



## Proposing a New Curriculum for KFTC

### *O le Fuamatagi ma lana Faautautaga: Matagi o Suiga*

**Purpose:** KFTC Policy of Curriculum Review approved by Board of Regents, 2012: 5 Years

Developing a curriculum is a time-consuming process that demands a great deal of thought and energy. However, **time** is a rare and precious commodity. The major question is: how can Kanana Fou create and deliver quality lessons?

The following are six (6) foundational steps to follow and three (3) models to employ.

1. Read through the SPATS accrediting standards.
2. Make a list of concepts our students need to know.
3. Group the concepts into common themes or units.
4. Create an outline of the order in which you will teach the units, as well as the order in which you will teach the concepts within the units.
5. On the outline, write an objective for each concept.
6. Determine measurable, observable assessments for each objective and add these to your outline.

Throughout the year:

- Craft lesson plans for how you will teach each objective.
- Reflect on and make notes about each lesson after you teach it. What did you like? What didn't you like? What worked? What didn't? These notes can help you adjust the lesson next year and inform your lesson planning for the current year.

Following these basic steps and advise will help eliminate some of the doubts and uncertainties regarding curriculum formation and how it may be fulfilled as requirements and criteria of teaching and learning coherency.

**THE WIND-WATCHER (INSTRUCTOR) AND MEDIATION (THINKING)**

*“O le Fuamatagi ma lana Faautautaga: Matagi o Suiga”*

Foreword,

In Samoa, every season has a **fuamatagi** (wind-assessor) who waits upon the dawn of a new season. It is a safe and fixed time for the family to be well-prepared for the next season approaching. This is theoretically considered in Samoa as “**vaitau ma lona faatali**” (the season and one who waits upon it). Everything must be intentionally and carefully considered, such as building of houses, planting the fields, fishing the sea, preparing of food, and especially the conscious consideration of mind and wisdom—**faautautaga**. A good start and promising outcome may depend on how good or well-mannered the deliberation during preparation of the “**fuamatagi**” and his/her mental observation. Traditionally, the “**fuamatagi**” is well-known for his or her constant observation and unravelling skills of signs of the seasons (*faitauina o matagi o le atunuu*). It is important because the village does not like to entertain failure; every season has its own winds, characteristics, and issues; therefore, results varies.

Samoa has its own familiar and notable seasons. First, the season of “**vaitau ‘efu**” – others called “**tu‘iefu**.” This is the season where the ground is dried-hard and nothing can be planted. It is during this season that patience is essentially important.

Often, the teacher had a difficult time to analyze and consider how to convey and impart information to students; sometimes, it takes patience to wait and see on what it may transpire.

The second season is “**vaitau oge**” usually comes after the “**vaitau ‘efu**.” The food is scarce and people relies on “*ufi vao*” or yam for food because there are no more taro or banana plantations.

Some teachers relies on their personal and psychological assessment skill to find ways to “feed” the brain of the students. To survive in this learning environment the teacher must take advantage of all available resources so the students may acquire skills to learn and grasp what is communicated to him or her.

The third season is “**vaitau afu**” – food supplies is good; yams are matured enough to eat. It is also a good time to fish for a variety of fishes. Usually, during this season making “*masi ‘ulu*” with breadfruit is the best way to preserve food.

Teachers, sometimes he/she should find ways to help students maintain and absorb class materials taught to them.

The fourth season is “**vaitau afā**” (windy season) where rainfall increases and wind surges. People prepares their homes for cyclones and strong streams overflowed from the river in to the sea.

To be secured and sustained the teacher should teach his/her students the proper skill to overcome academic fear that attempts to push them over the currents. Sustain and embrace them to withstand the “stress” of time and learning.

And the fifth season is “**vaitau mau**” – the food is abundant and masses; new bud or shoot of bananas and taros emerged while new life plants come into view. Taro and banana plantations are many due to fertile ground.

During this time of abundant learning teachers should help in assisting their students to sustain and absorb the classroom materials already covered in formal or informal learning.

In the course of history, these different seasons, with distinct ways of preparing their approaches, were good opportunities of moral and ethical lessons for the Samoans in preparation to receive dawn of the next season. People learn from their experience on how they can satisfactorily prepare themselves for good or for the worse. The wisdom and experience through negotiation and from reading the signs of time and things to come is really important in our decision-making as “agents of change” (*auauna o suiga*); it trains us how to see the future emerge before our very own eyes.

The preparation and formation of a new academic curriculum in theological education is similar to what I have touched upon. The instructor act as a “wind-watcher” to negotiate the changes with what already taught and practiced in the classroom. There are various “seasons” that we need to keep in mind when assessing the environment of where students are situated and learned.

To assist KFTC in developing a new academic curriculum, the responsibility of “**fuamatagi**” (the wind-watcher) is threefold:

1. **Vaai** (observation) – ensuring of the changes that produces the problem in student learning;
2. **Gaoioi** (action) – ensuring that the fulfillment of each requirement is clear and understood;
3. **Fetuuna‘i** (think) – ensuring that the action taken is appropriate and what changes need to be done.

#### A. The wind-watcher and negotiation – “**O le fuamatagi ma lana faautautaga**”

It is important that some of the concepts employed in this proposal is clear and understood. The wind-assessor represents the “**instructor**” (lecturer); whereas, negotiation refers to the “**mind**”—it thinks out our hidden thoughts. Learning seasons are different for students, depending on their education background. We have realized that if what we teach at the college does not take a hold of student’s learning intention, they—and “we”—would lose them forever. We realized that if we lost them then all that makes them (and us) “**aufaigaluega a le ekalesia**” would also, eventually, be lost. It is for that reason that we humbly present before the Board of Regents, at this meeting, a new curriculum to assist us in their success and their struggle to hold on to what is their.

This year we celebrate 41 years of success since the college’s establishment. We celebrate 41 years of being at the helm of our destiny; of being able to decide how to hold on to the teaching heritage, traditions, identity, language, and education systems. As a non-profit institution of higher learning we have shown the Pacific and the world that we can transform learning, uphold religious and political freedoms, and find balance in our application of the rule of law. We have shown the world that despite being a small island in the middle of the Pacific Ocean we have the knowledge resources and the will to stand up what is appropriate and right in our lives in spite of whatever “season” that comes our way. We believe that our achievements are blessings from GOD. The Kanana Fou Theological College motto is “**GOD. FOUNDATION. UNDERSTANDING.**” **LE ATUA. FAAVAE. MALAMALAMA.** This is the prayer of our church “forefounders” and it continues to be our prayer today.

Our Samoan theme for the new curriculum is “**O le Fuamatagi ma lana Faautautaga**”. We are deeply spiritual people and our spirituality is a reflection of our humanity—body, mind, and soul—and how we view the world today. Our thinking is inclusive. It is not prohibitive, condemning, nor boastful. It is humble, loving and always forgiving. It is full of conviction and compassion. Nor for selfish desires or gain but for the greater good of all students who leave the comfort of their homes and enrolled at Kanana Fou Theological College to learn, to know, to appreciate, to love, and to cruise along Christ. This year was an opportunity to reassess the path, routes and “seasons” chosen for our journey.

As any good “**tautai**” or lecturer knows, one must be constantly assessing the “season” elements and its potential impact on the students. The Samoan saying: “**Ua faapŌpŌ aso ua, o aso folau e lē tuua,**” reminds us that sailing is an imperative, but so too is the need to negotiate the elements of all “seasons” approaching. It is in this coherent integration that we know, in our minds, bodies and souls that the key to the success of Kanana Fou is “**humility**” and “**faith.**”

## 1.1 PROGRAM ACCREDITATION

### 1.2 Curriculum

The curriculum for BD program—“**O le Fuamatagi ma lana Faautautaga**”—including its title, purpose and learning outcomes, is coherent.

**1.21.** The title of qualification provides an accurate indication of the subject area and conforms to the naming protocols.

**1.22.** The purpose statement identifies any specifically targeted student body and the relationship between the program and employing entities, such as the CCCAS.

Purpose statements must:

- identify why students (learners) should study the qualifications;
- consider the needs of the CCCAS and local congregations, needs identified through analysis, surveys, evaluations or reviews, and how the qualification aims to meet these needs;
- identify the target group of students;

- match the level of the qualification;
- identify pathways to further study
- assists potential students to understand more about the qualification and where the qualification can lead;
- allows meaningful comparison with other qualifications.

The purpose will differ from learning outcomes. The purpose identifies why the qualification should be delivered; learning outcomes identify what students achieve as a result of the qualification.

The application should demonstrate how the specified purpose of the qualification will be met.

### **1.23. The qualification outcomes are consistent with the requirements of the PQF.**

The learning outcome of each component of the qualification should be stated.

- The learning outcome statements should express what graduates gain as a result of the qualification in terms of applied knowledge, skills, understanding and attitudes.

Clear learning outcomes are specified for each component of the qualification.

- Learning outcomes are required for every module. The learning outcomes must reflect the level of the component.
- Learning outcomes must be accompanied with evidence requirements—e.g. how do we know a good car when we see it?

Learning outcomes are consistent with the purpose of the qualification.

- The level and learning outcomes must match published level descriptors for the PQF.

Components must include measurable learning outcomes.

- Although there are many ways of expressing learning outcomes, they are usually written in the following format:
  - on a successful completion of this component, students will be able to preach an expository sermon (not applied skill). But on its own this learning outcome is not measurable. It needs an evidence statement or requirement. For example, an evidence statement might be expressed:
    - each sermon should apply a passage of scripture to life today in a structured and coherent presentation.
    - Evidence requirements that enable learning outcomes to be measured are written in the format:
      - -Noun + Verb + condition or context
    - Learning outcomes identify the attitudes, knowledge and skills expected of successful students. They should be measurable (able to identify when a student has achieved a learning outcome) and achievable within the component.

### **1.24. The structure of the qualification is appropriate to the purpose and learning outcomes.**

The combination of components is consistent with the purpose of the qualification.

The length of the qualification is clearly defined and is appropriate.

- The qualification structure describes how the components of a qualification are integrated to provide a balanced and logical learning program.
- Appropriate levels and credits are allocated to each component of the qualification.

- One credit represents 10 notional hours of student learning activity. This learning includes classroom, supervised and self-directed hours, assessment time, assignment writing and field education.
- A normal year of full-time study (including contact hours and self-directed hours) is 1200 hours (120 credits). Any variation from this requires specific justification. Similarly, any variation from 120 PQF credits in one full-time year requires specific justification.
- The level and credit value of any qualification to which the qualification leads are appropriate, clearly identified and where necessary, meet the minimum requirements of the PQF.
- The level and credit value of the qualification must conform to requirements for the type of qualification.
- The proposed qualification certification is appropriate.
  - Include a copy or a draft of what students will receive in recognition of completing the qualification.
    - All certifications granted must be appropriate. The certification should have acceptance from industry and must comply with PQF criteria.

**1.25. The qualification reflects the characteristics of Theological Education – its content, processes and outcomes as outlined in Section 1.**

Each qualification appropriately reflects the sub-disciplines of theological education as discussed above.

Each qualification demonstrates the integration of the processes of **VAAI**, **MAFAUFAU** and **GAOIOI**. **VAAI** (LOOK) focuses on watching out for the season—it provides an approach or way of looking at teaching and learning. It provides a theoretical view of a subject matter and of how it can be learnt. **VAAI** approach gives rise to methods, the way of teaching something, which use classroom activities or techniques to help learners learn.

**MAFAUFAU** (THINKING) focuses on adapting and shaping of season— provides and describes procedures that must be put in place if students at all levels of education are to become more thoughtful, more reasonable, and more well-judged.

**GAOIOI** (ACTION) focuses on what to do in reshaping and relocating education to its proper position—provides appropriate action of teaching and style of instruction that aims to teach students about subject material while also contributing to the betterment of society.

Each qualification has outcomes appropriate to the designated levels of the PQF and consistent with each of the sub-disciplines of theological education.

*Matagi o Suiga...*