



RESEARCH PAPER

Blessing in Disguise: Recommendations of Indian Education Commission (1882) and Christian Missionaries' Educational Policy in the Colonial Punjab

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PAPER INFO	ABSTRACT
<p>Received: October 09, 2021</p> <p>Accepted: December 29, 2021</p> <p>Online: December 31, 2021</p> <p>Keywords: Christian Missionaries, Indian Education Commission, Missionary Schools, Numeric Increase, Quality of Education. The Punjab, Woods Education Despatch</p> <p>*Corresponding Author:</p> <p>mdilshadmohabbat@gmail.com</p>	<p>Woods Education Despatch is considered to be the Magna Carta of Indian Education. It controlled the Indian education field till the establishment of Indian Education Commission, 1882. The Despatch provided space to Christian missionaries by promising government's gradual withdrawal from the education in favour of missionaries. It also facilitated the missionaries by offering system of 'grants on aid' to the private bodies. Consequently, the missionaries fancied to replace the government institutions in the Punjab and initiated their efforts to increase the number of their educational institutions. They tried to occupy the educational field by establishing more and more educational institutions. But after the Recommendations of the Indian Education Commission 1882, a change in their policy of numeric increase of educational institutions is quite visible. With the turn of the century, they are found to be eager to establish a few institutions with good quality of education. This paper intends to analyse different factors behind the change of their policy of quantitative dominance to qualitative improvement. It also attempts to evaluate how their change of policy worked and what steps were taken to improve the quality of their educational institutions. Following the historical method qualitative data comprising educational reports, missionaries' autobiographies, Reports of missionaries' conferences, and the other relevant primary and secondary sources has been collected from different repositories. The analysis of the data suggests that the attitude of the administration of the education department and the recommendations of Indian Education Commission were the major driving forces behind the change of missionaries' educational policy in the 20th century. The missionaries, after adopting the new policy, worked on the quality of education in their institutions and became successful.</p>

Introduction

Christian missionaries arrived in the province of the Punjab in 1835, even before its annexation to the British Empire. Although they were involved in the education of the people of the Punjab since their arrival yet the annexation of the Punjab, in 1849, made the field convenient for them. The British administration of the newly annexed province had soft corner for them which made the field accessible for the missionaries. The Woods Education Despatch, 1854, created room for the missionaries and helped them in cementing their strong footing in the educational terrain the province of the Punjab

(Allender, 2003). It not only offered the system of 'grants in aid' to the private agencies in the field of education but also suggested gradual withdrawal of government from the field of education. Its recommendations swelled missionaries' hopes to the extent that they were ambitious to replace the British Government, in the field of education. Consequently, they initiated their efforts to increase the number of their educational institutions as quickly as possible. Although the quality of education at missionary schools was compromised due to their quantitative expansion yet this trend continues by the establishment of Indian Education Commission in 1882.

The recommendations of the Indian Education Commission, which soon became the official policy, shattered missionaries' hopes completely (Nurullah & Naik, 1956). The paradoxical views of the Indian Education Commission forced the missionaries to visualize the future educational scenario of the country in which missionary schools would have to compete with those of the Government and other private bodies. The missionaries' belief to have a prominent position in the field of education to achieve their religious goals, was diluted considerably. Consequently, the missionaries thought a review of the previous efforts necessary to meet the new challenges of the field. Their meticulous analysis of the field suggested to shift their focus from quantity to quality of education. Convinced to adopt the 'downward filtration' theory, they decided to maintain some quality educational institutions instead of many with average quality of education. This paper attempts to explore the factors behind the change of missionaries' policy. It intends to examine how the missionaries' new policy worked for them and what practical steps were taken to make it successful.

Indian Education Commission 1882

The first Indian Education Commission, generally known as 'Hunter Commission' was appointed by Lord Ripon on February 3, 1882. It consisted of twenty members under the chair of Sir W. W. Hunter, a member of the Viceroy's Legislative Council and one of the most experienced Anglo-Indians. A certain number of members were taken from each of the Presidencies and Provinces excepting Burma and Assam. These members were supposed to represent various races, classes, and stake holders in the field of education. Christian missionaries had a fair representation in the commission through the towering missionary figures of Dr. Miller, the Principal of Christian College Madras, W. B. Blakely, Principal Church Mission Divinity College Calcutta, and Rev. A. Jean, D. D., Rector of St. Joseph's College Negapatam (Report of the Indian Education Commission Appointed by the Government of India , 1882-83, 1883). The Commission held its first meeting at Calcutta, on 13th of February, 1882, and completed its work on 16th March 1883. The Commission came up with 222 specific recommendations with an intention to accept these as its deliberate decisions (Hunter, 1883). The Provincial Committee for the Punjab of the Education Commission examined fifty three witnesses including representatives of

different literary societies. The report of the Commission was forwarded to the Government of India on 9th October, 1883 (Mehta, 1929). The proceedings of the Commission were published in 1884, in nine folio volumes. After having a careful review of the matter, it declared its unanimous decisions and decided the matters about missionary education as follows:

Government's withdrawal

The most important and the most controversial issue in front of the Commission was whether the Government, in pursuance of the recommendations of the Woods Education Despatch, should withdraw from the field of education leaving it wide open for the missionaries, or not? The varied opinions amongst the witnesses, examined by the Commission, and that of the members of the Commission raised the complexity of the matter (Hunter, 1883). The Commission, after a careful consideration of the matter, decided not only the matter of withdrawal of Government institutions, but also defined the missionaries' position in the national system of education. Paradoxical to the recommendations of the Woods Education Despatch, the recommendations of the Indian Education Commission went against the missionaries' hopes, on the issue of Government's withdrawal. The Commission discarded the option of Government's withdrawal from the field and decided to avoid this option. The unanimous recommendation of the Commission went the following way:

We think it well to put on record our unanimous opinion that withdrawal of direct departmental agency should not take place in favour of missionary bodies and that departmental institutions of the higher order should not be transferred to missionary management (Hunter, 1883).

The Commission allowed the missionary bodies to carry on their work, following their own course, under the supervision of the State. But at the same time it declared that their educational activities would hold not more than a secondary place in the National system of education. It fixed a subordinate role for the missionaries' educational enterprise, on the one hand, and encouraged the native agencies to operate in the field of education on the other. It decided the matter in the following words:

They should be allowed to follow their own independent course under the general supervision of the State;..... they should receive all the encouragement and aid that private effort can legitimately claim..... But it must not be forgotten that the private effort which it is mainly intended to evoke is that of the people themselves. Natives of India must constitute the most important of all agencies if educational means are ever to be co-extensive with educational wants (Hunter, 1883, P. 454).

Religious Education

The longstanding question of religious education, both at the Government and Private schools, was also an important issue for the Commission. The commission was to decide whether religious education should be imparted in the schools or not? If yes, then what should be the form, subject, and conditions to allow its instruction in the schools? The State's declared policy of religious neutrality forbade the Commission to connect the schools with any kind of religious education (Biswas & Agrawal, 1986). Administrative and financial constraints also led the Commission to decline the demand of teaching each child in his own religion (Nurullah & Naik, 1956). So, the Commission preferred to reiterate the necessity of keeping the Government schools secular and decided to uphold the policy of secular education at Government schools. The question of religious education at private schools was another problem closely attached to the missionaries. The Commission permitted the private schools to impart religious instruction of their own choice and decided that Government should pay grants to the schools on the basis of secular instruction, irrespective of the religious education imparted in these schools (Nurullah & Naik, 1956).

The Government of India continued to follow the recommendations of Woods Education Despatch, till the formation of Indian Education Commission and After that the recommendations of the later replaced those of the former. Due to its wide ranging impact on the education system of the country including that of the missionaries, the recommendations of the Commission held high position in the educational history of India. This document, like the Wood's Despatch, was vital due to its influence on the missionaries' educational policies. In fact, the missionaries' previous policy of expansion was modified mainly to neutralize the effect of the recommendations of the Indian Education Commission.

Missionaries' Future Course of Action

The anticipated negative consequences of recommendations of the Indian Education Commission, the net result of missionaries' previous efforts in the field of education and the views of a group of missionaries about the unimportant role of educational endeavours in achieving the missionary goals, led them to the conclusion that their previous policy of expansion needed a complete review. Their previous efforts to reach all and sundry were considered to be inappropriate in the new circumstances. The Christian missionaries' religious objectives also played an important role behind this major change in their policy. Their previous strategy, to command the whole sphere of education in the province, proved to be unfruitful in terms of number of conversions. The small number of conversions forced the missionaries to change their way of action in India. Moreover, a new party from within the missionaries arose with a view that the

missionaries' enterprise bore no obligation to educate the non Christians (Nurullah & Naik, 1956). This anti-education group was gaining importance in missionary circles and was pressing upon for the complete closure of missionaries' educational operations. The question, whether the missions should have schools for the heathens or not, became the burning issue of the day and caused some animated and elaborate discussions (Richter, 1908). The anti-education missionary group was of the opinion that the missions had neither a call nor mandate to incur precious missionary resources on the teaching of subjects of English literature, history, mathematics, natural science and the like. They thought;

The results of mission schools, as regards the number of baptisms, bear no sort of comparison with the means and strength employed; many mission schools are unable to record one case of baptism in an entire decade (Richter, 1908, P.315).

There were strong arguments on the other side also. The pro-education missionary group admitted its inability in producing conversions at large scale but the small number of converts produced by the Christian schools were declared as "the very crown and rejoicing of Indian missions" (Richter, 1908, P.315). It was also argued that:

Missionaries held an important place in the world of Indian education and that they ought not to lose it; that the teachings of Christ were spreading largely among the educated Indians although only a few of them became the direct adherents of the Christian religion; that it was a duty of the missionaries to satisfy the growing Indian demand for knowledge; and that mission schools were the only means by which the gospel could be parched to the upper and influential classes of the society (Nurullah & Naik, 1956, P. 142).

The careful consideration of these factors led them to the decision of a total reversal of their previous efforts of quantitative improvement. Influenced by the 'downward filtration theory', the missionaries shifted their focus from the education of all and sundry to that of the privileged few. The education of the upper echelon of the society was thought to have a trickle-down effect which would have a healthy influence on the lower fractions of the social hierarchy. The conclusion was described as, "the missionaries should rest content with the maintenance of a few efficient schools and colleges and should refrain, as far as possible, from any large scale expansion of their educational activities" (Nurullah & Naik, 1956, P. 142-143).

Christian missionaries welcomed the twentieth century with their new policy in which quality of instruction preceded the quantity of educational institutions. Consequently, their educational activities, from the dawn of the twentieth century to the end of the colonial rule in the subcontinent in 1947, were driven by their desire of improving the quality of instruction at their institutions. They adopted different measures

to make their institutions the emblem of excellence in the field of education. Their main steps for the improvement of quality of education at their boys schools are as under:

Provision of Trained Teaching Staff

Teachers' training was considered the most important area to improve the quality of instruction at the schools. The scarcity of trained and qualified teaching staff was taken as one of the major hurdles in the way of quality instruction at mission schools. As, the persons equipped for educational work can produce quality education (the Findings of the Continuation Committee Conferences held in Asia, 1912-1913 Arranged by Topics, 1913) therefore the training of the teaching staff was considered the best means to produce the desired results. So trained teachers were suggested to give priority over the untrained ones at the time of new appointments. These kind of considerations shifted the focus on the training of teachers and ultimately to the establishment of Normal schools or hostels attached to the Government training schools (Findings of National Missionary Conference for India, n.d.). The field of training was made attractive through the initiation of the scheme of scholarships for the trainees. The missionary societies started to award scholarships to induce the students towards the training institutions. The scholarships were awarded on the conditions laid down by the Government, according to which the scholars were bound to serve in the schools of the respective society (Minutes of the Annual Meeting of the Sialkot Mission of the Presbyterian Church of North America, 1915). This measure was quite helpful in inducing the students to the training and ultimately in fulfilling the teaching needs of the respective Society.

The missionaries became conscious of maintaining a balance in the number of teachers and that of the students at their schools. The excessive number of students in a class was considered to mar the performance of the teacher. The 'National Conference for India' recommended a considerable increase in the number of existing teaching staff at missionary schools. It recommended that:

The number of teachers, foreign and Indian, engaged in our colleges and schools, should be largely increased, so that they shall not be so entirely absorbed in their educational duties as to be precluded from close personal contact with their present and past students (Findings of National Missionary Conference for India, P.213).

Maintenance of teachers' training institutions was one of the remedies suggested for the disease. But the limited financial benefits, attached to the job, and lack of job security were the major concerns of mission school teachers. As, during 1904-05, a large number of efficient staff of Rang Mahal School Lahore was attracted by the Government school due to the provided better package of pensions (One Hundred and Third Annual Report of the Board of Home Missions of the Presbyterian Church in the United States of America, 1905).

Responding to this challenging situation, the missionaries also decided to provide better packages for their teachers. Having these factors in mind the Conference recommended to attach extra benefits with the profession of teaching and suggested:

That every legitimate effort be made to make the teaching profession attractive by ensuring reasonable permanence of appointment, promotion, salary and provision of old age (Findings of National Missionary Conference for India, P.215).

The missionaries were successful in drawing a sufficient number of candidates in their teacher training institutions. But the increasing number of trainees were difficult to manage in the existing training institutions. For instance, Christian Training Institution at Sialkot was gaining popularity and, in 1915, there were 252 trainees on the roll of the institution. The boarding of the institution, which was recommended for not more than 76 people, was more than full and there were 194 boarders residing in it. The number of students, at the boarding, continued to increase and was gone to 209 in 1918. This type of situation confronted the missionaries with another challenge of lack of sufficient number of institutions. So they established more teachers' training institutions to accommodate these teachers of the future. The United Presbyterian Mission, following the decided policy, recommended the establishment of a training institution at Sheikhpura, in 1918 (Minutes of the Annual Meeting of the Sialkot Mission of the Presbyterian Church of North America, 1918).

Religious Efficiency

Religious efficiency was also considered an important component to improve the standard of missionary school. It urges upon the creation of an efficient and strong Christian atmosphere in the missionary schools. The presence of a strong and sufficient Christian staff was the first and foremost requirement to achieve this end. But the scarcity of Christian teachers, in the mission schools, was a major impediment in achieving the goal of religious efficiency. Non Christian teachers were considered unsuitable for the teaching of Bible and other religious teachings. But they were holding their positions at mission schools due to the paucity of Christian teachers in the field. The 'National Conference for India' recommended the replacement of non-Christian teachers with those of Christian religion (Findings of National Missionary Conference for India, 1912).

Since, the profound Christian impression, rather than a diffused Christian atmosphere became the order of the day. The increased number of students, without having sufficient number of Christian teachers, generally had a negative impact on the progress of a school, especially in terms of its religious efficiency. So the choice of efficient education prompted the missionaries to fix this important issue. The National Conference of India considered the matter and suggested the maintenance of a suitable proportion

between the number of students and that of effective Christian members of the staff. The Lahore Conference also observed in the same vein and declared that:

In order to attain the fullest efficiency, It is further recommended that mission schools and colleges be not multiplied more rapidly than they can be manned by Christian teachers (Findings of the Continuation Committee Conferences held in India, 1913, 209).

The hostels attached to the mission schools and colleges were an effective means of creating a Christian atmosphere at their respective institutions. The missionary administrative staff at these kinds of hostels, especially the top of the hierarchy, was considered to play a key role in establishing Christian culture in the daily life of the resident students (Stock, 1916). In this context, the 'National Conference of India' suggested to bring all mission hostels under the charge of Christian superintendents. Due to the extended importance of this office, the superintendents should be "thoroughly qualified by character to exert a strong spiritual influence" on the resident Pupils (Findings of the Continuation Committee Conferences held in India, 1913).

Religious teaching, especially that of the Bible, was preferred at almost every mission school. Christian teachers of mission schools conducted Bible classes daily in the schools. A period of forty minutes, on a daily basis, was specifically used for the teaching of the Bible. In addition, the other subjects were also adapted in a Christian spirit and they were quite useful in diffusing Christian spirit in the school. They were given scholarships to study religious pedagogy abroad, to adopt the latest teaching techniques in the teaching of the Bible. The missionaries believed that the success of students, in different examinations, mainly evaluating their secular knowledge, exerted a strong pull on the students to prefer secular subjects to that of the Bible (One Hundred and Third Annual Report of the Board of Home Missions of the Presbyterian Church in the United States of America, 1905). Competitions of Bible studies, among the mission school students, were started to improve the religious efficiency and arouse the pupils' interest in the Bible studies. These competitions were hoped to neutralize the attraction of secular knowledge.

Union Institutions

The competitive atmosphere of the Indian education field prompted the missionaries to unite their efforts. Previously the missionaries were overstretched by establishing more and more institutions which made it difficult for them to concentrate on some single main school. Moreover, different missionary societies were making their endeavours separately and even with some rivalry with the other societies. Although the missionaries supported one another yet their efforts in the field of education were devoid of cooperation. For instance, the Church Missionary Society and the Presbyterian Missionaries showed hospitality for each other and adopted the rules of missionary comity as their

working basis. They demarcated their territories and did not interfere with the work of each other but the collective efforts, to build quality institutions, were totally missing in their relationship. The challenges of the twentieth century made the missionaries to join hands and put collective efforts to meet those of the changed scenario. By the start of the twentieth century, the missionaries felt the united efforts as the need of the day and decided to unite their efforts. The missionary bodies working in the Punjab took a step in this direction as early as 1904. They formed a central council under the chair of Bishop, consisting of clerics, lay men, and certain officials, to unite all their work (Stock, 1916). The National Conference of India, recognizing the need of co-operation, made an appeal for co-operation to the missionaries in the field and urged them to put their collective efforts in establishing and maintaining educational institutions especially those of higher class. The views of the Bishop Whitehead were typical who felt the dire need of co-operation to achieve the desired goals. At the annual meeting of CMS, in 1914, he urged the missionaries to unite their force. He described his experience in the following works:

When I first went to India thirty years ago I was strongly opposed to co-operation with bodies outside the Church of England. Thirty years experience has made me a complete convert.....if we are to do the work as God calls us to do it, we must have co-operation now (Stock, 1916, P. 193).

As a corollary to these efforts the co-operation among different missionary organizations became the hallmark of the twentieth century mission history. Efforts were put to unite the missionary force and steps were taken to improve the standard of missionary educational institutions. The efforts of the Punjab Christian Conference, in uniting and inspiring a spirit of brotherhood in the Christian community, were of special note (Minutes of the General Assembly of the Presbyterian Church in the U.S.A, 1922).

The missionaries' efforts culminated into the development of different Union institutions, under missionary organizations, in the twentieth century. The efforts were made, by different missionary societies, to approach U.P Mission with a view to offer their co-operation for Boys Industrial Home Gujranwala in making it a Union institution (Minutes of the Annual Meeting of the Sialkot Mission of the Presbyterian Church of North America, 1925). Language school of Landour was another good example of missionaries' Union institutions. As it accepts missionaries from the other societies and train them in their desired languages. Kinnaird College for women, Lahore and Woodstock College at Landour were the highlights of missionaries' united efforts, in pursuit of establishing institutions of high standard.

Provision of Basic Facilities at Missionary Schools

In addition to all these measures, a special attention was focused on improving the hygienic conditions at missionary schools. Large sums were incurred for renovation and

buildings purposed. The provision of fresh water and that of latrines got special attention of the missionaries. The Lieutenant Governor of the Punjab, on his visit to the Mission High School, Gujranwala, in 1915, admired the new building of the school in the following words:

I was glad of having an opportunity of paying a visit to the new Mission High School building this morning. The school is an admirable one, and the new buildings are very spacious, open, and airy. The high price of land in the vicinity prevents the expansion which the management would desire but they are to be congratulated on having accomplished so much for an institution which has done and is still doing excellent work in Gujranwala (Minutes of the Annual Meeting of the Sialkot Mission of the Presbyterian Church of North America, 1915).

Focus on the native Christians

The education of the native Christian community also got attention of the missionaries in the twentieth century. The major reason behind this development was the conversion of a large number of low caste natives. The educational, social and financial condition of these people was very poor. They were in dire need of some support from their new co-religionists. On the other hand the establishment of native church was a longstanding desire of Christian missionaries therefore they wanted the native congregations to establish independent native churches. But the church needed educated leaders which were rare to find in the native Christian community. This situation led the missionaries to take fundamental steps for the education of the native Christian community. The missionaries suggested that special attention should be focused on the education of Christian pupils at missionary schools and colleges. So the Safeguard of the rights of Christian pupils became the foremost priority of missionary educators (*Findings of the Continuation Committee Conferences held in Asia, 1912-1913 Arranged by Topics, 1913*). In order to improve the quality of instruction for the Christian pupils, the National Conference of India suggested their separation from the students of other religious communities. The idea was imported from the girls' educational institutions which were imparting quality education to the Christian girls, in the separate classes. The separation of the boys at primary stage was the most desirable priority. Moreover the missionaries were suggested to pay their attention to the education of the village Christians also (*Findings of the Continuation Committee Conferences held in Asia, 1912-1913 Arranged by Topics, 1913*).

The education of the native Christian community became more important for the missionaries and they tried to take measures for the betterment of their everyday life. The Christian students were encouraged to go to normal schools for training and, afterwards, were preferred over the non-Christian candidates for appointment. Christian teachers were given prominence and non-Christian teaching staff was largely replaced by that of Christian teachers. The scholarships for Christian children were announced. Scholarships were also

awarded to the competent students to continue their studies at higher level. In 1915, 2 scholarships were given to the students of normal classes and 7 to the Christian students (Minutes of the Annual Meeting of the Sialkot Mission of the Presbyterian Church of North America, 1915). U.P Mission Sialkot raised the amount of scholarships for the Christian students to Rs. 9388 in 1919 which was the largest amount it paid ever to its students. The Education Board of Mission schools noted the measure as satisfactory (Minutes of the Annual Meeting of the Sialkot Mission of the Presbyterian Church of North America, 1915).

The missionaries also formed different village schools to accommodate their village brethren in the field of education. The provision of trained teaching staff at the rural schools was a major problem in establishing schools in the rural sites. The missionaries solved the problem by establishing training schools in these areas. Training school at Moga was a typical example which was established to train the village Christians in their religion and teaching. Training schools at Hajipura near Sialkot, was also founded to accommodate the rural community

Initiation of industrial training at missionary schools was a distinct decision taken with a view to better the financial condition of the native converts. In addition to the initiation of many types of vocational courses at missionary schools, different industrial institutions were also established. For instance, industrial schools was established at Saharanpur and Ferozepur. The arts such as gardening, tailoring, blacksmithing, carpentering, shoemaking, etc, were taught at these schools. The learning of these arts was supposed to improve the financial condition of the learners. There were 175 students on the roll of Saharanpur industrial school in 1905, with majority of these learning trades. In 1910, 32 students were learning carpeting, 5 blacksmithing, 12 shoemaking, and 7 tailoring (One Hundred and Eighth Annual Report of the Board of Home Missions of the Presbyterian Church in the United States of America, 1910). A Boys Industrial Home was also started at Gujranwala in 1917. It was working quite satisfactorily and the plan of its extension, to accommodate the increasing number of pupils, was under process during 1919. Moreover, vocational classes were started at Christian Training Centre, Sialkot, in 1921 (Minutes of the Annual Meeting of the Sialkot Mission of the Presbyterian Church of North America, 1921). Furthermore, the U.P Mission decided to take steps for the development of other indigenous industries—like pottery, tanning, shoemaking, basketry, book-binding and the like (Minutes of the Annual Meeting of the Sialkot Mission of the Presbyterian Church of North America, 1919).

General Impact of Missionaries' New Policy

Missionaries' new policy of qualitative improvement had a mixed impact on the society. It was good in improving the quality of instruction at the schools and presenting a model for the others to follow. Previously, the missionary schools were lacking in efficiency and the Inspectors of schools, time and again mentioned the lower standard of instruction

at these schools (Reports on popular education in the Punjab and its Dependencies, for the year 1864-65 to 1876-77). But, the standard of missionary educational institutions was improved considerably, in the twentieth century. The missionary educational institutions were rated as first class institutions and most of the graduates of these institutions were successful in securing good jobs in the Government sector (One Hundred Eighteenth Annual Rreport of the Board of Home Missions of the Presbyterian Church in the United States of America, 1920). Rang Mahal School of Lahore along with the Mission Schools at Ludhiana, Rawalpindi, Sialkot and Gujranwala were the typical examples of high standard mission schools.

Teachers' training was another issue related to the efficiency of the schools. The insufficient supply of trained teaching staff was a major problem in the previous century. In addition to the insufficient supply, the poor quality of training was also considered to be a major problem in attaining the objective of quality instruction. The standard of teaching was reasonably improved due to the increasing supply of trained teachers from the missionary training institutions.

It is a noteworthy fact that the conversions taken place during this period were mostly from the lower classes of the society. The newly formed Christian community, consisting of former outcasts, was mostly from the lowest rung of the social ladder. Their education at boarding schools was quite meaningful in transforming their social habits (Devanandan, 1963). The schemes of industrial and vocational education were started to better the financial condition of these depressed classes of the society. These institutions tried their best and, to some extent, fulfilled the desired objectives. But in the long run these institutions had a very little impact on the financial and social status of the majority of the existing Christian community.

In addition to the conversion of the people missionary institutions did a lot in diffusing the Western social values in the society. The study of Western sciences, at missionary schools, was quite helpful in developing the spirit of reasoning and logic in the minds of the people. Moreover many people from the upper rung of the society were influenced by the Christian spirit but did not come to the Christian fold. These people were important because they, in spite of not losing their faith, came hard at the rites and rituals of their religion. The spirit of scepticism, created in them by the missionary educational institutions, opened their eyes and they became doubtful of their religious principles (Seth, 2007). It was termed as a great success on the part of missionary schools.

Conclusion

The recommendations of the Indian Education Commission were disappointing for the missionaries as these recommendations shattered their hopes of controlling the

educational field of British India, including that of the province of the Punjab. So they decided to dominate the field through the quality of education at their educational institutions. Consequently, they took steps to improve the quality of education at their institutions. They concentrated on hiring trained teaching staff and established teachers' training schools for this purpose. Different missionary organizations joined hands to improve quality of education and established union institutions to achieve the goal of quality education. The native Christian community also became in limelight at missionary schools. Seeing the unstable financial condition of the converts, industrial arts were included in the curriculum to make the students able to earn their livings in future life. Industrial schools were also established for this purpose. Boarding schools were established to infuse Christian spirit in the students. Appointment of Christian teaching staff was preferred to increase the religious efficiency at these institutions. The infrastructure of the missionary schools was also improved considerably. The missionaries' efforts bore fruits and they were able to found quality educational institutions in the field. In this way the recommendations of the Indian Education Commission, which forced the missionaries to focus on the quality of education, proved to be blessing in disguise to the missionaries.

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