



RESEARCH PAPER

From Colonial India to Post-Partition Pakistan: Continuity and Change in American Christian Missionary Services

¹Chaman Shahzad Masih and ²Dr. Ghulam Shabbir

1. Ph.D. Scholar, Department of History & Pakistan Studies, University of Gujrat, Gujrat, Punjab, Pakistan
2. Assistant Professor, Department of History & Pakistan Studies, University of Gujrat, Gujrat, Punjab, Pakistan

Corresponding Author

ghulam.shabbir@uog.edu.pk

ABSTRACT

The paper dwells on the historical participation and activity of the American Christian missionaries in India and supposedly Pakistan, in particular the contribution of the missionaries towards the country in terms of work in education, healthcare, social reform, and minority welfare. The central question of the study is how the American missionary activities influenced the South Asian social development and institutionalization during the colonial and the post-colonial periods. The primary objective of the study is to identify the nature, scale, and long-term impact of missionary work outside of religion propagation and their role in modern-day education, medical care, empowerment of women, and upliftment of the oppressed communities. The methodological foundations of the research are the historical and analytical approach, and the primary missionary reports, institutional reports, and secondary scholarly literature will be utilized. The comparison of missionary services in pre-Partition India and after 1947 Pakistan is carried out on the comparative perspective. The paper assumes that the American Christian missionaries played a significant role in the creation of the modern education and humanitarian systems, most of which remain relevant in the South Asian social development, forming a more significant connotation of social shifts and cultural exchange.

Keywords: American Christian Missionaries, Missionary Education, Medical Missions, Social Reform, Colonial India, Pakistan.

Introduction

Christian missionaries in South Asia are one of the most important yet controversial events in the social and cultural history of this area. Although the process of missionary work was traditionally viewed within the framework of religious conversion and expansion of colonies, taking a closer historical look, American Christian missionaries have done a significant job in the areas of education, healthcare, social reforming, and humanitarian service in the countries of India and Pakistan. Not only did they play a significant part in the emergence of contemporary institutions, but especially in the nineteenth and twentieth centuries, their contribution is too important to be systematically analyzed by scholars.

The American missionary activity in the Indian subcontinent accelerated in the nineteenth century, as the British colonial authority consolidated. The American Presbyterian Mission, American Methodist Episcopal Mission, American Baptist Mission, and the United Presbyterian Church of North America developed a network of schools, colleges, hospitals, orphanages, and printing presses all over northern and southern India (Latourette, 1953; Richter, 1908). These institutions were significant agents of social change and brought the Western-style education, modern medical practice, and new social organization. Even though missionaries worked in a colonial setting, their work usually focused on the local social needs that were poorly fulfilled by the colonial state.

One of the longest-lasting spheres of the missionary contribution became education. One of the first to bring modern, organized education to India was the American missionaries, who focused on literacy, science, liberal arts, and moral education. Education of women and education of the marginalized communities, such as lower castes and religious minorities who were often locked out of the mainstream educational institutions, were especially effected through missionary schools (Neill, 1985). The founding of colleges, like Forman Christian College, Gordon College, and Kinnaird College, demonstrated a long-term investment in the intellectual growth and training of leaders, with each generation of graduates playing a role in the life of the South Asia population, in academia, and most importantly, in civil service.

Another huge aspect of the American missionary work was the medical and healthcare services. By making sure that the modern medical facilities were scarce or absent in most areas of colonial India, missionaries created hospitals, dispensaries, and schools of nursing, which provided free healthcare to varied populations with or without religious affiliation (Hardiman, 2008). Western medicine, awareness of public health, and training of professional nurses, especially among women and in the rural areas, were brought by medical missions. Even following independence, missionary-established hospitals remained very important in Pakistan, particularly in the cities and the underprivileged areas, where healthcare access was still very low (Zafar, 2014).

Other than education and health, American missionaries took an active part in social reform and community welfare works. They were also influenced by the Christian humanitarian ideals and advocated equality in the society and opposed caste-based discrimination, child marriage, vocational training, and self-reliance among the marginalized population (Frykenberg, 2008). Missionary presses also helped to spawn vernacular literature and print culture, which enabled a culture of literacy and intellect. Such activities made missionaries social actors who played at interreligious, reform, and modernity.

The British India in 1947 was a major shift that was to happen in the history of missionary activity. In the new state of Pakistan, American missionaries still worked mainly in the form of educational and medical institutions, especially with the Christian minorities and the poor (Masih, 2020). Despite the missionaries falling because of political reasons and policies of nationalization, the institutions they created were still influential, which is a demonstration of the continuity of the values and the standards of professionals that were service-oriented. This post-colonial stage points out the flexibility of missionary work and its institutional photosynthesis.

Although such contributions are important, there is still a division in scholarly accounts on missionary activity. Nationalist and postcolonial arguments tend to focus on the relationship between missions and cultural imperialism as well as colonial authority (Chatterjee, 1993). Although these criticisms have valuable information, they fail to see the realities of missionary engagement at times and the real social gains of missionary institutions. Recent historiography has been more and more balanced; it recognizes the restricting ideology as well as the positive contribution of missionaries to South Asian history as a constructive socializing agent (Stanley, 2013).

It is against this that the current study attempts to explore the services of American Christian missionaries in India and Pakistan, on a historical and critical view. The main focus is to evaluate their input in education, health, and social reform and to measure their effects on the development of institutions in South Asia in the long term. Placing the missionary activity in the context of the colonial and post-colonial formations, the study will help to emphasize the continuity and change patterns and go beyond the simplistic or one-dimensional explanations. This methodology helps to better understand the history of missionaries, and it also helps to understand the relevance of social service and institutional

heritage in assessing the contributions of American Christian missionaries to India and Pakistan.

Literature Review

The changes in approach to the historical approach, ideological views, and postcolonial criticism have led to significant changes in the academic approaches to the Christian missionary work in South Asia over the years. The literature of the missionary and colonial period was inclined to portray missionaries as moral reformers and modernizers, especially in the aspects of educators, healthcare providers, and carriers of Christian values. The fact that American missionaries have disseminated to every part of the world and felt that education and medical service were essential instruments of social change points historians of the missionaries, such as Latourette (1953) and Richter (1908), to this point. These early descriptions were, however, inclined not to be critical of the colonial context where missionary work was rendered.

In the middle of the twentieth century, the academic community started to study missionary work in the context of the colonial power and cultural exchange. Historians grew more doubtful of the belief that missionary efforts were necessarily good, citing their close links to imperial institutions. Work done under the influence of nationalist historiography suggested that missionary education and social reform activities are occasionally used as instruments of cultural hegemony and ideology (Chatterjee, 1993). In this view, missionary institutions were regarded as having promoted western normality at the cost of local traditions, thus supporting colonial hegemony.

In spite of these criticisms, there is an increasing amount of literature recognizing the complexity of missionary work in South Asia. Frykenberg (2008) highlights the importance of missionaries not being a homogenous group and their activities in different areas and denominations being diverse in their interactions with the society. He contends that even though missionaries were working in a colonial context, they tended to question the authority of colonialists, especially on issues concerning social justice, education of the less fortunate, and fighting against caste discrimination. This meaning brings out the role of missionaries as mediators who would interact with both imperial systems and natives.

Among the most important contributions of American Christian missionaries is education, which has gained a lot of literature. According to Neill (1985) and Stanley (2013), the introduction of modern curriculums, standardized tests, and teacher training programs in missionary schools and colleges had a tremendous impact on the South Asian educational landscape. According to scholars, missionary institutions were at the forefront in educating women, especially during a period when women were not socially encouraged to learn how to read and write. Girls' schools and colleges run by missionaries helped to create a new generation of educated women who were to engage in the teaching, health care, and social service professions in the future.

Studies also mention the significance of missionary education to marginalized and minority groups. Students with lower caste and minority backgrounds could not be accommodated in the traditional educational institutions and thus were normally accommodated in mission schools (Frykenberg, 2008). Though at times driven by evangelistic interests, this inclusivity, however, offered social mobility and modern knowledge. Missionary colleges in Pakistan operated in the minority communities even after independence and enjoyed the reputation of academic excellence and discipline (Masih, 2020).

Another significant field of study is medical missions. Medical historians like Hardiman (2008) discuss missionary hospitals as a key area where Western medicine, nursing education, and popular health education were introduced. Missionary nurses and

doctors frequently served in regions that were not attended by colonial rulers as well as the indigenous health care systems. Research highlights that missionary healthcare services were never largely discriminated against based on religion, and this increased their social legitimacy and acceptance by local people (Zafar, 2014).

Another topic that has received much coverage in the literature is the social reform efforts of American missionaries. Child marriage, untouchability, and gender inequality are some of the social aspects that missionaries were actively against, and this was in line with the greater social reform efforts of the nineteenth and early twentieth centuries (Frykenberg, 2008). According to the scholars, missionary preaching in support of social equality led to the appearance of the discourse of reformism in colonial India, but this discourse was incompatible with the local movements of reform and cultural traditions.

Questions of continuity and transformation of missionary institutions post-independence have come to receive an increasing amount of attention in postcolonial scholarship. With reference to the example of Pakistan, a researcher adds that despite the decline in missionary influence caused by the policies of nationalization and political limitations, the institutions established by the missionaries remained active and adjusted to the new realities of society (Masih, 2020). They still focused on service, professionalism, and moral discipline in these institutions, which demonstrated the tradition of missionary values despite the dominance of the Muslim state.

The current research supports the idea of a moderate and contextualized approach to missionary history, neither praising nor ideologically rejecting it. Stanley (2013) claims that the history of missionaries must be viewed as a multifaceted encounter of religion, culture, power, and service. This view appreciates the shortcomings of missionary work and at the same time appreciates the real contribution to social development that it offers. This method is especially applicable when it comes to the evaluation of American Christian missionaries in India and Pakistan, where their legacy institution still dominates education and healthcare.

Even with the scope of the literature available, there is still a necessity for the comparative studies that will explore American missionary services in both India and Pakistan under the one analytical framework. A lot of the literature has focused on missionary activity in colonial India and post-independence Pakistan independently without addressing trends of continuity and institutional adjustment. This paper aims to fill this gap with a historical and comparative study of American Christian missionary service in terms of their educational, medical, and social input in both colonial and postcolonial times.

Material and Methods

In this paper, the qualitative historical research design will be applied to the work of the American Christian missionaries in India and Pakistan, specifically, their role in educating the population, in providing health care, and in social reform. Considering the historicity and interpretive character of the research problem, the most fitting approach is qualitative because it makes it possible to examine the context of institutions, ideas, and practices over time and space. The missionary activity is particularly appropriate to evaluate through historical inquiry, as it was a long-term process influenced by a complex of social, political, and religious factors (Tosh, 2015).

The study is founded on the critical analysis of primary and secondary sources. Primary sources consist of missionary reports, letters, institutional records of missionary-established schools and hospitals, church files, and current accounts prepared by missionary agencies working in South Asia. These sources are first-hand accounts of missionary goals, tactics, and operations, and details of the way missionaries perceived their

mission in the local communities (Latourette, 1953). Missionary college and medical mission institutional documents, as well as welfare organizations, are especially useful in following the patterns of continuity and change prior to and after the Partition of 1947.

Besides the sources that are generated by missionaries, the study also uses government reports, educational surveys, and postcolonial policy documents where possible. These resources can be used to place missionary organizations into the wider administrative and social context and enable a more balanced evaluation of their position concerning state institutions. The variety of primary sources helps to reduce the threat of the institutional bias within the missionary accounts and enhance the intellectual credibility of the research (Frykenberg, 2008).

The secondary sources are scholarly books, peer-reviewed journal articles, dissertations of doctoral students, and historical works on the topic of Christian missions, colonial education, medical history, and minority populations in South Asia. The interpretation of missionary services is offered by scholarly works by historians of religion, colonialism, and social reform to provide contexts and frameworks of interpretation to assess missionary services. Postcolonial studies are also referred to with the aim of critically addressing the issues of cultural influence, power relations, and missionary motivations (Chatterjee, 1993; Stanley, 2013).

The article adopts a historical approach that has helped to track the development of the American Christian missionary services from the colonial era in India to the post-independence era in Pakistan. This technique enables chronological analysis and enables to determine the patterns of continuity, adaptation, determining and transformation of missionary engagement throughout time. The study avoids the presence of anachronistic judgments and offers a contextualized understanding of missionary services by placing the activities of missionaries in the particular historical context (Tosh, 2015).

A factual method is used to document the nature and scope of missionary work in the key areas such as education, health, and social welfare. This entails review of institutional development, curriculum and medical practice, and welfare initiatives. Description is the basic element of historical research; it creates a set of empirical foundations that analytical interpretation can be built on (Howell and Prevenier, 2001).

In addition, the comparative methodology is applied to the missionary work in India and Pakistan. Such a comparative framework will assist the study in assessing how missionary institutions responded to the different political, religious, and social contexts in the period preceding Partition and in the period after Partition. It highlights similarities in the institutional values, such as service, discipline, and inclusiveness, and differences that arise because of the state policies, demographic forces, and religious backgrounds. The comparative analysis would help a lot in the process of following the larger regional trends and avoiding the over-localization of the findings (Mahoney and Rueschemeyer, 2003).

The analytical aspect of the work is concerned with the interpretation of missionary services in the context of the larger arguments of colonialism, social reform, and modernity. The analysis is based on institutional impact and social results, instead of missionary activity gauged in terms of religious success or failure. This would enable a more objective evaluation of missionary work with the recognition of its positive contribution to social development as well as the ideological constraints of colonial and cultural systems (Frykenberg, 2008).

The analysis has been guided by the critical approach towards postcolonial theory, especially in the evaluation of the concerns of power, representation, and cultural influence. Nevertheless, the paper does not take a deterministic perspective of the missionary activity as an extension of the colonial power. Rather, it identifies the agency of the local

communities and the multifaceted relations between missionaries and the indigenous societies, which influenced the nature and success of the missionary services (Stanley, 2013).

Although the given research is based on a broad scope of sources, it also has its drawbacks. The availability of missionary archives is not even, and certain institutional records are not available or complete. Moreover, missionary sources can be used with institutional views that need to be carefully read critically. In order to overcome these shortcomings, the research triangulates missionary writings with academic analysis and, where it can be done, with governmental and postcolonial sources. Such a methodological warning increases the rigor and validity of the results.

Results and Discussion

This research has shown that the American Christian missionaries contributed significantly and permanently to the social, educational, and medical progress of India and Pakistan. The fact indicates that missionary work cannot be reduced to religious evangelism, but it was a complex social business that played a role in forming the institution, human capital, and minority welfare. The results are discussed in thematic categories in this section, with the focus on patterns of continuity, transformation, and long-term impact.

Educational Services and Institutional Development

The contribution of American Christian missionaries to modern-day South Asian education is among the most significant consequences of this investigation. Educational institutions such as schools and colleges established by missionaries were accompanied by formalized curricula, standardized tests, and instructional methods that were informed by liberal arts and scientific education. Such schools typically filled a considerable gap that existed in the colonial government, particularly in regions where the infrastructures of the public education were limited (Neill, 1985; Stanley, 2013).

It is also observed that missionary colleges such as Forman Christian College, Gordon College, and Kinnaid College became education centers and resulted in graduates who later became instrumental in the administration, law, education, and service to society. The emphasis on the English language and skills of critical thinking enabled the students to access higher education and employment opportunities, thereby causing social mobility (Latourette, 1953). It is worth mentioning that missionary schools were among the earliest to promote female education, which was contrary to the social laws in existence that restricted access to education by women (Frykenberg, 2008).

Observation shows that the missionary services are also provided in a continual manner in the post-Partition era in Pakistan. Institutions established by missionaries were intact and of high academic standards even after the policies of political modifications and nationalizations. It has been observed that such schools remained particularly important to the religious minorities, where a nondiscriminative learning environment was created and socialization was facilitated (Masih, 2020).

Healthcare Provision and Medical Missions

The research findings also show the critical role of the American missionaries in developing healthcare services in South Asia. The missionary hospitals, dispensaries, and nursing schools were the places where the Western medical practices were introduced at a time when the access to modern healthcare was very limited. Missionary nurses and doctors normally worked in the rural and underserved areas, where they used to treat individuals irrespective of their religious and social affiliations (Hardiman, 2008).

The medical missions also helped in the preventive health care, such as the vaccination programs, maternal health, and hygiene awareness of the people. Local nurse and medical assistant training established a sustainable medical capacity and helped transfer medical knowledge to local populations (Zafar, 2014). In Pakistan, missionary hospitals were still able to serve different groups of people even after independence, especially in the urban centers, where they had reputations of being professional and ethical in their care.

The data indicate that the services of missionary healthcare improved social trust and relations between communities. Medical missions created goodwill and legitimacy by giving priority to humanitarian service rather than religious distinction and therefore enabled missionaries to preach effectively in complex social settings (Hardiman, 2008).

Community Welfare and Social Reform

Besides education and healthcare, the American Christian missionaries also participated in social reforms that took care of structural inequalities of the South Asian society. Missionaries had been preaching continuously on social equality, especially on caste discrimination, gender inequality, and social exclusion. Their educational and welfare centers were more likely to cater to the marginalized groups or classes, women, and religious minorities whom they are providing skills and paths to socio-economic betterment (Frykenberg, 2008).

Missionary social work went hand in hand with vocational training and community welfare programs. Through missionaries, orphanages, industrial schools, and vocational centers helped to ensure the poor population became self-reliant and economically stable. These programs corresponded with larger reformist movements of the nineteenth and twentieth centuries, which led to the transformation of social attitudes toward labor, education, and gender roles (Stanley, 2013).

In Pakistan, missionary welfare services acquired specific importance to Christian minorities, as they could have little access to the resources of the state. In addition to material assistance, missionary institutions were a source of a sense of community and social security, which strengthens their presence as the most important participants in the welfare of minorities (Masih, 2020).

Print Culture, Literacy, and Intellectual Exchange

The other significant discovery is associated with the contribution of missionaries to the spread of literacy and print culture. Textbooks, vernacular literature, and translations of religious and educational literature in local languages were printed by missionary presses. The activities led to the proliferation of literacy and intellectual interchange between Western and native knowledge cultures (Frykenberg, 2008).

Vernacular literature that emerged from missionary presses was instrumental in the modern literary cultures in South Asia. Missionaries increased the availability of knowledge to masses and helped raise reading publics by creating educational resources in local languages. The giveback also impacted education and cultural development in the long term.

Colonialism and Post-colonialism

Although the results highlight the positive role played by the American missionaries, it also demonstrates how difficult it was to work in a colonial setting. Missionary work frequently had to be woven with the colonial institutions, where it enjoyed advantages of imperial connections and protection of laws. The ideological constraints and cultural presuppositions on the missionary discourse are quite legitimate issues in postcolonial

critiques (Chatterjee, 1993). Nevertheless, the sources indicate that missionary organizations often operated rather autonomously and at times satisfied social demands that were overlooked by colonial governments.

The adaptability of the missionary services and the continuity of the institutions are evident in the transformation of the missionary services in the postcolonial period, particularly in Pakistan. Even as the numbers of missionary staff declined and institutions that initially were started by missionaries began to be replaced by state agencies, institutions established by missionaries continued to uphold their ethos of service and continued to assist in education and healthcare. The given change can be marked by the shift towards the locally operating and controlled institutions, where the principles of service and professionalism should be maintained (Masih, 2020).

Altogether, the results prove the thesis that American Christian missionaries were significant in the social development of Indians and Pakistanis. Their services contributed to the spread of modern education, healthcare, and social reform that had an impressive institutional legacy. Rather than viewing the missionary activity through the prism of the religious conversion or cultural imperialism, the focus of this paper is on evaluating the realistic social outcomes and institutional impact.

The findings are in line with the existing historiography, which underlines the sophistication and equilibrium in the missionary history (Stanley, 2013). They demonstrate that ideological interests and practical humanitarian interests affected missionary services, and the South Asian societies are still determined by the result of such activities. Putting the missionary contributions into a larger historical framework, this study can assist in understanding the donation of 19th-century American Christian missionaries to India and Pakistan in a more cautious fashion.

Conclusion

This paper has critically examined the previous services of the American Christian missionaries in India and Pakistan and has established that the influence they had in the South Asian society was far broader than the religious evangelization faith. This discussion has established that the American missionaries were the important social actors that were crucial in the development of the contemporary education and health care systems and the social welfare institutions in the colonial and postcolonial periods. Their activities were receptive to the structural weaknesses in the delivery of services to the population and helped in the installation of institutional practices that remain effective in formulating social development in the region.

Some of the major points that emerge out of this study include the fact that the contributions of the American missionaries were not isolated but institutional. Missionaries developed long-term systems of human capital development through creating long-term education and medical systems rather than short-term charity solutions. Not only could these institutions survive the political transformations such as independence and Partition, but also they were equally enabled to adapt to the emerging social and religious climate, especially in Pakistan, where the missionary-based schools and hospitals continue to serve the needs of different people. This continuity of the institutions underscores the eternity of the missionary services in South Asia.

The paper will also argue that the missionary work led to the development of education and health services for the disadvantaged groups of people, including women, low socio-economic classes, and religious minorities. By promoting inclusiveness in the admission and service delivery, the missionary institutions not only criticized the traditional social stratifications but also caused the emergence of slow social mobility. In this regard,

missionary services were more of a social integrating and enabling agent rather than a tool of influence in religion.

At the same time, the paper also admits the controversial and many-sided nature of the missionary activity. The missionaries were operating under colonial structures, and they were exposed to the Western cultural beliefs, and this at times had conflict with the local cultures. However, the findings indicate that missionary institutions tended to meet the demands of the locals and operate with some level of autonomy from the colonial government. They were also more service-oriented, obedient, and highly moral, and this often distinguished them in the state institutions and gave them social legitimacy.

The other important thing that is mentioned in this work is that the legacy of American Christian missionaries should be viewed in a larger context of social transformation and institutional modernization. The missionary activities that were carried out in the South Asian societies to offer literacy, professional training, public health education, and community welfare helped in preparing such societies to be integrated into the present administrative, educational, and economic framework. This common historical impact can be traced in the fact that the institutions founded by missionaries are still applicable in present-day India and Pakistan.

Overall, the work will disprove the issue of one-dimensional interpretations of the history of missionaries and demand a balanced interpretation that could take into account not only ideological limitations but also substantive social input. The work gives a more immanent historiography of religion and social change in South Asia by anticipating the institutional influence and social consequences of this change.

Recommendations

Depending on the results and arguments of this paper, a number of recommendations are made to inform future research, policy involvement, and self-reflection of institutions. To begin with, historical studies in the future must cease to be broad-sweep stories and instead pursue narrowed case studies of particular missionary institutions, regions, and communities. These studies would give further understanding of the interactions of missionary services with the local cultures, social structures, and political environments.

Second, there is a vehement necessity of interdisciplinary research that bridges the gap between missionary history and education research, the study of the health of populations, gender studies, and minority rights discourse. The analysis of missionary institutions in terms of these perspectives would lead to a better comprehension of their social outcome in the long term and their role in the modern policy discussions.

Third, scholarly and popular discussion ought to be more balanced in its assessment of the missionary activity. Instead of viewing missionary work as cultural intrusion or colonial cooperation, scholars ought to see it as a means of building institutions, providing services, and empowering the society. Such a moderate stance would help to establish more productive discussion of the role of religion in social development that was played in the past.

Fourth, the organizational models used by missionary institutions, especially the focus on their ethical service, trust in the community, and sustainability, can be used by policymakers and development practitioners to make practical conclusions. In the areas where there is still an uneven distribution of services to the population, the missionary institutions might teach something new in terms of approaches to education and healthcare delivery.

Lastly, the paper suggests that more should be done to conserve missionary archives, institutional records, and oral histories of missionary communities and beneficiaries. This kind of documentation is necessary in order to further the scholarship of the future as well as so that the social history of missionary work in South Asia is documented accurately, comprehensively, and with scholarly rigor.

References

- Anderson, G. H. (2000). *Biographical Dictionary of Christian Missions*. New York, NY: Macmillan.
- Arnold, D. (1993). *Colonizing the Body: State Medicine and Epidemic Disease in Nineteenth-Century India*. Berkeley, CA: University of California Press.
- Brown, J. M. (1994). *Modern India: The Origins of an Asian Democracy*. Oxford, UK: Oxford University Press.
- Chatterjee, P. (1993). *The Nation and Its Fragments: Colonial and Postcolonial Histories*. Princeton, NJ: Princeton University Press.
- Clarke, S. (2003). *Dalits and Christianity: Subaltern Religion and Liberation Theology in India*. Oxford, UK: Oxford University Press.
- Dirks, N. B. (2001). *Castes of Mind: Colonialism and the Making of Modern India*. Princeton, NJ: Princeton University Press.
- Frykenberg, R. E. (2008). *Christianity in India: From Beginnings to the Present*. Oxford, UK: Oxford University Press.
- Hardiman, D. (2008). *Healing Bodies, Saving Souls: Medical Missions in Asia and Africa*. Amsterdam, Netherlands: Rodopi.
- Heimsath, C. H. (1964). *Indian Nationalism and Hindu Social Reform*. Princeton, NJ: Princeton University Press.
- Hodge, J. M. (2007). *Triumph of the Expert: Agrarian Doctrines of Development and the Legacies of British Colonialism*. Athens, OH: Ohio University Press.
- Howell, M., & Prevenier, W. (2001). *From Reliable Sources: An Introduction to Historical Methods*. Ithaca, NY: Cornell University Press.
- Jeffery, R. (1976). *The Decline of Nineteenth-Century Indian Medicine: Causes and Consequences*. London, UK: Batsford.
- Jones, K. W. (1989). *Socio-Religious Reform Movements in British India*. Cambridge, UK: Cambridge University Press.
- Latourette, K. S. (1953). *A History of Christianity*. New York, NY: Harper & Brothers.
- Laird, M. (1972). *Missionaries and Education in Bengal, 1793–1837*. Oxford, UK: Oxford University Press.
- Mahoney, J., & Rueschemeyer, D. (2003). *Comparative Historical Analysis in the Social Sciences*. Cambridge, UK: Cambridge University Press.
- Masih, C. S. (2020). *Christian Education and Minority Development in Pakistan*. Lahore, Pakistan: Research Publications.
- Neill, S. (1985). *A History of Christianity in India, 1707–1858*. Cambridge, UK: Cambridge University Press.
- Oddie, G. A. (1994). *Christianity and Social Transformation in South India*. Delhi, India: Manohar.

- Porter, A. (2004). *Religion versus Empire? British Protestant Missionaries and Overseas Expansion, 1700–1914*. Manchester, UK: Manchester University Press.
- Richter, J. (1908). *A History of Protestant Missions in the Near East*. New York, NY: Fleming H. Revell.
- Stanley, B. (2013). *The Global Diffusion of Evangelicalism: The Age of Billy Graham and John Stott*. Downers Grove, IL: InterVarsity Press.
- Sugirtharajah, R. S. (2006). *The Bible and the Third World: Precolonial, Colonial and Postcolonial Encounters*. Cambridge, UK: Cambridge University Press.
- Tinker, H. (1977). *The Banyan Tree: Overseas Emigrants from India, Pakistan, and Bangladesh*. Oxford, UK: Oxford University Press.
- Tosh, J. (2015). *The Pursuit of History* (6th ed.). London, UK: Routledge.
- Viswanathan, G. (1989). *Masks of Conquest: Literary Study and British Rule in India*. New York, NY: Columbia University Press.
- Webster, J. C. B. (1992). *The Dalit Christians: A History*. Delhi, India: ISPCK.
- Zafar, M. (2014). Christian medical missions and healthcare development in Pakistan. *Pakistan Journal of History and Culture*, 35(2), 87–104.