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INTEGRATING GOD'S TRUTH IN THE SECONDARY SCHOOLS OF THE CONGREGATIONAL CHRISTIAN CHURCH IN SAMOA: A PROPOSED INTEGRATIVE MODEL FOR CCCS SECONDARY EDUCATION

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By

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ABSTRACT

This project, "Integrating God's Truth In The Secondary Schools Of The Congregational Christian Church in Samoa: A Proposed Integrative Model For CCCS Secondary Education," is an attempt to design and develop an 'Integrative Education Model' for CCCS secondary schools in Samoa.

This thesis also explores the current situation in CCCS secondary schools and presents ideas on some new dimensions for CCCS education program development in its secondary schools. These dimensions should provide some practical suggestions so that the teaching and learning of the Bible can link with other subjects in the secular curriculum. This can be achieved by designing and developing an integrative curriculum in which all the subjects and their contents, besides the Bible, can be taught and learnt from a biblical perspective. The guidelines for achieving this purpose are also presented in this project.

One of the main purposes of this thesis is to formulate and construct new ways on what has been already grounded, in which we as CCCS members may, in one way or another, be able to assist in the ministry of our own Congregational Christian Church in Samoa (CCCS) through education.

DEDICATION

To my precious family:

My wife ***Lili*** and children

Meriseleisa, Maxine, Maranatha Raggiana and ***FBJ-Fetaua'i Benjamin Junior***

To my parents ***Unasa Tautiaga Tiatia***

and

Siniva Fitisemanuia

AND

To the late ***Reverend Tavita Fesuia'i***

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I appreciate particularly those whose views and expressed opinions have contributed a lot to the thoughts in this thesis. I have dedicated this project to my wife, and children, my parents and to the late *Reverend* Tavita Fesuia'i who by their support and prayers strengthened me to complete this work throughout the protracted period of B.D. study on which the thesis is based.

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INTRODUCTION

My experiences and background as a teacher in both Congregational and Adventist secondary schools, drive me to consider proposing an integrative education model for the secondary schools of the Congregational Christian Church In Samoa (CCCS)[1]. This task is not aiming at changing the existing curriculum, but proposes to develop an Integrative Education Model for CCCS secondary schools based on the CCCS ministry[2] and the Bible.

My focus is directed towards fulfiling two major tasks. Firstly, to create an understanding on the integration of God's truth into the secular education curriculum. Secondly, to propose an integrative education model for CCCS secondary schools.

Before proceeding further, I would like to define some of the major concepts that will be used often throughout this paper. Firstly, the word *'Integration'* is an integrative approach to curriculum design and development in CCCS secondary schools, to assist the education ministry of the Congregational Church.

Frank E. Gaebelein, one of the pioneers of the idea of integration says: "Integration is the living union of Christian education subject matter, administration, and even of its personnel, with the eternal and infinite pattern of God's truth. This is the heart of integration." He discusses this further by saying that, "Christian education does not need

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[1] I will be using the acronym 'CCCS' throughout this thesis.

[2] The Ministry of the Congregational Christian Church in Samoa: "We believe that the ministry is the gift of God, through Christ for His Church, given to us for the betterment of life and the service of all who are in it. All members of the Church are equally free to approach God, and everyone is called to continue this work of Christ in the World. It must be shown in their words and lives the glorious redemptive Power of God which was revealed in the Resurrected Christ. Also, there is no person or way which can separate any member of the Church from this true calling as it is the work of the Saints of the whole Church compromising all the Faithful (Ephesians 4:11-14; 1 Peter 2:9-10). There are two aspects of this important work of the Church in the world: The Church represents God to men in its testimony and loving service to people, and may all its words and actions be a way to draw God's Holy Love to people." Adapted from: *O le Faavae o le Ekalesia Faapotpotoga Kerisiano I Samoa* [The Constitution of The Congregational Christian Church In Samoa], 2001, 9.

to keep looking for the integrating factor; it already has this factor. This factor is the Bible which contains God's truth. Such truths are: the creation of the universe by the living God, the lost condition of man, the atonement, justification by faith, the reality of the resurrection, and the fellowship of believers in the Church."[3] Gaebelein's concern is not on our discovery of these truths in the Bible, but more on our application of these truths. In my own perspective, Gaebelein's views on integration may imply a Christian reconstruction of knowledge.

'Integration' as I will be emphasizing throughout this thesis is basically targeting the following aspects:

i. Evaluating the current Religious Knowledge (RK) curriculum framework for teaching and learning the Bible in CCCS secondary schools.[4]

ii. Proposing some guidelines for designing and developing an 'Integrative Curriculum' for CCCS secondary schools, and lastly but not the least,

iii. Presenting a proposed 'Integrative Education Model'[5] for CCCS education ministry.

Secondly, what is God's truth? God's truth is God himself as fully revealed in Jesus Christ. This revealed truth is recorded in The Holy Bible. The evangelist John himself witnessed about this truth: *Then Jesus said to the Jews who had believed in him, "If you continue in my word,*[6] *you are truly my disciples; and you will know the truth, and the truth will set you free."* [John 8:31-32 (NRSV – The New Revised Standard Version)].

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[3] Frank E. Gaebelein, *The Pattern Of God's Truth: The Problems Of Integration In Christian Education* (Chicago: Moody Press, 1968), 9, 11.

[4] An 'Integrative Curriculum Model' is based on integrating The Bible and the public/secular schools' curriculum. This model is illustrated in Figure 3 shown on page 23 of Chapter 2.

[5] An 'Integrative Education Model' for CCCS secondary schools is a model that shows the integration of the CCCS ministry and the Bible with all the subjects in the school curriculum. This model is illustrated in Figure 7.

[6] *"Continue in my word"* is translated in the NIVB (The New International Version Bible) as: *"Hold to my teaching."*

Therefore, the ultimate witness about 'God's truth' is the 'Bible.' The Bible tells this truth as the prophets proclaimed in Old Testament times; Jesus fulfilled this truth, and the New Testament apostles continued proclaiming God's truth to the world. All these are recorded in the Bible, making the Bible a book containing God's truth.

In this thesis, 'God's truth' will be used in place of 'The Bible,' however, the Bible will also be mentioned in some parts of this paper, but it will be taking the same meaning. For these reasons, the Bible will be considered a book containing 'God's truth' as well as the 'truth' in itself.

From experience, I have come to conclude that the Bible can be taught not only as a separate subject in CCCS schools, which is currently the case, however, Biblical knowledge can also be integrated with other subjects (like Science, History, Mathematics, Social Education, Physical Education, etc.) in the school curriculum. This depends upon how the school curriculum is designed and planned so that it reflects an integration of the public school curriculum subjects and the Bible. Unfortunately, this public (government) secondary schools' curriculum directly or indirectly force students to be exam-oriented and career-oriented, particularly when they move up to upper classes. Moreover, both teachers and students are usually geared up for examinations.

The third concept to be defined is 'Christian Education,'[7] however this concept is dealt with in detail in chapter 1. This thesis is not a critique of the present Youth and Sunday school religious-education programs; nevertheless, it presents a proposed model for CCCS ministry through secular education, based on a CCCS contextual and foundational perspective.

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[7] The definition of 'Christian Education' is described in chapter one, particularly on pages 3 & 4 for quick reference.

A reliance on qualitative research[8] as a methodology is one major concern of this paper. The targets were teachers and educators whom by their many years of teaching and curriculum planning experiences made possible the definite final form of this product.

The scarcity of specific literature that is relevant[9] and suitable for the purpose of this thesis was a problem I encountered during the period of research. Moreover, most of the books available in the Malua library are not related to the idea of 'Integration' that I am proposing throughout this paper. Some of the books were used to get some general ideas on Congregational lines of thinking about Christian education without direct quoting from them. Somehow, I acknowledge my using of these sources as 'catalysts'[10] which help brainstorming some basic ideas on where and how to begin.

However, I tried hard to maintain a better stance in terms of formality by keeping a balance between literature and field researches. Besides literature research, questionnaires were given out to the teachers in CCCS secondary schools (colleges), for the purpose of obtaining information concerning their standpoint in the actual implementation of an integrative curriculum. Interviews were also informally conducted, focusing mainly on CCCS church members, particularly the CCCS schools' principals, teachers and members of the CCCS education committee for feedback and background information.

The 'integrative idea' I am adopting throughout this thesis is adapted from George R. Knight's Integrative Curriculum Model,[11] under the influence of Frank E. Gaebelein

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[8] See Kevin J. Barr. *Doing Research: Introduction to the basics of research* (ECREA-Ecumenical Centre for Research, Education and Advocacy, Suva: Star Printery Ltd., 2004), 9, 10, 16; Also see Norman K. Denzin and Yvonna S. Lincoln. ed. *Handbook of Qualitative Research*, 2nd edition (Thousand Oaks, California: Sage Publications, Inc., 2000), 645, 821.

[9] 'Relevant' is used to describe resources that are connected and related with the main subject and purpose of this thesis.

[10] 'Catalysts' is used here to mean: 'motivating factors.'

[11] George R. Knight. *Myths In Adventism* (Hagerstown: Review and Herald Publishing Association, 1985), 147-148.

original ideas on integration. In spite of the fact that this Integrative Model is Knight's own perspective on integration, my disposition as a CCCS member is wholly representative of a Congregational perspective.

Each chapter of this thesis begins with a preliminary of the main contents of that chapter and concludes with a summary to recapitulate the major statements and ideas expressed throughout each chapter. The contents of the chapters are presented in brief detail in the following part.

Chapter 1 discusses the original emphasis of the CCCS education system and the integration of God's truth into this type and form of education chapter one also presents the history of education in the Bible as God's pattern for His children and the mission of CCCS in its established secondary schools.

Chapter 2 explains the current situation and developments in CCCS secondary schools, based on the analysis of collected data (questionnaires and interviews) followed by a discussion on the public (government) schools' curriculum and the integration of God's truth.

Chapter 3 focuses on creating a way forward for CCCS secondary schools, by proposing some guidelines for developing an 'Integrative Curriculum.' As teachers and students interactively participate in an integrative approach provided by the integrative curriculum, they are be able to get involved in an educating ministry where they can continue to be in touch with God's truth.

The final chapter concludes this thesis with a challenge for CCCS secondary education, with a future perspective on what I think is important not only for this generation, but also for generations to come.

CHAPTER ONE

GOD'S TRUTH IN THE SECONDARY EDUCATION SYSTEM OF CCCS

Education in Congregational Christian Church in Samoa (CCCS) secondary schools, unlike other denominations, is dealing with a number of important things which make it unique in the perspective of the CCCS itself. This includes a constitutionalised plan[1] for the education of its members as well as others who join with it, from young to old age.[2] This plan is based not only on a foundation according to the faith and mission[3] of the CCCS, but it has also been directed by the church own sets of values and belief systems.[4] This is usually in line with the mission of the CCCS in schools, both inside local congregations and inside the teaching and learning environments of CCCS secondary schools.[5] This CCCS type and form of educational standard is not only formal, but constitutional according to the structure of the CCCS church.[6]

All matters concerning the development of CCCS secondary schools are under the management and control of the education committee. These schools include:

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[1] Figure 1 shows the inclusion of this in the CCCS church structure. The constitutionalised duties of the Education Committee as agreed upon by the General Assembly is given in: *O le Faavae o le Ekalesia Faapotopotoga Kerisiano I Samoa* [The Constitution Of The Congregational Church In Samoa], May 21-25, 2001, 9, 37-38.

[2] Niusila Livigisitone (Reverend Niusila Livigisitone is currently the Director of Education for CCCS secondary schools), Personal Interview, CCCS Headquarter, Tamaligi, March 2005.

[3] Faith and Mission: Refer to in this discussion as 'Believing in God, His Son Jesus Christ and The Holy Spirit' and 'God's commission on CCCS to continue His work of salvation by spreading the Gospels. *O le Faavae o le Ekalesia Faapotopotoga Kerisiano I Samoa* [The Constitution Of The Congregational Church In Samoa], May 21-25, 2001, 9, 12-13.

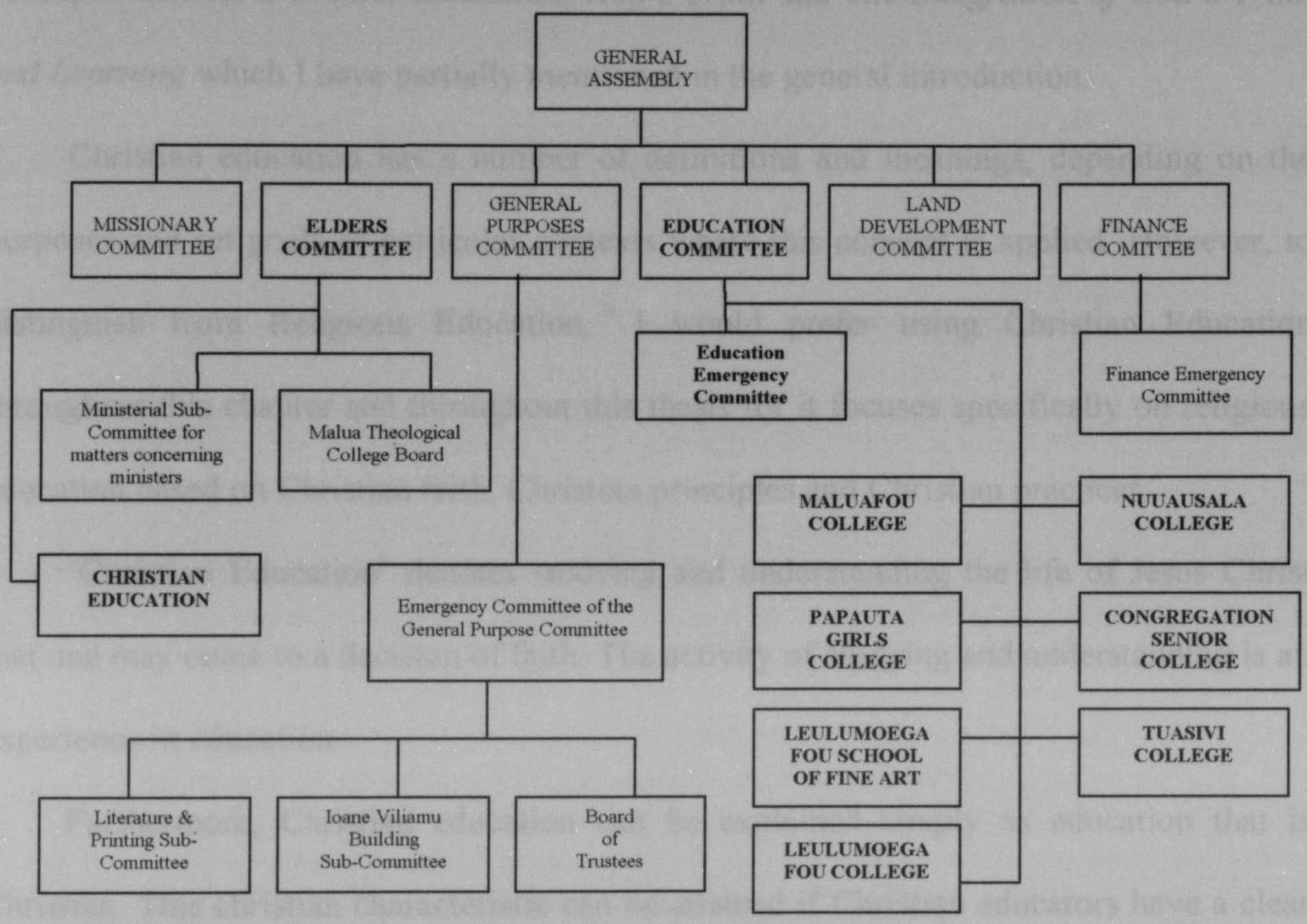
[4] Danny Ioka (Reverend Dr. Danny Ioka is the Director of CCCS Christian Education), Personal Interview, CCCS Office for Christian Education, March 2005.

[5] Featuna'i Ben Liuaana (Reverend Dr. Featuna'i Ben Liuaana is a senior lecturer in Church History/Pastoral Ministry at Malua Theological College), Personal Interview, Malua Theological College, March 2005.

[6] *O le Faavae o le Ekalesia Faapotopotoga Kerisiano I Samoa* [The Constitution Of The Congregational Church In Samoa], May 21-25, 2001, 9, 37-38. (This means that the CCCS educational plans are usually set within the boundaries of the church constitution).

Leulumoegafou College, Maluafou College, Papauta Girls College, Congregational Senior College at Vaisigano, Nuuausala College, Tuasivi College and Leulumoegafou School of Fine Art.

FIGURE 1: THE CONGREGATIONAL CHRISTIAN CHURCH GENERAL ASSEMBLY AND ITS COMMITTEES[7]



In this chapter I would like to focus on a discussion of the so called 'God's truth' in CCCS education system and the disadvantages that may be observed and experienced from this education system from the perspectives of its members.

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[7] Adapted from: *O le Faavae o le Ekalesia Faapotpotoga Kerisiano I Samoa* [The Constitution of The Congregational Christian Church In Samoa (CCCS)], 2001, 3. I have added into the above structure the secondary schools of the CCCS that are under the administration of the Education Committee. The Christian Education department of the CCCS is also attached hereto which is under the administration of the Elders Committee.

These disadvantages are experienced when the education system is challenged by the idea of the 'Integration of God's truth and the subjects' that are taught and learnt in CCCS secondary schools besides the Bible.[8]

With this idea in mind, I will be presenting definitions first of all, to clarify some of the concepts I will be exploring throughout this particular chapter and this thesis. These concepts include: *Christian Education, God's Truth* and *The Integration of God's Truth and Learning* which I have partially mentioned in the general introduction.

Christian education has a number of definitions and meanings, depending on the purposes and set goals of particular contexts where this concept is applied. However, to distinguish from Religious Education,[9] I would prefer using Christian Education throughout this chapter and throughout this thesis for it focuses specifically on religious education based on Christian faith, Christian principles and Christian practices.

'Christian Education' denotes studying and understanding the life of Jesus Christ that one may come to a decision of faith. The activity of studying and understanding is an experience in education.

Furthermore, Christian education can be explained simply as education that is Christian. This christian characteristic can be attained if Christian educators have a clear vision of their primary purpose. Moreover, an understanding of this primary purpose makes it possible for educators to focus their energies and resources in the most profitable manner.

Maybe a better way to start is by considering the purpose(s) of Christian education, from where we were to where we are and to where we will be heading. Furthermore we need to be clear of the fundamental goal of Christian education, which is to George R.

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[8] The Bible is taught as one of the subjects under the title Religious Knowledge (RK) in CCCS secondary schools.

[9] This type covers a much wider scope of religious education, which include those for other religious beliefs and sects, which are definitely non-Christian (e.g. *Moslems, Mormon, Baha'i,* etc…).

Knight[10] is to examine the needs and conditions of the object of that education – which is humanity. In Knight's view, Christian education is one of God's redemptive and restorative agencies. So in other words, the primary purpose of Christian education is to lead students to God. From Knight's point of view we may be able to validate two important aspects of Christian education. One is to redeem and the other is to restore. This can also mean that Christian education serves the purpose of leading humanity to salvation.

Christian education is also defined by Daniel H. Smith[11] as education that is based on the fear of the Lord (Proverbs 1:7; 9:10); it is Christ-centred (Colossians 3:16-17); it is fundamentally and thoroughly Biblical (2 Timothy 3:16); it is exemplary (Luke 6:39-40); it deals with both content and lifestyle (Titus 2:12) and it involves more than human wisdom (1 Corinthians 2:13). It also involves the whole counsel of God (Acts 20:25-35); it strives for standards of excellence (2 Timothy 1:1, 2) and its goal is eternal (1 John 2:15-17). Furthermore, Smith explains that:

> To be Christian, education must be Christ-centred and doxological to the core! Education that is Christian always includes the perspective and savour of eternity. Not only does it involve dealing with eternal truths, it is also seeks obedience to the will of God as revealed in the Scriptures.[12]

We see here according to Smith, Christian education must be Christ-centred, scripturally-based and eternity-oriented. This means that the impacts of Christian education must be felt in the present life of the individuals and must continue on until the end.

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[10] George R. Knight, *Myths In Adventism* (Hagerstown: Review and Herald Publishing Association, 1985), 49.

[11] Daniel H. Smith, "Education that is Christian" in *The Emmaus Journal,* Vol 1:2 (Garland, Texas: Electronic edition by Galaxie Software, 1992), 160-165.

[12] *The Emmaus Journal,* Vol 1:2, 164-165.

The next concept that I would like to define is 'God's truth.' I wish to begin by saying that if Jesus Christ is the centre of Christian education, then He himself is the ultimate revelation of God's *truth*, whom are hidden all the treasures of wisdom and knowledge.[13] This, God's truth is Jesus himself as revealed in the Holy Scripture. It is God who revealed himself in Jesus, and salvation for all who have faith in Jesus is made possible only through Him. This should become the focus of understanding for CCCS secondary school teachers. Knowing that the CCCS teaching ministry is not only to impart worldly wisdom, but more importantly to be their ultimate goal is to impart 'God's truth' as revealed in the Holy Scripture to all who are, and, who will be educated under its education system. It is the role of teachers in any Christian educating ministry, to impart God's truth to humanity. This role is given to us to be fulfilled, likewise as Christ himself has already fulfilled it for all. Bruce Milne imparts this truth when he says:

> Christ prophetic function therefore consists in his bringing to ignorant, sin-darkened humanity the very truth of God. In revealing God himself to us (Jn. 14:9) he is the supreme Teacher whose word bears authority and to whom we must submit in all things (Mat. 7:24-29; Mk. 1:22f.; Jn. 13:13f.). He both proclaims and incarnates God's demands on us, as well as the divine grace by which alone we can enter the kingdom of the God of truth (Mk. 1:14; Jn. 1:17; 10:9).[14]

It is a call for CCCS to continue bringing this 'God's truth' not only to the people attending its church worship, but also to all those educated under its secondary school education system.

Finally, integration in the Bible may be seen as the manifestations of God to all of humanity. This means that God in Jesus Christ shows his love for humanity and this love should be shown by one to another so that others should be led to a saving relationship with God.

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[13] I refer here to John 14:6 and Colossians 2:3 (AKJV – Authorized King James Version).

[14] Bruce Milne, *Know The Truth: A Handbook of Christian Belief* (Leicester: Inter-Varsity Press, 1982), 152.

God has ministered to us through Christ and the Holy Spirit, and we are called to minister to others by the power and guidance of the same Spirit, and bring all of humanity to a close relationship with him. This flow of actions displays a God-pattern form of method he would like his children to adopt, wholly for the purpose of continuing this pattern from generations to generations. This pattern can be continued in the practice of the integration of God's truth and learning. Knight puts it this way when he says:

> All in all, the integration of God's truth and classroom learning like Christian education has its foundation on the overwhelming pre-eminent facts that God exists and that He has revealed Himself to the world on a level that human beings can comprehend. It is the oneness of God (Deut. 6:4; Eph. 4:4-6) that undergirds Christian concepts of reality and truth. God does not contradict Himself, and He has not created a disjointed, schizophrenic world that contains several sets of conflicting truths.[15]

He furthermore suggests that:

> The basic postulate underlying the Christian view of truth is that *"all truth is God's truth."* A failure to comprehend this point has led many to develop the false dichotomy between the secular and the religious that implies that the religious has to do with God while the secular is divorced from Him. Such a faulty perspective regards the study of science, history, and mathematics as basically secular, while that of the Bible, theology, church history, and ethics as religious. But that is not the Biblical point of view.[16]

According to this view, it says that: "The Bible portrays God as the creator of the objects of science and mathematics as well as the director of historical events. It means that all truth in the Christian curriculum, whether it deals with nature, humanity, society, or the arts, must be seen in proper relation to Jesus Christ as Creator and Redeemer. As a result, all truth, if it is indeed truth, is God's, no matter where we find it.[17]

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[15] George R. Knight, *Myths In Adventism* (Hagerstown: Review and Herald Publishing Association, 1985), 132.

[16] Ibid.

[17] Knight, 132.

In the above mentioned views, we are able to see a different but comprehensive perspective on a practical understanding of the idea of the integration of God's truth and the subjects taught and learnt in CCCS secondary schools. This is the basis of what will be argued throughout this thesis, on the integration of God's truth and what the students learn in CCCS secondary schools education curriculum. We should be able to see this idea of integration in practice through God's pattern of education for his children as written in the Bible. This will be the main focus of discussion in the section that follows.

God's Pattern Of Education For His Children

Israel reveals God's pattern for his children throughout history as recorded in the Old and the New Testaments of the Holy Bible. In these God's dealings, we can see a presentation of God's pattern of truth[18] in education. This pattern of God's truth shows what God has put in place for the education of the Israelites. Before an attempt to explore the meaning of God's pattern as we see in the education of His children[19] in the Bible, I would like to consider first of all some of the views held by some of the Christian educators and professionals in the field of Christian education concerning this pattern.

Ellen G. White[20] in her book on Education argues by saying that:

> Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to mankind. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the

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[18] 'God's pattern of truth' is defined here as the exemplary guidelines provided in the Bible for the education of God's people.

[19] 'God's children is referred here to the Israelites in Old Testament times, but I am not limiting the Christian view to this Old Testament context. 'God's children is used here in a broader perspective to mean *"all those who have faith in God from the past to the present and will still hold onto Him in faith."*

[20] Ellen G. White. *Education: The Harmonious Development of Hand, Head, and Heart* (Boise: Pacific Press Publishing Association. 1952), 13.

> student for the joy of service in this world and for the higher joy of wider service in the world to come.[21]

White's views set a form of standard for Christian education to be in harmony with what we as Christians believe. She explains herself further by saying that:

> The source of such an education is brought to view in these words of Holy Writ, pointing to the Infinite One: In Him "are hid all the treasures of wisdom." (Colossians 2:3). "He hath counsel and understanding." Job 12:13. The true "higher education" is that imparted by Him with whom "is wisdom and strength" (Job 12:13), out of whose mouth "cometh knowledge and understanding." Proverbs 2:6.[22]

White's perspectives reflect what is to be part of CCCS goal(s) for its Christian teachers teaching the Word of God to this generation and generations to come. These goals and objectives should not be restricted to 'career oriented' future expectations but there is a need to see the importance of wider perspectives concerning not only this (i.e.career-oriented), but the continuous process of creating sound and well-rounded characters in the physical, intellectual, social and spiritual provinces.

The ideas stated by White, were to some extent, the same ideas given to the people of God as their guiding principles for the education of their faculties. The education of the Israelites portrays a vivid presentation of this God-pattern, from patriarchs to prophets, and from prophets to priests and kings during Old Testament periods. Patriarchal wisdom, prophetic utterances, priestly line of thoughts and kingly rules and advices served as agents of God to reveal and to proclaim this pattern for the revelation of the truth about Him to the people. There is in fact both a present and a future reality in God's way in the education of His children, the Israelites of old and the new Israelites.[23]

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[21] Ibid.

[22] Ibid, 14

[23] The new Israelites are the faithful chosen people of God and those who follow Him from New Testament periods until the present times. They are the ones who have faith in God through His Son Jesus Christ and not on Jewish laws, for salvation.

In the Bible we see God's plan for the education of His children as an on-going process, and central in its themes is His redemption plan for the restoration in the human soul of His image. When we come to the reading and studying of the Bible, we put ourselves into the teaching and learning atmospheres of the Spirit of God, in which we can communicate with Him interactively with His Holy Word (The Holy Bible). We can be brought in touch with the messages and truths about God when we study the Bible with a sincere and teachable spirit, and the possibilities of mental, social and spiritual developments will not limit.[24]

Biblically, this was and still is the will of God for His people as we see throughout the biblical accounts of God's dealings with His children. As a result, the Israelites made the laws of Moses as the main contents of their teachings. The Mishnah[25] which forms the basis of the Talmud[26] is repeatedly studied right from childhood until all has been fixed in their hearts (memories). This becomes a vital part of their life, just as important as their eyes are to their bodies in reflecting light that illuminates their paths. Traditionally, the whole life of the Israelites in Old Testament times had been based on the letters of the laws, which modern scholarship refers to these as the Pentateuch or the first five books of the Old Testament, namely Genesis, Exodus, Leviticus, Numbers and Deuteronomy. This had been the pattern until the times of Jesus Christ as the gospels proclaim.

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[24] Ellen G. White, *Education: The Harmonious Development of Hand, Head, and Heart* (Boise: Pacific Press Publishing Association, 1952), 123-127.

[25] F. R. L. Bernard, ed. *The Pocket Macquarie Dictionary* (Milton: The Jacaranda Press, 1989), 667. (Mishnah or Mishna: A Hebrew word meaning: *repetition, study*. The collection of oral laws made by Judah ha-Nasi (AD *c.* 135 – *c.* 220), which forms the basis of the Talmud).

[26] F. R. L. Bernard, ed. *The Pocket Macquarie Dictionary* (Milton: The Jacaranda Press, 1989), 1053. (Talmud: the writings which form the basis of Jewish laws and tradition. Hebrew – *study, instruction*).

These aspects of education in the Old Testament according to Andrew Lemaire,[27] do not give us all the information about the various historical problems connected with Israelite education and Israelite educational institutions. Nevertheless, they clearly indicate that there is a strong connection between the Bible and education in ancient Israel. Biblical texts were essentially written with a didactic and educational aim, a position reflected in the New Testament (for which the Old Testament essentially served as Scripture): "All the ancient scripture was written for our own instruction" (Romans 15:4); "Every scripture is inspired and useful for teaching, for refuting, for reformation, and for education in justice" (2 Timothy 3:16).[28]

In all these ways the people of God communicate, teach, and learn the Holy Scripture. It is clearly known that the Bible has long became the most needed book for teaching and learning more about God himself. It is a Christian responsibility, a Christian calling and a Christian duty to continue teaching and learning God's truth, so that the work of redemption through the process of integration can be carried on without ceasing wherever we may be, even inside the teaching and learning atmospheres of classrooms.

In Jesus whole life and ministry, His concern as a servant of God to the people was to feed them with God's Word as was obviously seen in his works. He taught, he preached, and he directed his listeners to learn the Word of God. Furthermore he even lived every word of God's truth in the Bible.

This can be a challenge for Bible teachers in CCCS secondary schools. I strongly believe that God's pattern for his children as revealed in scriptures should become part of CCCS pattern for its teaching and learning processes.

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[27] Andrew Lemaire, "Ancient Israel," in the Electronic copy of *The Anchor Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1997).

[28] David Noel Freedman, ed., *The Anchor Bible Dictionary* (New York: Doubleday, 1997), [Electronic copy].

The church has been involved in teaching and learning the Bible in our schools for many years. However the concern here is basically on commitment, preparation, planning, development, creativity and integrating the Bible into the secular subjects. Thus the Bible is the most important ingredient in secular subjects that the children learn in CCCS secondary schools.

The CCCS perspectives and concerns about this and how this matter has been dealt with throughout its own history of education will be discussed in the next part of this chapter.

A Brief History Of Education In CCCS

The presence and progress of Christianity in Samoa from its beginning up to this time have a great influence to the cultural perspectives of traditional Samoa.[29] Christian education in CCCS has its origin in the works of the LMS[30] missionaries in the early 1830. However, the original roots have grown and firmly anchored by the efforts of the Samoan ministers (*Faifeau Samoa*) who have been working hard to fulfil God's purpose in the life of the people in their local congregations. Missionaries from the London Missionary Society (LMS) had sown the seeds of the good news, watered by the Spirit of God and the fire became radiantly kindled by the works, the witnesses and the testimonies of His chosen servants, the *faifeau*.[31]

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[29] Fanaafi. Aiono (Dr. Aiono is a well known Samoan. She is an educator and prolific writer. She is now working at the National University of Samoa, holding principal position at the Amosavavau Indigenous University), Personal Interview, National University of Samoa, March 2005. [The same view is also supported by Featuna'i Ben Liuaana].

[30] LMS stands for The 'London Missionary Society.'

[31] Featuna'i Ben Liuaana, Personal Interview, Malua Theological College, March 2005.

The traditional Samoan way of educating its people was not unlike the ancient Israelites, that through the methods of family and community.[32] The establishment of CCCS schools, like the school at Leulumoegafou was originally for the purpose of dealing with life and meanings at those times and these present times in the country (*Samoa*).[33] Foreign political powers in my view, as mentioned by Liuaana[34] where he referred to James Edward Newell's idea of implementing German policies within LMS mission schools, was a transitional point that marked the infiltration of both political and secular influences into the LMS education system. This has become, to a greater extent, almost an irreversible influence to political and traditional Samoa, and particularly the church.[35]

This idea of dealing with life and meanings[36] in the contexts of time seem to be the focus of CCCS education ever since its conventional beginning. The main point raised by these concerns about mission schools is contextual. In other words CCCS schools were originally set up to educate young people on how to deal with life changes at the time. In

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[32] Taipisia Leilua (Reverend Dr. Taipisia Leilua is a senior lecturer in Theology/Pastoral Ministry at Malua Theological College), Personal Interview, Malua Theological College, March 2005. (Traditionally, community orientation is a method of directive teaching in which the adult members of the community are given the responsibilities (within the community as a whole), to nurture and educate its members by way of community living, community gatherings, community counselling and community education. The adults in the community play these roles as educators, mainly through oral presentation, of a traditional Samoan community).

[33] Kenape T. Faletoese, *O le Tala Faasolopito o le Ekalesia Samoa,* reprint. (Apia: Malua Printing Press, 1959), 40.

[34] Featuna'i Ben Liuaana, *Samoa Tula'i: Ecclesiastical and Political Face of Samoa's Independence, 1900-1962* (Apia: Malua Printing Press, 2004), 39.

[35] Featuna'i Ben Liuaana, "Echoes From The Past," in *CH302 Lecture Notes – Pacific Church History: History of Christianity in Samoa,* Malua Theological College, 2004.

[36] Kenape T. Faletoese, *O le Tala Faasolopito o le Ekalesia Samoa,* reprint. (Apia: Malua Printing Press, 1959), 40.

contrast, the teaching and learning in its present schools seem to be emphasizing secularism rather than the integration of the secular curriculum and the Bible.[37]

There was, and still is a questionable and unclear stand point of CCCS mission on matters concerning teaching and learning the Bible as part of its on-going ministry in its established secondary schools.[38] The secular influences are still felt at the heart of CCCS secondary education system.

The LMS missionaries, foreign powers and foreign administration, namely Britain, German and New Zealand brought with them a mixture of changes to political, traditional and religious Samoa from the mid 1800s to the late 1900s.[39] These political, traditional and religious changes still exist in the modern context of Samoa. In reality, these changes have since formulated and influenced the Christian worldview of CCCS church members.

In addition, these changes[40] conflicted with Samoan customs and practices. However, over the past one hundred and seventy five years of Christian Samoan history, Christian and European (*papalagi*) customs and institutions have been made distinctively Samoan.[41] The coming of Christianity to Samoa brought with it a lot of changes which

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[37] Muao Sua (Muao Sua is a lecturer in New Testament Studies at Malua Theological College. He is an experienced school teacher. He commits his leisure conducting Physics and Science tutorials for a number of high school students), Personal Interview, Malua Theological College, April, 2005.

[38] Siaosi Moananu (Reverend Siaosi Moananu is the principal of Leulumoegafou College), Personal Interview, Leulumoega Fou College, March 2005.

[39] Featuna'i Ben Liuaana, "Echoes From The Past," in *CH302 Lecture Notes – Pacific Church History: History of Christianity in Samoa,* Malua Theological College, 2004.

[40] Malama Meleisea, *Lagaga: A Short History of Western Samoa* (Suva: University of the South Pacific, 1987), 67-69. (These changes according to Meleisea include: The making of Samoans to become more industrious by missionaries; new European goods were introduced to Samoans; the Samoan way of life was based upon the ideals of the middle class of England; the man was the breadwinner and the woman was the homemaker; clothes and hairstyles; women learned to cook in the papalagi way; monogamy was encouraged rather than polygamy; the sacred power of the old chiefs was transferred to the pastor who was given the chiefly form of address *'Susuga'* and was also termed *'o le feagaiga'* because of his covenant with the village, and in recognition of the covenant between God and man, and many others I am unable to recall).

[41] Malama Meleisea, *Lagaga: A Short History of Western Samoa* (Suva: University of the South Pacific, 1987), 67, 70.

became more superior over our own customary, traditional and cultural Samoan practices.

It is the role also of CCCS Christian educators to reconcile these changes and differences with its own beliefs from a Christian perspective. This can be made possible through the medium of education on the basis that Christ culture[42] is far more superior and above all human cultures. This in reality is the culture that needs to be integrated with CCCS church politics, CCCS church traditions and CCCS church educational purposes.

When one brings all these to the circle of CCCS education system, then the role of Christian educators is to integrate these different aspects of life and God's truth as represented by Christ culture and should be manifested in CCCS Christian life. We will see how this idea is integrated and validated in the mission of CCCS in its own secondary schools in the section that follows.

The Mission Of CCCS In Schools And The Integration Of God's Truth In CCCS Education

In the history of education in CCCS, some of the concerns of church leaders when foreign influences came were alluded to. The critical question now is: What is the mission of CCCS in its secondary schools?

The history of CCCS speaks about the original LMS plan as to why schools were set up in the late 1800s. Some of these schools have now been permanently transformed into secondary schools (colleges).

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[42] 'Christ culture' is portrayed in the whole life, the saving ministry, the teachings and the examples of Christ. Christ culture is the basis of the whole Christian life.

The mission of the CCCS at the beginning of its schools, namely the pastors' schools as primary schools and the preparatory schools at the seven districts[43] on the main islands of Savai'i, Upolu and Tutuila as secondary schools, were originally set up for educational purposes. Firstly, was to educate the people with the Word of God, and secondly, was to teach them skills and simple trades beside the Bible.[44]

The initial plan was to equip and prepare well the youth of the church mentally, physically and spiritually before entering Malua. Malua at the time was seen as a tertiary level institution not only in the hearts of LMS members but also in the eyes of most Samoans then. One of its main goals still in existence, as it was in the beginning, is to equip its members so that they were able to cope with life situations and life changes.[45]

The mission of the CCCS in its schools as it was before the present developments we have now, had started in the early 1950s, is still the same to this twenty first century era.

Nonetheless, this fast changing world inevitably influences the Samoan society as a whole. Unfortunately, these influences and changes bring both positive and negative perspectives on life. This triggers CCCS educators to reconsider their stance in secondary education.

The point that needs emphasizing here is the concern for a non-optional or compulsory teaching and learning of the Bible in our CCCS secondary schools. We have the advantage of human resources like the graduates from Malua Theological College who are not looking after a local congregation, to minister to this calling, so that the mission of the CCCS in its secondary schools continues.

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[43] This is given as the 'seven church districts' as it had been divided at that time in Kenape T. Faletoese, *O le Tala Faasolopito o le Ekalesia Samoa,* reprint. (Apia: Malua Printing Press, 1959), 40-49.

[44] Ibid.

[45] Ibid.

The educating ministry should be focusing on the integration of God's truth in CCCS secondary education. However this is not happening in CCCS secondary schools.[46] This is due to the fact that CCCS schools have been greatly influenced by the public schools' curriculum which forces both teachers and students to be exam-oriented, and career-oriented in their dealings with the public schools' curriculum.[47] The idea here in my opinion is not to demote the significance of all these educational concerns, but rather to put them in proper perspective, that is from a Biblical point of view.

Integration is the methodology, among many, that may be able to serve this purpose. We can take Knight's view,[48] I have already mentioned earlier in the chapter, as an example of a kind of proper perspective. In fact, this is not the perspective in existence in CCCS secondary schools and its education programs.[49]

With this proper perspective in mind, every school subject must be taught and learnt with the understanding that God is both the author and the source of knowledge of that subject. How this integration process should be done and implemented, is a matter of concern that needs to be introduced into CCCS secondary school education system. The mission of the CCCS church in its schools is already there, but how this mission must be fulfilled and carried on contemporarily is in my opinion, a desideratum.[50]

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[46] Siaosi Moananu, Personal Interview, Leulumoegafou College, March 2005.

[47] Peniamina Leota (Reverend Peniamina Leota is a lecturer in Old Testament at Malua Theological College), Personal Interview, Malua, 6 May, 2005.

[48] Refer to pages 6 & 7 of this chapter.

[49] Lokeni Fuatagaumu (Reverend Lokeni Fuatagaumu was a teacher and principal at Tuasivi College from 1999-2003), Personal Interview, Malua, 22 May, 2005 (The same view was also expressed by Vasa Komiti, a senior member of the CCCS Education Committee in a personal interview on 21 August).

[50] Desideratum is used here to mean 'something lack but wanted.'

Summary

Throughout this chapter a number of issues have been briefly highlighted and discussed concerning God's truth in the CCCS education system. God's truth is God himself as fully revealed in Jesus Christ. This truth has been revealed throughout the history of ancient Israel and the early Christians as recorded in the Bible. This serves as a pattern of God's revelation of the truth about him to his chosen people. This should also be the pattern that Christian believers must follow in the education of the people. Therefore, the Bible must be the textbook of guiding principles in all forms and types of education the teachers may impart to students, either at homes or in CCCS secondary schools.

Education in CCCS started on the same line of thought however, the influx of foreign politics and cultures has influenced our original Christian perspectives to a greater extent. Secularism started to emerge when foreign administrations brought in changes in the field of formal education. Even though this influx brought with it both positive and negative impacts on traditional Samoa and particularly the mission of the church, the CCCS church leaders at the time were very much concerned with the life of the church and its members.

The CCCS educating ministry in its schools still remains a challenge to generations of teachers and students who have gone through its education system. This challenge is still felt and unmoved, for as CCCS Christian educators of this modern era, all must take a closer look at how this challenge as part of CCCS mission must be implemented within the present context of CCCS secondary schools. The process of integration can be one way to communicate this message and to continue assisting the ministry of CCCS through education in its secondary schools.

To get some ideas on ways to face this challenge in the present context of CCCS secondary schools, there needs to be an analysis of the current situation in CCCS secondary schools' education programs. This will be the focus of discussion in the chapter that follows.

CHAPTER TWO

CURRENT DEVELOPMENTS IN CCCS SECONDARY SCHOOLS

Developments [51] here will refer to the specific educational context of the Congregational Christian Church in Samoa (CCCS) secondary schools. This chapter will reflect on some of the current development in CCCS education program in its secondary schools, based on the opinions of its members, and the interviews that had been carried out during research which culminated in the writing up of the final statement in this chapter.

Also in this chapter is a brief discussion on whether the administrative bodies in CCCS secondary schools integrate or disintegrate the public schools' curriculum and God's truth. This concern may lead to the question of whether the overall CCCS education program in its secondary schools reflects a continuing ministry through the integration of God's truth and classroom learning or a silent give away to secularism.

Before the summary of the main points at the end of the chapter, I will be presenting the current approaches used by CCCS secondary schools in teaching and learning RK.

The Current Situation And Development In CCCS Secondary Schools' Religious Knowledge (RK) Program

Perhaps the most simplest description of the current situation and the present development with Religious Knowledge (RK) in CCCS secondary schools is that, there is no complete and formal written syllabus for all teachers and classes to be used in

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[51] 'Developments' is used here to refer to the growth and expansion of educational plans in CCCS secondary education system. These may also include a future plan for a continuing church support in education to this generation, as it has been since the establishment of its schools, and generations to come.

teaching and learning the Bible as one of the core subjects (refer to Figure 2, for the RK curriculum framework[52] currently used in CCCS secondary schools) in the curriculum.

FIGURE 2: THE CURRENT *RELIGIOUS KNOWLEDGE (RK)* CURRICULUM FRAMEWORK[53]

CLASSES	MAIN TEXTS (Used as Religious Knowledge Class Texts)
YEAR 9	Rev. Marriott's Text/Samoan Bible
YEAR 10	Rev. Marriott's Text/Samoan Bible
YEAR 11	Rev. Marriott's Text/Samoan Bible
YEAR 12	Year 12 Bible Syllabus/Samoan Bible
YEAR 13	Religious Knowledge is not offered in Year 13

The Years 9 to 11 are currently using the Reverend J. Marriott's[54] text called *O Le Tala I Le Tusi Paia* ('The Story about The Bible,' containing both the Old and New Testaments in the Samoan dialect) for RK studies.

This text has long been used by CCCS ministers in their local parishes for Bible orientation and Christian education in pastorals' schools. Regrettably, this pastoral

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[52] A 'curriculum framework' is 'a structured plan' from which a teaching program is developed.

[53] The present Religious Knowledge (RK) Curriculum Framework for teaching Bible/Religion in CCCS secondary schools excluding the Congregational Senior College at Vaisigano, the Leulumoegafou School of Fine Art and the Year 13 levels in each CCCS school. What is not specified by this framework is an outline of topics that is required to cover at each level. This has been left to the RK teachers to do their own teaching plans based on what is available (as shown in Figure 2 above). According to the CCCS director of education, Reverend Niusila Livigisitone, he says that "The general understanding behind the exclusion of RK from some of the CCCS schools' programs is because this is not part of their training program because the schools are concerned about committing the whole time for students' preparations for internal and external assessments."

[54] Rev. J. Marriott, *O Le Tala I Le Tusi Paia* [The Story about The Bible, containing The Old and New Testaments' History], Malua: Malua Printing Press, 1904), 1-171.

tradition in local congregations has slowly changed.[55] If this has been the case, then the process of the integration of God's truth is possible in CCCS secondary schools, to carry on this tradition in a different ministerial approach. I am not saying that the local church ministers are not doing their part. However, my concern is to make use of every mean[56] and mode[57] to continue to bring God's truth to the people and relate that truth even to the educational stage of people's lives.

Only the Year 12 classes are now using a RK syllabus, planned and developed by a selected curriculum committee from all CCCS secondary schools.[58] However the RK framework shown in Figure 2 is the basis which all CCCS secondary schools follow, in order to prepare students for RK 'common exams'[59] usually set by an appointed member(s) of the RK staff and carried out at mid year.[60]

The Year 13 students have not been involved in learning RK for obvious reasons, like the sacrifice of the time for students to prepare for PSSC[61] exams at the end of each year.[62]

The administration of the CCCS secondary education system did not reveal in detail why the current RK curriculum framework (shown in Figure 2) is planned in this form.

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[55] Sofara F. T (A retired school teacher), Personal Interview, Malua, 9 March, 2005.

[56] 'Mean' here is referred to: 'education or school.'

[57] 'Mode' here is referred to: 'method or way.'

[58] Siaosi Moananu, Personal Interview, Leulumoega Fou College, March 2005. [I asked around some of the RK teachers at Leulumoegafou College, Tuasivi College and Papauta Girls College for a copy of this Year 12 RK syllabus, regrettably, the responses were not favourable. So I retreated that they might think that I was questioning their integrity on this matter].

[59] A 'common exam' is an exam set by an appointed member of the Religious Knowledge staff from one of the CCCS secondary schools (colleges). Each school is given the opportunity to set these common exams each year for Years 9 to 12. It is called a 'common exam' because all students in CCCS schools sit the same exams.

[60] Lokeni Fuatagaumu, Personal Interview, Malua, 22 May, 2005.

[61] PSSC stands for 'Pacific Senior School Certificate,' a substitute from University Entrance (U.E.) as it used to call in the past.

[62] Niusila Livigisitone, Personal Interview, CCCS Headquarter, Tamaligi, March 2005.

However, the inclusion of the Bible in CCCS secondary schools' education programs is available only to certain classes and schools[63] as I have previously mentioned.

This is the shortcoming of a system which is expected to be one of the foundations of CCCS education ministry. Therefore, as of this concern, the current situation and developments in CCCS secondary schools' education program for teaching and learning RK, is something that needs to be looked at very seriously.

The CCCS constitution which I have already related (refer to Figure 1), has presented two separate divisions in its education system. Firstly, it consists of the Christian Education Department under the directorship of someone appointed by the elders committee, who is responsible for setting up Christian education programs for CCCS youth and Sunday school. Secondly, there is the CCCS Education Department with its own education director, appointed by the Education Committee who is responsible for the development of CCCS education programs for its secondary schools. The latter's task in developing CCCS secondary schools' education programs is usually based on the public schools' curriculum. There is a difference between the two programs, and so there is some form of disintegration. This means that one is dealing with human intellectual development and the other is concerned with human spiritual development. Both exist as independent from each other hence a clear cut dualism exists.

The actual practice has already initiated by the CCCS church, somehow the implementation and how the process should be approached is not clear.

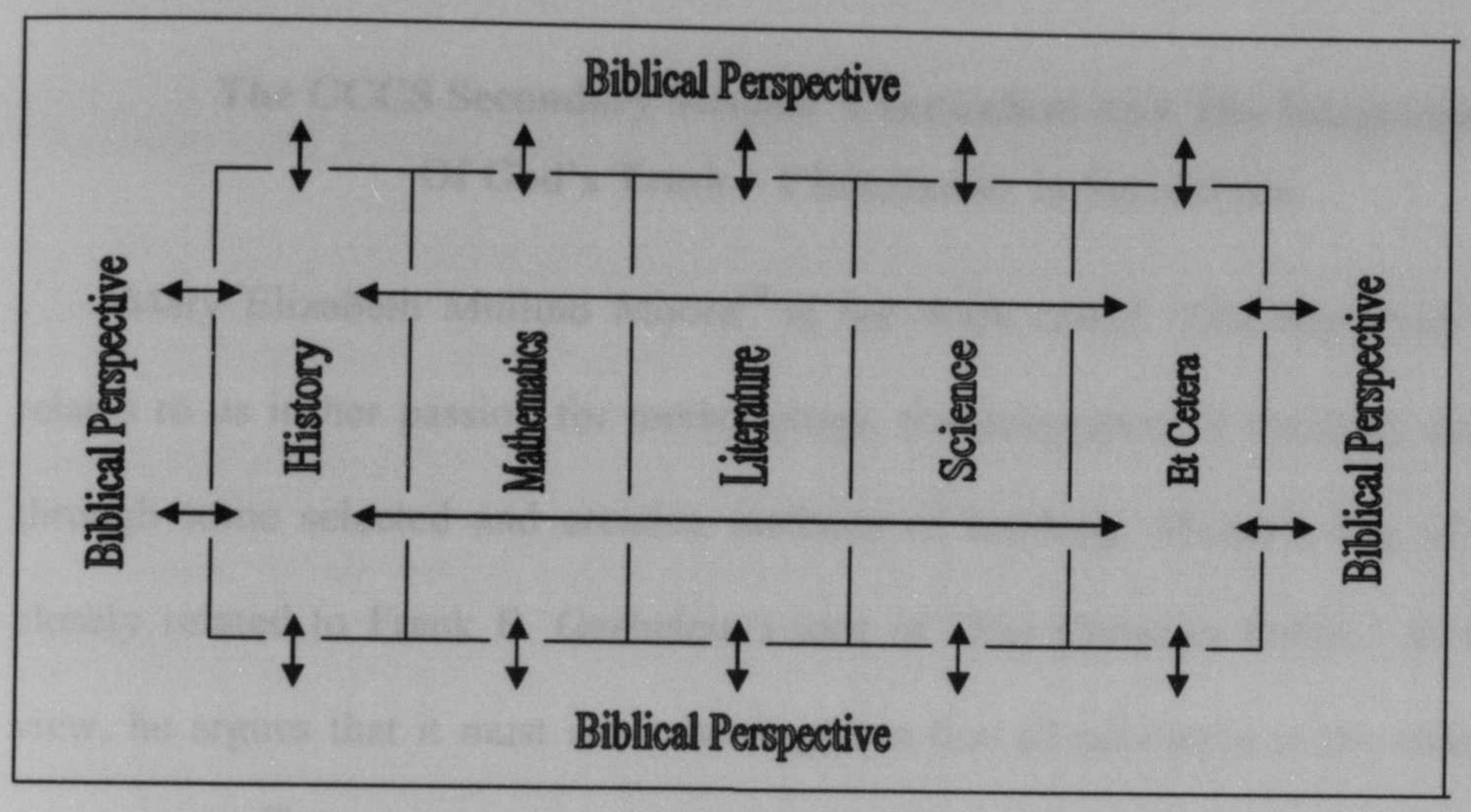
Through the process of integration in CCCS secondary school education programs, this generation and generations to come will be enlightened by the fact that all truth either Christian or secular can be seen in proper relation to Jesus Christ the creator and redeemer.

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[63] Amosa Reupena (Reverend Amosa Reupena was a teacher and former principal of Tuasivi College. He is currently looking after the CCCS parish at Vaimoso). Personal Interview, Malua, 24 May, 2005. [schools like the Leulumoegafou School of Fine Art and the Congregational Senior School at Vaisigano].

This process can be seen in proper biblical perspective in the integration of the public secondary schools' education curriculum and God's truth as it is illustrated in the diagram given in Figure 3 below.

FIGURE 3: AN INTEGRATIVE CURRICULUM MODEL[64]



This model is defined as the basic and situational model. It signifies that the Bible and its principles provide a basis and a situation for all human understanding and that its whole meaning enters into every area of the curriculum and adds meanings to each topic. An integration model according to Knight shows that we must approach each subject in view of the Bible if we need to know it in its deepest meaning. The broken lines in the above figure indicate that various subjects in the curriculum are not separated but interrelated and interdependent.

The two-headed arrows signify two basic functions of the Bible in this integrative curriculum model. Firstly, the Bible helps us understand every topic in the curriculum, and secondly, the study of the other subjects also makes us understand what the Scripture

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[64] Adapted from: George R. Knight, *Myths In Adventism* (Hagerstown: Review and Herald Publishing Association, 1985), 147-148.

means. As a matter of fact, we see God revealing Himself through the Bible in a special revelation[65] and through nature in a general revelation.[66] One is enlightened by the other and both signify the truth about God for He is the origin of all truth. When any subject is perceived from a Biblical perspective then all subjects become more meaningful and have an influence on each other.[67]

The CCCS Secondary Schools' Curriculum And The Integration Of God's Truth – Christianity In Secularism

Mary Elizabeth Mullino Moore[68] in her book called *'Teaching from The Heart'* relates to us in her passion for methodology, the integration of theology and education through some selected and creative methods of teaching. Moore's line of thinking is closely related to Frank E. Gaebelein's idea of 'The Christian Public.' In Gaebelein's view, he argues that it must never be forgotten that all education is the reflection of its environment.[69] Moreover, it is the reflection of that environment's culture and all the other cultures that have been introduced into that environment.

Integrating the secular understanding of school subjects and the Christian beliefs about how these school subjects should be perceived through Christian principles, is the vital point that needs to be considered.

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[65] An example of 'special revelation' is God in Jesus Christ's life, death and His victorious resurrection.

[66] An example of 'general revelation' is the life growth and developments in new creatures. etc,.

[67] George R. Knight, *Myths In Adventism* (Hagerstown: Review and Herald Publishing Association, 1985), 147-148.

[68] Mary Elizabeth Mullino Moore, *Teaching From The Heart: Theology and Educational Method* (Harrisburg: Trinity Press International, 1998), 27ff.

[69] Frank E. Gaebelein, *The Pattern of God's Truth: Problems of Integration in Christian Education* (Chicago: Moody Press, 1968), 101-102.

Through integrative education,[70] we are undoubtedly relating God to human contexts, and Jesus undivided involvement with humanity reveals God himself who enters into our lives. Theologically, such involvement itself, according to Jerry H. Gill,[71] constitutes salvation. This is the type of understanding and the kind of motif behind the idea of integrative education. It also articulates the actual process of integration of public school's education curriculum and the Bible. Gill discusses this further by saying that: "Learning and knowing, however, are primarily matters of experience and relationship – as is faith. Thus a sound approach to Christian higher education ought to be characterised by an incarnational motif[72] which focuses on process and interaction rather than on content and results."[73]

There is in reality, nothing wrong or bad about secular schools' education curriculum, particularly in the subjects' contents. However, the role of integrative education is to teach and learn subject matters in the public schools' curriculum from a Christian perspective.

H. M. Rasi defines this process in a more operative way by saying that, integrative education is:

> ...A deliberate and systematic process of approaching the entire educational enterprise from a biblical perspective. Its aim is to ensure that students under the influence of Christian teachers and by the time they leave school will have internalised biblical values

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[70] 'Integrative education' is the education that perceives all its contents from a Biblical point of view. All elements of this type is integrated with the Bible.

[71] Jerry H. Gill, "Faith in Learning: Integrative Education and Incarnational Theology" in *Christian Century*, October 17, 1979, 1009. [www.christiancentury.org.].

[72] 'Incarnational motif' here means the actual application of theories and ideas as well as Biblical teachings rather than just learning by heart and cannot practise nor understands the contents of curriculum. i.e., 'Live the talk.' Biblical teachings are normative and realistic as evidenced in the life and ministry of Jesus Christ. Therefore, integration of such Biblical reality with the so-called secular scientific, sociological, economic, political realities evokes a solid foundation for the lives of the children in schools.

[73] Gill, 1979, 1009.

> and a view of knowledge, life, and destiny that is Christ-centred, service-oriented and kingdom-directed.[74]

The CCCS secondary school teachers and students should be the channels through which this process of integration be operated. It is with this reasoning that one may be seen as continuing the ministry of Jesus through integration as many believers see it in the Bible. In this case, I agree with Gill when he says that: "Time, place and people constitute the medium of the incarnation, and its meaning cannot be separated from them."[75] This means that the incarnation from a Christian perspective is a continuous process in people's lives, at any time and in any place and in any group of people. This process becomes an inseparable part of humanity.

It is the present development in the context of CCCS secondary schools that is foundational of the time and place. The CCCS members in its various secondary schools, both teachers and students are one group of Christians, among others, that are representing Christ to the world. This should not only be seen in the teaching and learning processes, but it should also become the natural part of each member's life in body, mind and spirit. We will see in the following section how the CCCS 'RK' teachers approach the teaching and learning of the Bible in the classrooms.

Teaching Bible In CCCS Secondary Schools

The integration of God's truth and classroom learning is never a formal part of teaching and learning in the public schools'[76] secular curriculum. However, this is implemented in different ways in different church schools in Samoa, and I believe that the same thing applies also to other church and Christian schools outside this country.

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[74] H. M. Rasi, 'Worldviews, contemporary culture and Adventist education' (Unpublished paper), 1993, 10, in (Online). (2005, April 14). Internet. http://www.aiias.edu/ict/vol_10/10cc_239-255.htm

[75] Gill, 1979, 1009.

[76] I refer here in particular to the public schools in Samoa.

It is clear that teaching and learning the Bible as one of the curriculum subjects in CCCS secondary schools, is a part of its education program. However, the integration of the Bible and other subjects as perceived from the integrative curriculum model (refer to Figure 3) I have previously mentioned is not an approach utilised by CCCS secondary school teachers in dealing with the school curriculum.

The approach for teaching RK in CCCS secondary schools is based on what I can call an independent subject model (refer to Figure 4). This means that each subject is separated and independent from the others.

FIGURE 4: AN INDEPENDENT SUBJECT MODEL

Religious Knowledge	History	Mathematics	English	Science	Samoan	Et Cetera

The above figure illustrates the present approach most commonly found in curricular design in which Bible or religion is just one topic among many. In this model every topic is studied according to its own logic, and each is regarded as being basically independent of the others. The history or science teacher is not concerned with religion, and the religion teacher does not involve himself with history or literature since each is teaching in his/her specialty. Each subject has its own well-defined territory and "traditional" approach. This model is not generally concerned with the relationship between the fields of study, let alone their "ultimate meaning." In such a model, religion is one among many.[77]

What can be observed as a problem here is the disintegration of the teaching and learning of RK and the other subjects in the curriculum. This may be seen as a common

[77] Knight, 1985,147.

fallacy in CCCS secondary schools' curriculum. What I can suggest as an alternative for RK teachers in CCCS secondary schools is to approach all the other academic subjects in the curriculum from a Biblical perspective. These different approaches have been summarised briefly in the table given in Figure 5 below.

FIGURE 5: A BIBLICAL PERSPECTIVE ON SOME ACADEMIC SUBJECTS[78]

VISUAL ARTS	Art is from God and is given to human beings to help them discover their identity, their worth, and their creative potential. Artistic sensitivity is heightened as we love God and acknowledge Him. The environment reflects some of the beauty of its creation and the ugliness caused by sin. Art is influenced by moral and religious principles, and it relates our perceptions of our environment to these principles.
BIBLE	Bible provides coherence for all school subjects. Bible study not only addresses the church doctrinal beliefs, but it relates to lifestyle issues, ethical decision making, interpersonal relationships, reasons for faith, and personal religious experience. The central focus of Bible teaching is the development of relationships. The most important one is with God. The test of effectiveness of Bible teaching is in the lifestyle that the Bible student adopts. Bible teaching encourages a sound of application of biblical principles in one's relationships and life.
COMMERCIAL STUDIES	God is the creator and owner of all matter. How Christians view God and His relationship to humans carries implications for the way Christians think a commercial world should operate. An important principle of Scripture for the commercial world is justice, which is expressed partly in good stewardship of resources, in the value of individuals, and in integrity.
ENGLISH	The ability to use language is God-given. Growth in language is integral to personal development and to realizing God-given individuality and humanity. Language enables us to know God and communicate our understanding of Him; explore and expand our private and public words; to organize our experience; and to form, recognize and reveal our values.

[78] These Christian assumptions are from Gaebelein, Frank (1968), and The Teacher as Agent in Integrating Faith and Learning: The Process of Deliberate Teacher Implementation, Adapted from: (Online). (2005, April 14). Internet. http://www.aiias.edu/ict/vol_10/10cc_239-255.htm

GEOGRAPHY	The study of the natural environment assumes the existence of a Creator-God who has created all existing matter. Through studying this creation students are taught to appreciate not only its aesthetic beauty but also the need to live in harmony with the Creator's laws. The study of the environment should lead to a heightened awareness of their responsibilities in caring for their created environment. The environment has been partially destroyed because of the alienation of man and nature after sin entered the earth. Geography study emphasizes the importance of the concepts of restoration and stewardship.
MUSIC	God intends music to be one means of fostering spiritual development. Musical appreciation and expression help comprise the worship and faith that draw us to Him. Music helps us develop abilities such as creativity, communication, and emotional expression. Music education forms an indispensable part of our aesthetic development. It is a gift from God, designed to give us balance, to uplift us, and to lead us to Him.
MATHEMATICS	Everywhere in nature are evidences of mathematical relationships. These are shown in ideas of number, form, design and symmetry, and in constant laws governing the existence and harmonious working of all things. Through the study of these laws, ideas, and processes, mathematics can reveal to students some of God's creative attributes. When students learn mathematical processes, axioms, and laws, they may be able to more clearly identify God's design and handiwork in nature. It shows Him to be a God of system, order, and accuracy. He can be depended upon. His logic is certain. By thinking in mathematical terms, we are actually thinking God's thought after Him.
PHYSICAL EDUCATION	Man was originally created in God's image, but has been marred by sin. Physical education focuses on the restoration of God's image in mankind through emphasizing a group of health-related concepts. Our bodies are temples of God where the Holy Spirit dwells. As we build health and its attendant positive attitudes, this process influences both our quality and worldview, and God's image becomes strengthened in us. Through a healthy lifestyle and the knowledge of health and fitness, we can become positive models who glorify God and make Him more real to others.
SCIENCE	Science is the continuing search for understanding about ourselves and our changing physical and biological environment. Therefore, rightly interpreted and understood, it must be consistent with ultimate truth, which is embodied in God and glimpsed by man. Science provides the student with an opportunity to explore and attempt to comprehend the order and perfection of the original creation. Science provides scope for the utilization of man's logical thought and creativity in investigating God's creation and the laws by which it is governed and maintained.
SOCIAL STUDIES	God is the central reality that gives meaning to all knowledge. There is conflict between the forces of good and evil in the world; this conflict is reflected in changes to the nature and social environment.

Summary

The Religious Knowledge (RK) curriculum framework currently used by RK teachers has reflected the present situation in teaching and learning RK in CCCS secondary schools. The current RK curriculum does not reveal an integration of the Bible and the other subjects in the curriculum. An integrative curriculum model can be adopted as a model in which an RK curriculum framework for CCCS secondary schools should be based upon.

The focus of integration is to create a Christian understanding in the teaching and learning of the subjects in the secular curriculum from a Biblical perspective. The purpose is to see that the Bible can be taught not only as an independent subject in the curriculum but it can also be integrated with other subjects.

The RK content of the curriculum should be perceived as an integral part of the integration process in which the subject contents of the public schools' curriculum should be approached from a biblical perspective. In this process the idea of secularism is becoming a challenge for CCCS education system. Thus the role of CCCS should include a provision of a proper Integrative Christian Education Curriculum for all its secondary schools. In addition to this, Christianity and Secularism will no longer be perceived as two separate worlds, but as two inseparable parts of one world.

However, the linkages of CCCS to the integrative approach will come to light as we move onto exploring new ways to assist the CCCS church in its educating ministry, by designing and developing an integrative education model for the CCCS church. This will describe in detail in the next chapter.

CHAPTER THREE

A WAY FORWARD FOR CCCS SECONDARY SCHOOLS

Integrative education and integrative curriculum are well known concepts to Christian educators when 'integration' becomes the focus of discussions in Christian education circles. However, these concepts are not commonly found in both contexts of the Congregational Christian Church In Samoa (CCCS) [79] Christian and secular education. The coming of changes in the field of education itself has remarkable influences on the basic framework of CCCS education system as a whole, including both secular and Christian education.

These influences were once seen in the work of CCCS ministers in local congregations. The sound of the traditional wooden drum (usually called in Samoan *pātē*, if the drum is small, and *lali*, if the drum is big), as a call for the village children to come to the pastor's school, is no longer at the parish pastor's disposal. Unfortunately, this call has been gradually disappeared, and the pastoral ministry behind this call has also faded away. As a result, an almost irreversible transition is slowly taking place. The government schools and other church schools, besides CCCS schools, are now taking the place of the CCCS pastor's school within his local parish, and the children are now exposed to the many faces of different belief systems. The process of the integration of faith and learning may be able to serve this same purpose for the continuation of CCCS ministry through education in its established secondary schools. The integration process can be perceived as a new approach or a way to keep on a continuing connection between God's truth as revealed in the Bible, and the life of church members at their secondary school age.

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[79] The Congregational Christian Church in Samoa (CCCS) is also called the *Ekalesia Faapotopotoga Kerisiano i Samoa (EFKS)*.

In this chapter, the teachers will be presented as significant agents in the process of integration. This role can be seen in the implementation of this process through the teachers and from teachers to subjects. However, concerns may be raised about teachers' ability and eligibility as an agent for this process. This issue will be dealt with in the next part of this chapter.

Throughout the development of this chapter is the presentation of some principal guidelines for writing up a proposed integrative curriculum for CCCS educators, curriculum planners and designers in CCCS secondary schools. The task is not easy, it is time-consuming and resource-demanding. The need for Christian commitment of teachers that are able to catalyse and continue the whole on-going process is great.

Integration Through The Teachers And From The Teachers To The Subjects

The educational system of CCCS is founded upon a God-centred worldview, which basically is shared with other Christian denominations. Thus, the CCCS secondary education system reserves a place for Christian teachings in the education of its young people in its colleges.[80] This can be an advantage for the process of integration of faith and learning to take effect, as the church has graduates from Malua Theological College who are capable with facilitating the integration process (refer to Figure 6 for the number of Malua graduates employed as RK teachers and other subject teachers by the CCCS church in its secondary schools).

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[80] Lokeni Fuatagaumu. Personal Interview. Malua. 22 May. 2005. (This is the same with what Sofara F. T. said in a Personal Interview. Malua. 22 July. 2005).

FIGURE 6: THE NUMBER OF MALUA GRADUATES TEACHING IN CCCS SECONDARY SCHOOLS[81]

SCHOOLS	Number Of Malua Graduates Teaching In CCCS Secondary Schools	Other Subjects Taught By Malua Graduates In Addition To RK
Congregational Senior College	6	*Accounting, Science, Computing*
Papauta Girls College	2	*Accounting, Social Education*
Maluafou College	4	*Science, Industrial Art, Samoan*
Leulumoegafou College	6	*Mathematics, Science, Samoan*
Nuuausala College	4	*Physical Education, Commercial Studies, Agricultural Science*
Tuasivi College	6	*English, Samoan, Commercial Studies*
Leulumoegafou Art School	0	0

The presence of Malua graduates in CCCS schools is an indication that the church has this much needed resource personnel for the implementation and the facilitating of the integration process. This integration process cannot be done if the teachers are not spiritually equipped and prepared themselves wholeheartedly depending upon the leadings and guidance of the Holy Spirit.

The CCCS secondary schools' education programs give religion a place in its schools' curriculum, just like the other churches' schools. However, from experience, the actual practice at present in CCCS secondary schools in dealing with the Bible is somehow similar with Gaebelein's views when he criticizes and speaks of the truth relating to the actual practice behind this scenario in most evangelical schools and colleges in America. He comments:

> The difficulty is that their classes in religion are in most cases isolated from the other studies. Like small islands of spiritual truth, they stand in the midst of a secular curriculum. Instead of being

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[81] The table above shows the number of Malua graduates who are employed by the CCCS church in its secondary schools. Most of them are capable of teaching Religious Knowledge (RK) as well as other subjects they are specialized in.

> organically united with the classes in mathematics, literature, science, or history, they are effectively insulated from them. They stand as strongholds for religion in our modern education; but they are too much like the moated castles dotting the British countryside, beautiful and venerable, adding an aura of by-gone splendour to the scene, yet cut off from everyday life……

He furthermore suggests a solution to the problem by saying that:

> ……the problem is to fill in the moat and bring Christianity out of its venerable castle. To this end, I suggest a plan designed to make Christianity and the Bible the living center of the curriculum. Bold as it may seem, it is not theoretical; it has been tried in the actual experience of school life and has proved effective.[82]

This can also be a difficulty and a problem with the more-like-theoretical teaching and learning of the Bible in CCCS secondary schools. The CCCS educational perspective on this matter is too narrow a scope and has not been taken seriously especially at secondary schools. This is due to perhaps other opportunities of learning and living Christian principles offered in the CCCS Sunday School and Youth Educational Programs. What can be observed as a problem here is the disintegration of the teaching and learning of the Bible and secular education.

So the challenge is not on changing the foundation of the CCCS church secondary education system and its dealings with its own education curriculum. Moreover, the challenge is to put in place a new approach to assist the CCCS church ministry through secondary education by perceiving the whole secondary education curriculum from a biblical perspective. This is possible through the idea of integration.

Many Christians of today according to Gaebelein, are notoriously lazy-minded. Too often the layman relies solely upon his minister for the understanding and, if the truth be

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[82] Frank E. Gaebelein, *The Pattern of God's Truth: Problems of Integration in Christian Education* (Chicago: Moody Press, 1968), 48. [According to Gaebelein, he says that: "The same thing applies to most evangelical schools and colleges; in them the Bible department likewise tends to isolation."].

told, even for the reading of his Bible. Such secondhand acquaintance with God's Word can never form a person's thinking upon what God has revealed in the Bible.[83]

It is perfectly true that genuine Christian teachers are hard to get – an education administrator knows better of this hardship than any other. Christian teachers' characters are not built in a day, like Rome, it takes long periods to develop.[84]

Furthermore, Gaebelein takes this view from an administrative perspective when he says:

> All of us engaged in the administration of schools and colleges committed to definite doctrinal standards have been disappointed in teachers who have given us the right answers but whose day-by-day walk has manifested the wrong life.[85]

Integration must be seen as a continuous process, incarnated through the teacher and from the teacher to the students – not only in theory but in practice. The teacher explores and investigates the relationship between the Bible and the other fields of learning or subject areas. Here, the teacher acts as a turning point to the transition that he/she is called to make. It requires careful thinking and a high level of concentration, because it is not as easy as it may be conceived at the human level. Gaebelein notifies us of this when he says that: "And in its very difficulty lies its appeal." Furthermore, he cites the words of Professor Whitehead[86] in support of this difficulty, saying: "The art of education is never easy. To surmount its difficulties…is a task worthy of the highest genius. It is the training of souls."[87]

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[83] Frank E. Gaebelein, *The Pattern of God's Truth: Problems of Integration in Christian Education* (Chicago: Moody Press, 1968), 44-45.

[84] Ibid, 52.

[85] Ibid.

[86] Frank E. Gaebelein, *The Pattern of God's Truth: Problems of Integration in Christian Education* (Chicago: Moody Press, 1968), 52.

[87] Ibid, 52-53.

The process of integration and the implementation of an integrative curriculum[88] in CCCS secondary schools may be a fresh idea to CCCS secondary school teachers. However, the initiative presented by this paper may be of assistance to the formulation and implementation of this type of education curriculum. It does not mean that the authority, the control and the management duties of the teachers will be taken away. Nonetheless, all these duties are still available to the teacher within the school environment and classroom atmosphere.

A New Dimension For Curriculum Planning, Designing, And Programming For CCCS Secondary Schools

At this stage I would like to present a number of suggestions based on the insights and ideas of scholars who initiated this approach in Christian education, for designing and planning an Integrative Curriculum for CCCS secondary schools.

The construction and the development of an integrative curriculum is the responsibility not only of teachers but also of education administrators and the education support system. Therefore, the following suggestions are related to the tasks undertaken by these three groups: *teachers, education administrators,* and *support system.*[89]

An integrative curriculum implies a Christian reconstruction of knowledge, which is not a simple matter. It requires hard work for the teacher, as well as a humble heart and the work of the Holy Spirit. To accomplish this task, the teacher needs to be able to find the Christian perspective to hold the entire program together and to give each and every lesson its place within the overall framework, to meet the objectives. The teacher needs to utilize Christian principles of selection to make sure that nothing of prime importance is missing, and that he/she is making the best possible use of the limited time available.

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[88] 'Integrative Curriculum' has been defined at some parts throughout this chapter.

[89] *The Teacher as Agent in Integrating Faith and Learning: The Process of Deliberate Teacher Implementation.* (Online). (2005, April 14). Internet. http://www.aiias.edu/ict/vol_10/10cc_239-255.htm

Administrators should select Christian teachers as efficient models for students, those who will provide a Christian perspective of the knowledge. Administrators also can offer in-service training to teachers not well acquainted with Christian thinking. Colleges that offer teacher education should provide an Integration of Faith and Learning course to train teachers how to develop a Christian perspective about subjects. Schools and colleges should incorporate Christian and theological issues in the school curriculum according to each level.

The Church as an overall system is the custodian of Christian education offered in their institutions. Therefore the Church leaders are responsible to design a consistent educational plan, and provide the necessary opportunities and resources for continuing development of a Christian curriculum. In this instance, CCCS as a church should encourage, implement, monitor, and be a watch dog in making sure high standard of integrative education is always maintained.

However, none of these agents mentioned above can work alone in this task. A cooperative effort must exist among teachers, and education administrators with the Church as a support system. A suggestion is given, that for secondary education it would be useful to have integrative curriculum frameworks that include a statement which articulates CCCS philosophy and mission statements and provides direction to the integrative curriculum, objectives, essential learning for CCCS schools, student outcomes expected at each teaching area or level, and values, issues, and methodologies relevant to the subject.[90]

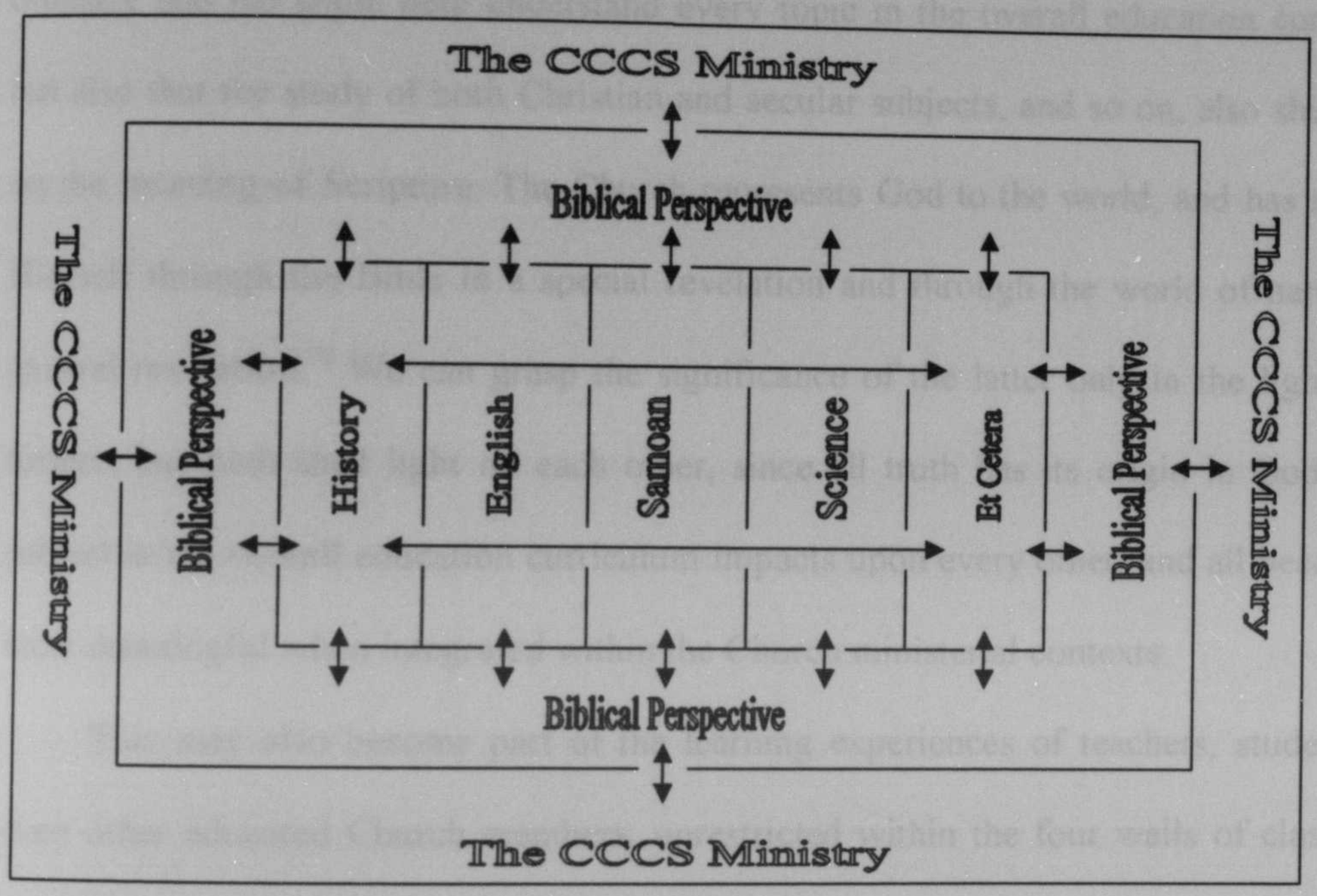
An 'integrative curriculum model' indicates that we must approach every subject in the light of the Biblical perspective if we are to understand it in its fullest meaning. This

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[90] (Online). (2005, April 14). Internet. http://www.aiias.edu/ict/vol_10/10cc_239-255.htm

Biblical perspective may stipulate the whole purpose and focus of the process of integration in that the Bible, in the same way, will be perceived as foundational and contextual in the framework of CCCS secondary school education curriculum. An integrative curriculum model can be modified and developed into a new dimension; a new integrative model relevant and practical from a CCCS perspective.

FIGURE 7: A PROPOSED INTEGRATIVE MODEL FOR CCCS SECONDARY EDUCATION[91]



This new model (in Figure 7 above) represents an integrative perspective of the CCCS church on education, not only in its schools but also the whole ministry of the church.

This model is founded on the Christian ministry of the CCCS and its biblical perspective provide a basis and a context for all subjects in the school curriculum. The overall meaning of the ministry of the CCCS and the Bible enters into every subject of

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[91] This model can be representative of a proposed CCCS perspective on the integration of its ministry, the Bible and all the other parts of the church body under its headship.

the school curriculum and adds significance to each part. In this integrative model, it indicates that we must approach every aspect of the school curriculum in the light of the CCCS ministry and its Biblical stance if we are to understand each part in its fullest meaning from a CCCS Christian perspective. Similarly as illustrated in the previous integrative model the broken lines in the above figure indicate that there are no divisions between the various subjects. All subjects are perceived from a CCCS ministerial and Biblical perspective. The two-headed arrows indicate not only the fact that the church ministry and the Bible help understand every topic in the overall education curriculum but also that the study of both Christian and secular subjects, and so on, also sheds light on the meaning of Scripture. The Church represents God to the world, and has revealed Himself through the Bible in a special revelation and through the world of nature in a general revelation.[92] We can grasp the significance of the latter only in the light of the former, but both shed light on each other, since all truth has its origin in God. Every subject in the overall education curriculum impacts upon every other, and all become the most meaningful when integrated within the Church ministerial contexts.

This may also become part of the learning experiences of teachers, students and even other educated Church members, unrestricted within the four walls of classrooms and schools' parameters.[93]

A further suggestion for moving into a new dimension is understood in an integration of faith and learning based upon Christian biblical principles. We see this process in the history of God's dealings with his people in the Bible stories. The integration of the Israelites faith in God and their everyday life has been revealed in Scripture. This can be a wake up call for teachers and ministers in all CCCS schools (in

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[92] George R. Knight, *Myths In Adventism* (Hagerstown: Review and Herald Publishing Association, 1985), 148.

[93] 'Parameters' is used in the context of this paragraph to mean *"fixed limits."*

CCCS established secondary schools and parishes, etc., etc.) that integration as both a process and an approach, provide channels to help lead and direct people to see all education, either Christian or secular, from a church ministerial and Biblical perspective.

With this idea in mind, the teacher is usually involved in the deliberate implementation of integrating faith into school subject content. In this case, teachers not only incorporate Christian faith into their taught subject, but they are concerned with the students' integration and talk with colleagues on ways to improve integration of faith and learning. This regular collegiate activity in integration of faith and learning has the purpose of provoking a collective and holistic positive impact on students. The whole school (or at least a group of teachers) provides a coherent Christian worldview or philosophy and emphasizes the student response.[94]

This concern should be presented properly in an attempt to address the process of integrating Christian values in a more systematic way through a set of curriculum frameworks. But a framework only provides general ideas upon which a curriculum can be organized. Development of curriculum guidelines may be necessary to promote the constant process of integration. Although curriculum guidelines could be promoted by any level of the education organization, teachers must have a clear voice in the development and implementation because they will be the users. Thus, the curriculum guide will be an expansion of the framework, a "ready to use" resource.

The tentative components of a curriculum guide could be given as suggestions in the following seven points:

i. Preface and/or Introduction that explains the purpose of the documents, the audience, and how the document is to be used.

ii. Philosophy or mission statement.

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[94] A. F. Holmes. 'The idea of a Christian college,' in (Online). (2005, April 14). Internet. http://www.aiias.edu/ict/vol_10/10cc_239-255.htm

iii. Goals for the subject and suggested objectives for units.

iv. Content that provides scope and sequence for each unit or chapter and allows for different levels of ability, with suggestions of supplementary content.

v. Suggestions for textbooks, instructional aids, and other resource materials available for each unit.

vi. Suggestions of methodologies and teaching techniques, student learning activities and experiences, and procedures for cooperative learning, individualized instruction, and independent study appropriate for each unit.

vi. Ideas for evaluation which can include possible ways of evaluating student progress and achievement, and teacher performance as such.

The development of curriculum materials should begin with the identification of a specific curricular need. After the identification of needs, resources and constraints should be distinguished. The design and implementation is a never-ending process that begins with an initial design and a pilot (or guide) implementation and continues its improvement with constant revisions as a result of progressive evaluations.

In this process of design and implementation of an integrative curriculum it is vital that teachers work in teams. Collegiate activity encourages improvement, allows sharing of ideas, permits more experienced teachers to be mentors of new ones, and allows everyone to take advantage of the process.

At this point, the stress of the integration remains with the teachers. But teachers are only interpreters of the Christian worldview. Ultimately, the integration must happen in the student's minds and lives. Students should be conscious of the necessity of developing their independent thinking, identifying and criticizing secular positions, and

learning to think with a Christian mind. They are responsible for their decisions and viewpoints as soon as they can think independently.[95]

A Challenge For CCCS Secondary Education

The coming of this new age with a lot of changes to the Samoan society has also changed and influenced the CCCS ecclesiastical and educational perspectives. This is an indirect call for a renewal, if 'change' is too harsh a word. The focus of CCCS Christian-educational ministry through its ministers in local parishes has now gradually shifted.[96] We can be challenged, encouraged, and led to examine our own Christian stance in this matter. Knight's expressions of this matter may be of great interest. He says:

> It is of utmost importance that Christian educators and their constituencies realize that the Christian worldview must dominate the Christian curriculum if Christian schools are to be Christian in actuality rather than merely in name. This is especially crucial today, since Christian education is becoming increasingly expensive. The Christian educator must ask himself this probing question: If I, as a Christian teacher, am teaching the same material in the same way that it is presented in a public institution, then what right do I have to take the hard-earned money of my constituents? The answer is both obvious and frightening. Christian education that does not provide a Christian understanding of the arts, sciences, humanities, and the world of work is not Christian. One major aim of Christian education must be to help students think Christianly.[97]

The CCCS secondary school teachers in all subject areas should creatively utilize the natural points of integration between their topic and their religion. Mathematics, for example, certainly has contact points with the Christian faith when it deals with such areas as infinity and the existence of numerical regularity in other parts of daily life, from

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[95] Paul S. Brantley, 'Profile '93. Preliminary Report' in (Online). (2005, April 14). Internet. http://www.aiias.edu/ict/vol_10/10cc_239-255.htm

[96] Peniamina Leota. Personal Interview. 6 May 2005.

[97] George R. Knight. *Myths In Adventism* (Hagerstown: Review and Herald Publishing Association, 1985), 151.

music to crystallography to astronomy. The world of mathematical precision is God's world, and mathematics is not outside the pattern of His truth.[98]

In addition to the natural points of integration, teachers in every field have opportunity to integrate their faith with their academic specialty on the personality level as they relate, in regard to the subject matter at hand, religious meaning, and personal difficulties.[99]

Lastly, we should be able to see some weaknesses to the proposed integrative curriculum model from another perspective. One of these weaknesses can be a deviation of CCCS secondary schools from the public schools' curriculum. However, the idea here is not to deviate, but to teach and learn both the public schools' curriculum and the Bible without changing the contents of the public schools' curriculum including all its subjects' prescriptions.

This means, for example, that we can still teach the theory of evolution because it is an academic requirement to be fulfilled in a student course of study and it is also examinable; therefore it is compulsory in the Biology prescription. Nonetheless, the role of the CCCS teacher is to teach students also about the Biblical perspective, which is also our Christian standing, on this same theory. This should become part of our teaching ministry in CCCS secondary schools. It is a challenge that I believe we can only overcome by the guidance of the Holy Spirit. The Spirit that enables and empowers us, leading us to say with the apostle Paul: *"I can do all things through Him who strengthens me."*[100]

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[98] George R. Knight, *Myths In Adventism* (Hagerstown: Review and Herald Publishing Association, 1985), 151.

[99] Ibid.

[100] Philippians 4:13 (NRSV – The New Revised Standard Version).

Summary

Integration through the teachers and from the teachers to the subjects; a new dimension for curriculum development and a challenge for CCCS secondary education, are the main topics this chapter has explored.

Integration is one of the hardest tasks in the ministry of the Christian teacher. It is expensive; it requires more time and effort, and it demands the implementation of useful and suitable resources. It calls for commitment and faith; a faith that witnesses and ministers to others through the process of integration, so that the students in CCCS secondary schools continue to engage with God's Word, even in the face of secularism.

The Christian teacher plays a number of significant roles when he/she engages to this process. One of these roles is being a facilitator in the whole integration process. This role can be a key factor in the implementation of an integrative curriculum.

Through integration, we should be able to see that the subjects the students learn are not outside the pattern of God's truth and so teachers need to be spiritually equipped to achieve this purpose. The employment of Malua graduates and their potentialities to carry out the integration process can be an advantage. This is based on the fact that these graduates can teach other subjects like Science, Mathematics, Samoan to mention a few, besides RK. If Malua graduates are used to their full potential in the implementation of the integrative curriculum, then there is a chance for better results in both academic and spiritual developments in the life of students. This can always be a real challenge for teachers, education administrators and the CCCS education system.

CONCLUSION

The views and opinions of various people upon which the approval for the implementation of what I have already proposed is based, were views and opinions based on their experiences and interests. As a result, what this project proposes and suggests may be operable and applicable to our own CCCS context. For this reason, we must as well be flexible in terms of the design of any future education model that may be relevant to the educating ministry of the CCCS church against the changing faces of our own Samoan society and the world at large.

Challenges have always been both motivating factors as well as obstacles behind this kind of task. Nevertheless, educators, administrators and teachers, including myself, in CCCS secondary schools is to better implement spiritual concepts into the curriculum and formulate relation between religious belief and academic discipline. Integration as part of Christian ministry through education is a glorious work.

The process of the integration of faith and learning through an integrative curriculum in CCCS schools is a great opportunity. As we see the opportunity and its greatness, we are humbled. Like the apostle Paul we as humble Christians in the service of God can only ask, 'Who is sufficient for these things?'[101] And with Him also we as a church and as Christian teachers can know beyond a shadow of a doubt that, as we are committed to the service of Christ in education, 'Our sufficiency is of God.'[102]

Integration, as I see it, does not ignore the value of scientific knowledge or literary acquirements but it values power, goodness and character. The education process itself leads us to consider some aspects of integration: as a way to thinking (searching for

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[101] 2 Corinthians 2:16 (AKJV – The Authorized King James Version).

[102] 2 Corinthians 3:5 (AKJV).

common grounds), as a way to find relation (between Christian teachings and other disciplines), and as a way of living (lived experiences).

This whole process of developing an Integrative Education Model for CCCS is a task that may take long periods to develop. However, the initiative proposed by this paper is only an attempt to construct another practical way from another perspective based on the same foundation, to assist in the ministry of CCCS through education.

The CCCS secondary education system must look at the inclusion of the Bible in its schools' programs not as an appendage, but as the most important and the most valuable subject in its schools' curriculum. Therefore, a connection by mean of a continuous process between Christian education operated in local congregations and secondary schools as conducted in CCCS colleges should be encouraged and must be carried on in terms of its implementation in both situations. Nonetheless, a well-planned curriculum must be designed, I would suggest, by a selected group of CCCS teachers and ministers, so that there will not be an overlap of subject contents.

A shift from being exam-oriented and career-oriented to a Christian dimension of thinking on these same things in the perspectives of our CCCS teachers in secondary schools is a very vital move to take. The most important function of an integrative education model is to reconstruct our thinking on what is most important for the development of our students' characters. This involves their physical, intellectual and their spiritual developments. The implementation of an integrative curriculum in our CCCS secondary schools can either directly or indirectly help teachers in their disciplinary role.

The employment of Malua graduates in secondary schools' staff of the CCCS is an advantage for the process of integration. This is because they are equipped with the ability and the knowledge to interpret and put into practice the integrative curriculum

model. The presence of these Malua graduates has special meaning to the education ministry of the CCCS also. In addition to teaching RK, their involvement with teaching other subjects is a good opportunity for the integration process to be carried out. In this way Christianity can be promoted in the life of students.

Teachers in CCCS secondary schools are very supportive in their views to carry out this project, although that the task is not easy. However, the initiative I have put forward in this thesis is only the beginning of what I believe is a stepping stone towards writing up a complete integrative curriculum for our CCCS secondary schools.

Personal limitations led me to say apologetically, that the words and expressions I have used throughout this thesis to present it in its final form may not convincingly give a complete understanding of what I was trying to say. However, a number of things that need to be stated concerning this subject have already been elaborated, despite the scarcity of materials relevant to the chosen topic. Moreover, the absence of any original writings on this topic from a CCCS perspective created impossibilities in some areas of personal research, making this work more of an original effort.

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APPENDIX 2

INTERVIEWS
(QUESTIONNAIRE)

The interviews conducted for this paper were done in a very informal way. The scripts are in the possession of the author. All interviews were founded on three basic questions.

(i) What do you think of developing an Integrative Curriculum for the secondary schools of the Congregational Christian Church In Samoa (CCCS)?

(ii) Does the CCCS have the resources for implementing such curriculum in its secondary schools?

(iii) An Integrative Model for CCCS education: As a teacher in CCCS church schools, do you think that this model will help in the ministry of CCCS?

The above questions were basically used to motivate and facilitate discussions on the main ideas that I was trying to obtain from those I interviewed. As of these reasons, other unrelated issues emerged which I have not mentioned them in particular in this thesis. However, these issues have influenced my perspective on the directions I have to take while presenting my proposal on an Integrative Curriculum Model of Education, from a CCCS perspective.

APPENDIX 3

QUESTIONNAIRE TO EVALUATE TEACHERS' OPINIONS ON A PROPOSED INTEGRATIVE (BIBLE) CURRICULUM FOR CCCS SECONDARY SCHOOLS

INTRODUCTION: It is important that the Church ministry through Christian education should be continued on likewise through Secondary Education by the development and the implementation of an Integrative Curriculum. This can be in one way or another relevant and useful to the situation of the young generation of church members. The CCCS youth in schools have already been exposed to the many life influences as we have seen in our society and in the world today. The integration of faith and classroom learning may be able to assist the church ministry in bringing the gospel of salvation even to the secular-dominant environment of CCCS secondary schools. Therefore, in an attempt to evaluate and obtain your opinions on initiating an Integrative Curriculum for CCCS secondary schools, your help in answering the following questions honestly, and expressing your true opinions when asked, would help achieve this purpose.

INSTRUCTIONS:

[a] Please answer all questions. There is no right or wrong answer but your true opinion is requested.

[b] Write your name if you wish.

[c] You can either answer 'YES' or 'NO' where appropriate, and write expressing your opinions when asked.

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1. Developing an Integrative (Bible) Curriculum as a medium for integrating faith and learning in our CCCS Secondary Schools' Educational Programs is suggested by this paper (thesis). Is developing this type of Curriculum beneficial to CCCS church members and others who are under the CCCS school system?

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2. Will the inclusion of an Integrative Bible Curriculum in CCCS secondary schools' educational programs help the ministry of the CCCS church in this modern Samoan context?

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3. Should the CCCS education system encourage this type of education curriculum for CCCS secondary schools?

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4. Should the Bible be taught as a core/compulsory subject for all students in CCCS secondary schools?

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5. What should be included in the 'subject contents' of this Integrative (Bible) Curriculum beside the spiritual/moral values revealed in the Bible?

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6. What could be some of the advantages and disadvantages of having an Integrative (Bible) Curriculum implemented in CCCS secondary schools?

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7. What is the *current situation* in CCCS secondary schools regarding the teaching and learning of Religious Knowledge?

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8. Does the CCCS church have the required and necessary 'resources' to facilitate and implement such program (integrative curriculum) in its secondary schools?

Signature: .....

APPENDIX 4

ANALYSIS OF RESPONSES FROM QUESTIONAIRES
Given to **Religious Knowledge** and **Non-Religious Knowledge**
TEACHERS IN CCCS SECONDARY SCHOOLS

Question 1: Developing an Integrative (Bible) Curriculum as a medium for integrating faith and learning in our CCCS Secondary Schools' Educational Programs is suggested by this paper (thesis). Is developing this type of Curriculum beneficial to CCCS church members and others who are under the CCCS school system?

RESPONSES: Generally, 100 responses to this question out of 128 staff members employed by the CCCS church in its secondary schools indicate an affirmative answer in support of this proposal. The number of responses received from each school is tabulated as presented below.

SCHOOLS	RESPONSES RECEIVED
CONGREGATIONAL SENIOR COLLEGE (CSC)	10/11
MALUAFOU COLLEGE	27/34
PAPAUTA GIRLS COLLEGE	10/12
LEULUMOEGAFOU COLLEGE	20/27
LEULUMOEGAFOU SCHOOL OF FINE ART	3/6
NU'UAUSALA COLLEGE	10/13
TUASIVI COLLEGE	20/25
TOTAL	100/128

Question 2: Will the inclusion of an Integrative (Bible) Curriculum in CCCS secondary schools' educational programs help the ministry of the CCCS church in this modern Samoan context?

RESPONSES: Generally, 84 out of 100 responses to this question confirm that an integrative curriculum will assist the ministry of the CCCS church through education.

SCHOOLS	RESPONSES RECEIVED
CONGREGATIONAL SENIOR COLLEGE (CSC)	8/10 YES NO 2/10
MALUAFOU COLLEGE	22/27 YES NO 5/27
PAPAUTA GIRLS COLLEGE	8/10 YES NO 2/10
LEULUMOEGAFOU COLLEGE	18/20 YES NO 2/20
LEULUMOEGAFOU SCHOOL OF FINE ART	2/3 YES NO 1/3
NU'UAUSALA COLLEGE	8/10 YES NO 2/10
TUASIVI COLLEGE	18/20 YES NO 2/20
TOTAL	84/100 YES NO 16/100

Question 3: Should the CCCS education system encourage this type of education curriculum for CCCS secondary schools?

RESPONSES: Most responses, in addition to their 'Yes' or 'No' answers, are based on the idea of the church as having the last saying through its Annual General Assembly, on matters concerning changes or new developments in CCCS church secondary education

programs. However, the same number of teachers as previously stated are giving their full support on this idea.

SCHOOLS	RESPONSES RECEIVED
CONGREGATIONAL SENIOR COLLEGE (CSC)	8/10 YES NO 2/10
MALUAFOU COLLEGE	22/27 YES NO 5/27
PAPAUTA GIRLS COLLEGE	8/10 YES NO 2/10
LEULUMOEGAFOU COLLEGE	18/20 YES NO 2/20
LEULUMOEGAFOU SCHOOL OF FINE ART	2/3 YES NO 1/3
NU'UAUSALA COLLEGE	8/10 YES NO 2/10
TUASIVI COLLEGE	18/20 YES NO 2/20
TOTAL	84/100 YES NO 16/100

Question 4: Should the Bible be taught as a core/compulsory subject for all students in CCCS secondary schools?

RESPONSES: There is a mixture of responses to this question. Senior teachers in Year 13 classes in most CCCS schools do not agree with the idea if taking Bible as a compulsory subject in CCCS schools. The reason is mainly based on a concern for students at this level to commit the whole of their time on preparation for internal and external assessments including examinations.

SCHOOLS	RESPONSES RECEIVED
CONGREGATIONAL SENIOR COLLEGE (CSC)	3/10 YES NO 7/10
MALUAFOU COLLEGE	5/27 YES NO 22/27
PAPAUTA GIRLS COLLEGE	5/10 YES NO 5/10
LEULUMOEGAFOU COLLEGE	4/20 YES NO 16/20
LEULUMOEGAFOU SCHOOL OF FINE ART	0/3 YES NO 3/3
NU'UAUSALA COLLEGE	3/10 YES NO 7/10
TUASIVI COLLEGE	6/20 YES NO 14/20
TOTAL	26/100 YES NO 74/100

Question 5: What should be included in the 'subject contents' of this Integrative (Bible) Curriculum beside the spiritual/moral values revealed in the Bible?

RESPONSES: No one responds to this question. This may reflect that either the Bible as a subject is complete in itself or the teachers are not having any idea of what to be included in the contents of an integrative (Bible) program for CCCS secondary schools.

SCHOOLS	RESPONSES RECEIVED
CONGREGATIONAL SENIOR COLLEGE (CSC)	NONE
MALUAFOU COLLEGE	NONE
PAPAUTA GIRLS COLLEGE	NONE
LEULUMOEGAFOU COLLEGE	NONE
LEULUMOEGAFOU SCHOOL OF FINE ART	NONE
NU'UAUSALA COLLEGE	NONE
TUASIVI COLLEGE	NONE
TOTAL	NONE

Question 6: What could be some of the advantages and disadvantages of having an Integrative (Bible) Curriculum implemented in CCCS secondary schools?

RESPONSES: The responses received from all CCCS secondary school teachers present a confirmation that their are both advantages and disadvantages in having this kind of program. The advantages are: (i) It assists the CCCS mission and ministry in spreading the gospel through education (ii) Every subject will be perceived from a biblical perspective and (iii) The whole school program will have an influence on the physical, intellectual as well as the spiritual development of both students and teachers. The Disadvantages are: (i) It is time consuming (ii) It demands extra-curricula duties and responsibilities and (iii) Not all CCCS secondary school teachers are graduates from Malua who may be easily adapted to this kind of program. These should be carefully considered beforehand so that its outcome will be ecclectic and satisfactory according to the expextations of the church.

SCHOOLS	RESPONSES RECEIVED
CONGREGATIONAL SENIOR COLLEGE (CSC)	✓
MALUAFOU COLLEGE	✓
PAPAUTA GIRLS COLLEGE	✓
LEULUMOEGAFOU COLLEGE	✓
LEULUMOEGAFOU SCHOOL OF FINE ART	✓
NU'UAUSALA COLLEGE	✓
TUASIVI COLLEGE	✓

Question 7: What is the *current situation* in CCCS secondary schools regarding the teaching and learning of Religious Knowledge?

RESPONSES: All CCCS secondary schools are following the Religious Knowledge Framework (including textbooks used) provided herein for Years 9, 10, 11 and 12 except Year 13.

CLASSES	MAIN TEXTS (Used as Religious Knowledge Class Texts)
YEAR 9	Rev. Marriott's Text/Samoan Bible
YEAR 10	Rev. Marriott's Text/Samoan Bible
YEAR 11	Rev. Marriott's Text/Samoan Bible
YEAR 12	Year 12 Bible Syllabus/Samoan Bible
YEAR 13	Religious Knowledge is not offered in Year 13

Question 8: Does the CCCS church have the required and necessary 'resources' to facilitate and implement such program in its secondary schools?

RESPONSES: 82% of those who attempted this question give an affirmative responses as tabulated herein. The mostly expressed views are: (i) The church has funds for its schools

including financial aids from the government and other organisations (ii) The church has a number of graduates from Malua Theological College who are unemployed but have the ability to facilitate and implement this type of program for CCCS secondary schools.

SCHOOLS	RESPONSES RECEIVED
CONGREGATIONAL SENIOR COLLEGE (CSC)	8/10 YES NO 2/10
MALUAFOU COLLEGE	20/27 YES NO 7/27
PAPAUTA GIRLS COLLEGE	6/10 YES NO 4/10
LEULUMOEGAFOU COLLEGE	18/20 YES NO 2/20
LEULUMOEGAFOU SCHOOL OF FINE ART	3/3 YES NO 0/3
NU'UAUSALA COLLEGE	9/10 YES NO 1/10
TUASIVI COLLEGE	18/20 YES NO 2/20
TOTAL	82/100 YES NO 18/100

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