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**"SHEMA" AS AN EDUCATIONAL
MODEL IN RELATION TO AIGA SAMOA**

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General Introduction.

My interest in *Shema* as an educational model began in my first year as a theological student. Every time I confront the text (Deuteronomy 6:4-9), *Shema* reminds me to stay focussed and to live according to my calling. *Shema* not only helps in building my confidence in God but also provides a method that I adopt in my studies. *Shema* is unique because it speaks about life both spiritually and physically. These ideas are the leading factors in writing this paper with emphasis on *Shema* as an educational model in relation to the *aiga Samoa*. The paper will try to identify similarities between *shema* and *aiga Samoa*. It will focus specifically on *Shema* as a model that helps to improve education and also provides better ways of living.

The paper is divided into four chapters. Chapter one is an attempt to identify the meaning and importance of *Shema* in Israel through historical interpretation. It will also attempt to show how the *Shema* can be used as a model of education. It contains a brief account of Deuteronomy and the significance of *Shema* with regards to the book.

Chapter Two identifies the use of *Shema* in other parts of the Bible. Its main focus is to identify how *Shema* is used in other parts of the Bible and how it links with Deuteronomy 6:4-9. This also attempts to see whether the use of *Shema* in various parts of the Bible is originated from the Deuteronomic *Shema*. In addition this chapter contains a brief account of the use of *Shema* in Judaism.

II

Chapter Three is about education in the context of the *aiga Samoa*. Its main concern is to look at *Shema* in the light of the *aiga Samoa*. This chapter shows the structure of the *aiga Samoa* and how knowledge develops within the *aiga*. It identifies the role system of people, in relation to their services and contributions in supporting their matai.

Chapter Four is the conclusion. This chapter compares the two models (*Shema* and Samoan Educational Model) as well as relaying concluding observations as an overall perspective. It is an attempt to tie up what has been discussed in each of the previous chapters. [Also included in each chapter is a brief summary of its accounts and how it further links to *Shema* as an educational model].

CHAPTER ONE

Historical Interpretation.

Introduction.

In this chapter I will provide a brief account on the background of the researched passage [i.e. Deuteronomy 6:4-9], its position in the Hebrew Text {MT}, and how it is used in the context of Jewish people. It is vital to have this information as an access not only to the passage itself, but also to the life situation [*sitz im leben*] of the Israelites. This part will also try to state the function of *Shema* in the book of Deuteronomy. It will also provide a brief summation of whether the *Shema* (Deut. 6: 4-9) is a model of education or not.

Generally, despite the unity of Deuteronomy many biblical scholars¹ believe it is not homogenous. They believe that the introduction (1:1-4:43) and the epilogue (chapter 29- chapter 34) refer to historical facts suitable for the Deuteronomistic history. So Deuteronomy in a proper sense constitutes chapter 4:44-28:68 containing sermons, speeches and instructions functioning as a norm that guides Israel's life to God. So chapter 1:1-4:43 and chapter 29-34 can be seen as interpolations to maintain the coherence of the narrated stories in the Pentateuch. Hence chapter 34:10-12 could be interpreted as a summary in relation to Pentateuch, giving a vivid account of Moses

¹Many biblical scholars such as Patrick D. Miller, Moshe Weinfeld, and others agreed that the core book (Deut. 4:44 -28:68) rediscovered by king Josiah (2Kings 23:1-2). Even Deut. 4:44 -28:68 is not homogenous but my concern lies specifically in the way that Deut. 4:44 -28:68 used by King Josiah, as a basis of his reforming acts both political and religious. In this manner, Deuteronomy also known as the Torah rekindles Israel's relationship with Yahweh, in which the *Shema* reinforces it. See also Miller P.D., *DEUTERONOMY, (Interpretation)*, (USA: John Knox Press, 1990), pp. 1-17.

leadership role. Therefore the *Shema* (Deut 6: 4 – 9) falls within the Deuteronomy proper, which serves as the fundamental part of Jewish people.

With these discrepancies in the composition of Deuteronomy biblical scholars face the same difficulties with regards to its dating. However I propose the dating for Deuteronomy, possibly between eighth century B.C.E. and sixth century B.C.E.², but realisation of the *Shema* occurs around the exile. In this respect *Shema* (Deut. 6:4-9), already existed within the core section (Deut. 4:44 –28:68) but flourishes to full recognition around the post-exilic period.

Literary Setting of Deuteronomy (Bk).

Deuteronomy picks up the narrative where Numbers ends. Moses and Israel have gone through the wilderness and arrive at the fringes of Moab. At this time Moses is still the key figure as in the preceding books however his predominant figure ends after Deuteronomy.

Structures of the Book.

As mentioned previously the book is expressed in speeches and/or sermons of Moses before the actual settlement. In assessing its final form I realise that it is essential to consider the three possible structures³ as quite substantial for our understanding of the book.

² See Miller, pp. 2-4.

³ See Miller, pp. 10-15.

Literary structure: (taking its final form).

- (a) chapter 1:1-4:43 introduction; memoir of the beginning history of covenant people.
- (b) chapter 4:44-28:68 the larger part of the book containing laws or divine instructions, instructing people of how to live their lives. This is indeed the main part of the book and has been referred to as Deuteronomy proper.
- (c) chapter 29-32 covenant; a solemn oath of the people to keep the covenant, election of a new leader to take over and the expected punishment if they disobey.
- (d) chapter 33:1-29 tribal blessings likened to Jacobs final testament (Genesis 49).
- (e) chapter 34 conclusion, an account of Moses death, and a short summary of the events, which happened along their journey to the Promised Land.

The second structure is known as the *substructure*⁴, giving another way of understanding the book in terms of covenant relation. A vivid account that sets on covenantal formulae. It is centred in the Decalogue as the heart of Israel's covenant life with God. This then gave the book another title called 'the Book of the Covenant' (cf. 2Kings 23:2-3). It shows how the people (Israelites) gathered together when the book is found in the temple to hear it read and to make covenant. It contains instructions not only valid for the past but also for the present and the future generations as well. Hence this substructure deals with power and authority. It reflects the hierarchical system the people are living under, in every aspect of life either political or in religious arena.

⁴ Miller, pp. 10-12.

The following *substructure* however divides the book into four divisions subservient to covenant as its main focus.

1. Chapter 1-11- the prologue that introduces this section with historical facts based on events, which occurred at Sinai where the covenant was actually established.
2. Chapter 12:1-26:15- the reading of the law as the conditions of the covenant. Also note the shift in emphasis from Sinai to the fringes of Moab. Moses addresses the Israelites for the very first time of what they must do in maintaining a good relation with God.
3. Subsequently by verses 16-19 concludes the above section, but refers to as the sealing of the covenant.
4. Lastly chapters 27-34 largely occupy with blessings and curses in relation to the covenant already existed. Blessings if they obey all the commandments and walk humbly in the ways of God. Curses on the other hand as the result of complacency and disobedience to the word of God.

The third and final structure is known as the *theological structure*⁵. This is more or less a close look at the Decalogue and *Shema* within Deuteronomy. Theologically the Decalogue can be said as the core of the book where all other laws derive from. *Shema* on the other hand endorses the oneness of God emphasizing the first two laws of the Decalogue. Hence these stipulations aim at the prohibition of worshipping other gods and idols. So the theological structure circulates around the Decalogue as its focal point because the Ten Commandments are the norms that measure ones righteousness in the Old Testament. It is a guideline that points people to God, followed by the *Shema* in chapter 6:4-9 to reinforce the oneness and the incomparability of *Yahweh*.

It is a zealous call not only to faith but also a call to love. The following *theological structure* is the shortest of the three as it only covers the first six chapters and then interprets the rest of the book in accord to the underlined theme (i.e. Decalogue). It deals specifically with themes and emphases that correspond to the Decalogue and *Shema* and structure as follows:

1. Chapters 1-3, a vivid expression of God's redemptive grace upon his chosen people (Israelites). He freed them from slavery, parted the Red sea, fed them in the wilderness and even fought for them as they journeyed to the Promised Land.
2. Chapter 4 addresses the nation to be aware of laws that God has set for them. It will bring righteousness and justice so that every person will be equally dealt with. It is also about life in prosperity if they keep the commandments and live by them in their daily lives. Not only that the law (Decalogue) must be taught diligently to their children as a vehicle of transmission through many generations.
3. Chapter 5, the reappearance of the Ten Commandments as in Exodus 20. This is indeed the heart of the book and Israel must respond to it in faith and obedience. The repetition of the Sinaitic event in which the law function as the mark of the covenant.
4. Chapter 6 reaffirms the uniqueness and the oneness of *Yahweh* through the teaching of the *Shema*. It is a reinterpretation of the first two commandments to serve *Yahweh* with ones whole being. Hence this is the heart of the Torah as proposes by the Decalogue. It is a pious call to worship God only.

⁵ Miller, p. 14.

These structures provide different ways of understanding Deuteronomy. First the *literary structure* suggests that Deuteronomy simply refers to as a *book of speeches and sermons*. It is a conventional understanding based on both its final form (as in the bible) and also its Hebrew name (*elleh haddebarim*-these are the words). Second the *substructure* reveals the *covenantal character of the book*. It means Deuteronomy has been set on covenantal formulas taking the law as the condition of Israel relationship with *Yahweh*. In this sense the reading out of the law while the whole nation listens is a confirmation that the covenant between Israel and *Yahweh* has been established (cf. Deut. 4:13a chapter 5: 2, chapter 29:1, and 2Kings 23:2-3). The language also reflects this covenantal character of the book especially with terminologies such as, *hear, observe, and obey, commandments, keep, love* or even in the form of *blessings and curses*. Finally the *theological structure* focuses on *Shema* as another way of understanding Deuteronomy. It is an explanation of the Great commandment that is embodied and explained in Decalogue and *Shema*. I believe the ultimate hope of sermons and the covenantal character of the book is contained in *Shema*. "*Hear O! Israel the Lord is our God; the Lord is one. You shall love the Lord your God with all your heart, and with all your soul, and with all your might*". It summons Israel not only to faith but to love as well. It urges the nation as a whole to worship God only and to serve Him wholeheartedly. This is regarded as having the right attitude towards God.

Exegesis of Deuteronomy 6: 4-9.

This passage is generally accepted as the basis of Jewish daily worship, that highlights the oneness of God in the midst of pluralism. According to Hertz,

*"Hear, O Israel, the Lord is our God, the Lord is One constitute the primal confession of faith in the religion of the Synagogue, declaring that the Holy God worshipped and proclaimed by Israel is One; and that He alone is God, who was, is, and ever will be. That opening sentence of the Shema rightly occupies the central place in Jewish religious thought; for every other Jewish belief turns upon it, all goes back to it; all flows from it"*⁶.

In the light of this statement it affirms the Jewish belief about God who is the same, as of yesterday, today and tomorrow. It is indeed a philosophical view about the importance of time whereby the past, present, and future can be united under the present situation. Moreover the past can be cultivated to form the present insofar as the future incorporates in the present. This reveals the truthfulness of God rooted in history. In other words, God whose steadfast love manifested in the historical events of the past is the same God whom they worship in the present and indeed the same forever.

Verse 4.

Literally it means, *"Hear, Oh! Israel Yahweh our God, Yahweh is one."*

Obviously its title is taken from the first Hebrew word (*Shema*), which I believe is a model used as a learning methodology. To hear, in some extent, required a person to take heed or to give ear, but *Shema* in Hebrew also has the implication of "obeying", to hear and do. Realistically the audience must be silent and well positioned to make sure they heard quite well what has been said. It has taken the form of 'imperative' denoting emphasis on 'Yahweh,' suggesting, the importance of the name. Giving the proper name

distinguished their God from heathen gods of the nearby nations. It also had the notion of being particularised, as vividly expressed by the word *One*. It signified the oneness of God and He is incomparable, the only one they should worship and adore as long as they live.

In regards to this verse, commentators used different ways of translations in relation to the Hebrew text. According to Jeffery⁷,

1. "Yahweh is our God, Yahweh alone.
2. *The Lord our God the Lord is one.*
3. *Yahweh our God is one Yahweh.*"

Despite arguments by Moshe Weinfeld⁸ concerning various interpretations as stated above, I prefer the second translation (*The Lord our God the Lord is one*), as more appropriate with theological emphasis this paper tries to bring out. It focuses on the nature of God, that is, oneness, and incomparable in the midst of pluralism. This theological emphasis also highlights the centralisation of worship where Yahweh is the one and only they must render service to.

Also note the writings of (*dalet, 'ehad*) and (*'ayin, Shema*) in capital letters. Both Hertz⁹ and Jeffery¹⁰ clearly explain the reasons behind it. There was a fear that people would somehow confused *dalet (ehad-one)* with *resh (aher-other)* in the future, resulting in failure to comply with the commandments. The other important factor is that the two letters spell *'ed* meaning *witness* referring to the testimony of faith contains in *Shema*. In reciting the *Shema* one develops a character to witness the uniqueness of Yahweh.

⁶ Hertz J.H.J., *The Pentateuch and Haf-Torahs*, (London: Oxford University Press, 1936), p.100.

⁷ Jeffery T., p.439.

⁸ Weinfeld M., *Deuteronomy 1-11*, (*The Anchor Bible vol.5*) (USA: Doubleday, 1991), pp. 337-338.

⁹ Hertz J.H., *Deuteronomy; The Pentateuch and Haf Torah*, (London: Oxford university Press, 1936), p.83.

Verse 5.

"You shall love the Lord your God with all your hearts, and with all your breath and with all your might."

Note: I have used 'breath' instead of soul because the MT had *nephesh* literally meaning breath. It is traced back to the creation story where God breathed into the nostrils of a man to give life. So breath is life, where there's breath, there's life.

A solemn call to love the Lord with all that the person has. It required full commitment, loyalty and obedience. It was a clear indication of everything inclusive to humanity but enacted in the covenant exclusively. In other words, the person's belongings, his surroundings or whatever the person depended upon for living must be voiced to God in gratitude. This could embrace the creation story as God's ultimate hope when man was created in His divine image.

Love is the core of all relationships, an expression of the inner being that binds the two to form/start a relationship. The heart could be seen as the place of vitality/the seat of all feelings where love must always be. Love therefore was the basis of the covenant between the Israelites and Yahweh, ensuring people to have the right attitude towards God. Not only that love summarised all commandments of the Sinatic covenant, which could be seen in a twofold picture.

1. First four commandments reflected the love between human beings and God.
2. The last part refers to the love between human beings/ the brotherly love.

¹⁰ Jeffery T., p.441.

So to love with all heart, breath and might indicated totality or wholeness, God required the whole person not partial¹¹. God who is the source and the initiator of love wanted His chosen people to do just like that.

Also note the way commentators interpreted the last part of verse 5, *with all your might*, most referred to it as an interpolation that added more emphasis on the human respond.

According to Jeffery, he clearly states,

*"the requirement to love God is usually modified only by the first two phrases of this verse, with all your heart and with all your soul. Perhaps with all your might was added here to give the strongest possible emphasis, since this is the very first time this requirement appears in the Bible"*¹².

However, Christopher Wright has given a different interpretation in relation to the same phrase, *with all your strength*.

*"The earliest Jewish versions (including the Targum) translated it as your substance or your possessions- an acceptable possibility that has some support in Proverbs 3:9 and may lie behind some of Jesus' parables and conversations (such as Matt 6:19-24; Luke 12:13-21). It may even be that this third word is simply intensifying the other two as a climax"*¹³.

This implies, one must love God even at the cost of ones' life, it is the love that is beyond reasonable doubt. Some commentators characterized this commitment with Josiah's effort to revive piety in Israel. The undivided love as a distinctive feature of Israel's covenant with Yahweh.

¹¹ This idea is vividly expressed by many commentators: Hertz J.H., pp.84ff, Jeffery T., p.77, Brown R., *The message of Deuteronomy; (The Bible Speaks Today)* (England: Inter Varsity Press, 1993), pp.96-97.

¹² Jeffery T., p.77.

¹³ Wright C., *Deuteronomy (New International Biblical Commentary)*, (Massachusetts: Hendrickson, 1973), p. 99.

Verse 6.

"And these words which I command you this day shall be upon your heart"¹⁴.

The key to this verse is (hayu), a Qal perfect but the conjunction (vav) changed it's meaning to imperfect, translated as, *and shall be*. It now has a continuous connotation with an anticipation to be passed on to the next generation. Note the importance of the time frame where past present and future is seen as one, but not as three distinctive periods. It is more or less a holistic way of looking at it where the past incorporated in the present and would continue into their future. With this I presume 'the act of giving out' to be their past, while the 'act of hearing' as their present, how they respond to both acts is their future. If they remembered everything and live accordingly then blessings will be upon them, but punishment is the result of total ignorance.

Shema could be seen as the smaller version of the Decalogue in which the Ten Commandments have been reduced in size without depreciating its validity in content. As I mentioned earlier, heart is the seat of all feelings and the seat of vitality, suggested the keeping of words is a sign of how one feels about the covenant. Further the heart also functions as the tablets in the internalising of the Torah where the words will be inscribed on it.

The phrase, *this day* does not restrict to its present form, however it has a futuristic element. It may refer to the inauguration of the covenant at the plains of Moab as its starting point, but its fulfilment lies in the days to come. It reflects an on-going process as a journey through life.

¹⁴ Owens J.J., *Deuteronomy (Analytical Key To The Old Testament vol. I. Genesis-Joshua)*, (Michigan: Grand Rapids, 1989), p. 783.

VERSE 7.

"And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way and when you lie down and when you rise"¹⁵.

This portrays the image of a family life and the relationship between parents and children. The family life used as the basis of education where both understanding and moral values originated. The parents are the first teachers in their own families. They must nurture the young generations not only in the physical side but also in the spirit. It is an old model of education in which its emphasis lies primarily upon the young ones, as they are the future of families and nations.

The process is like a cycle where everyone will have a turn as a parental leader and this leadership role does not exhaust upon any particular person, as life is not a fixed entity. It changes from time to time through different stages of life. So if the disciplinary principles have been set out from the early childhood then the children will definitely grow up with confidence of knowing the Lord. This is because they have photographic memories, and their sharpness must be utilised so that they will stay focus all time.

The phrase *and shall teach them* could possibly refer to the language used in communicating with the children. There are two types of languages that parents used in order to have good communications with their little ones. First, the sign language where the link between the two is through actions, trying to catch their attention. Normally a positive respond can be signalled out by a smile or trying to hold your hand or even start to play around. It is an indication that they understood quite well and also the beginning of a relationship as they both shared something in common.

Second, the vernacular or the mother's own language as the outgrowth of the sign language because there is a movement from one stage to another. It is believed that the children will follow exactly what their parents say as the first spoken language. This could be the best time to talk about the words of life (*Shema*) for nourishment in order to have a secure and prosperous life. According to Weinfeld, he states that, "*the words are to be the theme of living interest, early and late, at home and abroad*"¹⁶. So the commandments used as a guideline for their life in whatever they do. It also reflected a concept of Theo-centric, that is, living their life God centred. He must be their first priority in everything they do, either at home or away during their daily routine.

Moshe Weinfeld¹⁷ also mentioned the significance of the *Shema* in the Jewish liturgy. He clearly pinpoints its role, as the basis of instituting both Evening and Morning Prayer. However *Shema* is preceded with prayers of praising and adoring God for his love. It is a symbol of thanksgiving to show their appreciation of God's self revelation through the words of the Torah in the light of the *Shema*. It gives them new strength, hope and also encourage them to do just. Not only that it also signified the present of God amongst them in whatever they do.

Verse 8.

"And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes."

¹⁵ See Owens J.J., p. 783.

¹⁶ Hertz J.H., p. 86, cites Weinfeld, M. statement.

¹⁷ Again Hertz J.H., p. 87, cites Weinfeld's view. This is also shared by Petuchowski J., Jewish Prayer Texts of the Rabbinic Period, in *The Lord's Prayer and Jewish Liturgy*, (London: Herder Publications 1978), p.48-49.

It sounds impossible if the words are to be considered literally. How can anyone bind the words on their hand? The only possibility is to refer to *debarim* as things instead of words. However this alternative meaning can create more problems. It will not reflect the main reason of tying things around the arm or around the head. The content and the focus of what's in it, is of utmost importance and also the concern of this verse especially in memorising it.

According to Jeffery, "*not only must God's commandments be remembered and spoken of constantly, but the copies of them must also be worn on the body*"¹⁸. This suggests another method of learning to supplement the ability of memorising things. It is important to carry a copy so that it is handy to refer to it once the mind got tired due to many challenges proposed by their new settlement. Not only that, it is light and people could prefer to carry it with them instead of a booklet.

The signs that tie around the arm (amulets) and the headbands were traditions of the Ancient Near East (ANE). As Jeffery states, "*The headband was the characteristic headdress worn in the Syro-Palestinian area in biblical times, as shown by illustrations in Egyptian and Assyrian art depicting inhabitants of this area*"¹⁹. It depicts the significance of amulets and headbands in ANE; they are used solely for recognition. Hence the Israelites used this method for an educational reason, that is, to walk in the ways of Yahweh throughout their entire life. It serves as a physical reminder to stay alert at all times lest they might be tempted and fall. Also note the logic behind these symbols; both indicate that they may serve to guide their actions and thoughts. It presupposes the central idea that runs through the whole section, 'to love God with all might, soul and mind'.

¹⁸ Jeffery T., p.78.

¹⁹ Jeffery T., p.79.

However the other occurrence of wearing objects around the arms and the forehead is found in the Exodus 13:9, *"It shall serve for you as a sign on your hand and as a reminder on your forehead, so that the teaching of the Lord may be on your lips; for with a strong hand the Lord brought you out of Egypt"*. The main focus of this verse lies primarily on the event of the Exodus that has to be kept from one generation to another. Deuteronomy on the other hand, emphasizes a personal response that one should have in return, to glorify God for his love. So Deuteronomy speaks of one's ability to live out God's commandments whole-heartedly, in order to attain life in plentifulness.

Verse 9.

"And you shall write them on the doorposts of your house and on your gates."

Like the previous verse writing on doorposts and gates are traditions of ANE adopted by the Israelites. Jeffery has explained this quite vividly,

*"writing God's teachings on the doorposts and gates is the ancient Egyptian practice of writing instructions at the entrances of temples, enumerating moral and cultic prerequisites for entering the temple. The prescription in Deuteronomy differs in that it is not stating prerequisites for entering the sanctuary but seeking to make people aware of God's instructions at all times and places"*²⁰.

The idea is to take notice of God's instructions every time they enter or moving out. I assume that there is a strong link between this act and the giving out of the final plague in Egypt. God commanded the Israelites to paint the doorposts of their houses with blood to escape the fatal punishment that will come at night. It is an earmark that distinguishes the Israelites' houses from the Egyptians. In like manner the *tefillin* and *mezuzot* function as protections to both cities and houses.

"The ancient sages said, whoever has tefillin on his head and arm, tsitsit on his garment, and a mezuzah on his door may be presumed not to sin, for he has many reminders, and these are the angels that save him from sinning, as it is said, 'The angel of the Lord camps around those who revere Him and rescues them' [Ps. 34:8]"²¹.

In summing up, *Shema* presupposes the central theme of Deuteronomy under a covenant-relationship. The Israelites who were God's chosen people must be loyal, trust and obey Yahweh through the Torah. They must not enter into relationship with the pagan gods but worship Yahweh alone with all their hearts, minds and souls- One God, One Faith, and One Belief. *"The central theme of Deuteronomy's law is true worship of him and rejection of any pagan idols. The heart of Israelite faith is summed up by Deuteronomy in the famous creed of Judaism, which also serves as its most treasured prayer."*²²

In the light of this statement, it simply refers to the *Shema* (Deut. 6:4 -9) as a liturgy that nourishes, guides and points the Israelites to *Yahweh*.

On the other hand, *Shema* proposed an educational purpose for the whole nation to undertake. It serves as a life exercise rather than just an intellectual enterprise. Each person must reflect in his/her everyday living the significance of hearing and obedience to God's decree. Thus, it should be taken as the basis of their life in order to achieve all the blessings that God promised them through their ancestors.

The Significance and Function of Shema in the Book

I believe the *Shema* could be seen as an interpretation of the first law of the Ten Commandments [Decalogue]. That is, "you shall have no other gods beside me." Its

²⁰ Jeffery T., p.444.

²¹ Jeffery T., p.444. This view on the significant of wearing amulets and headbands (*teffilin*) and writing on doorposts (*mezuzah*) also shares by Hertz J.H., p.88.

emphasis lies heavily on Israel's response to God modelled on ANE treaties. As Carolyn Pressler states, "*Deuteronomy 6: 4-5 and the first commandment which it mirrors correspond to the basic demand in vassal treaties that the vassal refrain from serving or contracting treaties with any other lord*"²³. She further states that, "*the Shema confesses the exclusive claim on Israel's loyalty made by its sovereign God, and commands its wholehearted allegiance to that Sovereign*"²⁴.

Jeffery also points out the importance of the *Shema* in the covenant by saying,

*"They give the recitation of the Shema the force of an oath, meaning: We solemnly affirm that the obligation we have just recited is valid and binding on us in every way. This makes of the Shema a daily affirmation of allegiance to God and to the covenant obligations that allegiance entails"*²⁵.

It simply means *Shema* imposes a duty that has to be fulfilled to ensure that the Israelites are living according to the conditions (Decalogue) of their covenant with God. In other words, *Shema* typifies the Decalogue, which embodies the characteristics for the covenantal people. So the teaching proposes by the *Shema* marked as a transition in Israel's history. God who had mutual agreement with the Israelites through Abraham, Isaac and Jacob is hereby reinforced that agreement through the Ten Commandments. This could be said as the establishment of new methodology in transmitting the covenant through many generations. It gives an end to the oral tradition used in the past.

The covenant at the plains of Moab (chapter 29:1) identified as a valedictory speech because it came towards the end of Moses appointed time. In fact this covenant has not

²²Boadt L., *Reading the Old Testament, (An Introduction)*, (USA: Paulist Press, 1984), p. 351.

²³ Pressler C., *The Shema, (A Protestant Feminist Reading)*, in *New Feminist Perspectives On The Bible*, (England: Sheffield Academic Press 1988), p. 48.

²⁴ Pressler C., p. 48.

²⁵ Jeffery T., p. 440.

found elsewhere in the Old Testament, but it was just a recapitulation on the Sinaitic covenant. Its emphasis lied primarily on the oneness of God, and their future would be determined by the way they responded to the given covenant.

"According to Deuteronomy, every generation (chapter 29:14-15) must claim both obligation and promise anew for themselves and hear anew the declaration that they are God's people. They cannot simply rest back on the commitments made by any past generation. The faith cannot be transmitted by genetics (cf. Gen 22:16-18); at the same time, in the face of human failure and beyond judgement, God will see to a future for this people, for God keeps promises"²⁶.

Hence the vassal treaty of Esarhaddon emphasized the commitment of the lesser part in regards to the covenant. This is a new dimension because the book has now shifted in emphasis to an oath of loyalty rather than just a mere book of the covenant as it used to be known throughout the Old Testament. With this, what has kept the relationship between the vassal and the unseen suzerain in hand is what I believed to be a new mode of thought.

The shifting of scenery to an outer world relationship is questionable in the way that, distance relationship is hard to maintain especially if the other part is unseen forever. However the only possibility to overcome this difficulty and to bring this into reality is through faith. This therefore is a new mode of thought because it has to do with the inner being of the person. It required total commitment; loyalty, trust and belief on the vassal's part in relation o the unseen God. In fact it is a relationship that originated from the heart where love is the core of this relationship.

This new idea created a new understanding is clearly illustrated by Weinfeld,

²⁶Birch B.C., Brueggemann W., Frethem T.E., Petersen D.L., *A Theological Introduction to the Old Testament*, (USA: Abingdon Press 1999), pp. 155-157.

"Deuteronomy is not a covenant between the two parties but a loyalty oath imposed by the sovereign on his vassal. The demands of loyalty are expressed in Deuteronomy and in the VTE (vassal treaty of Esarhaddon) in identical terms. 'Love stands in both sources for loyalty and the subjects in both documents are commanded to love their suzerain with all their hearts and all the souls'"²⁷.

Shema therefore urges every person to participate in the covenant-relation wholeheartedly. Its inclusion in Deuteronomy is unique especially at the plains of Moab because the emphasis has now shifted from the leader (Moses) to the people. Every person is addressed so that they will keep what is being said to them in order to be blessed in their new land.

Another aspect of this relation that could be notified is the focus of the *Shema* in regards to the book. Its main concern is basically the oneness of God, in which I believed is the climax of what has been uttered to the people. It also provided new methodologies in keeping and enduring it for the next generation.

Nevertheless the writer of Deuteronomy placed the Decalogue in chapter 5 prior to the *Shema* in chapter 6 to emphasize his viewpoint, that is, the *Shema* is the centre that climaxes the Decalogue. Deuteronomy has signalled out the uniqueness of the Commandments as a fundamental basis for Israelites faith with special emphasis on the first commandment. Subsequently with an endorsement in chapter 6, which gives a vivid interpretation of the first commandment. "*Hear O Israel: The Lord is our God, the Lord is one. You shall love the Lord your God with all your heart, and with all your soul, and with all your might*". Hence *Shema* is therefore the reinterpretation of the first commandment emphasizing the oneness of their God. It is quite clear that the writer of Deuteronomy has brought into light the responsibilities and reactions needed to show

²⁷ Weinfeld M., *Deuteronomy* ABD vol. 2. (USA: Doubleday), p. 170.

Israel's loyalty, trust and faith in God. They are called to respond wholeheartedly in maintaining their relationship with God.

I would also like to argue here on the basis of what is being discussed, that is, *Shema* is an educational model. *Shema* is a model because it is actually enacted in life. It also has form and content, which are the basic elements that constitutes a model. In its literary context *Shema* is taking a form of a command that embraces the oneness of God as its theological implication. It urges the Israelites to remain faithful to *Yahweh* by serving Him whole-heartedly. It also summons Israel to faith and to love, '*Hear O Israel, the Lord our God, the Lord is one. You shall love the Lord with all your hearts, and with all your breath and with all your might*'. Loving the Lord is not just learning but living. It is a total commitment but one must have an obedient heart in order to live likewise. Hence the content (hearing) of *Shema*, plays a major role in having the right attitude towards *Yahweh*. It is the act of hearing, which is inseparable from obeying in the context of Israel.

Shema therefore is a theme for Israel's living interest. It teaches the Israelites that the way of mastering life is to remain loyal to *Yahweh*, as He is the source of life. Apart from attaining moral values *Shema* also provides better ways to improve education, by introducing written materials. To some extent *Shema* is about life, and it is a model that educates Israel about living a good life. *Shema* is a guideline that guides ones life to be compatible with the ways of the Lord. So whatever one does, sleep, work, or wherever one goes, one must always remember God through the teaching of the *Shema*. I therefore affirm that *Shema* is a model of education.

CHAPTER TWO:

Shema in Other Parts of the Bible.

The main focus of this chapter is to look at how the *Shema* is used and interpreted in other parts of the Bible. I have selected the following examples: Proverbs 1:8ff, Proverbs 3:1-12, Micah 6:1ff, *Shema* in Judaism, and Mark 12:29, for they were representative of *Shema* major occurrences in other parts of the Bible. An important concern also is to show its role and significances in these other parts of the Bible. An attempt will be made to see how these may relate to the Deuteronomic use of the *Shema*.

Proverbs 1: 8ff.

Background.

It is generally accepted that Proverbs is part of wisdom literature and whose *sitz im leben* is the reign of king Solomon. Traditionally Solomon is referred to as the only wise person and there is none before or after that surpass him [1Kings 3:11-12]. He is therefore the author of Proverbs though it has now been successfully challenged with the rise of historical critical method of interpretation²⁸.

Biblical wisdom literature had its roots in pre-exilic Israel but flourished into recognition in the post-exilic period. This was greatly necessitated by the experience of judgement through the exile. Hence these writings reflect the dawning of a new age as the Israelites

²⁸Larue G. A., *Old Testament Life and Literature*, (Internet Infidels, 1999). Proverbs is a composite work simply means it is not a work of a single author but a collection of different materials blended together that made up Proverbs in its final form.

tried to recapture an important part of their pre-exilic. For the Israelites, wisdom is the ability to reconstruct their ways of living, to be in harmony with God's divinely decreed order in creation. Therefore the exile could be referred to, as the rehabilitating years while the post-exilic was the time which Israelites rekindled their covenant relation with God. According to Roland E. Murphy, "*the wisdom literature as literature is largely a postexilic phenomenon, even if its origins are in the pre-exilic period*"²⁹. It means this new mode of ideas became dominant after the exile as people were seeking for the righteous way to live.

Form and Content.

James Crenshaw defines wisdom in form and content,

*"Formally, wisdom consists of proverbial sentence or instruction, debate, intellectual reflection; thematically, wisdom comprises self evident intuitions about mastering life for human betterment, groping after life's secrets with regard to innocent suffering, grappling with finitude, and quest for truth concealed in the created order and manifested in Dame Wisdom. When a marriage between form and content exists, there is wisdom literature. Lacking such oneness, a given texts participates in biblical wisdom to a greater or lesser extent"*³⁰.

In Crenshaw's definition he clearly identifies various forms of wisdom, which are nevertheless unified by a common concern, that is, *quest of living a good life*. However the form of Proverbs especially chapter 1:8-19 in particular, is an admonitory address delivered by the father to a son. It was a word of advice to warn him of falling into bad company.

²⁹ Murphy R.E., *Wisdom in the OT.*, (ABD vol. 6), (USA: Doubleday, 1992), p. 921.

³⁰ Crenshaw J.L., *Old Testament Wisdom (An Introduction)*, (Atlanta: John Knox Press, 1981), p.19.

As a working definition it suggests that both form and content exist once a relationship is formed. So chapter 1:8-19 portrays a father-son relationship, which also reflects a hierarchical system of familial relationship. The son seems to have been stripped of his human right to exercise his own free will to do whatever he wanted. The son is voiceless as his life is under the care of his father who had power and authority.

Brief Notes: Proverbs 1: 8 – 19.

This section opens with a call to hear and obey (as in verse 8), and it serves as an introduction to the instructions of the father. It follows with a prohibition that debars the son from entering or having access into the ways of a fool (verses 15-19). For example, *"my son do not walk in their way, keep your foot from their paths"*. This is more an imprisonment on the son's part because his chance of mixing with his peer group and cherishing all the good moments as youngsters has been denied³¹.

However verses 11-14 are the sinner's speech and they are full of negative markers, that is, sinners are made to describe their own victims as innocent (v11b). Also note the pronouns used are not the oppositional 'I', and 'you' but the 'us', and 'we' suggesting its inclusiveness. It could be seen that the rivalry in terms of authority is that of 'vertical'³² structure verses the 'horizontal'³³ structure. It represents the tension between patriarchal family authority and emerging young generation.

Therefore what can be seen lying underneath, is the generation gap, the division of power between older and younger men in patriarchal society. The set of values that normally

³¹ Uili A., (Malua lecture notes, 2nd Semester, 2001). A deconstructive perception that provides a different way, of looking at the father-son relationship. The child/son is being jailed under the father's authority without considering other phases of life.

³² Vertical structure is the power that comes from the top as in the father-son relationship.

appeals to young men, is cleverly undermined, by associating these values with authority is clearly outside the law. On the other hand, references to violence, theft, exploitation and greed cannot simply be ignored or condoned. These are real threats to life, and anyone seeking to live a good life would be wise to avoid them.

Shema in this context (v8) is an imperative/instruction call to listen and obey indicating parental instruction in this particular scenario. The parents offered their sons (a collective term representing children) the right path to take in order to live an orderly life. Hence they must give ear not only to hear but also to obey all instructions given to them. This is indeed in order to find proper direction and the right guidance.

The parent-son relationship features the family as the primary source of education and moral values. As Murphy states, "*the home may be regarded as perhaps the original site of wisdom teaching before and after such teaching became professionalised among the sages*"³⁴. It simply looks at the family as the centre of society where it functions as the elementary stage of education. The parents are hereby seen as teachers, teaching their children how to speak and write. Not only that it could be seen as the first time instructions have laid out in order to have a good life.

This however the earlier writings proposed by Deuteronomy 6:4-9 with special emphasis on (v7a). "*Recite them to your children and talk about them when you are at home*". In this respect the parents must teach their children diligently so that they know how to cope with life but most importantly is to grow with confidence of knowing the Lord.

Therefore education as proposed, does not depend entirely on the ability of the mind to understand things as an academic exercise but a life long process. In other words

³³ Horizontal structure refers to people of the same age who share equality in everything they do.

education is life, where progression could be attained in different stages of life through seeing, hearing and obeying all teachings and instructions of the parents.

2. Proverb 3:1-12.

Proverb chapter 3:1-12 continues the same emphasis and teachings of the *Shema*. Paul Overland affirms that Proverbs adopts the Deuteronomic tradition in propagating its message to its readers. "*Proverbs 3, expanded as it is, may yet comprise a text secondary to Deuteronomy 6*"³⁵. He reinforces his viewpoint by stating, "*it seems reasonable to allow the possibility that the author of Proverbs borrowed from Deuteronomy 6 and sought to offer an explanation of its laconic expression*"³⁶.

Paul Overland also finds another strong link in Proverbs chapter 6:20-22 to consolidate his point of view, that is, 'Proverbs borrowed from Deuteronomy'. In this regard, he believed the correlation between Deuteronomy 6:4-9 and Proverbs 6:20-22 is in line with Fishbane's assessment³⁷. So both references (chapters 3&6) clearly indicated their dependency on Deuteronomy 6.

Furthermore Overland suggests another factor that links Proverbs 3 to Deuteronomy 6, that is, by using covenant terminologies. In this he states that,

"the life sectors, "heart", "soul", and "material abundance" in Deut 6:5 resemble in Prov. 3:5-10 the term "heart" and the concepts "personal desire" and "material abundance". In addition, the overarching

³⁴ Murphy R. E., *The Tree of Life (An Exploration of Biblical Wisdom 2nd edition)*. (USA: Eerdmans 1996), pp. 3-4.

³⁵ Overland P., *Did the Sage draw from the Shema*, (*Catholic Biblical Quarterly* vol. 62), (London: Catholic Biblical Association 2000), p. 434.

³⁶ Overland P., p. 435, cites Weinfeld.

³⁷ Deuteronomy 6:4-8 Hear O Israel, what I command (vv.4, 6). When you dwell and journey, when you lie down and rise up (v.7). Bind them on your hand (v.8). Proverbs 6:20-22 Heed, my son, the commands (v.20). Bind them on your heart (v.21). When you go about, when you lie down and awaken (v.22). Fishbane concludes that the sage creatively reshaped the teachings-admonitions of Deuteronomy. Overland P., p.435.

imperative to love in Deut 6:5 corresponds to the covenantal tone of loving-kindness and truth in Prov. 3:3³⁸.

This clearly points out that both Deut 6 and Prov. 3 is related to covenantal understanding. Equally important, the shift in emphasis must also be considered, and it could be regarded as the third point of contact between the two texts. This shift however deals specifically with one's inner being which signified the totality, wholeness. To the sage what it counts is how one feels deeply inside. One must have a good heart in order to start a relationship with God. That is piety and should be used as an identity rather than physical appearance of amulets and writings on doors and posts. In Overlands' summary, he points out two observations in regards to this shift:

"First, the sage elevated and enlarged material found in Deuteronomy 6. He elevated the functional tefillin to become a prized pendant. The external mezuzot he exchanged for more deeply penetrating inscription on the heart. He added humankind to deity as appropriate recipients for his pupil's love. Second, where material from Deuteronomy was imprecise the sage added clarity. Ambiguous 'heart' he associated with words such as 'perception' and 'know,' thereby accenting the connotation of 'heart' as 'intellect.' The varied facets of 'soul' he narrowed with phrases designating personal desire. The rare nominal form meod he distinguished from 'strength' as he listed wealth of a material sort³⁹.

With these observations, Proverbs 3 definitely reinterprets the teachings of *Shema*, so that it will be meaningful and effective in the father-son relationship. In fact the father-son relationship presupposes the emphasis of this paper, that is, *Shema is a model of education*.

³⁸Overland P., p.433.

³⁹Overland P., p.439.

In summing up, the connections between Proverbs and Deuteronomy 6:4-9 are numerous, either direct or indirect. However Proverbs brought into light what I considered as a key⁴⁰ in attaining all prosperity in life.

Micah 6:2ff

Background:

There is still a degree of difficulty concerning the dating of this chapter due to the lack of evidences. Wolff vividly points out that *"the attempts to establish the setting and dating of 6:2-8 differ greatly, since the text offers no concrete references"*⁴¹. Secondly the book as a whole lacks coherence. L. Mays suggests that, *"none of the rest of the material in the book can be fitted into a description of Micah's mission without disturbing its coherence.... 6:1-5; 6-8 are addressed to an audience in a quite different mood and situation from that of Micah's audience"*⁴².

With these observations it is quite clear that the book in its final form is the work of redactors, whereas the only part attributed to Micah himself is at the very beginning of the book (chapters 1-3). Mays affirms this view by stating that, *"The sayings which are consistent with Micah's understanding of his role are collected in chapters 1-3. They are remarkably homogeneous in style and message and in the social and historical situation*

⁴⁰ The key I hereby refer to 'the fear of God' as the beginning of wisdom and also the beginning of life. It is a basic principle of the sages and it is seen as the crux of Israelites faith. It refers to the belief in God as a necessary condition for the attainment of truth and knowledge. In chapter 3:5-12; 'the fear of Yahweh' is further develops to mean reliance, or trust on Yahweh alone.

⁴¹ Wolff H.W., *Micah (A Commentary)*, (Minneapolis: Augsburg Fortress 1982), p. 169.

⁴² Mays J.L., *Micah (The Old Testament Library)*, (London: SCM Press 1976), p. 14.

they assume"⁴³. This is based on the understanding that Micah is a prophet of doom whose prophecies are about the consequences of the nations' (Judah) apostate behaviour. It is possible that 6:2-8 is a post-exilic interpolation where people are searching for the right peace of mind to get back into God's righteous way. So the inclusion of king Hezekiah is of special notice, it functions as the bridge that links the second part to the actual writings of Micah. In this regard the redactor recalled Hezekiah's reform⁴⁴ as a guideline that leads them back to Yahweh. It is in fact the only possible way to restructure their moral and political lives according to God's will.

A Covenant Lawsuit⁴⁵:

The passage opens with the summon for the nation to take heed and accept judgement. They are presented in the courtroom where God is in charge, judging them in accordance with the stipulations of the covenant that God gave them on Mount Sinai. This happened as the result of being ignorant, neglecting the word of God through his prophets. It also reveals one of God's characteristics, that is, God is the righteous God who never lets an immoral act go unpunished.

Therefore verses 1 and 2 serve as an introduction to the whole judgement scenario. Both verses begin with *Shema* denoting the emphasis on God's people to give ear in

⁴³ Mays p.14. This view is fully supported by the Interpreters Bible in relation to Jeremiah 26; "the fact that the ending of chapter 3 is quoted in Jer. 26:18 has been held to indicate that this was the conclusion of Micah's in the days of Jeremiah". p.899.

Though commentators are questioning the originality of the book, the overall perspective indicates that there are strong possibilities of fragmentary elements, which constitute the book as a whole. Commentators also find it hard to agree to a particular pattern concerning its division. With all these observations I support Mays in attributing this section (Micah 6-7) to a redactor. It is quite clear that the appropriate time for this part is much later (probably after the exile) than Micah's own time (i.e. 8th century BCE).

⁴⁴ King Hezekiah institutes a sweeping reform in which he destroys the semi pagan high places and demolishes the images worship by both the believers in Yahweh and the adherents of non-Yahweh cults. Interpreters Bible p.899.

anticipating God's judgement as a final fate because they have breached the covenant. The particle (*na*)⁴⁶ emphasizes the *Shema* to let the nation realised how serious their indictment is. Wolf states that, "*the summons to hear is emphasized by the particle (na) as in 3:1, 9, since according to 5:14 there had previously been a refusal to hear. In spite of and because of the nations' refusal to hear, Yahweh speaks further*"⁴⁷.

L. Mays points out the cause by stating that, "*the issue at stake in the controversy is the covenant between Yahweh and Israel*"⁴⁸. It went back to the very beginning of Gods' promises to the patriarchs, God's salvific plan and the theophany on Mount Sinai attributed to the origin of their relationship. God being the suzerain of the treaty reminded the Israelites of his steadfast love that protected them from all difficulties they had faced in the past.

On the other hand, the Israelites as the vassal (lesser part), responded faithlessly with Yahweh by turning a blind eye to the social injustice the people faced in their daily lives (verses 6-8). Ralph Smith indicates that, "*she had displeased Yahweh but she claims ignorance. She asks God what he wants*"⁴⁹. Boadt reinforced this point with a statement that, "*the people have come with hands full of sacrifices but hearts empty of goodness*

⁴⁵ ABD. vol.4. p.808. I use the same heading as the ABD because of connections between Micah and Deuteronomy that I will make. Covenant is the prime factor that links the two texts.

⁴⁶ Meaning 'now' is omitted from NRSV translation. It plays a major part as it requires the immediate response, 'hear now' indicates the word of God never stale but fresh all time. The emphasis lies heavily on the Ten Commandments as a seal of the covenant-relationship Between God and Israelites. Moses towards the end of his time strongly admonishes the nation to obey God's Commandments in order to have blessings not curses (cf. Deut. 11:26-28).

Note: the using of (*hayom*) and (*na*); in present tense they suggest continuity.

⁴⁷ Wolff H.W., p.172.

⁴⁸ Mays, p.129.

⁴⁹ Smith R.L., *Micah-Malachi (World Biblical Commentary vol.32)*, (Texas: Word Books 1984), p.51.

*and justice, and they expect God to forgive them and forget the pleas of the victims of their injustice*⁵⁰.

What links Micah to Deut. 6:4-9 (Shema)?

Why the question of authorship may suggest difficulties in relating Micah and Deuteronomy. It is still possible to establish important connection between them though indirectly. First, both incidents reflect a life under a covenant with emphasis on the Ten Commandments as its seal. Positively one must live in accordance with the ways of the law in order to have a better life, but the one who neglected the law will face difficulties. So the lawsuit in Micah 6:2-9 is the result of corruption and being ignorant of the word of the Lord through the prophets. With this perception it is clear that knowing the law of God (Torah) goes hand in hand with obeying in real life. It requires the totality of ones being, commitment and determination to live according to the will of God (Torah).

Secondly, the assumption that the given passage is associated with the postexilic is of great importance. The reference to king Hezekiah⁵¹ (Micah 1:1) reminded the Israelites of what to do in order to stay pure and serve God alone. Therefore the Israelites need covenantal truthfulness, which meant the exile. They should utilise the experience that had challenged them to stay focus all time. Hence they must follow the examples set by Hezekiah and Josiah in reforming the nation both politically and morally, in order to regain true piety as required in the covenantal obligation.

⁵⁰ Boadt L., *Reading the Old Testament (An Introduction)*, (USA: Paulist Press 1984), p.51.

⁵¹ King Hezekiah has been notified as the one who walks in the ways of the Lord. He did what was right in the sight of the Lord just like his ancestor David has done. He removes the high places, broke down the pillars and cut down the sacred poles. He trusted in the Lord the God of Israel; so that there was no one like him among all the kings of Judah after him, or among those before him (2Kings 18:3-5). It is also believe that Hezekiah is comparable to Josiah according to Deuteronomistic historians. "Before him there was no

The third and the final point concerns the overall perspective of Deuteronomy which may further illustrates its connection with Micah 6:2-8. Generally Deuteronomy is regarded as the book of the covenant not only in form but its language as well. Its main focus lies primarily on the Decalogue (Deut. 5:6-21) in which I believed is summed up in the first two lines of 'Deut. 6:4-5'⁵².

Furthermore Deuteronomy also contains blessings and curses in respect to the covenant already established between God and Israel. This is known as the 'Deuteronomic Principle of Retribution'⁵³, which appears quite frequent in the teachings of the prophets. Therefore Micah 6:2-8 corresponds to the curses in Deuteronomy as the consequences of the immoral behaviour amongst the people. It is a clear indication of total denial of the word of God. So the call in Micah verses 1-2 urged the covenant community to accept their punishment because they were at fault. They have failed to recite, memorise or adhered to the basic principle of life given by the Ten Commandments.

In affirmation, Wolff suggested that,

*"Micah 6:5 makes the stereotyped exhortation with the words remember so that you may know. The object of the remembrance and knowledge is always the great saving acts of Yahweh; the goal of the remembrance and knowledge, however, as in (vv.6-8), is new obedience, new love, and walking with the way of Yahweh"*⁵⁴.

So, lack of knowledge and remembrance has led the Israelites to practice immorality.

Evidently, Boadt added, *"Micah 6:8 has long been recognised as an important statement of what the covenant should be: to do right, love goodness, and walk humbly before*

king like him, who turned to the Lord with all his heart, with all his soul, and with all his might, according to all the laws of Moses; nor did any like him arise after him". (2Kings 23:25ff).

⁵² "Hear O Israel, the Lord our God, the Lord is one. You shall love the Lord your God with all your heart, and with all your soul, and with all your might".

God"⁵³. It followed exactly the same principal of Deut. 6:5; "You shall love the Lord your God with all your heart, and with all your soul, and with all your might". To Boadt this is the credo functioning as the heart of the covenant. Indeed everyone should live likewise.

In summing up the call to hear in the lawsuit has to do with judgement whereas the *Shema* is a word of advice. In other words the lawsuit could be seen as the result of disobedience to the law of God that summed up in the *Shema*. Furthermore the *Shema* is about hearing and obeying while the lawsuit is a call to accept their punishment. Hence judgement is a form of education reminding the Israelites about their covenant with God.

Shema in Judaism.

This part depended solely on Dr. J.H. Hertz work with special interest on: *The Shema, Its Meaning and History*.

Shema became the core of Jewish belief and their religion, that is to say Monotheism. Jews are very conservative people. They believed that their One Omnipotent God freed them from all enslavement and there is no way of compromising their belief with any other religion. They regard ethical values, moral values, moral thinking, and moral practices as appropriate ways of living that everyone should adhere to. In a strict sense they can be referred to as fundamentalists who used the *Shema* as a norm in whatever they do.

⁵³ Deuteronomy principal of retribution refers to either reward or punishment depending on ones reaction to the law; that is, if you do good then you will be rewarded but punishment for evil.

⁵⁴ Wolff H.W., p. 170.

⁵⁵ Boadt L., p.336.

In terms of worship *Shema* is recited twice daily in mornings and evenings. Around the Second Temple time the idea of the sovereignty of God is linked with the *Shema*. This is another citation that bespeaks about the latest dating of *Shema*. Therefore *Shema* can reveal the totality of Israel spirituality and when *Shema* is read out during special ceremonies or in worship it shall not be interrupted. Another important factor of *Shema* in Judaism is for encouragement when confronted by difficulties especially martyrdom. In summing up I will quote Gunkel's statement cited by Hertz, (p.109).

"...the Shema is the basis of all higher, ethical, spiritual religion; an imperishable pronouncement, reverberating to this day in every idealistic conception of the universe".

Shema in Judaism reflects the Israelite holistic ways of living, culture and the environment.

Shema in the Gospel of Mark: Mark 12:29ff.

From observations and discussions already made, I have noticed how important the *Shema* in the Jewish liturgy⁵⁶ focusing on the oneness of God. There is none other beside Yahweh who is the source of all things and also the source of all beings. The Jews recited and memorised the *Shema* in mornings and afternoons or before and after their daily routine.

Holistically *Shema* summed up the Torah in the Old Testament and it function as the fundamental principle of faith and duty⁵⁷. I will use this understanding to link the *Shema*

⁵⁶ Marcus states "Mark 12:29 is a clear citation of the *Shema*, the famous passage in Deut.6:4 which today forms the very centre of the synagogue liturgy and which probably already had a pivotal place in the worship of the Second Temple". Authority to Forgive sins upon the earth in the Gospels and the Scriptures of Israel; *Journal for the study of NT, series 104.*, (England: Sheffield Academy Press 1994), p. 96.

⁵⁷ Wuest K.S., *Wuest's Word Studies From The Greek New Testament*, (Grand Rapids: Eerdmans 1973), p.196.

with the teachings of the New Testament especially in the work of our Lord, Jesus Christ as in Mark 12:29ff. In this, Mark quoted directly from Deut.6: 4&5 with additions to emphasise the greatest importance of the *Shema* in the relation between 'God and people'. Mark has the *Shema* in the following way:

"Hear O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength... You shall love your neighbour as yourself" (NRSV translation).

According to Marcus the *Shema* in its final form was the result of its merge with the Levitical exhortations.

*"In this passage Israel is called to listen (Hebrew Shema) to a message of vital importance (kurios ho theos hemoun eis estin), the Lord our God is one. Jesus goes on to quote the second verse of the Shema, the command to love the Lord with all one's heart (Deut. 6:5), as well as the Levitical exhortation to love one's neighbour as oneself (Lev. 19:18)"*⁵⁸.

The linking together of love for God and neighbour first appeared at the end of the second century B.C. in the Testament of the Twelve Patriarchs (Isaachar 5:2, 7:6; Dan. 5:3)⁵⁹. In this respect the love for neighbour is added to make the covenant-relationship more effective and down to earth.

According to Wuest,

*"these were the first two commandments because they revealed the ultimate principles of morality which it was the business of the law to enforce, and on which the ripest teaching of the prophets depended. As to the relative importance of the commandments, our Lord is content to say that these fundamental laws of human life are second to none"*⁶⁰.

⁵⁸ Marcus, p. 196.

⁵⁹ Lindsey Pherigo., *Mark, The Interpreters One Volume Commentary On The Bible*, (USA: Abingdon Press 1971), p. 665. This view is also shared by Marcus, "It is certain, at any rate, that the *Shema* continued to be the flashpoint for Jewish-Christian debate into the second century and beyond". p.200.

⁶⁰ Wuest K.S., p.238. Wuest quotes Swete's view in his book.

Thematically Jesus' answer revealed not only the oneness of God but also the establishment of God's kingdom in the world. This is reflected in his final remarks, 'You are not far from the kingdom of God' (v. 34). This is harmony with the overall theme of the book, that is, 'the messianic secret'. Mark has no direct mention of Jesus as the Messiah and his response hinted to this secrecy. Not only that his answer has been directed to the heart of the problem which occasioned the question by the scribe. In fact the scribe was looking for something to make Jesus guilt and rebellious to the Jewish authority. And that lied behind the series of questions raised in this chapter. But Jesus had answered according to traditional understanding as transmitted from one generation to another 'Hear, O Israel: the Lord our God, the Lord is one'. This embraces the central belief in the oneness of God, which became the focal point of Temple worship and monotheistic belief. According to Marcus,

*"Shema-based objection may very well mirror acrimonious first century debate in which Jewish religious authorities accused Christians of blasphemy because of their claims about Jesus, which in these authorities eyes threatened the unity of God. Such debates are reflected elsewhere in the New Testament as in Johannine passages in which Jesus is accused of blasphemy and threatened with stoning for making himself equal to God"*⁶¹ (5:18; 10:33; cf. 19:7).

Furthermore Marcus added, "God's oneness is not just a matter of present reality but also a matter of future hope, a hope related to the restoration of his goodness, his gracious royal rule, in the world he has created"⁶². So the Jewish leaders were very conservative and they would not compromise their beliefs⁶³ with the new Christian perception of God.

⁶¹ Marcus, p.199.

⁶² Marcus, p.210.

⁶³ The traditional beliefs of the Israelites, i.e. handed down to them by their forefathers-- reflected in the *Shema*: Hear O Israel, the Lord our God, the Lord is one. This is the crux of Israelite faith, and also the

Asking all sorts of questions was their deliberate effort to find Jesus at fault, so that they could successfully silence him.

However Jesus continued to suppress his identity from public arena in order to fulfil the salvific plan that God has sent him to do. It has been noticed in many phases of his ministry how his deeds and sayings illustrated faithful obedience to God. As Marcus clearly states that, "*the Markan Jesus is not the one who acts by his own power, but by the power of God; he proclaims, not his own royal power, but the royal power of God*"⁶⁴. So the reference to the *Shema* as in Mark 12:29ff is a way of concealing his lordship. Jesus answered accordingly to keep them silence while awaiting for God's appointed time. Marcus acknowledged the significance of the *Shema* by stating that,

*"the Shema's call to listen has an immediate result: heavenly and earthly beings fall silent as the sovereign power of the one God manifests itself. Mark may be making a similar linkage when he has Jesus silence his opponents through a reference to the Shema"*⁶⁵.

In the light of the above statement, *Shema* plays a major role within the context of the Gospel according to Mark. The author has used the *Shema* as an introduction to one of the major themes that needed to be driven out emphatically. According to Marcus,

*"For Mark, then, the Shema and God's royal power are inseparably linked, and it is therefore no surprise that Jesus last words in Mark 12:28-34 concern the (basileia, kingdom): 'you are not far from the royal power of God'. This linkage between the Shema and God's royal power, we have seen, has background in the Judaism of the first century, as the blessing after the Shema reveals. Blessed be the name of his glorious kingdom for ever and ever"*⁶⁶.

fountain of their religion (Monotheism), based on the Decalogue. This has been the reason why they rejected the Christian doctrine of the Holy Trinity, because it diminished the unity of their only God.

⁶⁴ Marcus, p. 201. I use this point to affirm the hidden Messiahship of Jesus without depreciating his divine being, as the one who comes in the name of the Lord.

⁶⁵ Marcus, p. 211.

On the whole *Shema* functioned as a prelude to the coming reign of God manifested in the life, death, and resurrection of Jesus Christ. It is the kingdom of God that Jesus came to establish in this world for the benefit of all people especially those who hear and obey him wholeheartedly. The incarnated word of God who existed before creation, now summoned the whole world to give ear to the word of God in order to have life and have it abundantly. It is the same emphasis as seen in Moses admonitions on the fringes of Moab where he gave out instructions in order to prolong life in the land that God promised their ancestors.

Likewise *Shema* in the Old Testament taught people how to live a good life. Not only that it also embodied the essence of the Torah in which the Israelites faith should be depended heavily upon. However the *Shema* reached its climax in the New Testament through the proclamation of Jesus Christ as the fulfilment of law and the prophets. As Jesus spoke with confident he came not to abolish the law or the prophets but to fulfil it.

⁶⁶ Marcus, p. 210.

CHAPTER THREE:

Education in the Context of the Aiga Samoa.

The Samoan Family.

Samoa is like many other islands of the Pacific in which communal living is the centre of society. It is the way Polynesians were brought up within their traditions and cultural practises. They are people who prefer to stay together because communal life is convenient for them.

In Samoan society people maintain their close relations by living together in a Samoan *aiga*⁶⁷. F. J. H Gratton's definition clearly points out the form of the *aiga* Samoa by stating that, "the unit of the Samoan social life is the family. Such a family is not merely a biological group, as Europeans understand the term, consisting of parents and children, but a wider family group of blood and marriage or even adopted connections"⁶⁸.

This simply means Samoans live in a big extended family constituted by the grands, parents, uncles, aunties, brothers, sisters, cousins, and children as well. It is structured in a manner corresponding to Samoan customs whereby the head of this *aiga* is the *matai*⁶⁹.

The *matai* who is selected through the consensus of the whole family will be in charge of all family matters.

⁶⁷ Aiga is the Samoan word for family. Its meaning is not restricted to the immediate family but to a larger extent where all relatives are included, either through blood or by marriage.

⁶⁸ FJH Gratton, *An Introduction to Samoan Custom*. (Auckland: Macmillan, 1984), p. 10.

⁶⁹ Matai: a title man bestowed upon a man in recognition of his long services and prestige in a certain family. Samoans believed that the authority of matais is directly from their unseen god Tagaloa Lagi. This is fully support by Le Tagaloa, *Ofa (Se faalepo poo se faalani)*, (Apia 1991), p.21-22.

However they do not stay under one roof. The couples build their own houses (*faleo'o*)⁷⁰ circling around the *matai's* house (also known as the *fale-tele*)⁷¹. Despite the quantity of people living together, Samoans are able to enjoy life as it is. The life of sharing, working, and even having fun together is a mere reflection of a peaceful life that Samoans used to live in the past.

The Role of the Matai.

The *matai* is an important figure, a decision maker who also has authority over all the precious belongings, which are vested in a particular family, for example, family lands and titles. As Lowell Holmes states, "*the matai is said to have pule (authority) over the land of his family*"⁷². This authority according to *Le Tagaloa*, 'is like an umbrella hovering over the family estates and other things associated with the title'⁷³.

So the *matai* is an honoured and respected person among his own people but he must also respect them in return. He has to provide the best opportunities for his people so that they will have a prosperous life now and in future. According to C.G.R. McKay,

*"the matai must allow all members of the family to live and produce on the land, provided they contribute lightly to his support and share in the entertainment of his and their guests. The matai must see justice done between members of the family, and in particular that succeeding generations in continuing occupation remain secure"*⁷⁴.

⁷⁰ Faleo'o is a small thatched roof house made for certain amount of people.

⁷¹ Faletele stand in contrast to the faleo'o, bigger and can hold many people.

⁷² Holmes, L.D, *Samoan Village*, (Wichita State University, Holt: Rhinehart and Watson, 1974), p.22.

⁷³ *Le Tagaloa, Ofa*, pp 20-21. Translation is mine.

⁷⁴ C.G.R. McKay, *Samoana*, (Auckland: A.H.&A.W. Reed, 1968), p.10.

It simply refers to the leadership role of the *matai* in which one of his priorities is the security of his family. Hence Dr. Aiono Fanaafi clearly pointed out the significant of the *matai*,

*"A matai is an heir who has been elected to the matai title of the aiga by all the heirs of the matai title, to be the holder of the family matai title. The matai title is the owner of the aiga land as well as the verbal traditions and heritage pertaining. When an heir is bestowed with the matai title, he is also the representative and elector of the aiga on the village council or fono, and is the head of the aiga"*⁷⁵.

Therefore the *matai* is an advocator, a mouthpiece who speaks on behalf of his family either internal (family) or external (village). Not only that, but he/she deals with problems concerning the welfare of the family members. In fact being a *matai* is not easy because the life of the family has now depended on him/her for provisions and security as well as making decisions for the well being of family members.

Apart from looking after the physical needs of the family, the *matai* is also known for his priesthood role in the pre- Christian era. As Fanaafi pointed out,

*"the priest-like role of the matai or the senior male or female in an aiga since the priest who set the fire aflame and announced the fire votives or fanaafi o faamalama to God, was the matai, or in the absence of the matai, any senior member of the aiga, male or female"*⁷⁶.

Saifoloi asserts this priestly role of the *matai* also. He writes *"in the old Samoan tradition, the matai leads his family in evening and morning prayers to their gods. Only when a matai is absent, the oldest daughter in the family performs this role"*⁷⁷.

⁷⁵ A. Dr. F. Le Tagaloa, *O Motugaafa*, (Apia: Le Lamepa Press, 1996), p.32-33.

⁷⁶ A. Dr. F. Le Tagaloa, *O Motugaafa*, p. 7.

⁷⁷ Saifoloi U. Saifoloi, "Jesus: A Tautua of God (Towards A Samoan Christology)," B.D. Thesis, Malua Theological College, 2000, p. 16.

Holistically the *matai* is superior in his family, having the sole authority to control and organise his household to work. He must be responsible and be prompt whenever or wherever he is needed. In times of *faalavelave*⁷⁸ such as weddings, funerals and so forth he must be present to help out.

As Lowell D. Holmes describes the manifold responsibilities of a *matai* quite vividly.

*"He serves as a kind of a family patriarch who must promote family unity and prestige, administer all family lands, settle dispute among kinsmen, promote religious participation, and represent the family as its political spokesman in the village council of chiefs. The matai must even strive to take on a new personality, for once he is a chief he becomes a man of increase importance, a man of responsibility"*⁷⁹.

But the *matai* will not be able to exercise his authority without the support of different groups such as couples (*ulugalii*), *taulelea* (untitled men), and *tamaitai* (ladies). These groups are known in Samoa as the *tautua* who serve the *matai* in the best of their abilities.

The Roles of the Tautua.

The term *tautua* is the collective word expressing the servant-hood role of people who render services for the benefit of others either in the family, village or even the nation. *Tautua* according to Saifoloi, "*literally means to fight from behind referring to the act of doing the service from behind the scene*"⁸⁰. Faitala Talapusi also define the meaning of *tautua*,

"tautua means service. As a noun, the person who offers the service is called the tautua. Thus the word does not carry the meaning of slave or

⁷⁸ Faalavelave refers to special occasions, which a particular family involves with.

⁷⁹ Holmes. LD. *Samoa Village*, (Wichita State University, Holt: Rhinehart and Watson, 1974), p. 22.

⁸⁰ Saifoloi U. Saifoloi, "Jesus: A Tautua of God (Towards A Samoan Christology)" B.D. Thesis, Malua Theological College, 2000, p.16.

slavery, which in Samoa is pologa. Tautua has a special significance in that, it is situated in the concept of reciprocal offering of service"⁸¹.

In this respect, I have limited the use of *tautua* highlighting some (not all) duties of different groups (*taule'ale'a*, *tamaitai*, *ulugali*), within the family as the nucleus of Samoan society, which is also the concern of this paper. According to Faitala Talapusi, "*the family is central in social organization; it is the primary focus of personal loyalty and it holds supreme sway over individual life*"⁸².

Taulelea's Role in the Family.

The term *taulelea* is the plural form of *taule'ale'a* composed of two words, *tau* and *le'ale'a*. According to George Pratt's definition, "*the word tau has several meanings. Tau means to fight; a season; a price; to pluck fruit with the hand; that which belongs to or has respect to; the leaves used to cover up a native oven of food; etc. Le'ale'a on the other hand means young and small; not yet come to maturity; or a young man*"⁸³.

Pratt's definition refers to the *taule'ale'a* as a young fighter though young is used to mean an untitled man. As Saifoloi interpreted, "*this definition refers to an untitled young man with strength, power, and courage, ready to take out the commands of his matai at all times. He renders service to his matai and family at all costs*"⁸⁴. John B. Stair also added, "*an untitled young man in a chief's retinue who bore arms in times of war and was even ready to carry out the commands of the chief no matter how tyrannical*"⁸⁵. A *taule'ale'a*

⁸¹ Talapusi, F. "Eschatology In One Polynesian Context: Samoan Mythological View". Ph.D. Dissertation, Montpellier University: France, 1989- Unpublished) p.173.

⁸² Talapusi F., p.172.

⁸³ Pratt G., Pratt's Grammar and the Dictionary of the Samoan Language, 4th edition, (Malua: Malua Press, 1911), p.

⁸⁴ Saifoloi U. Saifoloi, p.10.

⁸⁵ Stair J.B. *Old Samoa* (Auckland: R. Mcmillan, 1983), p 124.

simply means a young man who puts his life on the line for his matai, however it does not restrict its meaning as such. He is likened to a fighting soldier who prepares to die for his country.

Therefore *taulelea* (young men) are also known as the '*malosi o le aiga*' (strength of the family). They are indeed the backbone of the family in regards to their duties not only as the main labour force but providing security as well. Their daily routine includes planting, hunting, fishing and even cooking. Each family must have, either taro, large herb (*toga taamu*), yam (*ufi*), or banana patches to feed the family. On the other hand *taulelea* as security refers to the act of looking after properties, people, and all precious belongings of a family. When disputes and conflicts between families arose they are normally settle in the council of the matais (*fono a matai*). In some instances both families take the law into their own hands and fight, and could end up in killing each other. Most importantly is the *feagaiga* (covenant) between a *taule'ale'a* and a sister where the *taule'ale'a* bears a special role and responsibilities towards his sister. This *feagaiga* is expressed in the Samoan phrase, "*o le teine o le i'oimata o le tuagane --- a girl is the inner corner of her brother's eye*"⁸⁶.

Therefore the duties of the *taule'ale'a/taulelea* on the whole reflected totality one must serve the family wholeheartedly. The *taule'ale'a* must fight for both the security of his sister and family estates even at the cost of his life.

⁸⁶ Meleisea M. *The Making of Modern Samoa* (USP Suva: Institute of Pacific Studies, 1987), p. 7.

The roles of tamaitai.

The term *tamaitai* is referred to the unmarried women of the family. According to A. Dr. Fanaafi, "the *tamaitai* if she gets married, she loses the right to participate in the *tamaitai* group, but if her marriage does not work out or she becomes widowed, she automatically assumes her status as *tamaitai* on returning to her aiga"⁸⁷. This could simply mean that only single ladies are eligible to be called *tamaitai* in the circle of the *aiga*. They are responsible for the works within the house such as, weavings, decorating, cooking and to care for the guests as well. They are also required to look after the kids while the rest are at work.

Generally the term *tamaitai* is also referred to as the *feagaiga a le aiga* (covenant of the family). It is enacted in a brother-sister relationship whereby the sister has been recognised with a special honour. In a strict sense this covenant is sacred and regarded as the only covenant in the family. They fill a special role known as *pae ma le auli* simply refers to their peacekeeping act. In saying this, the *feagaiga* is seen as the one who irons any differences or conflicts within the family. Moreover, the use of this term as an expression of the brother-sister relationship denotes respect towards one another.

The roles of couples.

I am using the word 'couples' to mean immediate family as the main part in the constitution of the *aiga potopoto* (extended family). In this respect I will briefly mention one of their services/contributions mainly in the way they help out in family *faalavelave*. Not all of these immediate families reside on the same land (village) as the *matai* due to

⁸⁷ A. Dr. F. Le Tagaloa, *O Motugaafa*, p.34.

marriage conditions. Some are distant relatives who only connect through the family title (*piitaga i le suafa*)⁸⁸ however they have a say as well.

In fact they (couples) are the first to be notified when family heritage, estates such as land, titles etc. are discussed. They will also contribute food, fine mats and so forth; to help out when special ceremonies arose.

These different roles have been notified to draw out the distinctive role of the *matai* as the head of the family. He speaks and the rest will respond accordingly as a Samoan phrase clearly states: '*E tasi le leo e faalogo i ai le aiga*' meaning the family listens to only one voice (*matai*). He will give out instructions and allocate duties for different groups daily. This also reflects the hierarchical system in which everything comes directly from the top while the family members on the other hand are active listeners⁸⁹.

There is therefore a Samoan philosophy of life that is centred in the family as the beginning of learning. A capacity established on the relationship between the *matai* and his *aiga*. According to F. Talapusi, "*it is the family's obligation to honour, obey, and support their leader by their loyalty, obedience and devotion*"⁹⁰. To hear and obey then, is the model proposed by this paper as an appropriate methodology used for communicating and transmitting traditions from one generation to another.

⁸⁸ *Piitaga i le suafa* literally means connection through the family titles shown by the *faalupega*, that is, a set of ceremonial greetings which are recited when the *fono* (council) meets. It serves as a constitution and summarizes, in a few phrases, the origin and rank of each constituent title of the *mu* (village) and the order of precedence and ranking in the *fono*.

⁸⁹ Active listeners, refer to the reactions of family members while the *matai* is speaking. That is, (*faalogologo toto'a ma le manino*)-listen carefully and clear to what is being uttered. The word passive therefore is used to mean totality of hearing.

⁹⁰ F. Talapusi, p.172.

Samoan Educational Model.

Traditionally the *matai* is the head, leader, overseer and a reconciler of the family. With all these titles ascribed to the *matai* I strongly believe that he/she is also a teacher where everyone looks up to him for good examples or even follow his/her leadership. As the Samoan proverbial saying, '*Ua tofia e le atua matai e pule i Samoa*'. The matais were chosen by the gods to lead and guide. So *matai* as a teacher lies primarily on his leadership role in terms of disciplinary, skills, and planning. This is a reflection of wisdom accumulated in the family.

In terms of disciplinary, the *matai* has to make sure that he conveyed to his family members what has been discussed and finalised in the village *fono*. Everyone under his/her control will conform to regulations proposed by the village. Living that is compatible with rules and laws, respecting one another and maintenance of peace is viewed as the ethical way of life. As Faitala states, "*the matai's main religious activity is assuring the family's welfare and social good*"⁹¹. Thus discipline is seen through the instructions and/or speeches either in words of advice or lecturing to straighten an odd behaviour.

The *matai* is an expert in many phases of life. This is why he/she is elected as *matai*. He not only understands the family hereditary, genealogies, and *faalupega*⁹² but must also know their relationships to the community. He will be able to defend his family when crises and disputes arise within the village concerning one of the family's belongings. On the other hand, he must be creative and full of ideas and skills to guide the family into prosperity. For example, he must have a fair idea in building houses, making canoes,

⁹¹ F. Talapusi, p.172.

⁹² See footnote, p.8.

handicrafts or even knowing the right time to go fishing or the best time for planting and hunting. These will enable the family to share the vast experience of their *matai* and at the same time learning through participation.

Planning is also essential in this leadership role, knowing how to vary duties allocated to different groups throughout the week to compensate for the needs of the family. With this he must prioritise the works ranging from the immediate ones down to the least. And he should use the land wisely, that is, dividing the land into portions rather than using the whole piece at once. In this respect every members will be able to contemplate and learn how things are done and run in the family.

An important factor is the relationship between the *matai* and his family, which I referred to as a father-children relation. The *matai* with manifold responsibilities always portray the father figure to all his adherents. His guidance and support has comforted the family in many ways especially in havoc and upheavals situation. He will also impart his expertise in oratory, a vivid elaboration of myths and legend to enhance one's knowledge about history, nature and the origins of things. According to Talapusi, "*these myths and traditions reveal the totality of the Samoan beliefs, their ways of life, history and the animistic conception of nature which influenced their social and political activities*"⁹³.

The children also have a chance to hear some of these myths and legends in the form of *faagogo*⁹⁴. These are the duties of old ladies who share stories with the children while lying in bed ready to sleep. The idea behind the *faagogo* is to let the children be aware of what is prohibited so that they will understand as they grow up. At the same time they are

⁹³ F. Talapusi, p.158.

⁹⁴ *Faagogo* according to Fanaafi is a literary art form which almost always includes chants; in fact the point to be driven home - the moral is usually in the form of a chant. Motugaafa, p.26.

indeed engaged with the mother tongue as the only language that will be used throughout their lives. As Fanaafi clearly stated,

*"this is another important and effective use of the mother tongue through the conditioning process of the faagogo, the Samoan children and listener learn much, about the dos and donts of life through the entertaining and poetic use of words"*⁹⁵.

In summing up education is life rooted in the *aiga* as the starting point. It is here where everyone starts to learn through seeing, hearing and obeying. Education therefore does not rest entirely on the ability of the mind to reason out things but through participation in real life activities such as singing, dancing, feasting, hunting and/or playing sports. It will give a fair idea of how the things are done but most importantly is to know how to position oneself in his/her own culture. It will help to teach the young generation with the pronouncement and meanings of words. Not only that it also helps them to have confidence in whatever they do. In fact real life activities is part of Samoan life however one has to participate in order to learn.

On the other hand the *matai*-family relationship can be seen in the light of parent-children relations whereby the *matai* is positioned as teacher. However the relation between the *matai* and the couples (immediate family) who I believe is the nucleus of *aiga potopoto* (extended family) must also be noted. On the whole this relation could be seen as a relationship between parents or *matai* in which they (*ulugalii*) is subordinated to the *matai* of the *aiga potopoto*. They are the ones that the *matai* consults for their opinions before he reaches his final decision.

Hence the method of communication within the family is mouth to ear "(in Samoan: *e tualiga ma tuu gutu upu a le atunuu*). This refers to the oral tradition or words

transmitted by word of mouth)". It does not mean that the *matai* will speak directly to the ears of his audience. However it refers to the function of the ears, that is, to hear not for the sake of just hearing it but to obey at the same time. This was the way Samoan used to transmit myths, legends, genealogies, *faalupega* associated with family titles and villages and other family values through many generations. So one must have attentive ears and an obedient heart in order to learn. Therefore education in Samoa is about life experience in which the *aiga* is the sole classroom in propagating knowledge. This learning procedure is applicable to both women and men through different duties. Overall this educational model is used as a vehicle to transmit family values, customs, cultures, rituals, performances, etc. from one generation to another.

Dawning of the New Era.

The arrival of Christianity in 1830 marked a transition period in the history of Samoa. I refer to this event as the dawning of a new era. It functions as a bridge joining the two different time spans in the history of Samoa. It reflects how the true Samoan spirit⁹⁶ of the past has been transformed by this period. Most notable is the unchanged Samoan infrastructure where the family is the centre of society. The missionaries realised how important the *matai* system is in spreading the Gospel. This could be seen in the way they built Malua Theological College at the very beginning. Though there were no *matais* but it was built according to the structure of a typical Samoan community so that students will have no problems transposing their new knowledge onto the village scene.

⁹⁵ Motugaafa, p.26.

⁹⁶ D. Ioka, "Origin and Beginning of the Congregational Christian Church of Samoa (C.C.C.S.) in Aotearoa New Zealand", Ph.D. Thesis, University of Otago, Dunedin New Zealand, 1996, p.6. footnote. 4.

Hence Christianity did not denounce the culture but used it as a partner to take its message to the people. As in Samoan '*e vaavaalua le Tala Lelei ma le aganuu*'⁹⁷ meaning both Gospel and culture compliment each other. In this regard the role of the faifeau (minister) in a village church is an ideal example of this relationship. He takes the leadership roles of matai and parents in his relationship with church members while his wife on the other hand deals specifically with the women (*mafutaga a tina*) and other domestic duties. She is subordinated to her husband supporting and giving good advises in whatever is needed to make good decisions. Another important part of their ministerial duties is the Aoga Faifeau (pastor's school) also introduced by the missionaries. It is indeed the beginning of literacy, the ability to read and write in the proper manner. This is the foundational level of education in which it involved reading, writing, arithmetic and bible studies or even church music⁹⁸. So the pastor's school in the strict sense is more or less a supplement to the Samoan educational model. In this respect participation, observing, story telling, singing, dancing, performing rituals is now complimented by reading and writing. At this stage education is improved having the ability to employ new technologies and also being aware of the things of the world. Indeed this is regarded as new methodologies for transmitting the Samoan Christian culture. This is in fact a new identity for being a Samoan based on the Christian God. To illustrate this point I will refer to Malietoa's testament⁹⁹ (*mavaega*) as the inauguration of a new light that touched

⁹⁷ D. Ioka translated this phrase differently 'The Gospel and culture have always been two boats in mutual operation since the beginning' p.10. However it has the same meaning as discussed above in the way that one depended on the other, always on the same direction.

⁹⁸ M. Meleisea, Lagaga, (Suva, Fiji: USP, 1987), p.59. The emphasis of the missionaries for the church schools is to educate men so that they will be able to take care of church administration or becoming teachers and pastors. With this process it is clear that the church is controlling the whole scene.

⁹⁹ Malietoa's dying testament, "Tumua o outou papa na outou faaee ia te au, o le a ou alu ma au i le tuugamau, Aua nei toe faaagaina, a ia tasi le tupu o Samoa tau lava o le Atua e toatasi.

many hearts. This peace of mind was in progression through a long line of leaders culminated in its foundational conviction, '*Faavae i le Atua Samoa*': May Samoa be founded in God. As a matter of fact Deuteronomy imposes the enforcement of the oneness of God in the form of the *Shema* "Hear O Israel the Lord our God is one ". *Shema* in Hebrew context embraced the traditions and culture centred in the law that has to be transmitted through many generations. This gives the Hebrew their identity. This same emphasis is vividly expressed in the Samoan foundational conviction as stated above becoming the focal point in the lives of Samoa ever since.

Tumua (orators of the leading districts of Upolu) your titles you have bestowed on me, I will take with me to the grave. Do not use them again. There will be only one king of Samoa and that is the one and only God.

CHAPTER FOUR.

Comparison of the Two Models: Shema and Samoan Educational Model.

In this chapter I will look if there are any similarities and/or differences between the two models. I believe these findings will be able to provide better ways to improve these models. I will then give concluding remarks as an overall perspective. I will therefore give a few suggestions as illustrations to point out the emphasis of this paper and to make it more realistic.

1. Both *Shema* and the Samoan educational model engage with communities. They have both form and content. The focus of *Shema* in the context of Hebrews lies primarily on the law. The fundamental nature of the law is the oneness of God. The Israelites are summoned to worship God alone even in the midst of pluralism. "Hear O Israel; The Lord Our God is One". How can it be transmitted through many generations? This regards the form consisting of hearing, obedience, talking, repetitions and writings. It shows that both content and form go together. "You must love the Lord your God with all your heart, and with all your soul, and with all your might". Samoan educational model on the other hand differs in content in its pre-Christian era where the essence of what is transmitted is associated with the belief in many gods, family values, and customs. Its form consists of dancing, performing rituals, and singing, participating, hearing and observing but mainly through oral traditions. Every family has its own gods and also has its own ways of worship. However Samoan educational model does have similarities with *Shema* since the advent of Christianity. Its form includes participation, oral, reading and writing with a Samoan Christian culture as its

content. The emphasis of the Samoan Christian culture is the one God as reflected in the dying testament of its first Christian king Malietoa Vainuupo.

2. *Shema* also has allusions to wisdom, that is, obeying the law is referred to as being wise or the righteous one. Obedience will also bring blessings and prosperity in their new settlement. Likewise in the Samoan educational model it also has overtones of wisdom whereby knowledge is accumulated in the family. In the pre-Christian era knowledge could be attained through oral traditions, participating, hearing, and observing whereas in the Christian period knowledge is attained also by reading and writing. Wisdom therefore in both models is the concern with fearing God and how to cope with life.
3. Another point I will raise is the structures of the two models. The Israelites are mostly associated with the hierarchical structure as shown throughout the Old Testament. In Deuteronomy the priest is of high rank and Moses has taken up this position. A priest is always in control of his congregation leading them to God. He summons them to give ear in order to hear the word of God. *Shema* affirms this structure that orders always come from the top. Similarly, the Samoan educational model occupies the same structure in which the matai is the superior who controls and gives out orders.
4. In Hebrew the *Shema* is used as the memory aid for the law. This refers to its form consisting of hearing, reciting, talking, binding on hands, fixing on foreheads, and writing on doorposts. They have to give heed so that they will be able to transmit from one generation to another. So to the Samoan educational model its memory aid is in the form of story telling, singing, dancing and

performing rituals. These memory aids are very important in training the mind to keep things for a long time. The more you talk about something the easier it is to remember. "Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise".

5. The *Shema* can be used to identify an Israelite amongst people of other nations. The Israelite could be recognised in the way he/she behaves, what he/she wears, the language they used is the Torah, and also their customs and culture. "Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the door posts of your house and on your gates". This is symbolic of the one who live in accord to the law of God. In the same manner Samoan identity is revealed in her culture, language, beliefs, customs, and buildings.
6. The importance of hearing and react accordingly to fulfil what is being heard. In Hebrew, the act of hearing goes together with obedience. Not only that to hear does not confine to the hearing of the voice but to write as well. "Hear O Israel" meaning to hear and write at the same time. This is to make sure that the word of God (Torah) will not be forgotten or lost easily. This has been the case with the Samoan educational model especially with the advent of Christianity. The introduction of reading and writing will enhance ones understanding about family values, customs and traditions that have been inherited from ancestors. In fact the addition of reading and writing in educational model is seen as a completion of the *Shema*.

CONCLUSION.

Biblically Israel is a family of God constituting of twelve tribes, which I believe is taking a form of extended family where Moses' function and role as a leader is seen as a *matai*. This however has numerous links, such as a mediator, reconciler and also a servant whose main concern is the wellbeing of the family. On the other hand the link could be attained through the form and content in the light of instructions and obedience as in verses 6-9.

"Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead and write them on the doorposts of your house and on your gates" (NRSV).

It refers to the duties that one must do in order to prolong life. Therefore education in this respect is a living exercise. It shapes and restructures one's life to be compatible with rules and regulations.

So the structure of the *aiga* Samoa and the way it is modelled has overtones of Israel as a family of God in which the *Shema* functioned as a reminder of rules and regulations they have to follow. Likewise in the *aiga* Samoa it contains household codes regulated on the basis of the village systems. The idea behind this is, to prevent family members from breaking the rules that will bring disgrace upon the family, but in biblical terms it will be curse due to disobedience. Not only that it also teaches a Samoan how to walk and talk with due respect to the *matais*, parents or the adults either in the family or to the whole community. This therefore is regarded as wisdom in Samoan context in which it depended heavily on one's engagement with his/her family and all its activities. On the whole the education in *Aiga* Samoa lies very much on one's participation, observing

different aspects of life through seeing and taking heed. This then is the educational model circulated in the family operating in a cyclic process in terms of transmission either through traditions or participations.

The inclusion of reading and writing compliment the oral traditions. These do not depreciate the validity of the organisational structure of aiga Samoa. It helps to improve the educational model in the sense that literacy was never present before Christianity. Hence the structure of the aiga as the centre of society still remains the same as of the past. It might have some changes in regards to the roles of people as the village pastor holds a higher position in respect to the acceptance of Christianity at the very beginning. However education is still modelled on the same structure likened to a father-son relation. This inclusion of reading and writing in educational model could be seen as a complete model in relation to the *Shema*.

With due respect to the impact of modernisation that uplift the standard of living and education, I still think that the importance of Aoga Faifeau (pastor's school) in the lives of many people is fading away. This is because its' place has been taken up by the Aoga Palagi (European school). If pastor's school is the inauguration of education in a proper manner, then I strongly believe that we must put our emphasis on it again. Our children are well educated with foreign languages but there is a lack in speaking and/or reading our own language especially the Bible. Why? I think the teaching of the *Shema* has reminded us of our identity in which the educational model is trying to put through.

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