

**CHRISTIAN EDUCATION CRITICAL ANALYSIS OF SUNDAY
SCHOOLS TEACHING APPROACHES: A 'UELIGITONE I SAUTE
DISTRICT OF THE CONGREGATIONAL CHRISTIAN CHURCH
OF SAMOA (CCCS)' PASTORAL PERSPECTIVE**

A Thesis Presented to the
Faculty of Malua Theological College

In Partial Fulfilment of the
Requirements for the Degree
Bachelor of Divinity in Theological Studies

by

Keresoma Aloalii Seuala

August 2018

DEDICATION

This work is dedicated to my beloved grandmother, Ferila Maiava who passed away.

You were my inspiration and my motivator in life.

To my Dearest parents Paitomaleifi Aloalii Seuala and Alice Seuala, whom I dearly love, this is dedicated to you both for the continuous support throughout my entire life.

To my beloved CCCS parishes in the South Wellington District in New Zealand. You are my Jerusalem where I was born and bred and nurtured in the Word of God.

To my beautiful wife, Tuvalu Soi Iese Seuala and our blessing on the way child. Thank you for your prayers and continuous support which has strengthened me and encouraged me to complete this task.

God bless.

ABSTRACT

Sunday school is always confused with Christian Education. According to scholars that are discussed in this paper, Christian Education is a methodical leading out of knowledge and understanding as individuals and a community in light of the bible, which is vested by God's divine presence. One of the biblical foundation of Christian Education is Deuteronomy 6:5, "You shall love the Lord your God with all your heart, and with all your soul, and with all your might". This is God's will to teach people to know Him. Sunday School is the agent of the church that teaches young generation the goal of Christian Education, that is to know and love God.

However, there is a change in the contemporary world with the introduction of technology, loss of Samoan language and many ways of learning God through commentaries and televised evangelism. The young generation of those New Zealand born Samoans, find it difficult to understand the Christian teachings at Sunday school because of the Samoan language and modern ways of living. The aim of this research paper is, to explore the strengths and weaknesses of teaching approaches of Sunday Schools in Pulega Ueligitone I Saute of the Congregational Christian Church Samoa.

DECLARATION OF AUTHORSHIP OF THESIS/RESEARCH PAPER

I, Keresoma Aloalii Seuala

hereby declare that this submission is my own work and that, to the best of my knowledge, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma at Malua Theological College or any other educational institution, except where due acknowledgement is made in thesis. Any contribution made to the research by colleagues with whom I have worked at Malua Theological College or elsewhere during my candidature is fully acknowledged.

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ACKNOWLEDGMENTS

“I lift up my eyes to the hills-- from where will my help come? My help comes from the LORD, who made heaven and earth.” (Psalms 121:1-2) Glory be unto you Lord now and forever.

Deepest thank you to my mentor and supervisor, Malua Theological College staff member Filemoni Crawley and his wife Alofa, for their support, guidance and patience which motivated me to complete this paper. Remember also the staff of Faculty of Practical Theology, Rev. Dr Alesana Pala’amo and Rev. Reupena Maulolo for assisting me throughout the process of thesis completion.

To the Principal Rev. Ma’afala Limā, Vice Principal Rev. Alesana Eteuati and Lecturers *faafetai tele lava* for all the words of encouragement. I would like to express my gratitude to all church ministers of the Parish churches in Wellington District New Zealand for their contribution through conduction of interviews to complete this thesis. To all the Sunday School teachers and children who invested their time and effort in completing questionnaires, thank so much.

To my spiritual parents, Rev. Tautiaga Mamea and Tina Mamea, *faafetai tele lava* for your endless prayers and support.

May God bless you all, and may God continue to bless Malua Theological College.

ACKNOWLEDGMENTS	i
INTRODUCTION	1
CHAPTER 1	7
LITERATURE REVIEW ON CHRISTIAN EDUCATION APPROACHES AND SUNDAY SCHOOL	7
1.1 What is Christian Education?	7
1.2 Contemporary Approaches to Christian Education	9
1.2.1 <i>Faith Community Approach</i>	9
1.2.2 <i>Liberation Approach</i>	10
1.2.3 <i>Interpretation Approach</i>	11
1.2.4 <i>Religious Instruction Approach</i>	11
1.3 Brief Background and Origin of Sunday Schools	13
1.4 The start of teachings in the Congregational Christian Church Samoa	14
1.5 Brief Analysis of Sunday School's Approach in light of Contemporary Christian Education Approaches	16
CHAPTER 2	19
SUNDAY SCHOOL TEACHING EXPERIENCE & RESEARCH ANALYSIS	19
2.1 Brief Background Experience as a Sunday School Teacher	19
2.2 Research Analysis	21
2.2.1 <i>Methodology: Qualitative and Quantitative</i>	21
2.2.1a Qualitative Information	21
2.2.1b Quantitative Information	22
2.3 Community Involvement and Support of Sunday Pastor Schools	23
2.4 Volunteered Sunday School teachers	24
2.5 Barriers of being a Sunday School teacher	25
2.6 Teaching Approaches to be Applicable for Sunday Schoolers	27
2.7 Cultural differences	28
2.8 Criticism of the Teachers Guide	29
CHAPTER 3	36
THEOLOGICAL DISCUSSION OF CHRISTIAN EDUCATION	36
3.1 Biblical Foundation of Christian Education	36
3.2 Support of the Church as a Teaching Community of Faith	38

3.3	Teaching Approaches	40
3.4	Sustaining Sunday Schools	43
3.5	Quality Teachings and Source of Wisdom	45
CHAPTER 4		48
CONCLUSIONS AND RECOMMENDATIONS		48
4.1	Conclusion	48
4.2	Recommendations and A way forward	50
APPENDIX A		52
APPENDIX B		53
APPENDIX C		57
APPENDIX D		58
APPENDIX E		59
APPENDIX F		64
BIBLIOGRAPHY		68

ABBREVIATIONS

CCCS	Congregational Christian Church of Samoa
Dr	Doctor
EFKS	Ekalesia Fa'apotopotoga Kerisiano Samoa
Rev.	Reverend

GLOSSARY

Fa'aSamoa	Samoaan way of living
Alofa	Love
Fa'aaloalo	Respect
A'oga Aso Sa	Sunday School
A'oga Faifeau	Pastor's School
Tala o le Tusi Paia	Story of the Bible
Vasega Fa'apitoa	Special classes
Faifeau	Pastor, Reverend, Church minister
Tusi Faia'oga Aso Sa	Teachers Manual
Palagi	White man
Autalavou	Youth group
Aigā	Family
Fa'atumanu	Sustain
Fonotele EFKS	CCCS Annual Assembly/Meeting

INTRODUCTION

Growing up as a Samoan in the context of New Zealand has been challenging for me as a Christian and a Samoan. Most of us young Samoans raised up in Wellington, New Zealand, have difficulties with the Samoan language and the *FaaSamoa*¹, thus finding it hard to relate to our Samoan communities and churches. *FaaSamoa* moral values such as *faaaloalo*² or respect, and *alofa* or love is what our families and especially the church expect us to live by; thus guiding our ways of living. The above mentioned Samoan values and principles are in line with biblical teachings of Jesus in the New Testament, about loving and living for each other. Therefore, the expectation of our parents, families and churches is that we live a life that is guided by biblical teachings and our Samoan moral values or *FaaSamoa*.

Our image as Samoans and Christians is shaped by the bible and *FaaSamoa*. In a foreign land with a foreign context³, my parents were my first Samoan and theological teachers at home. In the church setting where this paper focuses on, faith and theology in Wellington church was all done in our Sunday School. It is where I learn about God revealing to us through Jesus Christ and His love. More than that, it values His teachings and His sayings of living a genuine Christian life. Accordingly, 'Christian Education' is

¹ *FaaSamoa* is simply the Samoan way of life or way of living. It includes the Samoan values and responsibilities as a community to take care of one another. This will be elaborated more in this paper.

² *Faaaloalo* is simply respect. Alo is the Samoan term for face, and the prefix *faa* is to carry out. Therefore *faaaloalo* is simply carrying out the responsibility of looking after the face of the other person with love and dignity. It is a face to face dialogue or communal relationship as put forth by the likes of Upolu L. Vaai in his dissertation *Fa'aaloalo a Theological Reinterpretation of the Doctrine of the Trinity from a Sāmoan Perspective* (2006). *Alofa* or love has the same root word of *alo*, and *fa* is number four. Every Samoan house has four sides that represent the community. Alofa therefore is knowing how to face the community with respect and dignity.

³ New Zealand context refers to the way of life in New Zealand that is *palagi* or European to us (Samoans), and more secular and foreign to our *FaaSamoa*.

simplified by Michael J. Anthony as a process that “...gives us a biblical perspective on how God created us to learn and interacted together...study the Word of God and apply what they learn to daily living” (2001, 13).

Given my above experience and definition by Anthony, I believe the *Aoga Aso Sa* or Sunday School is the church institution that serves as a ‘Christian Education’ tool to teach children about Jesus’ ways and His love. It is the church setting where my theological understanding was developed and nurtured, apart from parents at home. Sunday School is where the lives of young people of the church (CCCS⁴) are developed and shaped to understand the traditions and theologies of the church, as well as the Samoan values that are in line with biblical teachings. What we have been taught in Sunday School has stayed with us. It can never go away from us. It becomes part of our lives.

Research Problem and Research Questions

Sadly, many young people and friends at church shared that materials and teachings at Sunday school is probably not really sinking in their minds. Some suggested that it is either boring, very conservative and the topics are just too repetitive where it is not challenging the minds anymore. Many young people as above mentioned are struggling with the Samoan language, which is the majority of the learning materials; thus hindering effective communication between teachers and students. Samoan language is slowly fading away from the young Samoans in New Zealand due to English that is becoming the common language of the land (New Zealand) and other influences in the modern world.

⁴ Congregational Christian Church of Samoa is hereafter refer to as CCCS. Ekalesia Faapotopotoga Kerisiano Samoa or EFKS is hereafter used interchangeably with CCCS.

It leads to questions such as, how are the teachers best able to convey the message of God to young Samoans in Wellington Sunday School in the contemporary world? Are the learners really listening and the teaching approach relevant? Is the *FaaSamoa* influencing the way we teach children in a secular context that lives the European way of living? Therefore, the aim of this thesis is to critically analyse Christian Education approaches that have been utilised by Sunday School teachers in the *Pulega Ueligitone I Saute*⁵. Such an analysis will rationalise if the used Christian Education methods are effective and still remain relevant to our contemporary context.

The two key questions for this undertaking therefore will be **what are the weaknesses, strength, opportunities and threat of the current Christian Education teaching and learning approaches in Sunday School of the *Pulega a Ueligitone i Saute*?** The thesis will also look at ways for the Samoan cultural/language and values to be incorporated in to Sunday schools program. Understanding the gaps, strength and weaknesses of the current teaching and learning approaches in Sunday schools in South Wellington District is essential in recommending possible way forward in empowering Sunday Schools. As teaching materials and manuals⁶ are mostly in Samoans therefore language is important. As mentioned, the *FaaSamoa* is encouraged in the Samoan community and the church in Wellington, it is important that both theological and *FaaSamoa* foundations be effectively incorporated to children in Sunday Schools.

Methodology: Qualitative

The methodology for this research is both quantitative and qualitative. Catherine

⁵ *Pulega Ueligitone I Saute* is South Wellington District of the Congregational Christian Church of Samoa(CCCS). *Pulega* and District is hereafter used interchangeably.

⁶ Prepared by CCCS Christian Education Department in Apia, Samoa.

Dawson in her book, *Introduction to Research Methods: A practical guide for anyone undertaking a research project*, simplify ‘qualitative research’ as focusing on in-depth search for quality information using a small sample. Dawson defines ‘quantitative research’ as the statistical analysis of the obtained data (2009, 14 -15). Most qualitative information are from scholarly literatures that are used in the literature review and throughout the paper. The field research qualitative information are from interviews. The *Pulega Ueligitone i Saute* District is made up of seven (7) parishes looked after by a reverend and wife (therefore 7 pastors and wives) under the supervision of the District Elder. As the paper is after Christian Education Approaches, my target group for interviews were reverends and their wives and Sunday School teachers. Two sets of guiding question were used for interviews (refer to Appendix). One set of questions used for reverend and wives interviews, and the other set for Sunday School teachers.

To make my sample representative⁷, I selected five(5) reverends out of seven(7) that is 71%⁸ of all reverends of the District, and five (5) wives(reverend) out of (7) which is also 71% of total population for interviews. Due to the time constraints, I was able to interview a total of 8 Sunday School Teachers. Two (2) teachers were selected from four parishes, so the opinions of teachers from four (4) out of (7) parishes is represented in the research. Therefore, a total of seventeen interviews (17) were conducted: 5 reverends, 5 wives and 7 Sunday School teachers. More will be said on the sampling in the Research Analysis in Chapter Two.

Quantitative

Quantitative information were from three (3) different questionnaires targeting Sunday School teachers, children and parents. The target group were selected from the

⁷ Representative is to be more than 50% of the total population (7 reverends and 7 wives).

⁸ Sample Population/Total Population x 100 ; $5/7 \times 100 = 71\%$ of total population

same five(5) parishes selected as a sample for this research as explained above. A unique questionnaire was given to 25 parents, five(5) parents from each of the 5 parishes. Another separate questionnaire was give to 25 children, five(5) children from each of the 5 parishes. Plus another separate questionnaire given to ten(10) teachers, two(2) teachers from each of the 5 parishes. The numbers of questionnaire were arranged due to time constraints of this research. Reverends of the 5 parishes were the contact persons that helped out in the distribution and the collecting of these important data. More detail about the sampling methods will be discussed in the Research Analysis in Chapter Two.

Limitations and Scope

There are limitations of this paper, the focus is on the *Pulega Ueligitone I Saute* of the Congregational Christian Church of Samoa. The target group of this research are Sunday Schools, however Sunday Schools in South Wellington District also includes Pastor's school that is practised separately in Samoa. Sunday school and Pastor's school are practised together on Sundays in South Wellington District that this thesis focusses on. Due to the time of the research data, December 2017 – January 2018, data and information in this thesis points to this time only as changes do occur. My experience and position as a former Sunday School student in the South Wellington District could influence the paper, but I will utilise respondents responses to avoid bias of the author on this writing. Christian Education is a complex topic, the Literature Review in Chapter One will include discussions on models, definitions and approaches that this thesis will use throughout.

Chapter Outline

Chapter One is the Literature Review that focusses on the perspectives of scholars on Christian Education and its relevant approaches. It outlines teaching and learning

methods and its effectiveness according to different scholars. The review links Christian Education to Sunday School and its origin, plus its development in the CCCS.

Chapter Two is the Research Analysis or findings from the survey conducted in the *Ueligitone I Saute* District. As mentioned in the methodology, findings are from quantitative questionnaires and qualitative interviews with the selected target groups. The research analysis outline themes observed from the data collected with correlated distribution, weaved together with the definitions and arguments outlined in the Literature Review in Chapter One.

Chapter Three lays out the theological discussion. This chapter highlights the theological aspects of Christian Education and its biblical foundation. The chapter also provides a theological discussion on the importance of teaching and leading children in God's way.

The last part will be the Conclusion and Recommendation or way forward for the *Pulega Ueligitone I Saute* Sunday School. The Conclusion and Recommendation will highlight the key outcomes and results of the research. Key outcomes will shape significant ways forward for improving Sunday Schools in *Pulega Ueligitone I Saute* and how it could improve its teaching and learning approaches in its contemporary context.

CHAPTER 1

LITERATURE REVIEW ON CHRISTIAN EDUCATION APPROACHES AND SUNDAY SCHOOL

This Chapter is a Literature Review that focusses on the perspectives of scholars on Christian Education and its relevant contemporary approaches. It outlines teaching and learning methods and its effectiveness according to different scholars. The review links Christian Education to Sunday School and its origin. The chapter also lay out the establishment, emphasis and development of Sunday School in the CCCS. The final part of this chapter will be a brief analysis of Sunday School's Approach in light of Contemporary Christian Education Approaches.

1.1 What is Christian Education?

Christian Education is a complex term and might be very confusing. Yet it is very important to understand Christian Education as a concept to aid how it could be carried out effectively. Karen B. Tye highlights that most people point to Christian Education as Sunday Schools where we teach children about faith and Christian values, which is only part of it (2000, 8-9). Christian Education is the domain that shapes teaching and learning approaches for Sunday Schools and its operation. Tye even noted that there is no universal agreed definition for Christian Education, even in the field of Pastoral Theology. It is therefore the goal or aim of this thesis to not only explore the various definitions, but to focus and define an area of Christian Education specific to the aim of this paper.

As discussed in the introductory section of this writing, Anthony simplifies Christian Education as the study of scriptures that in turn shapes our approach to our

everyday lives. However, many scholars including Warren S. Benson use Robert Pazmiño's comprehensive definition of Christian Education as,

“...the deliberate, systematic, and sustained divine and human effort to share or appropriate the knowledge, values, attitudes, skills, sensitivities, and behaviours that comprise or are consistent with the Christian faith. It fosters the change, renewal, and reformation of persons, groups, and structures by the power of the Holy Spirit to conform to the revealed will of God as expressed in the Old and New Testaments and pre-eminently in the person of Jesus Christ, as well as any outcomes of that effort” (2001, 27).

Pazmino's definition is very important as it looks at the whole process and providers of Christian Education. It is a systematic leading out of knowledge and understanding as individuals and a community in light of the bible, which is empowered by God's divine presence. Similarly, Jeff Astley discusses that “Christian Education is understood quite generally as designating those processes by which people learn to become Christian, and to be more Christian” (1994, 3). Astley definition is clarified by Perry G Downs' in *Teaching For Spiritual Growth: An Instruction to Christian Education* as “...the ministry of bringing the believers to maturity in Jesus Christ...Christian Education is a ministry, a means of service to others. The focus of educational ministry is to serve the body of Christ by teaching” (1994, 16-17). Downs' gives emphasis to ministry, believers and growth.

Given the above mentioned definitions by scholars, Christian Education in this thesis therefore is a systematic process of teaching an individual and/or community about Christian values and culture, which is centred on Jesus Christ through the bible; thus shaping one's life and spirit. Such teachings are part of the church's ministry for believers as raised by Downs, and is for the purpose of showing spiritual maturity in our everyday lives as highlighted by Anthony. Therefore, Christian Education in this thesis will also utilise the above mentioned collateral understanding from the selected scholars (Pazmino, Downs, Tye, Anthony, Astley). The main emphasis will include teaching

Christian life and values for believers to grow in Christ; but what are essential key features of Christian Education?

1.2 Contemporary Approaches to Christian Education

Tye suggests in her book *Basics of Christian Education* that Christian Education could be clearer if we know its core characteristics also known as Christian Education Approaches (2000, 10-11). Christian Education Approaches is known to Jack L. Seymour and Donald E. Miller as *Contemporary Approaches to Christian Education*, therefore these two terminologies will be used throughout the paper interchangeably (1982). Every church or denomination involves a different context and therefore need to organise its Christian Education approaches relevant to the needs of its context. Most scholars agreed with Seymour's five (5) Christian Education Approaches which are:

1. Faith Community approach
2. Liberation approach
3. Spiritual Development Approach
4. Interpretation Approach
5. Religious Instruction Approach

These approaches will define and clarify teaching and learning approaches that churches use in different times and context.

1.2.1 Faith Community and Spiritual Development Approach

Donald Miller offers a thorough discussion of the Faith Community Approach as teaching through the exploration of community life and its structure, and its relation to faith and education (1987, 27 – 40). This interwoven exploration of religious and secular dynamics of the community gives way to Christian Education that upholds the community of faith as a nurturing institution. In nurturing and developing the faith of the community

it requires relevant education strategies that not only suits the faith development but also the social needs of the community of faith (Miller 1987, 27 – 30). The education programmed is shaped by the nature of the faith community. The unique characteristics of the faith community itself becomes the features of the education program. Therefore, the approach focuses on the process of enabling the church to become a community of faith for believers seeking to live a Christian lifestyle.

‘Spiritual Development approach’ is where the likes of Piaget, Eric Erikson and especially James Fowler argue that there are stages of Spirit that is associated with human development through - experience, age, moral, cognitive and human maturity (Seymour and Miller 1990, 21). Likewise, Sunday school is structured in age groups to ensure that spiritual and faith development is done according to experience, age and potential. Maria Harris used symbolic or what she refers to as metaphor statements to illustrate James Fowler’s argument of faith development (1985, 118).

1.2.2 Liberation Approach

Daniel Schipani illustrates Liberation as an educational tool for religious community transformation that caters the need of the community of faith. It is a practical approach that emphasise creative actions rather than expanding of knowledge (1995, 290). It also focuses on the importance of living and experiencing the context rather than knowing the context which is a theoretical framework. Liberation is about using the creativity and imagination of those with the experience and putting it into actions that is grounded on the liberation ways and Word of God. It highlights liberating praxis or the domain of where theology and theoretical experience of those living in the context of the community of faith intercepts each other (Schipani 1995, 288). The approach therefore looks at the process of helping Christians determine how they can best live out their Christian lives in the context of an oppressive church or society.

1.2.3 *Interpretation Approach*

The Interpretation Approach seeks to enable a person to connect the meaning of the Christian story to contemporary life experience, something that was mentioned by Anthony and other scholars above. Interpretation educators seek to help people relate to each other within the context of that story. An interpretation educator must ask these questions: What are the meanings derived from daily experience and Christian faith? How are these meanings shaped? Are these meanings true? What is the vocation demanded by these meanings? Interpretation is the ongoing process of constructing and testing models that reveal meaning. It attends to the images and intentionality that reflects persons and cultures, and is, therefore, interested in symbols, rituals, and myths, as well as rational argumentation.

1.2.4 *Religious Instruction Approach*

The Instructional Approach or Religious Instructional Approach, frames the learning or the transmission of the Christian religious beliefs to the learner in a formal and structured way. Something that is heavily highlighted by Pazmino's definition as mentioned. Here, the task of the religious educator is to apply the best practices and lifestyle to believers to become more Christian as suggested by Astley. Sara P. Little the writer of the article *Religious Instruction* is one of the founder of this approach says that Religious Instructional Approach is the oldest Christian Education Approach which targets understanding of the gospel both as an individual and in social relationship with other members of the community. (1982, 36-51).

Instructional Approach requires well planned and structured set of activities, strategies and objectives that suits the cultural, belief, language and self-understanding of a particular faith community. Even though it requires passing of ordered information from the teacher to the learner, however the materials and information conveyed were

structured in a way that suits the context of the community of faith and the scriptures. It empowers students to make good decision and believe in themselves as good members of the community of faith. It highlights the transmitting of traditions and doctrines of the community of faith, which are the content of instruction (Little 1982, 38).

Tye looks at this approach as more on the educational side of the church especially Sunday Schools. One strong classical theorist for this approach is James Michael Lee according to Seymour, a Catholic and Professor of Education at the University of Alabama Birmingham. For him, "...religion teaching is no different from any other kind of teaching. Nor is the learning of religion different from any other type of learning." The task of the religious educator is to apply the best practices and lifestyle. To achieve such proposal, the teacher should structure and control the students learning environment and attend to the student's needs and concerns in such a way as to enable the student to acquire behaviours which we normally call Christian" (1982, 16-17).

In the 19th century, the Sunday School was known as the core Christian Education agency for Religious Instructions. It became the place where faith and theological foundations for children were planted, nurtured and developed. J.M.Gregory according to Seymour in 1860s strongly advise churches to take Sunday Schools seriously, and give enough attention and resources as given to any other schools (1982, 17). To Gregory, public and secular schools were given more resources and advance methods while Sunday schools were still using traditional methods and volunteer teachers and resources.

The above discussion so far is well summed up by Howard Hendricks. A professor in the area of Christian Education in Dallas Theological Seminary, Hendricks' suggests a bold definition that highlights the important of Christian Education in the lifeworld and ministry of the church,

Christian Education is not an option, it is an order; it is not a luxury, it is a life. It is not something nice to have, it is something necessary to have, it is not part of the work of the church. It is the work of the church. It is not extraneous, it is essential. It is our obligation, not merely an option (1991).

1.3 Brief Background and Origin of Sunday Schools

According to many scholars, Robert Raikes (1735-1811) is qualified as the founder of Sunday Schools in the 1780s in England. These Sunday Schools were developed for the purpose of educating poor, uneducated and orphaned children on Sundays, when they are from factory work. The original purpose of Raikes' Sunday School was to clean up, feed, and educate those children who could not attend secular school. Wes Haystead precisely discuss the origin of Sunday schools as,

Raikes began his first Sunday school in 1780 in the kitchen of a private home in the slums of Gloucester. The first students were very poor, uneducated children who spent six days a week working in deplorable conditions. Raikes' school then continued through the afternoon. A healthy dose of biblical instruction was given along with instruction in reading and writing. The goal was to change the inner character of these children and as a result, to make a positive impact on society. Within thirty years, the Sunday school in England spread to involve 400,000 students (1995, 12-13).

Billy Nale a Doctor of Ministry recorded that the "The impact of Sunday school was so great that by 1880 had become the main recruiting ground for church members (2007, 6). The value of the Sunday School as a key to reaching the lost for Jesus Christ and church membership was recognized by early church leaders. Nale added that in 1902, Sunday School was the chief and almost only hope for church growth in a time where membership of the church decreased dramatically. It was an effective evangelistic instrument in the family church, or the church among the masses of the great city, or the country church, the Sunday School will remain the most effective church mission and

ministry (Nale 2007, 2-8). The above origin of Sunday School gives us an idea about the initial purpose and role of Sunday school in England that moved dramatically to Europe and America. Let us now use this information in light of the arrival of the London Missionaries to Samoa and the introduction of teachings in the Congregational Christian Church of Samoa.

1.4 The start of teachings in the Congregational Christian Church Samoa

According to Silipa Silipa, the arrival of the London Missionary Society missionaries in 1830 marked the start of western style education in Samoa through '*Aoga Faifeau*' or pastor school that include Sunday School teachings (2008, 9). The pastor school initial goal was educating Samoans to read, write and to educate Samoan pastors to take care of the mission station and start village parishes. The spread of the pastor school was compared to fire due to its importance and support by the Samoans. Everything were conducted in Samoan starting from scriptures, mathematics and music while the girls were taught by the pastors wife on how to do European skills of sewing, cooking and other practical arts. The spread of the pastor school was so powerful that by 1850, nearly all Samoans were Christianised due to the effective of its literate program, that aid transmitting of Christian instructions and traditions (Silipa 2008, 8 – 10).

Allesandro Duranti stated in his research, that the focus on Samoan literacy that within the Samoan society, the Pastor School role in teaching and learning was and is seen as a key component for early literacy acquisition (1986, 230). It is interesting to note that the approach being used by the Pastor and his wife was supported by the community in its initial setup and therefore was voluntarily done and everything about the '*Aoga Faifeau*' were community based (Duranti 1986, 230). This involvement of the community is in line with the Community of Faith approach as above-raised by Miller.

Diagram 1: *Pi Tautau* / Samoan Alphabet⁹



The missionaries introduced the Samoan alphabet illustrated above (diagram 1) with fourteen letters starting with the five vowels. It is known as '*Pi tautau*' and is still being utilised. This is the first class that infants from 4-5 years old start to learn and pronounce Samoan letters (Tanielu 2004, 15-17). As they move up to class 1, students from 4-5 years old starts to learn to print and hand write and do basic maths of adding and subtracting using their fingers and toes (Tanielu 2004, 16). Reading is learned in class 2, using a simple book call that focuses on saying and pronouncing words. Class 3 introduce the students to the stories of the Bible known as '*Tala o le Tusi Paia*' where biblical stories are summarised and presented in simple language. Class 4 – 8 use the bible stories manual and also other additional manuals such as the CC S church history, basic theological question and answers that students need to memorise. In addition, mathematics is also arranged according to the different classes where students are told to memorise the times table assigned for each class (Duranti 1986, 215-217). Therefore, it is clear that the main aim was not only to teach children to read and write, but also to memorise basic theological, historical, basic doctrines and traditions of the church.

⁹ *Pi Tautau* / Alphabet Chart (adopted from Allesandro Duranti article page 216)

A side from these academic activities in Samoan, the girls starting from class 2 - 5 spent the last 30 – 40 minutes in learning sewing that is instructed by the pastor's wife. Sewing classes start from just learning how to use the needle and the thread in class 2 to hand sewing table clothes and pillow cases. Girls in class 6-8 focus on weaving traditional mats, baskets and other traditional handicrafts. The boys on the other hand learn how to weave basket, traditional cooking, cultural and agricultural skills (Valentine 2014, 48). The pastor and his wife oversee and conduct everything in this model with the assistance from anyone who wishes to volunteer from the congregation. This is where the pastor and his wife's training in Malua Theological College is utilised. As training in Malua Theological College include acquiring cultural skills, flower arrangement, handicraft design and creation, cooking, recreation and other practical skills for both the pastor and wife (Tanielu 2004, 155-157). Manual that is used such as the alphabetical chart, CCCS history and others are prepared by the Christian education department of the CCCS church in Apia.

1.5 Brief Analysis of Sunday School's Approach in light of Contemporary Christian Education Approaches

In regard to contemporary Christian education approaches explained above, I see the Sunday School model utilizing the 'Religious Instruction Approach' as suggested by Jack L Seymour and Donald E Miller (1990, 20). Sunday Schools assist learners in encountering God self-revelation and tradition through understanding and believing the content that is taught. The pastor and teachers use the manuals that are prepared by the CCCS education department to teach children. The learners just receive the content that is taught or needed to be memorized. It is usually a one way communication, the teacher teaches and the student learns. The learning is ordered and structured by the use of manuals provided by the Christian Education Department of CCCS, and is grounded in

the Bible in order to teach student to live faithfully and as contributing members of the church. Tasks include understanding the bible, church traditions, doctrines and history of the church (Seymour 1997, 21).

Even though it requires passing of ordered information from the teacher to the learner, however the materials and information conveyed were structured in a way that suits the context of the community of faith and the scriptures. It empowers students to make good decision and believe in themselves as good members of the community of faith. As an ex student and teacher of such a program, Sunday and Pastor School is more than passing on of Religious Instructions as raised by Little. It's also about living the experience of the church and the community at the same time. Literacy development is conducted together with practical and cultural skills that are needed in the praxis of the community and social context. It is looking at the history of the church and how its traditions and doctrines were developed and passed on from generation to generation which shows God's Spirit working through history and time.

There is also connection to the 'Development approach' where the likes of Piaget, Eric Erikson and especially James Fowler argue that there are stages of human development through experience, age, moral, cognitive and human maturity (Seymour and Miller 1990, 21).

Sunday and Pastor School is structured in age groups to ensure that spiritual and faith development is done according to experience, age and potential. Sunday schools also possesses parts of 'Community of faith Approach' through practical and cultural skills that are taught so that children are well informed of community morale and values, and become good and well-rounded members of the community as above mentioned. The community of faith is very supportive and become contributors and teachers as well in the Sunday school model. Although the pastor and wife run the school and overlook the

whole program, the community see themselves as co-owner of the program. The fruits of such a program on their children and along history gives the community the trust and support to the program. It becomes a ministry and program in partnership between the pastor, wife and the community of faith.

Conclusion

All in all, Christian Education as discussed above is a systematic process of teaching an individual and/or community about Christian values and culture, which is centered on Jesus Christ through the bible; thus shaping one's life and spirit. Seymour and Miller offer five Contemporary Approaches to Christian Education that clarify teaching and learning approaches namely - faith community, religious instruction, liberation, interpretation and spiritual approaches. Robert Raikes started the first Sunday School in 1780, while the arrival of the London Missionary Society missionaries in 1830 marked the start of western style education in Samoa through '*Aoga Faifeau*' or pastor school that include Sunday School teachings. Sunday school is the CCCS institution where faith is established and nurtured. Memorization by children of faith instructions and texts is common, and follow the model of the teacher teaches while the learner just learn, thus falling under the Religious Instruction Approach as above-discussed. The next chapter will continue with Sunday School teachings and the Research analysis of the field study conducted in *Pulega Ueligitone I Saute*.

CHAPTER 2

SUNDAY SCHOOL TEACHING EXPERIENCE & RESEARCH ANALYSIS

This Chapter presents a brief background of my experience¹⁰ as a teacher in Sunday School to provide a brief insight of how the Sunday School is operated in *Pulega Ueligitone I Saute*. The majority of this Chapter is the Research Analysis which consists of qualitative and quantitative information from my chosen target group that will be discussed with inference statistical findings. As mentioned in the methodology, findings are from quantitative questionnaires and qualitative interviews with the selected target groups. The analysis outline themes observed from the data collected with correlated distribution, weaved together with the definitions and arguments outlined in the Literature Review in Chapter One.

2.1 Brief Background Experience as a Sunday School Teacher

Although many Sunday School systems are either operated the same or differently with other EFKS churches. As a former Sunday School teacher at the CCCS in Wellington, I have appreciated how it has come this far in educating the children in Sunday Schools. Every Sunday morning, we have Sunday School at the church. Sunday School programs starts at 8am to 11am before communal worship. Normally, it opens the day with a small sermon from either the *faiifeau*/ pastor or his wife. At times, it would be the teachers that would lead the opening service in the morning, followed by offerings and praise and worship songs.

¹⁰ I was a Sunday School teacher for 4 years in our parish, Wellington, one of the parish in the *Pulega Ueligitone I Saute*.

There are about 30 Sunday School teachers. The majority of teachers are volunteers. There was a time where there were a shortage of Sunday School teachers, therefore those who were in the advanced classes called the *vasega faapitoa*, and those who were former Sunday School students, were encouraged and advised by the Pastor to offer the Sunday School teacher role. It was so to fill the gaps in order to educate the children. However, there were those who felt the need to offer their lives to Christ who wanted to become a full time Sunday School teacher. The difficulty was that some have full time jobs to be committed to, others were either employed and were still at school. After having been volunteered or have been encouraged to join, the Pastor would then assign them to a class where there are a few or even no teachers at all.

Every Friday at teachers meeting will be held. Every Sunday School teacher were encouraged to attend. As mentioned previously that the majority of the Sunday School teachers had other commitments at work or at school. It is frustrating at times for them having to rush to organise and prepare for the meeting and present their preparations for Sunday's class.

Based on the material that is given to each teacher in preparation for Sunday, they are encouraged to abide by the topics or themes that are based on the *Tusi Faiaoga Aso Sa* or the Sunday School Teacher's Manual. In these meetings they would have been well prepared already in a week advance, to show how their way of presenting their topics to the Pastor and his wife, as well as other teachers. Some may like to present their topics based on the level of that particular class, with visual aids, practical activities and so forth. At the end of the presentation, there would be feedback from the *faifeau* or his wife, along with the other Sunday school teachers. Ways to enhance the materials that have been presented as well as other room for improvements so that the information is well organised for children in Sunday School class.

Not many Sunday School teachers like to present their topics with visual aids, as some like the old school tradition for the student to listen and obey. Presentations is more of oral theory but their way of making it more understandable for the child is allowing them the given time to ask if there are any questions.

Given the backbone of how our Sunday School is operated, there can be criticisms between the teacher and the learner. Clearly, we see that we have teachers who volunteered to accept a role as a teacher in the Sunday School. The question goes back to our research question is how could the teachers better understand their materials that have the message of God to the children? There must be ways to develop the teaching methods or approaches to so that the children at Sunday school are able to understand what has been taught or given to them by the teachers. If there are voluntary teachers, therefore they need to be trained or upskilled in some sort of way that will equip them and prepare them better for conveying the message of God through their way of teaching.

If the teachers are better equipped to take this role, it may possibly be much easier to grasp what is needed for the children to learn and develop their creative thinking; rather than memorising and knowing instructions and biblical stories. There are different stories in the bible that it can become ambiguous. Therefore, teachers need to be upskilled of their basics of the bible to cater the needs of students.

2.2 Research Analysis

2.2.1 Methodology: Qualitative and Quantitative

2.2.1a Qualitative Information

The field research qualitative information are from interviews. The *Pulega Ueligitone I Saute* District is made up of seven (7) parishes looked after by a reverend and wife (therefore 7 pastors and wives) under the supervision of the District Elder. As

the paper is after Christian Education Approaches, my target group for interviews were reverends and their wives plus Sunday School teachers. Two sets of guiding question were used for interviews (refer to Appendix C and D). One set of questions used for reverend and wives interviews, and the other set for Sunday School teachers.

To make my sample representative¹¹, I selected five(5) reverends¹² out of seven(7) that is 71%¹³ of all reverends of the District, and five (5) wives(reverend) out of (7) which is also 71% of total population for interviews. Due to the time constraints, I was able to interview a total of 8 Sunday School Teachers. Two (2) teachers were selected from four parishes, so the opinions of teachers from four (4) out of (7) parishes is represented in the research. Therefore, a total of seventeen interviews (17) were conducted: 5 reverends, 5 wives and 7 Sunday School teachers.

2.2.1b Quantitative Information

Quantitative information were from three (3) different questionnaires targeting Sunday School teachers, children and parents. The target group were selected from the same five(5) parishes selected as a sample for this research as explained above. A unique questionnaire was given to 25 parents, five(5) parents from each of the 5 parishes. Another separate questionnaire was give to 25 children, five(5) children from each of the 5 parishes. Plus another separate questionnaire given to ten(10) teachers, two(2) teachers from each of the 5 parishes. The numbers of questionnaire were arranged due to time

¹¹ Representative is to be more than 50% of the total population (7 reverends and 7 wives).

¹² Four Reverends have given permission to reveal their names. They are: Rev. Tautiaga Mamea of EFKS Wellington Newtown; Rev. La'aulepona Fereti of EFKS Newlands; Rev. Fereti Tutuila of EFKS Petone; Rev.Oliva Tia'i of EFKS Lower Hutt. One Reverend wish not to be known therefore, he will be named, Pastor A.

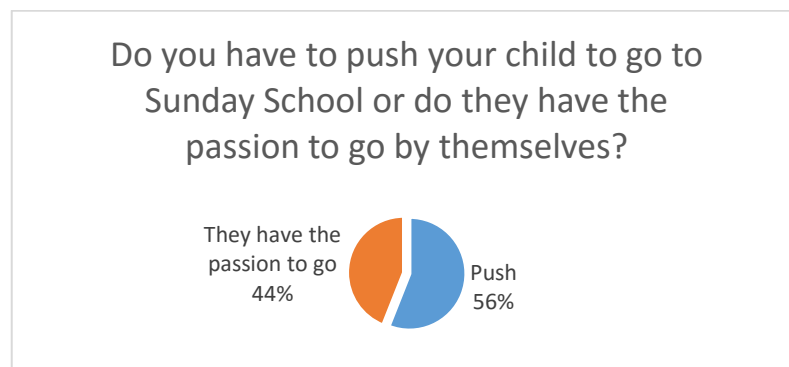
¹³ Sample Population/Total Population x 100 ; $5/7 \times 100 = 71\%$ of total population

constraints of this research. Reverends of the 5 parishes were the contact persons that helped out in the distribution and the collecting of these important data.

2.3 Community Involvement and Support of Sunday Pastor Schools

According to most parents and pastors, Sunday school is still the community-based institution that every families and parents look up to as the program that their children should attend as part of their faith development and cultural protocols and practices. The program also plays a major role in Samoan language preservation, and it's the place where children start to sing together with other children thus creating social relations. Such a belief of parents in the work of the Sunday school is reflected in Figure1 below.

Figure 1



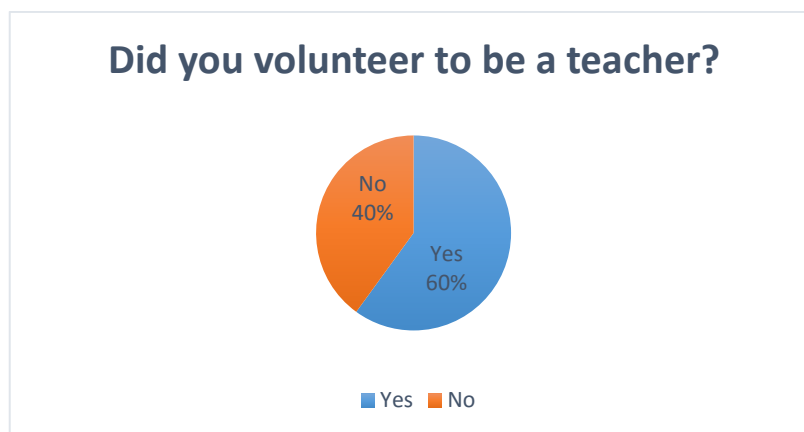
Of the total parent's population respondents to questionnaires as shown above in Figure A, 56% push their children to Sunday School that shows their support of Sunday School system. The other 44% says that their children go as a result of their passion. It raises the question of why most parents push their children to attend Sunday School. It seems that the 56% of parents see that there is no passion in their children to attend Sunday Schools, thus seeing the need to push them to attend. To find the cause of such a

scenario, we need to look at the teachers, whose work and teaching approach creates passion in the learners.

2.4 Volunteered Sunday School teachers

One of the problems that is faced by the Sunday school in *Pulega I Ueligitone I Saute* is that teachers volunteer to take up this role of teaching in the Sunday School. This is also a common trend within the *Ueligitone I Saute* District as illustrated in Figure 2 below.

Figure 2



The above analysis in Figure 2 has been taken from conducting a questionnaire that was given to the teachers of the Sunday School which shows that most of them volunteered to take this role. As Gregory mentioned earlier, that Sundays schools are still using the traditional model where teachers are volunteer for this role. Gregory advised that teaching methods should be strengthened and that they should be well trained.

One of the downfalls of voluntary work is that people may not be able to perform to the best of their ability and potential. This is because that voluntary work is someone who works freely without pay. As in nowadays, everyone has to work for the money to pay bills and put food on the table for the viability of the household. If however they do

get paid and train well, this will enable them to work hard and to be better equipped and strengthened for the ministry of being a quality Sunday school full time teacher. It will also create in them the view of being a teacher as a career and not a voluntary service.

2.5 Barriers of being a Sunday School teacher

During interviews, most of the teachers do have employment commitment throughout the week, adding to their family commitments that sometimes hinder their preparations. Therefore, such response shows that teachers do value employment where they get salaries that support their families. Although they acknowledge their commitment, the economic side of the discussion do hinder their full commitment to Sunday school one day (Friday) training, for preparation of classes due to reasons mentioned earlier. This is opposite to the response from most pastors who look at Sunday School teachers as a calling to members of their parish(es) who volunteer. During my interview with the Secretary of the Wellington District Parishes – Rev. Laaulepona Fereti and his wife Pepe Fereti says, that “there is no excuse or whatsoever about teachers who cannot fully commit or cooperate to their duties as a Sunday School teacher. Despite whatever their outside commitments are. They volunteered, so therefore, they are obligated to offer their lives to the Lord as a duty of a Sunday School teacher.”

So according to Rev. Fereti and his wife’s comment about the teacher’s commitment, they both have a point in proving. It shows that they were not forced to become teachers but were encouraged if they would become teachers at Sunday School. They had the option and the opportunity to decide whether to be or not to be a teacher. They have known the commitments of being a Sunday School teacher, therefore, there are no excuses of teachers complaining about their inconsistency, with Sunday School commitments interfere with their daily job commitments.

The view from pastors is affirmed by the responses from school teachers when asked about their commitment as illustrated in Figure 3 below.

Figure 3

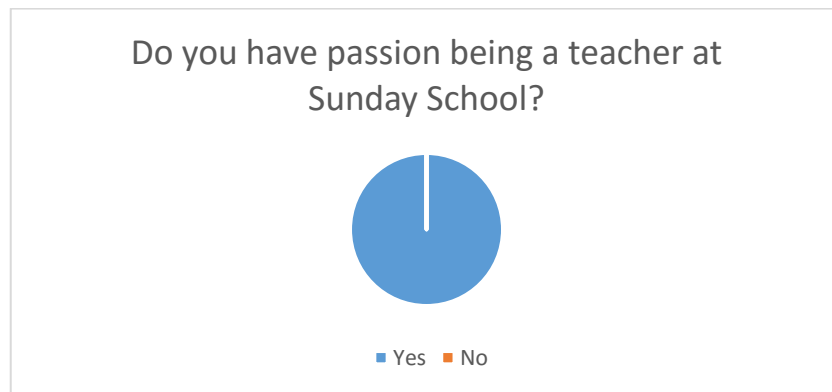
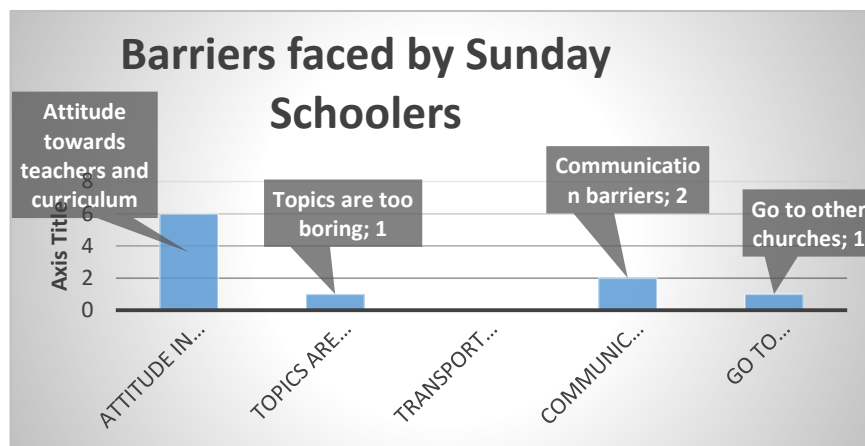


Figure 4



The above data in Figure 4 is the result of poor teaching at Sunday School. Attitude in the community of the Sunday School means that the children are finding that they have not learned anything at Sundays sessions. This is a weakness that they face and has to be addressed. Children at Sunday School are feeling that they find no spiritual significance of them being at Sunday School or even at church.

They have difficulty in comprehending the teachings provided by the teachers. It becomes an attitude problem for the younger generation. They have been spoon fed. They should be given actual training by the teachers to allow them a better application in their young lives.

2.6 Teaching Approaches to be Applicable for Sunday Schoolers

Paul Freire has mentioned in one of his book the “banking systems theory” (1997), that teachers deposit the information into the children’s minds. The child would then store it away for future use when necessary. Freire argues that this is an oppressive model to use. For what good is the information if the child is just taking in information without understanding and applying this to their lives? Bruner’s model of “scaffolding” looks at both the teacher and the learner. Where the learner learns if they have been supported well by their teachers, and if confident, teachers can let them walk or experience the outside world.

There are children who feel that they have experience at Sunday School how boring the themes or the topics according to the Sunday School Teacher’s Manual. Especially the advance classes who feel that the topics are too repetitive. It is what they have learned previously in other classes, now they feel that there is no challenge in what they learn at Sunday School. It may be that the learner is not learning well due to the way the information is presented. Freire talks about the use of ‘dialogue’. Which he emphasises that the word been taught to the learner has to have an outcome or how it can impact the spiritual life of the learner. Freire alludes to the fact that the word being taught by the teachers, should also be applied to the learner’s encounter of everyday life experience. It is the word that is transformed into practice. For example, if the teacher talks about love

and peace, therefore it has to be demonstrated to the learner how to practice this in their context.

According to the analysis, we see that communication seems to be one of the barriers of learning. Some children have the difficulty in understanding the Samoan language. There is a communication break down here. All pastors interviewed agreed that there is a problem with the Samoan language with the younger generation and is an ongoing problem. An interview also with Rev. Tautiaga Mamea from Newtown Wellington says,

...we as teachers need to be creative in what we teach at Sunday School, and the lessons to be bilingual in the language, even though their *faaSamoa* is not up to standard but it is important for them to understand the teachings of the bible (2018, Interview by author).

Rev. Mamea is more lenient with the youth and understands their situation that they are in. His parish church in Wellington is growing in numbers as well as the passion of the children at Sunday School. This differs from other five parishes in the Wellington district according to interviews with each of the Pastors of those particular parishes.

2.7 Cultural differences

Interviews with other Pastors of the Wellington district have agreed with what Rev. Mamea and his wife mentioned. They seem to emphasise on the creativity of the Sunday School. This would help not only the Samoan language but also their understanding of the Bible and how they could be applicable to their daily lives. They do emphasise also their weakness in the use of the Samoan language by being bilingual as part of being creative in their Sunday School activities. It is difficult for the young Samoan New Zealand born generation to be able to speak the language because they are living in a

Westernised society where the system is different from the motherland (Samoa). In Samoa, every day you could speak the language. Even though the education institutions are developing to become a westernised system but it values strongly the *Faa-Samoa*. The context is different than in New Zealand – a *palagi* way of living. There seems to be a clash of using the Samoan language in a westernised environment because of the differences in culture. The New Zealand Samoan born generation attend the palagi schools whether it be primary, secondary or tertiary. The English language is taught at school. It is an everyday language used around the world. However, when they return back to the house after school or work, some may find it hard to speak or understand the Samoan language because of the cultural differences at home with strict Samoan parents and being in the public world. There is a pool between two worlds.

2.8 Criticism of the Teachers Guide

An interview with Pastor A and his wife have mentioned that this is the problem with the Samoan youth in New Zealand. He says, “...it starts with the parents, in teaching them how to speak the Samoan language and the church can do so much to help or assist the young generation but most of the work is done in the *aiga* or the family”(2018, interviewed by author). One of the biggest problem that is seen in the analysis is the attitudes of the community in the EFKS, regarding the teachers and their style of teachings and the curriculum. As mentioned before that there is a *tusi faiaoga Aso Sa* or a *Teacher’s Guide* that organises Sunday School programs for Samoan parishes around the world. Rev. Oliva Tia’i agrees with Pastor A. However, he says that if the *aiga* does not strongly assist with the development of the Samoan language in the family, therefore it should be the church’s responsibility to assist. Rev. Tia’i says that the teacher’s manual should make

an impact to the Sunday School learning such as providing easier words for the children at Sunday School to understand. Rev. Tia'i says that the easier the lessons in the Samoan language, the easier for the children to follow and enjoy. There should also be an English version of the Sunday School Teacher's manual to assist teachers and students.

Figure 5

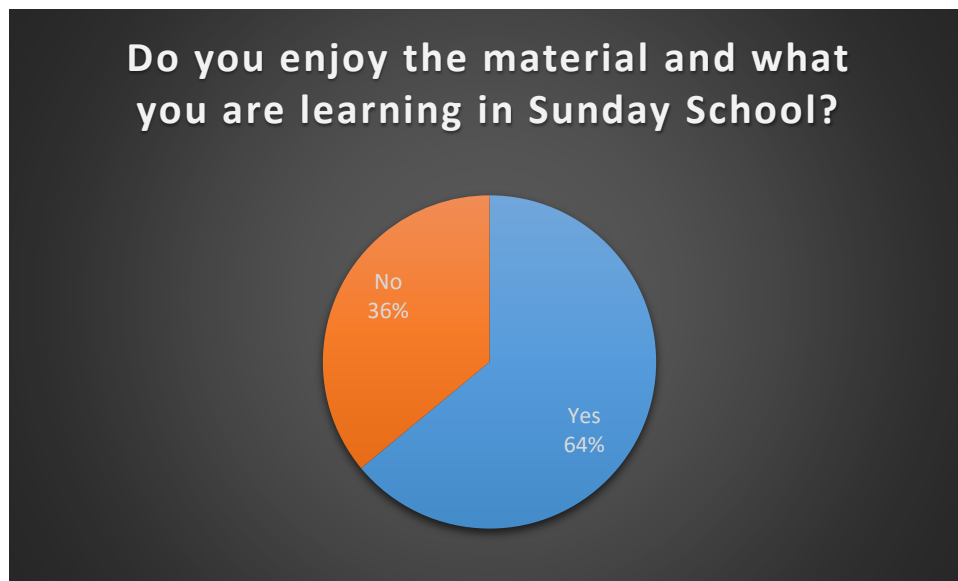


Figure 5 are responses from Sunday schoolers about the material and contents of their learnings in Sunday school. It shows that 36% of the respondents do not enjoy the materials that have been provided to them in class. 64% of the respondents do see the materials and learning contents and manuals justified. The 36% should be emphasised as it is a vital percentage. As discussed throughout, Sunday schools do fall under the Religious Instructions Approach where teaching manuals and programs are too structured for the teacher to teach and the learner to listen, accept all and memorise.

Religious instruction approach together with Freire's 'Banking system' is more like the 'Authoritarian' approach as suggested by Diana Baumrind, where there is a one way communication and the teacher is always right (1966, 890). Control and influence in

this kind of teaching method or approach are often meted out and reinforced in the form of punitive punishments and physical discipline. There is also the need to review the manuals and syllabus used by the Sunday School so that it is aligned with the technological era that today's generation are using in education. Things like calculators, computers and internet play a major part in today's education systems. Even the methods of teaching and delivering this model needs review and evaluation so that the approaches and strategies used are up to date with the social and education sphere of our current time. Therefore, the materials and teaching manuals are very important for effective delivery of Sunday School classes. As the analysis in Figure 5 shows that 36% is a high rate percentage of children in the Sunday School who find no interest in the materials during the Sunday sessions.

A Christian Education Through Autalavou In The Ministry Of The Congregational Christian Church In Samoa: A Critical Evaluation Of The Curriculum by Auatama Esera in 1993, focusses on the need to review the manuals used in Christian Education in the CCCS as it was problematic. According to Esera's research, he says that our CCCS curriculum does not however define the contemporary issues that our Christian people face here in Samoa and abroad. The curriculum is too conservative, and it needs to be reviewed carefully to be able to make change, for the better of the CCCS Sunday school in future (Esera 1993, 11). The current curriculum for Sunday School as mentioned before, is the *Tusi Faiaoga Aso Sa*. This has restricted the teachers with their teaching methods and also the learning of the children.

According to Colson and Ridgon authors of *Understanding your church's curriculum*, defined the term curriculum as "to run". Which derives from the Latin word *curere* (1981, 12). They state this term as being a race course. A system of how things should be operated. How things have been set out in order to function. It is normally

curriculum that has been set up by an educational institution. However, Colson and Ridgon mentions that a curriculum that is set by any educational institution should exist where true learning experiences take place. As being mentioned by the previous Pastor's in the conduction of interviews, creativity should be implemented by the teachers. This is the case why the teachers and even Pastors in Wellington Parishes refuse the usage of the *Tusi Faiaoga Aso Sa*. There is no creativity in their methods. They have been restricted with their teachings because everything is to be done by the book. However, the analysis of the 36% of those not enjoying the lessons should be lower if they are not using the *Tusi Faiaoga Aso Sa*.

An interview with Rev. Faitoaga Tolua the Director of Christian Education in the CCCS, showed that the *Tusi Faiaoga Aso Sa* is ample and relevant to cater the needs of all CCCS parishes in Samoa and across the globe. I asked him,

Rev. Tolua, I have noticed that some churches including my church in Wellington, are not using the Teachers guide because it is too difficult for the children at Sunday School to comprehend. What is your response to this?

Tolua replied,

Well, I was assuming that all parishes in Samoa and abroad are using the teacher's guide or the *Tusi Faiaoga Aso Sa*. However, our Christian Education Department here in Samoa should be informed by the District Elders, that the majority of the parishes in their district are not using them or are having problem with it. Therefore, we can do something about it (2018, Interviewed by author).

The Christian Education Department in Samoa are those who process the programs for all parishes in Samoa and abroad. Programs which includes the 'Teachers Manual'. Surprisingly, this department does not realise the fact based on this research, that CCCS parishes are disregarding the use of the Teachers Guide in Sunday School. Analysing this Teachers Guide or the *Tusi Faiaoga Aso Sa*, it seems that the selected themes based from

the biblical text, and the Samoan language that is used, is very difficult for the children to comprehend. There is no creativity in the materials which is why the Pastors do not use them but improvise so that the children do understand easily the materials been provided. In order for the materials to be creative, one of them is to grasp the selected text in the bible, and apply it to the children's lives. This will enable them to think and have meaning to what has been said in the bible.

Colson and Ridgons' main focus is the 'experience'. The curriculum of the Church should be focussing on real life situations that occur in their daily lives. It should not be strictly based on what has been given to the children to read or write and to study but in order to engage them in real life situations, teachers or a particular curriculum should be able to give the children a chance to voice their relationship with God in the outside world (1981, 13-14). Meaning, not just their experience in Sunday School but what is happening outside of Sunday School. The materials or the curriculum of the church should consider to be applicable to what the children are experiencing.

Maria Harris approach is similar to Colson and Ridgon's point of view. In the context of the Church's curriculum, Harris says,

The curriculum is both more basic and profound. It is the entire course of the church's life, found in the fundamental forms of that life. It is the priestly, prophetic, and political work of *didache*, *leiturgia*, *koinia*, *kerygma* and *diakonia*. Where education is the fashioning and refashioning of these forms in the interplay, curriculum is the subject matter and processes that make them to be what they are. Where education is the living and the fashioning, curriculum is the life, the substance that is fashioned (1989, 64-65).

Harris stresses the need to distinguish a church curriculum and the curriculum of a school. It is completely different. According to my analysis, it is evident to say that the CCCS parish churches here in Samoa and abroad follows a curriculum that is exactly in line with school curriculum. In the sense that there are sets of instructions in writing to be followed.

Whereas mentioned before this limits the teaching of the teacher's to the students. Church curriculum should consist with open engagement of the teacher's and also the students. Which parallels with Tyes approaches of Christian Education, the use of faithful community in order to engage both parties to promote a Christian community. Rather than having a set of religious instruction which achieves a one-way communication approach, which Freire states this as the idea behind the 'banking system approach'.

Conclusion

To conclude this chapter, the analysis and discussion was mainly focused on the 'Research Question' that this paper attempts to answer. What are the weaknesses, strength, opportunities and threat of the current Christian Education teaching and learning approaches in Sunday School of the *Pulega a Ueligitone I Saute*? Secondly, how is the Samoan cultural/language and values incorporated in to Sunday schools program? Understanding the gaps, strength and weaknesses of the current teaching and learning approaches in Sunday schools in South Wellington District is essential in recommending possible way forward in empowering Sunday Schools.

From the analysis, pastors, teachers and parents see the Sunday School as the early intervention program for children of the church to learn about God. It is also the institution for language and cultural nurturing and preservation. The support of parents is vital for the attendance of children to this important program for their(children) lives. Most teachers are volunteers, and face the problem of other commitment such as work and family obligations. The students blame the teachers approach and the curriculum as the main problems, followed by communication barriers. The Director of the Christian Education Department anticipate that the Teacher's manual is appropriate, without any follow-up evaluation especially with districts outside Samoa's context, blaming it as the

responsible of the district's elders. There is also the need to use simple Samoan language in the Teacher's manual, and use visual aids and other technology in classes.

CHAPTER 3

THEOLOGICAL DISCUSSION OF CHRISTIAN EDUCATION

Introduction

This chapter presents a theological discussion on Christian Education and the importance of teaching children with Christian values and principles. Included will be the biblical foundation of Christian Education and the discussion of the role of Pastors and the congregation in teaching and training children to grow in faith. This chapter will be discussed together with issues and findings from Chapter One and Chapter Two working towards a practical conclusion for *Pulega Ueligitone I Saute* as this is the final chapter.

3.1 Biblical Foundation of Christian Education

Many scholars including Kevin E. Lawson point to Deuteronomy 6: 4-9 as one of the main biblical foundations of Christian Education (2001, 17-18). As we see from the scripture below, there are significant elements that show the importance of teaching and leading children to know God through faith.

4 Hear O Israel: the Lord is our God, the Lord alone. 5 You shall love the Lord your God with all your heart, and with all your soul, and with all your might. 6 Keep these words that I am commanding you today in your heart. 7 Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. 8 Bind them as a sign on your hand, fix them as an emblem on your forehead, 9 and write them on the doorposts of your house and on your gates (Deuteronomy 6:4-9).

To Lawson, the above text outlines the purpose, objective and strategies of Christian Education. As discussed in Chapter One, Christian Education is a systematic process of teaching an individual and/or community about Christian values and culture, which is centered on Jesus Christ through the bible; thus shaping one's life and spirit.

Such teachings is part of the church's ministry for believers as raised by Downs, and is for the purpose of showing spiritual maturity in our everyday lives. This is something that all *Pulega I Ueligitone I Saute* pastors interviewed refer to as the aim of their Sunday school programs. To teach children to grow and strengthen their faith to be matured Christians. Therefore, Sunday School is one of the church's core agent performing Christian Education in our contemporary context and societies.

To read Deuteronomy 6:4-9 in light of the above discussion and the context of the *Pulega I Ueligitone I Saute*. God's will for His people is to teach the children to know Him as the one true God. It is a continuous process as expressed by the command to 'recite' and 'talk' about God to their children. The goal is for God to be the center of children's lives. Lawson as above-mentioned specifically mentioned 'parents', but the text is a communal command for God's people. It is a holistic divine command for God's people to acknowledge God to their children through their whole lives.

The text from verse 7 to verse 8 include talking, at home, when away, lie down, work of hands and the forehead where the mind is. Therefore, children are to be reminded of God in a communal manner or through community life. Hence it is the responsibility of not only parents but the community as well, thus including the church. The above discussion is well summed up by Lawson's own words,

Deuteronomy 6:4-9, the *Shema*, presents both the goal and process of education. The people were called to acknowledge and love the one true God and to teach his Word to their children in the daily activities of life...as parents grew in their knowledge of God's law, they were to teach it to their children and reinforce it through their own example and conversation (2001, 17).

Hence, Christian Education is the role of the whole community of faith but not just parents and the pastor. Although this thesis focuses on Sunday School, but it is also important to know the involvement of the community of faith and church members in this important

Christian Education program (Sunday Schools). It is the community's and parents' support that help the pastor and wife and teachers in implementing this important task for the young people of the church.

3.2 Support of the Church as a Teaching Community of Faith

Seymour and Miller as discussed in Chapter One defined the goal and characteristics of Christian Education through their 5 Contemporary Approaches to Christian Education. One of these approaches is the 'Faith Community Approach'. Seymour and Miller stress the community to work together and to educate the people to grow in Christ. It is faith building and development of the church, to become an institution of faith educators for all people in the community. The community has a responsibility to nurture and develop children in God's ways as above-argued.

Sunday school also possesses parts of 'Community of faith Approach' through practical and Samoan cultural skills¹⁴ that are taught so that children are well informed of community morale and values, and become participating and contributing members of the Samoan and Christian community. The community hereby are also communal educators and contributors in the Samoan cultural practices and values that are in line with the Christian teachings. The constitution of the EFKS supports the Samoan culture as long as it is in line with Jesus Christ's teachings (2011, 18). The correlation between the *FaaSamoa* and Christian values is well summed up by Faalepo A. Tuisuga-le-taua in his dissertation¹⁵ that,

¹⁴ The learning of Samoan cultural practices and chores is also discussed in Chapter One.

¹⁵ Rev. Dr. Faalepo A Tuisuga-le-taua is a former lecturer in Malua Theological College before serving as a church minister in Australia. Tuisuga's dissertation is *O LE TOFA LILIU A SAMOA: A HERMENEUTICAL CRITICAL ANALYSIS OF THE CULTURAL-THEOLOGICAL PRAXIS OF THE SAMOAN CONTEXT*.

...Sāmoan culture and the *faa-Sāmoan* has been very much influenced by Christianity. Traditional norms of the *faa-sāmoa* have been reorganized in such a way that Christian principles, practices, moral and ethical values have all become integrated and assimilated with the *faa-sāmoa*. This reorganisation of traditional norms and the incorporating of western worldviews was perhaps somewhat easier than one would have expected in such a situation. This was because many Sāmoan moral and ethical values were relatively similar to those of Christianity...(2009, 112).

As mentioned in Chapter Two, the community of faith is very supportive and have become contributors and teachers as well in the Sunday school model. This is why most members of the community offer themselves as volunteer teachers for the Sunday school. According to all teachers being interviewed, although the pastor and wife run the Sunday school and overlook the whole program, the community see themselves as co-owners of the program. The fruits of such program (Sunday Schools) on their children and along history, give the community the trust and support to the program. It becomes a ministry and program in partnership between the pastor, wife and the community of faith or the church.

In the context of *Pulega Ueligitone I Saute*, Sunday School should be an institution supported by the community of faith. The community's involvement through the provision of teachers, encouraging children's participation and the morale support to the pastor, wife and Sunday School teachers is of utmost importance. The above role of the church is also supported by its baptism sacrament. It is where the congregation vows before God that they will train, look after and have full responsibility of the church's children as their own. The congregation's vow according to the CCCS worship book is as follows,

...ua ou folafola atu, ona o le fesoasoani o le Atua, o le a matou tatalo mo lenei tamaititi ma ona matua, o le a matoua tauave foi lo matou tiute o le aoao atu ma fesoasoani atu I lenei fanau, ina ia tupu ae o ia e fai ma kerisiano ma tagata o le ekalesia (Congregation Christian Church of Samoa 1975, 54).

The congregation's vow can be literally translated as,

...we proclaim that through the guidance of God, we will pray for this child and his/her parent, we will also perform our duties of teaching and assisting this child so that he/she may grow and become a Christian and member of the church (author's translation).

Accordingly, the above vow spells out the responsibility of the church to nurture and ensure that all the church's baptized children become active members regardless of their circumstance. The congregation commits itself in ensuring that the child is involved and included in the church community in all initiatives and developments to become good Christians. The above vow highlights the church's and parishes' responsibilities for the children before God, to ensure they are committed in teaching everyone in the church regardless of their status and health. Thus, the church is mandated to ensure that the children are well trained in God's ways and will according to the bible.

3.3 Teaching Approaches

In line with the above discussion of the community involvement, Ted Ward argues that the church should be a 'learning' and 'teaching' community (2011, 119-121). To Ward, Sunday schools seem to follow secular schools system where the 'classroom' is the formal setting for teaching and learning. It is a place where the learners just learn and the teacher teaches. Ward suggests believes that the Sunday School work is more effective when there is the spirit of unity in the community of faith. There is also the need for Sunday school teachers to adopt the spirit of sharing insights and questions (Ward 2001, 120-121). In simple terms, Ward supports the above discussion of the community support

and as a teacher in the community life. Secondly, Ward promotes the two way communication in the Sunday School setting, as an chance to share insights and questions.

Ward's two way communication is in line with Baumrind's 'Authoritative model' (1966, 890). Where the teacher and the learner would communicate interchangeably even with the relationship of the parent and their children. The emphasis is the sharing of information and hearing the voices of the learners. The dialogue is needed so that the integration of information from the teacher is sinking into the minds of the learner. This model follows a rational and issue-oriented approach, where ideas are exchange and creates a conversation and healthy bond between the teacher and learners. The child and teacher share ideas and way forward through dialogue. Such practice motivates the creativity and thinking capability of both the learners and teachers as they both benefit.

As the authoritative supports the creativity and thinking of the learners, Pazmino viewed "Jesus teaching encourage people to think" (2001, 114). Pazmino article is titled *Jesus as the Master Teacher*. Pazmino presents Jesus as the teacher for all teachers to follow, as his methods of teaching touch the hearts of people of all ages, thus including children. One of the principle of Jesus teaching is that he wants his learners to think and ask questions. Jesus not only answers his learners' questions but also ask questions to his learners so that they can have that dialogue and grow (Pazmino 2001, 114-115)

Pazmino even added that Jesus teaching was 'authoritative' but not 'authoritarian'. To Pazmino, Jesus did not impose control or enforce his teachings on his learners, although he had authority. Jesus teachings and commandments was given up to the individual to choose whether to accept or not. Jesus delivered the truth but give them the opportunity to confront his message of hope (Pazmino 2001,114).

Pazmino's 'authoritarian' is defined by Baumrind as a one way communication between the teacher and learner (1966, 890). The teacher imposes control on the child's

learning activities and decision making. The learner's viewpoint is not considered and there is no explanation given by the teacher. Control and influence in this kind of teaching method or approach are often meted out and reinforced in the form of punitive punishments and physical discipline. Filemoni Crawley's thesis on Child Disciplining¹⁶ states that Authoritarian model always resort to abuse and physical punishment if the student do not follow orders or instructions by the teacher. Crawley even defined it in the Samoan phrase, '*aua le tali upu*' or 'not to answer back' but just follow and do what is given (2014, 13-14). Therefore, authoritarian teaching approach is usually by the book and followed set instructions and outlines. There is no space for questions as the program is structured, and everything is by the book. Student's potential and creativity is not utilized in the authoritarian approach.

In light of the *Pulega I Ueligitone I Saute*, memorization of biblical materials in Sunday School is highly practiced. As discussed in Chapter One and Two, Sunday School teacher's work is guided by the Sunday School Teacher's Manual provided by the CCCS Christian Education Office in Apia. Freire as explained in Chapter Two emphasized this as the 'banking system'. The focal task of the teacher was to deposit information in the minds of the learner, instead of utilizing the materials to be applicable to the children and be easier for them to comprehend. In the Samoan Sunday School, we have what is called a *tauloto*.¹⁷ Where the children were encouraged to learn off by heart the scriptures in the Bible that were given to them. Children are to learn by hard the exact words of the text, and this is a common practice not only in Sunday schools but especially during White Sundays.

¹⁶ Filemoni Crawley's thesis is titled '*Talanoa*': A Disciplinary Framework for a Samoan Child – An EFKS Pastoral Perspective.

¹⁷ *Tauloto* – this is a common practise for children in Sunday Schools, they are to memorize a biblical text. Memorizing these texts are recited during Sunday school, worship and even during White Sundays.

3.4 Sustaining Sunday Schools

In one the wisdom literature according to the author of Proverbs 22:6 says, “Train children in the right way, and when old, they will not stray”. This verse according to an exegetical exposition by Duane A. Garrett points to the blessing in the life of a child that is well established with moral principles. To Garrett, a child well trained and taught will become a faithful person bearing good fruits of good works throughout his/her life (1993, 188). This interpretation could spell the role of Sunday schools in the lives of young people.. The word *fa’atumau* or sustain/maintain/continue was common in the responses from those interviewed in this topic (Sunday Schools), especially pastors and wives. Their hope is for this very important ministry and institution of the church to continue, given its significant role for children.

In this Samoan word, there are two significant words in there that metaphorically describes the relationship of the teacher and learner within the Sunday School arena. Those two words are *tu* and *mau* that make up the word *tumau*.. In order to understand this Samoan word, we would etymologise it by splitting it into two, therefore we have *tu* and *mau*. The word *tu* in Samoan, means to stand. It may refer to anything like a person who is standing on his own two feet. It could also refer to an object that is standing on itself. It is an independent expression of the action of a person or an object.

This thesis focusses on children, theological and cultural nurturing in Sunday Schools. Therefore, the word *faatumau* will be based on how a Samoan mother teaches her new born baby to stand as a first step to growth and maturity. One of the first thing a mother does is to teach the child how to *tu* or stand. The mother will assist and do all the traditional tricks to ensure the child’s legs are strong enough to *tu* and hold his/her body. Such training takes time, and the success of such a process depends on the patient of the mother to carry out the process continuously, together with ability and creativity of the

child. Therefore, *tu* is a result of teaching and a shared responsibility by both the mother and child, two parties in harmonious fashion.

The word *mau*¹⁸ in Samoan, means well established, strong, solid or tight. This is an adverb describing the word *tu*. It can be expressed as something that is so tight that it is difficult to be removed or be displaced from one position. It needs something to force it out because it is very tight whether it be stuck on a ground, a table, a wall or anything. The word *mau* in this paper therefore points to the aim of the mother for her child, not only to *tu* as a sign of strength and the growth, but a *tu* that is solid, stable and well established.

As mentioned previously, *tu* is a mother's guidance and baby strive to stand. The word *mau* add a positive connotation to the baby by not only able to *tu*, but a *tu* guided and established by the shared wisdom of the mother. A mothers wisdom is from her experience and traditional knowledge, newly introduced strategies and guidelines plus her creativity that compromise the past and current ideas. We now have these words put together as *tumau*. *Tumau* is therefore a well-established baby that is strong and solid, able to *tu* on his own and take the first and many steps and/or walks in life.

Then we have the prefix word *fa'a*. This word means to cause someone or something to stand or hold tightly for some cause. Therefore, when combined together, we have the word *fa'atumau*. It is therefore translated in English meaning to maintain or sustain. We could say a person has maintained something for a cause or for some purpose. In light of Christian Education for Sunday School teachers, it has to be their duty and responsibility to support the children in Christian Education at church, to so that children maintain the knowledge and the skills even the ability to understand the ethical values,

¹⁸ The word *mau* could also be used as a verb to describe the act of holding. It could also means living or a place of living that makes the word *mau* a noun.

emphasised by Karen B. Tye of living a Christian life. It is the teacher's responsibility to support the children by ensuring them that they are able to stand on their own two feet when facing challenges in life. It is to develop their spiritual life in reverence to God. Working as a faithful community according to Donald Miller, by upskilling themselves for the preparation of educating the younger generation about living a moral life. Maintaining their identity of being Samoan Christians and nurturing and empowering their minds to become role models of society.

3.5 Quality Teachings and Source of Wisdom

What is missing in the Christian Education teachings is the understanding of the Christian doctrines. It may be that some CCCS parishes are teaching these to their congregation but needs to be emphasized more. Richard Osmer says,

What is missing from the mainline Protestantism today is a vital teaching office by which the foundations of Bible and Christian doctrine are taught to members of most congregations. In the absence of such a teaching office, individuals are left to sort out their own understanding of God and the moral life or turn to groups offering absolute to fill the void they are experiencing (1990).

It is important that people in the congregation need to have an understanding of the doctrines of the church. This would increase the understanding of their faith in the God they believe in and will apply to their daily lives with a solid foundation of their understanding of their existence. As Osmer mentioned that there is clearly an absent of the teaching office which is their responsibility to teach these important Christian doctrines to all members of the congregation.

James Smart in his book, *The Strange Silence of the Bible and the Church*, also supports Osmer view by saying, "The voice of the Scriptures is falling silent in the preaching and teaching of the church and in the consciousness of Christian people, a

silence that is perceptible even among those who are most insistent upon their devotion to the Scriptures (1970)”. To Smart, biblical passage are memorized and well versed by children and church members, transmitting it into actions through their lives is a challenge. The scriptures is becoming a structured book that is used for study but there is the need to apply to the everyday lives of church members.

In order for Christian teachings to be in quality form, there should be a reliance of the teacher in the Holy Spirit. According to Daryl Eldridge¹⁹, the Holy Spirit is the most important teaching learning process. He says that, “teaching is a spiritual task, involving spiritual truths to meet spiritual needs. This requires spiritual power”. This power comes from the Holy Spirit of God. It can be said that this spirit is the Spirit of Wisdom or a Spirit of Counsel. It is the character of God that guides and teaches the person to persevere through the challenges they will face in teaching.

Jesus did not focus on the quantity of learners but the quality of spiritual information that has a divine meaning for the human race, to seek in their hearts the true kingdom of God. The life of Jesus was a life of prayer. It is evident in the accounts of the Gospels that he would go have his quiet moments of just him and his Father. A time to reflect and to meditate on the importance of his relationship with his Father and his mission to the world. It is a resemblance of a teacher and his student. The student relies on his teacher to advise him with different matters that he faces. Even when the student eventually becomes a teacher, he or she will inevitably be in contact with each other for special guidance. God is the source of all wisdom through the guidance of is Holy Spirit. Teachers and educators should seek the gift of wisdom from God to carry out this task.

¹⁹ In Eldridge book titled, *The Teaching Ministry of the Church. Integrating Biblical Truth with Contemporary Applications* (1995).

Conclusion

In conclusion, with many scholars who have contributed to the significance of Christian education, there is a strong need for people to partake in this role as a teacher of the gospel seriously. There are clearly positives and negatives of traditional ways of educating children about the gospel. Deuteronomy 6:4-9 clearly instructs the community to teach children to love God with all their hearts, minds and souls. Although the Sunday School is one of the core agent of the church to carry out its Christian Education functions, the support and involvement of the church community is essential. The community of faith is also a communal teacher. Jesus the master teacher uses authoritative approach where dialogue is essential, and appreciate the creativity and capability of the students to think.

Jesus did not use the Authoritarian approach that is one way. Authoritarian approach is similar to the Religious Instruction Approach and Freire 'banking system'. There is one way communication and results with structured teaching that follow strict order and instructions. This approach resort to physical punishment, as there is no negotiation or dialogue. There is also the silence of scriptures due to methods such as memorisation without any application to real life, which is the goal of Christian Education. Teachers must also know the source of all knowledge. It is God who is the source of all knowledge and understandings. The Holy Spirit is the ever present comforter and helper that every teacher must rely on for guidance and directions.

CHAPTER 4

CONCLUSIONS AND RECOMMENDATIONS

4.1 Conclusion

It is vital that the teachings of the Gospel are well informed in the contemporary world to our young people today. In addition, to ensure that the values of the *Faa-Samoa* such as love, and respect that are in line with Christian teachings are incorporated and demonstrated properly for the young people to understand.

In conclusion, our children are the future of our villages, families and congregation. To nurture them well and for them to be able to be successful in life, they have to be taught well of the Word of God. The aim of this thesis was to critically analyse and to investigate the strengths and weaknesses of the teaching approaches in Sunday School, especially in *Pulega Ueligitone I Saute*. Christian Education in this thesis as stated in the Literature Review, is a systematic process of teaching an individual and/or community about Christian values and culture, which is centred on Jesus Christ through the bible; thus shaping one's life and spirit. Such teachings are part of the church's ministry for believers as raised by Downs, and is for the purpose of showing spiritual maturity in our everyday lives as highlighted by Anthony.

Seymour and Miller offer five Contemporary Approaches to Christian Education that clarify teaching and learning approaches namely - faith community, religious instruction, liberation, interpretation and spiritual approaches. Robert Raikes started the first Sunday School in 1780, while the arrival of the London Missionary Society missionaries in 1830 marked the start of western style education in Samoa through '*Aoga Faifeau*' or pastor school that include Sunday School teachings.

Deuteronomy 6:4-9 that is discussed as one of the biblical foundation of Christian Education clearly instructs the community to teach children to love God with all their hearts, minds and souls. This is one function of the Sunday School, to teach children to know God. However, the community of faith as discussed is also a communal teacher. Jesus the master teacher uses authoritative approach. Jesus appreciate the creativity and capability of the students to think as explained and create dialogue with them.

Jesus did not use the Authoritarian approach that is one way, which is similar to the Religious Instruction Approach and Freire 'banking system'. This approach resort to physical punishment, as there is no negotiation or dialogue. The teacher teaches while the learner just learns. There is also the silence of scriptures due to methods such as memorisation without any application to real life, which is the goal of Christian Education. Teachers must also know the source of all knowledge. It is God who is the source of all knowledge and understandings. The Holy Spirit is the ever present comforter and helper that every teacher must rely on for guidance and directions.

The thesis attempts to provide a critical analysis of the Christian Education teaching and learning approaches in Sunday School of *the Pulega a Ueligitone I Saute*. Understanding the gaps, strength and weaknesses of the current teaching and learning approaches in Sunday schools in South Wellington District is essential in recommending possible way forward in empowering Sunday Schools.

From the analysis, pastors, teachers and parents see the Sunday School as the early intervention program for children of the church to learn about God. It is also the institution for language and cultural nurturing and preservation. The support of parents is vital for the attendance of children to this important program for their (children) lives. Most

teachers are volunteers, and face the problem of other commitment such as work and family obligations. The students blame the teachers approach and the curriculum as the main problems, followed by communication barriers. The Director of the Christian Education Department anticipate that the Teacher's manual is appropriate, without any follow-up evaluation especially with districts outside Samoa's context, blaming it as the responsible of the district's elders. There is also the need to use simple Samoan language in the Teacher's manual, and use visual aids and other technology in classes.

4.2 Recommendations and way forward

With the conclusion of the paper stated above, it has revealed that there are changes that need to be considered for the future of the Sunday School at *Pulega Ueligitone I Saute* in New Zealand. With the critical analysis of the teaching approaches in Sunday School, there is a call for review of teaching methods, so that the teaching materials are understandable and applicable to the Sunday schoolers. The issue of one way approach should be considered a two way approach, through a lot of awareness for teachers and pastors. Dialogue between teachers and students should be encouraged. The teachers must also encourage the creativity and potential of children rather than imposing their views and structured syllabus on children which is an authoritarian approach. Memorisation is still useful, but it is also important to emphasise the interpretation of memorised biblical text to real life experiences.

There should also be more programs and workshops for effective teaching methods in Sunday school. These workshops consists of guest speakers who specialise in teachings. These could be someone who have the experience and is well qualified to demonstrate, and to train teachers of the effective ways to teach children in Sunday Schools in the contemporary world. Effective ways such as strong use of overhead

projectors and technologies, short and sweet lessons, more of group discussions so there is an active engagement of the teacher and learner.

There is also the need for the Christian Education office of the CCCS to conduct an evaluation of the *Tusi Faiaoga Aso Sa*, especially with the Sunday School operating in context outside of Samoa such as the *Ueligitone I Saute* district. The *Tusi Faiaoga Aso Sa* should also use simple Samoan language to cater for those with Samoan difficulties. There is also the need for an English version of the *Tusi Faiaoga Aso Sa* to help teachers with Samoan language difficulties to fully understand the objective of the manual. This thesis should be expanded to capture the whole Christian Education function and role.

APPENDIX A

LETTER OF CONSENT FOR INTERVIEW

***PAPER: Christian Education Contemporary Approaches in Sunday Schools – A
Ueligitone I Saute District's pastoral perspective"***

I, Keresoma Seuala, am currently writing a thesis paper on the above mentioned topic in the Bachelor of Divinity level at Malua Theological College. It is with all due respect that this consensus ensured that all information from this interview will be strictly confidential, and will not be used in any other purpose(s) rather than this task as requested. It is the objective of this writing through the aid of your valuable experience to contribute something for the empowerment of Sunday school in the EFKS as a *Faafailele* institution that nurtures and establishes the theological and cultural lives of its young people.

I would like to acknowledge with utmost gratitude your time and valuable experience shared for this undertaking. May God bless your good self, *ma ia togo pea malama aua le feagai ai ma le soifua vala'auina*.

Ma le faaaloalo,

Mr/Ms/Mrs/Rev Signature

Date Venue

.....

Interviewed by Keresoma Seuala

APPENDIX B

Questionnaire for Parents of the Congregational Christian Church Samoa
Church Wellington
Date:

1) Which church are you from?

Wellington ☐ Newlands ☐ Petone ☐ Hutt Valley ☐

Upper Hutt ☐

2) Does your child(ren) tell you about what they have learned in class?

Yes ☐ No ☐

3) As a Parent, do you follow up on them about what they have learned in Sunday School?

Yes ☐ No ☐

4) Do you stay with your child(ren) during Sunday school?

Yes ☐ No ☐

5) Do you pick up your child(ren) after Sunday school and take them back home, or do you also attend the church service too?

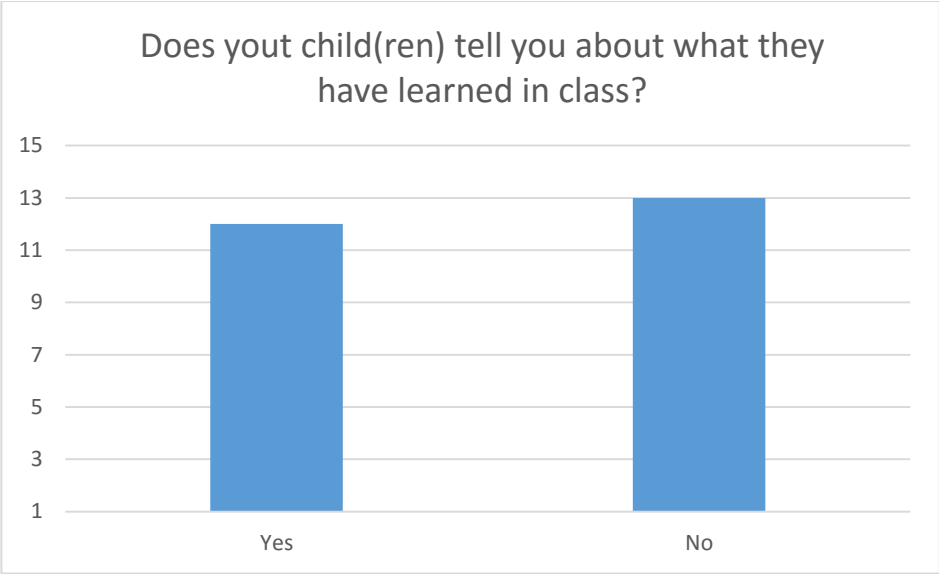
Attend ☐ Take home ☐

6) Do you have to push your child to go to Sunday school or do they have the passion to go themselves?

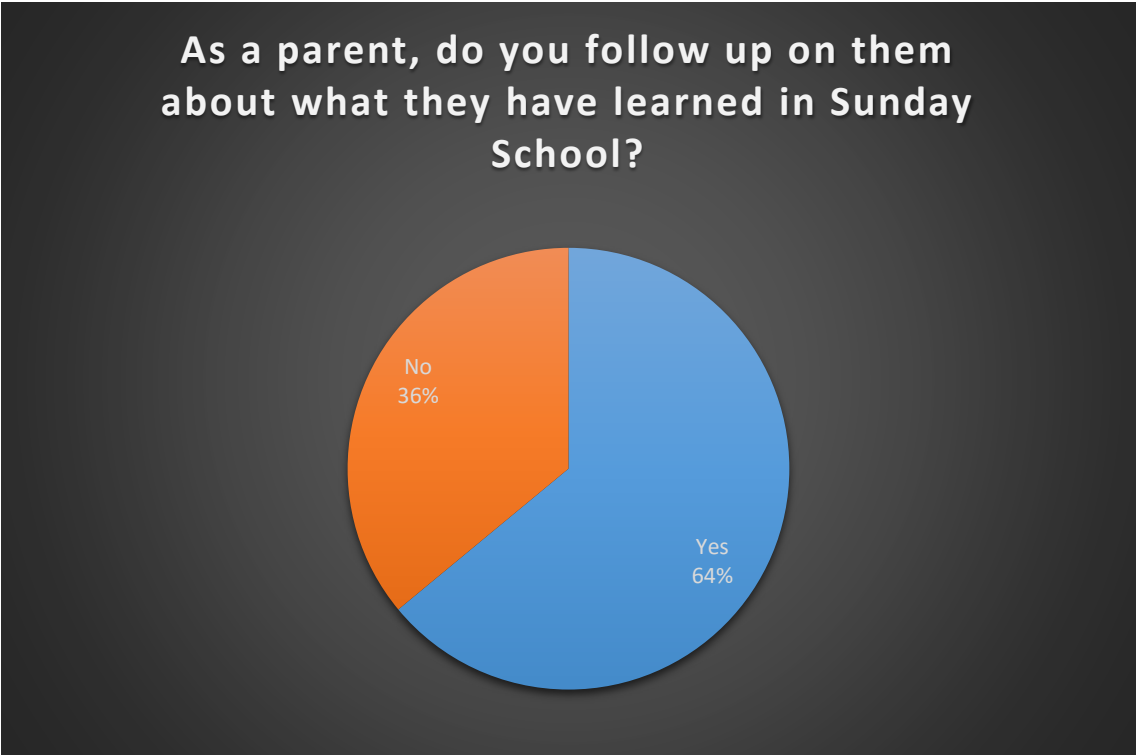
Push ☐ They have the passion to go ☐

7) Any recommendations on how improve your child(rens) learning at Sunday School?

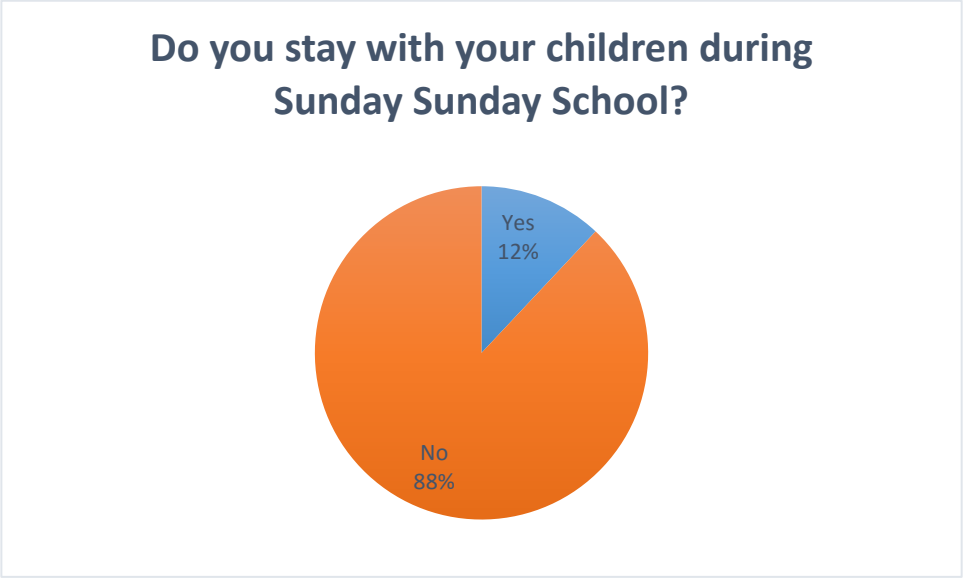
QUESTION 2



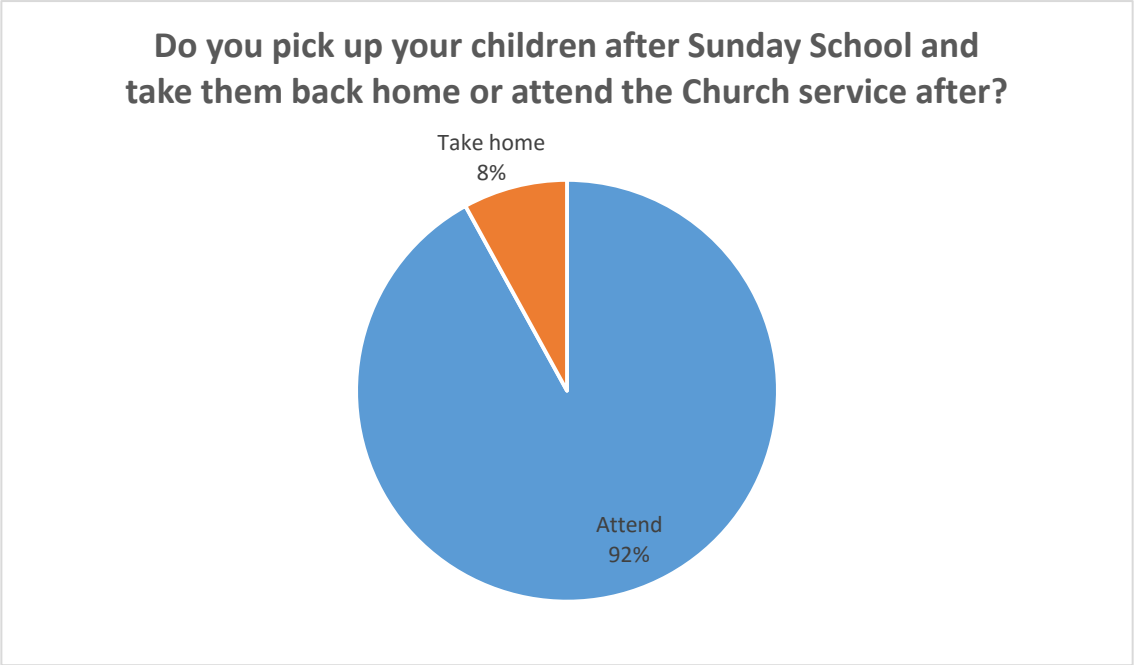
QUESTION 3



QUESTION 4

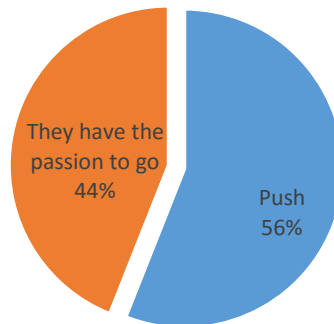


QUESTION 5



QUESTION 6

Do you have to push your child to go to Church or do they have the passion to go by themselves?



APPENDIX C

Interview Questions for Pastors and teachers at Congregational Christian Church of Samoa Church in the Wellington District

OPENING Question: In your role as a minister/teacher in the CCCS, what are some of the programs in the Sunday school that the children like?

1. Please explain how are those activities in Sunday school are developing their Christian faith?
2. In your experience, what are some of the approaches do you use to teach the children about God in Sunday schools e.g. visual aids, traditional etc...?
3. Do you think their parents appreciate your approach of teaching the children or is there any other way that the parents would like for you and the Sunday school teachers to teach their children?
4. Do you think that there should be a variety of program within the Sunday school you would like to introduce to enhance their learning and appreciate the Christian faith?
5. In terms of culture and traditions in our church, do you think in your own experience that the children or youth are losing the grip of our faasamoa?
6. How can our teachers at Sunday school implement a plan to retain the knowledge of our Samoan culture and language in Sunday school?
7. What are some of the strengths and weaknesses that you see as a Pastor in your Sunday School teaching methods now?
8. If there are weaknesses, how can you better enhance those teaching methods for the future of your Sunday school?

APPENDIX D

Interview Questions Sunday School teachers in the EFKS **Wellington District**

1. How do you organise your materials as Sunday School teacher?
2. What do you feel about the tusi faiaoga Aso Sa? Is it effective to the children and yourself?
3. What kind of results do you see that you want from the children?
4. What approach do you use to teach the children? Authoritarian or Authoritative?
5. How does the teacher get chosen to be a Sunday School teacher?
6. What are some of the key barriers that prevent you from accomplishing your work as a Sunday School teacher?

Thank You Very Much. God Bless.

APPENDIX E

Questionnaire for Sunday School Teachers of the Congregational Christian Church Samoa Church Wellington
Date:

1) Which church are you from?

Wellington ☐ Newlands ☐ Petone ☐ Hutt Valley ☐

Upper Hutt ☐

2) Do you have passion being a teacher at Sunday school?

Yes ☐ No ☐

3) Did you volunteer to be a teacher?

Yes ☐ No ☐

4) From your experience and observation at your parish, do you encourage the children to be at Sunday school every Sundays?

Yes ☐ No ☐

5) Do families just drop the kids to Sunday school then pick them up again and go back home or do they also attend the church service?

Attend church service ☐ Take Home ☐ Not Sure ☐

6) In your parish, does the Sunday school participate in all the events that occur in Church such as Faasamoa culture, outdoor activities, etc...?

All ☐ Sometimes ☐ Not at all ☐

7) Please tick appropriate barriers you see faced by Sunday schoolers.

☐ Attitude of the community ☐ Faasamoa language

☐ Topics are too boring ☐ Communication

barriers

☐ Transportation barriers ☐ Go to other churches

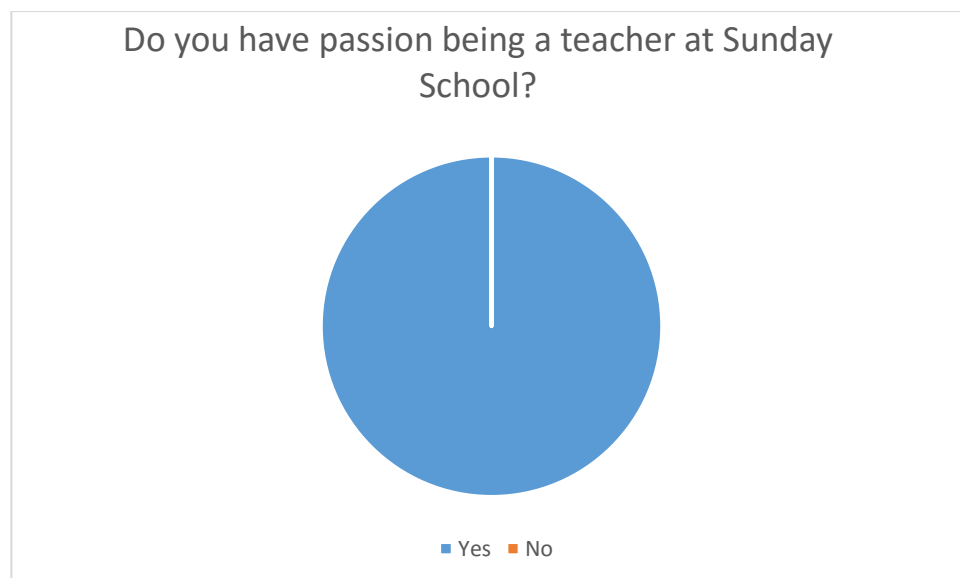
8) In your parish, do you use any form of evaluation measures to indicate each teachers performance?

Yes ☐

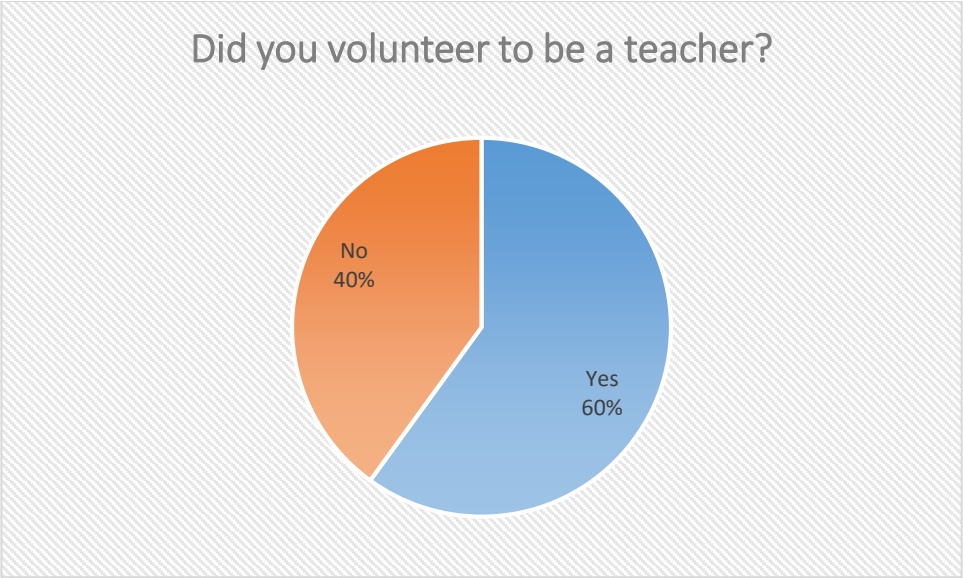
No ☐

9) Are there any recommendations you would like to input that will improve your Sunday School

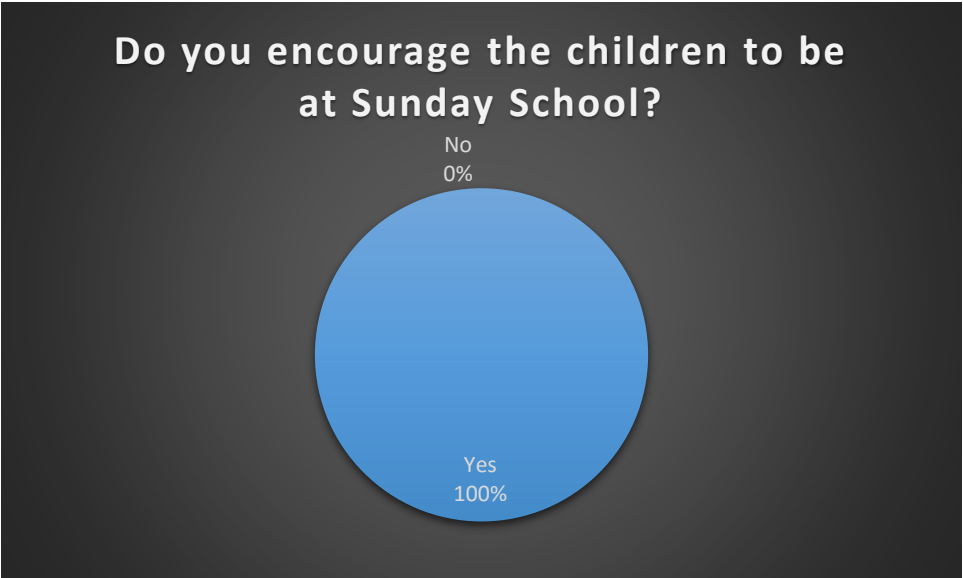
Question 2



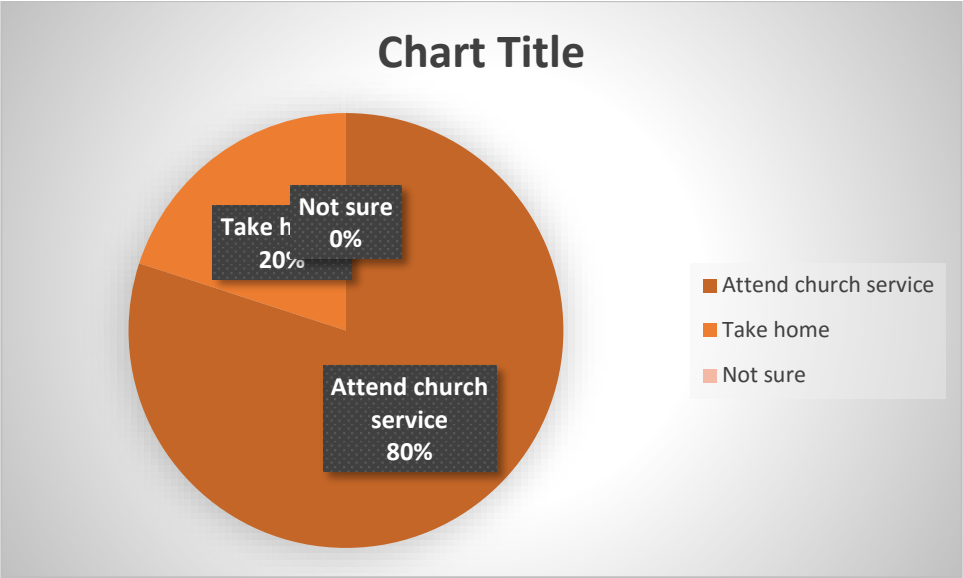
Question 3



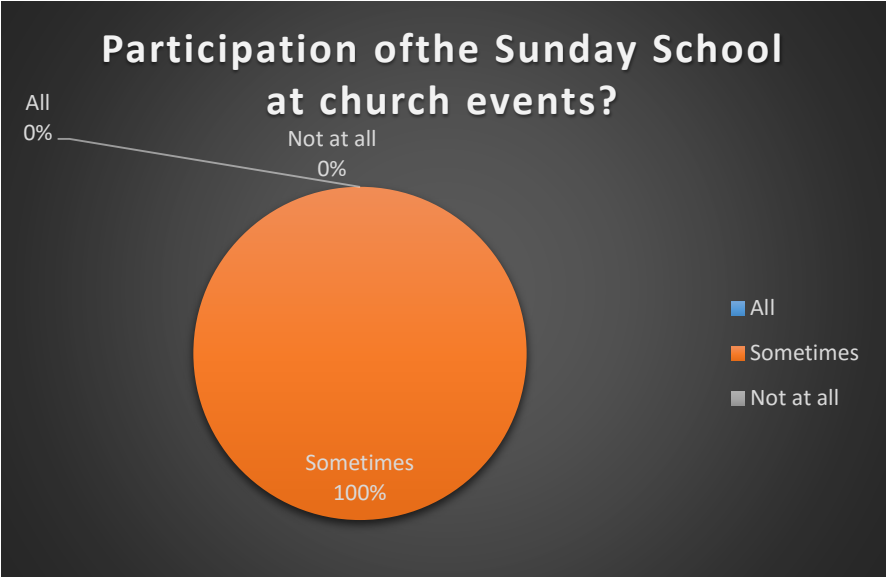
Question 4



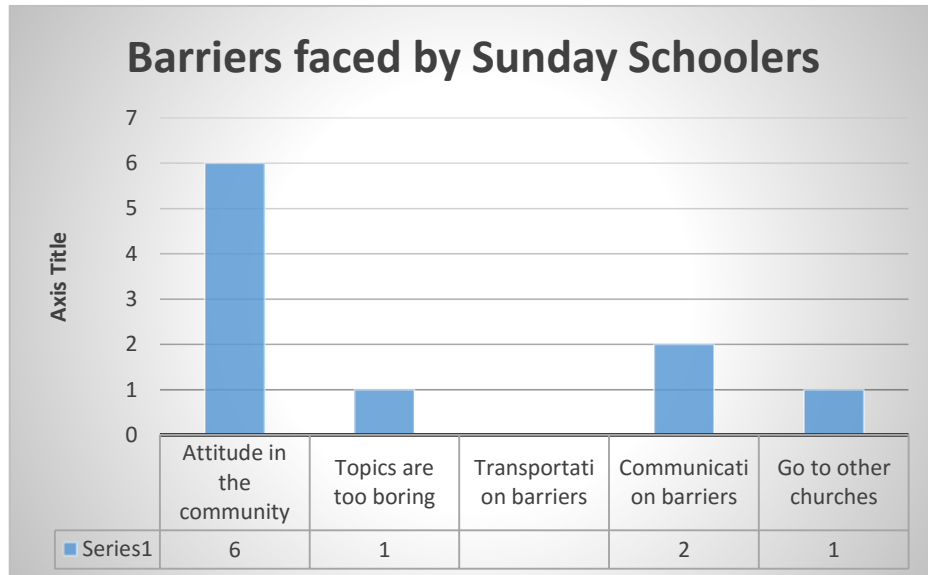
Question 5



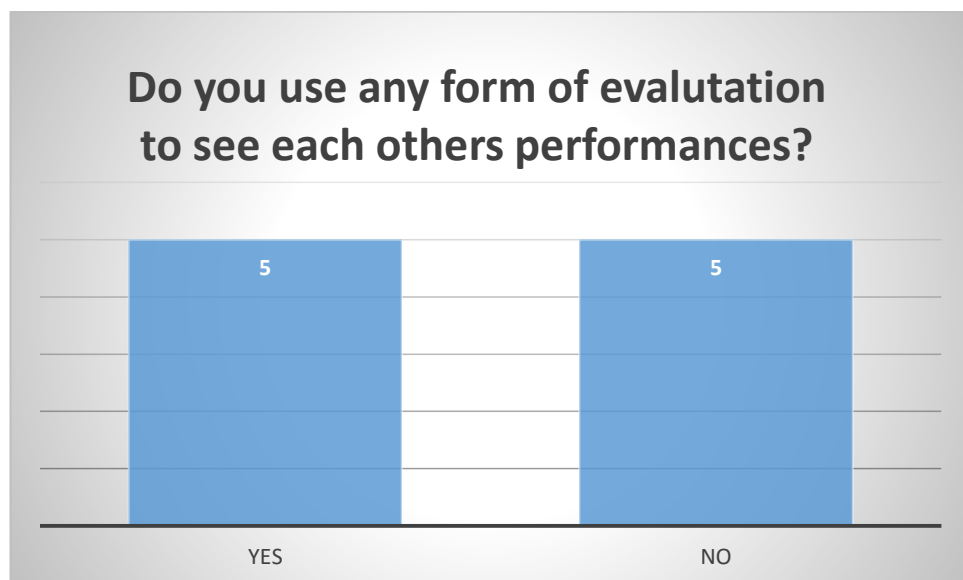
Question 6



Question 7



Question 8



APPENDIX F

Questionnaire for Congregation Christian Church of Samoa youth people regarding Sunday Schools Teaching Approaches in Ueligitone I Saute District of the CCCS

Date:

1) Gender Male ☐ Female ☐

2) What church are you from?
Wellington ☐ Newlands ☐ Upper Hutt ☐ Lower Hutt ☐ Petone ☐

3) Age _____

4) How often do you attend Sunday School?
Every Sunday ☐ Some Sundays ☐ Never ☐

5) Do you feel that you are learning much in Sunday Schools?
Yes ☐ No ☐

6) Do you prefer to have Sunday School sessions any other day of the week other than just Sundays?
Yes ☐ No ☐

7) Are the Sunday School teachers encouraging you to speak the Samoan language in classes?
Yes ☐ No ☐

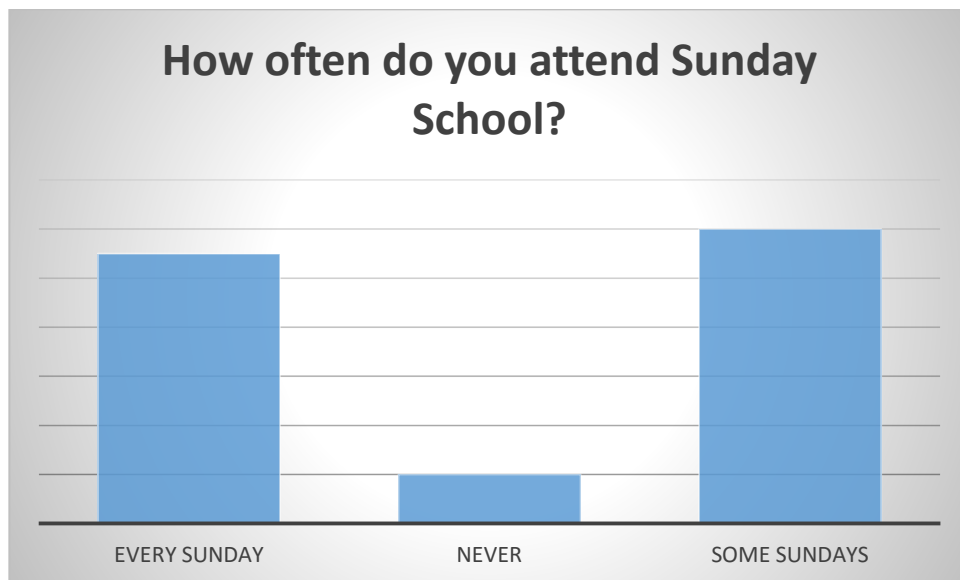
8) Is your *Faasamoa* good?
Yes ☐ No ☐

9) Please tick appropriate barriers you see that are lacking in the Sunday School activities. You can tick more than one appropriate answer.

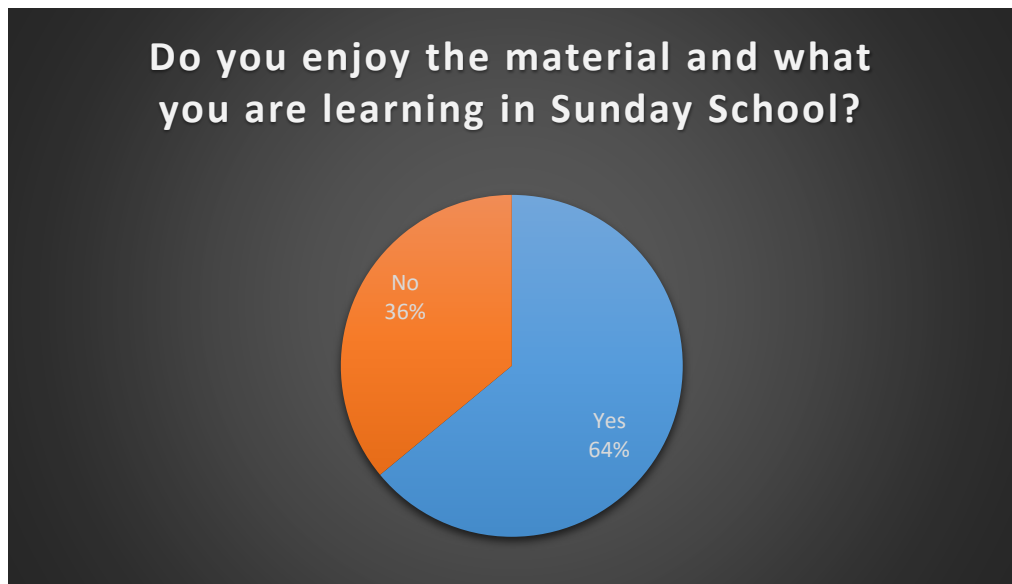
<input type="checkbox"/> Sessions in the Samoan language	<input type="checkbox"/> Lack of visual aids
<input type="checkbox"/> Broad topics	<input type="checkbox"/> Communication barriers
<input type="checkbox"/> No breaks in between sessions	<input type="checkbox"/> 2 to 3 sessions a week

10) Any recommendations on how to improve the Sunday School you are currently attending?

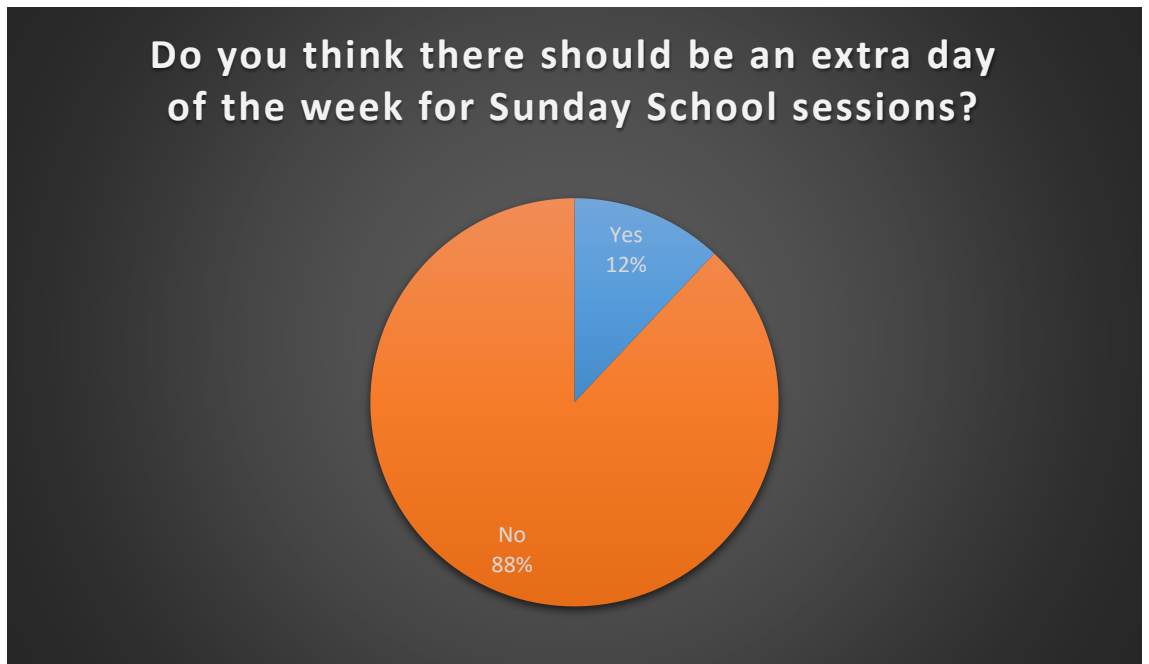
Question 4



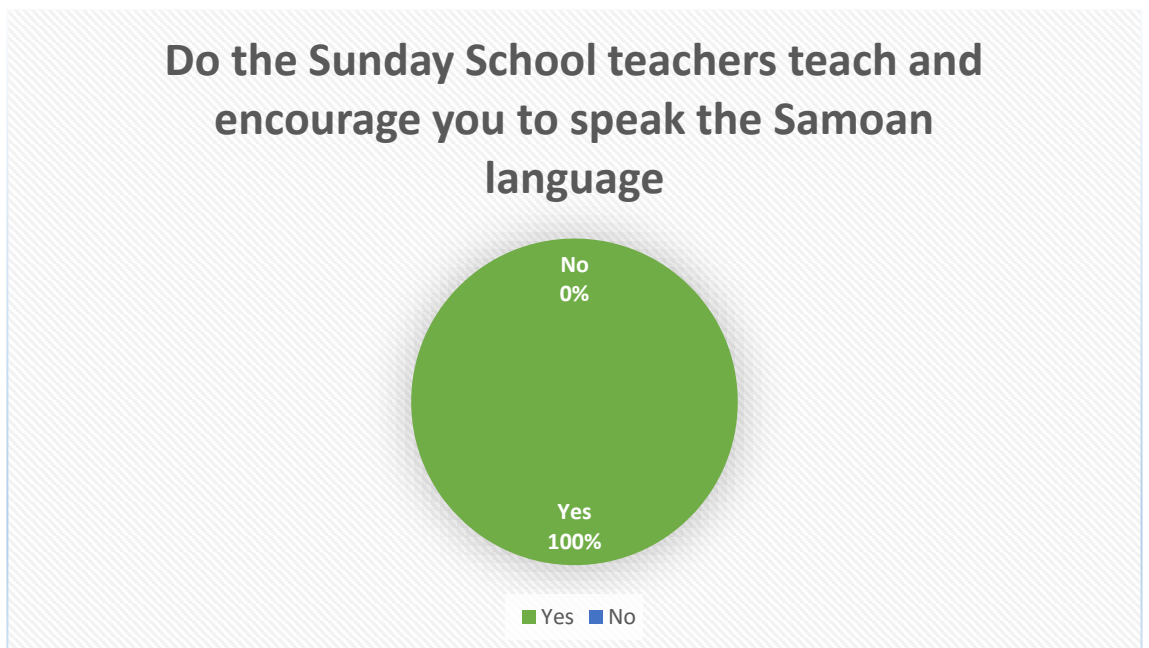
Question 5



Question 6

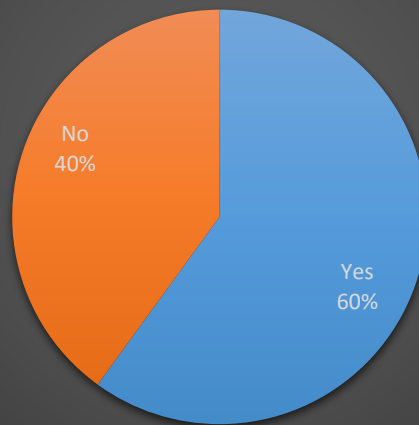


Question 7



Question 8

Do you think that the Faasamoa of this generation is gradually fading away?



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