The earlier discussion describes the educational climate in the Kashmir mission schools and the relevance of the new system in affecting social change and educational advancement. In this context, the following conclusions emerge.

1. The introduction of Kashmir mission schools was an innovation in the field of education.

2. The socio-political and socio-educational conditions demanded an effective change.

3. The objectives, the curriculum and the activities and the social service programme were some of the innovative features advanced by the new system.

4. The new experiment, as was likely, was subjected to sharp criticism and measures were adopted by the various opposing agencies which could harm the basic purpose.

5. The missionary zeal and faith in the soundness of their aims seem to have influenced the antagonists and this resulted in the emergence of a new school education pattern in Kashmir.

6. The official patronage of the British Government also helped and ensured the survival of the mission school system in Kashmir.
The Kashmir mission movement, in establishing a school system in conformity with its principles bore the following characteristics.

Objectives:

The missionary movement in the West during the nineteenth century has been one of the fruits of the post renaissance and industrial revolution periods which found its expression in the endeavours of the early Christian missionaries to the East and to Kashmir. Their aim was to extend the knowledge of Christianity and they saw in Kashmir a duty and an opportunity. Conversion into the Christian faith was not the only aim of these pioneers in education in Kashmir. Their aim was to produce good citizens and men with strong character and zeal for service to the community. These aims sometimes clashed with the colonial policy of the British India Government. The new aims and structure of missionary educational pattern made little concession to the local customs in so far as education was concerned as a process affecting the body, mind and the soul of the pupil. The objective of non-proselytisation on the part of Christian missionaries was different from that followed by their counterparts in the
rest of the country.

Curriculum:

The curriculum of the school evolved out of the needs of the society on one hand, and on the other, the development of an educational pattern and content during the latter half of the nineteenth century and the first quarter of the twentieth century. The missionaries followed the best available model of education available in the West, along lines of public schools in Britain. They encouraged and imparted creative and fruitful education for life and fought against the result oriented education which often produced malpractices of cramming and copying in the public examinations.

The Mission schools prepared their students for the Matriculation examination of the Punjab University, Lahore. English, Arithmetic (later to have Algebra and Geometry portions added), Persian or Sanskrit, Urdu, Hindi, History and Geography (later to be combined under General Knowledge) and science were the subjects for examination. They developed and evolved unique methods of punishment on the principle that punishment should befit the crime. The evaluation
system of the Mission school was unique. The social actions and responsibilities of a student were also evaluated and very often carried more marks than those allowed for achievement in the scholastic field.

School Activities:

The school system laid great emphasis on physical activities, sports, exercises and games in the face of great opposition from the zamindari society of the nineteenth century. Even the maharaja often objected to these activities which were considered to be the lot of labourers and low caste people. Boxing was taught in the school as an art of self defence and defence of the helpless and needy. It was an available resource for physical resistance in case of need. Swimming was introduced both as a measure of saving people from drowning and also ensuring personal safety in a land of rivers and lakes. Mountaineering and swimming also helped in broadening the horizons of the minds of the pupils who thought that evil spirits lived in the water and gods on the mountains. But the main purpose of these activities was to encourage team spirit and fellow feeling among the students, thus teaching
them the joys of corporate living.

**Social Service:**

Social service was the unique feature of the Mission schools. There is hardly any parallel in India in which a school did so much for society as in Kashmir. This programme emerged from the ideals of the pioneer missionaries who aimed at transformation of the whole society so that (as they hoped and visualized) the Kashmiris, in due course, would accept the truth without any inhibition. Social service that the schools rendered, included fighting anti-social elements, remarriage of Hindu widows and activities like fire fighting, organizing campaigns to clean the city and fight against cruelty to animals etc.

**Involvement of Teachers:**

The greatest instruments available at the hands of missionaries were the native staff that they carefully recruited and trained for the achievement of the aims of the Mission School. The missionaries worked as a team from the very beginning of the Kashmir Mission. The long continued service
of Canon Tyndale Biscoe and his colleagues from Britain, gave them an opportunity to keep up the struggle for the achievement of the school's aims. The Kashmiri and Indian staff were fairly a permanent team of workers, who were taken in full confidence and who understood the role of the mission school in the context of the social needs of Kashmiri society. They were the ones who were instrumental in achieving some of the striking results i.e., the first re-marriage of a Hindu widow, the establishment and the running of the Food and Supplies Department during the man-made famine and securing the enactment of the law raising the marriage age in Kashmir, along with many lesser achievements. They were the first group of people who were socially transformed and they clearly understood the need for a social change in Kashmiri society.

In conclusion it can be said that there was justification for the introduction of a new system of education. The broad conclusions thus are as follows:

1. The missionary movement had education on its programme along with the other manifold mission activities.
2. Kashmir Mission surveyed the socio-educational conditions of Kashmir and committed itself to the cause of education.

3. Kashmir Mission pursued a policy of spreading education through the network of mission schools in Kashmir. The policy programme was in line with the principles of the mission.

4. Apart from instructional programme, a comprehensive social service programme was introduced through the efforts of the mission school movement, a pioneering and unique attempt of its time.

Further research is imperative in making a comparative study of the two systems, viz., Mission School education and indigenous education.