MISSION SCHOOLS IN NIGERIA: PAST AND PRESENT

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Abstract
A mission school refers to an educational institution owned and operated by the Church. The primary aim of establishing such a school is for grass root evangelism. It was a success story in Nigeria during the colonial days because it helped the church to Christianize the people in the area of its operation thereby expanding its missionary frontiers. Despite the fact that it was challenging running such schools, the missionaries were determined to succeed. Focusing not on monetary gains but on their goal which was to win converts, the missionaries made sacrifices to fund the schools. The forceful takeover of schools by the military junta from the original owners disrupted the system. Soon after, indiscipline, low moral standard and poor quality of education set in. The private sector tried to intervene but with poor managerial skill thus, its schools became so costly. To save education from total collapse, the Church in its various denominations began to establish new schools and also agitate that its former schools be returned to them for better management. This study is an attempt to reorient the proprietors of mission schools. The researcher adopted historical research method. The findings made clear the fact that the objectives of the present proprietors of mission schools differ considerably from those of the past proprietors.

Keywords: Anglican Church, Missionaries, Mission Schools, Historic Past, Present Situation.

Introduction

Christian Missionaries came to establish their mission among people who had in the distant past developed a system of learning that is in-built in their culture. Though this system of learning is not western in nature, it served its purpose. The traditional schooling was meant to socialize the individual members of the community. It trained the individual for self-reliance through skill acquisition. Fafunwa (1995: 2) averred that, “In the old African society the purpose of education was clear; functionalism was the main guiding principle”. Occasionally children were gathered and moonlight stories were told by the elders. On some other occasions, youths were gathered for instructions.

There was no written exercise whatsoever in this system of learning, rather it was learning by doing. It was practical; you watched your coach and imitated him until you were able to do exactly as the coach. Gradually, the young ones were trained to train others, thus there was continuity in matters of culture, religion, economy, arts and crafts. With the arrival of the European missionaries in the 19th century, western system of education was introduced, which was offered only in mission schools. The missionaries used mission schools to raise a godly generation who transformed the primitive society into a civilized one. Evil traditions such as killing of twins, human sacrifice, nudity, were eradicated and human dignity was restored. Thus, mission schools triggered modern developments in areas like human capital development, interstate relations, infrastructural developments, and technological advancement. Mission schools also developed people in some other professions.

Unfortunately, the forceful takeover of mission schools from the original owners by the military junta of Yakubu Gowon in 1970 introduced Nigerians to another phase in the educational sector whereby only the government has the right to run a school. Just as the military government ruined the country’s economy and bastardized its governance, they also reduced the quality of education. Since then, there has been public outcry about the fallen standard of education, poor maintenance of infrastructure and low
moral standards. The private sector has wielded into the matter by establishing schools in order to restore quality of education in Nigeria.

The private schools also created problems which bothered on poor remuneration of teachers, lack of qualified teachers, poor infrastructure, none availability of educational facilities. Above all was the hike in tuition fees. Hence, the problems in the education sector have remained unresolved. Besides, the moral virtues established by Christianity were fast being eroded by poor quality of education offered in public and private schools since after the takeover of schools. Hence, educational standard has continued to degenerate year after year.

Sadly, churches’ agitation that schools should be returned to them for efficient management was ignored. As the government procrastinated in granting their request, they started establishing their own schools unprepared for what it would take. The manners in which the new mission schools are run do not really prove that the church is prepared to run a mission school. “Today, schools operated by religious bodies are among the most expensive in the country. The mission schools have gone out of reach of average church members and the public” (Irekamba, 2016). This research is therefore, an attempt to reorient the proprietors/managers of mission schools and indeed all the missionaries who are agitating that schools should be handed over to them. This done, the psychological disposition of the proprietors would change, and mission schools will bounce back to its original state.

The Missionary Presence in Nigeria

In the 15th century, European missionaries surfaced on the West African Coast. These earliest missionaries were the Portuguese Catholic missionaries who arrived Benin in 1472. From that time, Catholic missionaries continued to interact with the Oba and his palace officials for more than two centuries - 1472 to 1707 (Agha 1999). Unfortunately, their missionary effort ended in total fiasco. Writing on their failure, Adiele (1996:5) stated that, “with the Church – state policy in vogue in Portugal, both politico-ecclesia interests were inextricably linked. This explains why the commercial and political interests of the Portuguese greatly influenced the religious fortune overseas”. Slave trade had become so lucrative that even the Missionaries joined the mercenaries in the obnoxious trade, to the detriments of Christian missions. Nnadi (2004; 112), claimed that, “Portuguese missionaries in attempt to evangelize Benin ran a school in the Oba’s palace in 1515, but it was short-lived due to the Portuguese interest in slave trade”.

From 1640 to 1748 both the Spanish and Italian Capuchin missions worked in Benin and Warri. They also showed much interest not in education but in trade and politics. This affected the spread of the gospel. Thus, Nwankiti (1975: 55) inferred that “While the early missionary enterprise into West Africa from the 15th century to the 18th century was one of exploitation, the modern church history of West Africa actually begins with the Sierra Leone experiment of 1787 and 1792”.

Another opportunity to evangelize the area now known as Nigeria started in the 19th century with the expedition of the Niger in 1841 by the British Government. Prior to 1841, Church Missionary Society had established mission in 1804 among the slaves in the colony in Sierra Leone. Most of the missionaries who came to evangelise Nigeria were recruited from the colony, prominent among them were Samuel Crowther and Simon Jonas and J.C. Taylor. Webster (1964: 1) highlighted the relevance of the colony thus:

Not only was the colony of Serra Leone the first field of modern missionary enterprise on the West Coast but it also provided numerous black missionaries who fostered the growth of the church in all the coastal cities. Furthermore, because it was the first to receive the gospel, Sierra Leone led West Africa in church organization, in submerging the European-controlled mission, and in creating an African-controlled church.

Those missionaries were trained in Furah Bay College and were properly educated for the mission.

The Purpose of Schooling in Christianity

Christianity has a teaching ministry which propels it to move round the world with the gospel. Highlighting on the teaching ministry of the church Heward-Mills (1998: 3) quipped, “There is no way you
can teach people unless you regularly gather them together”. Hence, he described church as a regular gathering of Christians for the purpose of teaching. This does not imply that everybody in the church is a teacher but that everybody should be taught to be a faithful witness. Indeed, Christians can only teach or influence their environment when fully trained. Hence institutions for training were established by churches in the areas of their operations. “A wise man said that no one has any right to be a teacher unless he had a teacher of his own to offer, or the teaching of another that with all the passion of his heart he wishes to propagate...” (Barclay1975: 75).

The fact that Christians must be educated for effective witnessing is the reason teaching and learning is paramount in church growth. Thus, schooling is not optional but compulsory. The effectiveness of every Christian depends very much on his/her knowledge about God, the universe and more importantly, God’s word in which the purpose of man’s life is clearly stated. Indeed, teaching ministry is the nucleus of evangelism. There is no doubt that the 21st century missionaries who worked in Africa understood this fact. They “had common aims, and shared the philosophy of education as the sharpest instrument for effective and result-oriented evangelism” (Urukpa 1996: 123). Therefore, they established schools wherever they operated. For easy Christianization of the natives and pragmatic development of African society, formal education was introduced by the missionaries via mission schools.

Management of Mission Schools

Urukpa (1996: 130) held that “one thing is to establish a large business organization and another to sustain it through effective management strategies”. The driving factor that led to establishment of schools was a very strong one and the missionaries were determined to succeed. To this end, they first established a managerial structure. Each missionary body had management skills and strategy that worked for them. Every denomination had its administrative organigram that helped in the running of mission schools. Each administrative unity was manned by a clergy man or a trained missionary of high repute who oversee the affairs of the unit. These units were in form of Diocese/Presbytery or Vicariate, manned by a very senior clergy with the nomenclature of bishop, presbyter or president depending on their choice.

For administrative purposes, the mission areas were split into zones, archdeaconry, deanery, circuit etc and further into a smaller units like parishes and unit churches. Church administrative system provided a good management structure as mission schools were run in accordance to them. The clergy who were the heads of the parishes, districts and archdeaconries were responsible for the management of the mission schools within their jurisdictions. In the Anglican Church for instance, it was such a huge success that Urukpa (1996: 130) joyfully averred that, “One thing for which the Anglican mission could be remembered was a high level of management skill through which tremendous achievements were made”.

A diocesan education board was constituted to oversee the affairs of the mission schools in the diocese. The education board was accountable to the diocesan synod and submits its reports, proposals and budgets to the synod through the bishop. The education board is constituted by a chairman, secretary, delegates and nominees from various districts within the diocese. Clergymen who by virtue of their office were proprietors of mission schools in their domain were also included. Some Headmasters and principals were also members. Headmasters of schools were devout Christians and ardent members of their church who double as catechists in areas where there is none and as a church treasurer in an organised setting. Thus, his office is inalienable with the church missionary in his various assignments. Evangelism remains his primary task (Urukpa, 1996).

Discipline in Mission Schools

There was a high level of discipline in mission schools which enabled it to archive succeed in a record time. It was a draconian measure that the missionaries used in controlling the mission schools. Buttressing this fact Fafunwa (1974: 90) inferred that, “The missionaries were generally strong disciplinarians and they had abiding faith in mutual labour and the rod as the cure to all ills – idleness, laziness, slow learning, truancy, disobedience, irregularity of attendance and the like”. That paved way for tremendous achievements recorded by mission schools. Indeed, “They tended to be slaves to the rules and regulations throughout their career” (Urukpa 1996: 131). Both the teachers and the pupils were trained to
maintain high sense of self-discipline. It was possible then because there was no misplacement of values as is the case today where much emphasis is on monetary gain rather than quality. Moral virtue was a very sensitive issue to the public office holders and those who aspired to leadership and particularly the post of teacher

There was a code of conduct for the teachers. The Anglicans had theirs contained in a pamphlet. Some of the regulations included full participation in church activities punctually and regularly, morning devotion and compline, matins and evensongs, etc. “No teacher could absent his/herself from these activities without express permission from the parish priest in charge of the area or the church agent deputizing for him. Any relationship between the female and male teachers that could lead to sexual immorality was discouraged as such offense led to termination of appointment especially when it resulted to pregnancy” (Urukpa 1996: 131).

Quality was Their Watchword

For more effective administration, school managers were appointed. Supervisors were also appointed for prompt supervision of schools and they went from school to school to monitor the activities of each school. Recruitment of teachers was carefully done, only those who had sufficiency in good learning, undivided loyalty to the church hierarchy, outstanding commitment to the church and good attestation letter from their district or parish priests were employed. According to Urukpa (1996: 130) “teachers in the mission schools were graded according to their qualifications and experiences”.

The missionaries did not run schools to make profit but to make converts who would be fishers of men. They saw school evangelism as a veritable means of Christianizing the natives. Therefore, they pursued the school project with vigour. Emphasis was on quality product. That was their driving force. In order to achieve their dream they bore the cost without complaint but with determination to succeed. They would rather extinguish than go for anything less superior. Apparently, the Christian missionaries were most concerned about the emancipation of the poor black men and women who were locked up in abject poverty; hence they made enormous financial sacrifices not only to convert but also to educate them.

Nobody enrolled in the mission school to acquire education only. Rather the person’s character was shaped to be productive in the society. In that regard the person was first converted. The old nature which is strictly attached to one’s traditional culture was completely disengaged. He/she believed the church doctrine and transmitted same to his/her kith and kin. Students were trained and empowered to be ambassadors of the ecclesiastical government wherever they found themselves so long as they lived. To a great extent they promoted the church and served their communities. Nevertheless, some of them became fluent in the English language and tried to be more European than the Europeans. Some people wrongly perceived them to have boycotted their family roots.

Mission School was a Success

Certainly there is no gainsaying the fact that mission school was a success. Urukpa (1996: 140) noted that, “Many have criticized mission education on a number of issues, including lack of relevance to the needs of the Nigerian environment, absence of practical orientation and undue emphasis on literary education”. It could be that the critics did not understand the purpose for the establishment of mission schools. They claim that the problem of education in Nigeria today is not unconnected with the wrong foundation laid by the missionaries who founded schools in the 19th century, about two hundred years ago.

Who are these critics of mission schools? Are they not the beneficiaries of mission schools? They can speak, read and write because they were taught by the missionaries or by those tutored by the missionaries. They are the elite who are expected to direct Nigeria to grow from where the missionaries stopped and not blame the current educational predicament on the past. It is expedient to mention categorically that a mission school was a huge success because the aim of establishing it was completely achieved. The missionaries came to spread the gospel; they established mission schools solely for that purpose. Through school evangelism, many converts were won and the missionary enterprise thrived greatly in Nigeria, and eventually Nigerian society was transformed.
As the mission schools continued to grow progressively, many brilliant ones were given high education, thus grammar schools were established. In Yoruba Mission, the CMS Grammar School was established in Abeokuta as early as 1853.

Contributions of Mission Schools in the Nigerian Development

The early missionaries who came to West Coast of Africa and to Nigeria in particular contributed significantly to the moral development of the people. The people’s behaviour was very raw and uncouth. There was constant quarrel and skirmishes but the missionaries used their religious teaching to curb the excessive human behaviour and anxiety (Agha, 2004).

Mission schools reshaped the worldviews of the native people and in turn, brought them out of primitiveness. Having been educated, they became rational rather than superstitious as their forbears. The teachers in the mission schools first removed fear and instilled confidence in the pupils that they became bold and inquisitive. They became developed in the sense that they could sieve information and get rid of superstitions. Mental mindset changed and they became accommodative which encouraged fraternity among the elite in Nigeria and Africa in general. This is reflected in the words of Nigerians first national anthem “though tribe and tongue may differ in brotherhood we stand”. Hence, Adiele 1996 quipped, “the coming of the British brought with it new set of values that set aside the old ones”.

The fact that language is very important in human relations, prompted the missionaries to develop local vernaculars by reducing them into writing. Agha (2004) remarked that, “The development of African literature and languages were paramount in the evangelization of Africa and Nigeria in particular”. Local vernaculars and English language were taught simultaneously in the school. This made interaction easy and widened the peoples’ horizon. Therefore, it is not exaggeration to say that mission schools exposed the students and spurred their curiosity. It also made them receptive to modern development. The desire and ability to interact with the outside world were developed, and gradually technological advancement ensured.

The missionaries were also aware that industry is a key to self-actualisation of a nation and therefore, they established industrial schools in Nigeria. The first industrial school was established in Abeokuta in 1851. The first students who were sent abroad by CMS went to study brick and tile making, navigation, horticulture and industrial management. In the defunct Eastern region, institutions, particularly that at Onitsha, produced accountants and clerks in addition to carpenters and masons. About their products Nwankiti (1996: 39) inferred:

Their imprint still abides with us. Before the Biafra war, Diocesan, Archdeaconry and District Offices were manned by people whose teachers were the fruits of these industrial institutions. Almost all the old churches in the former Diocese on the Niger were built by people trained by them. Pews, Pulpits, Lecterns, and Altar Rails etc bore their “trade mark”- solid, heavy, durable and attention to details. Mr. Stephen Emekewuze who taught Carpentry at the DMGS Onitsha in the forties was the last Manager of the Onitsha Industrial Mission as it was called.

Agha (2004), highlighted the impact of mission schools in the development of Nigeria when he remarked that,

The most comprehensive college in the West Coast of Africa was the Hope Waddell Training Institute established in 1895 by the Scottish Presbyterian missionaries in Calabar under the leadership of H.M. Waddell. The school contained various parts of Departments including primary and Secondary, Teacher Training, Carpentry, Engineering, Tailoring, and Printing Press. The school has since then produced many eminent scholars, politician, teachers, technicians, civil servants, leaders in the key posts throughout Nigeria. These people were instrumental to the development of Nigeria as a nation.

The facts enumerated in this paper show that mission schools triggered modern developments in areas like human capital development, interstate relations, infrastructural developments, and technological advancement. Mission schools also developed people in some other professions. For instance, Reverends’
George N Anyaegbunam, Henry Ven, Okosi, Theophilous B Akpam, Thomas D. Anyaegbunam, Ephraim I Agba, Mark Osai Romaine, James Onyejekwu began their missionary training in Kikpo Hill training institution Lokoja, in 1883. About them Azikiwe (1958) averred, “These men were like the seeds of the sower which fell on the fertile soil and enabled Christianity to flourish throughout the length and breadth of the area now embraced in the Niger Diocese”. Jordan (cited in Agha 2004: 120) mentioned the training of the first Igbo indigenous Catholic priest in British West Africa, Father Paul Obodoechina Emucheta of Ezi. Great men like Patrick Okolo, Charles Nduaguba, Willie Onuchukwu and Paul Anekwe. These earliest Roman Catholic missionaries of Igbo extraction were products of mission school, trained in priestly vocation and they took over the administration of the Church from the expatriates.

**Government involvement in Mission Schools in Nigeria**

Out of the three categories of people that came from Europe, only the missionaries established schools which, they used as a means of realising the dreams in their areas of operations. Neither the traders nor the government saw education of the people as a priority in attaining their set up goals. Government was rather busy with governance and occupation of territories that it did not respond to educational needs of the people at the very beginning, while European traders were busy exploiting the poor natives. Onyeidu (2004) observed that “As at 1865 education received no assistance from Government” (p. 11). “It was only in the year 1872 that colonial masters made available the sum of 30 pounds to each mission society involved in education activities in Lagos - CMS, the Wesleyan Methodist and the Catholics - to support their education activities” (Osokoya 1989; 60). The subvention though rose to 100 pounds to each of three mission bodies and was raised again to 200 pounds each in 1877. That was not enough.

Thus government involvement gradually began and continued; government was always interfering with the educational activities in the country. Government frowned at the importance attached to the teaching of religion in the mission schools. It was also not friendly with the use of vernacular in teaching the pupils. “The first educational board was set up by colonial government for the colony of Lagos in 1877” (Onyeidu 2004: 12). However, it was not until 1955 that educational revolution began with the implementation of free education by the government of the Western Region led by Obafemi Awolowo. An attempt to implement free education in the Eastern Region 1957 failed due to political upheaval, lack of funds, poor planning and more importantly because of the fact that church leaders objected to the scheme. According to Fafunwa (1974: 184),

> The Catholics who constituted more than 60 per cent of the Christians in the East owned more than 60 per cent of the primary, secondary and teacher-training institutions in the region. They objected so strongly to the scheme that, they threatened to found a Catholic Religious Party to contest the election, and particularly the free education scheme.

The Roman Catholic Mission has thought that the establishment of local education authority by the Eastern Government could lead to government taking over completely the provision of educational services which might not allow the teaching of the Roman Catholic doctrine. On the contrary the Anglo-Catholics believing that free education would benefit the citizenry accepted the scheme, provided it does not restrict the use of schools for the propagation of Christian faith. Plans on how to implement free education in the East continued and some other committees were constituted in the subsequent years but to no avail.

In Northern Nigeria, missionary work was restricted by the Emirs because they believed it was going to destroy Islamic religion if allowed. There was no mission schools in the North apart from the ones established outside the emirate and they were really few compared to the number in the South. The background given earlier about the establishment, funding and school system changed drastically after the civil war in 1970. The government in a military fiat took over all schools in the state from the control of missionaries. Madiebo (1980) asserted that,

> Government action on takeover of schools, was a grand plan by the largely Muslim-led government at the centre to clip mission agencies which were making serious inroads in evangelism into the Muslim dominated north through education. The political turmoil which followed end of the Nigeria-Biafra war provided ground for the actualization of this agenda in 1970.
In a swift reaction, the Catholic Bishops, East Central State of Nigeria in 1971 did not mince words in pointing out that the near-crisis situation in the public schools is traceable to the government’s attempt to elbow God and religion out of the school system. Besides, the resolution of the Presbyterian Synod of July 26 1984 was that the government takeover of schools from missions was responsible for the moral decadence and falling standard of education in schools. Onyechi (2014: 1) in agreement with the above expression stated that, “The takeover of schools in 1970 was a political prescription which side effects are morals; a factor that was not considered ab initio and which remedy is the exclusive property of the church”. To buttress her point, she quoted Segun Ogunsaju thus, “it was evident that in the past the mission was clearly better and more successful in the moral training of the youth. Since the obliteration of the missions from national system, we have witnessed a slump, if not a total eradication of what stand for morality in our schools” (p. 2).

The broad motive for which government took over schools included to update the facilities in the existing schools, build their own schools as well as pay teachers’ salaries and allowances promptly. But the same government failed woefully in keeping its promises. New schools were not built especially in the South East Zone to take care of the upsurge of the school pupils who enrolled in the school after the civil war. There was also no careful planning by the government on how to raise the number of qualified teachers as no new teachers training institutes were built. Rather schools were flooded with unqualified teachers otherwise called “auxiliary teachers” and few qualified ones who were not given incentive to motivate them.

Initially, when schools were forcefully taken over by the government, the government tried to pay higher emoluments than the missionaries but could not sustain payment. The situation got worse in the early 1980s when teachers’ salaries were not paid. In some states, they were owed for six months. As a result, they could not perform. Out of frustration, most of the qualified ones left the school system for some other occupation that could pay better. Besides, free education for all primary schools which was implemented in 1976 was withdrawn in 1982 as an austerity measure against economic recession by Shagari’s administration. Consequently many pupils were out of school. It is not out of place to mention that the researcher missed a year due to his parents’ inability to pay the new school fees.

In order to remedy the poor quality of education in Nigerian schools, some rich ones went into school business and opened private schools. No sooner had the schools started their operation than they started losing their popularity. There was no morality in some of the private schools as every effort was to make money. Thus, private schools became costly that parents could no longer afford the fee. Nabuchi Ndidi (7/1/2018 Personal Communication) asserted that “private educators are really doing a lot to provide standard and quality education for Nigerians. But the challenge here is, the better the schools the more expensive they will be”. Private schools operators who claimed to be helping out by making education available to Nigerians, having been affected by the system have again become problems to the society. They are now interested in money. For instance, they collect high amount of money for tuitions and pay meagre salary to teachers, run school without good building, facilities, qualified staff etc. Consequently, a new cultural orientation which claims that high academic standards are no longer sacrosanct emerged. “Examination malpractices at students/candidates level have been complicated and worsened by the participation of these conscienceless staff in abetting in order to make money” (Eze 2014: 5).

It was this poor condition of schools in Nigeria that made the original owners of schools to ask the government to return schools to them. But because the level of decay in educational system had grown over time it could be difficult for anyone in Nigeria to actually return schools to enviable heights. If that must be achieved, school sectors should be completely overhauled. Overhauling is important or else there would be a carryover of maladies from public to mission schools.

As the government continued to procrastinate handing over of schools to the churches who were original owners of mission schools, churches began to establish new schools un-preparedly while still agitating that their former schools be returned to them for better management. Their actions were drastic measures to save education from total collapse.

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Difficulty in Running Mission Schools in Nigeria Today

In the colonial days it was only mission school in operation all over the places, but today there are other schools own by governments, community and private sectors. This makes school business highly competitive. People now have choice that was not there in the past. Mission schools no longer have the kind of number of pupils that they used to have in the past. There is no gainsaying the fact that mission school is no longer popular as it was in the colonial days.

The expatriate missionaries have gone. Those who will manage mission schools if eventually handed over to the churches are people who were not born at the time the missionaries were operational in Nigeria. Therefore, they were not trained in the mission school neither were they taught by the missionaries nor by those tutored by the missionaries. Some of them are products of the government schools and may have imbibed corruption and other vices. It is doubtful whether they will be able to manage mission schools the way the missionaries did. The condition of present mission schools across the country is enough reason for the doubt. This is a matter for concern because what is seen in some places as mission schools does not pass for nursery schools; they lack the necessary facilities. Olaboye (2004) identified three components of educational facilities. These are school infrastructure, instructional facilities (teaching-learning materials, equipment and furniture) and school physical environment (beautification of the school environment).

According to Joy Obayi an Area Inspector of Education AIE (12/1/2018 personal Communication), it is only very few mission schools that are trying to meet up the standard. Some mission schools have only classroom block but lacks instructional facilities while some that have both building and instructional facilities do not have enough land to create beautiful school environment. The fact that they lack some of these basic facilities jeopardises their chances of getting government approval. It’s amazing that the proprietors pretend to be ignorant of the fact that, good school environment would foster desirable behaviour, creativity, harmonious relationship and problem-solving skills among students (Akubue, 1991). The Education Secretary in Igbo-North East Development Centre, Romanus Eke (12/1/2018 personal Communication) also expressed his worry over the mission schools that are springing up today which he said are poorly funded and poorly managed. This is contrary to the vision of the early missionaries who established mission schools in the past.

The expatriate missionaries who ran mission schools in the past would first of all have established education fund where money meant for that purpose were pulled together. From there money was spent judiciously towards educational development. Some individuals and missionary organizations reposed confidence on the calibre of people involved in school management and contributed to the educational fund. This helped the schools to thrive in the years before the civil war.

Interestingly, Churches of this present age started establishing schools unprepared for what it will cost; probably because they want to compete with their sister churches. When it was realised that without fund mission schools would not succeed, the school managers began to charge very high fees. “Tuition at church-run primary schools ranges from 15,000 to 50,000 naira ($100-$350) per term. The minimum wage in Nigeria is 18,000 naira ($120) per month” (Silberberg, 2012). It is a pity that some parents who have contributed immensely to their church development cannot send their children to mission schools because of the high cost. The situation is exacerbated by the fact that the money generated from the mission schools is not ploughed back into the schools but is used for other projects. Consequently, the mission schools now suffer the same fate as the private schools, - always in want of money.

Explaining why mission schools are costly, Bishop Asaju (2017) in a TV interview with Anglican Church Network News (ACNN) said that in the past, the expatriate missionaries had support of spirited individuals and organizations from abroad, that helped them financially but lamented that, these days, individuals and groups do no longer show much interest in giving financial supports on things that do not benefit them. Therefore, it is not exaggeration to state that funding is posing a serious challenge to the running of mission schools in Nigeria today. In agreement with the above expression, Jerry Akinsola (2016), director of Christian education for the Nigerian Baptist Convention made it clear that,“People keep referring to the mission schools of past days, but they forget that some people were paying for the free...
education from abroad.” He therefore concluded, "If we will continue to offer quality education and remain at the cutting edge, then somebody must pay.”

The above explanation was refuted by Alex Adegboye, General Overseer of The Stone Church in Ibadan, who believes that churches still get money from donors. He said that "They should have told us they were running profit-oriented schools from the outset, instead of using the word mission to raise money, get public support, and turn around to become unaffordable" (Adegboye in Silberberg, 2012). It therefore suffices that the objectives of the present proprietors of mission schools differ considerably from those of the past. The former regarded mission school as a tool for evangelism and overall development of man and his environment, while in the present situation some conceive it as opportunity to amass wealth. In the case of the latter, it is no longer about the quality of the product but about the revenue generated from the school.

The notion that education is costly should not be a guarantee why tuition fees should be hiked. “High cost of school fees is not reasonable. Church is a charitable organization after all (Kasali in Irekamba, 2016). Inadequate funding is one major problem of mission schools of nowadays. With poor financial disposition, it becomes difficult to employ qualified teachers. Sometime those already employed leave the mission school for some other appointment that pays better. Indeed, poor funding poses a serious challenge to mission schools today.

Recommendations
In view of the research findings therefore, the researcher wishes to make the following recommendations:

1. The church should first get itself prepared before ever it ventures into establishment of schools. Preparation should be made first in the area of funding. Education fund should be established and organizations and individuals be encouraged to donate money. The means the churches adopt in funding of their schools is very crucial because government might not give subvention to mission schools. Availability of fund will enable the managers of schools to erect buildings and facilities, purchase equipment, employ qualified members of staff and ensure continuous maintenance of the above mentioned.

2. As the Church intensifies effort to recover all her mission schools from the government with full autonomy, it should have a set down criteria for the establishment of schools against proliferation of substandard. It should also ensure that policy implementation be made supreme in order to actualize the purpose of setting up schools.

3. The Church should not to be in a hurry to reap from educational funds; rather it should ensure that educational funds are used only for the promotion of education.

4. Staff development and welfare should be taken seriously. Staff should be encouraged to update themselves through regular studies. And should also be sponsored to workshops and conferences organized for the teachers.

5. Proprietors of mission schools should pay the teachers’ salaries that are commensurate with the job. This alone can do the magic of keeping the teachers on the mission school job with satisfaction, commitment and discipline.

Conclusion
Mission schools had been abused. Abuse notwithstanding, mission schools remain a panacea to social vices that are ravaging Nigeria’s education sector today. Education is still an instrument which the church can use to facilitate understanding of her message. Though the society is already literate and enlightened, the church should use education with the same agenda of the expatriate missionaries to raise a godly generation that will transform the society. The principal motive of establishing mission schools should not be the financial gain the proprietor is going to make immediately, but on offering qualitative education that could shape the character of its products. The churches should get ready administratively and comprehensively to handle the return of so many schools to them so quickly.
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<td>Dr. joy Obayi</td>
<td>Area inspector of Education</td>
<td>Igbo-Eze North central</td>
<td>Enugu</td>
<td>2018</td>
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<td>2</td>
<td>Romanus Eke</td>
<td>Education Secretary</td>
<td>Igbo-Eze North East</td>
<td>Enugu</td>
<td>2018</td>
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<tr>
<td>3</td>
<td>Ndidi Nnabuchi</td>
<td>Lecturer</td>
<td>UNN</td>
<td>Enugu</td>
<td>2018</td>
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