept of teacher is explained in two ways—Parvan Guru and the Human Guru. They have taken into consideration the philosophy of various schools of thought, Eastern as well as Western for building up their philosophy.

Sharma (1983) conducted a study on “Humanism in the educational philosophy of Sri Aurobindo”.

The major objectives of the study were:

- To determine the aims and objectives of the education, method of teaching, curriculum and discipline.
- To make a comparison of educational philosophy of Sri Aurobindo with that of humanism.

The study revealed that evolution started from small elements through one individual to many individual. The psychic development of the individual was based on the physical and mental development. Introduction of integral development as well as integral yoga in education was one of the most important contributions.

Das (1984) conducted a study on “Synthesis spiritualism of Sri Rama Krishna through history and philosophical perspective”.

The major objective of the study was:

- To highlight the synthetic spiritualism of Sri Rama Krishna through history and philosophical perspective.

The findings of the study were that Sri Rama Krishna was neither a historian nor a material theorist. But his teaching had deep philosophical and historical implication. Sri Rama Krishna’s ultimate reality was impersonal in nature but was revealed as ‘state’ or ‘consciousness’ in the cosmic manifestation of the world. His message was synthetic in nature. According to him there was no basic difference
between science and spirituality. Sri Rama Krishna did not leave anything systematic on language. He solved the wrangling of Vedanta schools over the nature of God.

Chandra (1984) conducted a study on “Educational philosophy of Sri Aurobindo”

*The major objectives of the study were:*

- To present a systematic outline of the philosophy of education in the thought of Sri Aurobindo and
- To assess Aurobindo’s contribution in transforming the character of Indian education.

The study revealed that the educational ideas and ideals of Aurobindo were the outcome of the emerging period of renaissance of India. A happy synthesis of idealism, spiritualism, realism, individualism, and socialism are the philosophy of education. According to him character building was the aim of education.

Gupta (1985) conducted a study titled “A study on educational thoughts of Swami Vivekananda”

*The major objectives of the study were:*

- To investigate the educational thought of Swami Vivekananda.
- To examine the usefulness of educational thoughts for the reorganisation of educational system.

The findings proved that according to Swami Vivekananda, education should be preparation for life. Education should lead to development of character. The aim of education was to fulfill the needs of Indian society. Education should be free and compulsory for all. Emphasis should be laid on Indian culture and Indian value system. Suitable changes should be made in school curriculum. Stress should
be laid for improvement of the place of teachers in the society. Programmes for adult education should be given importance.

Vaid (1985) conducted a study on the “Educational philosophy of Annie Beasant and Gandhiji”

**The major objectives of the study were:**

- To understand the educational philosophy put forward by Annie Beasant and Gandhiji.
- To synthesise eastern educational philosophy with western culture.

The findings revealed that both Gandhiji and Annie Beasant dedicated their lives to the services of mankind through education. They tried in their own way to synthesise eastern educational philosophy with western culture and science. They had clear vision and deep insight believing fully that revival of values was only possible through education. According to them the need of the hour was to act on the principles expounded in their schemes of education and to apply them in overhauling the educational pattern.

Misra (1986) conducted “A critical study of educational philosophy and teaching method of Swami Vivekananda”.

**The major objectives of the study were:**

- To evaluate the worth of Vivekananda’s educational thoughts in the changing circumstance.
- To formulate a new educational philosophy that would provide sound footing to the present Indian educational system.

The findings of the study were that the foundation of all the religions of the world was directly or indirectly based on Vedanta philosophy. Swamiji’s thought had a balance of idealism and pragmatism and were found to be of great use in the present Indian set up.
Sanyal (1986) conducted a study on “The Rama Krishna Mission and its impact on contemporary Indian Education.”

**The major objectives of the study were:**

- To bring out the problems faced at the time of appearance of Ramakrishna paramahamsa, highlighting his special endowments.
- To study his contribution to the field of education.

The findings of the study were that, Ramakrishna Paramahamsa had emphasised that man possess divine qualities and efforts to be made for the development of these qualities. Teacher- student cooperation should be a closer one. Education should lead to honesty. Schools should plan active construction work for the welfare of the society without neglecting scientific and technical developments.

Vyas (1986) conducted a critical study on “J. Krishnamoorthi’s educational thoughts”.

**The major objective of the study was:**

- To highlight the educational thoughts from a larger perspective.

The findings of the study were that Krishnamoorthi’s philosophy of education was based on truth which each person has to find for him. The aim of education according to him was to create a new society and new culture based on new values. Learning was to think sanely and clearly without illustration, imagination or myth. He was a strong supporter of observation and meditation for ones own self and other as well as to enjoy the beauty of nature. The qualities necessary for a good teacher were a strong desire to learn patience, sensitivity, intelligence and so on. He considered education as the highest social medium for bringing out psychological revolution, having little faith in political, economic or collective revolution.
Chauhan (1987) conducted a study on “Educational philosophy of Swami Dayanand.”

The major objectives of the study were:

- To know the philosophical thoughts of Swami Dayanand, the teaching methods and aims of education.
- To know about moral education and spiritual thoughts in his philosophy.

The results of the study were that Swami Dayanand was not only a philosopher, but also a great educationist. He advocated the ancient Gurukula system of education. The concept of education according to him was spiritual, religious, social and knowledge oriented. His ultimate goal of life was love and service, self realisation and truth.

Sharma (1992) made a study on “Educational philosophy of J. Krishnamoorthi and its implication for Indian education”.

The major objectives of the study were:

- To understand the concept of mankind.
- To evaluate the philosophy of education as given by Krishnamoorthi.

The findings of the study were to help mankind to fully get involved with certain ideas in the form of creed, religion and ideology which only culminated in the fragmentation of human mind. Then the mind nurses the reality on truth as his views become lopsided constructed and fanatic.

Ruby (1996) conducted a study on “Educational values of Subramaniya Bharati”.

The major objectives of the study were:

- To analyse as to how far Bharathi’s educational values are applicable to the present educational system.
To find out the revolutionary, socialistic, moralistic, nationalistic, spiritualistic and religious values with regard to education.

The study revealed that Bharathi is of the view that education should help man realise his vital, mental, psychic, and supreme spiritual being. He also stresses the importance of freedom, equality and civilisation.

Rani (1996) conducted a study on “Educational contribution of J.Krishna Moorthi”.

**The major objectives of the study were:**

- To determine Krishnamoorthi’s views on the aims and concept of education.
- To study his educational contribution and its present day application in educational system.
- To examine the teacher-pupil relationship that existed during Krishnamoorthi’s period.

The findings were that education is a means of understanding life and the self and to see the significance of life as a whole. He argued for a holistic approach to the education instead of conventional education. The student should be set according to their own pace of learning. The teacher-student relation was highly respected in nature.


**The major objectives of the study were:**

- To identify the contributions of Sree Narayana Guru towards the aims of education.
- To identify the contributions of Sree Narayana Guru to spiritual education.

The findings of the study revealed that the Guru believed that only through education people could get correct perspective on good life. Guru stressed the
importance of spiritual education. Education should give importance to both physical and spiritual aspects.

Madhu (2003) conducted a study on “Educational Vision of Swami Vivekananda and Sri Aurobindo”.

**The major objectives of the study were:**

- To find out Vivekananda’s and Sri Aurobindo’s contribution with respect to Indian philosophy and its philosophical bases of education, national integration and its relevance in education.

- To discuss on the significance of Swami Vivekananda’s and Sri Aurobindo’s thinking and educational ideas in modern times.

The results of the study revealed that the Philosophy of Swami Vivekananda and Sri Aurobindo had many similarities but also included slight variation. Both of them believed that spirituality was the innermost core of education. Vivekananda felt that modern education all over the world had so far concentrated on the ‘learning to do’ aspect and not on the ‘learning to be’ faculties of education. Aurobindo believed that the ultimate aim of education was the emancipation of the soul. The core of Aurobindo’s system of education was to evolve the human mind into the super mind. The ultimate aim of Aurobindo’s educational system was the achievement of self realisation. Both of them believed that education was the ideal tool to strengthen national integration. Vivekananda believed that for the nation to become free from colonial rule, it was required first to nationalise our educational system.

Surajbabu (2011) conducted a study on “Sree Narayana Guru’s perspective on education and its relevance in the emerging society.”

**The major objectives of the study were:**

- To analyse Sree Narayana Guru’s perspective on the ‘Gurukula’ System of education and its relevance in the present education system.
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- To analyse the Guru’s concept of ‘one caste’ and its relevance in the present society.
- To analyse the Guru’s concept of ‘spiritual education’ and its relevance in the present society.

The findings of the study revealed that the Gurukula system of education is highly recommended because of its good features. The relationship which is considered a spiritual one makes education relevant, fruitful and useful to later life. At present the Gurukula system of education cannot be followed as it is, but the principles of this system such as the teacher living with his pupils, value education, giving individual attention to pupils, yoga, peer group discussions and spiritual practices can be incorporated in the formal system. According to the Guru, there is only one caste, the caste of humanity. The Guru equals the meaning of caste to the biological term ‘species’. Casteism has come to the forefront. Guru wants to eradicate the caste system, which has become a curse of this land by teaching the meaninglessness of the caste system and through the struggle of lower castes against higher castes without wounding their minds. According to Guru, spiritual education helps the pupils to know the real nature of his self which will lead to the realisation of the universal self.

3.3 STUDIES ON JESUS CHRIST

Varghese (1985) conducted a study on “The Concept of Kingship of Yahweh in O.T. Its contribution to Jesus’ teaching on Kingdom of God and its implications for the concept of Democracy.”

The major objectives of the study were:

- To understand the Kingship of Yehweh in Old Testament.
- To analyse the Kingship of God in the Teaching of Jesus Christ.
- To analyse the impact of Theocracy on the concept and development of Democracy.
The study revealed that the ‘Kingship of Yehweh’ is a faith aspect for the Israelites and the life and ministry of Jesus Christ was also rooted in the teachings of ‘Kingdom of God’. The concept of Theocracy when expressed as a term may be strange to modern thinking and problems of modern man. The world and its people are created by God and He takes control of everything what was created. God Himself involves in the created affairs. Thus God demands to bring democracy in the framework of theocracy.


The major objectives of the study were:

- To understand the concept of ‘Eternal life’.
- To analyse the theological significance of the term eternal life in the fourth gospel.

The study revealed that eternal life is the theme which unifies the fourth gospel. John’s concept of eternal life has a rich background. Eternal life is of present importance because Jesus has come, died and risen for the benefit of eternal life for people. The knowledge of God gives eternal life in those who believe and are born again. The life which Jesus gives is, God given life and it is indestructible and will survive the shock of death and be perfected in Heaven.

Mathew (1996) conducted a study on “The relevance of Healing miracles in the Proclamation of the Kingdom of Heaven according to the gospel of St. Matthew”.

The major objectives of the study were:

- To understand the background of the miracles in the New Testament.
- To analyse the miracles in the Gospel of Matthew.
- To understand the proclamation of Kingdom of Heaven in word and deed.
The study which concentrated on the Gospel of Matthew reveals the fact that in the gospel of Matthew the relationship between Jesus’ healing miracles and His proclamation of the kingdom are expressed in many ways. The ministry of Jesus shows that His ministry includes both preaching and healing, and this constitutes His proclamation of the kingdom. Furthermore, in the act of healing itself, Matthew says that his word was immediately followed by deed and resulted instantaneous healing. His word is like that of God, the creator. Finally the Gospel of Matthew reveals that the conditions of the sick and the demon possessed people necessitated the healing and exorcism of Jesus. The healings and exorcism are so relevant and essential in the ministry of proclamation of the kingdom.

Johnson (1997) conducted a study on “The concept of peace in the Sermon on the Mount and its relevance in the multi-religious context of India.”

The major objectives of the study were:

- To understand the concept of peace in the ‘Sermon on the Mount.’
- To analyse the relevance on the concept of ‘Peace’ in the multi-religious context of India.

The study revealed that there should be peace for the harmonious relationship and co-existence of humanity. People are asked to avoid unnecessary words, which can create anger and hatred in the hearts against others. The people are encouraged to be peace makers in the society, thus reflecting the perfect nature of God himself.


The major objectives of the study were:

- To have an exegetical study of relevant passages in Luke gospel.
- To understand the Lucan attitude towards widows.
The findings of the study revealed that Luke has a very positive attitude towards widows. He has pictured Jesus as the one who cares and helps widows. He criticised the scribes who exploited the widows. According to Lucan account, when widows are given privileges within the church, even the changes may take place outside the church. The exegetical study is the clear evidence that Luke stands as a special account because it is Luke alone who took special care to include all those references related to widows. Thus one can appreciate Luke’s positive attitude towards widows.

Oommen (2006) conducted a study on “The Greatness of Jesus Christ as a Teacher”.

The major objectives of the study were:

- To analyse the greatness of Jesus Christ as a Teacher.
- To ascertain the values in the teachings of Jesus Christ.

The findings revealed that Jesus is a teacher of all times and all seasons moulding and transfiguring the entire world irrespective of caste, creed, colour, gender and nationality. The values possessed by Jesus Christ as person qualifies him to be a ‘Great Teacher’. His personal, social, moral and spiritual values are a rich blend of all the good virtues a great teacher should possess.


The major objectives of the study were:

- To understand the accounts of Jesus’ resurrection appearance in Non-canonical and canonical writings other than John 20:11-18: and I Corinthians 15:3-8.
- The role of women in church activities.
The results of the study revealed that the resurrection narratives are seen in four canonical gospels, the books of Acts, the first epistle to Corinthians and in many apocryphal writings. Although women played a vital role for the development of church, they have not been adequately recognised by the male authorities within the church. Pauline passages reveal that the women did not enjoy status par with men. Further more Jesus’ unpatriachal, discrimination free message of liberation and vision of Kingdom of God are not fully realised.

Joseph (2011) conducted a study on “Social Ethics in the precepts of Jesus Christ”.

The major objectives of the study were:

- To know the philosophy in the precepts of Jesus Christ.
- To analyse the social ethics in the precepts of Jesus Christ.

The results of the study revealed that the precept of Jesus is the ‘light’ and is a moral guide to the modern society. His philosophy of life should inspire each and every individual to strive for real freedom in moral life. His philosophy of life is an example of action oriented life. His social ethics was a challenge to domination, power and prevailing order in the society. It implies a new mindset and a new set of values. His ethics gave a new promise for the entire human society.


The major objectives of the study were:

- To find out the theological significance of the markan healing narratives.
- To analyse the socio-cultural situation of differently abled ones in markan community.
- To analyse the Jesus’ attitude to the differently abled ones in markan Gospel.
The study revealed that there was a theological motive behind the series of healing narrations in Mark’s Gospel. While markan community was going through severe persecution and suffering, solidarity of Jesus with the same people gave comfort and hope for the people. Mark presents Christ as the one who is compassionate to the people with disability. In markan narrative healing is an expression of the presence of Kingdom of God. Mark could reveal the attitude of Jesus to the differently abled ones through narrations of a series of healings. To Mark, Jesus is the one who suffers for the healing of differently able. Jesus attitude to the differently abled was a liberative one. Mark’s Jesus was a liberator of differently abled who were bounded with oppressive and unethical socio political and religious realities.


The major objectives of the study were:

- To identify the socio-religious background of the Lucan community.
- To analyse the importance of liberationist reading and an extensive study on Luke 13:10-17.

The study revealed that the Lucan community was a mixed community where many are marginalised-poor, women, samaritans, gentiles, and sick by different reasons-socially, economically, politically and religiously. The importance of liberationist reading and an extensive exegetical study on Luke 13:10-17, came up with the findings that the periscope consists of a liberation motive that truly liberates the human race from all bondages of evil powers. Liberation is the right of all creatures, even if it is in the religious occasions like Sabbath, because for God Sabbath stands for the holistic liberation of his creation.

3.4 CONCLUSION

The review of literature was a guiding force in understanding the similar studies done in the area. Since effective research is based on past knowledge, this
step helped to eliminate the duplication of what has been done and provided useful information for significant investigation. This helped the researcher in determining the objectives, formulating the hypothesis and selecting the appropriate methods for the collection of data and carrying the study. The trends in review indicate that most of the studies conducted in this area are related to specific incidents in the life of Jesus Christ. Thus a comprehensive study is inevitable to portrait Jesus Christ as an ideal teacher.

REFERENCES

THESES AND DISSERTATIONS


BOOKS


