THE MALAYAN CHRISTIAN SCHOOLS' COUNCIL EXPLAINED

The Malayan Christian Schools' Council was born in the 1950s out of necessity for the pioneers and heads of mission schools to get together to discuss common issues and programmes, and to be the representative of mission school interests to the Government. Over the last 60 years, MCSC's primary role has remained much the same. However its responsibilities and scope of work have multiplied many fold.

The Council consists of 13 Mission Authorities which own the mission schools in the country. They have set up their respective Education Councils or Boards to oversee the mission schools under their care. The operation of the Council is entrusted to the Executive Committee.

MISSION SCHOOL AUTHORITIES OF PENISULAR MALAYSIA (2016)

MALAYSIAN CATHOLIC EDUCATION COUNCIL

La Salle Brothers (FSC) (36)
Convent of Infant Jesus Sisters (IJS) (56)
Canossian Sisters (FDCC) (6)
Franciscan Missionaries of Mary (FMM) (4)
Marist Brothers (FMS) (1)
Brothers of St. Gabriel (SG) (2)
Archdiocese of Kuala Lumpur (3)
Diocese of Melaka-Johor (6)
Diocese of Penang (12)

METHODIST COUNCIL OF EDUCATION

Methodist Schools (57)

ANGLICAN MISSION SCHOOLS BOARD

Anglican Schools (15)

PRESBYSTERIAN EDUCATION BOARD

Presbyterian Schools (4)

CHRISTIAN BRETHREN EDUCATION BOARD

Christian Brethren Schools (3)

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Distribution of Christian Mission Schools in West Malaysia within the Malayan Christian Mission Schools' Council

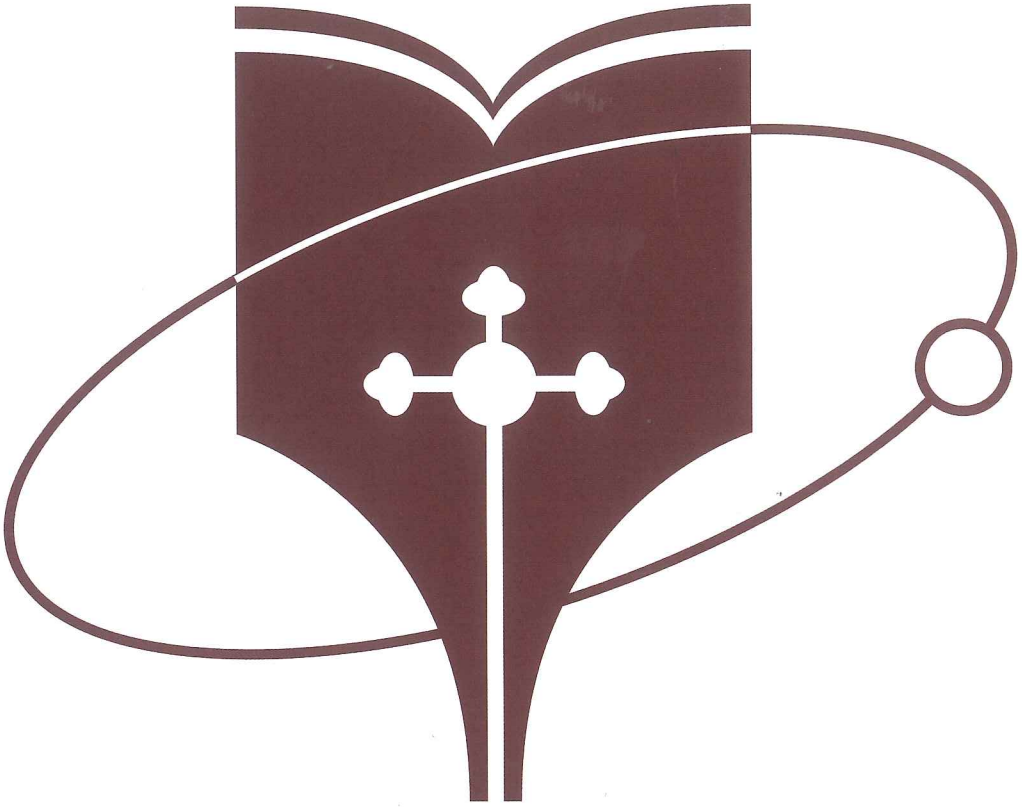
Data on Mission Schools

Number of secondary schools – 81 (SMK)
Number of primary schools – 111 (SRK)
Number vernacular schools – 13 (SJK(C) & SJK(T))
Total: 205
Total number of mission schools in the whole country – 433 (2016)
Total number of students in mission schools in the whole country – 240,000 (approx.)

Editor's Note:

The figures given may vary slightly because as time passes a few mission schools may have had their status changed from Mission Schools to "Sekolah Kerajaan".

THE EMBLEM



The Malayan Christian Mission School' Council emblem wonderfully embodies simply and clearly much of what the organisation stands for. Basically, there are 5 elements graphically represented.

1. The book represents knowledge and study.

2. The pen represents letters and writing.

3. The orbiting satellite represents Science and the orbit represents the fellowship of Christians in MCSC working together around the emblem of the cross.

4. The cross represents the Christian faith which is the foundation of the character of mission schools and the work ethos of MCSC.

5. The purple colour brings to mind the purple robe worn by Jesus Christ at his trial - a symbol of royalty, humility and suffering

It is a simple emblem yet embodying within it such a strong statement of the character, purpose and work of the Malayan Christian Schools' Council. We acknowledge with gratitude the work of Mr Alan Chong See Yeng, the designer of this emblem which MCSC has been using since the emblem was created for MCSC twelve years ago in 2004.

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MCSC Council Members 2016 ~ 2018

Executive Council Members

Moey Yoke Lai
Chairman
Ch. Brethren Ed Board

Lee Kok Hwee
Vice Chairman
Gereja Presbyterian Msia

Tay Choon Neo
Secretary
Meth. Council of Ed

Dcss Yit Ching Li
Treasurer
Ang. Miss. Schools Board

Angeline Lazaroo
Assistant Secretary
MCEC

Ken Wong Kin Yin
MCEC

Khor Hong Yin
Meth. Council of Ed.

Datin Paduka Sr Enda Ryan FMM
MCEC

Sr Mary Tey FDCC
MCEC

Rev Father Alvin Ho SJ
MCEC

Susila Packianathan
Ang. Miss. Schools Board

Dato' A.R. Peter
MCEC

Yap Kok Keong
Ch. Brethren Ed. Board

Rev Edward Devadason
Methodist Church

Ann Khoo Nee Lee Chii Yuan
Ch. Brethren Ed. Board

Joshua Chua
Gereja Presbyterian M'sia

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MCEC

Bro Andrew Loke FSC

MCEC

Bro Ambrose Loke FSC

MCEC

Sr Luke Morales IJS

MCEC

Dr Lim Boon Hock

Meth. Church

Bro Robert Teo FMS

MCEC

Mdm Chia Loy Tian

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PIONEERS & PAST MCSC LEADERS

Pioneers and Office Bearers ~ 1956 to 2015

It was Rev R.S. Hutchings who petitioned for the establishment of Penang Free School in 1816. Although Penang Free School is no longer considered one of our mission schools, it marked the beginning of the establishment of mission schools in our country. St. Thomas School in Kuching followed in 1848 and St. Xavier Penang in 1852. Since then many more mission schools were set up by various church denominations over the next 100 years.

To provide fellowship and coordination among mission schools, a formal body called Malayan Aided Schools Council (MASC) was set up. The minutes of that period, the early 1950's, are still preserved in our archives. The MASC Secretaries in 1956 were: Dr Ho Seng Ong (Singapore branch) and Rev R.A. Kesselring (Federation branch). At a meeting in 1957, it was decided to change the name to Malayan Christian Schools' Council (MCSC) and to register MCSC with the Registrar of Society. Since its formation, the Constitution of MCSC has remained substantially unchanged to this day.

With the rapid changes in Government policies and the nation becoming more prosperous and more able to fund education for all its citizens, the setting up of mission schools tapered off and no more mission schools were set up in Peninsular Malaysia after Malaysia came into being.

Up until 1971, the Board of Management/Governors functioning under the purview of the Mission Authorities had the freedom to run their mission schools including hiring and firing of staff. Many dedicated Christian educators, especially Catholic Brothers and Sisters were engaged in managing or teaching in these schools. The post-war years - the 50s, 60s and 70s were remembered fondly by alumni as the golden period of mission school history.

Lamentably, with the handing over of control to the Government after the Aziz Report many changes which had a negative impact on mission schools took place: The teaching staff was appointed by the Ministry of Education and teachers became Government servants. Many mission schools were classified as "controlled" schools and enrolment into them was strictly controlled by the Ministry of Education. The medium of instruction was changed from English to Bahasa Malaysia. These and a host of education policies and implementation measures affected the mission schools negatively resulting in mission schools gradually losing their ethos, culture and appeal. The flow of Catholic Brothers and Sisters into the schools also practically ceased. Over time, excellence and enrolment dropped in many schools.

Under these discouraging circumstances, Mission Authorities and MCSC leaders continued to soldier on, keeping the torch of mission schools lifted high and burning wherever they can. Many quiet battles were fought behind the scenes and the struggle continued with each succession of MCSC leaders and government leaders. In recent years, because of the perseverance and faithfulness of MCSC leaders past and present, there is some light at the end of the long tunnel.