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### Christian Missionaries Enterprise during Pakistan's Pre-Partition Era; A Case Study of Punjab

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#### **Abstract:**

This study aims at highlighting the importance and significant role of Christian missionary institutions during the first two decades after partition in India for imparting modern and scientific education on secular lines with new blended model based on Pakistan's ideology. The study further highlights that in the absence of Christian missionaries and their modern education policy, the political governments not only failed to keep the pace of economy but also to incorporate neoliberal education and to develop coordination between national education and global education field. On the other hand, the Christian missionaries continued imparting education with secular and international approach. The unstable education policies, undefined role of ideology and the constitutional crisis during the first two decades caused fundamentalism, extremism and fanaticism and the indicators were: low rate of economic growth and a great gender gap in male and female education. The basic task of this study is to identify the significance of Christian Missionary Services in Punjab that became hallmark after partition in 1947. This research would also deal with different educational problems faced by Pakistani society with special focus on role of Christian missionary institutions in Punjab. Therefore, the analysis of the educational policies of the institutions run by the Christian missionaries would advance the understanding of this issue.

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## 1. Introduction

Since 1947, missionaries imparted a quality education in Pakistan generally and in the Punjab particularly. They imparted affordable quality education to all classes like the poor class, middle, rich, feudalists and other people of elite class. They were the pioneers with regard to imparting modern, scientific and quality education in Punjab and other parts of the country during first two decades i.e.; 1947 to 1972 and produced leadership for playing their future roles in the country and at international level. The alumni of missionary schools and colleges played their role and served the country in various fields like politics, judiciary, industry and banking, health and education,. Fighting extremist's ideology and ever changing education policies were the challenges for Christian missionary educationalists, even then, they had been the beam of light in the field of education and imparted education on modern and scientific way with tolerance, love and dedication. This research will try to use the methods and techniques through which the missionaries achieved the above objective and will prove how Christian institutions served the new nation of Pakistan and stood tall by maintaining their image as institutions of quality education taking into account the character building of students and development of their critical thinking. In British India, Christian Missionaries pursued the missionary education to serve and uplift the natives. Their modern western system of education transformed the Indian society to a large extent. Democratic roots were established with emergence of political institutions in India, new developments in the field of science and technology took place. Industry and agriculture was set on modern lines. This was the result of new modern English system of education. Christian missionaries have rendered important educational services and made tremendous advancement in education in the subcontinent, especially in Punjab by establishing several renowned educational institutions in the territory under British rule in 19<sup>th</sup> and 20<sup>th</sup> century. Most of these institutions continued functioning even after the formation of Pakistan as a legacy of the British rule. After 1947, Missionary Institutes continued to serve the newly born state and ever remained in limelight in the field of education by playing their pivotal role in education in Pakistan. This was sufficient to get the attention of people and the Government as well. These institutions produced a large number of leaders with moderate thinking, creative thoughts and liberal ideas during 1947-1972 who have served this country in various fields.

Literature review indicates that enormous research has been done on the role of Christian Missionaries in the Sub-continent before 1947 and studies show their significant contributions in this field. However, gap has been found for investigation and research on the topic in hand to acknowledge their contribution during 1947-1972. For this, there is a need to explore educational services of Missionary Institutes in the above mentioned period. Later, almost all Christian institutions were nationalized in 1972 under nationalization policy of Zulfikar Ali Bhutto. Nevertheless, the focus of this research work would be to make analysis of the educational role played by the Christian Missionaries in Punjab for imparting quality education and educating the poor, middle and upper classes and especially the womenfolk by giving them admission in Missionary Institutes irrespective of color, creed and caste all over Pakistan which in return, produced leadership and enhanced literacy in Pakistan.

The difference, occurred, was the emergence of a new democratic state as separate home land for Indian Muslims of South Asia along with minorities to live in.

The Christian politicians extended unconditional support to Quaid-e-Azam and played their role for winning Punjab and were instrumental in the creation of Pakistan.<sup>i</sup> So, the Native Christian missionaries encouraged by Jinnah, continued to serve the new nation of Pakistan in the field of education with full confidence, zeal and dedication.

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In this research the education policy of government of Pakistan and role of Christian missionary institutions in the newly born state with particular reference to the province of Punjab is being discussed. The colonial Punjab under the British rule has been hub of education. Lahore has been a seat of learning for more than ten centuries and became the focal point of Christian missionaries after annexation in 1849. After partition, because of the Jinnah's vision and encouraging views of Christian Politicians, the missionaries played their role as catalyst force in Pakistan's Punjab. At this time, Pakistan was facing many serious challenges with no clear focus and consensus on education policy.<sup>ii</sup> Due to lack of consolidated, coherent and liberal education policy, political governments could not establish democratic roots in the country. Pakistan's ideology, economic development and security of borders were serious issues of our country to be tackled through the support of comprehensive education policy. Instead of experimenting new ideology in the light of modern and global field of education, the growth of fundamentalism, extremism, fanaticism and constitutional crises led the country towards social disorder, discrimination and instability during first two decades and even no solid education policy could be introduced to align Pakistani Nation with proper social and economic order of development. The present study would be beneficial for Pakistani community in reference to quality education.

The second National Plan of Educational Development: 1951-1957 recommended rejection of western values those had overlooked local religion and culture. However, missionary institutions kept on following the government educational policies with due focus on English as medium of instruction along with Urdu as national language. Though, the political leaders in power overshadowed the recognition of these missionary institutions. But the importance of Missionary Institutes could not be reduced because they continued imparting education to the lower and poor classes as it was difficult for them to get quality education in the Aitcheson College and other institutes established for the landlords and rich class.

For highlighting the role of Christian Missionaries, mostly textual analysis would be made.

And policy documents like educational policies, constitutional records, and reports of different governments will be examined for this pursuit because the old records of Christian missionary institutions is rarely found or unavailable as most of the old record was destroyed or wasted by successors of missionaries after nationalization considering it useless material.

The textual analysis has been used as a tool to focus on what constitutional provisions caused changes in the educational policies and neglecting the global educational field with emphasis on English and Urdu languages for the elites and the public institutions. Qualitative work of missionaries through analytical education and descriptive approach has also been judged. The findings of the study inform those missionary institutions imparted quality education on modern and scientific lines and produced leadership for the country in all walks of life. This model of education was relevant to the needs of the nation whereas its discontinuation in 1972 created crisis that compelled the nation to return to the same system, privatization and denationalization in this modern age. Furthermore, it has also been realized that if the English language is used as a medium of instruction, it will create linkage with international community. The present study would be beneficial for Pakistan's community with reference to the contribution of missionary institutions for enhancing literacy and education. The implication of this study for future researchers is to make the comparative analysis of the pre-nationalization and nationalization period in order to highlight the contribution of Christian missionary institutions for the

development of education in Punjab.

## 2. Conceptual Framework

In the review of literature multi-aspects of the theme that underwent this research study will be discussed. The importance of the missionary institutions will be highlighted by comparing the role of missionaries for the development before partition for missionary education in a new country of Pakistan with special reference to Punjab. The enlightened vision of missionaries and their philosophy of education in India and their struggle to replace the indigenous system of education with modern system based on quality education involving women in the learning process where religion became secondary objective in the British education system in India. English became the first priority for quality education with modern and scientific knowledge and after the partition in 1947. The Christian missionaries continued imparting education in Pakistan as legacy of the British education system of education. The methods of education employed by the missionary's imparting knowledge made them successful to transform Indian society and were ahead of others for educating the Indians on positive, liberal and secular lines.

This research is trying to discuss about the new and modern curriculum based on the scientific knowledge that deeply impacted the Indian society and both Hindu and Muslim communities were the beneficiaries of these modern education systems launched by the British rulers of India before partition of the subcontinent in 1947. The role of Christian missionaries will be explained that how they were successful for achieving their goals for modernizing the Indian society and how they were helpful for the British Indian government for eliminating illiteracy in India and modernizing the Indian society. It will be highlighted that how the missionary educationists struggled for breaking barriers of patriarchy and changed the primitive norms of the society by educating women. After partition, the Christian missionary institutions continued their role for development of education in Punjab and other parts of Pakistan as the legacy of the British system of education but now there were new challenges for them like ideology and Urdu as national language and teaching of Islamiyat as compulsory subject for the Muslim students. In this, review of literature, the efforts of missionaries will be discussed for educating the people of Pakistan, especially in Punjab following new policies of the government of Pakistan with tolerance and acceptance of new national culture. If we retrospect, Francisco Xavier was the first star of magnitude in this galaxy of Portuguese missionaries. He reached India on May 6, 1542 and laid the foundation of Roman Catholic Church in India.<sup>iii</sup> In the court of Mughal Emperor Akbar, According to J. Rooney, Catholic priests were warmly welcomed in the court at Lahore around 1591. This was their second arrival in today's Punjab as Fr. Montserrate and Fr. Aquaviva had already visited Lahore with Emperor Akbar during his Kabul campaign<sup>iv</sup>. Some Christian missionaries accompanied Fr. Jerome Xavier in May 1594 and caused many conversions from noble families.<sup>v</sup> Rooney tells that converts till 1600 were 96 in Lahore. In 1835, Protestant Christians reached in Lahore when Rev. and Mrs. John C. Lowree, of Presbyterian mission came on the invitation of Maharaja Ranjit Singh to open a school. Rev. Lowree could not continue due to his ill health and left the job to his successors, John Newton and Charles Forman. Anyhow, an actual opportunity for establishing missionary work was found after 1849, when Punjab was taken over by the British.<sup>vi</sup>

## 3. Missionary role in Punjab

The Protestant missionaries started work in Punjab in 1830s whereas first Roman Catholics set up their first station in 1850. This opened the way of sending priests as army chaplains<sup>vii</sup> Besides, Presbyterian and the Church Missionary Society, the arrival of other missionary agencies was seen in today's

Punjab.<sup>viii</sup> Thomas Valpy French perhaps, is the pioneer of evangelism through education in Punjab. He founded the St. John's Divinity School in Lahore. He did extensive evangelistic work in Derajat – DI Khan and DG Khan. He used to travel from village to village and bazaar to bazaar for the proclamation of Jesus's truth. He was appointed as the first Bishop of the diocese of Lahore.<sup>ix</sup> The Methodist Church started its work in Pakistan after its Unification of Church of Scotland and Methodist Church in New York, USA. It had been established in Karachi, Quetta and Lahore in 1873, 1874 and 1880 respectively. The mission operated primary and high schools like Lucie Harrison High School in Lahore and teachers training institute in Raiwind (near Lahore). The Methodist agency founded a village of Stunzabad Chak No. 135 near Khanewaal.<sup>x</sup>

The foundation of this church was laid in London as results of the attacks of Age of Reason in 18<sup>th</sup> century. This agency was famous with the name of Anglican Church Mission.<sup>xi</sup> In the history of Christian Mission the foundation of separate village by Christian agencies for faith followers is a significant phenomenon. Church Mission Society bought the land for village of Clarkabad and this village was started as colony of Christians near Lahore in 1868. Similarly, the Christian villages of Montgomery Wala and Isa Nagri (Bateman Abad) were opened in the new canal area of Jhang.<sup>xii</sup> Schools were also started in these villages which spreading light of education and the people of whole area got benefit of these centers of education along with native Christians.

This church started its work in 1856. Thomas Hunter was the first missionary who was killed in the area of Sialkot on July 9, 1857. The work was re-established in the area by its early converts came from Hinduism. This was started in 1861 with the construction of Hunter Memorial Church in Sialkot. Muhammad Ismael baptized by Hunter in Bombay set up schools by 1896 in the suburbs of Wazirabad, Sialkot and Gujrat. The well-known Murray College was founded by 1889 along with a hostel for 600 students which started in 1896.

Dignitaries as Shams-ul-Ulma, Moulvi Mir Hassan taught Arabic for 61 years in Murray College and its graduates included Allama Muhammad Iqbal (the creator of idea of Pakistan). Scottish Church pioneered some openings in schedule castes of the Punjab about forty families of Ballmiki in Kharian Head Rasul, Mandi Bha-udin, Khewra and Gharibwal were reported to be baptized by this church. A semi-nomadic group the Gagare from Wazirabad had also been penetrated by Scottish Mission.<sup>xiii</sup> Formerly known as Christian Mission, it was general body that changed its organization set-up on military fashion and named it the Salvation Army in 1878.<sup>xiv</sup> This is a world- wide agency and operates in more than 70 countries. It came in Pakistan in 1883 and established a station in Lahore in 1906. In 1916, the Salvation Army established a Christian village, Shantinagar near Khanewal. The village has 2000 acres of land. The Salvation Army established primary schools and clinics in rural areas in 1910. The ARP Church started its' work in 1910 in the district of Sahiwal. Dr. Ranson of ARP Church acquired a piece of land for the converts and the village Ransonabad came into existence in 1916 in the Montgomery district (now Sahiwal). ARP Church built a high school and church in the village.<sup>xv</sup> Dr. Maria Holst founded Danish Pathan Mission in 1903. Its' headquarter was in Mardan. Perhaps the most significant element of the Pakistani Christians is the establishment of Christian villages of their own. These villages initially were established for the sustainment and safety of new converts to Christianity and provided lucrative incentive for the depressed classes, i.e.; scheduled castes, church's, untouchable and nomadic tribes to the new faith. Punjab being the agricultural land, postulates the status and identity of the people with the land. Land ownership and in the case of landless people, such identity is not less than the heavens. So, the sense of belonging and the

ownership to the settlers of these villages would have worked behind the movements of Christianization of depressed classes of Pakistan. Mr. Duncan B. forester mentions this phenomenon in his “study of depressed classes and their conversions to Christianity.” He has pointed out that phenomenon of hunger for land is part of the factor of the conversion of these depressed classes. He writes that the church’s’ passion for liberty was in part also hunger for land. The new canals colony had brought great prosperity to agriculture in Punjab, in which church’s’ laborer had a share through enhanced wages.<sup>xvi</sup> Missionaries persuaded the government to allocate the land on which Christian settlements such as Montgomerywala, Battmonabad, Yungsonabad, Martinpur and Khushpur were established. Almost all the colonies in these settlements were Christians and their existence gave mission an ability to meet the land hunger of converts as well as providing an escape from the situations of virtual serfdom. Christian church’s quickly became the kind of yeomanry and during the First World War, there was Christian church regiment (the 73<sup>rd</sup> Punjab in the Indian army). To attract more and more church’s from the area of present Pakistan, Christian missionaries established a number of villages throughout the country. There are 30 villages in Pakistan that are exclusively owned by Christians and in some cases by respective Churahs. And most of villages about 86 % are located in Punjab.<sup>xvii</sup>

#### 4. Visionary Approach of Christian Missionary Institutions

The Christian missionaries’ educational venture in the Punjab can be demarcated into two phases, considering the appointment of first Indian Education Commission in 1882, as the dividing line between the two<sup>xviii</sup>

Before 1882, they were determined to approach the poor and the rich alike in the province and therefore, showed commitment for increasing the number of their schools. Wood’s Education Dispatch (1852) created space for missionaries by introducing the system of grant-in-aid and also suggesting ongoing withdrawal of the government from the field of education.<sup>xix</sup>

By the appointment of Sir Robert Montgomery, the Lieutenant Governor of Punjab in 1859, the missionaries were encouraged and planned for opening large number of schools in Punjab.

They were preparing as an agency capable of occupying the Government’s place after its’ expected withdrawal from the field. Their efforts to establish a large network of schools did not last long and towards the end of 1870s, they stopped their program of expansion and they began to focus on quality education.

#### A) The Concept of Quality Education and Missionary Educationists

##### a) Alexander Duff’s Strategy

Alexander Duff’s, a Scottish missionary was more secular than the education under the British Government in India. He was pioneer of Church of Scotland Mission to India. He, Duff belonged to a farming family in Scotland and went to St. Andrews University in 1821 and founded a Missionary society.<sup>xx</sup> In 1829, Duff became the first Missionary, officially appointed by the Church’s General Assembly to superintend an educational facility at Calcutta. He along with his wife reached India in 1830. **He developed ideas which helped shaping global education in India.**

He had strong opinion for creating local intellectual elite who could guide India with western value. Ram Mohan Roy, a Hindu reformer supported him by giving access to the high classes of Calcutta’s society. Duff involved both the Hindu and the Atheist intellectuals in educational activities and social reformation. Roy’s suggestion for choice of English as language of instruction had deep effect of

integrating students from different Indian linguistic backgrounds. He one was of the first in India to include women in his education program.

On coming back to India from Scotland in 1840, he founded a school for producing Christian leaders. He framed the constitution for Calcutta University and led University's senate.<sup>xxi</sup>

Religion and its traditions, practices, habits and the forms of business of ordinary life were blended in one everyday mass. So, the expected conclusion was; once the foundation is weakened the whole fabric must crumble into fragments<sup>xxii</sup>

However, Alexander Duff had fairly agreed that for relation between Hinduism and Christianity, Hinduism was strongest force. Duff believed that "the Brahminical faith had for three thousand years exerted an omnipotence of vindictive energy over the intellect and morals of India and it was still a living, operative and tremendous reality".<sup>xxiii</sup>

The trend set by Duff was followed by many others but this was practiced badly for missionary education. The idea of missionaries to set up an Indian Church through English medium education was not popular, especially among the lower classes. So, the plan could be failed for the government as well, if the government's aim was to give the power of India to trained and well-equipped elite of India.<sup>xxiv</sup>

## **5. Christian Missionary Institutions were Ahead of Other Institutions**

### **a) Indigenous Education**

Indigenous education is defined as "an institution established by the natives of India. on local methods."<sup>xxv</sup>

These schools were attached with every mosque, a temple and dharamsala,<sup>xxvi</sup> the state patronized them and supplied with solidified material to help to the village schools in the form of free hold grants.<sup>xxvii</sup> In these institutions along with religious and accounting, agricultural classes were given equal importance.<sup>xxviii</sup>

### **B) Drawbacks of Indigenous Education System**

History, science and mechanics were lacking in this system.<sup>xxix</sup> The specific curriculum or lacking of printed books hindered the emergence of systematic study in the schools.<sup>xxx</sup>

The education of women and the scheduled castes was not encouraged in this indigenous education system.<sup>xxxi</sup>

The European critics were unsatisfactory with un-skilled and limited number of teacher and incapable of producing scholarship of reasoning power and securing mechanical precision from his student.<sup>xxxii</sup> So, after annexation of Punjab, the British government decided to take education of the masses in her own hand.<sup>xxxiii</sup>

### **c) Women Education in Punjab**

Women education got special attention during modern education system of the British period in Punjab. In 1849, when the British took control of Punjab, women were facing huge problem regarding their education as to educate a woman was considered unnecessary, unorthodox and dangerous.<sup>xxxiv</sup>

Instead of blaming them, one must be grateful to Christian missionaries who regarded education an effective and instrumental for changing the role of women from subordinate to useful citizens like their male counter- parts.

The Christian missionaries considered education as the tool for changing the oppressive ideas and customs concerning women in the society. Thus, missionaries decided to promote women education to bring about the social change.<sup>xxxv</sup>

The missionaries decided to eliminate these native social limitations taboos through imparting liberal education for women in their educational institutions.

## **6. Curriculum Adopted by the Missionary Institutes and its Impact on Society in General**

### **A) Curriculum in New Model of Missionary Institutions**

Mostly education in the pre-colonial Middle East and the South Asia was indivisibly attached to religion. In that it depended heavily on study or memorization of religious scriptures and rituals for the purpose of the training of the believers.<sup>xxxvi</sup>

Even apparently secular subjects such as geography and history, there was frequent use of religious scriptures, texts or stories. Colonial infiltration of these areas introduced a new model of the western education.<sup>xxxvii</sup> Where material whose truth and claims were not based on religious faith and which were not taught through the medium of religious text that dominated the curriculum. In this new model, religion if allowed at all was confined to a separate class on the topic. Unlike its predecessors, western style of education was based on conceptualization of religion as a separate subject capable of shedding reliable light upon worldly matter. According to Langohr, Ayesha Jalal narrates that Punjab had been the center for North Indian communalism since 1920s. The Muslim separatists and the Hindu Nationalists discourses had radiated to the rest of north India.<sup>xxxviii</sup> The Ariyah Samaj, founded in 1875, had an estimated crowd of 1.5 million members in north-Indian province of Punjab and the Indian diaspora by 1947.<sup>xxxix</sup> Between 1886 and 1941, the Samaj established more than 179 schools and colleges, generally called Dayanand Anglo Vedic (Dev) institutions in north of India and Burma.<sup>xl</sup> The majority of these institutions were boys and men's schools and colleges.<sup>xli</sup>

### **B) Duff's Educational Policy --- A Conclusion**

Alexander Duff, a Scottish missionary was well-known educationist; his work was consistent and unique as compared to his fellow missionaries. He gained support of the elite classes for the cause of education.

### **C) William Miller's Educational Policy**

William Miller expounded his educational policy a century later, in the Edinburgh conference in 1910. It was felt that the Christian colleges were not fulfilling the demands of the Indians. Notably, the model that commission raised was that provided by William Carey, the British, not like Alexander or Miller, the Scottish. The English model of missionaries which was powerfully undermined was restarted to take over again.

## **7. Tolerance and Acceptance of Different Cultures at The Center of The Mission – in terms of importance**

### **A) Period of Transition and Newly Born State of Pakistan**

In this introductory chapter, the contribution of Christian Political leaders in the final phase of making



of Pakistan is being highlighted deliberately with certain references. Since most of Christian Political leaders who unconditionally supported Quaid-e-Azam were educationists. So, why Missionary Institutions came forward for serving in Punjab is necessary to explain exclusively. The importance of the legacy of the British though not as imperial baggage and role of Native Christian leaders in Punjab are likely to determine the role of Christian Institutions in newly created country for the South Asian Muslims along with minorities to live with peace, harmony without religious bigotry for socio-economic development as a modern Muslim State in the world community.

## **B) Historical View of Freedom Movement and Division of India**

Many Christian leaders contributed in the freedom movement in India. Mrs. Annie Besant (a wife of a British Christian priest) was the founder and president of theosophical society (1875). Along with Bal-Ganga Dhar Telak, she was pioneer of the home rule campaign which gained considerable support in India.<sup>xlii</sup> Joshua Fazal-ul-Din, a famous Christian leader, wrote in the daily "Inqilab" that the area now called Pakistan had no natural connection with the rest of India. He agreed with Chaudhary Rehmat Ali for the partition of India. Ch. Rehmat Ali appreciated Joshua Fazal-ul-Din and stated that while demarcating boundaries of Pakistan, the Christian population be included with Muslim community and termed as Muslim population. So, following this idea, at the time of partition of Punjab, Ch. Chandu Lal (A Christian Advocate of district Sheikhupura) served as a lawyer for the Christian community.<sup>xliii</sup> On resigning of Congress ministers in 1939 as an act of non-cooperation with British Government towards the war efforts, Quaid e Azam sent a call to the Muslims of India and other communities affected under the Congress rule for celebrating the salvation Day on 22<sup>nd</sup> December, 1939. All the oppressed communities participated in the celebrations. Though, some of the historians have not mentioned about participation of the Christians in the said event, nevertheless, a renowned journalist of "Paisha Akhbar" Maqbool Anwar Daudu writes that the Christians, Parsees and millions of scheduled castes participated".<sup>xliv</sup> When the Lahore resolution was passed on 23<sup>rd</sup> of March, 1940, according to Muslim League sources, some Christians, Sikhs and secluded caste leaders were specially invited as observers; Joshua Fazal-ul-Din, Chaudhary Chandu Lal and Dewan Bahadur S. P. Singha were prominent among the invitees. It is believed that paragraph No. 2 of the resolution was included to represent their sentiments.<sup>xlv</sup>

## **C) Partition of the Punjab in 1947 and the Role of Native Christian Leaders**

The Christian leaders opposed the partition of Punjab and demanded its inclusion in Pakistan. Joshua Fazal-ul-Din in his news statement warned the Congress leaders that division of the province would create suffering and that the partition of the Punjab since the time of Raja Poris had produced nothing but crisis.<sup>xlvi</sup> S. P. Singha called an historical meeting at his residence on 21<sup>st</sup> of June, 1947 to decide the fate of Punjab. At united Punjab assembly, there was a tie when the resolution was voted upon on 23<sup>rd</sup> June, 1947; S.P Singha used his casting vote as speaker.<sup>xlvii</sup>

## **D) Christian Leaders Stand before the Punjab Boundary Commission**

The Christian leaders S. P. Singha, C. E. Gibbon and Fazal Elahi (members of the United Punjab Assembly) demanded in their recorded statement that Christian population be included and termed as Muslim population.<sup>xlviii</sup>

## **E) Fate of Punjab and Native Christian Leaders**

Munir ul Anjum says, "If we carefully examine the history of freedom movement in the sub-continent,

it appears that the Indian and the British Christians played a pivotal role in the process of political socialization in India. Their inclusion in the functioning of political system, and their exposure towards the western style of education led to the spread of western democracy, liberty, equality and nationalism in India. The 19<sup>th</sup> century saw the consolidation of British rule and the impact of western ideas on the social, political and religious life of India through the English education, which was basically administered by Christians”<sup>xlix</sup> When on 23<sup>rd</sup> June, the resolution to join Pakistan or India was moved and voted upon, the votes of Muslim and Hindu members were equal in the united Punjab Legislative Assembly. All the three Christian members voted in favor of Pakistan and saved the situation. There were 88 and 91 votes casted in favor of India and Pakistan respectively. In this way, the three Christian voters decided the fate of the province of Punjab.<sup>l</sup> Muslim League demanded North Eastern and North Western areas of the sub-continent, where Muslims were forming whelming majority to become the part of Pakistan. But in case of Punjab, it had become difficult to prove majority of Muslim population in some districts of Punjab as Hindus, Sikhs and other minorities were having significant portion of the population and especially in the Tehsils of Ferozepur, Pathankot of Punjab, Pakistan’s new government could not accede some of the areas of districts of Ferozepur, Pathankot, Jalandhar and Gurdaspur. The Christians stood before Boundary Commission and played their decisive role. Punjab played a leading role at the time of partition and today even 55% population lives in the Punjab. Since the emergence of new Muslim state in South Asia through a constitutional surge and decisions took place through election and majority vote. Quaid e Azam tried his best to get support of Sikh leaders in the assembly and offered defense ministry of Pakistan permanently to Sikhs but Baldev Singh and Gain Kirtar Singh turned down the request of Jinnah and refused to extend him any kind of support. Therefore, the role of Christian leaders to save Punjab is of great importance.

#### **F) Final decision of the Punjab**

The decision of Punjab became possible merely because of the casting vote of the speaker of the United Punjab Assembly. All the three Christian members of United Punjab Assembly casted their vote in favor of Pakistan while Hindu/Muslim votes were equal in the Punjab assembly. In return, Quaid e Azam promised that the minorities would be given constitutional protection and rights to live freely and independently. Jinnah promised equal rights for all minorities as that of majority.

#### **G) The Freedom Movement and Role of Christian Educational Institutions**

The Christian educational institutions provided education, training and awareness to the several leaders of the freedom movement included CMS School Karachi, Bandera Convent School Bombay, St. Stephen College Delhi, Murray college Sialkot, Gordon College Rawalpindi, F.C. College Lahore, Kinnaird College for Women Lahore and Edwards College Peshawar. The majority of the leaders of the Pakistan Movement were educated by the above said educational institutions. Dr. Muhammad Iqbal, the founder of Pakistan, M. A. Jinnah, Ch. Rehmat Ali who coined the Word “Pakistan” and Sir, Muhammad Zafar Ullah were the product of these missionary institutions.<sup>li</sup>

#### **8. Conclusion**

The First Indian Education Commission, in 1882 – 83 Lord Macho lay’s Education Policy 1835 and Wood’s Dispatch 1854 showed a little favor for the missionaries. The missionaries were able to get noticed in the upper class of the society and emerged as a symbol of excellence. Resultantly, a large number of leaders were the products of these missionary institutions in Punjab. In the Missionary circles, Punjab was considered as an ecclesiastical pathway to central Asia. The main Christian missionary colleges along with other missionary educational boards are the prestigious missionary

institutions in the Punjab, Pakistan. The services and their aims and objectives highlighted for imparting education considering policy changes in a new ideological state of Pakistan are worth mentioning as they not only worked on liberal, scientific and modern global lines, they framed education policies which generally include Women Education, Rural-education and Technical Education, Adult Education, Health Education and awareness campaign and maintained high standards of Formal and Informal education. The objectives of education of British government of India before partition were to create an Indian elite class that would work for running the government machinery as local Indian bureaucrats for strengthening British rule in India. English was introduced as medium of instruction in public institutions in 1834 however, Anglo-vernacular system of education was set up and Arabic, Persian, Hindi, Sanskrit and Urdu were not abolished from public institutions of British India. Wood's dispatch encouraged the Christian missionary educationalists for opening Christian missionary institutes in India. And Lieutenant Governor General Sir Robert Montgomery being governor of the Punjab, backed up Christian missionaries for setting up schools in the province of Punjab. Christian missionaries set up institutions for educating girls/women in Punjab which was a great step to bring drastic change in the Indian society.

Christian missionaries imparted quality education through their institutions in the Punjab and the majority of the institutions were found in Punjab. They were 57% as compared to public institutions found in the Punjab. The syllabus of the Christian missionary institutions was based on English as medium of instruction. After partition of India, the Christian missionary institutions adopted a new policy of education on the basis of a new international/global standard with the blend of local languages under oriental education policy along with modern and scientific knowledge. Islamic state where ideology is based on Islamic principles with Urdu as national language retained as a compulsory language since 1947. Christian missionaries continued to set up their institutions under compassionate ground for eradicating illiteracy and transformation of Pakistani society by imparting education to the women folk exclusively. These missionary institutions continued the educational work in the newly born state and particularly in Punjab and stood tall as leading educational institutions till the nationalization in 1972. A significant role was played by these institutions in producing leadership through their English medium schools and colleges in Pakistan's Punjab. These Christian missionary institutions maintained international standards of education after the partition facing the new challenges of national ideology along with ever changing policies of educationalists and helped imparting national education based on secular and liberal lines adapting national education field with global education policy field. These institutions have imparted education under the concept of total education where a child is prepared to have liberal and secular education with the blend of religious knowledge by understanding crystal clear concept of good and bad, friend and foe, positive and negative aspects of life, humane and inhumane acts, tolerance and patience, positive attitudes towards success and failure, love and vengeance. They have been leading centers for adult, health, technical and vocational education and also of Information and Communication Technology (ICT) since 1947.

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