

PROJECT ESSAY

The Educational Mission
of the
Church of God in Christ
in
Liberia, West Africa .

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Submitted By

Bobbie J. Jackson
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Interdenominational Theological Center
Atlanta, Georgia

Approved By: [REDACTED]
Vice-Pres. for Academic Affairs

Date: April 15, 1977

Approved: [REDACTED]
Faculty Adviser

Date: April 15, 1977

Approved By: [REDACTED]
Professor of Christian Education

Date: April 15, 1977

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I would like to dedicate this essay to the memory of Mother Elizabeth White the first Church of God in Christ Missionary to Liberia. She paved the way for a great work by the Church of God in Christ missionaries who have gone to Liberia since her first visit.

I also would like to dedicate this paper to my wonderful parents, Mr. and Mrs. Eli Jackson and my ten lovely sisters, Velma Verlee, Joyce, Rosie, Future, Ella, Brenda, Jacquelyn, Cheryl, and Gladys. For without their love and support through the years I could not have advanced as I have spiritually and academically.

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INTRODUCTION

A. Statement of the Problem

Educational Missions like Evangelism, Medicine, and Literary constitute a segment of a united corporate effort that has one clear cut and exclusive aim - the gospel of Christ to the world.

Of the many problems connected with the foreign mission work by the Church of God in Christ in Liberia, West Africa, I am focusing on the Educational Missions.

I chose to write on this subject because of all the great work that has been done by its members there is no record of its history at the disposal of the church at large.

This limited historical sketch will reflect upon the dedication and hard work of the women of the Church of God in Christ.

B. Statement of the Purpose

The purpose of this essay is to do the following:

1. Give the purpose of educational missions.
2. State some of the problems and disadvantages of educational missions.
3. Give a brief history of the educational missions in Africa.
4. Give the history of the educational missions of the Church of God in Christ in Liberia.
5. Give some of my own personal future endeavors for my work in Liberia.

C. Limitations of the Study

There are many areas of the Church of God in Christ and its work in Liberia, but I will deal specifically in this study with its educational missions.

This history is by no means a complete account of the Church of God in Christ's educational missions. I had neither the time nor access to persons and resources to give justice to this particular area. But, in the future I plan to give a complete history of the Educational Missions of the Church of God in Christ in Liberia, West Africa.

D. Statement of Research Methodology

The basic information that will be used in this study will be material, information and data gathered from books, reference books, magazines, books, questionnaires, and personal interviews.

EDUCATIONAL MISSIONS

A. WHAT IS EDUCATION?

Education represents the organized effort of society, on the one hand to preserve its cultural inheritance, and on the other, to master its environment and make it yield a satisfying life through the application of knowledge and technical skill. The school exists to put young people in possession of the store of knowledge and experience of the past so that when they reach maturity they may have the benefit of the best that their elders can give them. We are too accustomed to thinking of education as a formal academic matter which deals with learning to read and write and to use symbols to convey thought, make calculations, and record and interpret experience. Putting it altogether into one sentence "Education is the process by which the community seeks to open its life to all individuals within it, and enable them to take their part in it".¹

In the ideal sense true education is evangelistic.² True education proposes to get at the heart of things in order to dissolve error, for error obstructs the conquest of truth. Education is the communication of truth and all truth is one truth, the truth of Him who is all in all. Thus, whatever dispels darkness, whatever lets in light and truth into the minds of men is essentially evangelistic. Any education which purposes to train the mind of men and does not treat the soul of man in his relationship to his Creator is not true education. It is secular education

designed for one dimension of life. But, education in its truest and best sense is designed for every dimension of life, and to the extent it fails to touch any given dimension to that extent it is not true education and falls under the judgment of God.³

The word "educate" means to lead forth. Obviously one can be educated in the sense of possessing knowledge. Educational Missions hold that the acquisition of knowledge in a particular field such as physics is not true education unless it is related to spiritual values, and ethical and moral standards of life. The framework of reference for all education, whether medical, scientific, or sociological is the spiritual.

It must not be the impression that the spiritual is but one dimension of life and that it runs in a parallel line with other dimensions. Rather, the spiritual cuts across every other dimension vertically and penetrates into these other dimensions which run horizontally. In cutting across the lines vertically the spiritual does not simply influence and affect the dimensions into which it cuts, but it actually becomes a part of them. The reason for this is, the source of all truth is God.⁴

B. PURPOSE AND FUNCTION OF EDUCATIONAL MISSIONS

Education is one of the four major means of reaching men, women, boys and girls with the gospel. It is an important segment of the entire missionary endeavor and purpose that involves human and divine forces cooperating together to evangelize the world.

It is totally impossible to separate Educational Missions from evangelism. If "Educational Missions" is used only in reference to secular educational processes without religious content, it is inconsistent with Missionary purposes. As a department or operational device

it is an essential part of Missionary tactics. Educational Missions are related to and integrated with evangelism, medicine and literature.

Educational Missions have one specific aim which is that of spreading the gospel of Christ to the whole world, the bringing of men to the knowledge and acceptance of Jesus Christ and the establishment of His church.⁵

Educational Missions have had prominence as one of the means of spreading the gospel and reaching the lost and dying leading them to Jesus. They have enjoyed this prominence for a number of reasons.

Educational Missions have been effective in reaching people and groups who otherwise could not and would not have been reached by any other method. Closed and barred doors were suddenly opened through the medium of Education. Educational Missions is a continuous operating device; therefore, it exercises more embracing and pervasive power. Men and women personally encounter the educator which is very advantageous and offer many opportunities.

Educational Missions constitute an indirect attack opposed to a frontal attack. Results can be greater by being indirect in the approach. As a flanking movement, Educational Missions can bore in appreciably while its obvious intent is more obscure.

Educational Missions are justified by the needs of the indigenous church for leadership. The development of an indigenous leadership cannot be divorced from educational processes of some kind, and the demands for this leadership preeminently require Educational Missions. More than this the spread of the gospel to a Christian community and this community needs training. People usually want education, and more often than not they look to the missionaries to furnish that education.

The missionary is the key for the beginning of an educational system Education helps to conserve the fruits of evangelism and gives greater permanence to the work.

II. PROBLEMS EDUCATIONAL MISSIONS ENCOUNTER

In recent years Educational Missions have been brought into pur-view for re-examination. This re-examination of Educational Missions, forced by circumstances, is necessary and timely.

Much thought has gone into the problems of Educational Missions. Because denominational boards have been deeply committed with money and manpower, they have re-explored the situation with more vigor.

Some of the specific problems are:⁶

1. The great educational institutions are in a precarious condition today. National Christians today are not always able to support financially institutions created by foreign missionaries who spent large sums of money which are no longer available. When the institutions turned to the National Church for financial support economic chaos developed. Therefore, many have become second and third rate institutions.
2. Many of the great institutions have lost their relevancy to missionary work. They have become secularized in their objectives, aims, efforts and nature. They have produced and released from their classrooms persons who instead of becoming Christians are opponents of the faith and have become leaders of movements that are anti-Christian.

At the Willingen meeting of the International Missionary Council the problems of Educational Missions were dealt with. They recommended

that the place and value of Educational Institutions in Missionary work be determined by the application of the following criteria to them:

- a. Is the institution of first rate quality professionally and spiritually? Has it such a proportion of Christian staff or students as to ensure that its work can truly be called Christian?
- b. Do staff and students participate in the life of the local church? Does it give training for Christian responsibility and service in the church and in the community? Is it of such a pattern that the church can take some responsibility for it and share in its management?
- c. Does the institution make such a contribution to the total Christian cause that the continued use of Christian personnel and resources in this enterprise is justified as compared with use in alternative undertakings which may be more important?
- d. Is it possible for the union of two or more institutions to give a more effective christian witness and to serve the church and community better?

A major governing principle for Educational Missions is the employment of proper personnel for the conduct of the enterprise. Personnel must have adequate educational preparation of their own. These teachers should also possess the personal qualifications of sincerity, genuine interest in the job and the students, love, compassion, and a sacrificial surrender of their live to the work of Christ.

III. EDUCATIONAL MISSIONS IN AFRICA

A. HISTORY OF EDUCATIONAL MISSIONS IN WEST AFRICA

"At last those little black marks make sense!"⁷ These are the words of joy and relief shouted by Chitue after learning to read during a literacy campaign.

In Africa the Western type of education is a significant factor for contact with the modern world. The churches were the first to put it in their hands, starting with the Portuguese missionaries in the sixteenth century through the beginnings of country-wide educational systems between the two world wars and the entry of governments into even larger responsibility.

It has been characteristic Protestant method of evangelism and education to seek to teach everyone to read in order that he may find for himself in the Bible, with the help of the Holy Spirit, that word which God had spoken to him.

Teaching men to read often led to elementary education in the vernacular. The mission penetrated new villages, a class for teaching catechism was begun, and some rudiments of arithmetic and the language of the colonial power were added. Schools were started rapidly and the first students almost at once became teachers. Mr. Beetham describes the early one-teacher village schoolroom like this:⁸

"It is a mud-walled church; the teacher himself only passed standard three. The school has two infants classes, twenty-four children in all, only one of them a girl. There are no girls from the village.

The curriculum consists of the three R's and a hotch potch of general knowledge. On Sunday the teacher leads the morning worship, and in the afternoon the adults assemble in a small place to learn their A B C's. He is also the doctor. Such schools were an integral part of the church, the school and the church together formed the growing point of the local community as it reached out into the wider world."

Eventually schools were established for a full range of classes for entire villages or towns, It was basically during the years between the wars that governments began to realize their responsibilities. The Phelps-Stokes reports of 1922, on West and South Africa, and of 1928 on East Africa gave two thrusts to the mission school systems. First they emphasized the need of teacher training institutions and secondly, in English speaking Africa they led to grants in aid by colonial governments for standardized schools. The Belgians did not offer grants to Protestants until 1948. In 1923 the Conference of British Missionary Societies Memorandum proposes a partnership of "government, mission, the European commercial community, and the people themselves." There were at that time in Middle Africa approximately 6,000 mission schools, and about one hundred government schools.

The new mission training colleges introduced modern teaching methods into African schools. The first school textbooks specifically for African schools were beginning to be written by missionaries on the college staff.

Throughout the inter-war periods the local pastor had the responsibility of managing various schools. He was the spokesman and organizer for the community in handling considerable sums of money from grants, fees and subscriptions and in looking after the young teachers.

Mission schools had always been relatively low in cost. Europeans on missionary terms of service, African teachers at a low salary and pension, and voluntary managers made this possible. But, in most areas the government grants in aid helped to bring most African salaries

much higher..

After 1945 came a tremendous surge forward, with national goals of universal primary education. The Addis Ababa Conference of African Ministers of Education held under the sponsorship of UNESCO in 1961, proclaimed the target of six years of schooling for every African boy and girl by 1980.

The energy and resources required in the rapid expansion of the formal school system perhaps accounts for a relative failure of the churches to respond to adult education. Moreover, throughout Africa, church and mission teachers nearly always worked under financial and staff shortages.

From the time of the first bush school until now in English speaking Africa there has been a change from poorly equipped teachers and buildings to well staffed sixth form secondary schools and teacher training colleges. From having almost a monopoly the church has become only one of the agencies through which government works out its policy. The church can be proud of its share in the past, and of its continuing responsibilities in the field of Educational Missions and Schools.

B. HISTORY OF EDUCATION IN LIBERIA

The Liberian Educational System as well as the entire African educational system grew up around the struggle with nature for the production of food, for the reproduction and perpetuation of family and tribal life, and for protection against enemies, disease and unseen dangers.

The educational system today is patterned after that of the United States. However, owing to the low priority assigned to educa-

tional expenditures, as well as a shortage of government funds, schooling is usually inferior to that available in the United States. Until World War II most education was provided by missionaries and charitable organizations, mainly from the United States. Since then, there has been a considerable expansion of government schools. But, still in 1963 only about one third of the school age children were attending schools, and above two thirds dropped out during the first three years. Most of the schools are in the settler areas. A few tribal children receive education either at Mission schools scattered in the interior or through adoption into a settler family.

In 1968 Liberia had about 120,000 elementary school pupils and 14,100 secondary school students, including those in vocational and teacher training schools. About 1,300 students were in post secondary schools.

IV. THE CHURCH OF GOD IN CHRIST STATEMENT OF OBJECTIVE

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The objective of the Missions is stated by the Mission Board of the Church of God in Christ. "The purpose of the organization shall be for the winning of lost souls to Christ and to establish the work of Grace in the hearts of believers; to encourage a holy life and the Baptism of the Holy Ghost and fire among all nations of the earth, to make ready a people for the soon coming of the Lord Jesus Christ and the glorious majesty of His kingdom, to win souls to Christ in love and unity of Spirit, and faith, by a clean, holy people who are walking in the light, with fellowship of Saints, cleansed through the blood of Jesus by the "washing of water by the word, who are under the guidance, leading and teaching and healing of the Holy Ghost".⁹

V. HISTORY OF LIBERIA

Liberia is an independent republic in West Africa, bordered by the Atlantic Ocean on the Southwest, Sierra Leone on the Northwest, Guinea on the North, and the Ivory Coast on the East. It occupies about 111,367 square miles (about the size of Ohio) and has a population of 2,500,000. Monrovia, its capital, had an estimated 100,000 inhabitants in 1970. Liberia, meaning liberty, is Africa's oldest independent republic. Established in the 1820's by a colony of freed American slaves of African descent, it became independent in 1847.

The inhabitants of Liberia moved there from the north, northeast, and east between the 12th and 16th centuries.

In 1816 some white Americans founded the American Colonization Society in order to rid the United States of its Negro problem by resettling free Negroes in Africa. In 1820, 88 Negroes led by three U.S. whites sailed for Sierra Leone. But, later malaria killed 25 including the three leaders. A settler by the name of Elijah Johnson led the survivors. In 1821 they were picked up by a group of colonists from the United States and taken to Cape Mesurado. In 1822, a young Methodist minister, Ashmun assisted Elijah Johnson in building fortifications, organizing a defense force, cleared land for farming, and initiated trade with the interior. In 1824, the settlement was named Liberia and its capital, Monrovia (after U.S. President James Monroe).¹⁰

Liberia is divided into nine counties: Montserrado,

Grand Bassa, Linoc, Nimba, Lofa, Bong, Grad Gedeh, Maryland, and Grand Cape Mount. The chief executive in each county is the superintendent.

The Liberian motto is "The love of liberty brought us here".

The African population comprises two main groupings: the Americo-Liberians and the tribal peoples. The Americo Liberians are a small English speaking minority consisting of Westernized descendants of the Protestant African American settlers and people assimilated to them. They live mostly in the coastal towns, and their families constitute a political, economic, and social elite. The tribal people numbering more than one million, include more than a dozen small ethnic groups.

There are sixteen basic tribal groups in Liberia:

Mende	Mandingo	Krahn	Kissi
Gola	Geh or Gio	Glebo	Bassa
Gbandi	Mah	Kru	Dey
Loma	Kpello	Vai	Belle

The largest of the ethnic groups are the Kpelle, the Basa, the Kru, and the Vai.

The Liberian government is patterned on the style of the United States. Its president since January 1972 is President William R. Tolbert, Jr.

The economy is based on the small scale cultivation of foodstuffs, especially rice and Cassava, by the Liberian tribal population, and the production of iron ore and crude rubber for export by foreign concessionaires. Foreign owned firms also control nearly all of the foreign trade, most of the domestic wholesaling, and a large part of the retail trade. The banking system and the construction industry are also largely

foreign owned, as are the railroads and some of the motor roads. Nearly all of the country's manufactured goods and fuels, and substantial quantities of its foods, must be imported.

VI. THE BEGINNING

The information in this section of my essay was compiled from three telephone interviews with previous missionaries to Liberia and communication via mail from a native Bishop of the Church of God in Christ in Liberia.

Since there are no written documents or accounts on the Church of God in Christ and its Educational Missions in Liberia to refer to for research purposes, I had to rely totally upon the recollections of these persons personal experiences in Liberia. Therefore, I admit that some of the details may be subject to error and correction.

These persons are:

1. Missionary Beatrice Lott of Cleveland, Ohio whom I interviewed concerning the Tugbakeh Mission School.
2. Missionary Francina Williams of Detroit, Michigan whom I interviewed concerning the Monolu Mission School.
3. Rev. and Mrs. Charles Kennedy of Erie, Pennsylvania whom I interviewed concerning the Wissiken Mission School.
4. Bishop Alfred G. Reeves of Monrovia, Liberia who sent information about the Church of God in Christ's Schools in Liberia today.

My many thanks to these individuals who were so understanding and cooperative in assisting me in the writing of this history of the Educational Mission of this great church in Liberia. For without their help and assistance I could not have written this paper.

The work of the church of God in Christ was extended to Liberia West Africa from the United States of America, through the inspiration of the Holy Spirit and the human agency of the late Mother Elizabeth White.

The Church was founded there the year 1929 starting from the Eastern part of Liberia known as Cape Palmas, Maryland County, from an humble spot known as Wissikeh where the Holy Spirit directed Mother White to erect the first Church building in the name of the Church of God in Christ, which spot has emerged to be one of the historic monuments of the educational and spiritual pride of this work. The work has grown from this humble spot from one church in 1929 to more than fifty-three (53) active churches and over ten thousand (10,000) communicants throughout Liberia. With the leading of the Holy Spirit in the Church's mass evangelism program, many souls are continuing to be saved and additional churches being built year after year.

Since the church is the basis of our educational program, there has been the need for teaching throughout the entire structure of the church from doctrinal to the everyday life of the individual believer. Because of the need for teaching in the church on these various subjects, the leadership of the church is anticipating on embarking upon a mass teaching programs and seminars throughout the entire work in Liberia.

A. TUGBAKEH MISSION SCHOOL

Missionary Beatrice Lott, under the inspiration of God, went to the country of Liberia to the small native village of Tugbakeh in 1939.

The native people of Liberia were of a friendly nature, but, they were afraid of the new missionary, not knowing what their purpose or motive for being there was.

But, after being in Liberia for a short while she had gained the confidence and won the admiration of the natives. They came from the native village of Tugbakeh and requested that she come to them. Missionary Lott responded to this request with joy. These are her words, "I was then carried, on a hammock, by four men to this little native village located about ten minutes walk away from the main roads."¹¹

After getting to this little village, she was greeted and welcomed by the natives. She was then placed in a one room mud hut as a home. After four months a four room mud hut was built to accomodate her.

There was no educational system in the small village. The majority of the people were illiterate and uneducated. They knew no English, but only spoke their native dialect. They were very poor people.

After being there for four or five months she started a small school. The response was very good. There were about 100 students to enroll and attend. The students were very eager and excited about school. As a result of the native custom (women marrying and having children), the majority of the student body was male. But, in 1941 there was a sudden increase of female enrollment. Then from 1947-50 the female enrollment continued to increase until eventually there were more female than male students.

The first subject taught was English. The pupils were fast learners of the language especially when they had the opportunity to come in contact and communicate with other English speaking persons.

The classes met in a mud hut and lanterns were used for light. As time passed and financial and physical support increased, in 1949 cement buildings along with a clinic and dormitories were built. The students then began to board at the school, instead of commuting to and from school each day by foot. Some of them lived as far as ten miles away and came from several surrounding areas.

There were only two teachers and they had to use objects to teach from such as stones and hand made black boards. They were paid a very small stipend by the Church of God in Christ Mission Department.

In 1962-63 teachers from the Peace Corp began to work with the Mission School. But, in keeping with the Liberian law the Peace Corp teachers had to leave whenever the missionary was not present at the Mission Station. Therefore, there are none presently working there. The natives are in charge.

Supplies and books used in the small village school were donated usually by individuals who felt the need to do something to help.

Presently the school is located on 223 acres of land with cement buildings. There are 200 or more students in attendance. There are six or more teachers and they are all natives and members of the Church of God in Christ.

B. MONOLU MISSION SCHOOL

The school at the Monolu Mission Station was established by Missionary Francina Williams in 1950. The school was called the A B C School. The primary school was established in 1952.

The first enrollment totaled seventeen students with the females forming the majority. This was very unusual because most females were not allowed to attend school.

The students traveled from eleven surrounding villages and boarded at the school.

These boarding students were asked to pay 50 cups of rice, with each cup equivalent to five cents which equaled \$2.50. If they were too poor to afford this, and many of them were, they could go on work study (as we call it in America) to pay this amount. They worked in such areas as the dormitories, cafeteria, grounds, and clinic. A great number of students worked in the clinic after being trained by the operator of the clinic. This clinic was the Lillian Brooks Coffee Pediatrics and Maternity Clinic that was established in 1956. The supplies for the clinic were donated by doctors and nurses from Detroit, Michigan. One of the persons was Mrs. Florence Carter. The Clinic was operated by Missionary Williams. She was a graduate of the Bethesda Missionary Health Institute in Canada. They specialized in teaching medical techniques and how to diagnose and treat tropical diseases.

The dormitories were built by the village people themselves. It had a missionary compartment and two large rooms, One for males and one for females.

There were three teachers at this beginning stage. Two natives, and Missionary Williams. The two natives were graduates of the Assembly of God School and the Public School of Cape Palmas. They were paid \$12.50 per month as a salary. Missionary Williams was paid \$50.00 per month to operate the school.

Subjects such as reading, writing, arithmetic, English and Health were taught.

In 1961, when the school had grown to accomodate 85 students the government began to subsidize the schools expenses with a \$350.00 per month grant. This amount is being given to date.

Also in 1961, they were able to build cement buildings with separate dormitory rooms and separate classrooms. These eleven cement buiodings were built by Missionary Williams by reading books and by soliciting the help of the natives. Missionary Lillian B. Coffee and Missionary Belvy of Michigan put the electric lights in each building.

Presently there are over 180 students, only 35 boarding, at the Monolu Mission School.

The school is under the present administration of Mrs. Jessie Brown who is a native and graduate of the Monolu Mission School and the Saints Junior College owned and operated by the Church of God in Christ, located in Lexington, Mississippi. She is the principal and a teacher. Her husband Abraham Brown a graduate of the Monolu Mission School is also a teacher. They must take a teacher training coursee each summer for three weeks to be certified. There are also six other teachers.

The school is composed of both elementary and junior high departments. When students complete their course of study at the Monolu School, they must take and successfully complete a government examination after which they may attend either one of the Catholic or Government

high schools.

Course study and curriculum are planned very similar to that of the United States public schools.

A typical day at Monolu Mission station begins at 8:00 A. M. with breakfast. Students must be fully dressed and ready for classes.

Classes begin at 8:30 A. M. promptly. There is a brief devotion before classes begin. They are given a lunch period then school ends at about 3:00 P. M.

There is a study period held in the afternoon from 7:00- 8:00 for tutoring students who are having problems in certain courses.

The Mission Station Schools have certain rules and regulations that students are expected to adhere to. Some of these are:

Classroom Rules

1. No smoking
2. Everyone must attend classes regularly unless otherwise excused by proper authority.
3. Everyone must be on time for classes. Tardiness is not tolerated.
4. Everyone must be fully and neatly dressed upon arrival to classroom.
5. There is to be no loitering on the campus during classes.
6. Everyone must be attentive in class.
7. There will be no excuses to leave a class except to attend bathroom which is seldom.

Dormitory Rules

1. Everyone must be familiar with list of rules posted on the wall.
2. Everyone must maintain neatness at all times.
3. Everyone must be in bed before 10:00 P. M. each night.
4. Order must be kept in social area or person or persons will be excused to their room

There are Religious services held three nights per week that everyone is required to attend including Sunday Services.

Their motto is: "If you attend my Monday School, you must attend my Sunday School."

C. WISSIKEH MISSION SCHOOL

Wissikeh means "Witchedness" it is a village where witchcraft is quite prevalent and widely practiced.

The Mission School at Wissikeh was established in 1929 by two Church of God in Christ Missionaries, Miss. Elizabeth White and Missionary Ragland. But, years later, after the missionaries left, the mission station deteriorated for lack of leadership and maintenance.

In 1955 a Missionary couple from Pennsylvania felt the call of God to go to this small mission station at Wissikeh. They had this to say about the condition of Wissikeh: "There were several cement block buildings, but, they had deteriorated very much. There was nothing remaining of most of the buildings but the four walls".¹²

So, the first task they undertook was the building of a school. This work was engineered and designed by Rev. Kennedy, who is an engineer by profession. The building was done by Rev. and Mrs. Kennedy and six other students who came with them. They started with one four room mud hut as a school.

This school was called the A B C School, which was primary. There were forty students to enroll during the first session. Many of them were adults and runaway wives from marriages and homes that they had been sold into. Many of these girls were only twelve and thirteen years of age. But, the overall majority were male. Some of these students had to travel up to forty miles to get to school. So, therefore

they boarded on the grounds of the Station in dormitories they built,

The only teachers were Rev. and Mrs. Kennedy during this beginning stage.

The students were required to pay thirty cents per day to attend school. They had to pay ten cents per day for meals. This was a total of forty cents per day for room, board, and school. If they could not afford this amount they were allowed to work to earn its equivalence. They would do such things as bring in stick and thatch for building, and work in the clinic under the supervision of Mrs. Kennedy. The Kennedys said that they felt that if the students had to pay for their education they would perhaps value it more., once attained.

As time and conditions progressed they were able to establish a high school. The elementary classes were taught in the morning by the eighth grade graduate and the junior high class was taught by Rev. and Mrs. Kennedy in the afternoon.

Bible classes were also held in the afternoon for pastors and workers in the church.

They used such things as stones to count with, hand made blackboards and one microscope that they brought with them. They brought several text books with them from Pennsylvania and also received \$2,000.00 worth of books from a Pennsylvania school district.

Their system of counseling was that the older students would serve as counselors for the younger students and the pastors would serve as counselors for the older students.

A typical day at Wissikeh began at 5:30 A.M. with the bell ringing. At 6:30 they have prayer, breakfast and some of them went to the clinic where they worked. At 7:30 classes began and everyone was expected to be there on time.

A menu at The Wissikeh station might look like this:

Breakfast-----Two Bananas

Lunch-----Palm Nuts

Dinner-----Bowl of Rice

The school was being funded by \$100.00 per month from the Church of God in Christ, mission offerings, fees paid by students, and since 1960, \$75.00 per month from the government.

There are five elementary schools at Wissikeh station. They are:

1. Gbon
2. Nyenaraokeh
3. Pomkeh
4. Sukeh
5. Wissikeh which is under the administration of Elder Kind.

VII THE CHURCH OF GOD IN CHRIST AND ITS MISSION SCHOOLS TODAY

Realizing the important role education plays in the work of the Church and in the life of every individual in the world today, the pioneer missionaries of the church saw the necessity of establishing mission schools since the early 1940's. Later, other prominent leaders of the church began to establish additional schools even on the higher level. At present, the United Church of God in Christ is operating twenty-two (22) mission schools.

A. TEACHERS

Each school has the number of teachers according to its grade level. For instance, an elementary school (first grade through six grade) should have no less than six teachers because according to our educational policy, no rotational system in the elementary schools exists. Teachers do rotation from the seventh through twelfth grade known as Junior and Senior high schools. In the junior and senior high schools, the instructors teach while most of them are high school graduates and few are college graduates.

B. ADMINISTRATION

Every school is headed by a principal and a vice principal. It is a responsibility of the principal to see that his teachers are doing their jobs effectively. The principal checks the lesson plans of each teacher because they are to submit weekly plans to the principal. He sees to it that teachers are regular, that students are in their

respective class rooms, etc. The principals make reports to the District Superintendents of the church and the Superintendents forward their reports to the Bishop and the Bishop make his report to the ministry of Education. But last December, 1976, a Director for the church's schools had been elected who will mostly handle the affairs of the schools and serve as a coordinator between the Ministry of Education and the church. There is also a registrar in each school who does all registrations and other similar duties.

C. SALARY

Generally, teachers are under paid in this country, most especially those who teach for the United Church of God in Christ in Liberia due to the fact that the church lacks funds. According to the salary scale in Liberia, the college degree teachers should receive at least the monthly salary of \$227.00 or above and each high school graduate is entitled to the monthly salary of \$100.00. So, actually, our annual budget is about \$40,000.00 according to the amount of teachers we have and their qualifications.

Notwithstanding, the teachers do not get the salaries mentioned but they are sacrificing for the love of God's work. Some of them are earning \$25.00 each, per month, other \$40.00 to \$65.00 while few earn \$100.00. With such payment, our budget is about \$11,500.00 per year.

D. GOVERNMENT INVOLVEMENT

The Liberian Government knowing that it is her obligation to educate her citizens, but being unable to educate all of the citizens, the church is taking part of the responsibilities, so, the government is giving the church small subsidy which amount to \$20,000.00 per year for the schools excluding few subsidized teachers in one or two schools.

E. STUDENTS

According to the school reports for 1976, there is a total of 7,957 students enrolled in Church of God in Christ Mission Schools. Most of them are in the elementary division (1st-6th grades). The ages of the students in this division run from 6-14 years and the junior high (7th-9th grades) 15-18 years of age and senior high (10th-12th grades) 19-22 years of age.

Each grade has its class room and each class period is 45 minutes. Schools run from 8:00 A.M. to 1:00 P.M. Majority of the students are day students. Major subjects taken are: English, Math, Science, and Social Studies (Bible is taught in Mission Schools also).

Books are sold in the Liberian Government book stores. Students have to purchase their own text books. Most of the books used in our schools are MacMillan Series and Silver Burdett Company Books. Others are written by local authors: A. Dorries Bank Henries, Bai T. Moore, etc.

F. CURRICULUM

Every school in Liberia supposed to use the curriculum prescribed by the Government. It includes Language, Arts, Reading, Literature, English, Spelling, Arithmetic, French, History, Geography, Civics, Writing, Bible, Foreign language, and Music. Classes are held in the class rooms of the school buildings.

G. METHODS OF TEACHING

The most common teaching method used in Liberia is the pupil sit in their seats and the teacher stands in front of them at the black board and explains the lesson in the text and demonstrates or gives illustrations on the board if necessary. Students are sometimes called to the Black

Board to either work a math problem or construct sentences. Weekly quizzes are given, unit tests, six-weeks tests, semester exams and annual exams ,

There are some visual or teaching aids in some schools in Liberia, but our church schools have very limited visual aids. This is all due to lack of funds as previously mentioned.

H. FINANCE OF BODY

The church schools are financed by the little tuitions the students pay, which some of them don't pay because they are too poor to afford it. The Liberian Government gives small subsidies quarterly to the church for the schools. Some officials of the church sometimes use their personal money for the payment of teachers, (officials like the Bishop, district Superintendents, Rev. David Cassell, A. W. Brown and others). Some humanitarians and foreign Board of the Church of God in Christ in the United States send little money like \$680.00 monthly to some missions. With all this, the church is still lacking of funds for an adequate support of the schools. We are still finding ways and means to raise funds for effective operation of the schools.

VIII BISHOP ALFRED G. REEVES
Church of God In Christ Bishop - Liberia
Autobiographical Sketch

On March 18, 1947, a team of Black American women led by Mrs. Mattie Mai Reeves walked in a small town of two hundred population which, is called a village in Africa, and introduced themselves as missionaries and that they were sent by one Jesus Christ to preach a message of salvation and liberation to their people and race in this West African village. These missionaries walked five hours to get to our village with this message of salvation and liberation. They spoke to us through interpreters that accompanied them. Not only, was this message of salvation and liberation preached by these women with power and eloquence, but they were full of the love of God and was concerned for our condition. No one could doubt their concern because they walked five hours just to reach us with this good news, but not only that, they sat where we sat, slept, and they ate what we ate! Although I was just ten years of age at this time, but it was the love and concern of these women that made us admire their religion or belief, and this made me and many others in my village give up our hearts and believed on the Lord Jesus Christ. This became a spiritual turning point in my young life, and it also began a new life for me, turning from darkness to light and from ignorance to civilization. Out of all the many children that were in this village, the grace of God put a special love and concern in Mrs. Mattie Mai Reeves heart for me, and she took me as her son, thus bringing me out of the village to a mission

school and sponsored me through school up to my first year in college.

When I came out of the village I was naked, without shoes and could not understand nor speak one word of English; but, today I speak as a Bishop over 53 churches and sixteen mission stations in West Africa among my own people just because somebody was concerned!! My adopted mother, like King Nebuchadnezzar of Babylon, changed my African name "Allamayan Garpee" (meaning a priest in this African language) to Alfred G. Reeves, complaining that the African names were too hard to pronounce. Because of her love and concern, my parents and I respected her opinion. Today, not only do I feel proud bearing her name, but I humbly stand in her footsteps serving as one of the fellow African missionaries among my people and race.



REV. ALFRED G. REEVES

P I C T U R E S

Rev. Reeves entering a village in the woods with Rev. John Edoh, Chairman of the Department of Evangelism and others after walking for four hours to carry the message of salvation and total liberation through Jesus Christ to the unsaved.





P I C T U R E S

(2)



(3)



P I C T U R E S

(1) This is a view of some of the children that are being educated and cared for daily. Bishop Reeves started this mission school in 1973 and now there are one hundred boys on campus besides the day students who come and go every day. Most of these children are either orphans, or their parents abandoned them. Just few of these childrens parents assist in the educating of their children; the rest of them are being educated and cared for by the Church of God In Christ through the strong missionary zeal of Bishop Reeves.

As you can see, these children do not even have shoes to wear, but they are happy to know that somebody is concerned enough to provide schools for them to attend.

(2) The Chief of the village, with the black and white gown, welcomes Bishop Reeves and his vilage. In his welcome remarks, the chief said that from his boyhood in these woods until today, he has never seen nor heard about a head of a denomination walking for four hours or more in the woods just to preach the gospel to a group of bush people. He said that from this attitude of Bishop Reeves, he is convinced that this man is truly a man of God and full of love for people everywhere, despite their class and locality. The chief continued, when I heard that you yourself were coming to preach to us, I never believed it, but however, I made the town cryer announce throughout this village for two nights that a big God man was coming to tell us what God say, so everybody should remain and hear what this man has to say.

(3) Bishop Reeves who is referred to by the people of the African Mission Outreach as "Our super man" drove all the way from Monrovia just to be in service with the children on this Mission station. He is preaching the gospel even to the little one.

IX. H E L P N E E D E D

I may not go to India,
To China or Japan,
To work for Jesus. Here at Home,
I'll do the best I can,

I'll tell of his great love to me,
and how I love him, too.
And, better far, I'll show my love
In all that I may do.

I'll pray for those who cross the sea.
My offering, too, I'll send,
And all within my power I'll do,
This great, sad world to mend.¹³

A large percentage of the finance received to maintain and sustain the Mission Stations, mission schools, students and missionary workers come from personal contributions made by individuals. These are the people as is stated in the poem, who feel the great need and since they are not able to go to Africa themselves, gladly send their contributions. If these contributions were not made to the work in Africa many of the missionaries would have to come off the field, many schools would have to close, many mission stations would not be in existence and many children would starve and live in poverty and ignorance for the rest of their natural lives.

Contact is made to these individual by sending them financial brochures stating the need and amount requested from the individual. For example, these are two financial brochures that have recently been sent out to persons and organizations. 14

GIFT INFORMATION

To assist in the missionary work of the African Mission Outreach and churches, I will give you as the Lord enables me to.

\$ 60.00 set of books per child
 60.00 for chair and desk in classroom
 40.00 will place one bench in classroom
 30.00 per month will assist one teacher
 25.00 per month will assist one Missionary Worker
 20.00 will place one blackboard in classroom
 10.00 per month will assist a lay Evangelist
 5.00 per month will assist a child in school

BUILDING FUND

_____ 100.00	_____ 500.00	_____ 1,000.00
_____ 50.00	_____ 25.00	_____ 10.00
_____ 5.00	_____ 2.00	_____ 1.00

My gift now is \$ _____ Balance due \$ _____

My name is _____

Address _____

City _____

State _____ Zip Code _____

AFRICAN MISSION OUTREACH

P.O. Box 1644
Monrovia, Liberia
West Africa

LIST OF ITEMS NEEDED TO START CONSTRUCTION OF A SCHOOL COMPLEX IN LIBERIA
WEST AFRICA

1. Two block making machines -----	\$375.00 each
2. Two chair saws -----	225.00 each
3. One mimeograph maching -----	950.00
4. One 35 mm Camera -----	125.00
5. Typewriters -----	250.00
6. Slide projectors -----	90.00
7. Guitar with amplifier -----	220.00
8. Tamberines -----	10.00 each
9. One two ton pick up truck -----	8,000.00
10. 2,000 loads of sand -----	18.00 per load
11. 2,000 pieces of steel rod -----	8.50 per rod
12. 3,000 bags of cement-----	2.70 per bag
13. 250 loads of foundation rock -----	18.00 per load
14. 175 loads of crushed rock -----	30.00 cubit yard
15. 7,000 pieces of timber -----	12.50
16. 10,000 pieces of plank -----	5.50 per plank
17. One pair baptismal suit -----	30.00
18. One pair long waist rain boots -----	12.50

So as can be seen from the two financial brochures that I have presented here the work in Liberia is very expensive and the need for finance is very great.

X. REPORT OF A LIBERIAN TOUR
Saint DeWitt Hill, Jr.

During the month of April 1975 my first visit to West Africa was one of the most thrilling events that has taken place in my life. I had read about Africa and studied the history of Africa, but the experience of being there was much different.¹⁵

My tour commenced in Monrovia, Liberia, the climate was about 65 degrees. Because it was my first visit there, I was rather careful and very skeptical as to making friends. I visited the Church of God in Christ, where an Elder Brown was pastor, Rev. Alfred G. Reeves was the General Superintendent of the Church, brother Moore was my touring guide and Brother McGill was the associate Evangelist.

I soon discovered as I had read in history that Liberia has many natural resources, such as diamonds, uranium, valuable hardwoods and gold. The farmers grow palm oil and palm kernels, rubber plants, peanuts and sisal.

Certain street and sidewalk areas were filled with produce and dry goods. Many African houses have long porches, so their owners can live outdoors as well as indoors. The windows of these houses have shutters so rooms may be kept dark. Many of the poor families have only tin roofs and wood siding to protect them and grass rugs for beds and rock to cook on.

School life or the educating of children has certainly improved

and is steadily improving. The educational system is carried on by religious groups. No church is considered outstanding unless it provides an education for its parishioners. If an individual church does not have a school, they have to pay a tuition for their children to attend another parochial school. The children of parents who are members of a church has first preference to attending the school. Then if there is enough room children from other religious groups are accepted. Because of the crowded conditions they have several shifts a day to accommodate the children. Some have to go as early as 7:00 A.M. and some are not dismissed until as late as 9:00 P.M.

I found out that teachers received a minimum salary of \$30.00 per month and principals \$40.00 per month. Although there are higher salaries paid, I have quoted the minimum. There is a great need for teachers in Africa. Many Church groups from America send teachers there and pay them a good salary. The University of Monrovia is educating young people to help raise the educational level. The government is providing to church groups who have their school equipped and for education. Many of the young people who come to America and other countries are screened very closely before they leave. They have to sign statements that they will return and work in their country a period of time.

For young people going to Africa from our country, they must be very versatile and be able to live under adverse circumstances. They should be flexible and eager to learn as well as teach. They should be more concerned about getting experience, adventure, helping to educate the needy, bring salvation to the lost, health to the sick, love to the rejected rather than just receiving dollars and cents.

Upon returning to Pine Bluff after his tour of Liberia and five other West African countries Elder DeWitt Hill and his parishioners at the First Trinity Church of God in Christ launched a great campaign to do something for the natives of Liberia who were in such great need.

The saints, especially the women, worked tirelessly toward this effort. After a short period, many boxes of clothing and books along with a financial contribution was sent to this little West African Country.

Not only this, but Elder Hill organized an Associated African Mission Outreach in Little Rock, Arkansas for the purpose of continuing the support. Presently, he is in the process of helping Bishop Reeves to construct a school complex in Monrovia, Liberia.

XI. FUTURE ENDEAVORS FOR THE EDUCATIONAL MISSIONS IN AFRICA

" And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then I said, Here am I! Send me."¹⁶

The word 'missionary' comes from the Latin word mitto, which means 'to send'. It is the equivalent of the Greek word 'apostello', which also means 'to send'.¹⁷

J. Herbert Kane defines a missionary as 'an ambassador for Christ, a herald of truth, and apostle of love, an envoy of peace and a bearer of culture.'¹⁸

It has always been my desire since the age of fourteen to be a foreign missionary.

During my senior year at the University of Arkansas, I made application to the Peace Corp for a position in Africa. But, for practical and logical reasons, I decided that I was not psychologically, Theologically nor financially equipped for such a great work.. So, I decided to matriculate at the Interdenominational Theological Center and obtain a degree in Religious Education so I would be better prepared to do an effective work in Africa, if ever I got the opportunity again.

When I was at the Seminary for only one semester my services were requested in the area of Educational Missions in Liberia upon my graduation.

I realize that there will be much time and hard work involved in such a career; but, I'm willing to accept the challenge. I realize that there will be many changes, improvements and important decisions to

make. So, I thought that in conjunction with this study one of the best ways to find out what some of the conditions and problems that exist, some of the changes and improvements that need to be made would be to get it "first hand", that is, from an African citizen. Therefore, I constructed a questionnaire and distributed them to African students on the campus of the Interdenominational Theological Center. I only received three responses. Others said that they were not familiar enough with the educational system of missions to give valid answers.

Though I would have preferred the respondents to have been Liberians, it was not possible to do so because there are no Liberian students enrolled at the Interdenominational Theological Center. But, after conferring with them they assured me that their answers and responses would be similar to that of any Liberian since West African Schools everywhere are basically confronted with the same major problems.

A.

QUESTIONNAIRE

EDUCATIONAL MISSIONS IN AFRICA

1. What does Educational Missions mean to you?
2. What should the objective of Educational Missions be?
3. What is the status of the Educational Missions in Africa?
4. What are basic courses taught in the institutions?
5. Do you think the curriculum should be limited to religious courses only? Why or why not?
6. What new courses or activities would you suggest for the institutions?
7. Are all or the majority of the faculty Christian?
8. What percentage of the student body would you say is Christian?
9. What is the average age group of the students?
10. What criteria determines who will be accepted? Rejected? (entrance exams, etc.)
11. How are these institutions basically supported financially?
12. What is the source of personnel Salaries?
13. Do the institutions have freedom to operate independent of government or other local authorities?
14. How would you rate the Educational Institutions? Good, Bad, Average?
15. Are materials, methods, etc, modern or outdated and mediocre?
16. What is the physical condition of the institutions?
17. What changes would you suggest for improvement of Educational Missions in Africa?

B.

RESPONSES TO QUESTIONNAIRE

I

1. Educational missions comprises of two objective aims, secular and spiritual. That is, has the redemptive aspect as well as humanizing or liberation concept.
2. Since it carries two objective goals, I should very much appreciate more affirmation of both.
3. In the area where I came from the status of educational mission is up to University level except that all schools are nationalized.
4. Basic courses are Bible knowledge and Islamic or religious knowledge, geography, history, natural sciences, agriculture, languages and physical education, with domestic sciences.
5. Since there are broad inclusion of subjects on the curriculum I should not advise or advocate any limitation. Children should be well developed both mental and spiritual for the journey in life.
6. New activities to be introduced should be more of African Theology and cultural revival which were neglected previously.
7. Not all are Christians.
8. At some schools seventy five percent; at others twenty percent.
9. Primary 6-14, in 1-7 grades; secondary we have 14-19.
10. After the seventh grade there is a national exam to determine who is illigible.
11. Institutions are supported by both the government and private agencies. All government grant aided institutions must be educational standardized with qualified staff.
12. Government grant in reserve or private agencies self-support with no government subsidiation.

13. Much freedom is granted but, the government reserves the right to question any institution.
14. It's never easy to rate the educational institutions as they take one common exam at a set period. Each school tries to rank first, therefore one which comes first may not be.
15. With the teaming desire for education, most schools are equipped with modern material for teaching and visual aids, TV labs are provided and also Radio Program. In terms of teaching and methodology dramatization methods are used synonymously. In high schools teaching is most employed with strong emphasis on student participaton through question and. answer method.¹⁹

RESPONDENT - Ayuba. Student at the Interdenominational Theological Center. Native of West Africa.

11.

1. To me it is both spiritual and secular.
2. To preach the gospel should be the objective of educational Missions.
3. The government feels that education missions are of great quality and importance. This is true because many of the leaders are products of mission school.
4. English, some African languages, religion, history, French, biology, chemistry, general science, english, literature, physical education.
5. If the curriculum is limited to religion, the student will not have a round education. If they finish, they will not secure a job.
To me the purpose of education is to improve the quality of life.
6. I would like to see more emphasis on African history. Languages (African) black perspective in the educational enterprise.
7. In missions schools ninety five percent are Christian
8. About ninety percent of the student population is christian.
9. In government high schools the range is 14-19 years. In mission high schools is 16-20 years. The reason is that the missions are not strict on age.
10. The first and foremost criteria is entrance exams and interviews.
11. They are denominationally supported with aids from churches overseas and grant from state or federal government.
12. School fees, aid from the missions and grant from the government.
13. Some states control the control of schools but not the management. This was before I left home in 1974 things may have changed since.
14. No response.
15. It depends on the resources of the denomination operating the school

- There is a basic standard set by the government in terms of facilities and equipment that every school is expected to meet. If a school does not meet this standard it is closed down.
16. If a school is established, the government must approve the plan to make sure there is enough land in terms of long range development, easy communication, healthy site, availability of modern facilities.
 17. Greater participation of indigenes in the educational process, African oriented curriculum. ²⁰

RESPONDENT - Wadu Kibadau. Student at the Interdenominational Theological Center. Native of Nigeria, West Africa.

III.

1. Educational Missions should include public education, church education, family education and health education.
2. See number one.
3. Since Independence government has more control.
4. All basic education, religious education, improvement of social life, and more agriculture.
5. For Africa curriculum shouldn't be limited to Religion only. Must include all others for the welfare of the people.
6. Need to learn more about their tradition opposed to Westernization. African culture should be taught.
7. All are Christian
8. Eighty-five percent.
9. Majority of children don't go to school. There is adult education.
10. First to apply will be taken first until slots are filled.
11. Supported by government through church; supplemented by the church sometimes.
12. Same as number eleven.
13. The schools must follow government regulations.
14. Majority of school are well established, with well trained teachers.
15. Many materials are basically modern.
16. Simple buildings, mud wall with iron sheet on top(villages);
Brick modern building (towns). Most of the brick buildings are middler and high school.
17. Schools are basically built on Western culture does not reveal African background. Curriculum should include: African traditional life; African history. Since most of the people are rural farmers

The higher the grade level there is less room available for students,
therefore fewer African get good higher education. ²¹

RESPONDENT- Rev. Ezekiel Kutjok. Master of Divinity student at the
Interdenominational Theological Center. Native of Sudan
of Africa.

After reading these questionnaire responses, I came across several
areas or things that obviously are problem areas related to the schools
and the African people. There were changes and improvements that would
enhance the effectiveness and position of the Educational system in
Africa.

They were:

1. African culture, customs and traditions should be encouraged
in the schools instead of totally Western culture.
2. African Theology should be taught.
3. Emphasis on Black Awareness.
4. African history should be taught.
5. More African languages should be taught.
6. Betteredifices or buildings are needed.
7. Modern equipment and methods needed in all schools.
8. The curriculum should be African oriented.
9. Greater participation of indigenes in the educational system.
10. Religion should be emphasized more.
11. Since majority of African population are farmers agriculture should
be taught on a broader scale.
12. More nurseries and kindergartens are needed for preschoolers.
13. More children should be able to attend school Majority of children

As I prepare to go to Africa and engage in the Educational system I will endeavor to work on these problem areas that need changing or improving. Not only these, but others that I shall learn of once in Liberia. It appears that the greater area of dissatisfaction with the African citizens is that of the church through the school trying to force Western culture upon them when they are African, will be working in Africa and with Africans. They know very little about their own background, origin or history. They feel the need to become aware of who they really are and what they're all about, This is necessary for any nation or people who are trying to improve their status in the world. This has always been a problem with the missionaries in a strange country unlike their own. They immediately expose their ethnocentric and maternal attitudes and cause the people to reject them and their country with all of their Western ideas of superiority complexes. I still wonder if this attitude will ever change. But, I'd like to be one of those Americans who will help them in the struggle to find themselves, and in turn, cause them to have pride in their heritage just as I have a pride in my American heritage. This can be done and yet spread the gospel of Jesus, which will be primal.

There are in addition two other tasks that I will endeavor to accomplish while working in Liberia with the educational mission.

They are:

1. Adult Literacy classes
2. Creative teaching (visual aids)

C.

ADULT LITERACY CLASSES

Literacy is derived from the word literate, which means the ability to read and write. Illiteracy is one the major problems among Liberian adults.²²

Many of these adults do not see that they have anything to gain by being literate. Apathy about learning to read and write is great in certain rural areas where the lack of artificial light makes it difficult to study after nightfall.

Literacy is necessary for the political, economic and social development of the people.

The lack of ability to read and write handicaps individuals in a society which uses reading and writing as a normal means of dispersing information and knowledge. They must unfortunately depend upon what they see and hear to acquire knowledge and information. As illiterates they find many occupations closed to them and thus their economic status limited. As illiterates they cannot communicate effectively with each other.

For these reasons and others I see it a necessity that an adult literacy class be held for the purpose of teaching adults to read and write so they may be able to have the pleasure, and advantages that come from being able to read and write.

As these classes are developed and taught, these things I find to be of great importance for them to be effective.²³

1. Use methods that are suitable to adults.
2. Teach interesting lessons
3. Use methods that have quick results.
4. Be encouraging, not disciplinary with adults.

5. Create and maintain a relationship of equality and friendship.
6. Help them to overcome the conviction that they cannot learn.
7. Last, but not least, get over to them the importance of knowing how to read and write.

D.

CREATIVE TEACHING Visual Aids

Teaching in its simplest sense, is the communication of experience. This experience may consist of facts, truths, doctrines, ideas or ideals, or it may consist of the processes or skills of an art. It may be taught by the use of words by signs, by objects, by actions, or by examples, but, whatever the substance, the mode, or the aim of teaching, the act itself, fundamentally considered, is always substantially the same: it is a communication of experience. It is painting in the mind of another the picture in ones own - the shaping of the thought and understanding to the comprehension of some truth which the teacher knows and wishes to communicate. Communication as used here means helping another to reproduce the same experience and thus to make it common to both.²⁴

Another way to state it is; the purpose of teaching is to transmit knowledge and to instigate change. Therefore, the teacher must never be content with a kind of effort that deals only with ideas. They must strive to create learning situation so personally engaging that the learner can break down the natural barriers and change.

So, I will sum up briefly some of the objectives or goals of teaching. They are:

1. To help students to master a particular subject matter.
2. To help the student to establish an acceptable relationship

with his or her associates ,

3. To help the student adjust favorably to life situations,
4. To help the student be willing to assume responsibilities as a citizen.
5. To help the student to form moral habits that are acceptable and tolerated in the society in which he will be functioning as a citizen.

TEACHING METHODS

Educators should be aware that persons are more likely to change their responses if they are able to create some feeling about a learning situation. Feelings, are closely associated with the activity one does. Therefore, if a learner can engage in an activity associated with his subject of study, his capacity to redirect his responses will be increased.

Methods of teaching should help the pupil become a participant as well as a listener.

Justification for using various methods of teachings that are about to be listed should never be made solely upon the basis of their ability to make a session interesting or that they help take up time. They may well create interest and interest does create readiness to learn. But, the more basic reason for using a variety of methods in leading a learning group is that some methods are particularly suited to certain types of study.²⁵

Testing reveals that persons learn more rapidly and more thoroughly, and retain learning longer when visual materials are used to illustrate the content of the subject studied. Evidence from testing supports the claim that persons learn far more through seeing than through hearing and that what they learn is retained longer.²⁶

Audio-visuals are commonly divided into two categories - non-projected and projected. The nonprojected visuals are all visuals which are neither projected nor audio. The projected category

designates all projected visuals as well as those which are exclusively audio.

NONPROJECTED VISUALS

Nonprojected visuals have been used extensively by workers with children for a number of years, but their use with adults is seldom attempted. An impression seems to persist that adults should acquire their learning through listening and reading. However, educators now know that all persons, regardless of age, benefit in a learning situation through the use of visual materials.

A visual aid should not be thought of as a substitute for the work of teachers. Instead the teacher should use a visual as help in achieving the objective for a particular class session.

Before using a nonprojected visual, a leader should always ask: "Will this visual help to obtain the objective for my group" "What contribution will it make to the teaching or learning experience?" and "Is this the most effective tool that I could use in this situation?"

Some of the nonprojected visuals are: ²⁷

1. CHALKBOARD. This is a very important visual but it is very seldom used by teachers mainly in the church setting. This highly flexible tool allows the teacher to present ideas and illustrations effectively and at the appropriate time.

New and difficult words will be learned more readily if written on the chalkboard. Attention can be maintained better.

The chalkboard is inexpensive to purchase or build. There are a number of good substitutes - artist sketch pads, newsprint sheets, or wrapping paper - which may be used on an easel with the same results.

FELTBOARD. The feltboard or flannelboard has unfortunately fallen into disrepute, mostly as a result of poor quality canned programs that have been prepared for use with children. With a feltboard the leader can help the group to picture - not just to hear-the story or ideas to be presented.

CHARTS. Probably the most difficult ideas to communicate by spoken words alone are those based on statistical information. A graphic presentation in the form of bars, pies, or figures is useful for this purpose.

PULLOFF CHARTS. Leaders who use visuals in making a presentation often find that the group reads ahead and fails to stay with the point the leader is explaining. This chart can avoid this.

FLIP CHARTS. Flip charts can be used for lesson outlines, diagrams, time lines, pictures, and the like. A great advantage of the flip chart is that the sheets can be saved and referred to at a later time.

FLAT PICTURES. Pictures can be used in sets and shown consecutively to tell a story as well as in other ways.

PHOTOGRAPHS. The use of photographs differs from the use of art pictures only in the respect that photographs can be used to provide a visual record of local situations and experiences.

OBJECTS. Sometimes a pupil wants to see and handle the real thing or a reasonable facsimile. Objects such as models, symbols, specimens, and diagrams are visuals which provide a variety of concrete examples.

MAPS AND GLOBES. Places and events become real when maps and globes are used to permit concrete visualization of geographical relationships.

SKETCHES AND DIAGRAMS. A useful visual is the sketch, diagram, or simple drawing used to present essential features of persons or things and to show relationship and outlines.

TIME LINES. A time line is a special type of diagram. It is a line drawn on paper or chalkboard and marked to scale with dates of various events. The time line is used to show the relationship of one period of time to another, as well as relative lengths of time in any period of history.

Leaders of a learning group using the above tools or other nonprojected visuals should have in mind a few well established principles governing their effectiveness in learning situations.

The group needs to be prepared for the use of a visual before it is introduced. Interest will be heightened, attention will be focused, and the purpose clarified if the group has been led into a readiness to use the visual.

A visual should be used more than one time. A particular picture or chart used more than once will aid the learner to retain its message.

PROJECTED VISUALS

Before a teacher uses a projected audio-visual he or she should ask themselves these questions.²⁸

1. Do I have a reason for using this medium?
2. Is there another tool that would be more effective?
3. How will this material help to meet the objectives for my group?
4. What contribution will it make to the teaching or learning experience of the group?

A teacher planning to use a projected audio-visual should plan for its introduction and also its followup. There should be a discussion or evaluation at the end of of a projected audio-visual setting.

Some of the projected audio-visual are:

OPAQUE PROJECTOR. The opaque projector is a means of projecting by reflected light, such materials as flat pictures, printed articles, illustrations, and three-dimensional objects of limited size.

SLIDES AND FILMSTRIPS. Slides and filmstrips are both versatile and effective audio-visual aids. They are economical to rent or to purchase. They are simple to use, with inexpensive equipment. They are under the complete control of the person using them. The personality of the leader can easily be injected into this medium.

SOUND FILMSTRIPS. These are filmstrips that are accompanied by a record containing background music, narration, conversation, or sound effects. This makes for a more realistic setting.

MOTION PICTURES. The chief advantage of this medium is that it is the closest thing to a concrete firsthand experience. It is very usable in conveying specific information, telling a story, or providing inspiration.

OVERHEAD PROJECTOR. The overhead projector is a piece of projection equipment designed to project large acetate transparencies from a small glass plate beside the teacher or leader, as he faces the audience.

TAPE RECORDER. A tape recorder can be used to record scripts for silent filmstrips and slide sets. It can be used to record anything than one wants to keep.

STEREOSCOPE. The modern stereoscope is a hand viewer used to view two transparencies simultaneously in order to receive a three dimensional effect.

Although equipment is necessary for projected audio-visuals, it is not necessary for each group or class to have its own equipment. A central depository of equipment should serve everyone.

It is important to remember that no matter how many pieces of equipment are available, they are of little value without leaders who will take the time and the effort to put them to CREATIVE use.

Some other methods used by teachers are:

1. Small Group Discussions
2. Public Discussions
3. Field Trips
4. Projects and Activities
5. Individual and Group Study
6. Drama
7. Role Playing
8. Testing
9. The Lecture

XII. CONCLUSION

In this study, I have attempted to give some enlightenment and insight into the Educational Missions, its nature, purposes and objectives.

Also in this study, I have given a brief history of the Educational missions in West Africa. Including in this history was the initial reason for starting the mission schools. It is important to know the needs and desires of a people with whom one will be working. One would not want to concentrate all his or efforts to teaching an African how to type when they need and want to be taught agriculture since they must rely on farming for their livelihood rather than being a legal secretary for a lawyer.

I have also included a brief history of Liberia. It is important that the missionary know about the people with whom he or she will be working with.

The major portion and purpose of the paper was to give the history of Educational Missions in Liberia by the Church of God in Christ. It has been my experience that too few members of the church have a knowledge of what mission work is all about. They don't realize (as I didn't) what our church is doing in foreign countries. They don't know about the struggles, the toil, the sweat, the tears, the prayers that foreign missionaries have put into their work in Africa. Many of the men and women who have put their entire lives into this work must go unrecognized and unappreciated for their work (Not that they are seeking praise), but as the scripture states "give honor to whom honor is due".

In short I have tried to do the following four things in this study:

1. Give honor to the great men and women who sacrificed their lives to help the underprivileged.
2. Give insight into the importance of the Educational mission.
3. Show the great financial need in Liberia so that those who cannot go may financially support this work.
4. Show that the Church of God in Christ has answered the call of God to go into the highways and hedges and spread the gospel of Jesus Christ to their brothers and sisters.

In conclusion I will quote the words of Bishop Alfred G. Reeves:²⁹

"We sincerely solicit the prayers of the saints of God and the members of the Church of God in Christ throughout the world that the Lord may continue to inspire us in this great task despite the many handicaps like man power and meager facilities."

FOOTNOTES

- ¹Jackson Davis, Thomas Campbell, Margaret Wrong. Africa Advancing, (Friendship Press, New York).
- ²Harold Lindsell, Missionary Principles and Practices, (Fleming H. Revell Company, Westwood, New Jersey). pg. 50.
- ³Ibid., pg. 53.
- ⁴Ibid., pg. 57.
- ⁵Ibid., pg. 58.
- ⁶Ibid., pg. 58.
- ⁷Pierce Beaver. Christianity and African Education, (Eerdmans Publishing Company, Grand Rapids, Michigan, 1966).
- ⁸Ibid., pg. 53.
- ⁹Souvenir Booklet, International Mission Conference, (Church of God in Christ Publishing House, Memphis, Tennessee, 1971).
- ¹⁰Encyclopedia Britannica, (William Benton Publisher, Chicago, 1973).
- ¹¹Missionary Beatrice Lott, Personal Interview (Cleveland, Ohio, February, 1977).
- ¹²Rev. Charles Kennedy, Personal Interview, (Eric, Pennsylvania, February, 1977).
- ¹³Walter B. Knight. Knights Illustrations For Today, (Moody Press, Chicago, 1913).
- ¹⁴Alfred G. Reeves, African Mission Outreach Brochure, (Monrovia, Liberia).
- ¹⁵Rev. DeWitt Hill, Jr. Personal African Tour Report, (Pine Bluff, Arkansas, February, 1977).
- ¹⁶Isaiah 6:8.
- ¹⁷J. Herbert Kane, Understanding Christian Missions, (Baker Book House, Michigan, 1974).
- ¹⁸Ibid.
- ¹⁹Ayuba, Questionnaire Response, 1975.
- ²⁰Wadu Kibadau, Questionnaire Response, 1975.

²¹Rev. Ezekiel Kutjok, Questionnaire Response, 1975.

²²Jackson Davis, Thomas Campbell, Margaret Wrong, Africa Advancing, (Friendship Press, New York).

²³Ibid.

²⁴Samuel Chester, Parker. Methods of Teaching in High Schools, (Ginn and Company, New York).

²⁵George H. Adkins, Tools For Teaching, (Bethany Press, Missouri, 1962).

²⁶Ibid., pg. 33.

²⁷Ibid., pg. 45.

²⁸Ibid., pg. 47.

²⁹Bishop Alfred G. Reeves, February, 1977.

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