



## Missionaries as Agents of Civilization in Africa

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### Abstract

The paper "Christian Missionaries as Agents of Civilization in Africa" was primarily designed to x-ray both conscious and unconscious efforts made by the different Missionary bodies or societies in introducing the advanced culture that is characterised with effective writing and urban living to Africans since their advent in the continent. Historically, Christianity in Africa is as old as when it was established in Palestine. It was introduced into Mediterranean Africa and by the fourth century A.D Monasteries had already been established in Egypt and thousands of Churches founded in present day Maghreb. The different Missionary bodies as well believed in the spread of Western European education as the best means of ensuring the permanence of their work in Africa. The objective of the research is not only aimed at highlighting the Missionaries' roles in civilizing Africa but to also examine their impact or achievements in the continent of Africa. The work obtained information majorly from the secondary source. It submits that advent the of Missionaries in Africa has done more good than harm by not only civilizing the people but introduced modernization, development and urbanization to the people.

**Keywords:** Missionaries; Africa; Civilization; Christianity..

### 1. INTRODUCTION

The word civilization to Slack, Jennifer Daryl, and John Macgregor Wise (2005) is the "making of progress which makes life easy and comfortable" (p. 24). To Flannery (1972), civilization is an advanced culture that has attained a high degree of complexities that is characterized by urban life. In other words, civilization to the above scholars is a culture that is capable of sustaining a great number of specialists to cope with the economic, social, political, and religious needs of a large social unit. Other characteristics of civilization are a system of writing (originating from the need to keep records), monumental architecture in place of simple buildings, and art that is not merely decorative but representative of a people and their activities. These features of civilization in Africa

however became modified with the advent of the missionaries. For this work, civilization is synonymous with development and as such, civilization is used interchangeably with development.

In West Africa since the 18<sup>th</sup> century, the history of Christian Missionary enterprise has shown that various missionary societies contributed to the civilization and development of the sub-regional countries (Newitt 2010; Nzuanke & Eba, 2017). A lot has been done by the various Christian missionary societies from the nineteenth century to evangelize the different countries of West Africa; and as well brought civilization and development of various forms to the sub-region. It is not a hidden fact that serious and important missionary ventures which had

earned an immense result in national development started since the 18<sup>th</sup> century in West African countries such as Sierra Leone, Liberia, Nigeria to mention a few. This work has accentuated the astronomical contributions made by the missionary societies or movements as to the civilization and development of these countries in West Africa.

## 2. MISSIONARY BODIES IN LIBERIA

The Christian Mission history in Liberia was in nature the most important amongst the other accounts of development by different missionary bodies and individuals according to Thomas Fowell Buxton's set of ideas of canon about the civilization of Africa. The Christian philanthropist's programs were twofold. The first was to introduce industry and lawful commerce, while the second was to arrest the slave trade at the root as well as preaching the gospel to the people, as the firmly established or reliable actions to lift up African nations in the scale of nations. Aliyu (2002) posits that "the British apostles of civilization mobilized all the agencies of civilization like government agencies, Commerce and Christianity into the interiors of West Africa during their civilizing mission in 1841" (p. 53). This was why the role Christian bodies played in spreading European civilization in West Africa cannot be exceeded or surpassed. Christianity as we know had a purifying and humanizing powerful effect on the pagan by also changing or influencing the way people live in the ancient Roman Empire. Iwe (2002), to this, lends his voice thus:

In the dark ages of the 8<sup>th</sup> and 9<sup>th</sup> centuries, Christianity stood singularly firm in the West as the sole symbol of light and guidance and as the pledge of brighter prospects for the future. The rigours of the feudal oppressions, the disabilities of the middle Ages and disastrous national rivalries of the era were tampered and alleviated by the stand of Christianity, asylum and succor it provided (p. 81).

Historically, the ethical and intellectual foundation of Europe was laid by Christianity. That is cities like Rome, Constantinople, Paris, Bologna, Cambridge and Oxford University and the Monastic schools of Europe are living proofs or legacies to this fact. No wonder it is said that the historical preconditions for

the European renaissance and the daybreak or sunrise of the age of reason were all the contributions of Christianity. Their existence or beginnings were contributions made by Christianity. This is why Iwe (1985) in his book titled: Christianity, culture and colonialism in Africa, argued that

The advent and progress of the industrial revolution did not find the presence of Christianity entirely wanting. It was the forces of Christianity that insisted the industrial revolution and its institutions should put on a human character and wear a human face (p. 81).

There is also evidence of humanizing and making better or ameliorating role and powerful effect of the Christian missionary activities on the nations of similar developing regions like Africa, South America, Indo-China, to mention a few. Hence, there is a basketful of historical attestations and confirmations to establish by proof or competent evidence the asserted role of Christianity as the guardian and advocate of civilization in West Africa.

For this work, civilization is synonymous with development and as such, civilization is used interchangeably with development. Development was provided access to by Christianity and the act of giving official acceptance to Christianity as well denoted acculturation into Western civilization, technology and ideas. This is so because with Christianity came Westernization.

## 3. MISSIONARY AS AGENT OF CIVILIZATION IN LIBERIA

Promotion and Development of Liberian Literature

Using thorough or systematic methods was very important for Christian missionaries' pioneer work in Liberian languages. The unwritten local languages had to be learned by the missionaries and written down thereby reducing various Liberian languages into writing. According to Vicra Pawlikova-Vilhanova (2007), "Some White Fathers became great scholars and outstanding linguists and their linguistic work laid a solid foundation for all missionaries who came after. The teaching of literacy was also a concern of the White Fathers' mission. By producing alphabet sheets, word lists and grammars, later full-scale dictionaries, textbooks and manuals, translation of portions of the Gospels and later of the whole New Testament, Catholic missionaries helped to create the pre-condition for the building up of the literary tradition and the written literary language" (p.

255). Many years were spent by Christian missionaries of different denominations examining local Liberian languages completely or carefully and translating some portions of the prayers and hymn books and Bible into Liberian languages. For instance, the American Episcopal Church led by John Payne who later became the bishop of Liberia in 1851, spoke the Grebo language, translated portions of scripture into Grebo, and studied the customs of the local people, John Leighton Wilson of the American Board (congregational) also reduced the Grebo language to writing and started translating.

#### 4. DEVELOPMENT OF EDUCATION IN LIBERIA

The vast contribution of Christian missionaries to the educational advancement of Liberia cannot be overemphasized. Christianity possesses unquestionable intellectual and educational resources (Adora 2019). The greatest obstacle probably to the realization of human values is ignorance and illiteracy which warp and surround with darkness the human personality, as they inhibit the growth and development. Social development is thus precluded. The good life, which is often acknowledged as the purpose of education, becomes impossible where ignorance and illiteracy are the order of the day (Iwe 1985).

The Baptist Board of Foreign Mission built and opened many schools including the Liberia College in Monrovia. The initiative to provide education for the people of Liberia was that of the missionaries. Of special interest and priority to the Protestant Episcopal Church, in particular, was the education of the people. Hence, Liberia College now the University of Liberia was first planned by Bishop John Payne in 1848 to be cited in Cape Palmas among the Greboes, but the government of J. Roberts held a different view and established the College in Monrovia where it began to operate in 1862 (Babalola 1988). Methodist missionaries opened a school in Ganta Nimba County. The Methodist Episcopal Church's outstanding contribution to the development of Liberia has been the College of West Africa, founded in Monrovia in 1839. This college has provided personnel for both the ministry of the Church and the government positions. American Episcopal Church, by 1916, their educational program was well established. Since they were concerned to have trained leadership, this led them to establish Cuttington College and Divinity school. Catholic missions have concentrated on

educational work. Schools were built where the people were thoroughly educated so much so that Liberia produced eminent scholars and writers right from the early period.

#### 5. DEVELOPMENT OF HOSPITAL IN LIBERIA

Christian missionaries set up thousands of modern health institutions in Liberia in the form of hospitals, clinics, dispensaries, health centers and Nursing schools (Paul *et al.*, 2007). The Methodist Episcopal Church serves the medical needs of the people at its hospitals and leprosarium. Assemblies of God medical work at Hope Town and a leper colony were used as avenues of ministering to physical needs. The Baptist Mid-missions works in Central province include a medical ministry (Falk 2014).

##### 5.1 Political Development

Christian missions had an indirect powerful effect on the political development of Liberia. This indirect powerful effect stemmed from missionary education, journalism and sometimes endorsement or stand up for local agitation for the people's rights. The Christian doctrine of equality of everyone before God and the responsibility of rulers to their subjects. The Christian missions have the power and what it takes to inculcate into the people the conviction: That there is a need for able leadership in every human society; that true and efficient leadership must be in the hands of qualified, competent, enlightened and honest persons and that humble service for the common welfare is for the essence of genuine leadership, said Iwe (1985).

To the Liberians, this teaching or principles proffered them a great weapon against colonialism particularly as their colonial masters defended and justified such teachings in their home country.

##### 5.2 Economic Development of Liberia by the Missions

The powerful effect of Christian missions on Liberian's economy in regard to their manpower production is very great and astronomical. In Liberia, mission schools became the factories where clerks, teachers, craftsmen and technicians are turned out continuously. For example, the United Lutheran Mission successfully established an industrial mission in Liberia. Several of these men in turn form the bulk of the government Labour force and also rendered vital services to the commercial firms operating in Liberia before and after independence.

Nearly all the Christian missions in Liberia performed a vital role in the promotion and development of Agriculture through their industrial institutions, experimental farms and the new crops they introduced. It is in this vein that Iwe (1985) posits thus: "There is no doubt that Christian missions can at least offer some solace and relief. They can summon the people to co-operative endeavours, aimed at pooling their resources to provide the necessary capital to improve their lot. The various Christian missions can help reduce the degree of unemployment by embarking on such projects as farm settlements, cottage industries and similar ventures" (p. 85).

## 6. MISSIONARY AS AGENT OF CIVILIZATION IN SIERRA LEONE

### 6.1 Development of Education and the Emergence of Sierra Leone

The only normal remedy for mass ignorance and illiteracy of course, is a sound and effective education. Thus, the need for a sound, qualitative and balanced educational system for the emerging nations of West Africa. Kalu elucidated that "In Sierra Leone education has been traditionally the concern of the churches; the majority of the schools began under the aegis of missionary endeavour" (p. 117). Separation of Christianization of West Africa from Western Education is often a difficult task. This is so because education was an instrument of conversion which Bible knowledge was essentially important (Wobodo 2018). Speaking in the same vein, Babalola (1988) averred that: the main means used by the Christian missions in their evangelism was to find networks of village schools in which children of all ages could be given a very simple education in reading, writing and arithmetic alongside the religious instruction leading to baptism and church membership (57-58). Such was the starting of Western education in West Africa.

Primary schools were built for both boys and girls for education and later in 1845, secondary schools for boys were built first before that of girls. This was done as meaningful means of spreading the gospel as various missionary bodies made use of education as an important instrument. A teacher training college called Fourah Bay College was built in 1827. The college achieved the status of a university in 1876. The Fourah Bay College not only served the colony of Sierra Leone but also the whole of West Africa (AgwuKalu 24). Among the earliest schools which the C.M.S. opened was the Christian Institution

in 1814, originally meant for the training of priests and teachers. This institute which assumed the name of Fourah Bay College was moved to Freetown in 1827. The College was in 1827, affiliated with Durham University in England. They became in 1960, the University College of Sierra Leone thereby becoming autonomous. By 1841 the C.M.S had 21 elementary schools in Sierra Leone. C.M.S. also opened a Grammar school in Freetown in 1845, offering a good secondary school the Annia for girls (Babalola 1988).

The Methodist Boy's High School was founded in 1874, and another secondary school for girls, six years later. The Roman Catholic Missionaries opened many schools when they arrived in 1864. Sierra Leone colony for years was not only Centre of British administration in West Africa but was also the education centre where many leading West Africans, both Clergy and laymen received their higher education, mostly at Fourah Bay College. Many Creoles served in other parts of West Africa as missionaries, doctors, lawyers, judges and civil servants; it was for these reasons that Sierra Leone was described as the "Mother of West Africa".

### 6.2 Political Development

Christian mission greatly contributed to the politics of emancipation of West Africa through the part they played in the emergence of the African elite. Some of the West Africa frontline nationalists were Christian and had been nurtured in mission schools in their different stages of life. The Sierra Leone colony experienced rapid political development owing to work done by the Creeks who were the products of Christian missionary education. The Creeks asked for an increased number of Africans in the legislative and executive councils and were given representation as demanded by them (Babalola 1988).

### 6.3 Promotion of African Literature

The Christian Missions work and their humanitarian activities in the Sierra Leone colony was a lamp that freed from ignorance more or less the whole of West Africa through the propagating of the gospel of Jesus Christ. To achieve this, the missionaries began to learn the native or local languages such as the Susu and the production of African pieces of literature. The missionaries because they knew the importance and the impact of the language on the native people; began to study the language of the people and translated the Bible and the prayer book into the native language such as Susu.

They produced the grammar and vocabulary of such languages.

#### 6.4 Agricultural Development

The Christian missionaries introduced modern agriculture to the settlers through their industrial institutions, experimental forms and they also introduced new crops.

#### 6.5 Economic and Manpower Development

The contemporary European nation-building ideas were introduced into Sierra Leone colony and Africa as a whole by the Christian missionaries. The first manpower skills needed for West Africa was provided by Sierra Leone to the credit of the Christian missionaries. The mission schools and institutions like Fourah Bay College became factories that continuously turned out Clergymen, teachers, clerks, doctors, lawyers, writers, technicians and craftsmen. The first West Africa professional class was in fact produced in Sierra Leone. Examples were J.D. Horton, the first medical doctor in 1850, John Thorpe, the first African lawyer in 1848, Samuel Ajayi Crowther, the first African bishop in 1864, Samuel Lewis, the first African knight in 1896. He was also the first to be given Cambridge and Oxford degrees. John Crock, was the first lawyer in West Africa in 1855 and J.P. Hotins, was the first medical doctor in West Africa in 1859.

The Creole from Sierra Leone was members of the Gambia and Nigeria legislative council; they also served as colonial treasurer, registrar of Supreme Court, post-master-general and District officers in Ghana. And a Creole also served in the Gambia as the Chief Justice.

#### 6.6 Development of Medical Institutions

The Christian missionaries in their contributions to the welfare of the society set up modern health institutions in Sierra Leone in the form of hospitals, dispensaries, clinics, health centres and schools of Nursing.

### 7. MISSIONARY AS AGENT OF CIVILIZATION IN NIGERIA

#### 7.1 Development of Education

Christian missions generally pioneered Western education in Nigeria. Nigeria owes the Christian missions a lot in the development of modern education. Their educational programmes were such as: Classes for religious instruction,

catechism programme, literacy programme, Sunday school, elementary and primary, and secondary education programmes, teacher training programmes and theological education. Rev. Fr. Francis Ibermann as the first Holy Ghost Father leader to Nigeria had asked or encouraged his missionaries to nurture and to advance civilization (in particular education) and religion as Nigerian society had not become erudite or able to read and write. In obvious, the missionary education forms or makes up their basic contribution to the civilization of Nigeria. This is why Akinwumi (2008) alleges thus:

The early schools in Nigeria were funded, managed and staffed by Christian agencies. The primary objective of the missionaries was to convert the people to Christianity through education. The schools were Crowther's principal method of evangelization. All good missionaries made it their duty to convert the children willy-nilly through education. Thus the beginning of education in Nigeria is traceable to Christian missionaries (p. 60).

The first school in most parts of Nigeria was established by the Wesleyan Methodist Mission in about 1842. The second school in the country was set up in about 1846 by the C.M.S. at Abeokuta. Presbyterian Missions and C.M.S. between the 1840s and 1850s had started schools in Nigeria. Nzuanke (2014) noted that in 1859, the Anglican (C.M.S.) began the C.M.S. Grammar school in Lagos; while in 1878, the Roman Catholic Missions began St. Gregory's College, Lagos and the Wesleyan Missionary Society established in the Methodist Boys' High School in Lagos also (p. 270). Nwadiolor (2013) affirmed this when he posits thus:

In 1859 the C.M.S. founded a training institution at Asaba, and the Presbyterians the Hope Waddell Training Institution at Calabar, for producing teachers and evangelists. A unique establishment, Hope Waddell Training Institution had also an industrial and secondary department. It offered courses for boys in carpentry, masonry,

coopering, brick making and blacksmithing; for girls in domestic science and dressmaking. Similarly in 1897, Saint David's Anglican primary school was established at Akure along with the above-mentioned objective. Also in 1897, the C.M.S. opened an industrial institution at Brass and in 1898 at Onitsha. The men produced by all these institutions were afterward responsible for spreading the knowledge of the Western arts and crafts they had learned (pp. 184-185).

It had to be well-known that the lingua franca that acted as an attendant or served to increase social communications among various ethnic groups in Nigeria and to unite Nigerian people was provided by Western education. This showcases the usefulness of Western education. Nigerians were not trained only to serve the missionaries but to act as guards in directing their own country to the conceptual European standard. Thus they were educated not only in religious education but in different courses including Medicine, Science, Arts, Engineering, Agriculture, etc.

## 7.2 Political Development

Christian Missions immensely contributed to the political emancipation of Nigeria through their doctrine of equality of everyone before God and the responsibility of rulers to their subjects; and the Henry Venn doctrine of self-propagating and self-governing which played in the emergence of Nigerian elites. Most of the frontline nationalists in Nigeria were Dr. Azikiwe, Dr. Michael Okpara, and Chief Obafemi Awolowo just to mention a few. Nwadiakor (2013) asserts that "Henry Venn and his associates sent some Nigerian young men to Europe to be taught European technology. We would be convinced that the purpose of the policy was achieved if we consider the work done by the Nigerians who were thus trained in the European pattern of civilization. For instance, it is on record that the products of the mission schools eventually fought for and secured the political independence of Nigeria" (p. 182).

## 7.3 Medical Development

The determination of the Christian missions to provide Nigerian people with medical services led them to build several maternity services, health

centres, dispensaries, hospitals and leper colonies where the people were supposed to receive medical treatment. Commenting on this, Ozigbo (1988) avows thus:

The enormity and frequency of the prevailing sickness the missionaries found impressed them very deeply; their letters and reports are replete with accounts of their medical programme. The prevailing sicknesses at that time were fever, sleeping sickness, cholera, typhus, dysentery, consumption, leprosy, sores and wounds (pp. 58-59).

Needing some level of improvement was the general state of nutrition, hygiene and child care and delivery. The Presbyterian missions began a hospital in Uburu in 1915 and a leper colony in 1928. The Roman Catholic Mission built St. Luke's hospital at Anua in 1933 and that same year they opened six dispensaries and four orphanages in Igboland. The C.M.S. set up at Onitsha in 1896 Dobinson Memorial Hospital, which was later moved to Iyieniu in 1907. They also set up at Oji River, Leper colony in 1936. The Christian missions also built nursing schools to solve the issue of personnel shortage and to train nurses that will help in the hospitals.

## 7.4 Development of Nigerian (African) Literature

Another area the Christian missionaries make waves in their reduction of various West African languages in writing. To do away with problem of interpreters, and to make effective their teachings and preaching, the Christian missionaries began to learn the local languages. Hence some of the major native languages were put into writing by the missionaries. Afigbo *et al.* (1987) narrates that:

They set the local languages – chiefly Efik, Igbo and Ijo-to papers; and prepared primers, lesson books, grammars, vocabularies and dictionaries; and translated prayer books, portions of the Bible and other religious literature. Some adult education was undertaken through Sunday schools and week-day Classes for their inquirers and aspirants (pp. 40-41).

The native people were now able to study and read their Bible as a result of this in their native languages.

This then made them better Christians. Christian missionaries took a step further by developing books and newspapers in these languages. For instance, the "Irohim Yoruba", Nigeria's first newspaper, was started by Christian missions.

### 7.5 Development of Agriculture

The Christian missionaries introduced improved agriculture, the land was cultivated and the plough was introduced. The missionaries played an important role in the promotion of agriculture through their experimental farms and the new crops they introduced. Commenting on the situation about food and clothing in Nigeria before the coming of the Christian missions, Crowther lends his voice thus:

When we arrived in Onitsha in 1857 we found the people in a state of idleness, and with its attendants' evils, they were scantily and filthily clothed, and in a state bordering on starvation. The introduction of the cassava plants into the country is universally acknowledged as one of the greatest temporal blessings brought to them by their zealous minister (cited in Mgbemene 1996, p. 398).

Its introduction increased the foodstuff range available to the people. One of the policies of the Christian missions was to produce converts who will be self-sufficient through engaging in agriculture; thereby becoming better farmers, patriotic citizens and traders. Nwadiakor (2013) avowed that "in rendering their services the church performed more than just spiritual duties. It fed the hungry, taught farming, carpentry and animal husbandry. This was mainly part of the ideas behind the Christian Village System adopted by the Roman Catholic missionaries. St. Joseph's Topo was established in Badagry in 1876 and the Christian village established in Aguleri were all meant to be the foundations of agricultural establishments for raising the standard of agriculture in the country" (186). For example, a central institution was established in 1856 in which agricultural and different handicrafts such as carpentry were taught.

### 7.6 Economic Development by the Missions

The Christian missions according to Alade (2011) made some converts and established schools

that taught literacy and practical skills, and with the aid of a C.M.S. printing press the first newspaper was published in Yoruba" (p. 327). Nwosu (1988) lending his voice to this affirmed how "Christian missionary education and evangelism gave rise to missionary involvement in the book industry, marking the beginning of printing and publishing in Nigeria" (47). In the same vein, Coleman elucidates that: "the schools taught young Nigerians to aspire to the virtues of white Christian civilization" (p. 114). A printing press was set up in 1852 in Abeokuta. Printing of the scripture which was translated into Yoruba was done here. The school system of the missions gave rise to the books and their printing, the selling of the books and the publishing of them. Lending his voice to this, Odudoye (1994) opines that:

Printing which was introduced into Nigeria by the C.M.S. in Abeokuta (where Townsend started Iwe Irohim Nigeria's first newspaper) continue in a long-established way at the C.M.S. bookshops combined book publishing and selling in Lagos, Abeokuta, Ibadan, Ijebu-Ode, Ile-Ife, Ilesa, Akure, Ondo, Owo, Ado-Ekiti and Ikare (p. 12).

The largest retail book-selling outlets chain in Southern Nigeria then were those C.M.S. bookshops. Innovative industrialization as an attractive effect was more and more apparent in the culture of the people of Nigeria. This is evident in the small-scale industry such as the paint industry, paper packaging industry, garri processing industries, aluminum extrusion plant, block molding industries were all found cluttered all over Nigeria.

### 7.7 Promoting Peace and Obedience to the Constituted Authority

The greatest and most essential asset of developing nations like Nigeria is peace, which is the greatest public good. The missions served a very useful purpose by continuing illuminating and emphasising the indispensability and paramount importance of peace for development, progress and prosperity, particularly in Nigeria where people are afflicted by instability and ethnic and tribal wars. Christianity through its power and resources had popularized the idea and ideals of peace by instilling the habits of peace into the people of Nigeria. Christian sources have clearly indicated that true and stable peace is the

fruit of justice and that peace is essentially an order characterized by truth, justice, love and liberty (Iwe 1985).

The Christian missions provided order and stability, and reconciliation amid confusion and all hatred; the Church proffered comfort amid all sorrow. In this regard Babalola (1988) opines thus:

The Crowthers (Father and Son) together with J. F. Schon and Rev. J. C. Taylor, an Ibo ex-slave, fought to lead the people of Onitsha, Bonny and other interior places from their human sacrifices and other abominable practices to Christianity and their consequent Western civilization (207).

By providing the lingua franca to Nigerian people they tend to bridge the gap between various ethnic and tribal groups' social communications and thereby loosened kinship ties. In this vein "Christianity acted as an integrative force in providing a trans-tribal bond uniting individuals of different and formerly hostile traditional communities" (Nwadiolor 2013, p. 185; Asadu & Nzuanke 2014, pp.129-130). It is evident, with such a genuine atmosphere of peaceful order that human values can be realized with security. It is an order that would permit the citizens to carry on their tasks, fulfil their duties and claim and enjoy their rights without inhibition or molestation.

Another way according to Nwadiolor (2013) through which the missionaries fostered the spirit of civilization in Nigeria can be seen in their advice to their converts to obey constituted authorities, pay their taxes and obey the laws of their country, thereby fostering the spirit of civilization among their converts" (p. 187). It is in this vein that Enweonwu (2010) elucidates thus:

The missionaries inculcated the ideals of Christianity such as the sanctity of life, the worth of the individual, the dignity of labour, soul justice, personal integrity, freedom of thought and speech which have been incorporated into the universal declaration of human rights drawn by the United Nation (p. 15).

But peace is but an empty word, if it does not rest upon order; it is order that is founded on truth. It is

this order of stable peace that Christian missions brought about as they promote the cause of peace.

## 8. Development of Transportation

Christian missions also brought to a change that resulted in rural development by clearing forests for the construction of roads that linked the towns, and cities with different institutions thereby aided the movement of the people and the missionaries from place to place. This also allowed people from distant places to communicate with each other.

## 9. CONCLUSION

In conclusion, it is no doubt that civilization of several different forms was brought to Nigeria, Sierra Leone and Liberia by the Christian missions. This they did through the teaching of useful trade to the indigenous. They taught trades such as carpentry, brick-making, painting, agriculture, etc. They trained a set of elites who in turn secured the independence of their various countries in both Church and secular settings.

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