

Impacts of Christian Missionary Institutions in Panjab: A Critical Overview

Saleem Masih Asim

Associate Professor (HOD)
Forman Christian College University

Abstract:

As a result of the establishment of missionary schools and colleges for more than a century from 1887-1947, the modern English education system was prevalent in Punjab and it became a hallmark of even after partition in 1947. The Christian missionaries served in a new country with zeal and zest. Their contribution for the production of leadership, promotion of democracy in the country enhancement of human values and literacy, empowerment of women through education, creating compatibility of education as market commodity through technical and professional education and their services in the field of economic and rural development would be described and discussed. This study tries to highlight the general impact of Christian missionary's institutions on academic, social and economic life of the society.

Keywords: Christians, Institution, Punjab, Leadership, Academic

Introduction

The new challenges in post partition era and imparting of quality education in modern, scientific and global perspective along with detailed description of Christian missionary institutions (schools and colleges) would be the salient topics of this chapter for proving impact of these missionary institutions. Christian missionaries brought changes in the Punjabi society through imparting women education. From the beginning of the twentieth century missionaries started their efforts in the field of higher education and they were successful in achieving their goal by the end of the first quarter of the twentieth century goal by establishing their first women 's college in Lahore. Though, these missionary institutions had not the numerical dominance, in terms of educational institutions, even then they were able to set high standards of quality education that reflected later when other organizations began working on the track. The Christian Missionaries encouraged the women education and took it as a remedy for their miserable condition in Punjabi society. Women were thought of as the inferior individuals of the society. The missionaries spread the quality education for women. They helped through Kinnaird College for promoting the female intellectual quality. This institution was an encouragement for the women to adopt professional careers after graduating. The government of Pakistan has considered education a vital investment and the major determinant for national growth. Since

Pakistan was created, economic growth has been faster than it was before independence. From 1947 to 1969, the G.N.P grew 40 percent a year in real time and population of 2.6 percent a year. So that per capita product rose annually by 1.4% per capita resource ability rose faster by 1.5% a year because of increased aid from abroad.

Pakistan is one of the poorest countries in the world and this makes it very difficult to mobilize financial resources for development. Its human resources are also limited by bad diet, poor health and ignorance. Its natural resources endowment is poor and climate is harsh.

First economic development plan could not accomplish significant improvement in school education. The primary school education enrollment could not increase to the expected level nor were the other targets met. But the second economic plan 1960-1965 carried out the task of development by achieving the task of primary education. In this plan, education for girls received special attention. 4.1 million Children were attending primary schools out of which 1.1 million were girls. The concept of education was the vital national investment and major determinant of national economic growth in the third five year plan (1965-1970). The 2nd National Plan (1960-70) suitably reflected the national growth. In secondary education, the main problem was low quantity and undue focus on rote learning. About 4% children at the secondary school level were getting technical education. The products of these vocational schools were not well prepared for industrial employment. The pattern of higher education was drawn from the system set by the British in 1857 when the first three universities were created. These universities were purely examination conducting bodies of two years degree course taught in colleges, affiliated with these universities. After 1919, some universities undertook teaching of only two year M.A degree. At the time of the creation, Pakistan got only one university. But in 1970, there were 12 universities with 22,000 students. The system of education from 1947 to 1970 did not contribute to the skills or analytical capacity of the labor force but reinforced the existing prejudices against jobs involving any kind of manual labor. This system was academic and examination oriented. In 1960s all our leading economists fully knew the importance of human capital in economic growth. And our female literacy rate till late 60s was 20%. Which is a clear sign of our imbalanced social and economic growth? The above discussion is clear evidence that the Christian missionary institutions served to all the three growing classes based on economic structure of Pakistan with reference to the period under discussion in this thesis after partition. The Muslim elite in India before independence were largely landlords as they were concentrated in the Punjab and Sindh. This landlord class was the main beneficiaries of education from the missionary institutions and they emerged as politicians and military officers. Bureaucracy was another class whose children got education from missionary schools and colleges and occupied high posts in the government sector. Industrial and business class emerged after withdrawal of Hindu businessmen who later controlled the 80% economy of Pakistan as revealed by Z.A Bhutto in his economic survey report. The contribution of missionary institutions with regard to rural education is another landmark along with women education in Pakistan since 1947 to the period of nationalization.

Examining the Role of Key Missionary Institutions in Punjab under Education Policy

Fighting extremist ideology in a new country was a new factor to be treated under the ideology of newly born Muslim country. This was not an achievable end for Christian missionaries because native Christian missionaries had emerged as the education leaders even before partition. They adjusted themselves in a new state easily and continued imparting education through their institutions accepting the new ideology and educational policy as per directives issued by the new government of Pakistan. The two main components of the new policy i.e. modern and scientific education was the hallmark of missionary institutions already. The feudal lords, industrialists, bureaucrats, and military elite required modern and scientific knowledge for running the country. So, they fully understood that the quality education being imparted by Christian missionary institutions was need of the time that is why they stood tall in a new Muslim country. Teaching the rulers is a very interesting and important aspect that some of these prestigious schools were either established or were later defined as places where children of the political, military or tribal elite were educated for future roles. They created generations of political and military class and are still known for it such as FC College, Gordon College, Murray College and other Christian institutes to some extent

Challenges to Missionary Institutions in Post Partition Era

Christian missionary institutions followed the legacy of the traditional style of secular, democratic and liberal education of foreign missionaries with the blend of new requirements of education in a new Muslim country for the objectives under new declaration in the education conference held in Nov. 1947.

Now the curriculum in missionary educational institutions included the ideology of Pakistan as a fundamental element with compulsory focus on Islamic education along with diffusion of modern and scientific knowledge to eradicate illiteracy from the new country generally and in the province of Punjab particularly, where 80% missionary institutions were located during 1947-1972.

Curriculum and Syllabus of Christian Missionary Institutions

Christian missionaries always kept in view the ecological impact of the area where the missionary schools were set up. The imposition of religious education has not been the central focal point of missionary education. The Christian British government in India before partition never focused on propagation of Christian education for Muslim, Hindu and Sikh students. Rather they were given instructions in religious education by the teachers of their respective religions. So, the missionary Christian institutions were founded for competing public schools of British government in India. For instance, Dr. Allama Iqbal's teacher Maulvi Mir Hassan taught in Murray College Sialkot (run by missionaries) for 61 years. So missionary Christian institutes did not believe in mere dry education without enrooting curriculum in respective religion of the students. So, the charges levied upon the Christian missionary schools for Christianizing students from other religions are absolutely irrelevant rather, this trend of thinking is to negate the blessings and fruits of Christian missionary institutions.

The expansion policy of the Christian missionary schools specially about three decades (1854-1880) before the setting up of first education commission in 1882-83 was the great task performed by Christian missionaries as it was the need of the hour to take education to the door steps of Indian people to raise literacy rate in the newly controlled province of Punjab by the British government.

These missionary educational institutions were known as English medium schools as English language was a compulsory component in their studies. 11 mission high schools were opened by the end of 1879-80 in different parts of the province. In 1849, Ludhiana was the mission school at the time of annexation of Punjab. English and Persian were taught in the separate departments in this school till 1865; however, they were combined later on. Other subjects such as Geography, Arithmetic and Indian History were also offered at the school. The school imparted quality education, which showed outstanding results in entrance examination of Calcutta University and it secured first position with Mission High School Jalandar in 1868-69. From Ludhiana, the Christian missionaries shifted their focus in Sialkot and other parts of today's Pakistani Punjab when Rev. Hunter and his wife started work in Sialkot and were slain during the war in 1857. On 19th December, 1849, Dr. Forman had only three students enrolled in the school started by him in his house. This initiative of Dr. Forman proved to be a foundation of delivering of precious education to the students. Due to his hard work, missionary zeal and patience, the number of people rose to 300 by 1851. The foundation of Persian and Mahajni schools in India was a clear proof for the advancement of money-oriented approach. Persian was a court language during the Muslim rule so, it was the mean of attaining important and worthy posts in the governmental matters. Therefore, it would provide the natives political as well as social power and prestige and also a higher Indian scale. In other words, the Persian being the language of the ruler was used as a source of various benefits such as a control over the appointments. Hindus however, had a professional approach and thus gave more importance to the business studies instead of the native, orthodox education. This technique formed the basis of Mahajan schools which gave priority to the teaching of calculation, business correspondence and maintenance of ledger. So education became a marketable commodity during the British rule in India. Thus the natives having the business education such as clerks and high-ups had better job opportunities as compared to the ordinary men.

A) Rang Mahal as Pioneer Educational Institution

Rang Mahal was a pioneer institution in 1850s. The school had further 16 well organized branches attached to it. The school and its branches were considered superior in all government Zila schools by the then school inspector Mr. C. W Alexander in 1864-65. English was mainly taught to all the classes while Persian and Urdu were also allowed as the subjects. Thus, the school was considered as the hallmark of excellence and gained wide popularity throughout the country. Christian Missionary Institutions were considered as conversion centers. It was thought that these institutions imparted Christian studies only. While the secular and liberal education was also the part of curriculum. So, the major aim of these institutions was the welfare of the mankind through liberal and modern education instead of conversions and evangelism. So, the reason for imparting Christian studies along with liberal and secular education becomes ineffective when one observes a quite a few numbers of conversions in India only on account of

the impact of direct evangelism by Christian preachers in India. British government in India had not been in conformity with missionaries who used to run missionary institutions and most of the time British government was not backing up to the missionary educationists those violating the public policy. The missionary institutions in Punjab were 57% in the field of education as compared to the public institutions being run by the state under British government. Christian missionary preachers made efforts to convert those belonging to scheduled castes, who had no concept of civil life and were still left out of the influence of Sufism and sphere of Islamic preaching. And their total number in spite of the two centuries in Indo-Pakistan had not been increased up few lacks till the time of partition.

Rather main focus of missionaries was to raise literacy among those illiterates and to bring them towards civic life and to transform Indian society by educating individuals of the Indian society on compassionate grounds. There was a great advantage of the conversions of those low-class people of society that after withdrawal of the foreign British rule from India all those missionary agencies were replaced by India's native Christians to follow the Christian religion in this part of the world and they continued working on health and education in an organized way more persistently.

After independence the Church in Pakistan became more active under the gradual withdrawal of the foreign missionaries and replaced by native Christians coming up from lowest castes as products of high-quality education as human beings able to own educational and health institutions in Pakistan and especially in Punjab during the period under study. Christian institutions in Pakistan after partition of India experienced a new phase of educational services and began to continue their work just because of serving the new nation and rendered great services through Christian missionary institutions by following the new ideology in a new country of Pakistan. Now education policy under the light of first educational conference presided by Quaid-e-Azam, held in November 1947 was drawn by the government of Pakistan which was the benchmark for Christian educationists to follow mainstream of national life. Islamic values such as brotherhood, justice, equity and tolerance were the foundation of the education policy. Also, in second national plan of 1951, the major emphasis was on adopting the Islamic culture and socialization thus rejecting the western standards of neutrality towards religion. After taking the charge, General Ayub Khan revised the program for education reforms by appointing a commission. On January 5, 1959, while addressing the members of the commission he insisted that the education reforms should play role in national character building and must meet the needs of the future. Nonetheless, the medium of instructions and the ideology of Pakistan were the two main hurdles in the education reforms, which revealed the politicization of education, Dr. Manzoor Ahamad stated.

Thus the "conflicting opinions on both issues delayed the positive plan of action till 1959, when Ayub Khan constituted a commission on national education which produced a systematic report dealing with all the major policy issues, including incorporation of the role of religion (ideology) in the system of education and the medium of instruction." The main focus of the national education reforms of 1959 was nationalism and unity. The policy put emphasis on promoting Islam as a religion of nature. It was suggested that Islamic studies and Arabic should be taught along with natural sciences which was an approval of the Quaid-e-Azam's historic speech on the 11th of August, 1947 formed the bases of the policy of the education commission regarding the

religious education for the Muslims and non-Muslims and withdrawal from the second education conference.

B) Teaching the Rulers

a) Protestant Missionaries and their Educational Institutions

P. Zingenblag and Henry Plutchau were the pioneer protestants in the Indian Mission Field, whose strategy was “church and school are to go together.” Ismael Farooqi writes “Hence the Islamic state should grant the children right to hear a lesson in their religion at school but not the right to run their own schools unless such schools conform in curricula and general spirit to the public schools.

b) Secular Education

The goal of the Christian institutions was to work as secular educational institutions throughout the country, which implies their impartiality on the account of religion, race of color. A large number of students including numerous famous personalities, in the various fields of life, such as politicians, doctors, teachers, journalists, intellectuals, judges etc., have been taught here.

c) Quality Education by Christian Institutions

The quality and standard of education was very high in Christian institutions even before the partition of India and specifically in the Punjab. Dr. Mohabbat mentions the quality of education and about a large number of students graduating from missionary colleges.

List of Christian Institutions

A) Catholic schools (Source: Christianity in Pakistan, writer unknown) and Catholic Board of Education

1. 1856: Sisters of Jesus and Mary opened first school for Eurasian and European children
2. 1876: Sisters of Jesus and Mary opened schools at Lahore and Murree
3. 1881: Sisters of Jesus and Mary opened a boy's school at Murree
4. 1889: More than a thousand persons of Sialkot area accepted Catholicism in November and small schools were opened in villages
5. 1892: St. Anthony's High School and orphanage were opened at Lahore
6. 1893: St. Francis orphanage was opened at Anarkali Lahore
7. 1896: Boys school at Empress Road was given to tertiary brothers

8. 1897: An orphanage was given to Belgian Sisters of Charity
9. 1900: A new village Khushpur was established by Father Felix and a school was run under the Belgian Sisters of Charity
10. 1900: Sisters of Charity of Ghent opened a school at Multan and Boys High school was opened at Dhalwal, Jehlum
11. 1904: A village, Francisabad, was inaugurated by Father Philip and famine-stricken orphans (1897-1900) were habituated (October 4)
12. 1916: Antoniabad and Rehampur villages were founded and weekly magazine Catholic News was started and Catholic Vernacular Truth Society was formed
13. 1929: Punjab Vernacular Catholic Trust Society started publishing monthly Catholic Naqib
14. 1949: A three days conference of priests was held to consider new possibilities in Pakistan (August) in Cathedral of Lahore and started worship Services for Urdu and Punjabi faith people. Sacred Heart Cathedral School, St. Francis School and Don Bosco School (Lahore) started classes in Urdu medium
15. 1954: First All Pakistan Catholic Conference was held in Lahore
16. 1956: Fatima School in Urdu was opened by Sisters of Jesus and Mary
17. 1960: Dutch Brothers as specialized teachers joined and took over the charge of the Cathedral School of the Sacred Heart and St. Joseph School in Lahore. St. Joseph School in Gujranwala and St. Anthony's School in Sialkot
18. 1961: A hostel and information center for university students were opened by Jesuits Fathers in Lahore
19. 1963: Narowal Technical institute was established
20. 1964: St. Paul Technical School was opened at Narowal. A hostel for college girls in Lahore was opened by Franciscan missionaries of Mary
21. 1965: Fatahgarh Home Economics School was opened in Sialkot by the daughters of Cross
22. 1966: Diocesan Education Board was founded at Betheria Hospital in Sialkot, was established by Belgian doctors and nurses served
23. 1969: A convent with School and dispensary at Bhaipheru (Phoolnagar) was opened by Franciscan missionaries of Mary
24. 1972: In October, all Catholic schools were nationalized
25. 1912: A village Yousafpur was founded on 28 acres of land, 8 miles out of Rawalpindi city
26. 1917: First group of orphans arrived in Rawalpindi and settled in Yousafpur (January)
27. 1919: St. Joseph Hospital was started on present Aziz Bhatti Road in Rawalpindi
28. 1919-1924: All inhabitants of Yousafpur died in the epidemic and in 1924 the land of Yousafpur was sold

29. 1928: Holy Family Hospital was opened (February)
30. 1929: A Catherine Hospital was changed into orphanage and girl's school
31. 1931: Fr. James Lavery opened St. Patrick School at Murree Road, Rawalpindi
32. 1936: The Urdu magazine "Acha Charwaha" was initiated and nursing school was opened in Holy Family Hospital
33. 1937: St. Theresa School was opened by Presentation Sisters for Urdu speaking community in Rawalpindi
34. 1939: St. Annes College for girls was opened in Rawalpindi by Presentation Sisters
35. 1960: Fatima Hospital Sargodha, was opened and managed by Medical Mission Sisters, Germany. 60 beds Holy Rosary Hospital was set up in Gujrat and was managed by Hill Mill Missionaries
36. 1964: St. Joseph Hospital with 60 beds was established in Westridge Rawalpindi (September 14)
37. 1900/1901: St. Mary Convent – school was opened by Sisters of Charity in Multan
38. 1946: De La Salle Brothers opened schools in Multan and Faisalabad
39. 1947: St. Raphael Hospital Lyallpur was established and F.M.M Sisters were given the charge
40. 1957: American Dominicans opened school in Loreto village; a village established by Catholics in 1948 near Layyah
41. 1968: A journal "Focus" was started from Multan

A) Protestant Educational Institutions in Punjab

(Source: Concise History of Pakistani Christians)

Educational Institutions established by Church of Pakistan

(a) Lahore Diocesan

1. Cathedral High School Hall Road Lahore
2. St. Peter's High School Clarkabad village (Now in district Kasur)
3. C.M.S High School, Narowal (district Narowal)
4. St. Denny's High School Murree

(b) Raiwind Diocese

1. Lucy Harrison Girls High School Waris Road, Lahore
2. Christian High School and technical Institute, Raiwind

(c) Faisalabad Diocese

1. Girls High School Chak No. 424, Montgomerywala
2. Boys High School, Chak No. 424, Montgomerywala

(d) Multan Diocese

1. Boys High School Chak No. 135 Stunzabad, Khanewal

C) United Presbyterian Church Schools& Colleges.

1. Gordon College Rawalpindi
2. Christian Training Institute Bara Pathan, Sialkot
3. Murray College of Sialkot founded in 1889, Maulvi Mir Hassan, the teacher of Allama Iqbal taught here for 61 years (Church of Scottish Mission)

D) American Presbyterian (AP) Church schools

1. Rang Mahal Mission High School, Lahore
2. Kinnaird School for Girls, Lahore
3. L.C.C. Girls High School, Kasur

A) ARP Church

1. Established Boys High school in Chak No. 148/9-L (Ransonabad) Sahiwal

F) Other institutions of Protestant Churches

1. Salvation Army – Shantinagar/ Khanewal weaving factory and school in 1910
2. Seventh Day Adventist Farooabad Education center, district Sheikupura in 1916

Technical Schools

1. CTTC Christian Technical Training Centre, Gujranwala
2. St. Anthony's Technical Institute, Youhanabad, Lahore
3. St. Joseph's Technical Institute, Faisalabad
4. F.G.A Institution Kot. Lakhpat, Lahore

Adult Education

In Pakistan about 60 years ago the program for Adult Education was started in Khokharke, Gujranwala. The Christian experts prepared the course for adult education and introduced it in cities and villages. They trained the staff to educate the illiterate people after their usual work so that they could be able to read and write, and then those people built their interests. All churches opened many centers. After this successful experience and satisfactory reports from Christian centers, the government of Pakistan also, thought to start adult education. Then there was difficulty of trained teachers and the Government of Pakistan referred the Christian centers of adult education, Gujranwala and got the help of Mr. Vincent A. David. Vincent David used to teach course to the teachers and other illiterate people on T.V. He first time in Pakistan conducted adult literacy program on Pakistan television in 1975 through which 20,000 adults were made literate. He was also awarded Gold Medal by Pakistan tele Vision. In this way the services of the Christians are as of pioneers in the department of adult education. It was a tragedy that Zulfiqar Ali Bhutto nationalized all the Christian Education Centers in 1972 and introduced new education policy which downgraded the standard of education in Pakistan. And now many Governments, because of education standards, discipline and financial problems promise to denationalize all the institutes. In this way, the government can regain the confidence of minorities.

Prominent Personalities emerged from Christian Missionary institutions

A vast number of eminent personalities have received education in Christian missionary institutions in the sub-continent. As mentioned earlier, they are from various fields of life. A brief list and description is given below.

1. A very prominent leader, Sir Syed, received education in a Christian institution. He was convinced for Muslims to learn English language.
2. Our Quaid, Muhammad Ali Jinnah, went to C.M.S. Mission School Karachi for primary education.
3. Allama Iqbal gained education from Murray College, Sialkot. In the Government College Lahore.
4. Faiz Ahmad Faiz studied at Murray College Sialkot.
5. Forman Christian College is also known for producing notable alumni and staff like

Arthur Compton (Nobel Laureate), former Indian Prime Minister I. K. Gujral, former Pakistani Presidents Farooq Leghari and Pervez Musharraf had received education here.

The historic research on cosmic rays was conducted by Dr. Compton, while a faculty member at FCC, which made him a Nobel Prize winner for Physics in 1927.

Dr. Sir S. S. Bhatnagar and Dr. Bashir Ahmad were also the alumni of FCC. They were the founders of scientific and industrial research and established ICSIR and PCSIR in India and Pakistan respectively.

Supreme Court Justice Jawad S Khawaja, both are the alumini of FC College.

Another important alumni is Justice Sir Mian Abdur Rashid was the first Chief Justice of Pakistan. He took oath of office from Quaid-e-Azam as the first Governor General.

List of Politicians

Yousaf Raza Gillani, the 16th Prime Minister of Pakistan, Shaukat Tarin, Former Finance Minister of Pakistan, Jahangir Khan Tareen, Pakistani politician and businessman, Mohammad Mian Soomro, former Chairman of the Senate of Pakistan, former caretaker Prime Minister & President of Pakistan, Pervez Musharraf, former President of Pakistan, and former Chief of Army Staff of Pakistan Army, Malik Barkat Ali, former Punjabi Muslim League politician, Shah Mehmood Qureshi, former Foreign Minister of Pakistan and now, the Vice Chairman of PTI, Chaudhry Shujaat Hussain, former Prime Minister of Pakistan and current President of PML-Q, Chaudhry Pervaiz Elahi, former Chief Minister of Punjab (Pakistan), Farooq Leghari, former President of Pakistan, Syed Afzal Haider, former Pakistani law minister Malik Muhammad Rafique Rajwana, Governor of Punjab. (Source F. C. College Website)

Bureaucrats and Diplomats

Roedad Khan former Secretary General Ministry of Interior, Tariq Aziz, former principal secretary of Pervez Musharraf, Jamsheed Marker, United Nations Under-secretary General, Ambassador at Large of Pakistan (honorary doctorate)

B) Judiciary

Justice (retired) Wajihuddin Ahmed, Former Candidate for Presidential Election against Pervaiz Musharraf, Former Supreme Court Judge Justice Sardar Muhammad Raza Khan, Former Chief Justice Peshawar, High Court, Supreme Court of Pakistan Judge, Sir Abdul Rasheed, First Chief Justice of Pakistan, Former Chief Justice of Pakistan Mr. Justice Nasim Hassan Shah, Recently retired Chief Justice of Pakistan Tassaduq Hussain Jillani, Present chief Justice of Pakistan. Mr. Justice Saqib Nisar both are alumnus of Cathedral Church School, Hall Road, Lahore (The Mother School of Cathedral School System, LDBE)

D) Educationalists

Anwar Nasim, nuclear scientist and molecular biologist, Kauser Abdulla Malik, secretary of the National Commission on Biotechnology, Cecil Chaudhry, a decorated war hero, served as the Principal of St. Anthony's College (Lahore).

E) Industrialists

Chaudry Ahmed Saeed, CEO of Servis Industries, Azmat Tarin, Co-founder & President of Silkbank Limited Pakistan, Sir Mohammad Pervaiz Anwer, Co-founder & Chairman, United Bank Limited.

F) Journalists

Mushtaq Minhas, anchor of Bolta Pakistan on Geo TV

G) Literature and Arts

Anwar Kamal Pasha, pioneer Pakistani film director and producer. Yawar Hayat Khan, senior producer/director of PTV

H) Armed Forces

General Officer Commanding 23rd Division and Major General of Pakistan Army, Pervez Musharraf, former President of Pakistan, and former Chief of Army Staff of Pakistan Army.

4.11 Missionary Education to Serve Mankind

After partition of Punjab, missionary institutions continued imparting education considering it the service to human kind as the legacy of British government in India. This was a stage that a lot number of questions were arising into the minds of the leaders/policy makers of the newly born state of Pakistan. It was need of the time to make real, speedy and substantial progress in the field of education. So, there was huge difference of environment between pre-partition and the post-partition situation. The partition posed new challenges on Punjab particularly and on Pakistan generally. As a newly born country, the most serious and basic challenge was the quality education and enhancement of the literacy in the new country of Pakistan. The first document for guidance was the report of first education conference held in Nov. 1947. This report has nothing articulated except modern and scientific education this first report contains strong reference of Islamic education with full stress on tolerance, brotherhood, and justice. The policy asserted by the first education conference does not pose restriction upon Christian missionary institutions to roll back their program of education in the new born country. Rather the government of Pakistan encouraged the private organizations to come forward for the services of the masses. The two clear words directing the education policy "modern and scientific," were the base of the new educational policy in the new country.

Modern Education

A recent style of education has been developed having characteristics of present day art and music, literature and architecture. To give too great emphasis on the applied sciences, Stugata Mirta, recent winner of the 2013, TED prize, whose services doubting of modern education drove him to provide computer to kids struggling in slums to let them teach themselves. Currki

a-not-for- profit organization has a new definition that post-modern education needs the drawing on a much wider range of sources for curricular materials for achieving knowledge.

Scientific Knowledge

Relating to the practice of science or conforming to the methods used in science, a scientific approach (source: word net, “In his whole review, Ghalib has never praised the British for transparency, but he has given different references of their scientific development and says that this is the secret of their success”). On the other hand the Christian missionary institutions were educating the Indians on modern and scientific lines, even a century ago before the partition of India. Their quantity and quality education approach, both were based on modern and scientific lines. Dr. Dilshad Mohabbat writes in his Ph.D. thesis, “No doubt the period from 1860 to the formation of the first Indian education commission in 1882 is important but the later period has its significance due to the missionary review of their previous policy of expansion and adoption of the new policy of quality education. The first part of the 19th century is also important, because in this period the missionary institutions emerged as the emblems of excellence in the province” Malik has constructed the view after exploring American missionary’s role and effect that the modern science accelerated the pace of modernization. Dr. Dilshad Mohabbat presents the fact that Christian missionaries started implementing their new policy of imparting quality education which was a total reversal from quantitative to qualitative measures in their institutions with the dawn of 20th century. Students who studied at the Christian missionary institutions had leadership qualities and thus these institutions built a reputation as the prominent institutions of the society and got significance in the upper class.

Conclusion

The study has explored that Christian missionary institution’s education policy had long lasting impact on Pakistani society generally and its far-reaching effects are visible particularly in Punjab. These institutions produced the generation prepared with advanced knowledge during Fifties and Sixties that held the leadership of our country. Long list of missionary institutions given in this chapter and the distinguished illumines are the clear evidence of great contribution of Christian schools and colleges. Moreover, the study has identified that drawbacks of nationalization policy and irreparable loss made by nationalization to the nation of Pakistan in shape of deteriorating standard of education and immeasurable financial loss to our economy because of unavailability of market oriented education made realization to the later governments to revise education policies and for turning toward privatization and denationalization and to follow the national educational policy integrated with global education policy field based on modern and scientific knowledge accepting English as medium of instruction for meeting challenges of 21st century.

References

1. Angus Maddison, “Social Development of Pakistan 1947 – 1970,” (A paper presented at the Dubrovnik Conference of the Development Advisory Service of Harvard University, June 20 – 26, 1970), p.2

2. Ibid, (Angus Maddison, 1970) p.2
3. Khan, Akhtar Hasan and Naushin Mahmood, Education in Pakistan: Fifty Years of Neglect [with Comments]. The Pakistan development review, (1997): 647-67 36: 4 Part II (Winter 1997) pp.647 -667 <https://www.jstor.org/stable/41260063>
4. Mohabbat, “Development of Education in Punjab: The Role of Christian Missionaries, 1849 – 1947” (PhD diss., University of Punjab, Lahore, 2013) p. 67
5. Mohabbat, “Development of Education in Punjab: The Role of Christian Missionaries, 1849 – 1947” (PhD diss., University of Punjab, Lahore, 2013) p.70
6. Ibid, Mohabbat, 2013, “ Education in Punjab” p.70
7. Ibid, Mohabbat,2013, “ Education in Punjab” p.71
8. Ibid, Mohabbat, 2013, “ Education in Punjab” p.103
9. Ibid, Mohabbat, 2013, “ Education in Punjab” p.104
10. Ibid, Mohabbat, 2013, “ Education in Punjab” p.72
11. Mohabbat, “Development of Education in Punjab: The Role of Christian Missionaries, 1849 – 1947” (PhD diss., University of Punjab, Lahore, 2013) p.72
12. Ibid, Mohabbat, 2013, “ Education in Punjab” p.72
13. Ibid, Mohabbat, 2013, “ Education in Punjab” p.42
14. Saeed ur Rehman and Afia S.zia “The Impact of Educational Policies on the Religious Minorities of Pakistan 1947-2010” p.6 <https://www.zmo.de/.../2010/The%20Impact%20of%20Educational%20Policies%20o>
15. Saeed ur Rehman and Afiya S. Zia, “The Impact of Educational Policies on the Religious Minorities of Pakistan 1947-2010” p.6
16. Saeed ur Rehman and Afia S.zia “The Impact of Educational Policies on the Religious Minorities of Pakistan 1947-2010.”
17. Mohabbat, “Development of Education in Punjab: The Role of Christian Missionaries, 1849 – 1947” (PhD diss., University of Punjab, Lahore, 2013) p.2
18. Ismael Farooqi,” Rights of non-Muslims under Islamic, social and cultural aspects”, General Institute of Muslim Minority affairs, vol. 1, no. 1, p 99 to 102).
19. Zafar, Emmanuel, A concise history of Pakistani Christians, Hamsookhan Publication, 2007 - Christianity - 382 pages. p. 174
20. https://books.google.com.pk/.../A_Concise_History_of_Pakistani_Christian.html?id=t...
21. Mohabbat, “Development of Education in Punjab: The Role of Christian Missionaries, 1849 – 1947” (PhD diss., University of Punjab, Lahore, 2013) p. 182
22. <http://www.dberwp.com/history-of-d-b-e/> , <http://en.wikipedia.org/wiki/>
23. Zafar, Emmanuel, A concise history of Pakistani Christians, Hamsookhan Publication, 2007 - Christianity - 382 pages. p. 171 – 175 https://books.google.com.pk/.../A_Concise_History_of_Pakistani_Christian.html?id=t...
24. <http://www.peb.edu.pk/wordpress/index.php/schools-2/>
25. <http://www.cttc-grw.edu.pk/History.html> (gujranwala technical institute)
26. Zafar, Emmanuel, A concise history of Pakistani Christians, Hamsookhan Publication, 2007 - Christianity - 382 pages. p.181 https://books.google.com.pk/.../A_Concise_History_of_Pakistani_Christian.html?id=t...

27. Zafar, Emmanuel, A concise history of Pakistani Christians, Hamsookhan Publication, 2007 - Christianity - 382 pages. p. 168 - 170 https://books.google.com.pk/.../A_Concise_History_of_Pakistani_Christian.html?id=t...
28. Distinguish Alumni https://en.wikipedia.org/wiki/Forman_Christian_College
29. Distinguish Alumni https://en.wikipedia.org/wiki/Forman_Christian_College
30. Ibid, [edit]
31. F.C. College Website Distinguish Alumni https://en.wikipedia.org/wiki/Forman_Christian_College
32. Distinguish Alumni <https://www.fccollege.edu.pk/alumni/>
33. Ibid.
34. Ibid,
35. . Saeed ur Rehman and Afia S.zia “The Impact of Educational Policies on the Religious Minorities of Pakistan 1947-2010” <https://www.zmo.de/.../2010/The%20Impact%20of%20Educational%20Policies%20o>
36. Mohabbat, “Development of Education in Punjab: The Role of Christian Missionaries, 1849 – 1947” (PhD diss., University of Punjab, Lahore, 2013) p. 16
37. Ibid, Mohabbat, Education in Punjab, 2013.” P.4.
38. (Malik, 2013) American Missionaries Role in modernization p. 20.
39. Mohabbat, “Development of Education in Punjab: The Role of Christian Missionaries, 1849 – 1947” (PhD diss., University of Punjab, Lahore, 2013) p. 181