CONCLUSION
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The present study has thrown ample light upon the trends which characterised the growth of education, in India between 1700-2000 A.D.

In India Significant developments in education started taking place, during the 18th and 19th century. In ancient days, India had made some advances in the natural sciences and produced original treatises on Logic, Grammar, and Philosophy. But experimental studies and empirical sciences had not adequately been cultivated. The beneficiaries of such education were only Brahmins and a few caste Hindus. Even among the Muslims the number of earnest devotees of higher knowledge were only a few. The Hindu and Muslim scholars moved largely within their own circles, so much so they did not exchange knowledge with others and thus failed to fertilise one another’s mind.¹ By the end of the 18th century the indigenous culture had sunk very low and learning was almost dead.² Under such circumstances, Missionary education, seemed to offer a panacea for evils in Indian Society. Christian Missionaries can be regarded as the pioneers of western education, in India. Even as early as 1706, schools were started by missionaries like Ziegenbalg and others. While the western knowledge was the function of an open society and was not confined to any particular class, knowledge in the east was limited to close groups.³

Alexander Duff gave impetus to modern English Education, based on Western knowledge, He was the first educational missionary to come to India
from the Church of Scotland. Most of the early missionaries used Vernacular languages to teach in schools. However they were the first to have thought of the modern ‘concept’ of mass education.\textsuperscript{4}

Duff’s support of English Education, was an important factor in persuading Lord Bentinck to issue his famous Resolution of 1835, which announced the Government’s policy in favour of English education.\textsuperscript{5} However the Government did not encourage English education till nearly 20 years after the foundation of the Hindu College (1816) which had English Education.\textsuperscript{16} Only RajaRam Mohan Roy and few others advocated English. On account of English education, there was an intellectual regeneration and many moral and social evils had been swept away.\textsuperscript{7} The word ‘missionary’ has not been properly understood by most people in India. The false notion has been that a missionary is a Christian preacher from a foreign country, who has come here in order to convert people of other religions to Christianity. Hence particularly of late, there has been a campaign of hatred against missionaries inspite of the noble work that the missionaries had been doing in this country for the benefit of all people particularly the poor. It is good to have a clear understanding of the exact nature of the mission of Jesus Christ as well as the mission of the disciples.

According to Christian belief God created man in his own image as a unique and glorious being, with a brilliant mind, and a free will like God. He was created to rule the earth and to glorify God by displaying the righteousness
of God. Instead of fulfilling God’s plan, man rebelled against God, and by his rebellion, brought terrible suffering upon the human race and upon the rest of creation. By his sin, Adam brought death upon himself and all mankind, and a curse on the human race, and on the earth itself. All mankind has inherited its sinful nature. Through Christ, the human race can be saved because Christ took the death penalty for mankind’s sin. This is the good news, which the disciples of Jesus are supposed to proclaim to the whole world. The root of the word Mission is the Latin word Mitto, which means I send. Mission simply means the sending of someone. A missionary is someone who is sent to preach the good news.

Quoting the words of prophet Isaiah, about Jesus, “The spirit of the Lord is upon me because he has anointed me to bring the good news to the poor, He has sent me to proclaim, release to the captives and recovery of sight to the blind. To let the oppressed go free, to proclaim the year of Lord’s favour (Isaiah 61:1-2) Luke 4:18-19 (The Holy Bible). “Repentance and forgiveness of sins is to be proclaimed in His name to all nations, beginning from Jerusalem, you are witnesses, to these things”. (Luke 24:47-48) (The Holy Bible). The Church down the ages, has faithfully carried out the programme of mission inaugurated by Jesus and entrusted to His disciples. The world has certainly become a better place, thanks to the Christian values that have been preached, and the Christian action of love, charity and justice, that have taken firm roots, around the globe.
In the history of Christian missions what has been quite prominent is the persecution suffered by Christian missionaries. Even Jesus Himself the very founder of Christianity suffered and died on the cross in order to affirm this mission of love. The missionaries gave up all comforts and came to a tropical country, India to serve the downtrodden masses.

The British established their colonies first in Madras Bombay and Calcutta. In the beginning, Christian religion and its missionaries were not tolerated by the British government. The missionaries were engaged in different forms and methods, which could be reduced to the following four kinds. i) Preaching – Missionaries began with the direct proclamation of the gospel ii) Literary – From the very beginning of Protestant Missions, the translation of the Bible has formed an important part of their work. iii) Healing – Medical Missions have been founded. iv) Education – The work of training the young has always been deemed a legitimate part of mission work.

In considering the subject of education in India, we must bear in mind that there are three factors to be reckoned with, there is first indigenous education, beginning from very ancient times; second the public system of education or British education inaugurated and supported by the British government, and third Missionary education carried on by Christian Missionaries. The first of these has been much modified and has been largely merged into others, and there exists to-day only one system of education in India.
From the education work and preparation of school manuals of the early missionaries in the Madras Presidency from 1700-1812 we can hardly realize the difficulties under which these men laboured all through the first century and a half (1700-1850). With very little support from the home Churches, they were persecuted not only by non-Christians but also by Christian governments and often cast into prison.

With Rev. William Carey's arrival in India in 1793 a new era of Protestant mission began. The Serampore missionaries put forth 31 different translations of the scriptures in Indian languages. Thus between 1700 and 1830, there were 663 schools established by the different Christian Missions with 30, 670 scholars.

50 years before Alexander Duff in 1780, Warren Hastings, the first Governor General of India, had founded the Madrissa or Muhammadan College in Calcutta which was to teach the whole range of the religion of Islam as well as the Arts and Sciences as worked out by Arabic scholars a thousand years before. In 1791. Jonathan Duncan established the Beniwaras Sanskrit College for the purpose of cultivating their laws, literature and religion.

In 1817, Rammohan Roy, with the help of both English and Indian friends started "The Hindu College of Calcutta", in which the English language and English literature and European sciences were to be taught. Thus we see the strange spectacle of the natives of India striving to pull down their ancient systems and teaching modern learning, while the British Government did all in its power to uphold the old and worn out superstitions.
Alexander Duff's plan was to lay the foundation of a system of education that would include all the branches of higher learning, usually included in the colleges and universities of England and Europe but in inseparable combination with the Christian faith and its doctrines precepts and evidences, especially in their practical bearing on life and conduct.\textsuperscript{11}

The things which helped Alexander Duff were the official toleration and personal friendship of the Governor General Lord William Bentinck, and no less important the help of the great Hindu reformer the Raja Ram Mohan Roy. Ram Mohan Roy was greatly impressed with Duff's plans and expressed his approval of them. He emphatically declared that all true education must be religious and should aim not only at giving information to the mind, but at developing the heart, and character of the man. He approved of the Bible being taught, as it was the best book, for moral instruction.\textsuperscript{12} He also approved of opening each day by asking God's blessings and expressed great admiration for the Lord's prayer.

Ram Mohan Roy offered his own indispensable help for he negotiated the plans for securing a house suitable for a school and he was also personally present on the opening day, visited the school and was present during the whole Bible lesson encouraging the young men by his presence and aiding in the instruction.\textsuperscript{13}

There was a great demand for education and Duff proposed to meet it by giving religious education. Duff's school had grown to a college, well
organised, with a carefully prepared curriculum of studies and a staff of well
equipped teachers, headed by himself and his Scottish colleagues, including
Dr. W. S. Mackay. He found allies, Dr. John Wilson of Bombay who had arrived
there in 1829, and founded his college in 1832, and Dr. John Anderson, who
founded a similar institution in Madras in 1837.\textsuperscript{14}

When the Hooghly College was opened in Aug. 1836, 1200 people were
enrolled on the first three days. There was great intellectual excitement and
English schools were springing up on all sides.

The celebrated despatch which was the outcome of long years of
investigation, experiment and agitation, has well been called the Great Charter
of Indian Education, on which the whole of the immense system now in
existence is based. In Madras, where little has yet been done by the
Government, to promote the education of the masses we can only remark with
satisfaction that the educational efforts of Christian missionaries, have been
more successful among the Tamil population than in any other part of India.\textsuperscript{15}\textsuperscript{F}

In the Presidency of Bombay, the Missionary John Wilson, who arrived in
1829, began educational work with the same zeal and enthusiasm as Duff in
Calcutta. Mrs. John Wilson organised female schools almost immediately on
their arrival. Young Bombay was not the same as young Bengal, but an
important part was played by John Wilson, in the legislation of 1853-1857.\textsuperscript{16}

John Anderson greatly influenced by Alexander Duff got up from his sick bed
arrived in Madras, and opened St. Andrew's school with 59 pupils, which
became the Madras Christian College. "Throughout the Presidency of Madras for many years, the name of John Anderson, and the fame and influence of what was called Anderson's school were household words" mentions Bishop Caldwell in his Reminiscences.

The character of all missionary education, during 1830 to 1882 was thoroughly and avowedly Christian. Even earlier, missionary education was given for nearly 150 years. The Bible was regularly read, many of the readers were saturated with Christian ideas, and the best books on the evidences of Christianity were studied. The Hunter Commission of 1882 did not allow Religious education of any sort in the public schools, Religious education may be imparted in the private institutions and the Government shall have nothing to do with it. While giving grants-in-aid, attention should be paid to their teaching work only.

The schools and colleges of the Missions had always given compulsory religious instruction to their students. In the schools intended only for Christian students, the religious content of the curriculum was extensive. Though religious instruction in schools intended for non-Christians was minimal, it was made obligatory. Till the introduction of the recommendations of the Wood's despatch, the missionary institutions gave religious instruction as they wished. After this time, in the schools started by the government, no religious instruction was given. The missionaries urged the Government, to introduce religious instruction in its schools also. But the Government followed
a policy of religious neutrality. This state of affairs continued for several years. But the Indian Education Commission of 1882, provided ample cause for concern to missionaries by its recommendations to introduce a “conscience” clause. According to it the parents or the guardians of the pupils could have the freedom to withdraw their children from religious instruction, if they had any conscientious objection to it. It was clear that from then on compulsory religious instructions in missionary institution would suffer a set back.

The compulsory religious education given up to 1882, had only resulted in producing a better society, abolishing most of the social evils like Sati, and child marriage. Sati (immolation of Widows) was made a crime of culpable homicide in 1829.

When the Christian missionaries entered India, the position of women in India was the worst in the history of the country. Feminine literacy was regarded “as a source of moral danger since only dancing girls could normally read and write” and “ladies of orthodox families would have been shocked if a report had spread that they were acquainted with singing and dancing.”\textsuperscript{18} Prostitution was rampant, and every city and town teemed with singing and dancing girls and no social function was complete without a ‘Nautch’ as the performance by professional dancers was called. By the time the British left in 1947, all this had changed.

Several factors contributed towards the uplift of Indian women during the British period. Most important was the value-based education given by the
Christian missionaries, which produced social reforms among the Indians. Who because of the influence of the Christian Scriptures, strived hard for the removal of many superstitious, social evils and injustice towards widows, and the downtrodden sections of the society. The Christian Missionaries contribution to Education is value based. These English educated Indians eventually bloomed forth into pioneers in social reforms. The Christian education, the sound Christian principles, broadened the outlook of Indians considerably.

The mission schools saw the need, the commission and the responsibility reposed by God, upon them to teach the children, the right way, not merely the knowledge of the world, but the knowledge of God. If they fail to teach Christian principles, the love and compassion of God, a whole generation of children will be destroyed by allowing them to go out of the portals of our schools, a generation of aimless Godless wanderers, not knowing where to go or how to live. The material world is ready to gobble them up. They need to be helped to accomplish and experience success, and they need to be guided into purposes of life.

In the Mission schools, it was felt that moral instruction was incomplete without the Religious instruction. Religious education, study of the Christian scriptures (the holy Bible) was given much importance. The object of the schools was not to bring about immediate conversions, but rather to enable the children, to see things just as they were when their understanding matured.
The Sermon on the Mount, one of the many passages in the Gospels, is unlike teachings of any other religion. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you that you may be the children of your father who is in heaven". (Mathew Chapter – 5).

Without going into the deeper ramifications of Christian religion one can understand from the foregoing account of the teaching of Christ that his religious thought emphasizes the need for non violence, truth, love, pity, forgiveness, humility purity, peace, sympathy friendship and other divine qualities. In the Old Testament of the Bible, all the books state that the oppression of the poor and the widows will bring the wrath of God. The educational policies of missions underwent considerable changes during the 19th century. Education as a means of conversion gradually gave way to its being considered as a means of preparation for the Gospel, later the emphasis shifted to the leavening aspect of Christian education to the masses. The diffusion of Christian ideals and the building of character were stressed.

Among the contributions of missionary education, a sticking feature was the width of the curriculum in schools and colleges. A systematic attempt to introduce the elements of modern knowledge was made. Christians from Europe who came as Missionaries, traders and conquerors influenced in varying degrees the languages of people amidst whom they lived and toiled. Numerous are the European Savants who contributed to the enrichment
of Tamil, among whom we find missionaries and medical men civil servants and travelers. In the history of Tamil Literature, the advent of European interest is indisputably a landmark. Great zeal and enthusiasm were displayed by these scholars, trials and troubles they encountered, and they carried on their labour of love, with tenacity. Dr. Caldwell’s work on the comparative Grammar of Dravidian languages is still a basic text in the field and Dr. G.V. Pope well known for his translation of Tiruvacakam. Robert de Nobile, the Pioneer of modern Tamil Prose Dr. S.F. Green a medical man, who translated from English into Tamil several texts on Medicine, Joseph C. Beschi, the author of Thembavani, are among the numerous other scholars, who contributed to the language Tamil. Caldwell was one of the earliest who grouped clearly a number of languages under the caption of Dravidian languages and declared that Tamil was the eldest sister in that group. This Dravidian group of languages he divided into two, (i.e.) cultivated and uncultivated languages. Among them, he said that Tamil was the most highly cultivated apart from its great anti quity. He was one of the first to analyse piece meal Tamil to reveal that it was different from Sanskrit.

The Christian contribution to the structural analysis and scientific study of all Indian languages is of the highest importance. Then comes its role in the popularization of simple but effective prose as also the promotion of informative writing. Then comes the Christian contribution to creative writing where its main claim lies in the treatment of Christian values and humanistic perceptions, accepted by the leading writers of India.
The contribution of Christian Missionaries in the Social and educational awakening can never be denied. As a matter of fact the foreign Christian Missionaries paved way to the Social Renaissance of Bengal. Raja Ram Mohan Roy, the great social reformer of the 18th century was deeply influenced by the English education imparted by missionaries.19

In the area of Western education and the strengthening of the Indian Cultural roots, Fort William College, Serampore College, Scottish Church College, Loreto College, and St. Xavier’s College to name a few are the gifts of Christians to Bengal.

The education of Indian girls made tremendous progress vz. Thanks to mainly to the wives of the early missionaries. Many of the schools they started over 100 years ago continued to serve the purpose of education. Christian managements form but a small proportion of the total. The Christian institutions have an important part to play, in the character training people desire for their children. All appreciate the contribution that Christian schools have made to India. The great William Carey, in many ways the father of the Indian renaissance has earned his place in the hearts of the Indian Christians for initiating the translation of the Bible into Indian languages.

Latter day historians, particularly in the midst of the nationalist movements of the early 20th century, have found fault with the zealous speed of the mass conversions and the antipathy of some missionaries to the traditions of indigenous religions and customs. But many were well loved teachers beloved
doctors, and conscience keepers of the community, elders honoured in a manner that comes naturally to India’s simple, rural and indigenous people, once known as tribals, and the socially down trodden victims of caste and communal marginalisation over the centuries. “Christian Missionary activity in almost all of mainstream India, was confined to good works. We need go no further than Mother Teresa to ask ourselves what these good works were. Mother Teresa’s people are the poorest of the poor, be they in India, where her work began, or in the affluent countries of the World to where it has spread. Her work shared by a growing number of missionaries of Charity, is to give help and love where it is needed. The Brothers and Sisters of the Order are today working in the Ghettos of New York, the Slums of London, in Australia, South America, and in the Shadow of the Vatican at the Pope’s personal request.

The mind was receptive and the Missionaries found an easy scholarship among the upper classes. Thus indeed were laid the seeds of the great Indian Renaissance with Raja Ram Mohan Roy, the Bengal Social Reformer launching his movement, against, such prevailing social ills, including the system of Sati, the self immolation of a widow on the funeral pyre of her dead husband. Raja Ram Mohan Roy was an ardent admirer of the Bible and was greatly influenced by the teaching of the Christian Missionaries. It was Roy who set up 40 Schools exclusively for Women. The Christian involvement in education, and medicine, remains one of the most constructive achievements of the church in India. The churches became the important Centres of conversion,
and learning, because most of the churches were involved in education, and charitable work for the natives. In addition to education, they contributed a big share in the development of public health by opening Hospitals.

The Christian Missionaries opened a lot of charitable institutions such as orphanages and Schools, for the downtrodden people, of their race and the natives. The German, the Dutch and the Scottish missions, did a lot of work for the educational social and economic upliftment of the women, in the Madras Presidency and other parts of India.

There were also many Indian Christian Missionaries in India. Among them Panditha Ramabai, pioneer in the emancipation of women. Ramabai started the Ramabai Mukti Mission aiding women physically mentally and spiritually. In 1886, a serious famine arose in Calcutta, India. She went there and rescued about 60 women and brought them to Pune. Later on many more women were brought. She made a new home called Mukti (Salvation) for these rescued ladies. Later on she added what is called ‘Kripa Sadan’ a rescue home for girls whose experience of evil living made it necessary to keep them apart from others.

Mission schools and colleges had helped in moulding the thoughts of middle and upper classes and had spread among them a knowledge of the Bible. A notable influence was the permeation of Hinduism and Islam with Christian ideals and sentiments. Dr.S.Radhakrishnan former president of India, and an old student of mission institutions, set forth certain ideas in his book
‘The Hindu view of life’, which reflected the influence of Christianity. He made use, at times, of the language of the Bible, to convey his thought.

Character Building Education in mission schools and colleges had aimed at training the whole being and developing the character of students. The religion and moral training given prepared the students for a wider role in life. Education was used as a potent force to form ideas, determine the outlook in life and mould character.

The scripture period often fell into an ethical talk and Christian morals were put forward as the highest code of morals. In many areas of life non-Christians were found judging each other by Christian Moral standards. Many regarded the teachings of Jesus as of immense moral value for making. The standard of morals of students in mission institutions was reportedly higher than in those of others. Many of them honestly tried to live up to this high standard, and when they failed, it was not without a struggle with conscience. The National conscience had, to some extent, been awakened. Actions once regarded as meritorious were seen in their true light.

One of the most important results of missionary character was the impact it had on non-Christians, on their thoughts, actions and attitudes. Many had been driven away from their old religious and theological moorings. Changes were effected over the religious thoughts of young men through Bible instruction. Most of the non-Christians did not give up their traditional way of life, but they took advantage of western learning for improving their own culture and adapted it to the new impulses created by the contact with the west.
Missionary educational work enlisted the sympathy of non-Christians for Christianity. Prejudice against the missionaries gave way to respect and love. The attitude of non Christians towards Christ was almost one of deep veneration.

Missionary institutions played an important role helping Indians to evaluate critically their cultural heritage. They set a movement among educated Hindus in favour of a reform of religion. Many social reformers were the products of missionary institutions.

Missionary education influenced the educational awakening of the Government. The missionary educators were mainly responsible for influencing the Government in many of its educational policies like the introduction of English education and the grants in aid system. The religious teaching in missionary schools created an awakening in the minds of the students regarding religious matters. Religious instruction came to be regarded as a necessary part of education from the primary stage up to the college level. The missionaries believed that education without religion was worthless.

Indirect stimulus to Nationalism was provided through the medium of English language and literature in which the ideals of democracy equality and freedom found their way into the minds of an increasing body of students. The missionary institutions had been a party to a force which created the aspirations and desires for a national status.
The missionary institutions had done their part in voicing their opinion against certain prevalent social evils like child marriage. Against caste discrimination, many missionary schools had fought with determination. Though they had not been very successful they had at least tried to bring about a little loosening of the rigid caste hierarchy.

Most of the missions tried to mix the children of various castes in their schools. It was in Anderson’s school that a great onslaught on caste was first made in South India. When objection was raised to admitting inadvertently three ‘Pariah’ boys in the school, Anderson said. In the infancy of education, either to recognise or to foster caste distinctions, directly or indirectly, would be fatal to schools in India, and would role them of their strength as a means of moral improvement, and of spiritual regeneration. Besides, the upholding of caste is opposed to the spirit of the gospel. The mission did not give in to the demands of the high caste Hindus to expel the “Pariah” boys, despite the withdrawal of several students from the school. Thus the mission overthrew caste distinction in the school. And showed the way for other missions, and the Government to follow suit. The Missionary institutions had always taken a stand against other social evils such as child marriage and bad treatment to widows. The education provided in those schools was instrumental in striking against superstitious beliefs and other unscientific customs and traditions.
Missionary institutions were indirectly responsible for **elevating the status of the outcastes and lower castes**. They provided an opportunity for education which was not available to them before. Many were able to gain economic advantages. Social differences, hallowed by tradition, and religious authority were slowly being bridged. Missionary education helped breakdown the traditional caste basis of occupation and made it possible for an individual to reach upward status and gain occupational mobility. In other words, it **initiated a process of social change**. Missions gave students a **sound education**, opened their minds to the opportunities of service and inspired them to render social service to the people.

The missions led the way in the education of girls and set an example, which had widely influenced the aspirations of the people. From the missionary institutions, many had gone out into the current of Indian life, as **teachers and good mothers**. Many had **given to India the vision of a Christian home**, in which husband and wife, in equal honour, freedom and fidelity, entered into a true fellowship of heart and mind.

The role played by the teachers of the missionary schools and colleges was singularly outstanding. They greatly stimulated their students towards higher achievements. Enriched vernacular students, involved themselves in public life and actively supported social welfare programmes. They wrote and spoke against social evils and tried to encourage anti nautch movements, temperance movement and the like. In the framing of the University syllabus,
in the conduct of examinations, and in the preparation of other educational
schemes of the University the influence of teachers from missionary
institutions could greatly be felt.

The extent of the old students to society could be observed from the high
positions which they occupied as high court judges, advocates Generals Vice
chancellors, Governors, and members of many learned professions.

Eminent educationists like S. Radhakrishnan, S. Sathianadhan and
A. Lakshmana Swami Mudaliar were the products of missionary institutions.
Besides them, a large number of alumni took keen interest in the cause of
education, and served as teachers, headmasters, principals and professors. The
success of many old students as doctors, engineers and scientists, may be
attributed to missionary education, and the early foundation laid in missionary
institutions. Several former students of missionary institutions had made an
indelible mark on the life of India. Others without number in a silent way,
contributed their mite to the welfare of the people. Whether small or great, all
of them had their formative years of training in those institutions, which helped
them prepare for a fruitful life and work in the society.

Missionaries were the first to have thought of the modern concept of
mass education. The missionary institutions were managed with greater order
and regularity. More was learnt in less time and the pupils attained a higher
standard in the basic skills of reading, writing and simple arithmetic. Punishments were comparatively mild and rewards were given to stimulate
good work. Fees were nominal and hence poor families could educate their children who otherwise would have gone without education.

Missionary education had been a major factor in bringing about a basic change in Indian climate of thought. Principles about the dignity of the individual and a sense of responsibility and respect for others were learnt there. The introduction of the residential system in schools and colleges first made by missions helped in the moral, intellectual and spiritual growth of the students. Missionary education provided opportunities for many students to go abroad for higher studies and in this way the relationship between the west and the East became more cordial.

The Missionaries started their educational mission when there was less competition, from the government and other secular bodies. However with the mushroom growth of private schools providing quality education, and also the government coming in a big way to make education, compulsory at the primary level and boosting the secondary and Higher Secondary Education, the relevance of the diocesan schools has become a challenging one in the changing scenario. The Dedication and the spirit of sacrifice of the Missionaries should be revived.

There are great people in every religion who have social concern, but social concern for all human beings should be the basic character of every Christian. The Christian missionaries came to India to spread the gospel converted the hearts from evil to good, inculcated values through education and
thereby uplifted the masses. The education given by Christian missionaries was value based.

**SUGGESTIONS AND FINDINGS**

Missionary education helped to awaken Hinduism giving it a new vigour and to the transformation of the Indian society. Missionary education was the first to break the traditional monopoly, of the higher castes and provided the lower castes an access to that highly valued tool of social and economic advance. In 1700's the Indian society was full of superstitions and social evils like child marriage, Sati (burning of widows) prostitution, Devadasi system (temple prostitution), Purdah, Untouchability, and Illiteracy. The Missionary education (with emphasis on Christian scriptures) was responsible for removing all these evils and making the society a better place.

This study was confined to India only. The contribution of the Christian missionaries to value based education throughout the world could be taken up. The present study dealt with education in India given by missionaries from 1700-2000 A.D. Study of the same kind from 2000 A.D. till today, period wise comparison and development could be taken up.
END NOTES


4. Singh. R.P. Education in an Imperial Colony.


9. Ibid., p.6.

10. Ibid., p.20.

11. Ibid., p.22.

12. Ibid., p.23.

13. Ibid., p.29.

14. Ibid., p.32.


16. Ibid., p.45.

17. Ibid., p.57.
