



KANANA FOU THEOLOGICAL COLLEGE

School Year: 2024-2027

Certificate of Theological Studies (CTS) Curriculum

Guiding Samoan Education Philosophy: *E fesili muli mai ia mua mai*

Kanana Fou is now in its reassessment/reconsideration phase of the previous academic curriculum (2020-2023) of the CTS, as stipulated in its 2012 academic policy and approved by the Board of Regents on the same year. The proposed academic curriculum is guided by a Samoan educational philosophy—*E fesili muli mai ia mua mai* or “The one who arrived last should ask the one who had first arrived.”

It has been a very meticulous planning or *soālaupulega* by the staff and faculty in our effort to assess, reshuffle, and propose a new curriculum *helm* for the College to follow for the next three years. Multiple discussions and insightful recommendations have transpired into a new *helm* that not only met and steer academic standards but also foster critical thinking, problem solving, and creativity in students. In this stretched process we were very confident that our experience, skills, and assessment strategies will have a positive impact on the learning curricula that cater to different learning experience and abilities of students. That

has allowed us to envision and ascertain a comprehensive and engaging approach to a curriculum. Our approach to curriculum development is *E fesili muli mai ia mua mai*. This approach aligns perfectly with our vision of integrating new theological education principles (theoretical) and experiential learning (practical) to create meaningful educational experiences of our students. Our ability to adapt to emerging educational trends enables us to contribute significantly to Kanana Fou's mission of modernizing theological education.

Our earnest desire is to launch this new curriculum in the upcoming fall semester, 2024, for the next three years (2024-2027). It is the College's academic policy that every five (5) years the current curriculum shall undergo a comprehensive review and initiate positive changes to the curriculum, and evaluate how this curriculum aligns itself with the College vision for the future of theological education in Kanana Fou.

A. The New Curriculum Guiding Samoan Philosophy—*E fesili muli mai ia mua mai*

While brainstorming the new curriculum, we embrace a very simple Samoan model and education philosophy for assessment, planning, and development—*E fesili muli mai ia mua mai*. It is a common practice in Samoa that a person who arrived last should ask the one who first came on board. In the Samoan learning context, the young should always ask the older siblings (or parents) who are more experienced and insightful on what is going on in life. A new and young *matai* may seek a more experience and talented *matai* to teach him the socio-political life ethics, how he must perform his duties, learn community life, and the Samoan culture. Every Samoan *matai* is expected to learn these principles, to live and embody these values in life. In this model students will embody and appreciate what is taught and be able to practice and make-meaning of them in preparation for ministry.

The Samoan educational philosophy—*E fesili muli mai ia mua mai*—emulate two (2) basic models: (a) the **Question Model** that focuses on *what* is necessary

so that the learning that takes place during the lesson impacts future learning; and (b) the **Answer Model** concentrates on *how* it has been achieved (end result) is then graded to assess the student learning. The employing of these two models in curriculum planning and development is the process of looking at the standards in each subject area and developing a strategy to simplify these standards so they can be taught to students, varies according to grade level, subjects taught and available teaching supplies.

Narrative of the Models:

<i>FESILI</i> Subject Areas	<i>MULI MAI</i> Question Model	<i>MUA MAI</i> Answer Model
Listening and Remembering	Have you heard about it? How? What challenges?	Cite evidence to support information received and analyze what the text says explicitly as well as assumptions drawn from the information communicated.
Reading and Comprehension	Is it correct? Can it be trusted? What information conveyed?	Integrate information presented in different model or formats as well as in words to develop a coherent understanding of a topic or issues.
Writing and Clarity	Am I cleared of what occurred? Why was it written? What purpose?	Write information/explanatory texts to examine a topic and convey ideas, concepts and information through the selection, organization, and analysis of relevant content.
Responding and Talking	What have I said is wrong? How did I react to it? How do you deal with it?	Repeat and review information delivered and communicated; produce a clear and coherent response/answer verbally in which the development, organization, and style are appropriate

		to task, purpose, and students (audience).
Understanding and Application	How does it help you learn? When it should be done?	Gather relevant information multiple sources, assess the credibility of each source; paraphrase the data and conclusions of others while avoiding providing basic information.
Historical Thinking Skills	What happened? Who did it? How was it done? To whom?	Historical inquiry is a process in which multiple sources and different kinds of historical evidence are analyzed to draw conclusions about how and why things happened in the past.
Critical-Thinking and Problem-Solving	When? Why? Where? How? What?	Have the ability to interpret, assess, and analyze facts and information available or at hand. Form a judgment or decide if something is right or wrong. it is more than just being curious about people or the world around you, critical thinkers make bridges between ideas to see the bigger picture.

The Kanana Fou staff and faculty are motivated in organizing the new curriculum with a passion for developing engaging and effective teaching and learning methods. The new curriculum is organized and detail-oriented, able to efficiently manage multiple projects and prioritize tasks. The staff and faculty experience in theological education has also given us the “touched” and skills to collaborate with leaders and school administrators at our Pasifika level and capacity—SPATS, PQF, FHEC, Malua and Piula Theological Colleges.

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