CHAPTER II

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‘Review of related literature’ means reviewing studies related to the topic under investigation. It makes the investigator to be familiar with the procedure to carry out the research study in the proper direction.

‘Reviewing related literature’ helps the investigator not to duplicate or repeat the work already done. By reviewing related literature the investigator requests inputs like, the method to be followed, type of data to be collected, the means of collecting data, the ways of analysing the collected data and how to draw conclusion.

For the present study the investigator reviewed books, journals and collected materials related to the topic ‘Contribution of Christian Missionaries to Value Based Education’ and the salient features of the studies done in India and abroad are given below:

Studies Abroad

Arthur Asmah Joseph’s (1990 thesis) A Perception of Condition for Christian Character Education in Ghana. The dissertation has as its objective the studying of conception of character, corruption, and Christian character education as they have evolved, and are presently employed in Ghana, with respect to character, the study found that ‘character’ is not a readymade a prior thing. It is learned. It is acquired through gradual process. Human character is shaped by the mores, laws, institutions and the entire social environment of the
individual. The study found out that the practice of love has positive effect on character development and should be encouraged.

Joyce Afrie Songio (1990) Discovering and Nurturing Life – Affirming Relatedness and Responsible Education. The thesis is that the church can nurture responsible caring in the educational process. If it discerns and cultivate healthy relatedness thus fostering genuine self-understanding, responsible attachment to significant persons, and causes meaningful participation, in a faith community. It presents the challenges of educational ministry to nurture life affirming relatedness and responsible caring.

Gelb, Luiza Thirkield (1984) Educating an Evangelical Family does a study on an Evangelical family, the family of William and Barbara Wilberforce, its origin, how it saw itself how it nurtured, trained and educated, its children, how it fits into the economic, cultural, political and religious worlds of its time, what it felt important to pass on to the next generation, how it succeeded and how it failed. Bunch Roy's (1997 Thesis) Religious Orientation of Student Teacher at Christian Colleges and the responsiveness to students in the classroom. The dissertation has as its objective the mission of Teacher education programme, at Christian Colleges. It is primarily two fold: To promote the faith development of their students and to prepare them as effective teachers. The study brought out the faith development of teachers as an important mission of Christian colleges. Guenther Alan (1998) Thesis the Hadith in Christian Muslim discourse in British India (1857-1888). In the development of Islam in India in the 19th century, the impact of the interaction
between modernist Muslims, and Christian Administrators and Missionaries can be seen in the writings of the three Evangelical Christians and the responses of Indian Muslims.

Sung Back Eun’s thesis (1997) How to make Christ known among educated Muslim sisters in Suralaya Indonesia Garfield – Eliya – Newell’s thesis (2000) Faith in our Schools – A Study in Portraiture of Three Teachers of Religion” does a study on American class rooms at this dawn of the 21st century and found out that they are religiously pluralistic classrooms are often the sights of religious controversies, misunderstandings, and prejudice. The study includes a brief description of the relationship between the three American school systems and religion’s historically. The study also explores the reasons and goals of teaching religion along with academic studies.

Jonathan Ingleby’s thesis (1998) A Study in Christian Missionary Education by English Protestant Missionaries in India with special Reference to Cultural Change- argues that Missionary education had considerable impact on the culture in which it took place, but that it was not always the impact that the missionaries had intended. The study examines the reasons for the English protestant Missionary societies to use Education as a missionary tool. The way in which the missionaries adjusted to their new context, and their relationship with the government and with the local culture, are also studied. The study suggests that the missionaries and the government had significantly different educational strategies.
Studies in India

Many scholarly works have been produced on history of the Protestant Christian Missions in India. The earliest work of James Hough - *The History of Christianity in India* in five volumes (1860) traces the history from the first century to 1815 A.D. and is a compendium of missionary enterprise in India. Sir John William Kaye has written *Christianity in India Historical Narrative* (1859) which deals with certain important issues in a critical way much to the distaste of the East India Company. Frank Penny's *The Church in Madras* (1922) written in three volumes explains the ecclesiastical policy of the company in the Presidency of Madras and makes casual reference to the Missionary efforts. Bishop Stephen Neill's *A History of Missions* (1964) and a *History of Christianity in India: The beginnings to A.D. 1707* (1984) and Gibbs *The Anglican Church in India* 1600-1970 (1972) confines to historical narration and give only passing reference to social and cultural aspects. These books however are monuments to more than their learning, they glow with insights and sympathies nurtured by years of contact with the church. Besides the books include useful appendices, notes and select bibliographies which reveal their acquaintance with a huge range of material. The rise and development of protestant mission and its Impact on Bengali society and culture has received wide attention from researchers. E. Daniel Potts *British Baptist Missionaries in India, 1793-1837* (1967) David Kopf's *British Orientalism and the Bengal Renaissance* (1969) and K.P. Sengupta's *The Christian Missionaries in Bengal 1793-1833* (1971) may be cited here.
One of the earliest works on the social reforms of the Protestant Christian Missionaries is James S. Dennis. *Christian Mission and Social Progress a sociological study of Foreign Missions in three volumes*. For several years this was the standard reference work on the subject. He exploited much of the primary sources available at his time. As the book dealt with all foreign countries only limited attention could be given to India and much less to the Tamil country. Whilst J.A. Sharrock’s *South India Mission* (1919) contains glimpses into the lives and customs of the Tamil Protestant Christians.


Paul Appasamy's wonderful account on Christian Missionary society depicted in his *Centenary History of the CMS in Tinnevelly* (Palamcottah, 1923) is an evidence for dealing with southern areas of Tamil Nadu. Women in

Madras Tercentenary Commemoration Volume (Madras 1939) give detailed information of the development of the Madras City and its structures. M.A Sheering in his book *History of Protestant Mission in India* from the
Commencement in 1706 to 1871 (London 1975) describes the origin and growth of protestant missions and their role in conversion. Sathianadhan’s History of Education in Madras Presidency (Madras 1894) gives details about the spread of education for women during the later part of the 19th century. Annie Besant’s An Auto Biography (Madras (1908) picturises the experiences of Indian life and her personal interest on the emancipation of Indian women.


Christian education, the help and training given to a child in order that he may develop a harmoniously integrated personality and to use his powers and live a life as 'God intended he should'. **Lakshmi Prasad** (1990) in her work *Women and Education* talks about the spreading of English education by the Christian Missionaries. She also describes the instruction given in European language and sciences in Hindu College. **Mani Ratna Raj** (1990) in his work *The Salvation Army's Social Work in India* describes the persecution undergone by the Christians. The Role of Salvation Army Organisation in India and The Salvation Army's vital role in community development. **Mary Thomas** (1995) in her work *Women's Development in Tamilnadu with special reference to contributions made by the N.G.O's* throws light on the centre for Women's studies in Christian Colleges. **Manjusha Mathew** (1990) in her work *A Study of the Marthoma Syrian Church with special reference to the Madras city Parish* critically analyses the social service and the services to education by the Church.

**Ambrose Jeyasekaran**'s (1986) work *Educational basics of a developing Society: Madras Christian College* throws light on how education was used for the propagation of the gospal. **Malayappan Chinnappan** (1984) in his work *Christianity in the Catholic Diocese of Vellore* critically studies the pastoral methods evolved by the foreign missionaries of the 19th and 20th centuries and their implications for the Pastoral Praxis in the Diocese of Vellore. **Monny Mathew** (1990) in his work *History of the Jacobite Syrian Church of India* (1912-1980) describes the missionary activities at Travancore.
Santhakumari, (1998) in her work The Need of Moral Instruction in Schools enables us to understand the value crisis that exists in the schools these days. Sumana Anna Mani (1984) in her work American Arcot Missionaries deals with the founding of the Missions from Tranquebar Mission to the Scottish Missionary Society. It also deals with the work of eminent educationalists, who were missionaries Alexander Duff, John Anderson, and John Wilson.

Many scholarly works on Christian Missionaries evidence the dedicative services of Missionaries in India. Services to the Poor and the downtrodden, upliftment of women, and Scheduled caste, Public works, Social Welfare measures and educational policies. But so far no study, had been made to throw light on the inculcation of values through Christian Education and the transformation of the Indian society through Missionary education between 1700 to 2000 A.D.