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DEDICATION

To God Almighty, and to my loving wife, Olufunmilayo D. Odi, and our wonderful sons, Yehoshua, Yehudah and Yehinuel.

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Church schools in Kaduna and Nigeria generally are in crisis, and they need to return to the standards and principles which the Church Missionary Society (C.M.S.) used in the establishment of mission schools. The first church schools in the Diocese of Kaduna of the Anglican Communion were established in the early nineteenth century by the Church Missionary Society (C.M.S.) from England and through the first bishop of the diocese, Bishop John Mort from England. These schools were referred to as mission schools because they were run by the church missions, mostly from England at first. Later, Nigerians were trained and employed as part of the teaching staff. The major characteristics of the mission schools include the fact that they were virtually free (many of the pupils and students were from low income and poor families), the standard of teaching was of high quality, and the moral standard was high. Even when the mission schools were handed over to the indigenous churches' leadership, school fees were minimal and could be paid in cash or in kind.

Later, in the early seventies, mission schools were taken over from the churches by the federal government with the intention of giving them better funding to expand their infrastructures, accommodate more candidates, equip the schools adequately, nationalize the curriculum, and pay better salaries to the staff members, among other things. This came as a follow up to individual states' edict on education. According to Elochukwu Amucheazi in *The Background to the East Central State Public Education Edict, 1970*,¹ "Shortly after the Nigeria

¹ Elochukwu Amucheazi, "The Background to the East Central State Public Education Edict, 1970," *Ikenga*, Vol. 2, No 2 (1973): 2

Civil War (July 1967 - January 1970), the State government passed a Public Education Edict which provided, inter alia, that: there shall, on the appointed day, be transferred to and vested in the State...all interests in or attaching to premises used for the purposes of a voluntary agency or private school and in equipment, furniture or other removable property used in or in connection with such premises, being interests held immediately before the appointed day by the proprietor of the school or by trustees solely for the purposes of that school and all rights and liabilities to which any such proprietor or trustees were entitled or subject immediately before the appointed day, being rights and liabilities acquired or incurred solely for the purposes of managing any such premises or property as aforesaid or otherwise carrying on the business of the school or any part thereof.”² According to Martins Fabunmi in *Historical Analysis of Educational Policy Formulation in Nigeria: Implications for Educational Planning and Policy*,³ “The 1979 constitution was the legal basis of education in the period. The objectives of education as provided in chapter II, Section 18, Sub-Sections 1-3 of the 1979 constitution are: (i) The government policy shall be directed towards ensuring equal and adequate educational opportunities at all levels. (ii) The government shall promote science and technology. (iii) The government shall strive as and when practicable, to provide (a) Free, compulsory and universal primary education (b) Free secondary education, and (c) Free adult literacy program.”⁴ Over the years, however, government policies on education were not properly followed to the letter. Administrators of public schools, for one reason or another, neglected the proper management of the schools, thereby resulting in the drastic drop in the academic and moral standards of

[http://www.unn.edu.ng/publications/files/The%20Background%20to%20the%20East%20Central%20State%20Public%20Education%20\(2\).pdf](http://www.unn.edu.ng/publications/files/The%20Background%20to%20the%20East%20Central%20State%20Public%20Education%20(2).pdf).

² Ibid. 2.

³ Martin Fabunmi, *Historical Analysis of Educational Policy Formulation in Nigeria: Implications for Educational Planning and Policy*, <https://ojs.siue.edu/ojs/index.php/ijaaas/article/viewFile/69/128>.

⁴ Ibid.

education. School buildings were dilapidated, furniture and equipment were almost absent, teachers were among the lowest-paid government staff, and their salaries were often not paid for many months, leading to frequent and long strikes by the teachers.

1.2. Statement of the Problem

These and many more reasons led the Church to engage the government in retrieving their schools or seeking to secure the government's permission to establish new schools. This took a long while before the government finally released some of the schools back to the Church and permitted the Church to establish new church schools.

However, by this time, the dynamics of school education had changed immensely. Due to the fallen standards of teaching and the performance of students in the public schools, many individuals had secured government permission and had started private schools as opposed to public and church schools. These private schools were established solely for business or profit-making purposes. Therefore, they charged very high school fees, thereby making quality education available only to the rich while the poor and less privileged were left out.

This new trend in the school system also created a negative effect on the new church schools established from the 1990s until today in the sense that many church schools began to charge very high school fees too. Hence, many members of the Church and the community could not be admitted into the church schools because they could not afford the high school fees since they were mostly poor and less privileged.

Several factors led to this trend. The first reason is that the schools must be in a position to pay qualified teachers similar to that of the competitors. Second, the schools were seeking for huge profits. Third, the schools must continue to run the administrative cost without government

support. Fourth, high school fees became a brand new style in the educational sector because many Nigerians think that the more expensive a school is, the higher its quality of education. The C.M.S. never took these measures in their own schools. It is possible for the Church to harness her money and that of the rich amongst her to give quality education at free or affordable cost to poor members in the Church and in the community.

The Church in Nigeria has imbibed the business and profiteering spirit of the private schools rather than the gospel and community service spirit of the early missionaries from England. Suffice it to say that the church schools are now struggling with the falling standard of education, as well as the fallen moral standard in the schools, as a result of the over-arching influence of public schools and teachers recruited from them to teach in church schools.

Based on these premises, this project seeks to present the establishment, development, and administration of church schools in the Diocese of Kaduna in northern Nigeria and how they addressed some of these issues, and to argue that the Church today needs to know its social responsibilities to the community's poor and under-privileged and recognize them as "people of the land" by returning or restructuring education to the form inherited from the C.M.S. missionaries.

"People of the land"⁵ is a reference to the Israelites and the "Promised Land" of Canaan in regard to God's covenant with them. They were to relate to themselves, strangers, the ecosystem, and God with God's covenant economy of love. Therefore, they were the proto-type for the universal church today, including Nigeria and the Diocese of Kaduna. The C.M.S. succeeded in a great measure in establishing schools in Nigeria in the pattern of the "people of the land" in the sense that they used their resources, made the schools free or nearly free, offered qualitative

⁵ Rebecca A. Wright and Andrew R.H. Thompson, "People of the Land: Biblical Visions for Justice and Ecology," Advanced Degrees Program, Course Outline, June 12-20, 2017.

education, inculcated functional education in the people, and promoted very high religious and moral standards in the schools.

1.3. Literature Review

This project seeks to build on the works of other writers on the subject of church schools and then focus on mission schools of the Diocese of Kaduna.

According to "The Religious Literacy Project" of Harvard Divinity School in Cambridge, Massachusetts, the Christian Missionary Society (C.M.S.) established a chain of mission schools in the early 1950s, predominantly in southern Nigeria. C.M.S. schools encouraged mother-tongue literacy, and classes were taught in the local language. Early mission schools focused on preparing male converts to become future members of the clergy. In the late 19th century, British colonial educational policies were put in place that transformed the mission schools to produce civil servants in the colonial administration.⁶

Olanrewaju Saheed Jabaar postulates in his write up, *History of Christian Mission Education in Nigeria*,⁷ that the philosophy of Christian missionary education was to make the converts literate so that they could read the Bible, as well as serve as interpreters, clerks, and messengers. The missionaries contributed to the eradication of negative and harmful practices like human sacrifices, the killing of twins, and the Osu (slaves of the gods or shrines) caste system.⁸

⁶ "Anglicanism in Nigeria," *The Religious Literacy Project*, Harvard Divinity School, Cambridge, Massachusetts, 2018, <https://rlp.hds.harvard.edu/faq/anglicanism-nigeria>.

⁷ Olanrewaju Saheed Jabaar, "History of Christian Mission Education in Nigeria, Kano-Nigeria:" in *SlideShare*, March 5, 2017, <https://www.slideshare.net/SaheedJabaar/history-of-christian-mission-education-in-nigeria>.

⁸ Ibid.

According to Okoye and Pongou, in a bid to satisfy the demand for schooling in Northern Nigeria, the colonial government established non-missionary schools in the north. Nevertheless, the government's effort could not match the more organic community-focused effort of the missionaries so that as early as 1914, there were already 37,500 primary schools in the south, but just 1,100 primary schools in the north with an equal population.⁹

The "Nigerian Finder" writes that in 1887, the colonial government gave aid to education as a result of a new education ordinance. More foreign teachers were employed, more schools were established, and financial encouragements were given to the missions, voluntary agencies, and private individuals to establish more schools. Today, the standard of education that the schools were known for in the past is no more. Measures must be put in place for Nigerian educational sector to attain its past glory.¹⁰

The Religious Literacy Project of Harvard Divinity School opined that in 1957, the eastern region of Nigeria saw the introduction of universal primary education, which was intended to secularize education and to limit the influence of private organizations such as the Catholic Church. Catholics protested, viewing the move as evidence of discrimination against the church, and eventually exceptions were made to allow the schools to remain in operation. However, under the 1970 Public Education Edict no. 2, the East Central State assumed control of

⁹ Dozie Okoye and Roland Pongou, "Historical Missionary Activity, Schooling, and the Reversal of Fortunes: Evidence from Nigeria," Canada: August 18, 2014, 10, [file:///C:/Users/joblocher/Downloads/HistoricalMissionaryActivitySchoolin_preview%20\(4\).pdf](file:///C:/Users/joblocher/Downloads/HistoricalMissionaryActivitySchoolin_preview%20(4).pdf).

¹⁰ "Brief History of Education in Nigeria," *Nigerian Finder*, 2017, <https://nigerianfinder.com/history-of-education-in-nigeria/>.

all private schools, including mission schools, following the civil war centered in Eastern Nigeria (Biafra).¹¹

Ani writes that the Bishop of the Anglican Diocese of Ekiti, the Most Rev. Christopher Omotunde, called on the Ekiti State government to return to the church, without delay, the mission schools they took away for effective management and to boost the standard of education in the State. Describing the takeover of the schools by the government as ‘an act of robbery,’ the Bishop pointed out that the decadence and fallen standard in the quality of education being witnessed in the country could have been averted if the schools were still under the management of the churches.¹²

According to Ige, a former governor of Osun State, Chief Bisi Akande, identified the military takeover of missionary schools as the major cause of immorality among students of public schools in Nigeria. He described the mission schools of the past as institutions for moral virtues and discipline, lamenting that the takeover of the mission schools by the past military government was equivalent to expunging morality from the lives of the Nigerian children.¹³

The Catholic Bishops' Conference Communiqué of 2014 states that Nigeria cannot confront the challenges facing her such as poverty and insecurity without investing in the provision of quality education. Quality education in this respect, it emphasizes, has a religious and moral content. It goes on to say that the high cost of quality education places it well beyond the reach of the poor. The provision of quality education should involve the government,

¹¹ “Anglicanism in Nigeria,” *The Religious Literacy Project*, Harvard Divinity School, Cambridge, Massachusetts – 2018, <https://rlp.hds.harvard.edu/faq/catholicism-nigeria>.

¹² Emmanuel Ani, “Government take-over of schools ruined education in Nigeria – Bishop Omotunde,” *Daily Post*, (Nigeria), October 24, 2016.

¹³ Oluwole Ige, “Takeover of missionary schools bred immorality in Nigerian students —Akande,” *Nigerian Tribune*, (Osogbo-Nigeria), October 13, 2016.

parents, religious institutions, and other corporate bodies. In addition, in the spirit of partnership, it urges the government to reinstate grants-in-aid to mission schools, in order to make quality education affordable.¹⁴

According to George Samuel Pinnock in *The Romance of Missions in Nigeria*,¹⁵ the members of the Ijaiye Church gave their services freely in the preparation of the materials needed to build the mission school building. Dr. Lockett and Mrs. Lumbley gave liberally of their financial substance to complete the mission school building. Another \$300.00 for a girls' dormitory was raised locally, out of which \$50.00 was contributed by Alake, the king of Abeokuta.¹⁶

The texts above prove to a large extent that mission schools had always played the most significant role in the education sector of Nigeria. The texts also show that mission schools were responsible for the quality education and high moral standard of education in Nigeria in the past, and that the decay in the physical, moral, and academic life of the Nigerian education sector is the result of the government takeover of mission schools in the past. The texts show the successful outcome of the joint efforts of the church, the colonial and Nigerian governments, and the community with regards to education in the past. This project builds on the foregoing texts to argue that despite the return of the former mission schools to the Church and the establishment of new church schools today in Nigeria, affordable quality education and good moral standard are still not within the reach of most Nigerians. It argues that one of the ways to accomplish this is for the Church of today to emulate the examples of the mission schools of the past by using

¹⁴ “Church And State Partnership In The Provision Of Quality Education” *Communiqué* at the End of the First Plenary Meeting of the Catholic Bishops' Conference of Nigeria, Sabon Lugbe, Abuja, March 8-14, 2014. <https://www.cbcn-ng.org/docs/g15.pdf>

¹⁵ George Samuel Pinnock, *The Romance of Missions in Nigeria*, Richmond, (Virginia: L.H. JENKINS, INC.), 1917. 148.

¹⁶ *Ibid.* 148.

her resources and by co-opting her rich members and other rich members of the community to sponsor free or subsidized quality education with a good, moral standard for all peoples in the community.

1.4. Limitations of the Project

This project will focus on the mission activities of the C.M.S. in connection with its strategy of evangelism through the establishment of schools. Specifically, the focus will be on C.M.S. activities in the Anglican Diocese of Kaduna from its inception and on more recent church and school planting by Nigerian bishops of the Anglican Diocese of Kaduna from the 1950s until the time of writing this project. It will only focus on the present church schools in the Diocese of Kaduna with regards to their activities and challenges in pursuing quality education, as well as religious and moral standards. It will look at the contributions the church schools in the Diocese of Kaduna make in fulfilling their social responsibility to the community by making education affordable to all.

1.5. Outline of the Project

Chapter One will give an outline of the history of colonial Nigeria and that of the setting up of Christian missions in Nigeria with a focus on the Anglican missionary work of the C.M.S. It will also outline the establishment and development of mission schools in Nigeria and in the Diocese of Kaduna in particular

Chapter Two will describe the development and decline of the C.M.S. mission schools in the Anglican Diocese of Kaduna. Mission schools developed from the south to the north of Nigeria where Kaduna is situated. Due to shifting political and educational priorities in Nigeria,

mission schools were taken over by the federal and state governments in the 1970s. As a result of this, the schools gradually lost the high standards that had earlier characterized them. This prompted the agitation and rise of new church schools and some private schools with their antecedents of high tuition and low religious and moral standards.

Chapter Three will use the books by Ellen F. Davis, *Scripture, Culture, and Agriculture, An Agrarian Reading of the Bible*,¹⁷ and Walter Brueggemann, *Money and Possessions*,¹⁸ as the theological bases for church schools and how they should run. For Davis and Brueggemann, God has given human beings, via Israel and the Church the laws (that is, the Bible), with which to govern the socio-economic life of the society for there to be justice and equity for all, without which the economic system will collapse. This law also applies to the reasons for establishing church schools, which are to give free or affordable quality education to all, through which the community could be developed.

Chapter Four will explain the challenges facing the church schools in the Anglican Diocese of Kaduna today. Some of the constraints facing church schools in the diocese are inadequate finance and infrastructure, lack of qualified teachers, poor academic performance, examination malpractice, and the entrepreneurship spirit.

Chapter Five will look at the solutions being proffered to these challenges facing church schools in the Anglican Diocese of Kaduna. The Diocese of Kaduna today has about fifteen church schools that are autonomous and coordinated by an Education Secretary who is responsible for the academic, spiritual, and moral standards of the schools. He and the Diocesan

¹⁷ Ellen F. Davis, *Scripture, Culture, and Agriculture, An Agrarian Reading of the Bible*, (New York: Cambridge University Press), 2009.

¹⁸ Walter Brueggemann, *Money and Possessions*, (Kentucky: Westminster John Knox Press), 2016.

School Board work as a team along with the head teachers to solve problems that arise in the schools.

1.6. Colonial History of Nigeria

In order to put this study in context, it is pertinent to outline the colonial history of Nigeria and that of missionary activity leading to the establishment of mission schools. The British came to Nigeria around the 1700s through the south and the west coasts first to trade and eventually to colonize. Along with the colonizers came the C.M.S. missionaries who evangelized the entire country using schools, hospitals, and farming as their strategies.¹⁹ Through these means, mission schools were established all over the country, and the Anglican Province of Nigeria was formed. Later, dioceses were carved out of it, including the Anglican Diocese of Kaduna along with its mission schools.

In the 1700s, Britain and other European powers had settlements and forts in the areas now called Nigeria.²⁰ The contacts of the Europeans with Africans were economic, both in human slave trade and other goods.²¹ During the colonial era of Nigeria, Britain was the colonial power that ruled the country. The British were more welcomed in the Nigerian area perhaps because of their agreement with some of the native authorities to stop the slave trade and the invasion of slave traders into weak and vulnerable communities. Through administrative and

¹⁹ The Diocesan History Committee, *A History of the Diocese of Kaduna (Anglican Communion)*, Zaria-Nigeria, Tamaza Publishing Co. Ltd, 2004, 2-3.

²⁰ Emmanuel A. Ayandele, *The Missionary Impact on modern Nigeria 1842-1914: A Political and Social Analysis*, (London: Longman Group limited), 1966, 32.

²¹ Toyin Falola and Matthew M. Heaton. *A History of Nigeria*, (New York: Cambridge University Press), 2008, 39-40.

military might, the British conquered the Nigerian areas, established an economic rule of the Pound Sterling, and administered the areas through indirect rule.

By the 19th and 20th centuries, the British had annexed the Lagos colony in the west with the Calabar colony in the southeast of the country, and they formed the Southern Protectorate of the British colony in the Niger area. Later, the Northern Protectorate was formed from the Niger River and the Benue River areas, upwards to Ilorin, Zaria, Kano, Sokoto, Borno and Bauchi Plateau, and in 1914 both Protectorates were amalgamated into one Nigeria. The period of colonialism lasted from the 1900s until 1960 when Nigeria eventually gained independence from Britain.

This period of British colonialism also saw the establishment of missionary stations and schools of primary and secondary levels in several parts of the country by European missionaries from the Roman Catholic mission, the Methodist mission, the Baptist mission and especially from the Church Missionary Society who came from different parts of Europe to evangelize the native Nigerians. Between 1914 and 1960, many Nigerians from the south, east, west and north were schooled in these mission schools, and many of them were sent to Britain on government scholarship to study law and administration among other things. It was from this group that a nationalist movement was formed to advocate for the independence of the Nigerian nation from the British colonial masters in the 1950s until Nigeria gained independence in 1960.²²

²² Gabriel Chika J. B. Okpalike and Louis Kanayo Nwadiakor, "The Contributions of the Christian Missionaries in Building the Nigerian Nation, 1840-1960," *Academic Journal of Interdisciplinary Studies MCSER*, Publishing, Rome-Italy. Vol. 4, No 2 (July 2015): 164, <http://www.mcser.org/journal/index.php/ajis/article/viewFile/7153/6855>.

1.7. Arrival of Missionaries to Nigeria

Through the struggle for the abolition of slave trade came the activities of missionaries to Africa. As a result of the freedom of black African slaves in Britain and elsewhere, Free Town, known today as the capital city of Sierra Leone, was founded as a freed slave colony of Britain in 1787 and further re-established in 1792.²³ Some of these freed slaves were introduced to education by the white missionaries, trained as evangelists, and sent to England for further training as priests and to be ordained. Some of the freed slaves were also trained as teachers. Among these trained freed slaves from Sierra Leone was Samuel Ajayi Crowther,²⁴ a former Yoruba slave from Abeokuta, who was educated in Sierra Leone and in Britain. He was the first black African to be ordained as a priest in the Anglican Church and later consecrated as the first black African bishop in the Anglican Church of Nigeria.

This project will focus mainly on the activities of the Church Missionary Society (C.M.S.) in Nigeria, and in northern Nigeria in particular. The C.M.S. was first formed by John Venn and others in 1799 in England as the Society for Missions to Africa and the East before it later became the Christian Missionary Society for Africa and the East in 1812 due to increased desire to spread the gospel where it had not been heard. The C.M.S. promoted the use of African missionaries to reach out to the local people. They sent out some of these African missionaries and teachers, who were freed slaves from Sierra Leone, to Abeokuta in Nigeria along with Henry Townsend. This was after Townsend came across the Abeokuta people and struck an agreement with them to bring a mission station and a school to their town. Among those who came with Townsend to Abeokuta was Samuel Ajayi Crowther, an African missionary from the Yoruba

²³ "History of Sierra Leone," *History World*, www.historyworld.net/wrldhis/Plain.

²⁴ Deaville F. Walker, *The Romance of the Black River The Story of the C.M.S. Nigeria Mission*, (London and Southampton: Camelot Press Ltd), 1930-1931, 3-4.

speaking tribe of Nigeria. He was needed in the team to use his dialect and cultural background to communicate to the people because he was from that area before he was captured and sold into slavery. What joy it was for him, his mother, and his sister when they were re-united after about twenty years of separation. They too had been captured and sold into slavery, but were later freed by the British Navy, just like himself. As the mission work expanded through this group, Crowther went on to become a priest and was made a bishop to the Niger to oversee the work.

1.8. Anglican Province of West Africa, Nigeria

It was Samuel Ajayi Crowther, alongside with the others, who pioneered the C.M.S. Mission of the Niger area as it was called then. Due to Crowther's great achievement in mission work, he was called to England and was consecrated as the first black African bishop of the Anglican Church, with the aim of establishing indigenous church leadership that would become independent of European missionaries in reaching the hinterlands.

By 1914, the Southern and Northern British Protectorates were amalgamated to form one Nigeria under the rule of Lord Frederick Lugard. This allowed for easier missionary movement up northern Nigeria to places like Bida and Kano, which had formerly been resistant to the missionaries and Mission stations and Mission schools.

The Cambridge University Mission Party of England which was established in 1858 for mission to Zanzibar and Nyasa land (Malawi) in Central Africa, and different from C.M.S., also started some work in north-central Nigeria in several places including Nupe Land in Bida Town in 1903, where the work expanded to Katcha in 1909. In 1907, they also began work on the Bauchi Plateau among the Angass at Kabwir, where they established a Mission station in 1910.²⁵ This mission group established Mission schools along with churches, but due to financial

²⁵ Adam Matthew, *Church Missionary Society Archive*, Adam Matthew Digital Ltd, Pelham House, England, 2017.

constraint on the C.M.S. to keep up with the mission work in those areas, the work was handed over to the Sudan United Mission. The wide spread and growth of the C.M.S. Mission churches and Mission schools all around Nigeria led to the creation of the Anglican Diocese of West Africa, Nigeria, under Bishop Herbert Tugwell. Later in 1919, the diocese was split into two: the Diocese of Lagos, under Frank Melville Jones, its inaugural Bishop; and the Diocese of Northern Nigeria, under Bishop Alfred William Smith, its inaugural Bishop.

1.9. Creation of the Anglican Province of the North

Immediately after the declaration of the British Protectorate of Northern Nigeria, the Conference of the Evangelical Missionary Society (EMS) was of the opinion that unless the gospel was taken to the indigenous people of northern Nigeria within a few years, they would go over to Islam as it was the dominant religion in the area. The missionary work of the Anglican Church in northern Nigeria expanded and was divided into four mission stations at Lokoja, Nupe, Bauchi and Hausa Land. The mission work in northern Nigeria grew in leaps and bounds such that a proposal was made in 1924 at a meeting held in Zaria, with the Bishop of Lagos presiding, that the two archdeaconries of Kano and Jos that were formed and were thriving be made into a northern diocese separate from the Lagos diocese.

Bishop Mort became the new bishop of the new Diocese of Northern Nigeria, having been consecrated on January 30, 1954. Lagos became the headquarters of the Province of Nigeria under Bishop Melville Jones and his assistant Isaac Oluwole.²⁶ In 1925, Jones decided to split the province due to its vastness and administrative challenges. It was too big to administer from Lagos, so an assistant bishop was consecrated in the person of Alfred William

²⁶ Israel O. Olafinjana, *20 Pentecostal Pioneers in Nigeria: Their Lives, Their Legacies*, (Xlibris Corporation, UK), 2011.

Smith to oversee the new Anglican Diocese of Northern Nigeria. Jones was the former principal of St. Andrew's College, Oyo, and Smith was his former colleague there. Smith made Ilorin town, which is a Yoruba area in the upper Niger River area, his headquarters, and from there he administered the entire northern diocese.

After the duo of Jones and Smith, Bishop Vining of Lagos and Bishop Mort of the northern diocese were put in charge of these areas, with Mort appointed by Vining. Mort took a number of actions to transform the new diocese from a document into a reality on the ground. He made tours to the Emir of Kano, and to the Etsu of Nupe. He was sometimes seen in villages walking on foot as there was no car or motor-bike at that period. He also had to unite the various parts of the diocese together. Also, he needed to create a constitution that would be the basis for order, unity, and discipline in the diocese.

Apart from these challenges, serious work awaited the new diocese in the area of evangelism as a vast portion of its pagan area was yet to be evangelized. The numbers of clergy were few and poorly trained. Mort encouraged the education of clergy by establishing a training school for evangelists as well as some secondary schools in the diocese with the aid and assistance from the government. Three of these schools are St. Peter's College, St. Paul's Secondary School, and St. Faith's College.

The 1966-1970 Nigerian civil war was a great challenge to Bishop Mort, but he was able to handle the situation appropriately. Bishop Festus Oluwole Segun took over from Mort in 1970. He had to tackle all the problems of rehabilitation and reconstruction of the people and churches that were affected by the civil war. He helped to restore the diocese's ownership of some of its churches that had been taken over by other denominations during the war in Kano,

Maiduguri, and Kaduna. The diocese experienced significant growth during these periods under Bishop Mort and Bishop Segun.

1.10. Anglican Diocese of Kaduna

In 1976, the Diocese of Kaduna was created, and it became the group representation of the Diocese of the North; Bishop Titus E. Ogbonyomi became its first Bishop.²⁷ Bishop Ogbonyomi's life and ministry can be said to intertwine with the Diocese of Northern Nigeria and around the birth and growth of the Diocese of Kaduna that replaced the Diocese of Northern Nigeria. He had the desire to educate, inform, inspire, and encourage the church and the populace within his area of jurisdiction, and this was the reason for his great and successful achievements. His entire period of service in the Anglican Church of Northern Nigeria was 51 years, of which 21 years were spent as the diocesan bishop of the Diocese of Kaduna. He provided hope for many Nigerians and for the church in northern Nigeria. His life was given for the service of God's people, and when he retired he had no house of his own. Members of the church raised money and built a house for him when he retired.

Under Ogbonyomi, the diocese experienced greater growth and expansion through the new methods of evangelism adopted by the diocese.²⁸ These methods included the holding of open air evangelistic outreaches by the diocese and some of its component parts such as the Anglican Youth Fellowship (A.Y.F.) and the Evangelical Fellowship of the Anglican Church (E.F.A.C.). This evangelistic outreach drive was also brought to bear on the different indigenous

²⁷ *Constitution of the Anglican Diocese of Kaduna, Kaduna (Nigeria)*: (Kaduna: Dare Williams Printer), 1980, 5.

²⁸ Samuel Gambo Kwashang, "The Anglican Church in Northern Nigeria under the Episcopacy of Bishop Titus Eyiolorunsefunmi Ogbonyomi from 1976 to 1996," (MTh diss., University of KwaZulu-Natal, Pietermaritzburg, South Africa: June, 2006), 26, in *Tukura Moses Interview Wusasa*, (December 14, 2005), <https://core.ac.uk/download/pdf/70398777.pdf>.

tribes in the diocese to reach out to their native people with the gospel and pull them to the Church. Some of the results of this serious evangelism were, the provisions it made for indigenous persons to be trained as priests, evangelists, and lay-readers to reach out to their people and to staff indigenous churches.

By 1976, when Bishop Ogbonyomi became the bishop of Northern Nigeria, the Anglican Church in Nigeria already had fifteen out of the seventeen dioceses in the Province of West Africa. This resulted in the establishment of Nigeria as a separate province. This also enabled the Church of the Province of Nigeria to be an indigenous national church that could engage the government in social, religious, and political issues, and to be listened to as representing the voice of its Nigerian members.²⁹

After the church in the north was separated from the church in the south, the Diocese of Northern Nigeria was split into smaller dioceses with a proposal that sought to create missionary dioceses out of it in February 1, 1975. The proposal noted that the diocese was confident that what would be left as the existing diocese would be viable. This caused Bishop Ogbonyomi, who had just been enthroned as the bishop of the Diocese of Northern Nigeria on July 6, 1976 to be faced with a diocese that was already about to be divided up.

The Anglican Church in Northern Nigeria continued to grow both in the hands of Bishop Ogbonyomi and his successor Bishop Josiah A. Idowu-Fearon with more dioceses carved out of existing dioceses. Today, there are over 26 dioceses in northern Nigeria, grouped into three Ecclesiastical Provinces of Kaduna, Jos, and Abuja.

Because many of the newly created missionary dioceses were not financially solvent enough to cope with the needs of their dioceses, they were unable to work in unity; instead, there

²⁹ Titus E. Ogbonyomi, "The Church of Nigeria," First Session of the Seventh Synod of the Diocese of Northern Nigeria, 1976, 1996, 3.

were always rivalries for resources.³⁰ However, it still stands that the splitting of the old Diocese of Kaduna into smaller dioceses led to the great growth being experienced even today in the Anglican Church in Northern Nigeria.

1.11. Beginning of Mission Schools in Nigeria

In the 1800s when Henry Townsend travelled all the way from Sierra Leone to Badagry in the Lagos area, he met Thomas Freeman, a Methodist missionary who had established a mission station there. He then left Badagry to look for the Egba people of Abeokuta town which he heard about. When Townsend finally got to the town of Abeokuta in western Nigeria, he was warmly welcomed, and the people accepted his request to build a mission station and a mission school for them. He then went back to Sierra Leone and brought both white and black missionaries, among who was Samuel Ajayi Crowther. These black missionaries were freed slaves of western Nigerian origin who had been trained as evangelists and as teachers. With their assistance, the first C.M.S. mission station and mission school were built in the Egba land of Abeokuta. These developments led to the invitation of the C.M.S. by the chiefs of Lagos and Ibadan to come and establish mission stations and mission schools in their own lands.

Although Townsend and his team established the first C.M.S. mission school among the Egba people of Abeokuta in the 1850s, the Methodist Church under Thomas Freeman had built the first mission school in 1843 as an infant nursery school in Badagry. This Methodist infant nursery school was later renamed St. Thomas' Anglican Nursery and Primary School, as the Methodist missionaries moved to central Lagos to start another mission station and school. The C.M.S. went ahead to build the first grammar school in Lagos in 1859, which became the first

³⁰ Titus E. Ogbonyomi, "The Church of Nigeria," Second Session of the Seventh Synod of the Diocese of Northern Nigeria, 1977, 1996, 24.

secondary school in Nigeria. Many years later, the Methodist Church also established the Boys' High School as well as the Girls' High School in Lagos. This was followed by the Baptist Academy, Lagos, in 1885.

Bishop Crowther established mission stations and mission schools. One such mission and school is the Holy Trinity Church and School in Lokoja that was built in 1865. From an initial enrollment of eleven students, it never grew above forty students in over forty years of its existence due to the difficult period of the 1900s. Another C.M.S. school was also set up in Onitsha around the same period with a larger number of students attending. Another school that was set up was the Preparandi Institution for training teachers and evangelists to staff the schools and churches belonging to the C.M.S. This was short-lived, closing after a few years. Bishop Crowther also started a technical school in Nupe land, but it was closed down by attackers who thought it was training rebels against the Nupe Kingdom.³¹

The church missions enjoyed financial aid from the colonial government in the early days of the mission schools. By the later part of the eighteenth century, the government decided to go into setting up primary and secondary schools in the nation. In 1914, when the Southern and Northern British Protectorates were amalgamated, there were 10 mission secondary schools and 91 mission primary schools. The government had one secondary school and 59 primary schools.³²

Mission stations as well as mission schools were disproportionate in the southern and northern parts of Nigeria right from the onset in the early 1900s. The southern part of Nigeria started off with more mission schools than the northern part of Nigeria. This was mainly due to

³¹ G. H. Anderson, et al. "Samuel Adjai Crowther," Christianity.com, <https://www.christianity.com/church/church-history/timeline/1801-1900/samuel-adjai-crowther-11630356.html>

³² "Nigeria – History & Background," Stateuniversity.Com, Netindustries/Education.Knowledge.Information. <http://education.stateuniversity.com/pages/1100/Nigeria-History-Ba>.

the restriction on missionaries by the British colonial authorities as well as the northern emirs and leaders not to establish church missions among the Muslims who dominated the northern part of the country so as not to stir up a crisis of violent resistance. The British indirect rule also made the predominantly Muslim north difficult to access. Also, the north opted for government sponsored schools because of fear of their people being converted to Christianity if they went to the mission schools.

From this brief history above, it can be deduced that the introduction of education among the freed slaves in Sierra Leone and later in Nigeria through the mission schools was an act of social responsibility to stop the slave trade, to help establish the freed slaves, to liberate the Nigerian community from idolatry and superstitions, and to make them more useful to themselves and the colonial authorities. It was also meant to be free or affordable to all who desired to be schooled and not only for the rich. This was the foundation laid by the missionaries through the establishment of mission schools, and this is the constructive argument that this project seeks to pursue, as the opposite seems to be the case in almost every church school and private school in Nigeria today.

Activities carried out by the Church Missionary Society included the promotion of education, health, and the welfare of their converts and other interested members of the community.³³ Although these activities reinforced colonial rule and European cultural values, they were of benefit to their converts and the community in many ways. The education given to the missionary converts enabled them to read and write, and this made them employable to the colonial authorities as secretaries, clerks, and messengers, apart from becoming evangelists. Other converts were trained as cooks, cobblers, painters, carpenters, and gardeners. They used

³³ Gabriel Chika J. B. Okpalike and Louis Kanayo Nwadiakor, "The Contributions of the Christian Missionaries in Building the Nigerian Nation, 1840-1960," *Academic Journal of Interdisciplinary Studies MCSER*, Publishing, Rome-Italy, Vol. 4, No. 2, (July, 2015), 159.

their skills to work for the colonial authorities and residents, apart from the missionaries. These jobs also provided for their livelihood and created the capacity for them to train others in the community. This interaction with the Europeans led the converts to dress like and imitate the etiquettes of the Europeans. They supported the colonial rule and culture and also benefitted from these. Mission stations were erected side by side with mission schools, and sometimes the mission or church building and compound also doubled as the school. Mission schools started with young children, mostly boys, for girls were kept at home for domestic work and home chores.

The missionaries had four main goals for their education, which were known as the “Four R’s”: Religion, Reading, Writing and Arithmetic. Their goals were to attract children to Christianity and to train more local missionaries who would carry on the mission work to the hinterlands. They also wanted to train indigenous teachers for their schools as well as artisans, cooks, and clerks for the colonial administrators and for the menial jobs required in the daily running of the colonial machinery. The missionaries did not charge tuition or school fees from their students when they started; rather they made education free, relying on their overseas support for their means of livelihood.

The beginning of mission schools in Nigeria started from the historical arrival of the Europeans on the shores of Nigeria in the 1800s for trade and commerce. The arrival of the European explorers and traders, particularly in human slave trade, translated into the colonization of Nigeria by the British, and these sparked the movement of the Christian Missionary Society (C.M.S.) of the Church of England that sent missionaries first to Sierra Leone and then to Nigeria. The missionaries came with the strategy of establishing schools and hospitals as the means of planting churches among the local people in West Africa. The establishment of

mission stations and mission schools all over West Africa and Nigeria led to the founding of the Anglican Province of West Africa with its headquarters in Lagos, Nigeria. As the Anglican missions and schools spread all over Nigeria, it became necessary to carve it into two, and the Anglican Province of Northern Nigeria was created as a second province with its headquarters in Kaduna. The Anglican Province of Northern Nigeria was later changed into the Anglican Diocese of Kaduna, which also grew large by establishing missions and schools and was eventually broken into many dioceses. Among these dioceses today is the present Anglican Diocese of Kaduna and its church schools, and they cover only the main city of Kaduna in Northern Nigeria and its environs.

CHAPTER TWO

2.1. Mission Schools in Anglican Diocese of Kaduna

This chapter takes a look at how the early mission schools in the Anglican Diocese of Kaduna started through the activities of the C.M.S. missionaries from north-central Nigeria to the farthest part of northern Nigeria. It looks at the resistance and difficulties faced by the missionaries in trying to establish schools in northern Nigeria as a result of the deep-seated Islamic religion and culture in that region. The chapter narrates the eventual establishment of many mission schools and the gradual and final takeover of the schools by the military government, which led to the degradation of the academic and moral standards in the educational system.

As a result of this degradation over many years, church schools and private schools rose up again all over Nigeria to save the situation in the educational sector. This chapter looks at how the new church schools and private schools in general are faring in their quest to address the issues of poor academic performance, low moral standards, and expensive tuition in many of the schools in Nigeria. It also seeks to show that just as the mission schools in the past were the bedrock of academic and moral excellence in pre- and early-independent Nigeria, so church schools are also the solution to the academic and moral decay in the Nigerian educational sector today, as well as the solution to the exploitative high rate of tuition in the few good schools in the country.

From its inception, the Diocese of Kaduna covered most of the central north and the core-north. Prior to the creation of the Anglican Diocese of Kaduna, several mission schools had been established by the C.M.S. in northern Nigeria from Lokoja to Sokoto. As the strategy of the C.M.S., missions and schools went hand in hand, several mission schools spread around in the

area carved out as the Diocese of Kaduna – St. Paul’s mission school in Wusasa, Zaria; St. Michael’s and St. George’s mission schools in Sabon Gari, Zaria; St. Michael’s mission school in Kaduna; St. John’s mission school in Jos, and others in Bauchi, Kano, and Sokoto. Wherever the C.M.S. planted a church, they established a sort of school, either a primary school, a literacy class, or an evangelist training school. These schools were initially taught or run by expatriate missionaries who maintained a very high standard of learning and religious and moral discipline.³⁴ Later, they trained local teachers to work alongside them.

Church planting in the diocese was followed by the establishment of schools. In 1904, St. John's school was started in Bida with just four pupils from the royal palace of the chief (the Etsu) with his chief adviser (the Waziri).³⁵ The school eventually became more patronized by surrounding villages. In the surrounding villages around Bida, both night schools and Bible reading centers were established for farmers who would end their farm work in the daytime and come for literacy study in the evenings.³⁶ There were other schools started in Kutigi and Mokwa. While Kutigi's school was for training evangelists, Mokwa's school was for the children of railway workers in the town.³⁷

Bishop Herbert Tugwell came to Zaria and to Kano in northern Nigeria from Liverpool to establish a mission station. Tugwell and his team, among them Dr. Walter Miller who was

³⁴ Miracle Ajah, “Religious education and nation-building in Nigeria,” *Stellenbosch Theological Journal: STJ* Vol.1, No.2 (2015).

³⁵ The Diocesan History Committee, *A History of the Diocese of Kaduna (Anglican Communion)*, (Zaria-Nigeria: Tamaza Publishing Company Limited), 2004, 9.

³⁶ *Ibid.* 9.

³⁷ *Ibid.* 9.

trained at St. Bartholomew's Hospital in London, started the three-in-one institution of church, school, and hospital, in the city of Zaria in 1900.³⁸

The school's name was later changed to St. Luke's Anglican School when it was moved out of the city of Zaria to Wusasa where a square mile was made available to accommodate the missionaries, their students, and some of their followers from Zaria.³⁹ In 1929, a kindergarten, a primary school, and a middle school complex were established. The middle school complex later developed into St. Paul's Secondary School in 1953, which became one of the outstanding schools in the north for a long period.⁴⁰ The C.M.S. planted churches and schools in other areas like Bakori and Maska in Katsina, Kwatarkwashi and Chafe in Zamfara, and Kano and Dutsen Wai in Kaduna with experienced evangelists doubling as the pastors and teachers.⁴¹

Many more private schools came up later after the first C.M.S. Grammar School in Lagos, and these include Abeokuta Grammar School in 1908, Kings College, Lagos in 1909, Ijebu-Ode Grammar School in 1913, Eko Boys High School also in 1913, and Ondo Boys High School in 1919, all in the western part of Nigeria. Dennis Memorial Grammar School was founded in Anambra, the eastern part of Nigeria, and the first higher institution in Nigeria, the Hope Waddell Training Institute, was established in Calabar, the southern part of Nigeria, in 1895.

³⁸ The Diocesan History Committee, *A History of the Diocese of Kaduna (Anglican Communion)*, (Zaria-Nigeria: Tamaza Publishing Company Limited), 2004,10.

³⁹ Ibid. 10.

⁴⁰ Ibid. 10.

⁴¹ Ibid. 10.

The first teacher training college in Nigeria was St. Andrew's College in Oyo Town in western Nigeria.⁴²

The spread of Western education was fast, due to the political power of the colonial authorities. They employed their economic influence over the local populace by favoring only those who possessed some form of Western education or those who sent their children to school.⁴³ Also, being able to speak English, which is the white man's language, carried with it admiration and convinced parents to send their children to school there.

Western education in Nigeria, at first, was mainly elitist in outcome, creating a social class, it was also for utilitarian purposes, and very conservative. The aims of this form of education were the production of low status workers for cheap labor as clerks, interpreters, messengers, and artisans; the training of young people to assist village farmers to plant, harvest, and process needed cash crops to be exported to Europe for raw materials in the industries; and the training of semi-literate Nigerians to conform to the British philosophy of Westernization and to be used as tools for pursuing that goal.⁴⁴ Along with these factors for the establishment of western education, the mission schools were mainly for evangelism and to train converts to read the Bible and to train them as evangelists to spread the gospel throughout the community.

2.2. Government Take-Over of Mission Schools

Nigeria gained independence from the British in 1960 and started a regional system of government. The military struck in a coup d'état and took over the government from civilians.

⁴² "Western Education in Nigeria: How It All Started," Newburgh Seminary/College, *Nigerian Finder*, <http://nigerianfinder.com/109516-2/>.

⁴³ Joseph Ugwuoke, "History of Western Education in Nigeria," *Eudcationist*, (March 12, 2016): <http://academicpower.blogspot.com/2016/03/history-of-western-education-in-nigeria.html>

⁴⁴ *Ibid.*

This led to a civil war between the southeast and the federal army from 1967 to 1970. The war polarized the country, and the military government came up with policies and programs to reunite the country.

From the early days of mission schools, as well as other private schools, the government had always supported these schools through financial grants. The government also established a few schools in some strategic towns during this period. According to Folasade R. Sulaiman, in her thesis titled, *Internationalization in Education: The British Colonial Policies on Education in Nigeria 1882 – 1926*,⁴⁵ the colonial government noticed that the mission schools were not able to cope with the development in the communities and the growing demands for clerks and technical assistants in the colonial government, so it decided to participate in the education system. It did this by enacting ordinances to guide the proprietors of the schools and by giving a large sum of money in 1872, as grant to the major mission school agencies: the C.M.S., Methodist and Roman Catholic missions. This enabled the schools to develop more facilities, increase their curriculum and hire more teachers. Subsequent grants to schools also followed. This increased government influence over schools through the establishment of general and local school boards, education policies and government schools. These government grants to schools continued even after the independence of Nigeria in 1960, until the early 1970s when the military government took over schools completely from the hands of church missions. Later when churches were allowed to start schools again and some of the mission schools taken by the government were returned to the churches in the 1990s, churches were never giving government grants again.

⁴⁵ Folasade F. Sulaiman, "Internationalization in Education: The British Colonial Policies on Education in Nigeria 1882 – 1926," Macrothink Institute, *Journal of Sociological Research*, Vol. 3, No. 2 (August 10, 2012): 91, iteseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.674.2820&rep=rep1&type=pdf.

The indirect rule established by Lord Federick Lugard in the north did not allow mission schools to spread in that area because it gave the emirs power to prevent missionary activities in the north for fear of conversion of Muslims to Christianity. For these reason, the colonial government chose to establish public schools, and not mission schools, in the north, with the strong support of the emirs of the north. Indirect rule was also introduced in the south of Nigeria and was successful in the west among the Yorubas, but it failed in the east among the Igbos due to their strong self-governing nature.⁴⁶ The Muslims in northern Nigeria were not very open to mission schools or western education.

Some schools actually started with only the sons of the emirs and mallams (Islamic teachers) attending under close supervision. An example of such a school is Hanns Vischer's Nassarawa School, which was established for the various sons of the emirs and mallams.⁴⁷ The government provided schools in these areas, which were called provincial schools. Kano, Sokoto, and Kastina had provincial schools established in them, and by the end of 1915, each of the twelve northern provinces had a provincial school. In spite of this, only a small number of students attended the schools with an average attendance of 733 in the twelve provincial schools out of the entire school-age children in northern Nigeria.⁴⁸ This was how the government followed the expansion of schools in northern Nigeria under the strict, careful, and watchful eyes of the Muslim leaders.⁴⁹

46 C. C. Nwa-Chil, "The Spread of 'Western Education' in Nigeria," *Journal of Eastern African Research & Development*, Vol. 3. No. 2, Published by Gideon Were Publications, (1973), 150, <http://www.jstor.org/stable/43659728>.

47 O. E. Abdullahi, "Secondary Education in Nigeria," <http://www.barakaconsult.com/uploads/Secondary-Education-In-Nigeria.pdf>.

48 Ibid.

49 Ibid.

By the 1970s, however, when the Nigerian civil war was over, states, one after another, took over all mission schools and private schools in their areas, not only controlling them but claiming ownership of them completely.⁵⁰ One of the reasons given by the government for taking over the schools was that the educational policies and practices of these schools were based on foreign ideas and not consistent with the current needs of Nigeria.⁵¹ They saw them as a basis for disunity among the Nigerian communities due to their different tribal and denominational backgrounds, the individualized doctrines of the schools, and the negative competition amongst them.⁵² Also, the government planned to make the education system fit into national integration and socio-economic development. This takeover by the government was strongly frowned upon by many because it was done without consultation with the proprietors of the schools and without compensation to the owners of the schools who had contributed most of the funds in establishing and running the schools prior to the government takeover.⁵³

2.3. Take-Over of Mission Schools

From the 1950s, the Nigerian local authorities, especially from the southeast, had been concerned about the values passed down by mission schools to students, and had sought to effect changes.⁵⁴ In the 1970s, the military government finally took over mission schools from the

⁵⁰Nwagwu A. Nicholas. "The State Take-Over Of Schools In Nigeria: A Controversy," *Journal of Educational Administration*, Vol. 17, Issue: 1, 2006. 75-86.

⁵¹ Ibid. 75-86.

⁵² Ibid. 75-86.

⁵³ Ibid. 75-86.

⁵⁴ "Return of Mission Schools in Nation," *Daily Independent* (Lagos-Nigeria), August 21, 2011, <http://allafrica.com/stories/201108231694.html>.

churches, citing various reasons from national values, unity, and development to proper funding, infrastructure, equipment, quality education, and teachers.⁵⁵

Education is the basic foundation of any society. It involves not only what is taught within the four corners of the school or the four walls of the classroom, but also all of life's experiences that contribute to the development of the entire human being. Education is the means by which societal norms, values, worldview, and aspirations are passed down to the next generation.⁵⁶ Before the coming of the British, the existing tribes in Nigeria had cultural values and moral disciplinary standards that were taught through their own system of education.⁵⁷ The European missionaries who came to Nigeria in the 19th century met this system in operation. In their introduction of Western education and the religion of Christianity, they also infused the Western culture and tradition into their system. This became rooted and grounded in the missions and mission schools, and since it supported the colonial rule of the people, it was welcomed by the British colonial government and watched closely by them. The southeastern nationalists who were struggling for the independence of Nigeria as well as the politicians that were emerging from those areas at that time, started looking into the relevance of mission schools in the system of secular education between 1945 and 1960. When the military took over the government in 1966, they removed mission schools from the educational system of Nigeria.

⁵⁵ Foluso Taiwo, "Federal Government Take-Over of Schools in the 70s, a Great Mistake - Archbishop Okoh," *Vanguard*, December 10, 2010, <http://community.vanguardngr.com/forum/topics/federal-government-take-over?overrideMobileRedirect=1>.

⁵⁶ Robert LeVine, *Dreams and Deeds: Achievement Motivation in Nigeria*, Chicago: University of Chicago Press, 1966.

⁵⁷ Immaculate Nnenna Enwo-Irem, "Colonialism and Education: The Challenges for Sustainable Development in Nigeria," *Mediterranean Journal of Social Sciences*, Published by Mcser-Cemas-Sapienza, University of Rome, Vol. 4, No. 5, (July 5, 2013), 163, <http://www.mcser.org/journal/index.php/mjss/article/viewFile/673/696>.

It appears that three factors played crucial roles in this development. The first was the role of the Christian mission schools in the 1966-70 Civil War in Nigeria. It is believed that the church mission schools in one way or another supported the secessionist movement group.⁵⁸ The second was the growing concern regarding the extent of control of the mission schools over the educational system of Nigeria and the level of commitment that the southeasterners had towards Christianity.⁵⁹ The third factor was the question of the role of mission school in the socio-cultural values and disciplines of the Nigerian society.⁶⁰ Let it be quickly added here that this would not be the first time that the mission schools were accused of one shortcoming or another.

Back in 1898, when the missionaries were in total control of the entire educational system in Nigeria, the British colonial government accused the missionaries of understaffing their schools, underpaying their teachers, and of inadequate maintenance of their building facilities.⁶¹ The strongest accusation against the missionaries by their own colonial government was in 1900 when a British inspector of schools reported that the missionaries only knew how to make Christian converts of their students and not how to make them into useful citizens. However, it is quite obvious that the same students from the mission schools such as Chief Obafemi Awolowo, Dr. Nnamdi Azikiwe, Sir Herbert Macaulay, and Sir Abubakar Tafawa Balewa were mainly the ones who championed the course of nationalism and national

⁵⁸ "Catholicism in Nigeria," *Religious Literacy Project*, Harvard Divinity School, Massachusetts, (2018), <https://rlp.hds.harvard.edu/faq/Catholicism-nigeria>.

⁵⁹ Nicholas A. Nwagwu, "The State Take-Over of Schools in Nigeria: A Controversy," *Journal of Educational Administration*, Vol.17, Issue: 1, (1979), 75-86.

⁶⁰ *Ibid.* 75-86.

⁶¹ James S. Coleman, *Nigeria: Background to Nationalism*, Berkeley: University of California Press, 1958, 113.

independence, making that report unrealistic.⁶² This marked the beginning of government intervention in mission schools, though at that period, it was the colonial government, and they did not fully take over the mission schools like the Nigerian military government later did.⁶³

In 1924 and 1926, there was an understanding that the mission schools and the government could walk hand in hand because there was a relationship between religious teaching and character training.⁶⁴ Although the mission schools produced the workforce to run the colonial government system, they still were criticized for not developing an industrial workforce. The Nigerian nationalists wanted education to be used as an instrument for national development. Therefore, they were disenchanted with the mission schools, which had taught them only the liberal arts.⁶⁵ Their desire to see changes in the schools' curriculum was near impossible as mission schools owned almost every school and controlled almost every student. As the demand for change in the curriculum, in the management, and in the financing of the schools increased after Nigeria's independence, it turned into a political issue and a religious issue between Christian denominations in the southeastern states and even at the national level.⁶⁶

The various socio-political changes of this period saw the strike action embarked upon by teachers in 1964, calling for an increase in salaries and the same working conditions as those working in government establishments. The federal government then instituted a negotiating

⁶² Henry Carr, "Special Report on Schools in Southern Nigeria," *Colonial Reports – Annual*, No. 315, (1899-1900), 7.

⁶³ J. F. A. Ajayi, *Christian Missions in Nigeria 1841-1891*, London: Northwestern U.P./Longmans, 1965, 15-25.

⁶⁴ Edwin W. Smith, *The Christian Missions in Africa*, London: The International Missionary Council, 1926, 59.

⁶⁵ M. I. Okpara, "Education for a Living Society," June 19, 1962, in "Report on the Conference on the Review of the Educational System in Eastern Nigeria," Enugu: 1964.

⁶⁶ E. G. Amucheazi, "Church and Politics in Eastern Nigeria," 1946-1965, (MSc, diss., University of Ibadan, Nigeria, 1972).

council to look into the issues. The recommendation from the council was that all schools be equally treated, and that state or local school boards be established to handle issues like teachers' appointments, promotions, transfers, collection and distribution of funds within all the schools, and other responsibilities which the Ministry of Education would give to them. This recommendation was adopted and passed into law in some regions in the country and resulted in a situation that removed the control of schools from the hands of the church significantly. This was how the takeover of the mission schools started gradually.⁶⁷ Eventually, the military government issued a decree that all schools and their lands and properties be handed over to individual state governments, saying that the nation could not afford to let individuals control the education of the country in the way they wanted.⁶⁸

Soon after the southern states took over schools,⁶⁹ the Islamic and Qur'anic schools in the north were also taken over by the northern states' governors through the policy of compulsory primary school in the north.⁷⁰ Later, the federal government announced that it had taken over the running of all higher education institutions in the country.⁷¹

By the time the military started carrying out their decision to take over mission schools, it sparked a great deal of outburst from the church leadership and from some public quarters. It was the view of those who were against the takeover of schools that the timing, which was just

⁶⁷ "Report on the National Joint Negotiating Council for Teachers, 1964-65," Lagos, 1965. Also known as the "Adefarasin Report; Eastern Nigeria, Education (School Boards) Law 1965 Extraordinary," Gazette no. 81, vol. 14.

⁶⁸ "Second National Development Plan 1970-1974," Lagos, 1970, 235.

⁶⁹ "East Central State Public Education Edict 1970," Edict no. 2, 1971, 4.

⁷⁰ Bashiru Tukur, "Koranic Schools in Northern Nigeria," *West African Journal of Education* 1, (1963): 139.

⁷¹ Hubbard, James Patrick, "Education under Colonial Rule: A History of Katsina College, 1921-1942," University Press of America, Inc. Maryland, 2000, 60-5.

after the civil war, was wrong. They argued that the southeast could not pay teachers' salaries, and that the taxation for rebuilding of schools would be too much. Again, it was argued that the missions would have rebuilt the schools if they were still in possession of them, and that the takeover was targeted at the missions because of their role in supporting the secessionist side. Finally, concern was expressed that the military government would erase the teaching of Christian Religious Knowledge from the schools since it had already forcefully taken the lands and properties of the missions.⁷² The church leaders claimed that the missions were the only ones suited to train the students in religious knowledge and discipline. The Roman Catholic Church leaders, who had the largest number of schools taken from them, came out boldly through their bishops and called the military government a highhanded, near tyrannical regime.⁷³ The then Anglican bishop of the northern Diocese of Kaduna, the Right Reverend Segun, was of the opinion that any nation that exempts religion from its educational curriculum is courting disaster, and a situation where the government suddenly snatches all schools, especially from the missions, is not a good omen for the nation.⁷⁴

It did not take long before their fears and prediction came into reality when, in 1977 and 1978, there were rampant students' riots and reports of increasing proportion of immoral behaviors among students. This forced the government to send in soldiers to staff some secondary schools, and, what an outrage it caused, especially among the church leaders!⁷⁵

⁷² G. F. Ezeani, "Restore Voluntary Agency Institutions," *Daily Times*, Lagos, October 1, 1977.

⁷³ "Education 1971, Eastern Joint Pastoral Letter," by the Catholic Bishops of the East Central State of Nigeria, Onitsha, 1971, 12.

⁷⁴ Festus O. Segun, Rt. Rev., "The Church and Education," 2nd session of the 6th synod of the Anglican Diocese of Northern Nigeria, in "The Nigerian Christian," August 1974, 11.

⁷⁵ "Bishops Oppose Soldiers in Schools," *Daily Times*, Lagos, October 14, 1977.

Despite the clamor against the government by the church leaders for taking over schools, some voices in the society still lent their support to the government for the takeover. They chided the Church for keeping mute over the situation that led to the civil war.⁷⁶ Other official voices supported the government by giving an open invitation to missions to participate with the government by giving funds, aid, sand, and advice to the schools.⁷⁷ It was also suggested by the head of the government at that period that the church leaders should look into the possibility of a cultural renewal that has a place in the religious teachings in schools so as to have authentic African values.⁷⁸ Some other people did not see this as a possible reality that the mission was capable of doing. They strongly suggested a total secularization of the schools with religious teachings removed completely from the school's curriculum.⁷⁹ The discovery of crude oil in the southern and southeastern parts of Nigeria and its exploration brought about economic boom in the country. With this huge amount of economic power at the disposal of the government, the missions were no match for the government in terms of adequate provision and management for the schools. It also enabled the government to pay compensation to the former owners of the schools at last, which sealed the deal.⁸⁰ Whereas the Church had used mission schools as a tool for making converts, the Nigerian military government wanted to use schools as a tool to achieve five national objectives: a free and democratic society; a just and egalitarian society; a united,

⁷⁶ G. B. A. Akinyede, "The Military in Perspective," *Daily Times*, Lagos, March 29, 1974, 7.

⁷⁷ "Policy on Public Education," East Central State, Official Document no. 3, 1971, 2.

⁷⁸ Yakubu Gowon Gen., "The Message to the Third Assembly of the All African Church Council, Lusaka, Bulletin of the All African Church Council," Lusaka, 1974, 14.

⁷⁹ Tunde Oloko, "Religion and Politics in Nigeria," *West Africa*, February 2, 1957, 103, and February 9, 1957, 131.

⁸⁰ Ayandele, "Under Fire . . . Don Raps African Church," *Daily Times*, Lagos, September 5, 1975, 5.

strong, and self-reliant nation; a great and dynamic economy; and a land of bright and full opportunities for all citizens.⁸¹

For Nigeria to prove itself as a sovereign, independent nation, it needed to have a very clear national policy on education. In line with this takeover of all schools, the government came up with a National Policy on Education specifically for secondary education. This was in order to make education for the benefit of all citizens in Nigeria and to make it relevant to the needs of the individual, the communities, and the society at large. To achieve this, the federal government, in 1973, held a brain storming seminar of educational professionals from various fields of education to discuss this policy. At the end of their deliberations, they came out with the twelve sections of the National Policy on Education, which was first published in 1977 and later revised in 1981.⁸² Since it was based on secondary school education, its general aims with regard to the overall national objective can be found in section 4, subsection 18 of the policy, in the revised edition of 1981, p. 16. They are as follows:-

- a) Provide an increasing number of primary school pupils with opportunity for education of a higher quality, irrespective of sex or social, religious, and ethnic background;
- b) Diversify its curriculum to cater for difference in talents, opportunities and roles possessed by or open to students after their secondary school course;
- c) Equip students to live effectively in our modern age of science and technology;
- d) Develop and project Nigerian culture, art and language as well as the world's cultural heritage;
- e) Raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labor, and appreciate those values specified under our broad national aims, and live as good citizens;
- f) Foster Nigerian unity with an emphasis on the common lies that unite use in our diversity;
- g) Inspire its students with a desire for achievement and self-improvement both at school and in late life.⁸³

⁸¹ Sanya Onabamiro, "Aims of National Policy on Education," *New Nigerian*, May 10, 1978, 20.

⁸² "National policy on education," section 4, subsection 18, revised edition, 1981, 16.

⁸³ O. E. Abdullahi, "Secondary Education in Nigeria," <http://www.barakaconsult.com/uploads/Secondary-Education-In-Nigeria.pdf>.

In spite of all the changes made by the military government over the mission schools, they eventually handed over constitutional power to a newly elected civilian government in 1980. The issues of mission schools came up again very strongly in relation to the fallen standards in morality, discipline, and good character, and eventually, church mission schools were restored again.⁸⁴ Government did not only permit churches and individuals to start private schools, but according to Miracle Ajah, in *Religious Education and Nation-Building in Nigeria*,⁸⁵ government signed memoranda of understanding with the missions that all mission schools that were taken over by the government be returned to their respective missions. Some states like Lagos, Ogun, Oyo, Anambra, Imo and Plateau returned the mission schools to their owners, but some states in the northern part of the country did not.

2.4. Rise of Private Schools

The rise of private schools is linked with the coming of mission schools although it should most appropriately be linked with the failure of public schools due to the government's bad administration.⁸⁶ Private schools were started by private organizations, groups, and individuals. They were different from mission schools because they were more secular in nature and more business-like. The coming of private schools into the mainstream of Nigeria's educational system occurred in two phases. The first phase was in the early 1900s when

⁸⁴ Austin Ahanotu, "The Nigerian Military and the Issue of State Control of Mission Schools," *Research Article*, California State College, Stanislaus, Turlock, California, (1977-78), 343.

⁸⁵ Miracle Ajah, "Religious education and nation-building in Nigeria," *Stellenbosch Theological Journal*, STJ Vol. 1, No. 2, (2015): http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2413-94672015000200014.

⁸⁶ Stanley Ezeanyi Arinze, "Science Publishing Group, Increased Establishment of Private Secondary Schools and Quality Education Delivery in Rivers State, Nigeria," *Port Harcourt-Nigeria: Teacher Education and Curriculum Studies*, Volume 1, Issue 2, (November 2016): 33-38, <http://article.sciencepublishinggroup.com/html/10.11648.j.tecs.20160102.12.html>

missionaries started mission schools. This was due to the shortage of mission schools to meet the rising need of more people who wanted to go to school. The second phase was after the government released the schools that they had taken back to the former owners such as the mission churches. Private schools came up again due to the pressure to have more schools all over the country and also because of the fallen standard of education in public schools.⁸⁷

Since the government returned the schools to their former private owners, there has been an increase in the rise of private schools at the primary, secondary, and tertiary levels in the federation.⁸⁸ Various communities, corporations, foundations, and individuals have been involved in the setting up of private schools.⁸⁹ The growing patronage of these private schools is a result of the belief by the populace that they perform better in academics than the government schools. Also, it is due to the fact that there are no interruptions, disruptive breaks or unwarranted prolonging of their academic year, unlike the government schools.⁹⁰

It can be said here that the private sector at the beginning imitated the mission schools in seeing schools and education as a social responsibility and therefore as a community service. Education was used as a potential tool for self-reliance and self-empowerment of the individuals and communities. Therefore, education was made available and affordable to all and sundry who desired it. Things like scholarships, sponsorship, and even free education were given to the poor,

⁸⁷ Samuel Wycliff, "A Study of the Establishment and Growth of Private Schools in Katsina, 1980 – 2010," (Munich: GRIN Verlag, 2012).

⁸⁸ Stanley Ezeanyi Arinze, "Increased Establishment of Private Secondary Schools and Quality Education Delivery in Rivers State, Nigeria," Port Harcourt-Nigeria: *Teacher Education and Curriculum Studies*, Volume 1, Issue 2, (November 2016): 33-38.

⁸⁹ Ibid. 33-38.

⁹⁰ Ibid. 33-38.

less privileged, orphans, and children of widows.⁹¹ All of these characteristics were borrowed from the examples of the mission schools. Today, any private school that is worth its salt cannot be attended by the average Nigerian due to high school fees, and those that are affordable to the poor and average people lack government accreditation, qualified and adequate staff, among other issues.⁹²

Private schools, especially primary and secondary, were springing up all over the place around the country like shops.⁹³ The issue seemed not to be because of the high demand of education by the Nigerian populace of school-age children alone but because of the economic challenges in the country. In the midst of the escalating cost of living, heightened by unemployment, many seemed to believe that the easiest and fastest business to do to earn money was to start a school. These schools just appeared overnight in several cases and in the most awkward places in the community. They were not well thought of and planned before they were established. They were found in residential buildings, in a flat bungalow or a compound, uncompleted buildings, by the market place, near hotels, gas stations, and waterlogged areas. Such private schools had no playgrounds, play fields or play facilities for either pupils or students apart from the inappropriate and dangerous environment in which they were found.⁹⁴

⁹¹ Miracle Ajah, "Religious education and nation-building in Nigeria," *Stellenbosch Theological Journal*, STJ Vol.1 No. 2, (2015).

⁹² "Nigeria Formal Education Sector: Summary Report: 2010-2012:" *National Bureau of Statistics* - February 2015.

⁹³ Stanley Ezeanyi Arinze, "Increased Establishment of Private Secondary Schools and Quality Education Delivery in Rivers State, Nigeria," Port Harcourt-Nigeria: *Teacher Education and Curriculum Studies*, Volume 1, Issue 2, (November 2016): 33-38.

⁹⁴ *Ibid.* 33-38.

These situations were fostered by the unwillingness or incapacity of the government agency in charge of schools to carry out their appropriate official duties.⁹⁵

In the past decades, private schools were poorly funded due to low income and because they lacked patronage like that of government schools. They were usually of very poor quality and in some cases of six-year instead of five-year duration. Today, the name "private" school today is applied to all schools owned by corporate bodies, religious organizations, individuals, or establishments. Contrary to their previous poor standard and performance, private schools today are better funded, better organized, and have better academic performance than government schools.⁹⁶ This is as a result of the fallen standard of public schools. There may be an exception to this, especially in the eastern states of the country where the Catholic mission still plays a dominant role in the establishment and control of educational institutions, thereby influencing the high standard of education in public schools in those states. Whatever the merits of these private schools, there are still some private schools that employ and maintain poorly paid staff members who are dissatisfied with their conditions of service.⁹⁷ This usually has a negative impact on the overall performance of such schools as these staff members will not put in their best as educators.⁹⁸

⁹⁵ Tobi Awodipe, "Proliferation of Mushroom Private Schools in Lagos," *The Guardian, Saturday Magazine*, <https://guardian.ng/saturday-magazine/proliferation-of-mushroom-private-schools-in-lagos/>.

⁹⁶ Chris Irekamba, "How missionary schools can operate, make profit and be accessible to ordinary Nigerians," *The Guardian, Sunday Magazine*, Nigeria, November 20, 2016.

⁹⁷ Stanley Ezeanyi Arinze, "Increased Establishment of Private Secondary Schools and Quality Education Delivery in Rivers State, Nigeria," Port Harcourt-Nigeria: *Teacher Education and Curriculum Studies*, Volume 1, Issue 2, (November, 2016): 32-33.

⁹⁸ O. E. Abdullahi, "Secondary Education in Nigeria," <http://www.barakaconsult.com/uploads/Secondary-Education-In-Nigeria.pdf>.

2.5. Beginning of “Church School”

The mission schools thrived on the grounds of consciously prepared, nurtured, and nourished political and socio-economic situations in the 1800s to 1960s. However, they lost their very place and position in the events that followed after 1966 in the political scene of Nigeria. Despite this, their relevance in the areas of discipline, morality, and character building continues to ring a bell in the minds of many Nigerians, especially Christians, as they are regarded to be a very important aspect in Nigerian education.⁹⁹ With the failure of public schools and the high cost of private schools, coupled with private schools' secularism, the church started clamoring for the government to return former mission schools to the mission churches since they did a better job at running them than the government, and private schools were not making things easy financially for people.¹⁰⁰

Church schools are a bit different from mission schools as they were known in the days of the white missionaries or the days before the civil war in 1967. Mission schools were established by the white missionaries after the pattern of the educational system in Britain and for the purpose of evangelism. They were mainly established to teach the people to read and write so they could be equipped to read the Bible, become evangelists, teachers, artisans, and clerks. Later on, the curriculum was extended to include the liberal arts and sciences.

Church schools today are established by indigenous local churches. Some Christian individuals have also established Christian schools that can be categorized as church schools. Although the schools are not owned by a church, they are run by Christian principles and sometimes are influenced heavily by the tradition of a particular church denomination. Church

⁹⁹ Chris Irekamba, “How missionary schools can operate, make profit and be accessible to ordinary Nigerians,” *The Guardian, Sunday Magazine*, Nigeria, November 20, 2016.

¹⁰⁰ Dayo Adesulu, “Return schools to Missionaries,” *Vanguard*, Nigeria, December 8, 2016.

schools were established to take care of the fallen moral standards in public schools, to tackle the secularism in most private schools, and to address the non-committed attitude in the teaching of Christian religious knowledge in the public and private schools.

2.6. Fallen Standard of Education

The fallen standard of education and academic performance in public schools, the ineffectiveness of religious teaching, and the loss of moral values and character discipline in public and private schools led the Church to demand permission to begin church schools.¹⁰¹

Education can be defined as the process of learning from birth until death.¹⁰² There are basically two kinds of education: informal education and formal education. Informal education takes place at home in the family and in other various unconventional settings. Formal education takes place within a classroom and in a school's environment. It is an organized and systematic approach of transmitting knowledge and information to the learner.¹⁰³ Education can also be defined as the imparting of knowledge to an individual that transforms him or her mentally, physically, and skillfully to be able to contribute to his or her life and that of society positively. Education is also defined as an agent of social mobility, which is capable of moving an individual from the lower class to the upper class. Therefore, it is an instrument for developing an individual socially, mentally, physically, emotionally, morally, and psychologically.

¹⁰¹ Dayo Adesulu, "Return schools to Missionaries'," *Vanguard*, Nigeria, December 8, 2016.

¹⁰² "The Concept of Education, Aims, Goals and Objectives," Yaaka, <https://www.yaaka.cc/unit/the-concept-of-education-aims-goals-and-objectives/>.

¹⁰³ Abubakar Aminu Boyi, "Education and Sustainable National Development in Nigeria: Challenges and Way Forward," *Mediterranean Journal of Social Sciences*, MCSER Publishing, Rome-Italy, Vol.4, No. 8, (September 2013): 147-148, file:///C:/Users/ODIDI/Downloads/1771-6983-1-PB.pdf.

Furthermore, education is viewed as a process that enables a person to distinguish between good and bad attitudes, right and wrong behaviors, just and unjust tendencies, and social and anti-social habits in society so as to prepare an individual for the future.¹⁰⁴ Education has been said to be the bedrock of any country's development. It is considered the cornerstone for meaningful and sustainable growth, development, and achievement in art, science, and technology. Worldwide education has been recognized as a catalyst for achieving socio-economic, scientific, and technological development.¹⁰⁵ The federal government of Nigeria declared in its National Policy on Education that education is an instrument par excellence for achieving national development. This presupposes that any meaningful growth and development of any society will be preceded by sound educational planning. Education constitutes an indispensable aspect of social realities of a community or society, and it is of cardinal importance to any society.¹⁰⁶

The standard of education can be defined in several ways in Nigeria. It can be said to be the ability to read and write in the English language. It can be seen as the ability to pass certain required sets of examinations after a given period of learning. It can be said to be the attainment of the aims and objectives of education set up by the government in a state or in the country. It can also be seen as the academic, moral, and religious transformation of the learner as approved by the society and their ability to contribute to the welfare of the society.¹⁰⁷

¹⁰⁴ Amir Abdulazeez, "What is the purpose of Education in Nigeria?" Sahara Reporters, March 27, 2014, https://www.google.com/search?rlz=1C1VFKB_enNG606NG608&ei=bLMWW61Gp4rnApKns6gP&q=what+is+the+purpose+of+education+in+nigeria%2C+sahara+reporters&oq.

¹⁰⁵ U. C. Umo, "Qualitative Primary Education in Nigeria," *Journal of Qualitative Education*, 1, (2005), 35-42.

¹⁰⁶ Godwin Abiogu, "Philosophy of Education: A Tool for National Development," *Scientific Research: Open Journal of Philosophy*, Vol.4 No.3 (July 4, 2014).

¹⁰⁷ Raymond Uwameiye, "Falling Standard of Education in Nigeria: Causes and Solution, Studies in Education," *A Journal of the Faculty of Education*, Ambrose Alli University, Ekpoma, Vol. 14, 1st Edition, (2014).

As beautiful as all these are, many Nigerians are of the opinion that education has fallen from these expected standards. Several factors are adduced as the reasons for this. Among them are government policies on education that were and still are counter-effective such as the quota system that justifies discrimination and demerit against more qualified candidates. Mismanagement and misappropriation of educational funding is another reason. Inadequate budget for the education sector is also another reason. The government's appointment and promotion of unqualified teachers due to their ethno-religious background contributes too to the fallen standard of education in the country.

2.7. High School Fee Rate

Private schools, which were the alternative to public schools for anyone who needed quality education, were too expensive for the average family. This was due to the cost of running the schools, which includes hiring well qualified teachers, having well equipped laboratories, purchasing sufficient teaching and learning materials, and having standard building structures.¹⁰⁸ It should be added here that all of the above reasons for the high tuition in many private schools today, especially the efficient ones, were not there in the 1920s to about 1960s, during the era of mission schools, when education was seen as a social responsibility and service to the community.¹⁰⁹ They also did not develop overnight. It was a gradual process that involved many factors. These included the fallen standard of education in government schools, abandoned and dilapidated public-school buildings and facilities, withholding of funds and aid

¹⁰⁸ Amaka Abayomi et al, "What Nigerian Private Schools Cost Parents," *Vanguard* (Nigeria), December 10, 2015.

¹⁰⁹ Gabriel C.J.B. Okpalike, "The Contributions of the Christian Missionaries in Building the Nigerian Nation, 1840-1960," *Academic Journal of Interdisciplinary Studies*, Vol. 4, No. 2, MCSER Publishing, Rome-Italy (July 2015).

from the government, the cutting down of government scholarships to students, the shift of education from performance-focused to paper qualification-focused, and the change of the educational system from a non-profit organization to an entrepreneurship venture.¹¹⁰

Some other reasons why private schools are quite expensive for the common people are the extra charges alongside the tuition fee such as the development levy, supposedly for developing some sort of infrastructure or some facilities needed in the school.¹¹¹ This is usually not the case in reality as the funds are rarely used for that purpose since the school buildings are already completed with every facility needed in place from take-off. The schools just continue to collect this levy habitually for no legitimate reason. The same goes for the Parent Teacher Association (P.T.A.) levy, which most times has outlived its purpose and is only used for other frivolous things.¹¹²

Other levies include that of examinations, art or science practical experiment, and compulsory extra-mural lessons for all students after regular school hours. One wonders why such levies are charged after payment of tuition, especially the lesson levy. Why should the school have extra lesson hours outside the class hours for all the students if the teachers are teaching well and are covering the academic curriculum? Most of the time, it is only a scheme to enrich the school and the teaching staff.¹¹³ Teachers sometimes take advantage of this and refuse to teach all their mandated topics in the regular class hours but fix them during the extra lesson periods, thereby forcing students to register and attend the extra lessons by compulsion. How

¹¹⁰ Dayo Adesulu, "Return schools to Missionaries'," *Vanguard* (Nigeria), December 8, 2016.

¹¹¹ Sunday Oguntola, "Fury Over Mission School Fees," *Christianity Today* (Lagos), June 6, 2012, <http://www.christianitytoday.com/ct/2012/june/nigeria-fury-over-fees.html>.

¹¹² Ibid.

¹¹³ Amaka Abayomi et al, "What Nigerian Private Schools Cost Parents," *Vanguard* (Nigeria), December 10, 2015.

can this not have negative effects on the students' mental assimilation, seeing that they are exhausted from the regular classes of the day?¹¹⁴ This extortion in the name of school fees and levies also manifests in the form of compulsory charges for text books that are more expensive in the school store than they are sold in the book shops. This is also coupled with the fact that these books are revised every year by the book publishers in collaboration with the schools so as to keep on selling new books without allowing the old ones to be used by siblings. The publishers give commissions and discounts to such schools.¹¹⁵

Some parents just love fanciful appearances, whether they are building structures, book covers, or school uniforms and hostel wears (uniforms), without considering the academic performance of the school. Some parents compete among themselves over whose children attend the most expensive school as a form of social class.¹¹⁶ Competition is also rife among schools on the issue of teachers' salaries, for the higher the salary the more qualified and experienced teachers they are able to get. This has continued to cause the fees charged by private schools to soar high beyond the reach of the poor and less privileged.¹¹⁷ These practices have also crept into the church schools, and this ought not to be.¹¹⁸ The church schools must not see be run like the private business-like schools, but as a community helper. This is because most churches in Nigeria are rich in money and possessions from the tithes, offerings, vows, and free-will “seed-

¹¹⁴ Emma Elekwa, “Nigeria: After School Lessons, ‘Day-Care’ Centre in Disguise,” *Daily Trust* (Nigeria), April 29, 2016.

¹¹⁵ Sebastine Chima Ugwulashi, “Parent Teachers Association (PTA) Roles and Funding of Private School Administration in Nigeria,” *AJMSE*-Vol.1, No. 2, (July 2012): 108, [http://www.ajmse.leena-luna.co.jp/AJMSEPDFs/Vol.1\(2\)/AJMSE2012\(1.2-11\).pdf](http://www.ajmse.leena-luna.co.jp/AJMSEPDFs/Vol.1(2)/AJMSE2012(1.2-11).pdf).

¹¹⁶ Amaka Abayomi et al, “What Nigerian Private Schools Cost Parents,” *Vanguard* (Nigeria), December 10, 2015.

¹¹⁷ Ibid.

¹¹⁸ Sunday Oguntola, “Fury Over Mission School Fees,” *Christianity Today* (Lagos), June 6, 2012, <http://www.christianitytoday.com/ct/2012/june/nigeria-fury-over-fees.html>

sowing,” as well as from church businesses and ventures. Therefore, the churches can afford to offer free or subsidized pre-primary, primary, and secondary school education to members and communities. If this is properly taught from biblical scriptures and well organized, it can be done.¹¹⁹ Rich private individuals in the churches will also be convinced to donate towards education as a Christian social service.

2.8. Corrupt Moral Standards

The laxity with which Christian knowledge was taught in the public and private schools was held responsible by most church leaders in Nigeria for the loss of moral values and discipline among students and youths. These were in the form of examination malpractices, cultism, sexual harassment, and bribery. All these also fueled the demand for church schools.¹²⁰

It is difficult to say how or where the strict moral standard that was established by the white missionaries in the mission schools, which were the original model schools for Western education, started deteriorating. A good look at the management of public schools after the government takeover from the missions and other agencies shows some level of inefficiency and corruption in the management of resources meant for the education sector. This cannot be said to be the case in the administration of the mission schools.¹²¹ With such a high level of corruption, it will not be so difficult to connect where and how the moral standard of our education heritage started falling.

Presently, the corrupt moral standard in the public schools and some church and private schools has boiled down to every facet and every aspect and almost to everyone involved in the

¹¹⁹ Ibid.

¹²⁰ Gbenga Olarinoye, “Military enthroned immorality in Nigeria children, schools - Bisi Akande,” *Vanguard* (Nigeria), October 21, 2016.

¹²¹ Miracle Ajah, “Religious education in nation – building in Nigeria,” *STJ Stellenbosch*, Vol.1 No.2 (2015); in L. Onyekakeyah, “Mission Schools before and now,” *The Guardian* (Nigeria), January 15, 2013.

school's system. It is so rampant that anyone not involved in this corruption or who dares speak against it becomes the offender. The moral laxity and general insensitivity in the public schools towards ethical values has led to heads of schools using school funds for personal interest, teachers demanding and students offering sex in order to pass examinations, and teachers demanding and students offering financial bribes to pass examinations. It is a known fact¹²² that leakages of examination question papers occur at all levels, students entering examination halls with prepared answers hidden in various parts of their body or clothes, sometimes with the connivance of the invigilators. Again, parents and students alike pay other individuals to write the students' examinations, and parents as well as students forge or buy false school certificates. The rise of school cultism at all levels terrorizing both students and staff members is unprecedented today.¹²³

From the look of things in the education sector of Nigeria today, it is quite clear that the federal, state or local government cannot provide quality education to everyone desirous of it in the country, since the number of people seeking education is more than the available institutions. The United Nations has also said that it is the right of every child to get education.¹²⁴ Education is the unquestionable pathway to the development of any person and the best legacy to leave for any child. Therefore, all stakeholders in the education sector, particularly the church, should rise to the task and fulfill its social responsibility, which demands that schools should not be for

¹²² Benson Okobi-Allanah, "Of Relationship between Sugar Daddies and Young Girls," *The Pointer*, January 29, 2018.

¹²³ Amaka Abayomi and Nnabugwu, "Anxiety as cults spring up in primary, secondary schools," *Vanguard* (Nigeria), May 10, 2012.

¹²⁴ "Every Child has the Right to Survival, Protection and Education," United Nations Convention on the Rights of the Child, A global framework for justice, Save the Children, United Kingdom, www.savethechildren.org.uk.

business profiteering only but should contribute to the development and welfare of the communities where they are and the society at large through affordable education.¹²⁵

Some have argued that education is better left in the hands of the government and that schools should be secular and humanitarian. This argument is not new. It came up before the takeover of schools by the federal government in 1970.¹²⁶ Many Nigerians cannot forget in a hurry the gross neglect of education and religious-moral training in public schools by the government that brought about the fallen standards of education and morality in most educational establishments in Nigeria today. It is very obvious that school leavers in the days of the missionary schools were more disciplined and honest than today's graduates from many schools in Nigeria.¹²⁷ This is to point out the effect of religious and moral education in the missionary schools in the past, which is very much lacking in most Nigerian schools today. This is why this writer is convinced that church schools are highly needed today in the Nigerian society and that they need to offer strong religious and moral discipline as well as free or subsidized quality education to all.

Some may ask if all schools should be taught only Christian Religious Knowledge to make them morally upright. What about the Islamic religion and others? Should they not be taught also? The answer is that any religion that is capable of teaching and imparting moral standards that are in line with the socio-cultural ethics of the community or society at large

¹²⁵ Dayo Adesulu, "Who Cares for Public Schools in Nigeria," *Vanguard* (Nigeria), September 16, 2010, <https://www.vanguardngr.com/2010/09/who-cares-for-public-schools-in-nigeria/>.

¹²⁶ Leo Igwe, "Nigeria's Educational System Needs Free thought," Council For Secular Humanism, *Secular Humanist Bulletin*, Vol. 19, No. 2, May 31, 2003, <https://www.secularhumanism.org/index.php/articles/3343>.

¹²⁷ Tayo O. Ayomide, "How Nigeria's educational system was killed," *Pulse New* (Nigeria), September 20, 2016.

should be welcome in Nigerian schools.¹²⁸ Hitherto, there have been Arabic schools or Islamic colleges in Nigeria where morality is taught on the basis of the Islamic religion just like the mission schools do on the basis of Christianity. This has never been the problem at all. It is the teaching of religious intolerance and religious violence by one religion against another that has been the problem. This should be curbed as soon as it is noticed in any school or religious institution.¹²⁹

Suffice it to say at the end of this chapter that the C.M.S. missionaries laid the foundation of good quality and good moral education in Nigeria, but the military government and subsequent governments destroyed all that by improper management when they took over schools from the church and other private organizations. This resulted in academic and moral degradation in the schools, which prompted the rise of new church schools and private schools. The aim of this project is to show that new church schools are the solution in restoring academic and moral discipline to the educational system in Nigeria as well as in making quality education affordable to the poor and less privileged in the society just as the C.M.S. missionaries did in the past.

¹²⁸ Momoh Lawani Yesufu, "The impact of religion on a secular state: the Nigerian experience," *Studia Historiae Ecclesiae*, Vol. 42, No. 1, Pretoria,(2016).

¹²⁹ Jibril Ibrahim, "Religious policy, Nigerians and the state," *Daily Trust* (Nigeria), March 7, 2016.

CHAPTER THREE

3.1. The Theology and the Rise of Church Schools

The history of educational provision in Kaduna and Nigeria in general as outlined above in the previous chapters demonstrates some ethical dilemmas facing the church in Kaduna and Nigeria by extension. As noted, the “church schools” seem not to be built on the same principles as the old “mission schools”. They seem to be a mix of the mission schools of old and the new private schools. Most of them are as expensive to access as the new private schools even though they have a religious base, teach religious values and claim to be schools meant for the church members and the immediate community who are generally economically average or poor. The new church schools seem to have a different mission than the old mission schools. From all intents and purposes, they seem not to address the school issues that needed to be addressed by the re-possession of mission schools by the churches, and by the new church schools which they started. Kaduna State in particular and many northern states in Nigeria that have their population as Muslim majority did not return former mission schools in their possessions to the churches. However, the churches built new schools for themselves. In the case of the diocese of Kaduna, the parishes built their own schools, and also fund and administer them.

The school issues that needed to be addressed are: (1) the fallen standard of quality education; (2) the fallen standard of moral education and discipline; (3) high tuition in private schools; (4) examination malpractice; and (5) the problem of unqualified teachers.

This chapter seeks to look into the ethical theology and the principles and practices of the establishment of church schools using the ethical theology of people and the use of land, an agrarian method in reading and understanding the Bible. This will be done by taking some

arguments from some authors in this field such as Ellen Davis and Walter Brueggemann, and these arguments will be applied to the situations affecting church schools in Nigeria. According to Aigbe in *Impact of Catholic Mission on Education in Nigeria*, church schools should be understood and seen as a social responsibility meant to cater to the educational, religious, and environmental social wellbeing of the community and society at large.¹³⁰

Ellen Davis observes that owing to the fact that in the past as well as the present, it is ingrained in the habits of society and its leadership to engage in activities on the earth that are capable of destroying the "cosmic covenant" that God had laid down for mankind. This is why Jeremiah saw a world in chaos - 'tohuwabohu' (Jer. 4:23-26).¹³¹ From the point of view of Davis, it can be said that the principle involved in the biblical vision for Israel as the "people of the land" is universal and humanistic. If this is so, then Davis' theological argument here can be used to address the failure of the Nigerian government and every educational institution that has contributed to the current moral and academic problems facing the education sector. It also means that this universal and humanistic biblical principle can be practiced by every government school, public school, private school, and church or Islamic school.

According to Bishop Moge kwu of the Diocese of Asaba in Delta State of Nigeria, "Our intervention is to restore the dignity of academic and moral rectitude among our children in these schools."¹³² Church schools came into existence because denominational churches felt the need to give their children and young ones Christian and moral education, an education that is married to the Bible and the church's denominational doctrines, as well as the need for quality education

¹³⁰ Austin Omoruyi Aigbe, "Impact of Catholic Mission on Education in Nigeria," LinkedIn, December 7, 2014, <https://www.linkedin.com/pulse/20141207174923-62892927-impact-of-catholic-mission-on-education-in-nigeria>

¹³¹ Ellen F. Davis, *Scripture, Culture, and Agriculture*, An Agrarian Reading of the Bible, (New York: Cambridge University Press, 2009), 11-13.

¹³² Justus Moge kwu Rt. Rev., "Return of schools to the Mission," *The Pointer* (Nigeria), Thursday, February 15, 2018.

and moral standard for their children. Church schools want to provide gainful employment for church members as teachers in the school, and the churches want the schools to be a source of financial income for the church.

Today, church schools in Nigeria are different from the mission schools of the 1920s through 1960s that were established in Nigeria by the European missionaries and their Nigerian convert counterparts. These church schools are more like public schools in the sense that they observe almost the same curriculum except for their Christian religious activities and a few other peculiarities. Church schools today have a national focus, and some even have an international focus unlike the mission schools of yesteryears that focused mainly on the mission of the church. Another peculiarity to church schools of today is that they are not just schools established and owned by mainstream denominations like the Roman Catholic, Anglican, Methodist or Baptist churches, nor are they established by and owned by the central or headquarter administration of a denomination; rather they are established by and owned and controlled by individual parishes or branches of different church denominations. This makes their administration and financing autonomous, not centralized. This also has its own problems and challenges in the running of church schools.

The rise of private schools and church schools all over the place and in every corner of the streets in Nigeria seems to have led to a very bad competition, which is now affecting the standard of education, the academic performance of students, and the moral and cultural values of the community and society at large. As mentioned in previous chapters, this competition for teaching staff and for more student patronage among the schools has resulted into low quality teaching, employment of unqualified teachers, examination malpractice, and low religious and

moral standards. This is coupled with high tuition by some schools and low staff salaries by others with school environments that are hazardous and unsuitable for teaching and learning.

3.2. The Biblical Vision for Israel as People of the Land

People of the Land: According to Rebecca Abts Wright and Andrew Thompson, "at the root of social, political, and ecological injustices in our society is a vision of people and land fundamentally at odds with the Biblical testimony."¹³³ What is "the land" in this context? It refers to the Hebrew word 'aretz' which is the dirt or soil, as well as the land that ancient Israel took from the Canaanites, as well as the inheritance of Israel by God on condition that they would use it respectfully and in accordance with the norms of stewardship—that is, 'kabash,' which means in the Hebrew language to subdue or to subject the land,¹³⁴ (Genesis 1:28; 2:15; Exodus 23:10-12; Leviticus 25:1-16). This part of a geographical location given to Israel by the Lord is what is referred to as "the land." This giving of the land is an ongoing thing, so the people of Israel needed to be stewards of the land under God's ownership. They were to be like caretakers of the land. In the same vein, the church is supposed to see itself as the steward and caretaker for God over the "land," that is, the community where God has enabled it to establish itself and its schools, and to take care of them and not to exploit them.

The term "people of the land" refers to the inhabitants of the land. It refers to the children of Israel in the Promised Land, the land of Canaan. It also refers to those Israelites who did not go into exile but remained in the Promised Land after the exile to Babylon. In this chapter, this concept of the "people of the land" is used in reference to the church in Kaduna and

¹³³ Rebecca A. Wright and Andrew R.H. Thompson, "People of the Land: Biblical Visions for Justice and Ecology," Advanced Degrees Program, Course Outline, June 12-20, 2017.

¹³⁴ Ibid.

Nigeria. There is a modern-day reference to the "people of the land" or "the land." It refers to the homeland or village where a person is born or where his or her ancestors come from. It also refers to the land purchased by a person on which the person has farmed or built.¹³⁵

Bringing it into our discussion, it refers to those who can be exploited because "we are better than them." For example, the Israelites who remained in the land of Israel after the exile to Babylon would say to the ones that returned from captivity, "we did not go into exile like them," or today some people may say, "we are not peasants like them," referring to their fellow citizens as less than themselves and, therefore, rightly to be exploited, oppressed, and deprived of the same rights and privileges. It can be said that this is what the former mission schools and the legacies left by the European missionaries have turned into. It is as if most church schools see the poor and less privileged in their host communities as less than them and therefore people to be exploited through buying or leasing their lands for an insignificant amount and then building expensive schools on the same land that a majority of the "people of the land" who are poor and less privileged cannot attend.

The discussion of Ellen Davis and Walter Brueggemann's argument will now be used to theologize the concept of the "people of the land" in relating to the churches in Kaduna and Nigeria.

Ellen F. Davis in *Scripture, Culture, and Agriculture*,¹³⁶ presents Israel in the Old Testament as "People of the Land." She explains how God's covenant and relation with ancient Israel was based on the land that God gave to them. They were to till, nurture, and preserve it. In the land, they were to live like a community, keeping God's commandment to love God and to

¹³⁵ Ibid.

¹³⁶ Ellen Davis, *Scripture, Culture, and Agriculture*, An Agrarian Reading of the Bible, (New York: Cambridge University Press, 2009), 8.

love their neighbors. They were not to exploit or oppress the poor, the less privileged, and the strangers but rather render selfless help and assistance to them, remembering that God also brought them out of slavery and bondage in Egypt without a price because of His unconditional love for them (Exodus 22:20-27; Leviticus 25:23-28). This same idea of the biblical vision for Israel as the "people of the land" can also be applied to the situation of church schools in Nigeria and the Diocese of Kaduna in particular. The land given to them by God for the sake of the Gospel should also be used to assist and help the poor, the less privileged and the strangers in the community. As the chapter progresses, it will expand on this idea from various points of view.

According to Davis, "the Hebrew word 'erets' may refer to ground, to a national territory, to the land of Israel, or to what we would call planet Earth, and ... it is not always possible to know whether a biblical writer is referring to a wider or narrower reference or both."¹³⁷ Davis explains that right from the beginning in Genesis, the relationship of God with humans has always concerned the land (Gen. 3:17-19). God's covenant relationship with humankind or with the nation of Israel involves obedience in keeping a healthy relationship with the land, its vegetation and creatures, and their fellow human beings. Disobedience to this requirement brings curses instead of blessings. Rain is withheld (Deut. 11:11-17; 28:24), and the land languishes and mourns (Isa. 16:8; 33:9).

Walter Brueggemann in *Money and Possessions*¹³⁸ portrays the biblical vision of Israel as the "people of the land." They are to use their money and possessions to carry out justice and equity in their land, community, or nation. They are also to be a prototype for the nations around them, even though Israel failed to achieve this. Today, the church stands in the place of biblical

¹³⁷ Ibid, 8.

¹³⁸ Walter Brueggemann, *Money and Possessions*, (Kentucky: Westminster John Knox Press, 2016).

Israel, even as Israel was also a prototype for the church. As the "people of the land," the Church should learn to use its money and possessions in a way that shows justice and equity among its members and towards its community. This project classifies as "people of the land" local communities in Nigeria, who owned the land which the Nigerian government, private individuals, or organizations and the church have taken or bought cheaply and have built schools that are too expensive for the community to afford or of too low quality to have any significant impact in the lives of the students or of the community.

According to Davis, "agrarianism is a way of thinking and ordering life in community that is based on the health of the land and of living creatures."¹³⁹ Davis is of the opinion that the writers of the Bible were agrarian in their character and purpose. They showed great concern for the health of the land, which includes the people and all living creatures. Their position was never for the interest of the rich and powerful who in most cases push the agrarian system to the background. Just as Davis refers here, the writers of the Bible were concerned about the health of the land and the people, but the rich and powerful who ruled over the land and the people did not have that sense of care at all.

Ajah reports on the state of most Nigerian schools that "most people argue that the sudden takeover of the schools by the government brought about the collapse of education in schools that were hitherto reputed for high standards; morality and character building also collapsed."¹⁴⁰ This can be said to be true in the educational situation in Nigeria as the government has failed in its responsibility to the educational sector. Most public school

¹³⁹ Ellen F. Davis, *Scripture, Culture, and Agriculture, An Agrarian Reading of the Bible*, (New York: Cambridge University Press, 2009), 1, in Raewynne J. Whiteley, *Empty hands, in Steeped in the Holy: Preaching as Spiritual Practice* (Lanham, MD: Rowman & Littlefield, 2008), 22.

¹⁴⁰ Miracle Ajah, "Religious education and nation-building in Nigeria," *Stellenbosch, South Africa, SciELO, STJ* Vol. 1, No. 2, (2015): http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S2413-94672015000200014

buildings are dilapidated, laboratories are ill-equipped or non-existent, chairs and desks are inadequate, and libraries are poorly stocked or non-existent. These are some of the issues among many others. Many private schools and church schools are in similar condition, thereby making quality education inaccessible to the poor who are the "people of the land." With education kept beyond the reach of the poor in the society and in many communities, it goes to say that the poor in these areas are left to be illiterates especially in western and modern education.

Davis explains that the local landscape of Israel is intertwined economically, politically, and culturally not only in physically but also in their religion. Therefore, looking at the biblical text in its social context, it will be clearly seen how economic inequity became prevalent in the system, and also how it can be addressed.¹⁴¹ This is also the case with church schools. Since they are built on the people's land, they should not be seen only as physical structures or educational institutions, but as an all-round mechanism that will serve economic, political, cultural, and religious purposes just like the legacy of the European missionaries – the raising up of indigenous educated, religious, economic, and political graduates who struggled for and secured an independent and economically viable Nigeria.

It is the reasoning of Davis that the social world in which we live today is different from that of Israel in several ways. Where there were kings and emperors who dominated the socio-political economy and its natural degradation in biblical Israel, today we have multinational corporations which influence the economic and technological systems that cause ecological degradation.¹⁴² Many church families complain that they cannot afford to enroll their children in schools. "These schools are not for the poor; they are too elitist," said Bola Akin-John, president

¹⁴¹ Ellen F. Davis, *Scripture, Culture, and Agriculture, An Agrarian Reading of the Bible*, (New York: Cambridge University Press, 2009), 4.

¹⁴² *Ibid*, 4.

of International Church Growth Ministries in Lagos, Nigeria. "Even members who donated toward their establishments cannot send their children there."¹⁴³ Church schools should not join the conglomerate of other schools that see themselves only as economic corporations out to make profit from those who can afford the expensive schools but do not care if the rest of the population – also part of the "people of the land" - are left in ignorance and poverty.

In Deuteronomy 15:1-15, the Israelites were told to observe a seventh year of release of debtors. Creditors were to set their fellow Israelite debtors free. The word creditor in verse two can be equated with the pagan god Baal or the Egyptian taskmasters who did not release or let go their debtors or slaves.¹⁴⁴ This image depicts the empire mentality, the industrial corporation mentality which is essentially an enslaving of the poor through control of the social economy. It is a system where the rich in government, or those who influence governance, own the schools that are functional and cause the people to pay through their nose to put their children there. In this case, the poor have no chance unless they are given scholarships or free education, which is very rare and inadequate where it exists.

The biblical vision says that Israel was not to be like them but like God who delivered them out of Egypt and from bondage. They were to help their poor brethren with their wealth and material substance so as to enable them to stand on their own and take care of their families. They were not to turn their faces away from them, exploit them, or enslave them, for doing this would make God angry with them and God would punish them because they had failed to remember how God delivered them from Egypt and brought them into the land flowing with milk and honey. Comparing this situation to what exists in Nigeria, what the rich churches and

¹⁴³ Sunday Oguntola, "Fury Over Mission School Fees," *Christianity Today* (Lagos), June 6, 2012.

¹⁴⁴ Rebecca A. Wright and Andrew R. H. Thompson, "People of the Land: Biblical Visions for Justice and Ecology," Advanced Degrees Program, Course Outline, June 12-20, 2017.

corporations who own schools should be doing is to help the "people of the land," who are the poor citizens, with scholarships and even free education in their schools. This should not stop those who have the money to pay from paying. It is expected in Israel that after the debtor is forgiven and let go and later gets some money to repay the creditor, he should pay it in installments. This makes it a win-win situation for both the debtor and the creditor. This situation can be applied to the poor person who is given a loan or partial scholarship for his or her education. They could be allowed to pay in kind instead of by cash. They could work in any area of the school while studying. They could work in the dining hall, kitchen, school farm, library, or laboratory and so on. They could be made to sign memoranda of understanding that after the completion of their tertiary or graduate studies, they would give one or two years of their service years to work in the school.

Brueggemann states that his approach in the subjects of money and possessions in regard to the biblical vision for Israel as the "people of the land" is a selective one. He summarizes this subject in the form of six theses.¹⁴⁵ The first is to know that money and possessions are gifts from God. The mistake people make is that they think that they own what they have because they worked for those things. Brueggemann quotes James 1:17, "Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows," to buttress his point. In expanding this point, he refers to Ezekiel 29:3, where the prophet reproves Pharaoh, the king of Egypt, for thinking that he made the Nile River and therefore owned it. Rather, the Nile River made Pharaoh who he was, and God made the Nile River as part of His creation. Extending this point further, Brueggemann bases his argument on Genesis 1, and explains that the narrative made it clear that without God, there would only be

¹⁴⁵ Walter Brueggemann, *Money and Possessions*, (Kentucky: Westminster John Knox Press, 2016), 1.

chaos. God is the One that created a habitable environment out of the chaos, causing the environment to be fruitful and to produce in abundance. This is also echoed in the Book of Psalms, which is filled with assertions that all plant and animal life was created by God.¹⁴⁶

This fits the Kaduna situation and Nigeria generally, but particularly in the area of the educational sector. The rich continue to enrich themselves not mindful of the suffering of the poor who are the "people of the land." They sprawl around as if they own the wealth and the land. According to Habba, an activist with ActionAid in Nigeria, "The lingering high cost of education in Nigeria is becoming unbearable as only the privileged rich Nigerians can afford to give qualitative education to their children. This 'kill the poor that the rich may live' syndrome in our educational sector rears its head."¹⁴⁷ Good and standard private schools of today have found their way into the hands of the rich and super-rich, and they have placed it outside the reach of the poor by making tuition very expensive. It seems like education is being used as a weapon to keep the poor in their poor status, thereby sustaining the dichotomy between the rich and poor perpetually.

Brueggemann continued in his explanation of the biblical vision for Israel as the "people of the land" with his second thesis that money and possessions are received as rewards for obedience.¹⁴⁸ He said this fact can be found throughout the Bible, and a good case is Psalm 1:1-3, where the obedient and righteous person is described as "trees planted by streams of water, which yield their fruit in its season and their leaves do not wither. In all that they do, they

¹⁴⁶ Ellen Davis, *Scripture, Culture, and Agriculture*, An Agrarian Reading of the Bible, (New York: Cambridge University Press, 2009), 2.

¹⁴⁷ David Habba, "The Economics of Education in Nigeria. A Case of Kill The Poor That The Rich May Live," *actionaidactivista*, Friday May 17, 2013, <http://www.actionaid.org/activista/2013/05/economics-education-nigeria-case-kill-poor-rich-may-live>.

¹⁴⁸ Ellen Davis, *Scripture, Culture, and Agriculture*, An Agrarian Reading of the Bible, (New York: Cambridge University Press, 2009), 3.

prosper.” This psalm immediately adds in verse 4 that “The wicked are not so!” According to Brueggemann, there is an understanding in the Torah that obedience to God's commandments brings prosperity in life. This can be seen in the Ten Commandments received by Moses on Mount Sinai for the Israelites. These rules were the means of living in harmony with creation, the environment and with God for maximum benefit from creation or the environment.

He cautioned that this should not be taken for a hard and fast rule of work and pay, which could be legalistic. It is not meant to give people the idea of waiting for pay after they have worked or thinking that they are owed something after they have worked. It is supposed to be a relationship based on loving obedience to God who gives abundantly to all creatures. In a situation where reward does not follow obedience like in the case of Job 1, that should not be a bother as sometimes in this sphere of life, there is an exceptional situation.

This is a clear demarcation from the economic system of humankind, where there is no free lunch or gratitude anymore. Reward has turned to pay received or expected to be received for work done, and gratitude has become a mere performing act. According to Adesulu et al, “the welfare package of the Nigerian teacher is among the worst in the country ... most lack the passion for the profession,”¹⁴⁹ It is no wonder that many of the teachers in the public schools and most private schools in Nigeria have refused to apply their maximum potential in teaching the students because they are underpaid. They expect to be paid commensurate with the amount of time and effort they put into their teaching jobs rather than loving the students and the teaching jobs that they do and seeing those jobs as an opportunity to serve God and humanity. When they see their teaching jobs as service to God and humanity, it would enable them to have a good and positive mind or spirit towards the students and the job when their salary is less and

¹⁴⁹ Dayo Adesulu et al, “Nigerian Teacher: A poorly paid professional expected to deliver gold,” *Vanguard* (Nigeria) October 8, 2015.

while they wait for a raise or a better opportunity. The teachers should also see their jobs as a benevolence of the school who offered the jobs in the midst of job scarcity. Therefore, it is only proper for teachers to live up to the expectations of the job. Half a loaf is better than none, especially in Nigeria where the rate of unemployment is very high. It is a true saying that having a good and positive mind or spirit towards patrons or the job that one does can open doors for better opportunities in life. The schools' proprietors should also emulate God's example of reward of obedience to reward their teachers and staff favorably for a "good" job done in cash or in kind. These teachers and students form a part of the "people of the land" for whom the proprietors need to ensure the right benefits from the school system.

His third thesis in explaining the biblical vision for Israel as the "people of the land" is that money and possessions belong to God, who gives them to some people in the community to use on trust.¹⁵⁰ He refers to Luke 12:42: "And the Lord said, who then is the faithful and wise steward, whom his Lord shall set over his household, to give them their portion of food in due season?" With this and other scriptures, he underscores the point that material and monetary possessions belong to God, who has given them to human beings to hold as trust. It is not only money and possessions that belong to God; the entire creation is God's. Other scriptures to this effect are Matthew 20:8 – "When evening came, the owner of the vineyard said to his manager, 'Call the laborers and give them their pay, beginning with the last and then going to the first;'" and again, Luke 16:2 - "So he summoned him and said to him, 'What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.'" Again, Psalm 24:1-2 states that "The earth is the Lord's and all that is in it, the world, and those who live in it; for he has founded it on the seas, and established it on the rivers." This

¹⁵⁰ Ellen F. Davis, *Scripture, Culture, and Agriculture*, An Agrarian Reading of the Bible, (New York: Cambridge University Press, 2009), 4.

view was common in Israel in the Old Testament and that was why Jesus used it in His parables like the ones above.

There is no better comparison here to Israel than the church. Just like God expected Israel to know that He is the owner of their money and possessions, so He expects the church to know. Just as He gave it to them on trust, so that they would handle God's properties in their care as stewards, so also He expects the church to do. According to Jacobs et al, "in the early days of Christianity in Nigeria the Church was at the forefront of society's development building schools ... [and] they offered scholarships ... to those deprived." He added, "fast track to 2014, members minister to the needs of the Church paying through the nose to fund ... nursery, primary/post primary schools, as well as buy flashy cars and private jets."¹⁵¹ Several churches that happen to be the proprietors of so many primary and secondary schools in Nigeria and in the north, in particular where the Diocese of Kaduna is, do not seem to know that the money used to build those schools were not only from the church members or its sympathizers, but it literally belongs to God, and they are only stewards. Now, if some of them know that it belongs to God, then they are not managing it as good stewards in the sense that the schools are money-oriented and quite expensive beyond the reach of the average Nigerian who is a part of the "people of the land" today.

The fourth thesis of Brueggemann concerning the biblical vision for Israel as the "people of the land" is that money and possessions can be sources of social justice.¹⁵² The Church and social responsibility come in perfectly at this juncture. This is what this project is about, to argue that the church has some social responsibilities to carry out in the community. Among these

¹⁵¹ Jacobs Nkem et al, "Rich Churches, Poor Members," *Vanguard* (Nigeria), October 25, 2014.

¹⁵² Ellen F. Davis, *Scripture, Culture, and Agriculture*, An Agrarian Reading of the Bible, (New York: Cambridge University Press, 2009), 5.

responsibilities is the running of schools for the communities. Jacobs sees the Church as a leading force in social developments in the early days of the church, especially in the areas of schools, hospitals, vocational skills acquisition centers, farms, and cottage industries.¹⁵³ Schools should be seen by the Church, first and foremost, as a social agency before viewing it as an extension of the Church for evangelism and transmission of doctrinal dogmas of a denomination. According to Brueggemann, when there is a good understanding of stewardship of money and possessions, then they can be properly and rightfully utilized to meet the needs of the people, especially those who are poor, indebted, and destitute. Where this truth is not known or is not accepted, there is bound to be mismanagement of funds, resources, and human workforce towards exploitation and oppression.

Furthermore, he highlights that the Deuteronomy tradition held that God expects Israel, as a prototype nation for their contemporaries and for the church today, to use their money and possessions to carry out social justice and equity in the community. Their economic resources were to be subject to God's covenant with them and the Torah so that they would be used for the common good of the community. They were not to imitate the practices of oppression and exploitation of other nations around them. They were to recognize the creation-God-ownership of their land and its resources and this would enable them to do justice to their neighbors, but the opposite of this would lead to exploitative injustice.

This was echoed in Habakkuk 2:6: "Alas, for you who heap up what is not your own! How long will you load yourselves with goods taken in pledge? Will not your own creditors suddenly arise, and those who make you tremble wake up? Then you will be booty for them." According to the prophet, exploitative injustice brings sudden trouble and upheaval that destroy ungodly wealth and causes such wealth to become booty for other foreign creditors.

¹⁵³ Jacobs Nkem et al, "Rich Churches, Poor Members," *Vanguard* (Nigeria), October 25, 2014.

According to Oki, monies “leave Nigeria for offshore banks, trusts, foundations, and tax shelters,” and regarding Nigerian “indigenous wealthy to super wealthy elites, debatably, more than 70 percent of their personal wealth, clearly tainted wealth is stashed abroad.”¹⁵⁴ Is it any wonder that a lot of Nigeria’s wealth is stashed abroad in foreign banks through exploitative injustice perpetrated by some leaders and their foreign collaborators? Many mainstream and contemporary independent churches in Nigeria are not using their money and possessions, which are supposed to be the common wealth of the members as the "people of the land" as well as God’s possession in their custody, for the common good of their members, let alone for their communities who are also the "people of the land." Some mainstream and independent church leaders use these monies for their personal interests and businesses, overtly or covertly, which include the establishment of schools. Abdullateef Aliyu et al in *Lifestyles of rich, famous Nigerian pastors*,¹⁵⁵ lists the names and churches of rich and famous Nigerian independent prosperity gospel preachers who run “private-church” businesses including schools, and they own private jets, luxurious houses and exotic cars to mention just a few of their wealth in and outside Nigeria. Also, in a You Tube video by Adeyinka Akinwande in *Big fight; Anglican Cathedral Marina Lagos, Bishop mismanaged fund*,¹⁵⁶ he alleges the mismanagement of church funds to the tune of multi-millions of naira by a bishop as his retirement package, a retirement house and also to build a house, as he claimed, for the primate. Adeyinka alleges that the bishop claims this is in line with the practice for retiring bishops. This bishop’s claim could be true in

¹⁵⁴ Abudu Rasheed Oki, *Barbarism to Decadence: Nigeria and Foreign Complicity*, (Bloomington, IN: iUniverse, 2017), 343.

¹⁵⁵ Abdullateef Aliyu et al, “Lifestyles of rich, famous Nigerian pastors,” *Daily Trust* (Lagos), February 4, 2017, <https://www.dailytrust.com.ng/news/general/lifestyles-of-rich-famous-nigerian-pastors/183804.html>.

¹⁵⁶ Adeyinka Akinwande, “Big fight; Anglican cathedral Marina Lagos, Bishop mismanaged fund,” April 19, 2018, video, 3:55, <https://www.youtube.com/watch?v=WZBdY96nJgg>.

the case of some bishops, but not for all Nigerian bishops, for there are poor missionary dioceses which cannot afford such for their bishops at retirement.

Brueggemann goes on to state that the fifth thesis on this subject of the biblical vision for Israel as the "people of the land" is that God expects that money and possessions are to be shared in a neighborly way.¹⁵⁷ Here, he explains that God expects the economy of the society to be neighborly and not autonomous. By the term 'neighbor,' he refers to every member of the community. Every member of the community should have access to the wherewithal to be able to have a viable, secured, dignified, and flourishing life. This is confirmed in the words of the prophet Isaiah when he admonishes the Israelites to match up their religious discipline of fasting with sharing their money and possessions with their needy neighbors (Isaiah 58:6-7). Isaiah addressed the people to undo the injustice meted to their neighbors. They were to break every yoke of oppression carried out against the poor. They were to share their bread with the hungry and to give clothes to those who had worn-out and tattered clothes or who had no clothes at all to wear. They were to bring the homeless into their own homes or find accommodation for them, and they should not ignore their needy and suffering neighbors.

Brueggemann uses Matthew 25:34-40 to build on this point. Here, Jesus in one of his parables of the kingdom illustrates how the righteous and the wicked will be separated and what will facilitate the reward of the righteous and the punishment of the wicked. The passage here is focused on the reward of the righteous. Jesus says the king will welcome those on his right hand into the kingdom with the words, "For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me."¹⁵⁸ Then

¹⁵⁷ Walter Brueggemann, *Money and Possessions*, (Kentucky: Westminster John Knox Press, 2016), 6.

the righteous will ask the king when did they see him and do all of this to him, and he will answer them that as much as they did these things to the least (the poor and needy) among them, they did it to him.

This is a very strong warning here to the church and to everyone that identifies with the church, but alas many churches and Christians do not take this warning seriously. More especially it is a warning to the church in Nigeria and in northern Nigeria, particularly in the area of the establishment of church schools. How heavy is the word of the Lord in this passage, seeing the huge population of the people who are not going to school, especially children of primary school age; these are the "people of the land." According to Kano, the permanent secretary of the Federal Ministry of Education in Nigeria, Adamu Hussaini, discloses that "Nigeria has the highest number of out-of-school children in the world." Kano continues that Hussaini added that "this percentage represents 10.5 million of the cumulative 20 million out-of-school children in the world." Hussaini opined that out of this are almajiri (Muslim children disciples/Islamic pupils), miscreants, and dropouts.¹⁵⁹ The streets and highways of the cities in Nigeria and in northern Nigeria, particularly Kaduna city, are littered with "people of the land" who are illiterate school-age children laboring to sell one commodity or another or begging either for their parents or guardians. This is unacceptable, no matter what excuses are given by either the government or the churches, for there is more than enough money and possessions with the government and with the churches and some individuals in the Church that can build enough schools and sponsor all of these children who stand in the position of "people of the land." Again, lack of basic education constitutes the most significant reason for poverty, hunger,

¹⁵⁸ Ibid, 7.

¹⁵⁹ Adewale Murtala Kano, "Nigeria has highest number of out-of-school children" *The Guardian* (Nigeria), July 25, 2017.

malnutrition, preventable and communicable air- and water-borne diseases, crime, and violence. This is where the prophetic warnings are not just a hyperbole or a metaphor with respect to the schools: poor education really can lead to the downfall of the society and the land. How will God overlook this gross wickedness of the government, the church, and the rich against the poor who are the "people of the land" in the Nigerian society?

This is why Jesus said that the king will say to those on his left side, "Depart from me into everlasting fire, for you did not care for your poor, needy and suffering neighbors. As much as you did not care for them, you did not care for me." What a fearful warning to the Church in Nigeria today!

In his sixth thesis on the biblical vision for Israel as the "people of the land," Brueggemann postulates that money and possessions are seductions that lead to idolatry.¹⁶⁰ It was his deduction that money and possessions are not mere inanimate objects but are living forces with their own life. They have the power to command loyalty and servitude, love, or lust, from people when the right care is not taken. He supports this stand by referring to the warning of Moses to the children of Israel in the wilderness that they should be careful not to make any image of God to themselves as they had not seen God physically and did not know what form or shape God had. They cannot liken God to any created work, whether man, beasts, trees, or any of the planetary bodies (Deut. 4:15-19, 23). Referring to Jesus' words, Brueggemann reiterates that this was why Jesus warned against serving God and Mammon, for Mammon is the god or force of money. Paul also warned in 1 Timothy 6:10 that the love of money is the root of all evil, and many have injured their souls in the struggle or lust to get it.

¹⁶⁰ Walter Brueggemann, *Money and Possessions*, (Kentucky: Westminster John Knox Press, 2016), 8, in Ellul, Jacques. *Money and Power*, (Dorner's Grove, IL: Intersociety Press, 1984).

According to Abayomi et al, “cashing in on the assumed woes of public schools, proprietors and administrators of private and mission schools have taken ... a bar higher by charging exorbitant fees and levies.”¹⁶¹ Quoting a parent who had always wanted his child to study in a particular school but could not afford the school’s fees, he says that “paying N105, 000 (\$300) for kindergarten class is way too much.”¹⁶² Another parent with a child in another expensive school said that “it is a price I’m prepared to pay provided my child is getting the best.” Yet another parent responded that her child’s school fees are “really outrageous.” Another parent is of the opinion that parents are to be blamed for exposing themselves to be extorted by private schools in the sense that some parents prefer fancy instead of quality.¹⁶³ How true are the above statements! The bane of education today in Nigeria and in the church schools is closely tied to the love of money by many of the rich churches and Christian individuals. Schools are established not for the service to the community who are the "people of the land," or in some cases not even for the educational enlightenment of the students who also are a representative of the "people of the land," but for profiteering financially. Some churches open schools and only collect tuition and other levies from the students without giving them quality education.

Davis continues to assert that agrarians see the earth-land not as an inanimate object but as a creature that expects some responsible care and respect from the human beings who depend on it for their existence.¹⁶⁴ She explains this by referring to Genesis 2:7: "And YHWH God

¹⁶¹ Amaka Abayomi et al. “What Nigerian private schools cost parents,” *Vanguard* (Nigeria), December 10, 2015.

¹⁶² Ibid.

¹⁶³ Ibid.

¹⁶⁴ Ellen F. Davis, *Scripture, Culture, and Agriculture, An Agrarian Reading of the Bible*, (New York: Cambridge University Press, 2009), 29.

formed the human being [*adam*], dust from the fertile soil [*adama*]." She expounds this verse by saying that it explains the relationship between the man and the earth. He is expected to work the earth, take care of it, preserve it, and respect its worth as connoted in Genesis 2:15: "And YHWH God took the human and set him in the Garden of Eden *le obedahulesomerah*."¹⁶⁵

The vision of God for Adam to give back to the earth from where he was taken and from where he got his nourishment by working it can be likened to the relationship between the community and the church schools that are established in them. Just as the schools expect to make financial gains from the community land and its people whom they are using, so also the community expects the schools to work for them, care for them, respect them, and improve their worth.

According to Jacobs, the early days of Christianity in Nigeria saw the church developing "schools, hospitals, vocational skills acquisition centers, farms, and cottage industries."¹⁶⁶ These can be replicated today. Schools can work for the community by taking out a good portion of the land and establishing an improved kind of agricultural farming that will improve the farming skills and knowledge of the people and also increase food production in that community. The schools can care for the community by either opening their school clinics to the community or by establishing a cottage clinic for that community to take care of the health of the people. The schools can respect the community by taking into consideration their language and cultural values and by participating in some major cultural events of the people to the level in which this does not conflict with the school's faith and doctrines. The school can also improve the worth of the community by giving them a good percentage in the admission list with offers of

¹⁶⁵ Ibid, 29.

¹⁶⁶ Jacobs Nkem et al, "Rich Churches, Poor Members," *Vanguard* (Nigeria), October 25, 2014.

scholarships or free education. The schools should also employ a good number of their qualified staff from the community. As Adam was expected by God to contribute positively to the earth or land from which he was taken and was being sustained, so God expects the church to take care of and contribute positively to the host community where they have their schools.

In addition, Davis explains that the earth is older than humankind, and it took care of itself in its own way before humankind was introduced into it by citing Genesis 2:4b-6: "On the day that YHWH God made earth and heaven, and before there was any shrub of the field on the earth, or any grain of the field had sprouted (for YHWH had not yet brought rain upon the earth, and there was no human to work/serve the fertile soil), then a mist would rise up from the earth and water the whole surface of the fertile soil."¹⁶⁷ These verses do not only give a picture of what life was at that time but are a reminder that there are expectations and responsibilities that the land-earth demands from humankind in order that things continue to run in their own integrity. Davis emphasizes that there is integrity to creation that depends on humankind having the understanding that they exist within a network of creation and God.

Additionally, God and His creation cannot tolerate violence, manipulation, or shame from human treatment.¹⁶⁸ The same goes for how the schools, especially church schools, treat the community and congregation where they are planted. If they violate the rights of these people to quality and good moral education, they will come back to torment them. This is already happening with the rise of secret cult members and terrorist groups attacking and tormenting the society. According to Birabil and Okanezi, "the activities of the cult members and the adverse consequences of these activities are often causes of sorrow and distress to innocent parents,

¹⁶⁷ Ellen F. Davis, *Scripture, Culture, and Agriculture*, An Agrarian Reading of the Bible, (New York: Cambridge University Press, 2009), 31.

¹⁶⁸ *Ibid*, 32.

schools and the general public."¹⁶⁹ Quality and good moral education make a man or woman civilized and God-fearing. It causes them to respect the dignity of human lives and the fundamental rights of all human beings irrespective of race, tribe, religion, or political affiliations. It will also nip in the bud the tendency for cultism and terrorism, as well as counter their influences. Olusegun opines that "functional education could be a veritable instrument for providing an alternative endeavor for the almajiri youth that were usually enlisted as terrorist fighters."¹⁷⁰

For Brueggemann, he emphasizes the importance of taking care of the physical needs of the poor by showing that the whole Bible is focused on the physical or bodily aspect of creation and not the spiritual as such. To justify this claim, he refers to the creation story in Genesis and its reiteration in Isaiah, Psalms, and Colossians, which declares that God created the world by His word and sees it as very good. The human person formed in Genesis was a body that was breathed upon and empowered by the Spirit of God. This creates the concern for security, food, and a home. This is the reason the Bible talks about economics, management, and distribution of the available resources for everyone to have at least a sense of equity and live a happy life. God made a real world of food, work, and sexuality under His intent and purpose. The commandments of Sinai, he said, were not arbitrary but are meant to keep us in sync with the order of creation. He added that the Bible articulates God as a bodily agent with eyes, ears, mouth, face, hands, and arms, and Israel acknowledges a God who occupies the space of the world and the events of history. Jesus was the Word made flesh. Most of his miracles were focused on the physical body to make them viable for life in the society. In the Psalms, this is

¹⁶⁹ Tete Saturday Birabil and Bright Okanezi, "Cultism as a Ticking Time-Bomb in Nigerian Schools: Challenges and the Way Forward," *International Journal of Scientific Research in Education*, Vol. 10, No. 2, (2017), 169-175.

¹⁷⁰ Omoluwa Olusegun, "Functional Education: A Tool for Combating Terrorism in Nigeria," *International Journal of Technical Research and Applications*, Vol. 2, Special Issue 7, (November - December, 2014), 35-39.

emphasized by God's care for the physical life of humanity and creation through God's spirit. Psalms 104:29-30 says, "When you hide your face, they are dismayed; when you take away their breath [ruach], they die and return to their dust. When you send forth your spirit [ruach], they are created; and you renew the face of the ground."

The Bible is also very much concerned with the body politic. Faith is supposed to be private and communal with all of the political and economic realities pertaining to it. Therefore, the Bible states that there will be a new heaven and a new earth, a new social reality. The creeds also faithfully echo, "I believe in ... the resurrection of the body; and the life everlasting" (Apostles' Creed) and "We look for the resurrection of the dead and the life of the world to come" (Nicene Creed). In addition, the Church prays in the Lord's Prayer to the heavenly Father that "your will be done on earth, as it is in heaven" (Matt. 6:10). This goes to show that God's purpose for humanity and creation is social, political, and economic.

The world or the society wants to separate money and possessions, or politics and economics, from biblical religion, but the Bible insists otherwise. The Bible points to money and possessions as the penultimate realities in life that carry social responsibilities and possibilities. That is why Jesus says in John 10:10 that the gift of God is abundant life for all humans, neighbors, and every creature in the environment. This contradicts the preferred practices of the present age.¹⁷¹

In Nigeria, and northern Nigeria specifically, some politicians and church leaders seem to spiritualize everything about life and Christianity. They make statements like "serve the Lord whole-heartedly and do not expect any physical benefit from Him in return," "whether God chooses to bless you with material things or not is His decision alone," and "do not seek after

¹⁷¹ Walter Bruggemann, *Money and Possessions*, (Kentucky: Westminster John Knox Press, 2016), 12.

material things; seek only spiritual things, and leave the rest to God.” According to Muozoba, "no person ought to have an advantage over another especially when it comes to payment of salaries which have now been 'spiritualized'."¹⁷² Some even say "teachers' reward is in heaven," but not for Hamidu, a teacher in Kingali Primary School in Ga'ar village of the Kanam Local Government Area of Plateau State in Nigeria. According to Sadiq and Adama, Hamidu "won the best teacher award in a new teacher reward scheme which earned him the star prize of a Peugeot 406 Prestige car" from the state government.¹⁷³ The same goes for Mrs. Ruth Yakubu Leng, a teacher with Ekan Primary School, Foron in Barkin Ladi Local Government Area in the same Plateau State, who won a motorcycle as the second-best teacher. The two awardees said their recognition puts to rest the 'worn out' adage that a teacher's reward is in heaven.¹⁷⁴ Rewards like these should grace regular payment of teachers' salaries.

Brueggemann also seems to disagree with the mindset that one's reward for his physical labor is in heaven, without due commensurate material reward here on earth. God is described in bodily forms, and humankind was created by God in bodily form as is all of the physical creation. The socio-economic and religious narrative of the whole Bible is focused more on the physical aspects of life as it affects the spiritual. So, according to Brueggemann, leaders and those in positions of power and influence should use their positions to improve and maintain equity and fairness in the distribution of resources for the general good. This is what the churches in northern Nigeria and Kaduna in particular should understand and inculcate in the use

¹⁷² Clemen Muozoba, "A Teacher's Reward is in Heaven," *Nigeriaworld* (Nigeria), December 29, 2008, <http://nigeriaworld.com/articles/2008/dec/281.html>.

¹⁷³ Lami Sadiq and Adama S. "Dickson, Is teachers' reward in heaven?" *Daily Trust* (Nigeria), December 28, 2017.

¹⁷⁴ *Ibid.*

of their resources, especially in the area of establishment of schools of high academic quality that are affordable for the poor and less privileged.

Teachers in the Nigerian public schools and in the church schools as well have suffered from this theological delusion that their rewards (salary and incentives) are in heaven, because their service is humanitarian or “spiritual.” Muozoba laments over the incessant teachers' industrial strike actions as they clamor for a raise in salary. He deems it insulting "when our politicians came out to preach to the teachers to get back to their classrooms and patiently wait ‘till thy kingdom come’ because their reward is in heaven."¹⁷⁵ This has also contributed to the moral and academic degradation of the schools.

Davis describes a contest between agrarianism and industrialism that has existed since the period of Israel in Egypt and in the land of Canaan. Agrarians are committed to preserving both the environment and the material means of life within it through the use of cultivating methods which provide for the needs of the present generation without destroying these resources for future generations. Industrialism on the other hand has imposed on the people an ideal of ceaseless pandemonium of restlessness, insatiable appetites, and an ever-increasing demand of working round the clock until people drop dead if they do not stop themselves.¹⁷⁶ Psalm 127:2 says, "It is vain for you, early to rise, late to sit down, eating the bread of the aggrieved. Yes, he gives to his beloved sleep." Davis uses this passage to explain land ownership and labor that existed in the Egyptian and Canaanite city-states that were highly stratified and militarized, where the whole land belonged to the monarch in principle, and the people were mere farmers,

¹⁷⁵ Clement Muozoba, “A Teacher's Reward is in Heaven,” *Nigeriaworld* (Nigeria), December 29, 2008, <http://nigeriaworld.com/articles/2008/dec/281.html>.

¹⁷⁶ Ellen F. Davis, *Scripture, Culture, and Agriculture*, An Agrarian Reading of the Bible, (New York: Cambridge University Press, 2009), 66-67.

serfs, and slaves, an equivalent of the present industrialized system. What this means is that in the industrialized system, the wealth flows upward, away from the poor who labor daily and form a majority of the populace to the rich and the rulers, who are few in number but dominate the economy.¹⁷⁷

She also uses the story of King Ahab and Naboth to illustrate the conflict between industrial economy and local economy. 1 Kings 21:1-3 describes how Ahab coveted Naboth's vineyard, although he owned most of the economic wealth of Israel. Naboth explained that "it would be defilement/pollution [*halila*] for me from YHWH if I were to give my ancestors' *nahala* to you." Naboth saw his little piece of land as an ancestral property just like every other land owned by the community. Naboth paid with his life for Ahab to be able to acquire his land.

This is how the rich and powerful take community lands for their personal profiteering when they build their own schools which the poor cannot attend. There should be more schools for the community and schools that are owned by the community. Church schools should be such community schools.¹⁷⁸ In the past, when the C.M.S. missionaries established schools in Nigeria, it was with the aim of developing the local people and their communities academically, morally, socially, and economically. According to Okpalike and Nwadiolor, the early missionaries used the schools as a form of religious and social services to the local people.¹⁷⁹ This same example was followed by the few private schools that came up along with the mission schools at this period. Ugwuoke states that in the days of the missionaries, some of the private schools were established by individuals who were concerned for the community, and others were

¹⁷⁷ Ibid, 68.

¹⁷⁸ Ibid, 111.

¹⁷⁹ Gabriel C.J.B. Okpalike and Louis Kanayo Nwadiolor, "The Contributions of the Christian Missionaries in Building the Nigerian Nation, 1840-1960," *Academic Journal of Interdisciplinary Studies, MCSER*, Vol. 4, No. 2, (July 2015).

established by the joint efforts of the community.¹⁸⁰ However, a majority of what is seen today in Nigeria is that most private schools and church schools have gotten community lands for their schools at cheap prices, sometimes with a promise to train many of the local people in the schools, but the schools turn out to be expensive, beyond the reach of the community and profit-based. Church schools in Nigeria and in the Diocese of Kaduna can guard against this by deliberately following the pattern laid down by the C.M.S. missionaries, especially in the areas of seeing education as a service to the community and not for profiteering. Also, church schools should offer quality and affordable education to all who are interested through free or subsidized tuition. Vaughan Olufemi, in *Religion and the Making of Nigeria*,¹⁸¹ states that Catholicism in Kabwir, Plateau State provided a framework for the delivery of much-needed development in mission schools, health care, and other amenities. As a focal point of community development, the local people invested significant portions of their meager resources in constructing and maintaining these schools.¹⁸²

Davis exposes the fact that whatever happens to the land eventually affects the economic, social, religious, and political aspects of the society. This is what the prophets of old addressed in their contemporary culture as folly and idolatry,¹⁸³ the economic goal of self-aggrandizement with all that is given to human community in trust. Therefore, there is a need for repentance

¹⁸⁰ Joseph Ugwuoke, "History of Western Education in Nigeria," *Educationist*, March 12, 2016. <http://academicpower.blogspot.com/2016/03/history-of-western-education-in-nigeria.html>

¹⁸¹ Olufemi Vaughan, *Religion and the Making of Nigeria*, (U.S.A.: Duke University Press, 2016).

¹⁸² Ibid.

¹⁸³ Ellen F. Davis, *Scripture, Culture, and Agriculture*, An Agrarian Reading of the Bible, (New York: Cambridge University Press, 2009), 120.

from self-destructive actions against the earth and its creatures in the name of industrial and technological advancement.¹⁸⁴

Elaborating on his six theses, Brueggemann explains that God concluded the commandments on Sinai with the command for Israel not to covet their neighbor's properties. He defines covetousness not only as an attitude of desire for that which belongs to another but also the acquisition of that which is desired. Using the warning in Proverbs not to shift old land boundaries between neighbors, and also Eve's eating of the forbidden fruit, Joseph's strategy to save Egypt from famine by taking all the land from the people and giving it to Pharaoh, and the request and taking away of the wealth of the Egyptians by the Israelites when they were to leave Egypt, he portrays how covetousness was the basis of all of those actions leading to the downfall and suffering of those at the receiving end—that is, the oppressed.¹⁸⁵ Israel was delivered from Egypt so they could be free from such inordinate covetousness as they settled in their Promised Land.

Brueggemann seems to be of the view here that the reason for the amassing of wealth by the few rich at the detriment of the vast poor majority is an insatiable desire to acquire money, material, and natural properties that are meant for the common good of all. There is nothing wrong in getting rich or prosperous; what is wrong is the insatiable desire, the greed for money and material things and the acquisition of that which supposedly belongs to other people due to unduly exploiting an advantaged position. Israel, who was supposed to be a prototype or an example to the nations around it, rather followed the same Pharaonic attitude that victimized them and from which they were delivered. Can that not be said of the attitude of many churches in northern Nigeria and Kaduna today? The more money they collect from members, the more

¹⁸⁴ Ibid, 138.

¹⁸⁵ Ibid, 16-20.

properties they acquire for the church. Little or nothing is ploughed back into the community for the members to benefit from their contributions to the wealth of the church. Not even the schools, which happen to be the only social service rendered to the members and the community in many cases, are affordable or qualitative where they are accessible to the poor. Just as Israel reproduced the same empire attitude they suffered under Egypt against the poor among them, so does the Nigerian leadership seem to treat the poor just like the British “masters” who were only interested in employing Nigerians as clerks, artisans, gardeners and cooks.

Brueggemann explains the covenant of God with Israel as they were about to enter to possess the Promised Land, or after they returned from captivity under the Persian Empire according to another tradition, as described in Deuteronomy 6:20-25; 8:11-20. This covenant reiterated the Sinai commandments that made Israel different from their Canaanite neighbors. It was based on the covenant of choosing death or life, blessings or curses through their actions. Negative consequences follow if they disobey the covenant, and positive ones follow if they obey it. Brueggemann tied this to the issue of how to acquire money and possessions, and how they were supposed to be used to maintain good and godly neighborliness in line with the covenant. In these verses above, Israel was to remember that it was God who gave them their land and the wealth they derived from it, and so they should not give the credit to other gods by worshipping them. By worshipping these other gods, according to Brueggemann, Israel by implication would be borrowing or adopting the culture of the nations that worshipped these same gods. Therefore, Israel would have engaged in the nations’ predatory economic ways of covetousness that desired and seized things from their poor and weak neighbors to enrich the rich and strong ones. This would have put Israel on the negative side of the covenant. In contrast,

Israel was expected to build a society and a social economy that was opposed to their Canaanite neighbors and based on communal growth and care for the weak and the poor.¹⁸⁶

Israel was to teach this truth to their children so that by narration and enactment they would pass this truth from one generation to the other, thereby establishing a society whose socio-economic ways were based on love for God and for one's neighbors and not on covetousness. It can be drawn from this that if all churches in Kaduna and Nigeria will emulate this covenant law given to Israel in how they use their money and possessions, particularly in the running of schools, not only will it profit the community, but it will also inculcate in the students the same attitude of Biblical usage of money and possessions. The students will likely communicate this attitude to their younger ones as they grow older, thereby passing it down from one generation to the other as Israel was expected to do. The admonition for Israel to teach their children the covenant relationship and economy of God can also be translated into the need for a strong teaching of Christian Religious Knowledge and moral instruction in the church schools and public schools. This is necessary because these students are the future of the church and nation, and whatever they inculcate in school, they will most likely implement in the society.

The narrative goes on to reveal various kings whose rules and the practices of their nobles and judges were characterized by taking and seizing of lands and properties of the poor, widows, orphans, strangers, and those indebted, and selling the poor for a pair of sandals, according to Amos 8:6. Elijah and Jeremiah represented several prophets who spoke to the kings, warning them to turn from their predatory economic attitude to God's covenantal economy for Israel. All of their warnings fell on deaf ears until God eventually allowed the curses of breaking the covenant, which was the basis for their occupation of the Promised Land, to fall upon Israel (Judah) through the defeat and captivity by the Babylonians. Thus, the

¹⁸⁶ Ibid, 36-41.

predatory economy of covetous desire and acquiring of other people's properties exploitatively brought the kingdom to an end, at least temporarily.¹⁸⁷

All of this tells of the human nature that tends towards selfishness and self-centeredness. It is so surprising how people know that a particular resource belongs to all, yet they will go ahead to plan and strategize about how they are going get it all for themselves alone if possible. This is a famous problem that Garret Hardin called "the tragedy of the commons" in his 1968 letter in an attempt to proffer a solution to the problem of over-population in the face of dwindling resources using the example of herdsmen sharing one pasture:

The essence of Hardin's parable of tragedy is that herdsmen sharing a common pasture are led, by the inexorable logic of individually rational decisions for optimizing personal gain, to ultimately overstock their herds and destroy their shared resource. Although Hardin's argument was originally made with the problem of human population growth in mind, it has become widely accepted as a general theoretical framework to explain diverse cases of resource over-exploitation, and has had a considerable influence on resource policy around the world.¹⁸⁸

They go ahead and get this resource for themselves and make the people who are the owners to sweat with their blood in working for them just to get a piece of the resource. Is this not just like what is going on in many churches in Kaduna and Nigeria generally in regard to the schools? Again, the church is a corporate entity, and its wealth is predicated upon its corporate existence; therefore, its leadership should ensure that it spends its wealth in a corporate manner so as to benefit its corporate members and the society at large.

¹⁸⁷ Ibid, 56-75.

¹⁸⁸ Alexander P. Latta, "The Tragedy of the Commons by Garret Hardin 1968," *Encyclopedia of Life Support Systems* (EOLSS), (Toronto): <http://www.eolss.net/sample-chapters/c13/e1-45-01-07.pdf>.

CHAPTER FOUR

CONTEMPORARY CHALLENGES OF CHURCH SCHOOLS

4.1. Financial Constraint

Under the European missionaries in the past, mission schools were sponsored by the mission agencies that sent the missionaries to Nigeria. The colonial government later supported the mission schools with aid grants after noticing the advantages the mission schools were to the colonial administration because some of the graduates from the mission schools became useful to the colonial administrators as clerical staff, technical workers, and messengers. This shows that from the days of the C.M.S. missionaries who started mission schools in Nigeria, there had been some constraints or challenges in running the schools. At other times, the missionaries had subsidized the school fees for the local students by accepting students' services in the school farms or farm produce from the students as school fees.

As the administration of the mission schools gradually moved into the hands of indigenous Nigerian church leaders, these constraints or challenges in running the schools increased as the number of students increased, and the government continued to give aid grants to support mission schools. The Nigerian government eventually took over all schools including mission schools in the 1970s, but it could not manage the schools well enough like the missions did and the quality of education and moral standard dropped drastically. After many years of government mismanagement of the education sector, the churches demanded that the government allow them to start their own schools again since the quality of education in the public schools was dropping drastically, and since the public schools were not enough for the numerous children needing primary and secondary school education, and this was granted. Then a few years ago, the churches demanded that the public schools be returned to their former

owners, whether church missions or private organizations, for proper management as things were before they were taken over by the government. Some of these schools were returned to the churches by some state governments, particularly in the southern and central parts of Nigeria, but not in the northern part.

At the time when the Church received the returned schools from the government, in addition to the 'new' schools it had started, the church faced huge challenges in running the schools. Among the challenges that faced the mission schools was financial constraint.

Financial constraint is one of the greatest challenges facing most of the church schools today because they are entirely sponsored by the church with no grants from the government or any organization. Finance can be defined as the available funds kept aside for use in order to achieve a particular project: in this case, the running of a church school.¹⁸⁹ Financial constraints imply a lack of adequate money to build standard classrooms, standard laboratories, standard school environment, standard playground and fields with adequate sports equipment. Financial constraints also lead to inability to procure enough tables and chairs for teachers and students, and inadequate, current teaching and administrative materials. Finance is the backbone of any institution.¹⁹⁰ When financial resources are scarce, educational administrators should ensure that they make the maximum use of available funds.¹⁹¹ Shortage of finances and other material resources have plagued church schools in Nigeria from the time of the C.M.S. mission schools in the 1900s. This was why the government at all levels at that period provided support in the form

¹⁸⁹ Paul Nwakpa, "Education for all in Nigeria: Finance Management Constraints and the Way Forward", *British Journal of Education*, Vol.4, No.4, (April 2016), 1-9.

¹⁹⁰ Felix Terhile Bua and Philomena Ibuh Adzongo, "Impact of Financial Management on Secondary School's Administration in Zone A Senatorial District of Benue State - Nigeria," *Public Policy and Administration Research*, Vol.4, No.9, (2014).

¹⁹¹ N.I. Ogbonaya, *Foundation of Education Finance*, Onitsha, Nigeria, CAP Publishers, 2000.

of buildings, scholarship grants, and teaching and learning text materials.¹⁹² One of the biggest financial constraints facing church schools is not being able to pay the appropriate salaries to teachers and other administrative staff members, and not being able to increase the salaries when raises are due, whether yearly or bi-annually. Some teachers work for up to five years or ten years and above, on the same salary.

Today, the Nigerian government is facing the challenge of inadequate funding of education in public schools to the extent that funding has been in response to the conditions dictated by international financial institutions (IFTs). In 1997 and 2000, statistics show that federal government expenditure on education was below 10% of overall expenditure. It revealed that the national expenditure on education cannot be computed because various states' expenditures on education cannot be determined in relation to the UNESCO recommendation of 26% of national budgets.¹⁹³ This means that the IFTs dictate and demand that Nigeria implement the percentage of the yearly national budget on education as stipulated by UNESCO. The IFTs' insistence and the monitoring of the UNESCO's standard on the Nigerian government's budget allocation to education is the reason the Nigerian government is forced to allocate more money to education than it would like to. This allocation to education is given only to government owned schools, and since the government is giving more money to its own schools than it can due to pressure from IFT, it makes it difficult for government to extend any aid grants to church schools and other private schools.

¹⁹² Callaway A. and Musone A., "Financing of Education in Nigeria," United Nations Educational, Scientific and Cultural Organization, Belgium, 1968, 41.

¹⁹³ Mahmoud M.S.S. Madori, "Education: Problems and Challenges in Nigeria, What to be Done?" *Daily Trust* (Nigeria), March 31, 2013.

4.2. Inadequate Infrastructure

Infrastructure here, in term of schools, refers to the structures that students, staff, and management use daily in a school setting such as the classrooms, staff rooms, offices, libraries, laboratories, hostels, storages, conveniences, spaces for sports and recreation as well as the furniture and equipment that go with them.¹⁹⁴ Inappropriate buildings and facilities, poorly equipped laboratories or none at all, an environment that is not conducive for learning, and little or no learning materials are all serious obstacles facing church schools in Kaduna.

Some church schools are created out of the partitioning of the church auditorium or church hall with temporary panel boards. Some church schools' classrooms are small, not properly ventilated, or overcrowded. Some only have a corrugated iron roof with no ceiling, causing excessive heat. Some have poor lighting with no electricity to power light bulbs or ceiling fans. Some church schools do not have computers to teach computer lessons. Where some can afford computers, they are outdated or not enough for all the students or both. Some cannot afford current textbooks, official record books for classroom teachers, syllabi, and curricula. Some do not have an appropriate staff room. Some cannot afford pens for teachers for marking and grading or notebooks for teachers to write lesson plans and lesson notes.

In some church schools in Kaduna, there have been no new constructions or significant maintenance, repairs and replacement of existing facilities and equipment for well over a decade. At the same time, the number of applicants continues to increase every year, and the examination syllabus keeps on broadening, demanding new learning equipment and facilities.

¹⁹⁴ Kabiru Mato, "Education & infrastructure in Nigeria," *Daily Trust* (Nigeria), January 22, 2016.

4.3. Unqualified Teachers

There are 207,818 unqualified teachers in primary schools across Nigeria. The northeast of Nigeria has 57.7 percent of that figure because of the activities of the Boko Haram terrorist group in that region.¹⁹⁵ It was discovered in 2013 that 75 percent of the primary school teachers in the public schools in Kaduna could not pass a test meant for fourth grade students. This followed a government statement that many teachers had false certificates and a huge number of other teachers were not qualified.¹⁹⁶ Fifty percent of the teachers in Nigeria are said to be unqualified by the chief executive of the Teachers Registration Council of Nigeria (TRCN). Some of the reasons given for this trend are the politicization of education by political office holders, recruitment of teachers through the backdoor by official orders from above, and the current economic recession that does not favor official recruitment of staff.¹⁹⁷ Low salaries and the practice of employing only Christians or Muslims, or teachers from a particular tribe, or relatives or friends contribute to the number of unqualified teachers in the church schools in Kaduna. Low salaries for teachers are as a result of low tuition, which also is as a result of students from poor backgrounds attending the schools.

The major factors which have contributed to the supply of unqualified teachers in many church schools in Kaduna are the fallen standard of academic teaching in government higher institutions responsible for training teachers and the very high unemployment rate in Nigeria that has led so many secondary and post-secondary school graduates who were not trained as teachers but taken up teaching as a job. Also, the shortage of trained teachers in the country contributes

¹⁹⁵ Frank Ikpefan and Obinna Uchendu, "There are 207, 818 unqualified teachers in primary schools - TCRN," *The Nation* (Nigeria), October 4, 2017.

¹⁹⁶ Boco Edet, "Tales of ghost, unqualified teachers in Nigeria public schools," *Daily Trust* (Nigeria), March 2, 2013.

¹⁹⁷ Tonnie Iredia, "Rising trend of unqualified teachers," *Vanguard* (Nigeria), November 12, 2017.

to it. As stated above, some church schools are only interested in employing from their own members, tribes, or relations, whether they are trained teachers or not, as long as they have secondary or post-secondary education. Sometimes church schools make such persons the administrative heads of the schools or put them in charge of the accounts of the schools. There are more schools in Nigeria today than the supply of trained teachers can meet. This is why half-baked teachers are employed to fill the teaching gaps. In this age of computer technology, many teachers cannot operate a computer, let alone teach the students.

4.4. Unstable Teaching Staff

Due to poor earnings in the teaching profession and the poor condition of service, many teachers do not remain in one school for any appreciable amount of time.¹⁹⁸ They stay for a year or two and secure a new appointment with another school for a little increase in salary. Some teachers use their job as a stepping stone to a better job in other areas of the economic sector. Some of these teachers studied to be engineers, bankers, accountants, and business administrators, and because there are no immediate jobs for them in their areas of study, they take to teaching as a second choice, waiting for an opportunity to get the job of their professions.

Another reason for the instability among teachers in Nigeria is that the teaching profession lacks the characteristics of a viable profession. An example is the lack of set rules that would strictly control the entrance and certification process into the teaching profession. The orientation of those in the teaching profession is that of a very low self-esteem, thus making

¹⁹⁸ Madori M.S.S. Mahmoud, "Education: Problems and challenges in Nigeria, what to be done," *Daily Trust* (Nigeria), March 31, 2013.

teachers want to move on to another higher paying job as soon as the door opens.¹⁹⁹ This trend of unstable teaching staff has a great negative impact on students' academic performance and the administrative performance of the church schools in Kaduna.

4.5. Poor Academic Performance

The rampant rush by so many churches and Christian individuals to establish schools in Nigeria and Kaduna in particular has strained the highly competitive labor market for good and qualified teachers. Therefore, charlatans have filled the teaching market, resulting in poor teaching and poor academic performance by students, and the supervision of the educational system is weak due to corruption in the system.²⁰⁰ Coupled with the above are the lack of adequate and current teaching materials for the teachers' use and a lack of learning materials for students' use. Students from poor homes cannot afford the required textbooks, workbooks, exercise books, and other learning materials. The underpayment of teachers' salaries, the stagnation of teachers' salaries for years, and sometimes even the failure to pay teachers their salaries for several months all make teachers unmotivated to put in their best in teaching students. Some church schools have long-serving teachers and older adult teachers who are not abreast of the current teaching methods and are still using the old methods only. Many students are bored by the lack of teaching methods that do not engage their attention, and they do not concentrate in the class. Many students also are distracted from their studies by the attraction of internet media and the unnecessary attention they give to it. Parents also play a part in the poor academic performance of their children, either by neglecting to pay attention to their children's

¹⁹⁹ Tosin E. Akinduyo, "Teaching Profession in Nigeria; Issues, Problems and Prospect," *International Journal of Scientific and Research Publications*, Volume 4, Issue 11, Nigeria, (November, 2014).

²⁰⁰ Ibid.

academic work due to their business or career pursuits or out of sheer lack of interest in their children's academic work.²⁰¹

4.6. Examination Malpractice

The aforementioned problems, along with the need to earn a paper degree for white collar jobs, have given birth to the huge monster of official and systemic examination malpractices in public and private schools in Nigeria, which is now infecting and affecting church schools in Kaduna and Nigeria today. Examination malpractice is done through different forms. The most common type is when students bring into the examination class or hall prohibited answers or pieces of information in connection to the examination questions or share answers to examination questions with each other in the examination hall while the examination is going on. The trend has taken a higher dimension and a more sophisticated and dangerous nature today as schools, parents, and government officials have become involved in examination malpractice.²⁰² This involves schools conniving with external examination officers by bribing them to allow students to cheat in examinations or parents buying examination questions from government officials in charge of the examinations for their children to study beforehand. Some parents and students go as far as paying bribes to school officials and government officials to buy the specific results and certificates that they want. This may not be said to be the case in many of the church schools in Kaduna, but it cannot be denied completely that such a practice is beginning to permeate the church schools in Kaduna.

²⁰¹ Olajumoke Olufunminiyi, "On poor performance of students in schools," *Daily Trust* (Nigeria), November 4, 2015.

²⁰² Odiya L.O. and Omofonmwan S.I., "Educational System in Nigeria Problems and Prospects," *J. Soc. Sci.*, No.14, Vol.1(2007), 81-86.

4.7. Entrepreneurial Mindset

The acquisition of education knowledge should be seen as a community service by the service provider, and it should help the education seeker to fight against poverty, ignorance, and disease. Instead, the process of acquiring this knowledge has totally turned into a money spinning business for many of those who are service providers of this commodity. Most churches in Nigeria use their schools mainly for profit making as they jack up school fees and introduce various student levies on regular basis from poor parents who can scarcely get along financially.²⁰³ It has become a source of exploitation by many of these service givers who have little or no concern for the quality of service they give or the facilities on ground, and it has also made school education an offer for the highest bidder.²⁰⁴

In an effort to make more profit for the school as well as more financial allowances for the teachers, a lot of church schools in Kaduna have developed unnecessary levies to make more money. These levies are not only unnecessary but also unfair and exploitative because they are demanded from the poor and less privileged who form the bulk of the students of most church schools in Kaduna. Also, if the churches will put their acts right by allotting the right percentage of the budget to the running of schools instead of spending unnecessarily on gigantic and fanciful church buildings, wasteful entertainment, and personal business interests, they will be able to save enough money to fund the schools. Again, if many rich members of the church and society see that the church is actually funding the education of the poor in the community, they will donate money to the church for such a course. In this way, there will be no need for church schools to come up with compulsory levies for students to pay in order to raise funds to run the

²⁰³ Sunday Oguntola, "Fury Over Mission School Fees," *Christianity Today Magazine* (Lagos-Nigeria), June 6, 2012.

²⁰⁴ Ayodele Fatiregun, "High tuition in private schools encourages corruption," *Punch* (Nigeria), January 26, 2018.

schools. These include levies such as Parents and Teachers' Association levies, levies for compulsory extra lessons for students after regular school hours, examination levies, levies for science and art practical courses, development levies, and graduation levies.²⁰⁵ These levies are usually on a termly or yearly basis, and some of them are per student, meaning that a parent with two or more children in a school will have to pay for each of them. Most of these methods of raising money came from the private non-church schools that are more profit-oriented than community service-oriented. Many church schools have bought into this idea of profit-oriented schools and have allowed themselves to be carried away from the original plan of the mission schools which was to give quality and moral education at free or affordable fees, and so made education inaccessible to many poor children.

According to Brueggemann (2016) in *Money and Possessions*, Israel was supposed to see the money and possessions of each other, as well as the collective national resources, as a gift from God for the use of the common good of all. Israel was to take care of the needs of the poor and less privileged among them, either individually by a family member or a neighbor supporting his or her poor relatives or collectively by the community contributing to a general pool for the support of poor and needy folks in the community.

What does the biblical vision of Israel as the "people of the land" have to say about these challenges facing church schools in Kaduna? According to Brueggemann, the prophets of Israel in the eighth and seventh centuries B.C.E. were against a predatory economy that permits powerful moneyed interests that prey upon the vulnerable peasant population in an insatiable manner.²⁰⁶ If the church which depends on collections and donations from members and well-

²⁰⁵ Amaka Abayomi et al, "What Nigerian private schools cost parents," *Vanguard* (Nigeria), December 10, 2015.

²⁰⁶ Walter Bruggemann, *Money and Possessions*, Kentucky: Westminster John Knox Press, 2016, 142.

wishers builds a school out of that fund, it behooves the church to make the school accessible to all who wants to come to that school.

In the synoptic gospels, according to Brueggemann, Jesus used certain incidences and stories to illustrate the economic reality of his time. Brueggemann noted that the Roman Empire that was in control of Israel at that time operated an economy of extraction that had the Jewish tax collectors collect taxes for the Romans. Jerusalem was a city ruled by the Jewish elites who were the Pharisees, Sadducees, and the scribes, who flourished on an economy of debt and the taxes of low peasant farmers in the surrounding villages. The poor who were mostly subsistence farmers stood the risk and sometimes fell into the condition of forfeiting their lands as a result of their inability to pay back their debt to their creditors. Jesus grew up in this kind of economy, and that was why Jesus' preaching was centered on the coming of the kingdom of God, signifying a contrary economy to the conventional one, and his message was "good news" to the poor. Jesus told the poor about God's covenant economy of consideration for the poor, those indebted to creditors. This was in connection with Deuteronomy 15:1-18. He taught that they needed to be forgiven or released. This can be seen in Jesus' remark in "The Lord's Prayer" where he admonished his followers to pray, asking God to forgive (release) their sins (debts) as they also forgive (released) those who sin (their debtors) against them (Matt. 6:9-15). The stories of the rich young ruler whom Jesus asked to go and sell all his possessions and distribute the money to the poor (Mark. 10:17-31; Matt. 19: 16-30; Luke 18: 18-30), Lazarus and the rich man (Luke 16: 19-31), and Mary's prayer of the Magnificat (Luke 1:46-55) all substantiate the point that the rich were predators of the poor in that society.

Brueggemann associates the death of Jesus to the fact that his radical teaching was destroying the established oppressive economy enjoyed by the Jewish elites, leaders, and the

Romans. He says that was why they tempted him with the question whether it was right to pay taxes to Caesar. Jesus' answer showed that God was not against remitting normal taxes to the government but that God also wanted the people to honor His covenant economy by contributing out of their money and possessions to the welfare of the poor and helpless.²⁰⁷

What an eye-opener! Why have Jesus' teachings in these specific passages been spiritualized to faith and morality whereas they were really talking about money and possessions? It is quite clear from Brueggemann's exposition that Jesus was talking about bringing the poor and helpless along in the economic life of the society. This goes again to the point being made in this project that the church is supposed to have an arrangement whereby the poor among it are not neglected but carried along in the economy of the church community, and this project looks at one of the ways to do that, that is, through establishing schools and offering free or subsidized tuition, so that all who wants can access them.

Addressing the epistles of Paul, Brueggemann expands his argument further by referring to Paul's comment in 1 Corinthians 4:7 that asked the Corinthians if they had anything that they did not receive, building on the same idea of God's economic covenant to Israel in another form. In Romans 12:2, Paul admonished Christians not to be conformed to the standards of this world but to be transformed in their minds. Like prototype Israel, they were not to follow the ways of the Roman imperial culture around them, which included the imperial economy of preying on the poor and weak in the society. Rather they were to recognize God's gifts in them and use those gifts to meet the needs of their fellow Christians. So he told them to give generously to the needs of the saints, to show hospitality to strangers, and not to seek revenge but to leave vengeance to God. By this, Paul depicted that there is no scarcity in God's economy as the government always wanted people to believe, which is a cause for hoarding and not sharing of wealth.

²⁰⁷ Ibid, 187-204.

He proceeds in this line by making reference to 2 Corinthians 9:6-8, where he encouraged the Corinthian Christians to sow bountifully towards the contributions for the saints under famine in Jerusalem, and they would reap abundantly too. Part of the reasons he gave were that Christians in Macedonia and Achaia had given generously out of their afflictions and scarcity, and also that Jesus gave himself up; though he was rich, yet he became poor for their sake. In Philippians 4:19, Paul emphasized that God would supply all the needs of the Christians in Philippi by the riches in glory. By this he made a difference between depending on the imperial economy of the world and the kingdom economy of God, just as Jesus taught.²⁰⁸

The church has a different economic system from the world just like prototype Israel. Modernity or post-modernity does not change the fact or divine reality that God's divine economic laws of creation are still at work, whether positively or negatively; positively with the results of love, peace, unity, and growth, if the church or the world adheres to it, and negatively in the form of strife, confusion, insecurity, fragmentations, scarcity, and stagnation if they ignore it. These negative trends are the situations in the world today, and the church is not exempted, because people are not obeying God's love-law covenant. Could this be what has affected Nigeria and its educational sector, in particular many of the church schools? Could it be that the misappropriation of funds and gross neglect of the poor and helpless in the public schools and mission schools by those in authority and the rich have brought about the sorry state of most schools in Nigeria today?

Jesus lamented for Jerusalem in Matthew 23:37-39 for refusing God's covenant economy and for killing the prophets sent by God to remind and warn them. In the same Gospel in 24:2, Jesus told his disciples that not one stone of the temple building would be left upon another but they would all be thrown down. Both Jerusalem and that temple were destroyed around 70 A.D.

²⁰⁸ Ibid, 219-224.

by the Roman forces under Emperor Titus. While not claiming that similar physical calamity will happen to the churches in Kaduna or Nigeria if they fail to make their schools accessible to all, it can be argued that a society with less educated people can hardly enjoy any meaningful development.

Brueggemann agrees with Ellen Davis as he concludes his discussion on Israel as a prototype of the church in how money and possessions should be spent with a look at the book of Revelation.²⁰⁹ According to him, Revelation 17 and 18 reflect Ezekiel 27 and 28, a picture of the great city of Tyre and its international commercial activities, which included the trafficking of human lives as slaves. Likewise was the city of Babylon the Great in Revelation 17 and 18, which dealt in all sorts of merchandise including human souls with every nation on the earth. Babylon here refers to the city of Rome and its empire. Trafficking in human beings, which is slavery, is a commercial system that is opposed to God's covenant economy and cannot be sustained. Such economy is inimical to God and thus will utterly fail and come to ruin. An economy that imagined itself as autonomous, self-sufficient, and of ultimate importance has failed to recognize the ultimate power of YHWH God, Who set a strict boundary to the autonomy of every empire. Therefore, any such effort at autonomy is a chase in the dark, an exercise in self-destruction.

If churches in Kaduna can put this same principle into action concerning the challenges facing the church schools, it will go a long way to address all of these challenges and reduce them drastically, even if they are not totally eradicated. The Church can use more of its resources in running the schools as well as appeal to the rich in the Church and in the society to sponsor various aspects of the schools' projects and prospects such as staff salaries, teaching, and learning materials and facilities.

²⁰⁹ Ibid, 266.

CHAPTER FIVE

5.1. Proffered Solutions

This chapter will make some suggestions and possible solutions to the challenges outlined above. The suggestions and solutions will be based on the biblical land ethics of Ellen Davis and Walter Brueggemann who postulate that the land and its resources, either as money or possessions, should be used for the benefit of all by those in leadership and the rich. It is imperative that they do this because they are stewards of the people's common wealth and of God's creation. In proffering solutions to some of the challenges facing church schools in Nigeria and in Kaduna particularly, the church schools of the Anglican Diocese of Kaduna will be used as a case study of how these challenges were tackled in successful and manageable ways according to the biblical land ethics of Ellen Davis and Walter Brueggemann. Other suggestions will also be made in addressing the issues and challenges in Kaduna's diocesan church schools today.

These suggestions will begin with a look at the present-day Anglican Diocese of Kaduna, which is more or less a remnant of the old Anglican Province of Northern Nigeria, the old Anglican Diocese of Northern Nigeria, and the old Anglican Diocese of Kaduna. It will focus on the present status of the diocese, which covers mainly the city of Kaduna and its environs, and the development of the present parish schools in the diocese.

This chapter will look at the origin of the new parish schools, which are the present-day church schools in the Anglican Diocese of Kaduna, especially how they moved from Sunday school halls and church auditoriums to having appropriate facilities and permanent school buildings. It will also look at why it all started and how it was managed administratively in order to accommodate everyone who wanted admission into the schools, both from the church and

from the community, to pay teachers' salaries and to grow the schools to the proper standards academically, morally, economically and in infrastructure.

Also in this chapter, the appointment and establishment of the office of the education secretary will be looked into. It will look at the reasons why the office was created, the duties of the education secretary, how the education secretary carries out those duties along with the cooperation of the heads of the parish church schools in the diocese, and how he facilitates communication with the schools and the diocesan bishop's office.

Finally, this chapter addresses the contemporary challenges facing church schools in Kaduna by presenting the methods and procedures by which the present parish schools in the Anglican Diocese of Kaduna were started and are being run from the beginning until today as a case study for schools in Nigeria and Kaduna in particular to emulate. Some of these challenges include financial constraints, poor academic performance, examination malpractice, and an entrepreneurial mindset.

5.2. Church Schools in Today's Anglican Diocese of Kaduna

The present-day Anglican Diocese of Kaduna used to be the headquarters of the Anglican Diocese of Northern Nigeria from the time of Bishop John Mort from the Church of England, the first bishop of the diocese. At that time, the diocese extended throughout the north of Nigeria. Gradually the diocese was broken into a couple of dioceses and eventually into so many dioceses that today the Anglican diocese of Kaduna only covers mainly the major city of Kaduna and part of its environs. As the headquarters of the Anglican Diocese of Northern Nigeria, the former Diocese of Kaduna had several mission schools that were scattered all over some of the cities in northern Nigeria, which were established by the C.M.S. missionaries. When the diocese was

reduced to mainly the city of Kaduna and its environs, it had only one mission primary school, which was taken by the state government.

After the federal government, led by President Olusegun Obasanjo in 1999-2007, instructed that former mission schools in the hands of the government be returned to the churches, the former St. Michael's Anglican Primary School in Kaduna, now Bida Road Local Government Authority Primary School still had not been returned to the Anglican Diocese of Kaduna until today. There are many mission schools in northern Nigeria that the government took, which are still in the hands of the government despite the decision and instruction by the Obasanjo-led past federal government administration that former mission schools taken by the government be returned to the churches that established them because of the falling standards of academic performance and moral behavior of the students since the government took over the schools.

Immediately after the federal government gave permission for churches and the private sector or private individuals to start schools with the approval of the government, the Anglican Diocese of Kaduna, through the diocesan office, gave permission to its parishes to start nursery and primary schools. These 'new' parish church schools were to be autonomous of the diocesan administration. They were to be sponsored and run by the leadership of each individual parish that established them. The reason for this autonomous administration of the 'new' parish schools is that since the government took over the former mission schools from the churches, every former school administrative office was closed down by the diocese. Therefore, the diocese had no central administration for education to oversee the 'new' parish schools. Also, establishing schools was capital intensive, and the diocese was not solvent enough to handle such projects

along with its huge overhead budget cost of planting new churches and paying the clergy to staff these churches.

With the permission of the diocesan bishop of the Anglican Diocese of Kaduna, some of the big parish churches started their own nursery and primary schools in the 1980s and 1990s. These parish churches are the Cathedral of St. Michael, Our Savior's Anglican Church, Christ Anglican Church, St. Paul's Anglican Church, and St. John's Anglican Church. Today parish churches' nursery - primary schools in the Anglican Diocese of Kaduna have grown from five to eleven, with six secondary schools in addition. Some of these parish churches wanted to start secondary schools for their graduates from primary school, but the diocesan bishop at the time, Archbishop Josiah Idowu-Fearon, did not give them the permission to do so. Idowu-Fearon noticed that some of the nursery and primary schools started by some of the parish churches were not up to the standard requirement of the Ministry of Education. Therefore, Idowu-Fearon wanted to establish a thoroughly standard secondary school that would meet the requirements of the government's Ministry of Education. Also, he wanted all the Anglican primary school graduates of the diocese to go to a single Anglican diocesan secondary school. He intended that the secondary school be directly under the administration of the diocesan office. Therefore, Idowu-Fearon established the first contemporary church secondary school in the Anglican Diocese of Kaduna in 2009 and called it St. Michael's Anglican Diocesan College, Kaduna.

After several years, the capacity of the diocesan Anglican college to accommodate all the primary school graduates in the diocese became inadequate. Therefore, the leadership of the parish church nursery and primary schools appealed to Idowu-Fearon to allow them to start their own secondary schools in order to have placement for their primary school graduates who may not get a place in the diocesan secondary school. Their plea was granted, and some of the parish

churches with primary schools started their own secondary schools. This further increased the number of parish schools in the diocese.

In 2015, there were fifteen primary and secondary schools in the Anglican Diocese of Kaduna. All these schools belong to individual parish churches with the exception of the diocesan secondary school. Some of these parish churches have both primary and secondary schools, and some have only nursery-primary schools.

From the inception of these schools, the goal was to give the students quality education and biblical moral upbringing at an affordable price for the parents. This became necessary because most public schools run by the government at that time, and even today, were experiencing low quality academic teaching, as well as poor academic performance, coupled with low moral standards.

These schools were all set up in almost the same way. Each individual parish church passed a resolution in their vestry meeting in favor of starting a nursery-primary school. A committee was set up by the parish vestry that was to come up with the modalities of setting up a nursery-primary school. After the committee finished their work and presented the blueprint for starting the school, the church swung into action. A detailed account of how they went about it will be given anon.

In setting up the nursery-primary schools, the parish churches announced to their congregations that they were going to start nursery-primary schools and asked parents to bring their children for enrollment in the new school. The parish churches also asked interested members to apply for the positions of teachers, a headmaster or headmistress, and an assistant. The members were also asked to inform any of their friends or neighbors who might be interested in teaching to apply to the church.

At the beginning of these schools, most of these parish churches did not have the proper physical structure for classrooms, offices, and other required school facilities. They made use of Sunday school church halls and, in some cases, the church auditorium as their classrooms. The Sunday school hall or church auditorium was partitioned into classrooms with the aid of ceiling or plywood boards. Sunday school chairs or church pews were used as classroom seats, tables were made to go along with them, and chalkboards were improvised. The reason for this is because there were inadequate funds, and the church wanted to minimize cost.

The parish churches used the money from their church accounts as well as the freewill donations from some members to buy all the initial materials and resources required to run the schools. School fees for these schools were made affordable to every member of the church. Some widows who were church members and who could not afford the school fees had full scholarships given to their children. The new teachers of these new schools had their salaries paid partly from the school tuition and partly from the church account at the beginning until the schools were able to pay the teachers from the tuition only.

These church schools were started without having to go through the regular procedure of setting up a school. These include setting up the standard facilities, applying to the Ministry of Education for approval, inviting the officials of the Ministry of Education to come over to inspect the facilities and environment, getting approval, and registering the school with the Ministry of Education with a certain amount of money before taking off. Usually, by common understanding the Ministry of Education allowed private schools to take off because they knew that most individuals or organizations that wanted to start a school did not have adequate funds to follow the regular procedure, but they expected the schools to come and register with them as soon as the school was off and running.

Today, every one of the church schools in the Anglican Diocese of Kaduna, except for a couple of new ones, is duly registered with the Ministry of Education. These schools have built their own structures and facilities and are no longer using the Sunday school halls or church auditoriums. The schools are running themselves without dependence on the churches, and sometimes the schools even assist the churches with money to carry out certain ecclesiastical projects.

The names of these diocesan and parish schools are Cathedral of St. Michael Nursery/Primary School, St. Michael's Anglican Diocesan College, Our Savior's Nursery/Primary and Secondary Schools, Christ Anglican Church Nursery/Primary and Secondary Schools, St. Paul's Nursery/Primary and Secondary Schools, St. John's Nursery/Primary and Secondary Schools, St. Andrew's Nursery/Primary School, All Saints' Nursery/Primary and Secondary Schools, and St. Joseph's Nursery/Primary and Secondary Schools.

Each of these schools has a school board that the schools' head teachers report to, and the chairperson of the school board reports to the Parochial Church Council (P.C.C.), an equivalent of the Church Vestry Committee in the Episcopal Church in America. The autonomy of the school boards made parish schools to run their school administrations differently in almost every way. There was no central administration over all the schools because they all started separately and independently with the approval of the diocesan bishop for them to function that way. Around 2006, the diocesan bishop appointed a diocesan education board to oversee the effective running of the schools, but it never had administrative power over the schools, being only supervisory. Also, the diocesan bishop assigned a couple of clergymen over a period of time to act as the education secretary for the schools and bring reports back to him.

Much later, the diocesan synod passed a resolution to employ a full time diocesan education secretary over the schools to have direct involvement with the schools in order to train and re-train teachers through seminars and workshops, to ensure excellence in the academic, religious and moral life of the schools, and to make sure each school has qualified teachers, appropriate teaching and learning materials, approved evaluation schemes, standard facilities, and healthy school environments. For a period of 40 years, the office of the education secretary in the Anglican Diocese of Kaduna was closed when the government took over all private and mission schools. The acting education secretaries appointed by the diocesan bishop were parish priests as well, and they operated from their parishes and not from an education secretary's office. It was at this point that the writer of this project (who is also a priest) was employed as a full time education secretary of the Anglican Diocese of Kaduna in July, 2011.

5.3. Office of the Education Secretary

The Education Secretary reports to the chairperson of the diocesan education board and to the diocesan bishop directly. He works with the head teachers of the parish schools to carry out every program he designs for the schools. He solicits the cooperation of the head teachers of the schools in carrying out inspections of the schools and also ensures the collection of the diocesan education levy from each church school.

In inspecting the schools and carrying out programs for the schools, he prepares an itinerary to visit each school three times a year and sends this itinerary to the school heads ahead of time. Some of his programs for the schools are revival services held three times a year for all staff and students, seminars and workshops for teachers three times a year, and intramural

students' programs such as academic quizzes, debates, spelling bees, football competitions, talent shows, gospel song competitions, and Christmas carol-sings.

In inspecting the schools, the education secretary requests and checks through the education documents of each school. These include such documents as the admission books, log books, black books, teachers' duty books, time books, syllabi, class diaries, scheme of work books, teachers' lesson plans and lesson notes. He also inspects the science and computer laboratories, rest rooms, sporting facilities, the playgrounds and the fields.

When the Education Secretary goes to inspect the schools' activities, he requests for and checks through the teachers' diaries/schemes of work and teachers' lesson plans and lesson notes. He watches teachers in the class as they teach to assist them in any area where they need improvements in teaching skills and class control techniques. He observes the student uniforms and their entire physical appearance and advises on how they can look smarter. He goes through every classroom to see how well kept they are and how well ventilated they are. Sometimes he checks through some of the notebooks of the students to compare what they have done with the syllabus for that term period to ascertain the quality of learning that they are getting and the level of understanding that they have in regard to the courses they are being taught. All of these inspections do not take place in one visit but in several visits.

Other aspects that the Education Secretary supervises are the religious and moral activities of the schools. He checks out the arrangements put in place by each school towards having a weekly Bible study and prayer fellowship and gives advice in areas that need a more effective Bible study or prayer plan. He encourages the schools to use the Anglican Book of Common Prayer (BCP) in their prayers at least once a month because the schools are Anglican schools. This is because some of the church schools have head teachers as well as a number of

teachers and students who are not Anglican Christians, and they do not use the BCP and do not know about the BCP.

He also attends the end-of-year graduation of each school to support them morally and sometimes financially in gift prizes to exceptional students or to support new projects in the schools.

The diocesan Education Secretary writes official reports on each of the schools every term and sends these reports to the bishop, to the chairperson of the diocesan education board, and to the head teacher of each of the schools. Due to the autonomous nature of the parish schools, each school runs its own personal and private administration, especially in the aspects of its financial budgets and accounts. The Education Secretary does not have authority over these aspects of the schools, he is not involved in them, and he is not consulted in those issues except by choice of any of the schools. This happens to be the case because the diocese did not establish these schools; the parish churches established them, and the diocese did not contribute a dime to the building of these schools. The challenge this personal and private financial administration of the schools creates is a lack of uniformity in the administration, tuition, salaries, syllabus, curriculum, and even textbooks among the schools. These are some of the reasons why the office of the diocesan Education Secretary was established to work out the modalities of unifying these schools, and as mentioned above, the programs and activities put in place by the Education Secretary were to address these issues among others.

5.4. Addressing the Challenges Facing Church Schools Today

The Anglican Diocese of Kaduna's schools are facing the same problems (narrated in chapter four) as the ones the other church schools in the area are facing. Here are some of the

ways in which the challenges were addressed at the beginning of the establishment of these schools and as they progressed.

1. Financial constraint: Davis and Brueggemann are of the view that it is not population increase that brings about scarcity of resources; rather it is the covetousness and the insatiable greed for more by the rich and those in power to the destitution of the weak, the poor, and the less privileged. Therefore, when the bishop of the Anglican Diocese of Kaduna gave the parish churches permission to start their nursery-primary schools, each parish was determined to pull its resources together to be able to start and run the schools. They knew very well when the diocesan bishop gave them the permission to start schools that money is the major challenge in starting a school. This challenge faces the diocese, parish churches, congregation members and many people in the community. The parish churches therefore started by making use of the resources they had such as using Sunday school and church halls for classrooms, generating money from among themselves, and they progressed according to their own pace.

They employed teachers from their congregations who had the minimum qualification needed to teach nursery-primary school students, in this case, Teachers Grade II or secondary school graduates. This is allowed in Nigeria as long as the teachers will pursue a higher teachers' diploma or degree as they continue their teaching career. The reason for employing teachers with these minimum qualifications is because the church schools could only pay the teachers the government-stipulated minimum salaries equivalent to that earned by their counterparts in other jobs. The teachers were also briefed to see their teaching jobs as contributions to the mission work of the church in the lives of the students and not as a money-making career.

Whenever there is a need for a huge amount of money to undertake a certain school project and the school does not have it, it takes a loan from the church, and if the church does not

have it, the school takes a soft loan from some of the rich members of the church and pays it back in installments. In other cases, some individuals in the church freely give huge amounts of money to the school project. Today, the schools have grown, having their own permanent structures, and they have made good financial returns so that now they can afford to employ university graduates as teachers, and actually do so. All of these modalities took care of the financial constraints and inadequate infrastructure facing the church schools.

With all the steps above taken by the church schools to overcome their financial constraints and to improve the quality and salaries of teachers, it was possible for the Anglican Diocese of Kaduna church schools to place their schools' tuition at a lower rate than that of other private schools or even other denominational church schools. As a result of this, many congregation members as well as other members of the community were encouraged to enroll their children in these schools. Even Muslim children are students in the Anglican schools, and they are not compelled to take Christian Religious Knowledge or attend Christian prayers in the schools.

2. Poor academic performance: Davis and Brueggemann speak about Israel's land of promise, and money and possessions respectively, which are seen as rewards from God as a result of obedience to his covenant law of biblical land ethic. This approach of work and reward is used by the parish schools to tackle the challenge of poor academic performance by students and teachers. Another catalyst for high performance by teachers is regular salary payment. This was the practice of the church schools of the Anglican Diocese of Kaduna as they never failed to pay teachers at the end of every month. Also, proper supervision of teachers' and students' work was put in place to monitor their performances, unlike the public schools that had little or no supervision. Extra efforts through extra lessons by teachers in core subjects like mathematics,

English, and the sciences are carried out for students preparing for entrance examinations to post-primary or post-secondary schools. Because of this, students performed impressively in their various examinations. Teachers with exceptional student performance in their courses are given monetary rewards for their efforts in turning out such high rates of passing grades.

3. Examination malpractice: Davis and Brueggemann opine respectively about the cosmetic or artificial increase of food supply which has resulted into some harmful, technological comfort in the society. This, according to them, is a form of deception in that it shies away from the reality of the degradation of the ecosystem by the choice of living made by humans, and the eventual natural catastrophe that will soon follow. This could possibly have been the case in the church schools if they had allowed examination malpractice by students just to create a false impression that their schools are top-performing schools. They would have bred the wrong crop of students that would have become a thorn in the flesh of the society. A couple of ways in which the Anglican Diocese of Kaduna parish schools address the issue of examination malpractice are through arranging special classes for external examination students to enable them score good grades, the deliberate avoidance of the students' examination halls by teachers, and allowing external examiners to do their supervision without interference or giving them bribes. The office of the diocesan education secretary organizes orientation seminars for teachers and for students as well to orientate them on the evils of examination malpractice and the good of honestly writing their examinations. The education secretary's office also issues warnings to investigate and sanction any teacher or school that is reported to have practiced examination malpractice. With these efforts, examination malpractice was kept at bay in the Anglican Diocese of Kaduna parish schools.

4. Entrepreneurial mindset: Davis and Brueggemann speak of the empire mentality of leaders who use public resources as private property for self-aggrandizement and to the detriment of their people. Since their inception until today, the parish churches of the Anglican Diocese of Kaduna have not allowed any individual or group to hijack their schools and inflate the tuition astronomically for money-making only and to enrich their own pockets to the disadvantage of the poor and less privileged. The purpose for establishing the Anglican Diocese of Kaduna church schools is so well spelt that it makes it almost impossible to run the schools as mere money-making business centers. The purpose for starting the schools in the first place was to give the children of the church members and the children in the community affordable, quality Christian education, not to make money. The schools are not free, but the tuition is minimal compared to many private schools around, and it is most supportive to the poor and less privileged as it is within their reach to pay, and to pay in installments too. Despite the low tuition, the schools make enough money from the huge number of students' enrollment and from their years of being in operation to enable them to run themselves and to have some savings. Focus on the primary purpose of starting the schools, which is to offer good and affordable Christian education to the people, has kept the schools on track not to fall into the temptation of an entrepreneurial mindset.

According to Davis and Brueggemann, the 'land' with its 'money and possessions' belongs to the 'people of the land' because God gave it to them through creation. The 'people of the land' in this case are the local community dwellers and the poor and less privileged, whose main hope of sustenance in life is 'the land.' It is on this 'land' that they grow the food they eat and get some of the items they sell to earn money, and on this 'land' they create the space for their homes and commercial enterprises.

In line with what Davis and Brueggemann say, the parish schools of the Anglican Diocese of Kaduna recognize that the land, the church, and the schools belong to the members and the people in the community; therefore, the schools are made affordable to everyone. Also, because the churches know that the money and possessions that they have belong to the whole congregation, they have made these funds available to give scholarships to orphans, widows' children, and the poor who cannot afford the tuition as well as to pay competitive teachers' salaries.

The 'land' with the 'money and possessions' does not belong to the government or the rich people in the society. The government and the rich in the society are stewards of God's resources for the entire society and "servants" to the 'people of the land.' God's resources in their care that are meant for the whole society are the 'land' with the 'money and possessions.' The government and the rich are not to embezzle these resources for themselves because of greed and covetousness or to use them as means of injustice and oppression on the 'people of the land,' or else this will result in negative effects and impacts on the society in the form of ignorance and poverty.

Again, as Davis and Brueggemann emphasize, the church schools of the Anglican Diocese of Kaduna realize that the resources of the church and those of its members, in the forms of money and possessions, are God's, and those in charge of the resources or those who own these resources are only stewards of God. Therefore, the churches voted that the resources be used for schools, employment, and scholarships for their members and those of the community, and they encouraged their rich members to contribute towards the development of the schools by freewill donations or by offering non-profit loans or soft loans to the schools.

By using the land gotten from the community and the money gotten from church members for schools that offer good and affordable education to its members and the community, the parish churches of the Anglican Diocese of Kaduna have put into practice Davis' and Brueggemann's theory of a biblical land ethic of using the common resources for all and for the common good of all. In this way, the predicted calamities or catastrophes of poverty, disease, crime, terrorism, and insecurity that Davis and Brueggemann say would come on the society that neglects its poor and less privileged and treats them with injustice and oppression is averted by the churches in the diocese. The Anglican Diocese of Kaduna, through its parish schools, is therefore playing its role among its congregation members and the members of its community by applying the biblical vision of God for Israel as stipulated by Davis and Brueggemann.

Although the parish schools of Anglican Diocese of Kaduna are not yet fully there in the implementation of the biblical vision of the land in its truest sense, it is not because they do not want to but because of the nature and limitation of the services they are rendering. The schools are day schools, so students have to go home after school to help their parents in the farms, in the market, or with home chores. Good as that may be, the students could be distracted from their studies. If the church schools were boarding schools, perhaps they would have had large farms with crops, poultry, fishes and animals that could also create employment opportunities for some of their graduate students. Again, the schools are few in number and cannot attend to the huge demand for admission by the children of the poor and less privileged in their communities. This is due to financial constraints faced by each of the parish schools, which prevents them from buying more land and establishing more schools, seeing that they source their funds from within.

I recommend that the leadership of the Anglican Diocese of Kaduna seek ways to harness these schools together administratively, which presently appears near impossible because individuals and groups now have vested interests in the schools as belonging to their parish, not to the diocese. Having a central administration for the schools will help to achieve a uniform standard in school buildings, tuition and fees, staff salaries, academic syllabi and curricula, religious and moral disciplines. An effective flow of information, accountability and good logistics will also be achieved with this. Perhaps also, a central administration only is what is needed, while each school handles its financial administration by itself

Furthermore, I recommend that other denominational church schools and private schools that are not considerate with their tuition towards the poor and less privileged in the society should emulate the examples of the church schools in the Anglican Diocese of Kaduna by reducing the school tuition, or creating buoyant grants from the schools and robust scholarship schemes for poor and average families.

Here are some suggested ways through which the Anglican Diocese of Kaduna can improve on the present achievement of its parish schools in line with the biblical land ethic as espoused by Davis and Brueggemann. There are three major areas that can be worked on in order to achieve this improvement. These areas are the financial participation of the diocesan office in the schools, the centralizing of the schools' administrations, and the establishment of boarding houses or hostels for the schools. The diocese can participate through some contributions from the assessments received from parishes and by raising donations from its international partners.

According to Davis and Brueggemann, the land and its resources, together with the money gained from them and the possessions acquired by them, are all a part of God's gift out of

His creation to humans, and God expects that those in charge or in possession of these resources should use them to achieve equity and justice in the land, especially for the weak, the poor, and the less privileged. Therefore, the diocesan bishop and his leadership team should play their role to ensure the emancipation and empowerment of the poor while not neglecting to encourage the rich by emphasizing that they are being blessed here on earth and will be in the hereafter for supporting the course of the poor.

The diocesan office has not made significant contributions financially to any of the parish schools, and this has created some sort of alienation of the schools from the diocesan administration. If the diocesan office will start by taking up the responsibility of spearheading certain projects for the schools such as setting up libraries, computer laboratories, and science laboratories, which are seriously lacking in the schools, this will go a long way to improve the performance of the schools and connect them with the diocesan administration. Another area the diocese can come in handy financially is in the area of acquiring more land for the schools for the expansion of classroom buildings and large fields for games and play. All of these can be achieved both by creating a space for it in the diocesan budget and by sourcing more funds at home and from abroad.

The centralizing of the parish schools' administration will mean the creation of diocesan education administrative offices for the education secretary and his clerical staff, the accountant and his clerical staff, school inspectors, drivers, messengers, cleaners, and security gate personnel. This will take some time to achieve, but a good place to start is with the appointment of an education secretary, which had been done by the diocesan synod. The next step is to form a diocesan negotiation committee to discuss, with all the various parishes with schools, the procedures in centralizing the administration of the schools, highlighting what will be the areas

of participation of both the diocesan office and the parish churches in the centralized administration, and what will be the percentages of profit sharing between the diocesan office and the parish churches. Again, the biblical land ethic of Davis and Brueggemann concerning the empire mentality of 'king and slaves' in the world's political and socio-economic system comes to mind. The diocesan bishop should lead with the spirit of servanthood and not with an attitude of master-servant relationship. He and his leadership team need to carry the parishes along at every level of negotiation until an agreement or a compromise is achieved. This will give everyone involved a level playing field and will most probably achieve a peaceful resolution and a smooth takeoff.

The commencement of Western education in Nigeria through the establishment of mission schools by the European missionaries was carried out by housing most of the early converts and school students in the mission house, which, in many cases, also served as the mission school and the church compound. Gradually, this grew into the advent of mission schools with boarding houses known as hostels today. Most if not all of the early mission schools in Nigeria were boarding schools.

The diocesan office needs to encourage and work with the parish schools to establish boarding houses for their schools or build new boarding schools just like the early mission schools. This will further enhance the schools' capacity in achieving academic and moral standards in the lives of the students as the students would be free from such distractions as home chores, farming or hawking for parents and other social activities back home. Thus, the Anglican Diocese of Kaduna would increase its capacity in making quality education with improved moral standards available and accessible to all.

CONCLUSION

The beginning of mission schools in Nigeria started from the historical arrival of the Europeans on the shores of Nigeria in the 1800s for trade and commerce. The arrival of the European explorers and traders, particularly the human slave traders, translated into the colonization of Nigeria by the British, and these sparked the movement of the Christian Missionary Society (C.M.S.) of the Church of England that sent missionaries, first to Sierra Leone and then to Nigeria. The missionaries came with the strategy of establishing schools and hospitals as the means of planting churches among the local people in West Africa. The establishment of mission stations and mission schools all over West Africa and Nigeria led to the founding of the Anglican Diocese of West Africa with its headquarters in Lagos, Nigeria. As the Anglican missions and schools spread all over Nigeria, it became necessary to carve it into two, and the Anglican Diocese of Northern Nigeria was created as a second diocese with its headquarters in Kaduna. The Anglican Diocese of Northern Nigeria was later changed into the Anglican Diocese of Kaduna, which also grew large by establishing missions and schools and was eventually broken into many dioceses. Among these dioceses today is the present Anglican Diocese of Kaduna and its church schools, and they cover only the main city of Kaduna in northern Nigeria and its environs.

Suffice it to say that the C.M.S. missionaries laid the foundation of good quality and good moral education in Nigeria, but the military government and subsequent governments destroyed all that by improper management when they took over schools from the churches and other private organizations. This resulted in academic and moral degradation in the schools which prompted the rise of new church schools and private schools. The aim of this project is to show that the new church schools are the solution in restoring academic and moral disciplines to the

educational system in Nigeria as well as in making quality education affordable to the poor and less privileged in the society just as the C.M.S. missionaries did in the past.

Today, church schools in Nigeria are different from the mission schools that were established in Nigeria between the 1920s to the 1960s by the European missionaries and their Nigerian convert counterparts. The church schools today are more like public schools in the sense that they teach almost the same curriculum except for their Christian religious activities and a few other peculiarities. Church schools today have a national focus, and some even have an international focus, unlike the mission schools of yesteryears that focused mainly on the mission of the church. Another peculiarity with church schools of today is that they are not just schools established and owned by mainstream denominations like the Roman Catholic, Anglican, Methodist, or Baptist churches, nor are they established by and for a denomination; rather they are established by and for individual parishes or branches of denominational churches.

Ellen F. Davis, in *Scripture, Culture, and Agriculture*, presents Israel in the Old Testament as "People of the Land." She explains how God's covenant and relation with ancient Israel was based on the land which He gave to them. They were to till, nurture, and preserve it. In the land, they were to live like a community, keeping God's commandment to love Him and to love their neighbors. They were not to exploit or oppress the poor, the less privileged, and strangers but rather to render selfless help and assistance to such ones, remembering that God also brought them out of slavery and bondage in Egypt without a price because for His unconditional love for them (Exodus 22:20-27; Lev. 25:23-28). This same idea of the biblical vision for Israel as the "people of the land" can also be applied to the situation of the Anglican Diocese of Kaduna and its church parishes and the land given to them by God, which should be

used to help the poor, the less privileged, and the strangers in the community, especially in the area of establishing schools.

Walter Brueggemann, in *Money and Possessions*, portrays the biblical vision for Israel as the "people of the land" in the use of money and possessions in carrying out justice and equity in the land, community, and nation as a prototype for the nations around it, even though Israel failed to achieve this. Today, the church in Nigeria and in Kaduna particularly stands in the place of biblical Israel, which was also a prototype for the church. The church should learn to use its money and possessions in a way that shows justice and equity especially among the poor and less privileged members of the church and the community who are also part of the "people of the land."

At the time when the church in Nigeria received the returned schools from the government in addition to the 'new' schools it had started, the church faced huge challenges in running the schools. Financial constraint is one of the greatest challenges facing most of the church schools today because they are entirely sponsored by the efforts of the local church with no grants from the government or any other organization. Not being able to pay the appropriate salaries to teachers and other administrative staff and not being able to increase the salaries when raises are due, whether yearly or bi-annually, with some teachers working for five years to ten years or more on the same salary, are results of financial constraints. Inappropriate buildings and material facilities, poorly equipped laboratories or none at all, environments that are not conducive for learning, and little or no learning materials are all serious obstacles facing church schools in Kaduna.

Unqualified teachers abound in many church schools in Kaduna due to many reasons. These include the fallen standards of academic teaching in the institutions responsible for

training teachers, the very high unemployment rate in Nigeria which push many to take to teaching, though untrained, and the shortage of trained teachers in the country. Due to poor earnings in the teaching profession and the poor conditions of service, many teachers do not remain in one school for any appreciable amount of time. They stay for a year or two and secure a new appointment with another school for a little increase in salary. The supervision of the educational system is also weak due to corruption in the system. All these have made charlatans to flush the teaching market, thereby resulting in poor classroom teaching and consequently poor academic performance by the students.

The aforementioned problems, along with the need to earn a paper degree for white collar jobs, have given birth to the huge monster of official and systemic examination malpractice in public and private schools in Nigeria, which is now infecting and affecting church schools in Kaduna and Nigeria today. Most churches in Nigeria use their schools mainly for profit-making as they jack up school fees and introduce various student levies on a regular basis from poor parents who can scarcely get along financially.

After pointing out the challenges that church schools in Kaduna face, some suggestions and possible solutions to these challenges are brought forward, especially in line with the biblical land ethics of Ellen Davis and Walter Brueggemann who postulate that the land and its resources, either as money or possessions, should be used for the benefit of all by those in leadership and by the rich, who need to see themselves as stewards of the people's common wealth and of God's creation. The church schools of the Anglican Diocese of Kaduna are, in this project, used as a case study of how these challenges are being tackled in successful and manageable ways in similarity with the biblical land ethics of Ellen Davis and Walter Brueggemann.

Davis and Brueggemann are of the view that it is not population increase that brings about scarcity of resources; rather it is the covetousness and the insatiable greed for more by the rich and those in authority at the expense of the weak, the poor, and less privileged. Therefore, when the bishop of the Anglican Diocese of Kaduna gave the parish churches permission to start their nursery-primary schools, they were determined to pull all their resources together to be able to start and run the schools. They placed their schools' tuition at a lower level than those of other private and even denominational church schools. By lowering their school tuition, it enabled their congregation members as well as many members of the community to bring their children to the church schools.

Davis and Brueggemann speak about Israel's land of promise and their money and possessions respectively, which are to be seen as rewards from God as a result of obedience to his covenant law of biblical land ethic. One of the catalysts for high performance for teachers is a regular salary payment. This was the practice of the parish schools of the Anglican Diocese of Kaduna as they never failed to pay teachers at the end of every month. Also, proper supervision of teachers' and students' work was put in place to monitor their performances, unlike the public schools that had little or no supervision. Davis and Brueggemann speak respectively of cosmetic or artificial increase of food supply and also the harmful technological comfort in the society. According to them, these are deceptive ways to live as they deny the reality of the degradation of the ecosystem by humans, and set in motion the eventual natural catastrophe that will soon follow.

Some of the ways in which the Anglican Diocese of Kaduna church schools address the issue of examination malpractice are through arranging special classes for external examination students to enable them score good grades, the deliberate avoidance of the students' examination

halls by teachers, and allowing external examiners to do their supervision without interference or giving them bribes. The office of the diocesan education secretary organizes orientation seminars for teachers and students as well to orientate them on the evils of examination malpractice and the good in honestly writing their examinations.

There are three main areas that can be improved upon in order to enhance the present success of the church schools in the Anglican Diocese of Kaduna. These areas are the financial participation of the diocesan office in the schools, the centralization of the schools' administrations, and the establishment of boarding houses or hostels for the schools. If the diocesan office will start by taking up the responsibility to build certain projects for the schools such as setting up libraries, computer laboratories, and science laboratories, which are seriously lacking in the schools, this will go a long way to improve the performance of the schools and connect them with the diocesan administration.

Centralizing the schools' administration would mean the creation of a whole diocesan education administrative block comprising the offices of the education secretary and his clerical staff, the accountant and his clerical staff, school inspectors, drivers, messengers, cleaners and security gate personnel. This will give rise to uniformity, effective administration, proper accountability, and effective and fast communication. The diocesan office needs to work hand in hand with the parish schools to build boarding houses for their schools or establish new boarding schools. This will follow the pattern of the early mission schools and will enable the schools to achieve their aims of academic, moral, and spiritual standards in the lives of the students as well as in the community by extension.

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