

**THE PURSUIT OF QUALITY EDUCATION  
IN KOREAN SUNDAY SCHOOLS,  
DEVISING AN APPROPRIATE MODEL OF EVALUATION**

By

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## ABSTRACT

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The purpose of the thesis is to design an evaluation model which could be used to improve the quality of Sunday schools in Korea. Various evaluation theories that are current outside the church were examined and evaluated to see whether they were amenable to modification to serve the church’s interest in Sunday Schools. The adapted theories were put into practice and tested to see whether the resultant model of evaluation was fit for practical use [or not] in a church setting by doing a number of case studies.

No progress could hope to be made without setting the task in its context. To this end, the thesis firstly, examines the current features of churches and Sunday schools in Korean society. Before 1990s, the church had a significant growth in numbers which might have been taken as indicators of success. However, more recently the church has had to face severe criticism from the wider Korean society, which considers the Korean Christian church to have developed ‘an individual church-ism’, i.e. a form of life that focuses on personal salvation in eternity and that is consequently remote from the needs of contemporary society.

In order to overcome these problems, the thesis examines the purpose of Sunday school education, which is essentially based on the pursuit of faith conceived more holistically, and considers the improvement needed to deliver quality education in Sunday schools. For this purpose, it tries to devise an evaluation model that establishes a clear understanding of the present state of Sunday schools whilst also suggesting how these schools might change and develop the quality of their education. In order to achieve the quality improvement of Sunday schools, this thesis considers QM (Quality Management) as the main theoretical basis of an evaluation model, because both the

kind of analysis and improvement which are used in QM, were shown to be suitable and applicable to a Sunday school setting whilst providing a basis for a continuous improvement in quality.

The thesis demonstrates the suitability of this model with regard to its practical application in the field by testing it in individual Sunday schools, which together represent the range of Korean Sunday schools that one might encounter. Also, it critically considers those parts and processes of the evaluation model which should be changed in response to the issues that arose during the case studies.

This thesis provides Sunday schools in Korea with an example of a practically tested evaluation model and describes how the Sunday school managed to improve its quality by using the evaluation model.

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## **CHAPTER 1**

### **INTRODUCTION**

#### **1 Raising Issues**

In recent years, the Korean church has undergone various degrees of restructuring which led to resurgence in its confidence and its ability to provide good quality education in its Sunday schools. This growth in confidence was founded on the high regard in which its schools have traditionally been held and the generally favourable reports which its schools received from its society. However, for further advancement it must meet the needs of new trends in church membership and overcome any perceived potential deficiencies in its education system.

Individual Sunday schools are devoted to developing their educational quality and have made efforts to improve. However, educational policy cannot be developed in a vacuum. Rather, the church must reflect the political and economic changes which Korea has undergone, as well as taking account of change and development in its own social policy. These demand a review of the state of education and of educational policy within Sunday schools and provide the basic context for understanding its educational management.

Korean Sunday schools have not yet developed an alternative model for a bolder, distinctively evaluation-based approach to the education which they offer. Within this context, Sunday schools could make a distinctive contribution to the development of church education as a whole.

The Korean church and Sunday schools still adopt the earlier paradigm of growth in their congregations. For future development, the paradigm of growth needs to be transformed into one of quality. The concept of evaluation can, of course, include an analysis of current conditions through collecting information and data on growth in

Sunday school education. However, the evaluation of Korean Sunday schools should critically discuss its educational needs and this can then be used to support decision-making. In this evaluation, it will be necessary to understand the general form of Korean Sunday schools, how they belong to, and are affected by, Korean society and how they contribute to the modernisation and globalization of Korea.

Individual schools within the Korean church have striven for improvements in the necessary elements in education and recognised the needs of teachers and students as the objects of education. However, such individual efforts face limitations, which prevent the schools from advancing and contributing effectively to the education project. In other words, the attempts to improve an individual Sunday school after realizing its problems and the enthusiasm of pastors and teachers have a tendency to limit themselves to only part of the Sunday school's religious activities or to matters of individual interest. Also, because they respond contingently to the various demands as they have always done, Sunday schools neither can satisfy today's society and students' demands, nor give an integrated education as individual Sunday schools which will engage students' interest. Therefore, it is not easy for an individual Sunday school to give a new direction to the education and the system and hence the problems and demands for long-term change go unanswered. Because most of individual school education is closely related to the changes in Korean society, because it has to respond to these changes and cope with its demands and because it generally has to follow the policies and the educational goal of the general assembly, an individual Sunday school has limited scope in what it can do for itself.

The Sunday schools have attempted to break through this barrier in various ways: e.g. the General Assembly, research bureau and education department have sought to help and support the work of change. However, this has not been sufficient, functioning merely as a form of role-play. Instead, such attempts have only made clearer the need for research to suggest an alternative plan to them, rather than exposing

their state or continuously belabouring them to improve. At the same time, the practical research and attempts at gathering information requested from individual Sunday schools are hardly being supplied to the General Assembly and theological seminary. Thus, the possibility of advancing from this state has proved to be in vain. Owing to this vicious circle, schools or teachers often adapt themselves to the given situation, unable to contemplate the effort they should make to give students a meaningful education.

My curiosity in the use of an evaluation process for Sunday schools was originally aroused by field experience in Korea with the Institution of Christian Education Research in the Presbyterian College and Theological Seminary (hereafter PCTS), which is in charge of devising the curriculum and policy-making for the General Assembly.

During the early days of my work experience, at a critical time in Sunday schools, I had the chance to meet the leaders and volunteers of individual churches, with learners and parents who shared their concerns with me and my research team. They justified their frustration, which is repeatedly experienced in Sunday school education. At this time, most churches faced the limitations of individual Sunday schools. Many people, I saw, participated in short courses or seminars held by various institutions related to raising the quality of Sunday schools and churches supported this purpose. In this situation, I, as the leader of a Sunday school, felt that Sunday school education should be more systematically and concretely evaluated, through questions such as “What are the problems that Korean Sunday schools have?”, “What and how should we prepare and improve the quality?”, “What is the alternative plan for this?” To combat the situation of inactivity in Sunday schools and to find an alternative plan and the power for a new revival and growth, I thought that objective and systematic evaluation and analysis of the actual field should come first. In other words, a Sunday school should look for an alternative plan to improve its quality according to the results of a

systematic evaluation and analysis. But I had not yet found an appropriate method for doing this.

I thought that what is required first in developing a process of evaluating a Sunday school is to examine theories of evaluation and to devise a suitable evaluation model. However, there has been quite limited research on such evaluation with educational quality in mind in the field of Christian education. Thus, although individual Sunday schools realised the need to evaluate, they did not know how to diagnose and evaluate themselves.

In its intense desire to get through such a crisis, one Sunday school consulted the research institution to which I belonged, about a project to evaluate its own Sunday school qualitatively, though at that time evaluation was seen as a statistical matter only. It had neither regular model nor theoretical basis for qualitative evaluation. Nevertheless, requests from congregations for the evaluation of their own Sunday schools grew rapidly after this project went ahead.

In 2003, I decided to undertake my own research in this area. I was interested in the theory of evaluation, which is necessary in pursuing the improvement of Korean Sunday schools and in developing the tools which it would need. At this time, I wanted to study for a PhD and my research institution supported this positively.

I decided to go to the UK where the Sunday school movement originated. At the University of Birmingham I started to work on my interest in conceptualising the evaluation of Sunday schools and improving their quality, wanting to apply this knowledge to my concern for individual Sunday schools in crisis. While studying, I had two opportunities to visit Korea for field research and do some case studies; these were very useful because they allowed me to apply my evaluation tool to individual Sunday schools and helped to build my skills as a researcher.

## **2 Research Questions**

I am interested in the theoretical research on the evaluation of individual Sunday schools and the development of a practical evaluation model. For this, I discuss the present status of Sunday schools and the grounds for requiring their evaluation. Based on the need proposed here, I analyse what changes and improvements are required for today's Sunday schools and examine the evaluation process which they require. I also develop a new evaluation model for Sunday schools on the basis of the qualitative evaluation models in general schools which might apply to Sunday schools.

To sum up, first, I look at the current condition of present day Sunday schools. Second, I examine on this basis what changes and improvements are required if they are to improve. Third, I investigate how the existing concept and model for a school evaluation can be of service to this evaluation. Fourth, I develop an evaluation model for individual Sunday schools which tries to remedy its problems. Finally, I try to apply in practical terms the evaluation model of Sunday schools which was developed in the field. Therefore, my aim is to improve the quality of individual Sunday schools by developing a general evaluation model after examining closely their present state of Sunday schools. The questions for the research are as follows: 1) What is the current status of Korean Sunday schools? This will be examined in Chapter 2; 2). What direction should Sunday school evaluation take? (Chapters 3 and 4); 3) What characteristics and formulas can be devised for a Sunday school evaluation? (Chapters 5 and 6); 4) Can an innovated Sunday school evaluation be practically applied to a specific Sunday school (Chapter 7).

## **3 The Aims of This Thesis**

The Sunday school is most often perceived as a major teaching arm of the Korean Protestant church. It has been viewed at various times as a school for the poor, the evangelistic outreach of the church, the exclusively educational unit of the church and an organisation for church growth. In the Korean Presbyterian church, the primary

function of the Sunday school is stated as the communication of faith. To carry on Sunday school education successfully, we must determine what we are doing in comparison with what we ought to do. This involves three distinct activities; first, gathering information; second, forming judgements on the basis of factual data; and third, making decisions to correct or improve.

This research argues that an evaluation can be made in which a Sunday school is shown how to change and improve through evaluative analysis. An evaluation model is to be researched to support improvement based on a model for Sunday school evaluation derived from a general school model.

This research aims to design an educational evaluation model capable of critically considering what change might be needed for further educational improvement. Specifically, it will examine Presbyterian Church Sunday schools in the PCK (Tonghap). It will look into the possible application of a model of school evaluation in pursuit of quality education, which can be used to inform the search for better evaluation models within the Sunday school setting.

The research is based on the assessment of a model's suitability for helping to guide Sunday school education in making substantial improvements. For this purpose, this project primarily intends to formulate a model for Sunday school evaluation.

The characteristic development of such a model is to make clear its holistic intentions for education, using the systematic collection of information. Furthermore, the evaluation of its educational quality will provide descriptive results showing both weaknesses and strengths.

This model is evaluated and intended to provide practical guidelines for enhancing the quality of Sunday school education, influenced by each individual school's stated aims.

This research intends to provide feedback in the form of a written report describing the school evaluation model as educational information. The school

receiving this information will then plan to develop a project for making the necessary improvements, based on the main propositions. Moreover, this research will develop into further studies based upon the responsive feedback from previously evaluated schools.

To evaluate the quality content of education, a major part of this evaluation should be based upon the established practices of Quality Management (QM) in education. This research is of particular interest to Sunday schools in Korean Presbyterian churches.

A pilot study of evaluation processes has already been undertaken with case studies, using four different sized Sunday schools, which were taken to be representative of Korean Sunday schools within the church.

#### **4 The Research Methods**

The field of Sunday school evaluation is an unfamiliar one even in Christian education. Therefore, it is not easy to find any relevant studies or cases from the past. Moreover, not even a basic concept related to the evaluation of Sunday schools and the evaluation model has been formed. By putting them in order after finding similar concepts related to the evaluation of Sunday schools and examining the evaluation theories and the concept of QM used in general schools, this research hopes to modify the theory and the model for its purposes by reinterpreting it to meet the particularities of Sunday schools after borrowing the concept of qualitative evaluation as applied to general schools. Accordingly, this research will focus on a literature study and case study and on the basis of my experience of doing evaluation work in Sunday schools on many occasions. In short, the research is accompanied, in various ways, by the questionnaires and interviews given at specific Sunday schools and the use of document study and case study.

#### ***4.1 The Documental Study***

Documentary evidence can be used for the analysis of the Sunday schools and their educational system. These should provide the evidence of the church's educational system and the policies which direct the church. Through them, a method of discovering their existing quality management and the main points of debate in Sunday school evaluation will be found.

#### ***4.2 Case Study***

Case studies are required to verify the evaluation model as designed for each type of individual Sunday school. For this reason, the evaluation team, having suggested the evaluation domain and elements of the field, will be able to check on the basis of past examples whether it is in fact suitable to the field.

The form of the case study is added in the appendix. This thesis will research not only the suitability of the evaluation domain and elements of the model, but also the opinions of the evaluators who take part in the four case studies.

The four cases are sampled according to the size of churches and the results of each case study will be added to the appendix.

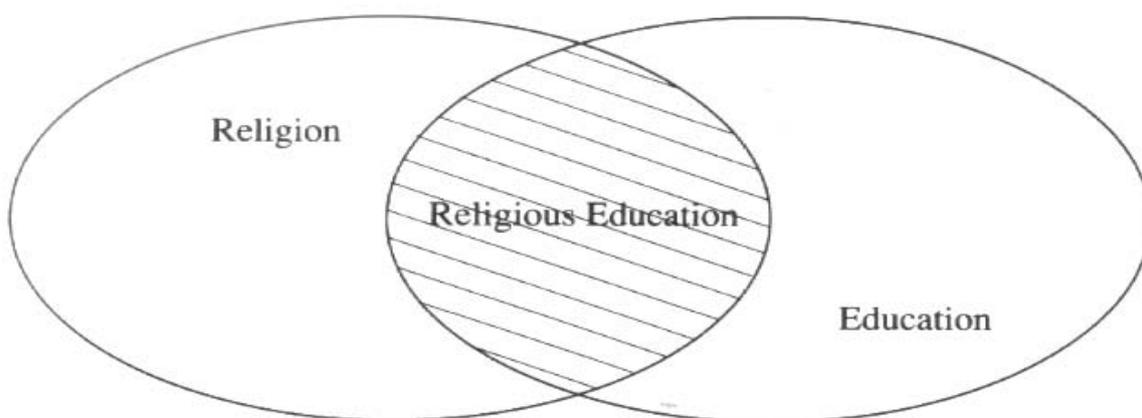
### **5 Terminology**

This thesis focuses on the reputation of the Christian educator of Korean Protestants for being able to provide good quality education in Sunday schools. However, the thesis focuses primarily on the Presbyterian educator; not Baptist or Methodist religious educators, nor Protestant or Catholic religious educators, nor Christian or Jewish religious educators, but particularly on Presbyterian Sunday school educators.

How their teaching is obliged to function brings into view three key elements in the environment of the religious educator. I see this as complementary to public education in the Korean setting – religious education (in the field of the cultural education system) and private education (individual and personal).

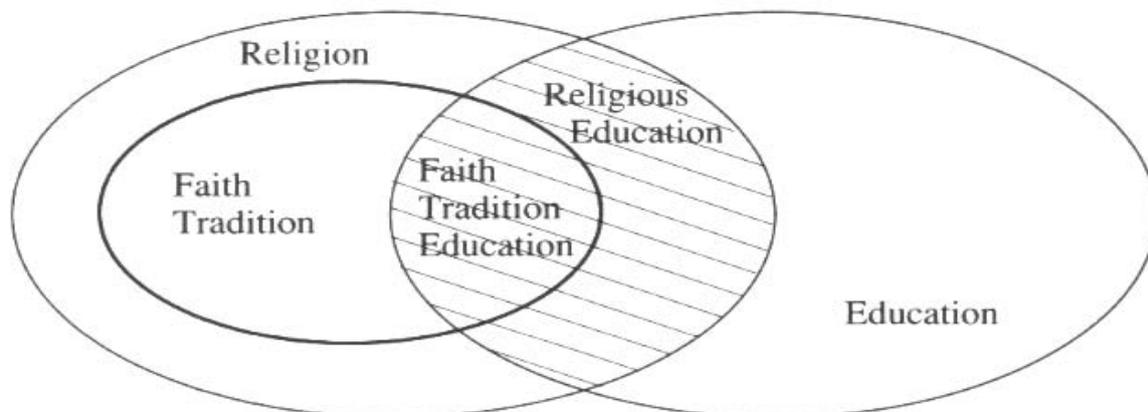
The importance of the interdependent definitions should show how the definitions and realities which they describe are fundamentally related and concretised. This is shown in Figure 1-1.

**<FIGURE 1-1> RELIGIOUS EDUCATION**  
(Limes, 1992:15)



Why Presbyterian education should remain personal and not public but individual such that the Presbyterian Sunday school education is specific to itself is shown in the diagram below as faith tradition education. A faith tradition is a community of believers bonded together in the practice and belief of a specific, particular, holistic religion (Lee, 1985:3). “Faith tradition” and “faith tradition education” are attempts to expand the concepts and to show the relationships more distinctly.

**<FIGURE 1-2> FAITH TRADITION EDUCATION**  
(Limes, 1992:16)



The next level of resolution brings into view another set of entities – faith tradition and faith tradition education. The specifics (faith tradition and faith tradition education), not only contribute to it but illustrate it.

In Korea's educational situation, any conflict between public education and faith education in the church is serious because of the pressure to gain entry in the national examination system to higher levels, such as colleges and universities. This severely constrains the scope for a church school to offer an education in a faith tradition.

Only mission schools give a faith tradition education and then only for very limited lesson hours. The entire system, public and mission or private schools, are all on the same level, subject to government control with its own particular educational obligations. The mistake of confusing the environmental context of the religious educator (religious education) with faith tradition education (or with a specific faith tradition education, such as Christian education) is made obvious by this Venn diagram (shown in Figure 1-2).

The terms Church schools, Sunday schools and church education are used interchangeably in the education field of Korea today. The term which Korean churches have used most since the early days of missionary work has been 'Sunday school'. Subsequently, it changed gradually to 'church school' and then 'church education' according to the opinion that it should be called so because church education was not an activity limited to Sunday (Chung, 85). Today, most churches prefer to use the term

‘church school’. When the term ‘Sunday school’ was changed to ‘church school’ in Korea, it had another semantic functions, notably that church education was something for the whole day and for all generations, not only for Sundays or the younger generation (i.e. only for infants up to high school students). But the term is now generally used in the educational field without dissociating it from ‘Sunday school’. Recently the term ‘Sunday church school’ is used to show that many church schools are held on Sundays as they used to be and that their administration centres on Sunday life (Han, 25). The term ‘church education’ is used generally to signify the educational activity performed in churches. Accordingly, church schools rather than Sunday schools, church education rather than church schools, are terms used in Korea in their broader meaning.

Korean education workers in churches are convinced that the Bible must be presented as the Word of God so that the believer knows that it is intended to speak to him, the purpose of sound scholarship and critical interpretation being the devout expectation of persuading all church members to exercise stewardship in church ministry as a means of “church education.” Sunday school education, for its part, is devised to educate children to take an interest in Christian belief and to invite them to come to church before the period of maturing. Church education in general is thus separated from the teaching of children on Sunday. This differentiation is not merely semantic, to distinguish Sunday school from the general meaning of “church education.” Thus, church education is used as a general term, meaning an education for church ministry, whereas Sunday school is limited to what is offered to children.

However, this thesis will use the term ‘Sunday school education’ as the basic term because ‘Sunday school’/ ‘Sunday school education’ are the terms generally used in England. This must be understood as having the same meaning as ‘church school’ or ‘Sunday school’ according to context.

The following chapter deals with the present status of Sunday schools in Korean society. To improve their quality, it is very important to examine their characteristics and problems.

## **CHAPTER 2**

### **KOREAN SUNDAY SCHOOLS OBSERVED**

#### **1 Introduction**

In order to improve Sunday schools in Korea, it is important to realise that improvement in the Sunday schools of the church is not, as is often advocated, a matter of growth alone. To address this issue, this chapter will describe some of the current features of Sunday schools.

It will discuss the institution of the Sunday school, together with the church, in the context of Korean society. Next, it will examine the Sunday school in the context of the church itself.

Chapter 2 is concerned with the current features of Sunday school for those experiencing a sense of crisis from a religious social perspective. Firstly, the chapter considers various approaches to understanding the churches in Korean and discusses the characteristics and perception of churches in this society. Secondly, it describes Sunday schools in the Presbyterian Mission. It discusses the church's perception of Korean Sunday school and its changes and relates this to the present status of Sunday schools with their strengths and weaknesses.

#### **2 Churches in the Korean Society**

Korean Protestantism owes its existence to foreign institutions which helped to establish it as a significant religious reality in Korean society. It has made impressive strides in little more than 100 years. Korea now has many very large churches, including the Yeouido Central Full Gospel Church, which is supposed to be the largest church in the world. Korean Protestant culture has had a significant impact on the wider society and culture, i.e., on its progressive modernisation, through the expansion and growth of its churches.

In brief, they have successfully adapted a foreign faith to the Korean social and religious backgrounds of their congregations. Whilst Korean churches are actively engaged in society, in order to prepare it for evangelisation, in doing so, they are also implanting a Western Protestant culture into their society. It is therefore a two way process in which the Christian faith is adapted to Korean society and the Christian faith in turn is altering Korean society.

A characteristic feature of the Korean church is that it represents one of the main world religions, having a great influence over, and impact on, society, but its typical emphasis is to communicate a faith experience that fixes on personal salvation<sup>1</sup>. This emphasis on personal experience is in some respects in stark contrast to its social challenge. This becomes increasingly evident in face of the need to make changes to the pursuit of growth in congregations as the predominant, current concern of Christianity.

As a consequence of expansion, the church experiences both positive and negative benefits, but the results of church growth have had an impact on Korean society as well.

In order to understand Korean Christianity, and the growth in church members, I will be using statistical data from questionnaires and the multidimensional analysis of experts in Korean history.

### ***2.1 The Present Status of Religions in Korea***

At present, the status of other religions in relation to Protestantism is that those religions which constituted the historic religious background prior to Protestantism's arrival in Korea, e.g. Buddhism, Catholicism, Confucianism (including Taoism) and folk religions such as Shamanism, have continued as an absorbed condition in Korean Protestantism. Korean Protestantism selected elements from the existing religions and ideology to incorporate them into its own.

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<sup>1</sup> Actually personal salvation cannot be separated from a social commitment thus creating a more dualistic conviction. It has been considered the major theological issue in Korean seminaries.

Korean society has in fact become an increasingly religious society. According to Korean Gallup research published in 1984, 1989, 1999<sup>2</sup> and 2005, Korean society numbers more religious people than ever before. In 1984, 56.2% of South Koreans told pollsters that they had no particular religious affiliation, compared with the 43.8% who identified themselves as Buddhists, Protestants, Catholics or members of other smaller religious communities. However, there has been a continual increase in the proportion of religiously affiliated people in Korea's population, since 1998, when the ratio of religious to non-religious people was reversed. In 2004, 57% of the 6,280 respondents proclaimed a specific religious orientation, compared with 43% of those who answered that they had no religion. So, by the beginning of the 1990s, Korea had become a nation with a religious majority<sup>3</sup> (see Table 2-1).

**<TABLE 2-1> THE PERCENTAGE OF PEOPLE WHO  
HAVE A RELIGION IN KOREA**

*(Hankook Guyhei Mirea report (The future for the Korean church), 2005:62–63)*

	1984	1989	1998	2004
Religious people	43.8	49.0	52.8	57.0
Nonreligious people	56.2	51.0	47.2	43.0

Amongst the religious population, the number of women (63.8%) was significantly greater than the number of men (50.1%) in 2004. In particular, the proportion of elderly women is the highest; that is, more than 70 percent of women over 40 years old are identified as religious.

<sup>2</sup> Gallup research in Korea, A report for the faith awareness and church practice of Protestant church in Korea, 1984, 1989, 1999.

<sup>3</sup> There are different data about the time that South Korea had become a nation with a religious majority; according to population census, "In 1991 54% of the South Korean population proudly proclaimed a specific religious orientation, compared with 46% who still answered none when asked which religion they believed in (Baker, 1997)." There is insufficient data from the 1990s. In general, the time that South Korea became religious is accepted to be in the beginning of the 1990s.

Gallup Korea (2005:72) states that their data on religious agreement in the family shows who the central figure is in family religion and how religion has changed. In aggregate, a woman, especially the mother, leads the family religion. According to Gallup research (2005: 72-74), the family's religion normally conforms with the mother's religion and the wife's religious agreement with other members of her family is higher than that of the husband's. The parents' religion is transmitted to their children; over three fifths of sons and daughters are in accord with their parents' religion. In particular, amongst Buddhists, there is a notable religious agreement (over 80%) between parents and children which is higher than that found in the other religions. This makes Buddhism the largest religion in number.

Koreans are characterised as having conservative tendencies in their belief. Today they are even more inclined to be conservative than they were in 1987, and religious persons are more inclined toward conservatism than non-religious persons.

According to two similar pieces of research by the Centre for Social Science in Seoul National University in 1987 and by Gallup Korea on churches in 2005 (279–281), the percentage of conservative people (54.8%) has now increased by 11.7 % more than the previous figure of 43.1%. In the Gallup report of 2005, 54.8% of all religious people (specifically 52.4% of all Protestants, 59.0% of all Buddhists and 58.0% of all Catholics) answered that they were inclined to be conservative, whereas 47.8% of nonreligious people said the same. Protestants are more progressive compared with other religious groups. The conservative tendency in the religious population does not appear to effect a switch to their original religion. It is discovered that even in a religion with high levels of loyalty, there is still evidence of switching in people's religion. However, loyalty to the religion is continually increasing, compared with 1998. The switching of religion amongst Buddhists is less usual than amongst other religions. This is another reason why Buddhism is larger in numbers than the other religions.

The Gallup report (2005:95) shows one of the reasons why Koreans have gradually become more interested in religion. It is that they seek a peace of mind in everyday life by means of being religious. Bang (2005:53) explains that the power of faith can help people who face difficulties to overcome them. This is what is naturally expected in a religion. However, members of the congregations of Korean Protestants attach greater importance to eternal life, even though the desire for peace of mind is still valued highly (37.2%); salvation and eternal life is the more significant reason (45.5%) as to why Korean Protestants adhere to their religion. The interest in eternal life, the writer assumes, is due to the fact that Korean churches emphasise these religious doctrines and that the congregations consequently acknowledge them.

Thus Korean society has gradually become more religious and, whilst there are some general religious characteristics shared among the religions, Korean Protestantism has some very distinctive features compared with the other religions, though this research will also show how the other religions have influenced Korean Protestantism.

Korean Protestantism is a major religion and has had a significant impact on Korean society. In 2005 Gallup Korea sought to provide a statistical snapshot of the population and asked all Koreans what their religious beliefs were. This confirmed that Protestantism is now one of main religions in Korea, together with Buddhism and Catholicism. It is the largest religion after Buddhism in number. While the number of Protestants increased only slightly in the 1990s, Buddhism's numbers continued to rise steadily and Catholicism also showed a high rate of increase, in contrast to Korean Protestantism. Barker (1997:180) explains, "Buddhism has been a part of Korean life much longer than Christianity has."<sup>4</sup> Conversely, the percentage of those of other religious beliefs or no religion at all has decreased (see Table2-2).

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<sup>4</sup> Buddhism has contributed so much for so long to the way Koreans have viewed the world around them in affection as it is in number.

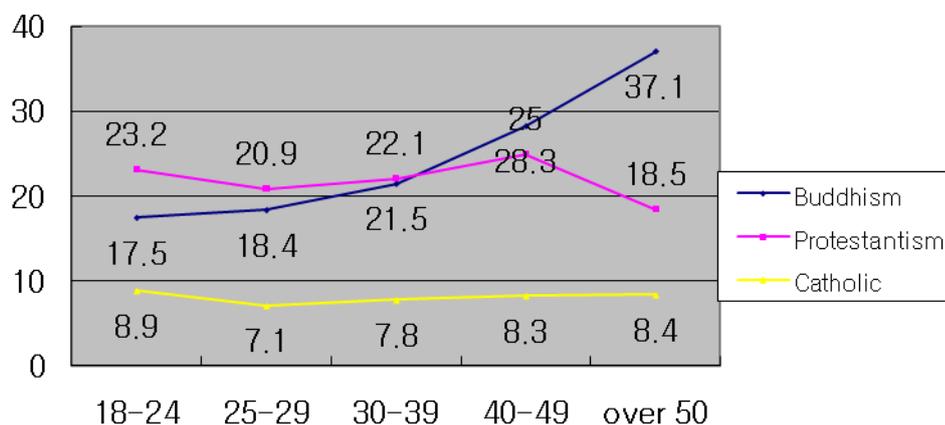
**<TABLE 2-2> KOREAN RELIGIOUS AFFILIATIONS (%)**  
*(Gidogyo Yōngam (Gallup report for Korean churches), 2005:66-67).*

	1984	1989	1998	2004	Fluctuation
Buddhism	18.8	20.9	23.5	26.7	3.2
Protestantism	17.2	19.2	20.7	21.6	0.9
Catholic	5.7	7.0	7.5	8.2	0.7
The Other Religions	2.6	1.9	1.1	0.6	-0.5
No Religion	55.8	51	47.2	43	-4.2

Korean Protestants tend to be younger than adherents of the other religions and more highly educated people. In age, whilst the percentage of Protestants is high in the under 40s population, especially among 18-24 year-olds, the proportion of Buddhists starts to overtake the Protestants in the 40 year-old and above group and tends to exceed them by even more among over 50-year-olds (see Figure 2-1).

**<FIGURE 2-1> THE PERCENTAGE OF MAJOR RELIGIONS IN KOREA**

*(Hankook Guyhei Mirea Report (The future for the Korean church), 2005: 68)*



According to their educational attainment, Korean Protestantism appeals to more highly educated people. The percentage of graduates of high schools within Protestantism starts higher than that within Buddhism and Catholicism, and the number

of Protestant university graduates actually equals the sum of Buddhist and Catholic graduates.

In Korean Protestantism, the figures on church affiliation show that one religious denomination has the overwhelming majority of believers. Almost three fourth of Korean Protestants belong to a Presbyterian Association. 10.8 % of them are affiliated to the Methodist Church. Other associations such as the Pentecostal Church, the Holiness Church and the Baptist Church are relatively small in Korea and together total about 10 % of all Protestants in Korea. In the next section the writer will explain why Presbyterian Protestants are in the majority.

In terms of the church congregations, churches where members number under 300 amount to nearly a third of all the churches. They constitute the same ratio as in 1998. The ratios of churches with over 1,000 in the congregation in 2004 is slightly increasing, compared with 1998 and now constitute almost two fifths of the total. There is therefore a growing disparity in church size. (Hankook Guyhei Mirea report (The future for the Korean church), 2005: 220-224)

The result of the Korean Gallup's survey has also confirmed the churches' influence because it has shown the empirical validity of the claim about the religious cultural influence on people. According to Gallup Korea (2005:258-265), the effect of Korean churches on Korean society has gradually been perceived to have been reduced in the eyes of nonreligious people; 43.8% said that Korean churches have influence on Korean society in 2004, compared with 53.2% who responded to the same question in 1998.

Little more than a century after the first Protestant missionary arrived in Korea, the country is no longer the object of foreign missionary endeavours. There is no doubt that Korean churches have served society well as one of the major religions in Korean society, affecting the whole land. The majority of Protestants are Presbyterians who constitute a highly educated sector.

Nowadays, there is evidence from critics, through many researches and questionnaires, (Lee, 1993:178-180; Lee, 2000:69–119; Noh, 1998: 99-103; Hanmijun, 2005: 258) that society is undergoing still further change. In order to understand the impact of church growth, we need to know something of the Korean church's endeavours in mission. Therefore, this research has investigated the Korean churches to discover the effects and results of their historic growth and to understand the perception of Korean church growth.

## ***2.2 The Perception of Churches***

The growth of the church has been found to be due to a mixture of factors: the scope for expansion given the religious background of the country, together with the Korean interest in social and economic progress and the educational thirst of the people.

### **2.2.1 The History and causes of Church expansion**

#### ***2.2.1.1 The History of Church expansion***

Korean Protestantism was introduced in 1884. Even though the church has only a short history, Christianity has been extraordinarily successful. While Protestant Christians are now to be found in virtually every Asian country, it is South Korea that has witnessed the most spectacular and significant Protestant expansion and social influence.

In Korea, there are historically some specific conditions and characteristics, compared with the mission history of other countries. Before foreign missionaries ever came to Korea, through their own strength and on their own initiative, Korean Christians had already translated the Bible, began evangelism and established a church in 1884 when Mr. Suh, Sang-Roon founded the Sorae Church in Hwang-hae Province in north-eastern Korea (Kang, 2007:101, 327). He had been baptised in Manchuria by John

Ross, a Scottish missionary to China in 1879 and carried Bibles throughout Korea (Lee, 1983:82-83). The situation was similar in Japan. In 1882 Mr. Lee, Soo-sung translated the Gospel according to Mark into Korean and published it. When early missionaries, Appenzeller and Underwood, came to Korea from Japan, they carried these Bibles to promote the widespread use of them (Lee, 1991:333). There were over 70 persons who awaited baptism according to Mr. Suh in 1885 (Lee, 1983:89; Ryu, 2002:185-186). Indications of how the church grew subsequently may be gathered from the table below.

**<TABLE 2-3> CHRISTIAN POPULATION AND RATE OF GROWTH IN KOREA**

From 1920 to 1980, *Kidokkyo Yōngam* (Christian Almanac: 254), 1986 & for 1991  
Statistics Ministry, *Social Indicator in Korea*, 1995.

Year	Christian Membership	Rate of Growth (%)
1920	240,614	-
1930	260,578	8.3
1940	394,298	51.3
1950	500,198	26.9
1960	623,072	24.6
1970	3,192,621	412.4
1980	7,180,627	124.9
1991	10,514,124	46.4

By 1994, nearly 20 percent of Korea's 45 million people were Protestants (see Table 1-3). The growth was particularly pronounced from the early 1960s to the 1980s, the period of the country's rapid industrialization. Since the early 1960s, when Korea's Protestants scarcely topped the one million mark, the number of Protestant Christians has increased faster than in any other country, more than doubling every decade. Moreover, by 1993 there were 42,859 Protestant churches and over 10 million adherents; the Protestant Church in Korea was one of the most vibrant and dynamic in the world (Kang, 2007:184-185). There have, of course, been many studies of this

religious phenomenon (Clark, 1971; Grayson 1997; Choi, 1998), which treat the subject historically.

### ***2.2.1.2 The Causes of Church Expansion***

These developments may be analysed into a variety of aspects, such as, the social and religious aspects of the country in the past. Once they are closely connected with the state of traditional religious and social elements of those days, only then can we understand why Korean churches have grown so fast and why the growth in congregations has slowed more recently. The causal factors are many and interdependent.

In a social perspective, many social problems within and without Korea were interconnected and even served to effect the growth of Korean churches. Seo (2001:58) goes so far as to claim that Korean churches have exploited the problems, using the critically difficult situations to good advantage in order to grow.

For instance, in ‘Hanmal period (1880-1910)’ when Korea was moving from a feudal to a modern society, Korea’s traditional state ideology had lost its controlling role and corrupted politics and state officials. The main traditional ethic and its supporters did not positively support modernisation until the end of the Chosun dynasty (1910). Even though Confucianism had played a dominant role in terms of values and directing ways of behaviour, Lee (2004:64, 247, 263) states it was closely identified with “the structural problems which have destroyed workers’ self-interested motivations, deep rooted corruption of state officials, personal relationship-centeredness, the limitations of low degrees of efficiency in investments and productivity and strong nepotism.” That is, Confucianism itself as the state’s ideology could not structurally provide a possible solution to difficulties originating in its own system and meet the needs of people in a period demanding transformation. At that time, the Korean people and government were increasingly interested in modernisation, with a desire to leave the

past behind that included its Confucianism. Grayson (2002:155) explains the needs of people in this critical period; “young, progressive aristocrats were looking for new solutions to questions of national development and the creation of a healthier economy.” Baker (1997:198) explains that when missionaries arrived in Korea the Korean government was ready to recognise the need for modernisation, and the Protestant missionaries presented themselves more as the modernisers than as missionaries, who “were both evangelical in theology and deeply concerned with the material plight of people amongst whom they worked (Grayson, 2002:155).” Korean people could receive western modernisation by means of western missionaries and this would become much more evident in politics, in modern schools and in hospitals. Lee (1998: 194) says that the Korean people came to believe that Protestantism and missionaries with a western background could protect them from poverty and corrupted bureaucrats.

These tendencies developed even more strongly during, and as a consequence of the wars. Following the Protestants arrival in Korea, there were three major wars; Chung-il (China vs. Japan, 1894-1895), Ru-il (Russia vs. Japan, 1904-1905) and the Korean War (1950-1953). Above all, Kang (2004:163-165)<sup>5</sup> says that it was precisely during these years that the number of congregations was clearly increasing. Jang (2001) explains the reason for this as being that people, threatened by Japanese arms, came to churches, thinking of them as safe havens, ‘the property of foreigners’, or as ‘the areas of extraterritorial rights.’ He continues, stating that churches rescued refugees and relieved those made poor through the wars and that these refugees saw the deep faith of people who did not lose their faith under stress. These lives must have strongly affected people when they were so anxious about their own lives and it was then relatively easy to accept that faith and to join in mission work.

This growth of Korean churches increased as a result of the economic growth between 1960s and 1980s, which hastened the Korean churches’ expansion. However,

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<sup>5</sup> Other references : Minutes of Ecumenical council of New York, 1900:308, Charles, C., *The Nevius Plan for Mission work in Korea*, Seoul : The Christian Literature Society of Korea, 1937:255

this requires a variety of multidimensional analyses in order to understand more precisely the nature of Korean churches in Korean society.

By means of the sociology of religion, Noh (1998: 18-21) attempts to explain the reasoning behind the supposition of why economic growth affected the churches' expansion from 623,072 members in 1960 to 7,180,627 in 1980. A key consideration is the revolutionary form of urbanisation in Korea which had an impact on the growth of Churches. Those people who moved from the countryside lost the traditional basis of their lives, and dearly wanted to have a community in a city comparable to a rural community. They turned to the faith community which was prepared to provide this function for anyone who moved into a city from a rural area<sup>6</sup> (Han, 1982:169; Lee, 2000:278). Kim(1991:191-192)<sup>7</sup> quotes from Weber, who claims that the function of a church was to provide the transitional ideology, that is, when the shape of society is changed into another shape most people suffer an identity crisis and experience disorder. They need an unchanging mental support in a place where everything is changed. Kim (1985:59-72) believed the Korean church provided this mental support during this disruptive period of economic growth.

Kim (2000:66) also put forward the criticism that churches emphasise blessing and success and that belief itself is regarded as a means of blessing. The message of that period, which suggested that people could be blessed with material goods when they embraced a conviction of faith, appealed to the public. This message was very simple, but it encouraged people to feel untroubled and motivated them to come to the churches. A theology that emphasised a shamanistic mix in Christian dress is effectively to create

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<sup>6</sup> Noh (1998:26-31) states that Korea Protestant churches had incredibly expanded in numbers, under the influence of modernisation and the economic growth until the beginning of 1990s. However, Korea churches have got a fatal blow as a result of boomerang effect of secularisation. Kim (1994) claims that the ideology of economic growth has lack of mental depth so that it has almost fallen into secularisation such as overconsumption, individualism and materialism after obtaining good results to a certain extent. Noh (1998:31) states that it is similar to the movement in Europe and America. As a result, this movement has not only decreased in the congregations of Protestant churches, but also led churches into crisis. (Park, 1996:140-146)

<sup>7</sup> Sungkun Kim, *Religions and ideology*, Seoul : Minyoungsa 1991, 191-192 quote Max Weber, *The Protestant Ethic and the Spirit of Capitalism*. Tr, Talcott Parsons. New York: Scribner's. 1976, 115

a church that is not particularly close to orthodox Christian belief. So Kim (2000: 68-69) claims those Korean Christians desired these shamanistic elements, such as those that purport to cause material blessings or cures, and expected to receive them from their pastors as they wished (Grayson, 1995:56 ; Lee, 2000:246). The church leaders then tried to fulfil these desires (Lee, 2000: 364; Lee, 2002:87-88).

The religious situation in Korean society has also affected the growth of the churches since Protestantism came to Korea. Korean people have traditionally laid great stress on ‘the scripture,’ like the Sutra in Buddhism, and have valued scriptures above nearly anything else. This tradition was receptive to the way in which Protestant Christians similarly regarded and used the Bible. Oh (1983:213) claims that this tradition of emphasising the scripture encouraged the process of indigenous evangelisation to take place through the distribution of Scriptural texts (Grayson, 2002:233). Oh (1983:213)<sup>8</sup> concludes that the translation of the Bible into Korean also was a significant factor in bringing about the churches’ growth. Before Confucianism came to Korea, people served gods as their own god, *Hananim*.<sup>9</sup>

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<sup>8</sup> Pyeungseh Oh, ‘keeping the Faith pure’, Korean Church Growth explosion, ed., Bongrin Ro and Marlin Nelson, Seoul : Word of Life, 1983

<sup>9</sup> Koreans have had the concept of *Hananim* throughout their history and in their traditional religions. This made it easier for the Korean people to accept God, because they already had the concept and image of God. However, there is also a negative resonance in the use of the term *Hanulni*, because some people may have misunderstood God as being no more than the representation from Korean history and traditional religions. In the history of Korea, Park (2005: 25) claims that people in the Koguryo kingdom ( -668) served a *great and unique Hananim*. However, once a new Confucian state and society emerged, people were not able to serve ‘the lord of heaven’ or ‘the ruler of heaven’ directly. Only the king or the royal family could hold ceremonies at the national level for ‘*Shanje* in Confucianism.’ Mark Peterson (1997:147) comments that under Confucianism, “People ought to only pay attention to this life because they can know nothing of the next life. However, the ancestor ceremony is still offered to the spirits of those who have gone on to that next life.” In other words, people can perform ceremonies at the family level for ancestors. Even though Confucianism was the state ideology, the mass of people, especially the masses, continued to serve *Hanulnim* and even kings in the Chosun dynasty prayed to the *Hanulnim* in a period of the drought. At the time when Protestant Christianity came to Korea, people discovered *Hanulnim* again and it satisfied their need to worship *Hanulnim* directly. This came to be seen as yet another reason behind the growth of the Korean churches according to the sociology of religion.

In 1906, when Japanese imperialist forces invaded Korea, Lee also states that the Seabuk-kido (the dawn prayer<sup>10</sup> performed in church every day) was instituted to renew the national evangelisation and independence movement. It was influenced by Shamanism and the prevailing arrangements. Based on the Seabuk-Kido, Korean churches have spread out through the jundo movement's evangelisation e.g. Buhung-hoe (jundo movement) such as the Great Revival and the Million Souls for Christ Campaign. Thus Grayson (2002:165) claims that "Buhung-hoe has been a feature of Korean church life ever since the Great Revival of 1907 in Pyongyang to which has been attributed the great evangelical and proselytising fervour of the Protestant churches." Even though Buhung-hoe started on the basis of mission, it was always associated, for better or for worse, with Korean Shamanistic practices.<sup>11</sup> In these various ways the social aspects and traditional religious aspects of former days are intricately mixed with Christianity and have encouraged and facilitated Korean churches to grow accordingly.

### **2.2.2 The Positive and Negative Perspectives**

Korean churches are renowned in Korean society largely for their levels of expansion. The number of Christians and churches impress the population because growth denotes the prosperity and success of the organisations. However, the church must confront the serious danger of losing what it has achieved in both quantity and quality in growth since the 1990s, in spite of its influence on society.

The questionnaires, asking what Korean churches were, are and should be, and the research into believers' perceptions of the Korean churches show their thoughts about the churches' strengths and weaknesses. Moreover, a multilateral analysis can

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<sup>10</sup> Lee (2001) claims that the church growth was closely related to the *kido* (prayer) and *jundo* (mission work) movements. When the Koreans were in despair, both the *kido* and the *jundo* movements encouraged people to have hope and comforted them.

<sup>11</sup> He states that many feature of Korean Shamanism, such as the use of the laying on of hands and hypnotic cure diseases and blessing participants, has appeared in churches.

disclose the nature of the church, according to the social and religious backgrounds of congregations and their opinions.

Despite the fact that Korean Protestants have greatly increased recently, in the Korean Gallup poll asking what the positive or negative effects of the Korean Protestant church are, both Christians and non-Christians (79.6%) still claimed that Korean Protestants have had a good influence on Korea in the twentieth century (Gallup Korean, 2002). Kim (2002:345) explains the significant expansion of Christianity in Korea as the feeding of Koreans' hunger to be modernised and democratised by means of Protestantism. The first Protestant missionaries established Korea's first modern medical facilities and the first modern schools, and also built orphanages for the welfare of people. The churches established themselves in Korean society by participating actively in enlightening and serving society. The emphasis on the Bible in the Korean churches contributed to eliminating illiteracy and aided the spread of printed material.

Protestant culture encouraged the establishment of human rights, including the equality between men and women or between different social strata. The traditional hierarchical society, based on Confucianism, which reinforced vertical relationships as the ruling ideology, began to be changed by those who had made contact with Western culture and value systems.<sup>12</sup> Han (2003:51) says that the reason why the Christian

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<sup>12</sup> Mark Peterson (An introduction to Korean culture, ed., John Koo and Andrew Nahm 1997: 142) explain that underpinning the principles of government taught by Confucianism was a set of principles which defined social relationships. The formula for expressing these is called the *samgang oryun*, "the three bonds and the five cardinal relationships." The three bonds (unchangeable relationships) are:

1. Sovereign to subject
2. Parent to child
3. Husband to wife.

The five cardinal relationships are expressed as a formula which repeats the three bonds as it defines each in terms of the quality of the relationship and then adds two others. They are:

Between sovereign and subject there is justice.

Between father and son there is closeness.

Between husband and wife there is separation of duties.

Between senior and junior there is order.

Between friend and friend there is trust.

The relationship between ruler and subject is at times described by the term loyalty, and that between father and son is at times described by the term filial piety (an obscure term limited to translations of the Chinese character that means a faithful and attentive attitude of a child toward parents).

community was encouraged in this period is that in the Korean Christian community there were no class distinctions and all kinds of social positions were openly acknowledged as being acceptable.<sup>13</sup>

Moreover, Korean Churches had a practical history of contributing to democratisation and improving the human rights of the disadvantaged and poor (1998:26) during the 1960s to 1980s. Lee (2000:222) says that Korean Churches wholeheartedly participated in the movement to reunify South Korea and North Korea; they led this movement from the basis of a civil perspective when the government wanted to redirect this same movement towards unity by itself.

Despite the Korean Protestant Church's many contributions to Korean society in terms of modernisation and democracy, its intense focus on growth in numbers distorted its growth in quality. For some this created a negative image of the church and led to many problems, i.e., so-called family church-ism, excessive focus on pastors, material blessing and the separation of church and state purely for reasons of convenience.<sup>14</sup>

The total impact of this experience meant that Korean churches were evaluated positively as well as negatively, but over the years the negative images have gradually increased in Korean society. According to the Korean Broadcasting System (KBS) report on 2 October, 2004 and researched by Media Research in 2004, the overall image of Korean Protestantism is now more negative (59.3%) than positive (31.3%) in response to the question of whether the Korean Protestant Churches are proceeding in the right way. The negative respondents claim that Korean churches focus too narrowly on their own congregations or internal associations (40.3%), tend to put too great an emphasis on the numerical growth of churches and overly committed to the building of

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<sup>13</sup> When a *yangban* (aristocrat) and a *jong* (common man, fellow) become Christians, they call each other brother. A new public order was formed in defiance of Confucianism's class structure. Korean society, once vertical, moved to become more horizontal through the Christian community. This concerns not only people's social status, the difference between *yangban* and *jong*, but also between men and women. These tendencies have encouraged the improvement of the position of women in Korean society.

<sup>14</sup> The writer does not necessarily consider the Western Protestant model to be the best one, for it too has many problems. However, this research does not go into detail about Western Protestants and their problems because it only limits its focus to Korean Protestantism.

ever bigger church buildings (23.9%), that they lack leadership qualities (12.6%) and make unclear decisions (9.5%) (See Table 2-4).

**<TABLE 2-4> REASONS FOR THE NEGATIVE  
PERCEPTION OF KOREAN CHURCHES IN KOREAN  
SOCIETY**

(k. B. S.: 2 October, 2004)

Focusing on their own congregations or internal associations	40.3%
Tending to put great emphasis on the numerical growth of churches and on building larger churches	23.9%
Lacking leadership qualities	12.6%
Unclear decision-making	9.5%
Others	13.7%

In the public's perception of Korean churches, all the above reasons are closely connected with 'growth in numbers.' Above all, almost two-thirds of respondents perceive that Korean churches are associated with the 'growth in congregations' and that the congregations are more interested in their own churches and the building of mega-churches than in their neighbours.

Other points are related to the excessive authoritarianism of clergy<sup>15</sup>, which ignores leadership qualities in lay people and prevents the procedures of decision-making from being transparent. These reasons too are closely attributed to the excessive focus on growth in congregations. This excessive authoritarianism of clergy is a vestige of the role of *gaechuk-goyhei* (founding a church), and is combined with traditional religious features in Korea that will be mentioned below. Lee (2003:154-155, 160) says that this *gaechuk-goyhei* policy is partly responsible for the numerical growth in congregations.<sup>16</sup> In the 1970s, the church association enforced a policy that everyone who wanted to be a member of the clergy should have experience of *gaechuk-goyhei*.

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<sup>15</sup> Confucianism is closely related to family-ism (or church-ism for fellowship in church), and so it cannot be ignored for church organisation.

<sup>16</sup> Wonkyu Lee asserts that when a church focuses only on growth in numbers and becomes the focus of criticism, a church is criticized as *sungjang juwei* (growth-ism; growth in numbers in the negative aspect) by society and a church, which means focusing on the negative aspects of growth. (Noh, 1983:85-106 ; Noh, 1998:31-37 ; Hong, 1999:12)

This policy both inflated the number of *gaechuk-goyhei* and led many of the clergy to practice *gaechuk-goyhei*. It resulted in much unnecessary competitiveness and complications among Protestant associations. Choi (1999:16-19) claims that the associations ran poor seminaries and produced many poorly trained clergy who did not spend enough time on their studies or in preparing themselves as pastors. They considered the ministry of the Church to be an authoritative calling. Some even considered the clergy to be the owners of their churches. Overall an important but detrimental consequence is that the growth policy brought about excessive competition between churches and associations (Lee, 2002:194)

It is pointed out that this is the reason why churches are misled by some members of the clergy. Some experts consider the policy to be one of the main problems of Korean churches. Joo (2004) in his interview of K.B.S. claims that, “the influence of clergy is absolute. It is very difficult for laymen to stand against the opinion of the clergy. Therefore, the four reasons given for the negative perceptions of Korean churches in Korean society seem to be related to growth in numbers and even churchism can be considered the negative perspective in growth, especially focusing only on growth in numbers.”

These claims do not go unchallenged. Defensively, Lhim (2004) says, that the growth of churches in itself is not an important matter, and that churches cannot be blamed if they take this chance to flourish. Rhoo (2004) also explains that churches naturally grow when more people want to join them. However, there are problems when the growth is perceived as only a matter of numbers and not of quality.

When a larger congregation itself is the predominant aim, it results in congregations tending to build huge churches and then to focus exclusively on filling them. This contributed to giving the churches a negative image and even led them to being criticised for paying more attention to the rich and famous than to the disadvantaged and poor.

Even where churches have taken charge of a public project, the cost of the project tends to be relatively small, compared with the size and influence of churches in Korean society. The K.B.S. report suggests that this is the result of competing with the other churches for numbers. According to the financial structure of the churches in Korea, on average churches spend their entire budget on wages (27.28%), utilities (13.33%), construction (13.16%), management expenses (12.7%) and social activities (3.88%). While much of the churches' finances are spent on church affairs, only a little is spent outside churches on public services which usually include the cost of mission. Sohn (2004) claims, "The right spirit of the Bible is relief. A lot of churches spend under 4% of the churches' finances on relief, not even 10%, and spend most of all on the churches themselves for their maintenance. It departs from the teaching of the Bible." This frustrates the expectations of the people both inside and outside the churches. He also claims that Korean churches accept the wild fantasy that a good church is one which has a large congregation or when there are many attending the churches. Churches should overcome the allurements of huge numbers.

Furthermore, critics claim that the negative aspect of the growth in numbers is also related to *bokeumwha* (gospelisation to mission) led by conservative associations. Critics even claim that *bokeumwha* causes Korean Protestantism itself to be converted away from its original mission. In this analysis, the traditional shamanism of Korea had some characteristics which are closely related with conservative Protestantism. As a result, Korean Protestantism evolved into a Pentecostal-type of worship. In brief, Protestantism was combined with the shamanism of Korea and this combination had a stimulating influence on both the growth of Korean churches and their foreign missionary work. There was, at the same time, a criticism of Korean Protestantism asserting that it accepted those features of Korean shamanism that were fortune-focused, secular, authoritarian, and personal, thus showing that it was growing outside the remit of traditional Christianity and actually losing touch with its own true nature.

Joo (2004) claims in an interview with K.B.S., that the influence of the clergy is absolute and in an immovable position. He states that this would not matter if the clergy used their authority and influence wisely, and it could be a good model for church government; however it is problematic if used in the wrong ways.

Thus, to sum up, Korean Churches can be defined as responsible for concentrating on a growth in congregations with a focus on a personal style of salvation, ignoring social justice and well-being. It is separated from, and criticised by, Korean society. A few of the problems that stem from the interest in growth in congregations, as shown above, are individual church-ism, the separation of church and state for convenience, the focus on pastors and the search for material or fortune blessing.<sup>17</sup>

### 2.2.3 Limitations and Suggestions

Lee (1998:178-180, 205) claims that criticism of Korean churches focused on Korean Christianity neither lessens the value placed on Christianity by Christians in Korea nor diminishes the transformative power it can hold for Korean society; over 20 percent of people admit to being Christians, and constitute a sector of the population that continue to have much influence on Korean society.

Lee (2003:141-142) claims, “Individual church-ism<sup>18</sup> means the phenomenon of investing almost all of the human and material resources of individual churches into the growth and development of individual churches. Such a phenomenon has appeared especially in the Protestant churches in Korea” (Lee, 1998:59). Individual church-ism can be traced not only to the bokeumwha (gospelisation for mission), but also to a

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<sup>17</sup> These problems of Korean church-ism come from the analyses of KBS survey (individual church-ism -Focusing on their own churches or internal association and focusing pastors) and experts’ statements (the separation of church and state in convenience and material blessing) many experts presented according to, Sungkun Kim (1991), Chijun Noh (1998) , Yongsoo Koh (2000), Bongho Sohn (2004), Hanmijun (2005) The Kookmin Daily surveyed, church attendants of about 60% are not concentrated for Sunday service; 16 % of them read church program and 14 % think to go away soon as church finishes.

<sup>18</sup> Chung (2000:45) claims, “individual church-ism in terms of management of organisation, has shown thoroughly individual, church-centred, exclusive trends in Korean Protestant church history.” (Lee, 2003:146)

separation between belief and behaviour. Noh (1995:31-61) claims that the faith, which we believe in, and the truths of Protestantism are not connected closely enough with practice in this context. The result of this discrepancy between faith and behaviour is that the values of Christianity fail to spread into culture, nor are they applied in people's lives.

Lee (2003:144) explains that the separation between faith and activity is mixed with *jihaeng-bunri* (the disconnection of belief from social justice). This is precisely the gap between knowledge and activity described in Neo-Confucian traditional ethics and is closely related to a form of dualism within Korean Protestantism. Even though *jihaeng-habil* (unity of both elements), meaning here that a unity of thought and action exists, as claimed by Wang's philosophy, (the orthodox Confucian system), in practice it is not accepted (Grayson, 2002:233). This *jihaeng-bunri* (disconnection) in the tradition of thought was formed long before Protestantism came to Korea. Baker (2008:76) analyses this dualism and stated that it has shaped Korean Protestantism and that it has even combined with the concept of 'Justification by faith,' which has placed an excessive emphasis on faith in Korean churches as a consequence of Presbyterian influences which form the greater part of Korean Protestantism. In justification by faith, action is quite distinct from faith. Noh (1998:102-110) adds that just as the ideas behind Protestantism are projected onto Korean society with its deeply dualistic thought-system, the Gospel itself is also interpreted and taught in dualistic ways. In these dualistic thought-systems, it is not possible for the trust of Protestantism and *bokeumwha* (gospelisation for mission) to spread and be socialised throughout the community. Lee (1991:506-512) states moreover that these dualistic thoughts have usually been found in the fundamentalist tradition of Korean Protestantism which is ultimately rooted in Confucian traditions.

Another reason why the Korean Protestant church may not only not be valued by society but is also isolated by it and from it, is the policy of religious separation of

church and state required by the circumstances. The principle behind the separation of church and state has been applied time and again in case by case. Lee (2003:162-164) claims that this principle has been used for the sake of convenience. For instance, when the state asks for cooperation and churches will agree. The church helps at the behest of the state, ignoring the principle of separation. However, when churches are criticised for cooperating with the state, they proclaim this principle of the separation of church and state and purport to do nothing. According to Kang (2007:176), this principle evolved in the early period of Protestant history in Korea. He claims, "Missionaries adhered to the principle of the separation of Church and State." In describing the main mission agency which supported Japan's role in the Far East, Lee (1991:511) states that it guided missionaries into accepting the principle of the separation of church and state (Wells, 1990:36; Yi, 1996:138). Conservative associations have continued to hand down this principle, taken from Western missionaries, up to today (Kim, 1991:250-251; Kim, 2001:81; Lee, 2007:96).<sup>19</sup> This principle invites much criticism and furthermore leads critics to regard Protestant churches as flatterers of the state. Lee (2003:209 -210) comments that this principle blocks the true functions of the church, such as prophecy, criticism or pursuit of the transformation of society. It lowers public esteem for the Korean Church and makes it difficult to spread the Gospel whilst also separating it from society as a whole.

As one of the major religions in number and influence, Korean Christianity is considered to suffer from its concentration on policies of growth in numbers, of being based on personal commitment and individual church-ism, and thus leaving itself open to criticism. That is, Korean Christianity does not focus upon Christian values in Korea and consequently Korean society is not transformed by these Christian values.

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<sup>19</sup> Sang-taek Yi (1996) states that in the early mission period, a fundamentalist faith came to Korea, usually from North American, and settled well in the country. Korean churches also formed a fundamentalist and conservative faith and continued to maintain friendly relations with America which has influenced the Korean government and society ever since.

Criticism from both inside and outside the churches assert there are tasks remaining for a real *bokeumwha*<sup>20</sup>, which does not just consider personal salvation, but which strengthens the values of Christians in Korea, transforms Korean society and gives the people what they need from the church. In the eyes of the Korean people, the Protestant churches need to reform.

Above all, Lee (2006:242-243) claims, Korean churches need to create a Christian culture and theology that are based on their Korean background and culture, as well as the Korean churches' experience. The Korean churches need to change their priority from an emphasis on a growth in number alone to a balanced growth between quantity and quality. As mentioned above, Korean churches need to change from the pursuit of huge churches and an individual church-ism by focusing on the people within churches, into smaller sharing churches (Lee, 2003:164-165). By spreading Protestant values and culture in churches throughout society, i.e. by focusing on small, sharing churches attended by poorer people, Korean Protestant churches can change the image they have of being obsessed by growth in congregations. Before making and spreading Korean Protestant values and culture in society, Korean churches must create and be true to their own specific atmosphere. Moreover, dualistic Christian thought should be combated. Cho (2005) claims, "among Christians can be found those who think that social work is of secondary importance and that the main object of a church is evangelisation and personal salvation." When the emphasis is on great growths in numbers their energy is diverted away from a search for quality, the concern of churches will focus most naturally on a society that needs the church's hand. This could be a way of overcoming the sort of faith which is debased by being grounded on claims of material blessing.

In addition, Korean Christianity needs *Yunhab-undong*, a specific unifying movement in the struggle. This movement could assist in overcoming one of the

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<sup>20</sup> *Bokeumwha* –literally means - full gospel transformation – transforming in full Gospel contents.

troubles of growth namely individual church-ism and competition amongst churches and the consequent fragmentation. The Protestant association in Korea is divided into over 160 associations. Lee (2007:300) suggests that Korean Protestant churches need to overcome this negative image of competition amongst churches and to disentangle the complicated issues between conservative associations and progressive associations, despite their different theological perspectives. (This movement can encourage, he adds, Korean society to break down the wall of struggle among regions and social positions, as well as bring the partition of the Korean Peninsula to peaceful settlement.)

Lhim (2004) in the interview of K.B.S. asserts “even if a clergyman is an excellent pastor, he or she can make one or two excellent decisions, but not all of them. If a system of clear decision-making is not accompanied, the church organisation can be self-destructive at the crucial moment through a few clergy taking whole responsibility and exercising authority.”

Korean churches need the concrete system (more detail mention about system of churches will be in next section), such as articles of association fixed, in order for congregation to participate in the operation of churches and to reflect each church’s characteristics. Even though they have already articles of association, there is much to be desired in these articles that are based on the Assembly. According to the media research (2004) over three quarters (77.7%) of answers support a process of democratisation and say that laymen should participate in the decision-making process.

In the next section, I shall write about the Korean Sunday schools and their relationship with Korean church as mentioned above.

### **3 Sunday Schools in the Presbyterian Mission**

#### ***3.1 The Perception of Sunday School by Churches and its Change***

This paper considers the relationship between Churches and Sunday schools in Korea. A Korean Sunday school depends on the Church to which it is attached. Although they have a positive influence on Korean society, people's perceptions and approval of the churches have declined almost in correlation to the growth in their congregations. Sunday schools have also been susceptible to the same reactions associated with the influence of growth in their numbers. The effect is to separate the education in Sunday schools from normal society and to take their focus to be one of increasing the size of congregations.

#### **3.1.1 The Perspective of Korean Sunday Schools**

##### ***3.1.1.1 The Background of Korean Sunday schools***

Sunday schools in Korea came originally from abroad. Before we can fully understand Korean Sunday schools, we should first be aware of something of the character of English and American Sunday schools (Chung, 1985:98-99). Sunday schools were significant social institutions in England serving important secular social and educational functions, whereas in America the religious function was predominant. In their early stages Sunday schools in Korea still held traces of both early Sunday schools in England and of Frontier America. Sunday schools were started in England in order to offer a social and educational provision for wider society, whereas Sunday schools in North America were predominantly places of religious education within the church community. In North America the imported Sunday schools from England were altered so that they became predominantly to be a way of expanding the Church and were focused on internal church activities, rather than on outside activities for society in

general. At the present time, Korean Sunday schools have increasingly followed the American pattern and emphasise a personal religious content and they are generally considered to be less interested in social activities. Hence critics claim that one of the disadvantages of the Korean Church is its 'family-ism' (Kim, 2001:213) i.e. it is essentially a centripetal force rather than a centrifugal force, self-serving rather than focussed on the other. That is, Korean Churches focus for the most part on their own congregations or internal associations, on increasing the number of churches and on building more huge churches.

However, PCK made a decision to suggest the policy to the churches; self-support, self-government, and self-independence. Thus, Churches endeavoured to stand firm independently. And from now, Korean church bears burden of heavy responsibility. PCK stresses evangelism of inside churches and put more emphases on mission. For example, more than 3 thousand missionaries have been sent to over 160 countries and many churches have set up counselling dept. and welfare dept. to help people outside churches.

It is necessary to briefly trace this historical development in order to appreciate just how much Korean Sunday schools have been transformed and developed into their present state. For this purpose the background to the Sunday school movement in England will provide some valuable insights. Robert Raikes first opened a Sunday school in Gloucester in 1783 (Evans, 1883; Pearson, 1933; Kathan, 1980).<sup>21</sup> It was born in the context of the Industrial Revolution and reflected the social atmosphere of the times. Towns (1975:230) states that in this period many social problems suddenly arose as a result of the Industrial Revolution. He adds that one of the residual products of revolution was social distortion, e.g. 6-year-old children worked in badly designed

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<sup>21</sup> Boardman Kathan, *the Sunday school Revised*. Religious Education, The religious Education, 9. Quote David Evans, *The Sunday schools of Wales*, London, 158; Norman Pearson, a sketch by Hawthorne, *The New England Quarterly*, Vol 6, No. 1 (Mar., 1933), 137 ; Some people maintain that Sunday schools started first in 1783. However, in letter on November 25<sup>th</sup>, 1783, it is said that these schools first started 3 years before. Because of this letter many people have accepted the year 1783 as the starting in Sunday schools.

factories. Chung (1985:101) claims that the Industrial Revolution brought not only modernisation but also radical change to all areas of society, i.e., politics, economics, culture and even religion. In this period, Chung (1992:299) states, only the nobility and children of the rich had the opportunity of education, teenagers and younger children in poor families had little choice but to work in factories with no schooling for 16 hours a day, 6 days a week. They could only take a rest on a Sunday.

Raikes (1784) wrote “the street is filled with multitudes of theses wretches, who, released on that day from employment, spend their time in noise and riot, playing at ‘chuck,’ and cursing and swearing in a manner so horrid as to any serious mind an idea of hell rather than any other place.”<sup>22</sup>

Social features, such as the widening gap between the rich and poor, the high incidence of crime and an increase in the numbers of juvenile labourers, paved the way for establishing the first Sunday schools. As Norman Pearson (1933) observes, “Robert Raikes was induced to employ women at a shilling to teach [these children] on Sundays.” These first teachers usually consisted of women who had retired from teaching basic subjects, such as reading, writing, reckoning (the so-called 3Rs) and any religious education was based solely on the Bible. After the success of Sunday school was reported in ‘the Gloucester Journal,’ many Sunday schools were established all over England and the number of Sunday schools significantly expanded. Towns (1975:234-235) notes that Sunday schools increased within a short period of time to more than 250,000 in 1785, about 300,000 in 1801, around 730,000 in 1821, 1,250,000 in 1831 and 2,000,000 in 1851.

Sunday schools were not specific, as the name suggests, to only Sundays or churches, but to institutions of Christian Social Education for estranged juveniles and children provided by volunteers. There are two different perspectives on this; positive and negative. If one’s view of human nature is that it is fundamentally good, as Booth

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<sup>22</sup> Robert Raikes, *The Gentlemen’s Magazine* for June 1784.

(1980:70-79) declares, this Sunday school movement in England is quite simply a charitable, voluntary education movement which originated outside the clergy.

The Sunday school movement started in an atmosphere of charity for children. He states that this atmosphere was widespread and that the relief of poor children could lead to the recovery of their humanity and help to narrow the gap between the poor and the rich. This ethos is closely related to the Christian faith.

This movement, as just stated, was started by laymen and from the outset the clergy were opposed to it. Chung (1992:300) states that the clergy thought these lay infringements were threatening their authority and effectively flouted the rules for the Lord's Day. In addition, the owners of factories objected to Raikes' Sunday schools educating children and teenagers on Sunday mornings and afternoons because they claimed this did not give their workers sufficient time to rest leading, ultimately, to a loss in efficiency.

Chung (1992:305) claims that since Sunday school stemmed from laymen, they could avoid theological debate and the problems associated with fitting into the churches' system. Although at first, Robert Raikes employed retired teachers, when numbers of Sunday schools expanded a greater number of teachers were required than was available from the pool of retired and trained teachers. Even though they consequently recruited untrained teachers with little knowledge or experience of education, these nonetheless devoted their time, abilities and passion on children. He states that this devotion came from their Christian love. In addition, the association of Sunday schools decided to conduct a campaign calling for volunteer teachers as this was a way of saving money.

Based on lay examples but situated in church, the early Sunday school movement was considered by John Wesley as a way of undertaking mission work (Hutchinson, 1906:143; Chung, 1992:302). Wesley indeed defended the concept of a Sunday school based on the church to the hilt. He supported the views that the Sunday

school can be a good way of renewing a church which was in danger of losing its meaning and which would ultimately have meant nothing to children (Wardle, 1918; Chung, 1984:102).

From a negative perspective, this Sunday school movement set up its classes as it did because children and teenagers were not expected to acquire the thoughts and ethics of the rich and well-to-do from their teachers. The teachers wanted to produce people who adapted themselves to the existing class system and who would work comfortably within it.<sup>23</sup> However, all in all there were many strengths to the early Sunday school movement offered by laymen: it started with a charitable motivation, gave a chance for poor children and teenagers to be educated and contributed to the reduction of illiteracy and gave the general English public an education. Moreover, it should be evaluated primarily as a laudable voluntary, charitable way of meeting and responding to social needs.

The Sunday school founded by Robert Raikes laid the shape and foundation of a school system for all. Only later, did his successors develop Sunday schools as organisations for charity and mission. As a result Sunday schools were transformed into church organisations for mission work and education. American Sunday schools seemed to be focused primarily on mission work, whereas Sunday schools focused on charitable work.

### ***3.1.1.2 The Change in Perception***

Although the movement began in England, the Korean church has been more influenced by America Sunday schools. Sunday schools were started in the USA in 1785 under the influence of English ones, the American Sunday schools incorporated some vital differences. American Sunday schools were overall much more narrowly

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<sup>23</sup> One of the examples of early Sunday school doctrine is that children should not be taught to enable them to express their views. After 1830, more than 60 % of teachers in Sunday schools consisted of volunteers (Chung, 1992:308).

religious than the English Sunday schools were inclined to be; the latter having included social (e.g. literacy) and charitable activities (e.g. relief of poverty). It was the American version which was the greater influence on Korean Sunday schools.

The emphasis in American Sunday schools was related to the early religious needs and social situation of the pioneers: i.e. Revivalism and the needs of frontier folk. American Sunday schools at first resembled those from England, but the early frontier Sunday school in America soon concentrated on mission work following the Great Awakening.

In the late 18th century, the First and Second Great Awakenings, America's great revival movement under the leadership of Edwards, Whitefield and Wesley, revitalised religion in North America. During this revival, meetings were held in the small towns and large cities throughout the country, and the unique frontier institution known as the camp meeting began. The Two Great Awakenings produced a great increase in church membership, made 'soul-winning' the primary function of the ministry and stimulated several moral and philanthropic reforms, including temperance, the emancipation of women and foreign missions. In 1776 there were only 13 states in America and many of the frontiers were still to be explored. The American West was expanding as the frontier rapidly advanced towards the Pacific. At the time, Chung (1992:308-309) states, the Sunday schools in America were significantly expanded by laymen, but solely with the 'support of churches,' in order to do mission work and educate children religiously. It was after revival meetings on the frontier that Sunday schools were established and a church would be built. Such Sunday schools and churches, focused upon winning souls, under the influence of the Great Awakening. Lynn and Wright (1980:24-27) state that in 1824, the A.S.S.U. (American Sunday School Union) developed the 'Valley Campaign' which sought to establish institutions in every key place during this Western frontier period. They also claim that in the last two hundred years Sunday schools in America were important because they were in

effect the first public schools. Ultimately, the Sunday schools were the foundation for America's world missions.

Ellingsen (1999:200-221) evaluates early Sunday school in America as an 'education for repentance' which was influenced by revivalism.<sup>24</sup> It did so by focusing on the quest for a personal salvation in eternity. The education in these Sunday schools took the form of a Biblical education based on the recitation of Bible verses, and less attention was placed on the needs of the society itself, one of the main concerns of the early English Sunday schools (Lynn and Wright, 1980:77). Chung (1992:310) states that this education simply strove to preserve moral purity and the means by which children could overcome temptation, especially since Sunday schools were staffed by volunteers who did not have a great deal of experience in theology. To sum up, this education emphasised the teachings of the church and as such were separated from the rest of society and closely connected to the growth of the churches. Sunday schools were used as a means of mission and were established even before churches were founded in these frontier communities. One of the effects of these Sunday schools that emerged was a zeal for foreign missions.

Thus, the Sunday school, formed as Charity school in England, was transformed into an Evangelical school in the American case. Korean Sunday school was influenced by American Sunday school in this period, despite the fact that in America there were many other religious educational movements, such as Progressivism and new-legitimism. That is to say, the Korean Sunday school came to focus on the education for repentance and growth in number.

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<sup>24</sup> Revivalism, generally, renewed religious fervour within a Christian group, church, or community, but was primarily a movement in some Protestant churches to revitalise the spiritual ardour of their members and win new adherents.

### 3.1.1.3 *The Perception of Sunday Schools*

Before 1884, the year when Western missionaries first came to Korea, many of the missionaries had first experienced life on the Western frontier of America<sup>25</sup> and used the Sunday school as a means for mission work, as described above. They were also influenced by waves of revival activity by Dwight L. Moody, A. Torrey, Billy Sunday and others in the period, 1873-1915. Also, by that time uniform, structured lessons were planned (1872) and the Sunday school movement was spread out into the wider world (Ruth Rouse ed., 1993:612). Chung (1984) states even though there was unofficially a Sunday school<sup>26</sup> movement in Korea before 1888, Mrs Scranton opened a Sunday school officially with 12 children and 3 adult women in the report of mission organisation (Chang, 1999:45-46)<sup>27</sup>. In more than a century almost 36 % of all children and over 26 % of all teenagers in Korea would go to a Sunday school.

This section will discuss the characteristics of Korean Sunday schools in terms of finding solutions to its problems. As a consequence this section will focus mainly on the negative aspects of Sunday school rather than its positive aspects. Since both a Sunday school and a Church are inseparably related to each other<sup>28</sup>, the Sunday school has almost all the characteristics of a church along with the characteristics of a school, including such negative aspects as an obsession with a growth in numbers.

The purpose of a Korean Sunday school can almost be defined as a means of contributing to the growth in numbers of a congregation with a focus that is based on personal salvation in eternity. This emphasis on growth in a congregation is often raised in negative perceptions of the Korean Church. The identical emphasis on growth in numbers in Sunday schools is similarly part of their alienation from Korean society

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<sup>25</sup> Experts regard the Frontier as finished at the end of 1890s.

<sup>26</sup> Kwak states that there already are five Sunday schools in Pyungyang and they used text that was not book in mission report in 1887 (Korean church history, 1973).

<sup>27</sup> Chang, *The history of Church education in Korean Protestant associates*, ed., The Korean society for the study of Christian religious education, Seoul : Edupck, 1999, Quote M. F. Scranton, 'Woman's work in Korea', The Korea Repository, Jan 1896, p. 5

<sup>28</sup> It will be mentioned in section 2.2., Chapter 2.

occasioned by the limited focus on a growth in the congregation and personal salvation in eternity in the churches.

Sunday school, therefore, shares many of the characteristics of the church.<sup>29</sup> Indeed, it has been used as a mere tool of growing a church's congregations based on personal eternal salvation (Chung, 2006:116). It is considered to be an organisation for mission work and expansion of the Church rather than an organisation that aids people in becoming Christians or coming to maturity in the Christian faith. Especially since 1915 the Sunday school has even played a role on the front line of mission work. This situation is not dissimilar to the Sunday schools in America during the frontier period. Laymen or young men travelled to places where there was no church and established a 'Sunday school or supplementary Sunday school' as a step toward building a church (Kim, 1979). According to the report of the International Council of Religious Education in 1921, there were 3,899 Sunday schools and over 223,000 people attending (Hong, 1966:81, 120). It ranked eighth in the world in total numbers (Lee, 1979 139; Hahn, 2005:71). At that time, there was a belief that a Church would naturally prosper if the Sunday schools were well run (Moon, 1974:46 Hahn, 2005:72). Yang informed the Fourth Mass Meeting of National Sunday school that over 85% of the congregation came to church by way of Sunday schools. This is true of both the congregation and clergy, not only in the early church period in Korea, but also in more recent times.

Moreover, Sunday school suffers from almost all of the same problems arising from the emphasis on growth in numbers as the Korean Church, as mentioned above, namely the turn inward on their own churches and associations, their attempts to increase in size and the expectation of being blessed with material possessions. According to research done on the actual educational condition in 1981 Chung (1984:42) states, most Korean Churches endorsed the function of Sunday school as a means of church expansion based on personal eternity and separation from society. He

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<sup>29</sup> Section II-2 will write the relation between Sunday school and the Church.

also asserts that the purpose of Sunday school in the last century could be summarised as a means of establishing a church i.e. it was a means to an end. Choi (1999:314) claims that Sunday school placed an emphasis on the growth in the number of its congregation at the expense of a proper attention to the processes and qualities of being a Sunday school. They become competitive institutions vying with other Sunday schools in their attempts to increase their number. He states that people within the Church tend to encourage large-scale Sunday schools, like a church, and they believe that a huge Sunday school would encourage a church's congregation to increase.

Koh (2002:13-14) is similarly critical of the way Sunday schools are used as a means of increasing a congregation. He argues that the Sunday school has placed an emphasis only on collecting people into churches, and has only educated people into being loyal to the organisation of the Church. He states that this education causes the Church to ignore the problems and needs of Korean society. Colman (1989:35-75) criticises this education as causing a fundamental separation between discipleship and citizenship in Christian education (Koh, 2002:15). This kind of education ultimately results in lost influence on society and fails to realise the balance between personal faith and practice.

In this emphasis on the process of growth in the congregation as discussed above, the message of the church and the education given in Sunday school are reduced to growth and perverts the possibility of a sound faith into something resembling Shamanism and into something quite narrow, as well as materialistic.

The real reason why someone should be led to enrol in a Sunday school is to encourage them in general terms 'to become a Christian and help them come to maturity in Christian faith' (Park, 2004:28-30), but nowadays Sunday school and the Church limit the breadth of meaning of maturity and faith. They tend to regard maturity as an expansion in number and faith as personal salvation in eternity. That is to say, the misunderstanding of maturity and faith in a Korean Church motivates the congregation

to separate from society and paradoxically to think quantitatively rather than qualitatively.

Koh (2002:19) argues that the message behind the growth in numbers cause Sunday schools and the Church to sink into a kind of egocentric individualism. In part this was self-defeating as in early Sunday schools, the Hankook kidukgouheo bhei (the alliance of Korean Christian education) took the lead in the union work of different Protestant associations and gave union lessons. However, due to the growing influence of individualism, Chung (2001:47-48) states that it was more and more difficult for this alliance to work together. Somewhat differently, Koh (2002:15) argues that the individualism in education focused on creating loyalty to the local as opposed to the wider community. It emphasised its own educational activities, such as making their own curriculum and lessons, in order to enhance its business and its church.

### *3.2 Strengths and Weaknesses of Contemporary Sunday Schools*

The emphasis on growth in a Church, especially within a Sunday school in Korea, has been a much more acute problem in the present than it was in the past. Since Protestantism came to Korea, the Korean Church has expanded in numbers and become one of the major religions in Korean society. Overall, society has had a positive perception of the Korean Church due to its contributions to Korean modernisation and the introduction of Western culture. However, a growing, but more negative, perception of the Church also exists in society.

It is vital that the paradigm offered by the Korean Church and even Sunday school is transferred from one of growth in congregations to one of growth in quality. There is evidence to support this: a decrease in number and of criticisms of growth within and without the Church in Korea.

To sum up: a Korean Sunday school has many of the characteristics of a Church. It differs radically from the first Sunday schools in England that reflected the needs of

their society. Nowadays, the Sunday school in Korea is considered as a method of growing Church congregations, just like American Sunday schools. In Korea it could no longer answer the needs of society in this way, and could not entrench Christian culture in Korean society with this approach. Furthermore, Korean Sunday school excessively emphasises the personal salvation in eternity with a focus on its own Church and Protestant association. Sunday schools concentrate all their resources on growth in numbers, hardly any on the wider society. Despite focusing inwardly on Sunday school itself, the proper balance was lost between an interest in quality and in quantity leading to an erosion of communal, participatory characteristics in Christian education, as described above. Outside of Sunday school, a negative perception of Church and Sunday school was fostered due to emphasis on the growth in the congregation and an associated isolation from society.

#### **4 Conclusion**

This chapter aids us in understanding the general form of Korean Sunday schools. To understand this, this chapter has first focused upon the Korean church. The Korean church, which belonged to and was affected by, Korean society, is one of the main religions in the country. In this chapter we examined how it contributed to the modernisation of Korea. During this period the church had an incredible growth in numbers. However, it now faces severe criticism from Korean society, which considers that the Korean Christian church has developed a condition of individual church-ism, an emphasis on personal salvation in eternity that ultimately leads to isolation from society. That is to say, Korean Christianity has become obsessed with the ideal of growth in numbers. Furthermore, because Korean Sunday schools were situated in churches, they have many of the same characteristics as the church and are subject to similar criticism, to the point where they are considered solely as a means of increasing congregations.

I believe that this image and criticism on the part of society can provide some insights into Korean Sunday schools in the following way: there is a definite need for moving away from emphasising growth alone and towards the provision of educational quality, etc.

Today the Church faces the urgent task of improving Sunday schools and needs to recognise its strengths and weaknesses in order to find a positive direction and subsequently enhance its education. To this end, the improvements required in Sunday school involve discovering the problems and strengths within individual schools and then developing paths of improvement and action plans which suit each individual school.

First of all, to improve its educational programme there is a need for Sunday schools to understand the current status of schooling as a whole. This understanding can come through both religious and educational activities and an appropriate level of organization in the operating of the school. The Sunday school is of course different, as it generally consists of volunteers who choose to work for it; but they need an organization to help them to operate well. That is, general organisational observations is especially needed, since religious activities are closely interrelated to the operation of the organization and move toward some evaluation of how the Sunday school should improve. It is possible to show that a school review model is required to support the improvement of individual schools on the basis of its own strengths and weaknesses. It is useful to recognise which problems can be sorted out by it and which can be supported by the church and the General Assembly in detail.

The Sunday schools require sustained interest in their improvement, rather than the temporary changes hitherto. (It is necessary for volunteers and pastors in the schools to take pains over the question of which educational activities are meaningful. It is also necessary for them to share their thoughts on the question and to be encouraged to improve continuously in their understanding of it.)

The policies of the Sunday school are usually to effect a growth in numbers, not to respond to the demands of learners or attempt a qualitative education. Both the school and the volunteers sometimes neglect the reason for the role they play, which is essentially to provide learners with meaningful religious activities, such as a daily routine. Furthermore, they attempt to follow in the footsteps of what always used to be done at school. Therefore, this chapter raises the following questions: 1) ‘does a school and specifically its education, provide learners with a meaningful faith experience<sup>30</sup>?’ and 2) ‘does the school *system* provide learners with a meaningful faith experience? It is useful to ask these questions when setting up Sunday schools so that efforts to improve the quality of schooling become routine activities.

The Korean Church and Sunday schools still think in terms of the paradigm of growth in numbers in congregations, as mentioned above. Instead, they need to be transformed into a paradigm for growth in quality. In Chapter 3, I will deal with the desirable education of Sunday school, which is based on a holistic faith<sup>31</sup> to improve its quality.

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<sup>30</sup> Faith experience is such as shown on previous pages.

<sup>31</sup> The holistic faith mentioned in this paper has something to do with the growth of the holistic faith pursued in both the religious body and the general assembly. That is, the faith mentioned here includes the concepts of individual evangelism and social concern.

In other words, the faith education of churches must stress the harmony between an individual’s internal life and her/his external life. For holistic faith, church education must teach us God’s word and put the right construction on the word and must combine teaching us to live and act according to the Word; holistic education which combines holiness with social participation must be pursued. The General Assembly and the church school committee of the Christian Council of Korea (CCK) agreed that faith education separated from holistic faith must not be pursued in either the forming of educational policies of each religious body or the educational policies themselves (Report of the Christian Council of Korea Meeting, 9 July 2005; Ministry of Education & Human Resources Development, PCK, 2007: 35; 2008: 200-204).

## **CHAPTER 3**

### **THE INTRINSIC GOAL OF EDUCATION FOR FAITH IN KOREAN SUNDAY SCHOOLS**

#### **1 Introduction**

As we have seen in the previous chapter, we can discover the present status of Korean Sunday school education to be focused on a growth in the congregation. However, Chapter 3 will examine the purpose of the education which a Sunday school pursues, in order to raise the quality of this education.

What is the central concern in Christian education in Sunday school? Is it concerned with imparting knowledge of the Bible or Church Dogma, or with leading people to attend Sunday services, become Christians and help their faith to mature? Inevitably, education in Sunday school includes all these things. But they are not the main concern of Sunday school; what is central is faith. The aim of its education, unlike the education in general schools, is the growth of faith. Bearing in mind the problems and limitations of education in Korean Sunday schools mentioned in Chapter 2, this chapter investigates the meaning of faith and the education for faith in these schools from a theological perspective. It also deals with the direction and purpose which they should have.

It argues that education is not only a means for inheriting Christian traditions – the Scriptures and theology – but also a way of enabling learners to reflect the needs of the context. Particular attention is given to the part played by the arguments used in issues of Sunday school education, noting their limitations when it comes to providing the aims of quality education for meaningful religious experience. This chapter next explores these problems and strengths in Korean Presbyterian education in a theoretical framework for the analysis of standards. It describes the faith of Christianity in both social life and church life in the practice of faith education in individual Sunday schools.

In particular, church education teaches its faith in both society and the church. The meaning of faith in Sunday schools can also be explained in terms of mission practice.

This chapter also discusses higher quality education in the correlation from the standpoint of the concepts of Christian tradition and context. It finally conceptualises and categorises the concepts which are to be applied in this thesis of education for faith as a quality of Sunday schools.

## **2 The Significance of Faith in Christianity**

### ***2.1 The Meaning of Faith***

#### **2.1.1 The Definition of Faith**

We can see, in Scripture, how faith is defined as both the gift of God and a spiritual attitude of humans using their free will. Eph. 2:8 very much focuses on the gift; people are even encouraged to trust or believe throughout the entire New Testament (e.g. John. 14:1; Acts 16:31). It has been an issue for Christians since the 5th century, the time of St. Augustine, that there is a relationship between our free decision to turn away from sin and return to God in our faith and the giving of repentance and faith. Both Roman Catholics and Protestants seem to say that faith is both an unforced human effort and a divine and mysterious grace (McGrath and Forrester, 1995: 208).

Faith, in its variety of forms, is essential to the Christian life. From Paul's point of view, the true relational faith can be called an ethical and moral attitude (Col.2:6-7), whilst James asserts it as good works (James 2:26). Faith is based on the reasoning intellect and on attitude patterns. As trust in God and Jesus Christ is fundamentally important in the Bible and in Christian life, what human beings believe is certainly of considerable practical importance.

In the early church with Tertullian and in the modern times of Orthodoxy and Neo-orthodoxy, Christian doctrine put great emphasis on the human inability to accept the truth about God and of course, on the Holy Spirit's supernatural and indescribable work. Karl Barth is at the extreme point of this emphasis and Reformation and post-Reformation theologians have a tendency to stress this too.

Some liberal theologians, those who have been influenced by the idealist philosophy of the 19th century, have considered faith as an issue of judgement (Dulles, 1997:174). Liberals have not seemed to deny divine intervention in guiding man to truth, but they have been opposed to accepting divine revelation as a special way forward if it is not related to people's general understanding about the world (Griffin, 2004:66-67).

### **2.1.2 Holistic faith**

According to Groome, faith can be understood in belief, trust and action. First, faith in the sense of believing is recognizing, understanding, evaluating and coming to a decision from deep conviction of the primordial expression of God's self-disclosure in Jesus, the Christ and before him, in the people Israel. From the original revelation and Christian praxis over time, particular convictions about how to live life meaningfully and ethically have emerged in what people recognise as the Christian faith. Second, faith in the sense of trust is a relationship of loving trust in a personal God who saves and liberates humankind in Jesus Christ. Like all relationships, faith is primarily an affair of the heart. Toward God the heartfelt relationship is most readily expressed in worship and prayer. One's relationship with God both shapes and is shaped by the quality of one's relationships with other people. Lastly, faith in the sense of action is expressed through living with justice and peace, wholeness and the fullness of life which God wills and such praxis is itself a source of deepened faith. (Groome, 1991:19-21).

To sum up, faith has to do with the whole person. It involves not only the intellectual but also the affections and behaviour. That is, in faith, belief, trust and action are not taken as separable. Christian education for the transformation of living is achieved by holistic faith with belief, trust and action. Education for faith is an ontological enterprise which aims to inform, form and transform people in mind, heart and life. The main goal of Christian education is to strengthen people's Christian faith through Christian education and to help them mature in their faith. It can be defined as an intentional human effort by which people come to know God and transform their lives.

## ***2.2 Mission as Holistic Faith***

### **2.2.1 The Background of Mission**

According to evangelicals, traditionally the concept of mission is to be found in the commandment of Jesus in Mt 28:19-20. It is to save souls through evangelism. Some evangelicals were concerned only about being saved from this world because they interpreted the gospel purely in terms of redemption, tending to see the world as essentially evil (Bosch, 1980: 32). They rejected secular things and minimized their contact with them. Other evangelicals insisted that the most important thing was the church, so that their understanding of mission was as church planting or extension. In this view, social involvement becomes an instrument of evangelism. Other evangelicals who emphasized social involvement nevertheless emphasized that evangelism must operate primarily in mission (Bosch, 1980:203). Significant as it is, social involvement cannot be more important than evangelism. At the same time, the ecumenical side tried to overcome the dichotomy, claiming that God is interested not only in the church and people to be redeemed but in all people and the world. The aim of mission is the

humanization of society by the service of man. They said that the church should make the world a better place by serving humanity unselfishly.

From the mid 20th century, therefore, some evangelicals started to recognize that they should shun the dichotomy and should embrace both courses. Henry seems to have been the first man to recall the evangelical tradition to its social responsibilities (Stott, 1990:9). He recognized that polarizing liberalism and fundamentalism weakened social concern. He said that the redemptive gospel was a world-changing message but it had been pared down to a world-resisting message because fundamentalism, in rebelling against the Social Gospel seemed also to reject Christian social responsibility (Bosch, 1990:404).<sup>32</sup> He emphasized the need to challenge social evils such as the injustice of totalitarianism, the secularism of modern education, racism, the inadequate basis of international dealing, and so on. Thus he reconfirmed the significance of social concern in his conclusion that there is no room for a gospel which ignores the needs of human beings the world over (Bosch, 1990:404).

### **2.2.2 The Situation of the Church of Korea**

After considering the general situation regarding approaches to mission it may be useful now to consider the changing views of mission in the Korean context. Protestant Christianity was first introduced in 1884 by American missionaries, such as Underwood and Allen. Next, the Korean Church was mainly influenced by early 20th century American Christianity, which focused more on evangelism than on social problems. The declaration of independence from Japan in 1945 and the Korean War in 1950 left nothing but severe poverty. Under the influence of the government's economic development plan to overcome this poverty, the Church in Korea greatly encouraged individual effort. But this encouragement gradually led Christians to over-value their individual welfare and the material growth of their 'own' churches. The view of the

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<sup>32</sup> cf. *The Uneasy Conscience of Modern Fundamentalism* (1947)

Christian majority was that it should not be involved in social reform and it was happy to promote social welfare through the efforts of the military government. The military revolution in 1961 and the renewed rule by the military, however, polarized the Church; the radical part, with what was called Minjung theology, opened the doors to the Ecumenical movement in Korea, while the rather more conservative part strongly concentrated on evangelism, closing their eyes to problems in the social structure. Although these two main streams caused conflict within the Church itself, the Church tended mainly to the conservative side.

However, since the 1980s the situation has slightly changed. There is still a focus on evangelism, but some evangelicals have begun to admit the need to feel social concern. Generally the Korean churches today are moving towards a more holistic approach to mission.

### **2.2.3 Mission in the Sunday School Education**

Mission is considered an important issue in defining the purpose of Sunday school education. Mission requires a close inter-relationship between faith and mission. Faith in evangelism is normally understood from its inward, personal, church-based aspects, whilst the meaning of mission includes faith in its public, societal aspects, alongside ethics. To be precise, evangelical faith represents mental activities and social influences which often challenge the religious content of mission, so that later, out of the mixture, can come an affirmation of faith: such a faith is personal and individual, can mature further with time and is constructed from an individual worldview, yet with an in-built openness which can transcend this worldview. Second, mission as I see it is work for peace, development and justice; these and “deed” evangelism are all considered components of mission. Third, education for mission besides being a basic Christian education to teach the faith, supplies biblical information and interpretation and involves learners in the Christian and the wider community.

### 3 Some Issues in Sunday School Education

#### *3.1 Theological Perspectives on Social Issues which Impinge on Church Education*

In order to learn what education for faith means in the Korean Presbyterian church, this section will take methodology (or pedagogy) as the lens through which it can view the models which have traditionally prevailed. After identifying suitable categories for analysis, this study will list the models which are now available from current research.)

The research uses Boys' categories for identifying models in Christian education, because a framework for analysis which brings in both the theological position and pedagogic theory suits the nature of the study. Boys finds four models of Christian education in her theological and educational review: these are the Evangelical, Religious Education, Christian Education and Catholic Education models. This section reviews the examples of these models among Protestant churches.

However, analyzing and working in Korean Presbyterianism with these types alone has its limitations. Accordingly, the framework of the general analysis will be subdivided. The sub-pedagogy thus created will form a distinct subdivided framework in each area within the general framework.

Richards (1975) divides Christian education into roughly two sectors, theory (the theological considerations) and practice (practical Christian education). Theory makes a theoretical framework on the basis of theology and practice puts practical issues at the centre of this theoretical framework. By dividing the structure into two equal parts, theory and practice, the general framework is maintained, preserving the connection between theory and practice.

This section analyzes in the theoretical area the theoretical framework of sub-pedagogy on the basis of theology and deals in the practical area with specific methods

of Christian education and wholeness (education in the personal life and social concern) on the basis of faith as defined above.

**<TABLE 3-1> THE THEORETICAL FRAMWORK ON  
SUB-PEDAGOGY**

	Evangelical education	Religious education Movement	Christian education
Sub-pedagogy/ Theoretical framework	Evangelism	Liberalism	Neo-Orthodoxy
Sub-pedagogy/ Wholeness in Practice	Personal eternity	Social concern	Personal growth in faith community (Meeting with God)
Sub-pedagogy/ Educational method in Practice	Education focusing on Text	Education focusing on Context	Text education through Context Context

### **3.1.1 Evangelism on religious tradition**

To begin with, this model has the background of Evangelistic Theology. Boys (1989:106) broadly defines evangelism as ‘preaching or teaching the scriptures in such a way as to arouse conversion.’ First, from the theological viewpoint, evangelism is summarised as the primacy of revelation according to Scripture, stressing a conversion of the affections, such as a change of heart, not primarily of opinion, and religion-dominated dogmatic formulations, as emphasised by fundamentalists in their propositional truths. From the educational perspective, the goal of education is here to deepen people’s personal conversion through knowledge. Furthermore, such education is more comprehensive than any narrow focus on the transmission of knowledge and understanding through a curriculum largely composed of biblical literacy. Education designed for conversions and based on Scripture is also perceived to be vital for the reform of society.

This model emphasises the individual salvation. Evangelical faith-education includes a focus on the Bible and on dogmatic formulas and traditions, that is, one in which congregations accept claims derived from both Scripture and Christian traditions and try to live by these claims. But the current practice in this regard that the context is often ignored or considered secondary. Park claims that it is difficult for this education to provide a suitable message which is fully relevant to today's conditions (Park, 1994:52). When Boys states that 'evangelism rested on a sharp distinction between the natural and the supernatural, the secular and the sacred' (Boys, 1989:108) she admits that this encouraged this de-contextualisation.

Evangelism can also be called 'text education', for its educational method is predominantly to employ texts for teaching. Suitable texts come from Scripture and Christian tradition, i.e. from Catechism and Doctrine. Boys states that they are usually linked more closely with preaching than teaching (Boys, 1989: 106). The students mainly concentrate on learning and applying these texts.

Such education is more suitable for periods when the Church leads society and provides society and the nation with its morals standards and guidance. However, when social diversity supervenes, texts can no longer be central to an educational process in a plural society which disagrees on in which texts are authoritative. Moreover, if a text is not presented in a way relevant to people's lives, its content will ultimately be separated from their lives and experience.

Theology is the origin of a Christian education rooted in evangelism. Little states that it provides the Christian community with the basis for understanding the common languages of the community and the community itself (Little, 1976: 31). That is, theology largely decides the content of teaching and its goals are taken to be the aim of the education. Teaching in faith education transmits Scripture and the Christian traditions. Faith education functions to transmit the content of theological writings,

unlike the function of practical theology. Therefore, this theoretical model remains broadly separate from practice in theology.

The faith emphasised by Korean Sunday schools at present focuses on commitment to a set of beliefs; hence, the mission of Korean churches is to promote an evangelism centred on their religious tradition. That is, its primary focus is on the religious tradition, rather than the needs of society. Therefore, it can be seen that Korean Sunday schools need a model which can better reflect today's social context and consider more broadly the well-being of young people.

### **3.1.2 Religious Education Movement in the current context**

Religious Education has the background of Liberal Theology. While the historic prototype emphasised individual salvation in the frame of reference of an eternal horizon, the religious education model in the modern period often emphasised social concern, as it has done since 1890. Its vision stresses immediate salvation through the re-ordering of society, not through personal salvation (Burgess, 1996:75).

As mentioned above, this model re-defines faith education as religious education. This is because religious education is based on Coe's declaration, that an "analysis of human consciousness reveals the idea of God as implicit in the whole of our conscious life" (Coe, 1978:18).

Park (1994: 58) considers religious education as a form of faith education, but one which focuses clearly on people's experience in their everyday lives. This model stresses the religious dimension in experience, rather than the transmission of Christian doctrine and tradition, as evangelism would prefer. It also tries to develop people's quality of life through their religious development. It could simply become a form of moral education or character-building, instead of faith education. Religious education is thus at risk of not being religiously authentic and could be considered as little more than the transmission of data for theological speculation. The concept of religious education

can be clarified by showing the precise relationship between theology and education. Theology in the religious sense is located among the data by which we understand our own lived experiences, i.e., in psychology, sociology, anthropology and so on.

The educational model is connected with both classic liberal theology and progressive educational thought. It is sparked by a reaction against the enthusiastic spirit of evangelism and shown as an alternative to the evangelistic impulse. "Religious education evolves in opposition to many of the emphases of the revivalist preachers and of benevolent societies" (Boys, 1989:39).

If the holistic faith is examined, the model emphasises social concern, though in its early stages, this model had theological characteristics. Even though Scripture and Christian tradition, like the forms of worship which are stressed in evangelism, are not wholly ignored, they are no longer central. Moreover, individual religious experience is treated as more important than dogma and theological formulas. That is, it emphasises its own personal context rather than Christian traditions. In this regard, the emphasis on conversion in evangelicalism is understood as the key to the problems from the excessive emphasis on growth within evangelicalism. Furthermore, in the educational model people understand that revelation is to be found in social interaction rather than in propositions. In addition, religious pluralism is extolled as a desirable reality and the sacred and secular are seen as essentially harmonious.

Boys sees this model in its classic form, i.e., one in which the liberal educational movement is central. Horace Bushnell prefers the Progressive Movement, as led by Dewey, Fashs and Elliott. From the educational standpoint, the aim of education is the reconstruction of society and people's continuous growth as persons. Education is considered the first and foremost way of transforming society. The model is still found today with contemporary modifications, e.g. in religious education in the Unitarian tradition, as well as the religious education devised at the religious experience research

unit and finally, religious education for a reformed society is central to Freire's pedagogy and is also to be found in the language analysis tradition of Gabriel Moran.

This Religious Education model is considered to be a form of education focusing predominantly on context. This is because the educational method is determined largely by considering the learners' lives in context. That is, those who study the model can find problems and needs from the context and find the causes of these problems and needs from past contexts by analysing them through the social sciences and other disciplines. The causes can be verified in their context. Effectively, context is very important in this model and considered central to it. Scripture is considered only as an example of possible sources for obtaining solutions and should also be verified in context. That is, Scripture in the model is considered to be one of many experiences for human beings but is not treated as the vital clue to satisfying the needs and problems and community within and outside the churches. Because the needs and problems from a variety of current societies can be met through religious education, it is not easy to connect this religious education closely with the Christian message and its traditions. In addition, it might ultimately cause Churches to lose their specific Christian identity and function, in particular in its relation to society, and might finally cause Church members to give less thought to personal discipline, since no one practice is deemed decisive.

The model could, however, by its focus on the context provide Korean Churches with a way of confronting the problems created by an obsession with material growth in particular if the context were determined by the conditions of society rather than the church. However, this model would ignore the peculiar nature of the Church, as defined by Christian tradition. It seems that a different model is needed, one which can more deeply engage with Christian tradition in terms of the encounter between God and human beings.

### 3.1.3 Christian Education as Faith Education

Miller (1953: 414) claims that it is the good news of Jesus Christ as the core of the Church's life which should be taught in every Christian community that accepts Christian Education. J. D. Smart accepts that faith education should, as Miller stipulates, be Christian education, based on the Gospel. In addition, all teaching in Christian education should be related to the Gospel in some way. Similarly, Adelaide Case's definition of Christian education as faith education designates the role of the Gospel in Christian education. This role depends on focus, in its claims that the focus of this model is God, not human beings. Christian education provides learners with the occasion for an encounter between the individual and God. The purpose of Christian education is to foster a belief in God through a dramatic encounter with Christ and it is for congregations to live as their essential discipline in the dynamic encounter with the Holy Spirit in Church.

The definition of Christian education in this model derives from neo-orthodoxy or encounter theology. It began in the crisis associated with the disillusionment following World War I, with the rejection of Protestant scholasticism and of the adequacy of the liberal Protestant movement, which had stressed the accommodation of Christianity to Western science and culture, the immanence of God and the progressive improvement of mankind. Neo-orthodoxy also sought to return to an increased recognition of the authority of Scripture, but the latter's role is significantly different from that of Scripture in the view of evangelism.

Neo-orthodoxy has influenced Korean theology<sup>33</sup> and has affected the character of Sunday schools since the middle of the twentieth century. People adopting this model have a faith which is perceived to be fundamentally personal, individual and inward. Neo-orthodoxy, from its inception, influenced the Korean church and Christian education in its belief that the basis of authority is the Word. However, the Bible only

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<sup>33</sup> The Church in Korea insists that faith means to live according to the Word of God which is effectively to follow the theological line of neo-orthodoxy.

witnesses to the Word and becomes authoritative only when it speaks to the individual. Critically, neo-orthodoxy does not believe that the Bible is the word of God, only that it contains the word of God. In neo-orthodoxy, the encounter is primary; the encounter itself becomes the authority.

Neo-orthodoxy is also a return to key reformation themes. But, on the question of the historical and scientific criticism of the scriptures, it does not entirely conform to the more naïve tradition of the reformers. Neo-orthodoxy like liberalism accepts the critical approach to the Bible. In Protestant liberalism this critical approach led to a shift in the locus of revelation from scripture to history. The key to the neo-orthodox accommodation, however, is a shift in the concept of revelation from objective, communicated propositional truth to personal encounter.

The neo-orthodox took the position that traditional and liberal Protestantism had lost the insight and truth of faith. In its view, the nineteenth century theologians had taken the paradoxes of faith, e.g. the presence of the eternal in the temporal, dissolved their tension, substituting rational, logical, coherent explanations and propositions, and thus had destroyed the living dynamic of the faith. For the neo-orthodox, the paradoxes of the faith must remain and the dialectic method which seeks the truth in the oppositions of the paradoxes leads to a true dynamic faith. As an example of this, consider the statement: “In the No found in God’s righteous anger one finds the Yes of his compassion and mercy” (Barth)<sup>34</sup>

This model has mainly focused on so-called ‘encounters with God’ (Martine Buber) rather than context and text. This is because the method in faith education is based on the encounter between humankind and God and that between human beings in a faith community. The model, known as ‘the encounter model’, considers text and context simply as sources for an educational encounter. The Scripture provides a way to find truth and witnesses to the Word and in this sense contains the word of God.

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<sup>34</sup> <http://209.85.229.132/search?q=cache:gADAUn7mguQJ:mb-soft.com/believe/txc/neoortho.htm>

Context too, is considered to be where the ministries of God are to be formed. Theology<sup>35</sup> tends to be seen as the key constituent of the educational process of the church, the clue to its education. With theology as its background, the type stresses spiritual growth (meeting with God) in the community, with holistic faith.

Boys claims that the goal of this model focuses on the formation of faithful followers of God and the development of ecclesial commitment, as well as education for the sake of commitment (Boys, 1989:76). Moreover, she claims that the model emphasises one's personal relationship with God and relegates social reform and the church's role in society to a secondary position.

Churches are asked to meet the needs and solve the problems of society and they sometimes attempt to do this without full knowledge of the context. This criticism is directly related to the weaknesses of neo-orthodox theology. Some have criticized neo-orthodoxy for lacking a plan of reform for society; most theologies, however, are susceptible to this charge. Neo-orthodoxy's stance toward the conservatives and the liberals has satisfied neither group, while the moderates have not fully embraced it either.

This section has reviewed the models –evangelism, religious education and Christian education– which might be used to tackle the problems of growth in the Korean Church. These models have different perspectives, as well as different

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<sup>35</sup> Mary Boys states that theology in Christian education is the key constituent and identifying characteristic of Christian education (Little, 1990: 650). A few factors from the theological background need to be referred to in the model for any educational evaluation since the Sunday school movement tends to lay such stress on the model. The examples show this model in its classic form and also with some contemporary modifications. The classic form is represented by H. Shelton Smith's theory of education based on the theology of progressivism, Randolph C. Miller's theology as the clue to Christian education and James Smart's Christian Education under the influence of Biblical theology. The contemporary form is represented by Ellis C. Nelson, Craig Dykstra, D. Campbell Wyckoff and Sara Little. Even though they all stress theology in today's Christian education, they are nevertheless somewhat different. Nelson stresses revelation, stating that a congregation can transcend the self and stand outside its culture by disclosing the real meaning of tradition. Although Dykstra agrees with Nelson about the elements of continuity in the classic form of education, he places more emphasis on the church than Nelson does. However, there are other views, such as those which demonstrate a clear discontinuity from the classic form of education in contemporary Christian education. For example, Sara Little is interested in the psychological dynamics, i.e., seeing the goal of education as to stimulate thinking, encourage interaction and hold together action and reflection.

limitations and strengths. All these models show evident limitations in coping with the church's problems. While these models of evangelism and Christian education stress Christian traditions, text and theology in particular, rather than context, the best model of religious education must still be altogether different.

However, these models provide two important clues: Christian traditions – Scripture and theology– and context. These clues can provide Korean Sunday schools with a higher quality of education, in which the Christian tradition and context have a critical correlation. A more advanced education for faith can supply standards for schools to aim at. With this education, we can assess the gap between the actual and the desirable in Sunday schools. It can provide us with a theoretical framework for the analysis of standards for Sunday schools.

### ***3.2 Education for faith in Korean Presbyterian Church***

Christian education in Korea started to make its own curriculum after the 1960s. Before that, most Sunday schools used the curriculum and textbooks of the Uniform lessons, which were produced in America after 1872 and did not divide children according to age. The textbooks were revised according to age groups only in 1918 (Lee, 1979:137-139). Chung (2006: 90-93) states that the assemblies throughout the world presented the educational material according to a given outline, which was suggested by the international committee on Uniform lessons. The Uniform lessons published by the Society of Korean Christian Education were produced by writers recommended by the different assemblies. Even though the assemblies differ, most Sunday schools in Korea accepted the Uniform curriculum and the associated textbook as the outlines of their own Christian education.

After the 1960s, a cohort of Christian educators, having studied the Christian education based on neo-orthodoxy in America, returned to Korea. They translated and introduced into Korean the well-known books on the subject of Christian education.

This body of people also produced many specialists in Christian education from the seminaries and published a monthly Christian education magazine for their fieldwork. Furthermore, they supplied practical teachers' guidebooks for education in Sunday schools.

Using these specialists, the assemblies have attempted to fashion their own curriculum and textbooks reflecting their theologies since 1970. Since then there has been a greater range of textbooks, with differing perspectives on the needs of Sunday schools and on church traditions.

The different views of the main Presbyterian assemblies, such as Hapdong (conservative), Gichang (progressive) and Tonghap (intermediate between these two wings) are described below.

First, Hapdong used the 'stair lessons' from 1965 to 1998. A new curriculum was designed in 1998 and a new textbook, 'Words, Faith, Life', adopted. The philosophy of education in Hapdong is to focus on understanding and comprehending the Word, because it holds that a congregation can only have the character and life of Christian faith by understanding and comprehending the Word correctly. Its faith is based on the 'Westminster Confession of Faith' and the 'Small and Large Catechisms' and the congregation are taught by focusing mainly on Christian doctrines (Kang, 1999:198-199; Koh, 2002:25-26; Choi, 1999:145-146).

Second, Gichang produced guidebooks for Sunday schools which reflected its theology as a 'Missio Dei' in 1970. Using these guidebooks, it also made its own curriculum and textbooks, 'God, World, Church' in 1981. The content of this curriculum, revised in 1989, focused on bringing up the people of God to preserve righteousness, love and peace. Its education focuses on the world (Koh, 2001:105-106; Hong, 2008:32-34).

Finally, Tonghap crafted a new curriculum in 2001. 'The Kingdom of God' became the new educational expression of the Presbyterian Church of Korea (PCK).

The new curriculum of the PCK attempts to define itself according to the Church's perspective (from a narrow to more inclusive point of view). The educational purpose of 'The Kingdom' is: to understand the Gospel of eternity in a faith community, which has been continually realised through the Holy Spirit and achieved by Jesus Christ and God's grace; to create a right relationship between home and Church, between neighbourhood and society and between nature and the world according to the Word of God and in the Light of Gospel; and to train and nurture God's people, who hold a commission to worship and missionary work, so as to make a commitment to His Kingdom and His righteousness in their lives.

The new curriculum consists of three main elements: Bible (50%), Church (15%) and History (35%). The Biblical component includes teaching related to: Creation, Promise, Christ, Church and End. The Church component includes the basic narrative of Church history. 'History' concerns the Christian's life as related to home, neighbourhood, society, nation and the mass media (Lee, 2001).

Although the curricula of these assemblies are different, they all seek to educate their members with their theology, as mentioned above. They also focus on personal faith, i.e. eternity. However, the different assemblies also have different emphases, namely Habdong on The Word; Gichang on participation in the world and Tonghap on the Church.

The trends in the education of these assemblies can be distinguished by the history of mission practice. That is, the emphasis in Habdong is evangelistic, focusing on the context of the Bible and Christian doctrines. Gichang, however, has features similar to those of the Religious Education movement, giving priority to participation and the practice of the values of God in the world. According to Tonghap, the Kingdom is expanded through vertical relationships, the Calling of God and the response of people. It is also expanded through horizontal relationships widely from persons to the community and the world. God's people respond to God's calling through a life of

worship and missionary work by proclaiming God's reign and by testifying to the existence of His Kingdom.

In spite of their efforts, however, the education offered in the Sunday schools is considered as either 'a means of mission' or 'a means of growth in congregations'. It is very difficult to overcome the problems of the Korean churches and Sunday schools and separate social life and the life of faith, as mentioned in Chapter 2. The Korean church is criticised as a religious organisation with a lack of historical consciousness.

In order to overcome those problems and the limitations of the current educational system of the Korean church, a discussion of practical theology<sup>36</sup> is required, which may reveal ways to solve these problems and limitations.

The discussion concerns what a modern practical theology could provide for Sunday schools, which would challenge this tension between church tradition and the current context. This is because the discussion in this issue of Sunday school education corresponds with the problems of the growth of congregations in Korea. Practical theology suggests a critical co-reflection between church tradition and the current

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<sup>36</sup> When practical theology does not apply a theological norm for its theories to the pragmatic context, it raises the question of what the relationship is between Christian tradition and the current context and also what this relationship should be based on when practical theology is connected with other theological areas, i.e. with historical or biblical theology. In such a situation, alternative plans are required which can cope with the separation between theoretical and practical theologies or between religious traditions and context. It may also be asked how practical theology is connected with the previous theoretical theologies. Theologians have tried to put forward a harmonised argument that they should seek 'a practical theology' in relation equally to theories and practice. Farley (1983) understands the theology of the past as a fourfold pattern with the clerical paradigm of Biblical, historical, systematic and practical theology. He claims that under this fourfold pattern, practical theology plays the role of merely allowing the other theologies to be applied. In addition, it is especially related to "the functionalist form of the clerical paradigm" (Farley, 1983: 127). Farley states that this fourfold pattern imposes limitations, such as the separation between theoretical and practical theology and makes us consider practical theology as applied theology only. In order to cope with this limitation, some theologians, Farley in particular, suggest *Theologia* as a unity, that is, a theory-practice mindset (Hough, Cobb, Firoenza, Knitter, Paris)

A theory-practice mindset is one of the ways suggested for coping with practical theology as applied theology. However, there are some problems with this conception. Above all, the precise conception of *theologia* is rather abstract and hard to define. Another reason is that it needs new theological content, which is distinct from the previous theological paradigm and shown to be based on the theory-practice mindset. It is also difficult to reach agreement in current theology, because it attempts to radically reform the theological paradigms of the past. In short, another conception is required, which can cope with the separation between theoretical and practical theology and yet is derived from the previous theological paradigm.

situation, in order to confront the separation between theory and practice and between the tradition and today's context. This critical co-reflection involves considering both the current context in Korea and the tradition of the church.

Browning's practical theological view, which considers both Christian tradition and context, is similar to the revisionist theology in having a hermeneutical approach<sup>37</sup>, with an emphasis on their critical interrelation (Browning, 1991). Even though revisionist theology is not a fully-developed theological body of thought, system or method, it provides the necessary insights to bridge the gap between theoretical and practical theology. David Tracy first proposed the term 'revisionist theology,' which is related to mediating the authority of the Bible, as emphasised in neo-orthodox theology and of human experience, as stressed in liberal theology. In other words, it stresses the text and tradition from the past in the church and the importance of social science for human experience in the current context. Revisionists, Tracy in particular, try to connect tradition with the present day by emphasising a critical correlation approach between Christian tradition and the current context. He links the notion of Christian tradition with the hermeneutical understanding of the social sciences (Kang, 2003:43).

This connection is different from the correlation called 'clarification through contrast' suggested by Tillich in his neo-orthodox theology<sup>38</sup>. Kang (2003:172) claims that "correlation which is simply called 'philosophical question-theological answer' is not pursued; rather, a method called 'critical' correlation is proposed." The method of this theology is its attempt to contrast "(1) the traditional reviews of the church

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<sup>37</sup> Kang interprets, "Human experiences emphasises the possibility of God's revelation and it takes typical interpretations of the Bible transmitted from the past and makes them objects of critical reflection and then correlates them dialectically through a process of the present meaning of the Bible(2003: 169-170). It is different from the other theologies mentioned above, which depend too heavily on merely one of many Church traditions and human experience. This approach focuses on the possibility of a critical correlation between church tradition and context. Jack Seymour (1989) claims that this approach is called "a revisionist model of theology" (Jack Seymour, *Contemporary Approaches to Christian Education*, Nashville: Abingdon Press, 1989: 15).

<sup>38</sup> Paul Tillich's dialectical correlation implied 'clarification by contrast,' which draws out philosophical questions from human situations and then provides theological answers from the Bible. His correlation is that Christian tradition answers the question which is presented in the current context unilaterally.

concerning biblical interpretation and (2) the religious concepts (for instance, the concept of anxiety and the meaning of existence) provided by various modern studies. Afterwards, then, (3) their viewpoints and interpretations are correlated dialectically” (Kang, 2003:173).

Practical theology, which is based on Browning’s understanding and revisionist theology, may be defined as a critical reflection on the relationship between the Christian tradition and the current context of human lives, in order to meet the needs of Church and society with the aim of guiding the Church’s action toward social work and social leadership.

Practical theology is dealt with in terms of both critical correlations.<sup>39</sup> Tracy uses theological inquiry to find the correlation between religious tradition and the contemporary context (Kang, 2003:43). In other words, the theological approach is to bring interpretations of a Christian tradition into mutually critical correlation with interpretations of present situations which require to be addressed and acted upon (Kang, 2003:44).

The questioning of basic assumptions and making connections between the tradition and context are the key to integrating and generalizing the educational concepts, courses, programmes and disciplines for past, current and future Christian communities and personal situations.

Through the process of the present education for faith generated for Sunday schools, congregations come to interpret and create new traditions, including theories, norms and actions, from their ordinary and sometimes extraordinary experiences. Such an agenda forms today’s faith by blending learning from experience with theoretical learning and traditional faith with the faith required in the present context. This is done to form new constructions of knowledge and new ways of behaving in relation to insights about the world.

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<sup>39</sup> Heechun Kang (2003:43) states that it is suggested by David Tracy, who has appropriated “Hans Georg Gadamer’s idea of the classic, using it to honour the depth and richness of religious traditions.”

Such education creates new understanding by making conscious the social, political, professional, economic and ethical assumptions constraining or supporting action in a specific context (Ecclestone 1996:146-161; Mackintosh 1998:553-557). The appeal of such critical reflection as an adult learning strategy lies in the claim of intellectual growth and improvement in one's ability to see the need for and implement change in oneself and the system. Reflection can be a learning tool for directing and informing practice, choosing among alternatives in a practical setting, or transforming and reconstructing the social environment (Williamson, 1997:93-99).<sup>40</sup> Reflection on tradition and the current context leads to transformative learning. It is also the process of becoming critically aware of how and why the assumptions in Christian tradition educate learners in understanding and reacting to their context; of reformulating these assumptions to permit a more inclusive, discriminating, permeable and integrative perspective; and of making decisions or otherwise acting on these new understandings.

Moreover, different theologians focus on either the Christian tradition or the current context, as mentioned above. This definition is based on Tracy's correlation of the two, which he calls a 'dual commitment' (Tracy, 1975:32-33). This dual commitment takes place in two stages. The first stage is to review the current context. It involves the questions suggested by the context and interpreted in secular terms, as in the social sciences. The next stage is to review the Christian tradition. It involves the questions suggested by the Christian tradition and interpreted in theology. These two stages closely interact. They represent the cycle 'the current context – reviewing – Christian Tradition – reviewing'. The diagram shows that the answer is in the same position as the question. Moreover, the questions and answers suggested through the process of reviewing continue to connect Christian tradition with the present context and endorse the propriety of tradition in the context. In other words, they can form a

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<sup>40</sup> David Stein, Teaching Critical reflection, 2000  
<http://www.calpro-online.org/eric/docs/mr00024.pdf>, .

new Christian tradition in the current context in order to continue to build the Christian faith.

The perspective of reviewing is different from that in traditional theology, which appears to be based on God's one-way decisions. In other words, the tradition of the past talks to the interpreters in the form of questions and the interpreters identify themselves by providing existential answers in the Biblical and Christian tradition.<sup>41</sup> That is, traditionally, theology has been discussed from the perspective of individual ethics and redemption in particular, not by investigating the social responsibility of the Christian community and society.

In reviewing the Sunday school curriculum, one can tackle the weaknesses of Korea's present emphasis on growth in church numbers if one has a praxis which unites the needs of the context and the heritage of Christian traditions. Although each part contributes a different emphasis to the praxis, i.e. transformation and heritage, the interdisciplinary and integrative research for praxis is not only needed in a deconstructive age of fragmentation, but can also enhance the possibility of new creative meaning for Christian religious education through allowing dialogue between the current context and Christian traditional praxis. This critical reflection (reviewing) can connect theories and practice in Christian education and cope with the separation between the emphasis on a private eternal life and public life and between church and state, amongst which is considered the problem of the exclusive interest in growth in numbers. In addition, it can provide the basis of the educational content and method for Korean Sunday schools.

To sum up, in order to achieve growth in quality, a Korean Sunday school needs both to pass on the church's tradition and to reflect the current context. Although there were previous studies and models which applied these features to religious education,

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<sup>41</sup> Christian tradition, which has focused on transmitting Christian orthodoxy, has little interest in providing a more concrete way of Christian life, in other words, Christian orthopraxis (Fowler, 1980: 148-166; Kang, 2003: 56).

they did not satisfy the needs of Sunday schools in Korea because they did not agree with the aims of the church and could not accommodate the interest in growth in congregations. They emphasised one of the features of theology whilst neglecting the other. In this regard, it was difficult to apply the previous models to Korean Sunday schools, because the tradition of the church is out of step with the current situation in Korea.

### *3.3 Practice of faith education in Korean Sunday schools*

Because the meaning of faith as Sunday schools present it and the role of the schools are conceived to be too divergent and too different, church education has often been described as being divided into two spheres, following either a personal, church direction or a public, societal direction. Yet faith as the essence of Christianity can be understood in mission practice, to the extent that the meaning of faith as taught in Sunday schools can be also explained in terms of mission practice.

The faith of Christianity must be presented in terms of both social life and church life. In particular, church education teaches faith in both society and the church.<sup>42</sup>

The questions arise whether Sunday schools can achieve their purpose of faith education as mentioned above: how do Sunday schools understand the faith, what should Sunday schools teach students and how do Sunday schools prepare for this teaching?

To understand faith in practice, one must approach the church from a public direction and approach society from the church's direction.

Social phenomena and social life can be observed by both scholars and pastors through focusing upon the people's perception of their problems and ways they have

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<sup>42</sup> Personal and public should not be taken as separable, because from a theological point of view, education combines the two so that in any commitment they are interactive, each with its special contribution and function (Groome, 1991:449-450, 494-495, 167-169, 384)

attempted to deal with them in critical and reflective ways. That is, this process is the synapse linking faith with concrete practice.

Nonetheless, some positions, observed in social phenomena and social life, can be applied to education in churches and Sunday schools, although some cannot be applied directly as they stand. For example, those churches and Sunday schools with a conservative Christian character find it difficult to accept homosexuality. Therefore, social issues and agenda require some reinterpretation and are filtered in order to be deemed fit for churches and Sunday schools. That is, the focus of the agenda should include correlating people's personal Christian faith with specific problems in society. This process is a form of critical interpretation which affirms the normative whilst being transformative.

Education is offered through a continual process of reinterpretation, which in Sunday schools enters at the stage of planning for the whole process. Moreover, it can be said that the content of general education is also affected by this process of reinterpretation. The content of education, once reinterpreted and filtered by material, human and environmental factors, can be applied in practice.

Faith, conversely, can be understood by approaching the church from the public direction. This is the same process as is used when approaching society from the church's direction in order to understand faith in practice. In other words, church tradition and church life attempt to understand church tradition and the Word of God from the viewpoint of society.

However, depending on the social changes and issues of the day, Christian doctrine and church tradition from the past can be used in education in churches and Sunday schools, although certain aspects cannot be used directly in their present form. Therefore, to be applied to churches and Sunday schools, the Christian doctrine and church tradition of the past require reinterpretation and adaptation.

To sum up, education is a process which entails a continuing series of reinterpretations. All elements of church, including educational evaluation and planning and its whole performance, are affected by the character of this process in churches, as in Sunday schools.

However, it is not easy to apply Christian tradition and faith to people's lives and society in Korean churches today because the Korean Christianity that is based on fundamentalism has greater interest in individual salvation than in social concerns.<sup>43</sup> It needs a specific effort to apply them to society. But through education and social politics, for example, Christian tradition and faith can be applied to our society.

The early Sunday schools in Korean mission are a typical and demonstrable example of this. When the missionaries came to Korea for mission work, they built hospitals (medical service) and schools (educational work) and did welfare work, such as building orphanages and then introduced the gospel to Korean society. That is, churches and mission organisation in the past did these types of work as a part of their mission. As mentioned in Chapter 2, churches have had a role in modernising Korea. It was the character of this missionising process which directed the growth of the Korean churches.

However, at the present time Korean churches and Sunday schools find it difficult to apply Christian tradition and faith to society and to naturally reform society to accord with their vision and that of their Sunday schools.

In addition, Korean churches and Sunday schools today, under the public criticism of Korean society through the mass media and Internet, clearly need to renew themselves and respond to the changes which have taken place in society. Since the

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<sup>43</sup> The early missionaries in Korea, such as Horace Underwood and Henry Appenzeller, were American fundamentalists. The process of indigenizing Christianity in Korea produced several distinctive forms of theological thinking, which took three main forms: fundamentalism, progressive liberalism and indigenous contextualism. In particular, the situation of Korean Churches further promoted a fundamentalist worldview. Alister McGrath says that 'a basic characteristic of fundamentalism is dualism: the racial separation of the inner and outer, the secular and the religious, the church and the state. Fundamentalism encourages personal salvation instead of social and political justice' (McGrath and Forrester, 1995: 310).

churches have not yet discovered a way to make church tradition relevant to society, they are ignored by society and must be challenged to face the major social issues. In this situation, some churches have turned inward and chosen a church education which focuses on church tradition and doctrine to promote internal church life, whereas other churches have been bolder in their education and chosen to focus upon the mission to those outside churches. Nonetheless, most Korean churches have become self-absorbed and focus upon their own concerns. For this reason, they need the corrective of a church education that also emphasises the needs of society.

Therefore, at present, some Korean churches in their public confession of faith have recognised the need to examine the needs of society in order to cope better with their situation. Since this attempt has not been made before in Korean churches and Sunday schools, it is a step forward.

Yet they should balance church tradition with the needs of society. Sunday schools need to understand faith as a whole; they need to see church tradition and the needs of society as indissolubly linked. In other words, Sunday schools should observe what is deficient and careless in their education to better judge themselves and understand their condition today, so as to solve their problems and those of their society. Therefore, Sunday schools need to be evaluated in every area that affects education. The next chapter takes this up in more detail.

#### **4 The Desirable Direction and Purpose of Presbyterian Sunday School in Korea**

In order to set desirable goals and directions for a Sunday school, we should establish what a Sunday school is. The meaning of 'Sunday school' compounds the elements of church and school. In other words, it is a religious and educational institution which has both the characteristics of a Christian church and the characteristics of school.

#### ***4.1 The Religious Function of the Sunday School***

The Sunday school is not only an institution where learners are taught, but also the part of a church which takes charge of worship, teaching and sharing. It allows the teaching community to inherit and teach faith, tradition and dogma to learners. The teaching of Sunday school is on the basis of the word of God which is the core of the Christian tradition.

Learners can be transformed by the word of God in Christian education, which is not a means of teaching objective knowledge, but a method of transforming learners' minds and changing their lives. That is, Sunday school is not only a place where the teacher delivers knowledge to learners, but also a place where a good relationship exists between teachers and learners and between learners, who share their love with one another. The Sunday school has the structure of learning by sharing lives in a faith community.

Sunday schools need to convert individual-centred education into relationship-oriented education. Education in Sunday school can therefore be intramural in church, but must also extend extramurally to the neighbourhood. Sunday schools are places where the social responsibility should be fulfilled of preserving the world of creation in justice and peace.

#### ***4.2 The Educational Function of Sunday School***

Sunday schools also have the characteristics of schools. One of the essential characteristics of Sunday school is intention. Education in the Sunday school, with its plans of work, is intentional. Teachers educate learners by means of these plans.

When Church education is called Sunday school education, the meaning of education is enlarged through its links with school and reaches an ideal of life which is experienced in communities.

However, Sunday schools can lose intentionality by the slightest slip<sup>44</sup>, losing the characteristics of a school and the finality which the Sunday school advances by aiming at, designating all the types of experiences which can be created in the church. Sunday schools should operate with the clear purpose and intention of possessing the features of both school and church.

As mentioned above, what most professionals consider to have brought Sunday schools to crisis point was their unprofessionalism. What the Sunday schools should be as schools means what professional standards they should aim at; pursuing the characteristics of school can resolve this crisis.

Another characteristic of Sunday schools as schools should be motivation. They should be restructured to enable students to take part with interest, since attendance should be voluntary, not compulsory. Therefore, they should offer education which can arouse interest. When teachers acquire and are trained in the educational content, they should seem to play the role of an adviser and initiator in helping students to learn. Sunday schools should be responsible for providing subjects to arouse students' concern and interest, helping them to know their goals and encouraging them to participate voluntarily and actively.

As mentioned above, another crisis factor of the Sunday school can be the lack of interest in and low regard for Sunday schools. To overcome these things, the Sunday school should be a catalyst to keep students motivated. Sunday schools which aim to unite both church and school characteristics should be places operated with intentionality, professionalism and catalytic forces in church service, teaching and the sharing of activities.

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<sup>44</sup> Parker Palmer insists that the education of every dimension of the faith community where behaviours, habits and virtues are known and formed, as well as the delivery of knowledge, should be deliberately considered in church.

### ***4.3 The Desirable Direction and Purpose of Presbyterian Sunday Schools in Korea***

As mentioned above, the faith to pursue in the Sunday school may be defined as holistic, including personal salvation and social concern. When Sunday school education is seen from this standpoint, it helps learners to continue to develop their personal faith and enables them to live the life of a believer, no matter where.

By providing a more desirable direction to the sort of education which presents learners with an individually-centred faith, where knowledge and life are divided by dualism, a loose relationship exists between the church and the world and they are not encouraged to mature in faith, the Sunday schools try to find a way of overcoming the educational crisis in Korean churches.

This section will examine what might be a desirable direction for Sunday schools in Korea in pursuit of a holistic faith.

#### **4.3.1 Purpose: Mature faith**

The most desirable purpose of Sunday school is to produce people with a mature faith. This mature faith has several characteristics.

First of all, it is related to a holistic faith among the church leaders, which is not forced or recklessly enthusiastic, but clearly motivates congregations to have faith. Also, it pursues consistency in moral action. True faith is not an abstraction but closely connected with practical affairs in everyday life. Its dimensions are the intelligence and also the affections and the will (Green, *Imaging God*, 40) In addition, a mature faith is personal, communal and participative. The learners who are called the children of God are one body in the faith community and keep a relationship organised on the basis of faith. That is, self-awareness and growth can help learners understand that they are called people who live to share and serve others in responsible relationships.

Therefore, the concrete purposes of Sunday school education bearing in mind these three elements, the personal, communal and participative, are as follows. First, the

Sunday school helps the congregation to awaken to the meaning of Christianity and maintain their spiritual life in their relationship with God. Second, the Sunday school helps the congregation to understand that they are the body of the church as the body of Christ, have a right relationship with one another in Christ as a community and take part in building the church as the body of Christ. Third, the Sunday school helps the congregation to live as responsible people and upright citizens. That is, the Sunday school has to help them live a participative life, which can at times bring about revolutions in society. It offers an education for making peace between individuals, between them and society (family, workplace and school) and between people and nature (the ecology). This is shown in the table below.

**<TABLE 3-2> THE MATURE FAITH OF PRESBYTERIAN  
SUNDAY SCHOOLS IN KOREA**

Aim:	Transforming learners through mature faith
Transformation:	Personal – community – World

#### **4.3.2 The Objectives**

Adequacy can be assessed by looking at the relationship between the purpose and the goal according to the logic of necessary and sufficient conditions.

As noted above, for the objective of education, desirable (holistic) faith, three elements are needed: belief, trust and action. If one or two of these is missing, holistic faith is impossible. Therefore, those objectives are a necessary condition for attaining the educational purpose.

The range of educational content also needs to be decided in order to set up the educational purpose. Because the Korean Sunday school divides the basic content into three parts, worship, teaching and sharing, the educational purpose can be presented as follows.

&lt;TABLE 3-3&gt; THE EDUCATIONAL PURPOSE

	Worship	Teaching	Sharing
Objectives	Commitment to gospel	Church tradition of understanding human experience	Community experience
	Faith experience of conversation and conviction	Provocative understanding of Bible study	Loving service in neighbourhood experience
	Present experience of God and response to thanksgiving in community	Christian world-view experience	Perseverance of Creation and life respect experience
	Worship festivity with its meaning		Devotion for justice and peace

### 4.3.3 The Educational Domains of Sunday School

The range of the Sunday school's educational content sets up the domains and theme which the church deals with. The whole area of human relationships can become the subject of the Sunday school's educational content, but this study limits the range of the educational content to the individual and the community.

According to the educational and pastoral view, the following questions should be answered from three standpoints: the development of personal self-consciousness, the development of community spirit and development of manpower in the service of social consciousness and social participation.

1) How can the Sunday school help congregations awaken to the meaning of Christianity and maintain an upright and meaningful relationship with God in Christ?

2) How can the Sunday school help congregations to understand that they are the body of faith as groups sharing a common destiny and to actively participate in serving the church to maintain its growth?

3) How can the Sunday school help congregations to live as responsible people with an awareness of God's calling and to participate in serving and sharing with society in everyday life?

These questions can be answered in achieving the educational purpose of the Sunday school. If education is the process of making a mature Christian, the range of the Sunday school's educational content can be set up on the basis of people's experience, which is an essential element of making a mature Christian.

In addition, the range of the Sunday school's educational content is set up not only by the learning experience when teachers instruct students, but also by the faith experience in religious life throughout the process of church attendance.

#### **4.3.4 The Process of Sunday School Education**

The educational process of Sunday schools has four stages: Planning, Doing, Checking and Acting. Planning designs or revises the educational objectives. Doing implements the plans, Checking assesses the measurements of the implementation and reports the results to the decision makers and Acting decides on the changes needed for the improvement of the aims and objectives. These four stages are not continuous process, but follow one another in a cycle.

#### **4.3.5 The Method of Sunday School Education<sup>45</sup>**

The educational methods can be applied in all circumstances. Even though one method may be the best, it should be changed according to circumstances. Therefore, teachers may not always use the most desirable and effective methods. However, the most appropriate methods can always apply when certain principles are followed.

First, it should be remembered that the educational method has its own messages. Second, a good method needs to have a communicational relationship with its contents

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<sup>45</sup> Cf. The theoretical framework of The Kingdom of God : calling and response (2001)

and purpose. Third, the method of a desirable Sunday school education needs to consider the true nature of faith, the elements which shape faith and the level of the learner's faith. If it does not consider them, it can make the mistake of teaching a fragmentary or inessential faith and it easily becomes ineffective. Fourth, a desirable Christian education is meant to allow self-perception, social/moral elements and the sense of transcendence by an understanding of the various elements found in the formation of faith, emotion, determination, the community and personal participation to grow at an equal rate. Before learners can use various elements properly, they sometimes have difficulty in receiving the content of faith, now not provided as it once used to be and so they cannot now experience fully the comprehensive meaning of faith. Fifth, the method of Christian education should be based on dialogue between the Bible (gospel) and the situation. Education which focuses only on the Bible is hard to give, in practice, and fails at the slightest slip and education which focuses on only the situation, disregarding the Bible, weakens Christian spirituality. Sixth, the Christian education to be effective should have adaptability and always vary according to the learner and the situation. Lastly, the effective and desirable method of Christian education is best selected and used bearing in mind the whole field of the church's life experiences. Although it has the same content, service with the church can reveal prominently a person's self-perception, determination and transcendence through emotion and subjective participation and the education should be able to reveal prominently a person's self-perception by his or her understanding, subjective participation and social/moral contribution.

#### **4.3.6 Connectivity between Educational Objectives and Learners**

One of the important items to consider in defining the purpose of a desirable Sunday school is a wide understanding in considering the change in learners' behaviour. Cully (1983:7) predicts and analyzes in advance the various obstacles which may be

created in connecting educational objectives with evaluation, after linking the theories of the behavioural sciences with Christian education.<sup>46</sup>

It is not easy to induce a learner's behaviour to change systematically and methodically through the presentation of concrete educational objectives and the corresponding instruction – the learning process in a Sunday school. There are variables created in Sunday schools. To emphasise only the learner's response and behaviour change to be created by the educational objectives of the set unit in Sunday school, we must be able first to consider these variables to be created in the actual instruction – the learning process. In other words, the alternatives to the uninformative results which standardized educational objectives can create and which have been selected in the past can be considered as the QM course and each school's evaluation of itself, so as to be able to regularly correct and improve its procedures. The educational evaluation method which is provided in this paper should be considered as an alternative for educational improvement in the future.

## 5 Conclusion

In order to improve in quality, the education of Korean Sunday schools has to be a faith experienced education. The Sunday school must move away from a church-focused education because education for faith has to be influenced by society (in the person of the learner) in its needs as well as by church tradition. In other words, education for faith is pursued by balancing the needs of the individual in the school community who is a member of the wider society with the insights from church tradition; and in turn transforming our understanding of church tradition by the experience of modern culture.

In order to secure quality in religious education, the education offered by Sunday schools should be seen and organised as a systematic project. A systematic view

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<sup>46</sup> cf. Kang, *Contemporary approaches to Christian Curriculum*, Theology and Modern Times 26, 2001:506.

would consider all the factors related to Sunday schools and focus on the interactions between all the elements both inside and outside the Sunday schools. This perspective can provide a Sunday school with a continual cyclical process. According to a systems perspective, a Sunday school should be considered as a whole in which each element interacts with the others, in the same way as the elements within an organism interact.

Park (2005:373-374) states that the strengths of a system view can be considered as understanding Sunday schools in their holistic aspect. But unless it is fully holistic it can ignore the personal aspects of Korean Sunday school, such as an inward Christian faith. Therefore, he suggests that aspects of Christian faith should be considered in the education's intellectual, spiritual and behavioural dimensions. That is, a Sunday school based on a system view emphasises the need to change the school system in order to provide an ideal education, letting one of the aims of the Sunday school be not only to give congregations a Christian faith but to develop a mature faith in church.

The following chapter will discuss evaluation. The concept of evaluation can include an analysis of the current conditions of a Sunday school through the collection of information and data and an increase in the depth of its education.

## CHAPTER 4

### THE EVALUATION OF SUNDAY SCHOOLS

#### 1 Introduction

In the previous chapter, I showed that the direction and purpose of a desirable Sunday school education was based on a holistic faith. In this chapter I deal with a model evaluation which can evaluate a Sunday school to improve its quality through a desirable form of faith education.

This study for the evaluation of Sunday school education deals with a critical discussion from a different point of view and aims to analyse the perspectives of Sunday school education through four representative types of education evaluation, namely Goal achievement evaluation (Ralph Tyler, 1949)<sup>47</sup>, Decision-oriented evaluation (Daniel Stufflebeam, 1973, 1985), Judgment-oriented evaluation (Robert Stake, 1967) and Naturalistic evaluation (Blaine Worthen & James Sanders, 1987). It attempts to gain insights and make suggestions for a critical reflection on education evaluation in Sunday schools. This chapter also discusses the meanings of evaluation in Sunday school education through various concepts applied in general schools and adapts these to Sunday schools. Furthermore, it examines the form, which is reorganised and the possibility, which is realised, of evaluating a Sunday school education, according to an analysis of education evaluation from the perspective of Sunday schools. It also discusses the composition of Christian education evaluation and the regulatory role of the evaluation process and methods of communicating the evaluation information. It finally explores the appreciation of Sunday school evaluation so as to provide experience of faith to learners and to support this.

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<sup>47</sup> Ralph Tyler, *Basic Principle of Curriculum and Instruction*, Chicago: The University of Chicago Press, 1949

## 2 The Perspectives of Christian Education Evaluation: the Sunday School

In order to grasp the trend of research in recent years, in particular on the choice of education evaluation and the form of organisation in Christian education evaluation, it is necessary first to understand the history<sup>48</sup> of education evaluation in schools. This is because the types of Sunday school evaluation in education, mentioned above, are closely related to that of school education evaluation. In other words, for the last 40

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<sup>48</sup> From the beginning of 1950's, there were deep concerns for the method of education evaluation on basis of composition and organisation which are scientific and systematic in the field of school education. The representative example is the evaluation of Ralph Tyler which is named goal achievement type of evaluation.

In 1960s, ESEA (Elementary and Secondary Education Act) in U.S.A tries to improve educational quality of the elementary, secondary schools, by sufficiently funding projects which develop curriculum and educational material and to study education. Furthermore, it needs to evaluate projects funded through it of 1965. Guba (1969) asserts that because the current evaluation model is not satisfied in response to the need of ESEA, the new evaluation model is conceptualised and developed (Householder & Boser, *Assessing the Effectiveness of the Change to Technology Teacher Education*, <http://scholar.lib.vt.edu/ejournals/JTE/v2n2/pdf/house.pdf>, 2008.9.7).

In these days, the meaning of education evaluation, which is used in the judgement of effectiveness of learners and programmes or achievement of objectives, needs to expand to one with a broader sense. Stufflebeam suggests the concept of evaluation to be the process of providing information for making-decision, instead of Tyler's perspective. It is because of this that a different perspective on educational evaluation is required. For instance, educational evaluation includes quality management and provides some information to improve school with aims, resource, process and effectiveness for schools. The representative model of a decision-oriented model is CIPP, which is suggested by Daniel Stufflebeam.

After the latter half of 1960, education evaluation is perceived as a systematic judgment of strengths, quality and value of something related with education in varied aspects. Basically, evaluation is perceived as an activity of an expert with technical knowledge and skill which systematically judges an object or the value of contents.

From the beginning of 1970's, the value judgment model is on a different footing from the aim attainment model which investigates whether or not they achieve their aims and the decision-oriented model which provides information for improvement of education. First of all, the value judgement model focuses on systematically evaluating contents, objects and the value of the programme in compliance with knowledge and skills of experts. In other words, it stresses on the knowledge, skill, quality and an experience of experts and considers what criteria should be used. Like this, the evaluation activity for a value judgment can be different according to goal and method of evaluation, but description and judgment must be necessary. It is absolutely necessary to perfectly observe, faithfully describe and accurately judge. However, the evaluator often prefers the technical evaluation (descriptive evaluation) and evades judgment whilst the client wants the judgment evaluation which judges with the principal axis. According to Robert Stake, the evaluation where the judgment is not presented is not evaluation. The evaluator has a responsibility to present a judgment about the quality of programme.

After the latter half of 1960, the view of education evaluation which stresses the objectivity and quantitative approach was criticised. In other words, as a criticism of the traditional evaluation method which focuses on aims-achievement and illumination of the current state, the new evaluation method, which emphasises the description and analysis of the present state of an object broadly and deeply such as the process of practice, the achievement of aims and objectives and problems on the whole, was presented (Baker, 1965 and 1968). According to this tendency, education evaluation considered the historical, social and cultural effects. This type is named Naturalistic type of evaluation.

years there has been a close connection between the research methods of the education evaluation in schools and the needs of the education evaluation in Sunday schools.<sup>49</sup> From this point of view, the history of education evaluation research can provide useful direction in the search for a model of Sunday school education evaluation.

Even though Christian education (church education) began much earlier by far compared to any general school education, which became the universal public education in historical terms, the changes created by research on the form of school education have had a considerable effect on the changes in the form of Christian education research during the past half-century. The Christian curriculum and philosophy should be seen as examples in the Christian education research history (Kang, 1999:54-57).

The evaluation theory and process has been partially used in Korean Sunday schools, to the extent that Korean Sunday schools can discuss critically its needs in the field of education. According to the current research trend, the form of critical discussion in evaluation can be classified into four parts based on the needs of Sunday school evaluation: the goal achievement evaluation, decision-oriented evaluation, judgement evaluation and naturalistic evaluation.

Firstly, there is discussion of the need for achieving its aims in any evaluation of Sunday schools. Traditionally, existing Sunday schools have always been interested in achieving the aims of education in its religious activity and programmes. However, education and management in Sunday schools have not been organised systematically, making these of limited value and sometimes unsuitable for achieving the aims of Sunday school education. Therefore, Korean Sunday schools need to systematically and consistently reorganise their aims, the content and religious activities and management through an evaluation process of its organisation and management.

Secondly, there is discussion of the need to support decision-making in the evaluation of Sunday school education. The pastors and church members in current

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<sup>49</sup> It will be concretely mentioned in the next chapter, which is related to the educational evaluation, such as QM (Quality Management).

Sunday schools have been concerned with the improvement, amendment and change of religious activities and programmes. In addition, there has been increased discussion about qualitative management in churches and in Sunday school education in Korea, in order that they devise various methods to improve the quality of religious activities and programmes. This is not only for increased effectiveness but also for the improvement of its aims, resources and process to reflect the needs of quality management and a long-term evaluation for improving education. When the evaluator presents the findings of the evaluation to the committee of the Sunday school or church, they make a decision about whether it is accepted or not on the basis of the suggestion of evaluators.

Thirdly, there is a critical discussion of the need for making value judgments in any evaluation. Existing Sunday schools have been interested in an evaluation by specialists with expert knowledge and skills which systematically judges the school in order to discover its strengths and values. In other words, they encourage evaluators systematically to judge the quality of the object of evaluation, such as religious activities, programmes and teaching resources, on the whole and then suggest the conclusions of their evaluation to the Sunday school to effect the improvement of Sunday school education.

Finally, there is a critical discussion of the necessity for in-depth research into the present state of Sunday schools. By using various methods, the evaluation widely illuminates the confronted problems and characteristics of the Sunday schools for improving quality. In other words, it focuses on the description and analysis of the present state of Sunday schools for achieving its aims and objectives. It examines in detail the correlation and dynamics of most variables that affect the whole of Sunday school education so that it can find out the real condition and characteristics of a Sunday school and help to understand its policy.

In the case (field) of (individual) Korean Sunday schools, the goal achievement evaluation project is suggested annually to determine how its project has performed, as

suggested in Ralph Tyler's plan.<sup>50</sup> Sunday schools in Korea use a decision-oriented type of education evaluation, generally on a pilot plan and policy, creating outside references and materials as well as a budget plan with various references to assist decisions made for the evaluation.<sup>51</sup> The analysis and observation of experts are used to make a "growth plan" for the Korean church. It uses a judgement-oriented type of evaluation as well.<sup>52</sup> Naturalistic evaluation<sup>53</sup> prefers to show the holistic aims of

<sup>50</sup> The representative example is the evaluation recommended by Ralph Tyler. Ralph Tyler's evaluation presents the view that the education evaluation is the process of evaluating whether education aims is achieved or not in education programme or teaching: 'Goal achievement type of evaluation: 'Behavioural objective type', on the basis of behavioural objects stated in detail. His evaluation was originally designed to evaluate the achievement of learners' study, but it has been used to evaluate the curriculum and even school management and administration in education. Ralph Tyler suggests five stages of the process of evaluation and presents principles of composition and organisation in education evaluation.

First stage, the decision of objectives

Second stage, the statement of objectives

Third stage, the tool making

Fourth stage, the data collection

Fifth stage, the analysis

<sup>51</sup> The decision-oriented type of evaluation is to form the theory of education evaluation on the basis of the process of verification through experience, with the intention of solving an educational problem and improving education. This perspective requires the clear elements of decision-making, in order to help to make a decision (Fall, 1971, p. 19).

Relationship between the CIPP evaluation model and decision-making:

Area	Context Evaluation	Input Evaluation	Process Evaluation	Product Evaluation
Making a decision	With aim selection as a priority	the apportionment guide Programme strategic selective guide	Committed data of the detailed process plan	The guide for a conclusion, continuity, amendment and a start

In explaining an educational evaluation useful for decision-making, this procedure is followed.

First, context evaluation describes the conditions. Second, input evaluation is for collecting and providing information, which is necessary when deciding how to apply the resources or the resources setup which is mobilized in evaluation. Third, process evaluation is for collecting and providing information when amending and complementing the programme, the form of management and the process. Fourth, product evaluation is for providing information when measuring, interpreting and making a decision whether to continue the same process for achieving the aims or amending or ending it.

<sup>52</sup> In addition, Robert Stake asserts that the whole evaluation situation (full countenance of evaluation) must be investigated accurately and also suggests the frame of the education evaluation which is called the countenance model. He classifies these as an informal evaluation and an official evaluation. Stake insists that informal evaluation which comes from subjective judgment about attaining the latent aim which observers acquire by accident must be excluded. However, an official evaluation can be an object of evaluation which comes from an objective judgment with scientific method. He presents four kinds – relating to processes and composition and the structure of principle about educational evaluation.

First, observation of the item decision

Second, analysis of technical data

Third, standard set

Fourth, drawing up the judgment data

Sunday school educational plans through practically implanted elements of education, religion and systems.<sup>54</sup> By using this type of evaluation, evaluators can look deeply into the whole dynamics of school education. It has its strong points. However, it is necessary to take a cautious attitude when making use of this type of evaluation. This is because it is often too subjective to use in a general way. Therefore, when trying to evaluate the educational process of Sunday school, it is very important to consider the possibility of a contribution and the limitation of both traditional types of evaluation and this new illumination evaluation.

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First, the observation of the item decision is to collect, examine and decide what kind of elements or items it is important to observe and analyze, according to antecedent, transaction and outcomes respectively. Second, the analysis of technical data sets from the actual programme aim and observed fact are analysed by it. Third, the absolute standards and relative standards in judgment are the sets and concreteness, inclusive characteristics, compatibility and importance of the standard by which they are judged.

<sup>53</sup> Naturalistic evaluation is stated to be a holistic organic system, from hidden curricular parts to the influence of other curriculums.

<sup>54</sup> There are two unique characteristic of it. First, the evaluator does not manipulate the conditions of evaluation, but evaluates the actual conditions. Second, no restrictive conditions are given to the learners and teachers who participate in education programmes.

This is the evaluation type which generally and deeply investigates a theoretical basis and aims, the process of development, the procedure of management and the result of programme applications and problems. It does not focus on measurement, prediction, control and the manipulation of variables but on the description and interpretation of the state as it currently is.

Therefore, it does not analyse only the part of a programme's characteristics or the interrelation of each variable, but also examines the whole set of variables which are dynamically related with one another in programmes of education. This type of evaluation is used to grasp personnel management or the perception of a group which is related to quality, value, expense and effect as well as the characteristics of education as a whole. Also, it is applied to practical evaluation in education, such as educational reform and educational policy, school management and the educational environment. In addition, it is used to illuminate the actual circumstances and characteristics of the educational system, reflecting on the various states of the educational system, in order to increase understanding of a matter of policy related with education.

This type of evaluation is for educational reform as it widely illuminates the characteristics of controversy or confronted problems, using various methods such as observation, interview and analysis of background information. Suggestions start from the four questions below.

Q1) How is the education achieved?

Q2) What kind of influence does the environment have on education?

Q3) What are the strong points and weak points of the education which teachers discover in the education field?

Q4) What is the reaction of the students to education?

This type of evaluation is similar to the traditional type of evaluation. However, this type of evaluation focuses on description and analysis of the present state of the aims and their achievement while the traditional type of evaluation focuses on measuring achievement and the possibility of making estimates. Although this type does not have a fixed evaluation process, it can be summed up only as an important process that is followed.

To sum up, the evaluation mainly used in Korea is that of Goal achievement evaluation and Judgement-oriented evaluation. The form which has been mainly used in schools is goal oriented and is perceived as the process of verifying to what extent a school's targets are achieved. From this, it is generally accepted that the main type of evaluation in schools is Goal achievement evaluation. On the other hand, it can be said that the evaluation of primary and secondary schools and universities is also Judgement-oriented, which regards the judgement of experts as important. Decision-oriented evaluation has been used generally not only for evaluating schools, but also for other areas of society evaluation, whereas the Naturalistic style of evaluation has not been widely used in education evaluation in Korea. It is necessary to explore all four types of evaluation when looking at education evaluation in Sunday schools, as the diversity of those types and the characteristics of the existing Sunday schools are considered from the point of view of critical reflection (Kang, 1999:84-85; Choi, 2001:224-225).

### **3 The Meaning of Evaluation in Christian Education (Sunday School Education)**

This section will examine the choosing of the object, aims, process and method of evaluation in Sunday schools by looking into the meaning of evaluation.

#### ***3.1 The Characteristics of Evaluation in General Schools and Suggestions for Sunday Schools***

The evaluation is normally conducted through various concepts as described above. Nevertheless it is possible to analyse the character of evaluation according to the seven types below. (Nevo 1995:7-31)

##### **3.1.1 The Definition of Evaluation**

There has been a multitude of suggestions by experts over the last 30 years when trying to examine the forms of education evaluation, which in turn provides important

suggestions for Christian education evaluation. Nonetheless, it is difficult to find a mutually agreed opinion on the definition of evaluation in school education (Nevo, 1995:7).

Nevo claims, “evaluation has many faces and different people mean different things when they use the word evaluation (1995:7).” That is, some perceive it as determination achieving objectives (Tyler, 1949:104-105), as “the process of determining the merit, worth, or significance of things (near-synonyms are quality/value/importance) (Scriven, 2003:15),” or as a way of providing information so as to make decisions (Cronbach, 1963; Stufflebeam, 1971; Cooley & Bichel, 1986). It has become generally known as objective-based. While this definition emphasises the achievement of objectives, a value-based definition focuses not only on the educational objectives, but also on the side effects and experience of the learners.

The concept of evaluation today has developed gradually as a result of a changing philosophy of education that involves the growth of the whole person in relation to his attitudes, appreciations, interests, ability to think, and personal-social adaptability (Choi, 2001:204).

The meaning of the word ‘evaluation’ is closely related to analysis. When used in a school-based evaluation, it refers specifically to the analysis of the current nature of a school.<sup>55</sup> However, it has a limitation in schools or educational institutions and is considered to be evaluation for evaluation (Ferro, 1998:198). That means that a school merely applies the result of evaluation for its improvement after analysing a school. In a situation of Korean school, the result of evaluation is not applied practically for schools to improve, but schools are satisfied to know their situation. Church education has also the similar concept of evaluation that is related to analysis. Ferro (1998:194), evaluation

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<sup>55</sup> The practice of evaluation is used in a variety of areas, such as program or personnel evaluation, and subject-matter areas, such as education or public health or social work.

is “the process of collecting and analysing data in order to make an informed and valid decision about the religious education.”<sup>56</sup>

At the present time, however, the meaning of evaluation is further expanded from the analysis of the current nature of schools to both the analysis and improvement of schools. Hopkins claims, “school improvement is a carefully planned and managed process that takes place over a period of several years: change is a process, not an event.” Also, “it is very difficult to change education—even in a single classroom—without also changing the school organisation (Hopkins, 1987:1-3).” A change in education requires the systematic and holistic sense in an organisation, because overall aspects are closely connected and influenced by each other. The evaluation is not the final process by which you can discover whether an organisation achieves the objectives.

This extended definition of evaluation is suitably applied to Korean Sunday schools. The reasons for this are that even though Korean Sunday school has used an evaluation based on analysis, this evaluation merely provided the current information of Sunday school or quantitative research. Previous research will be considered in the next section. Also, it did not help Korean Sunday schools to improve the quality of their education through the act of collecting systematic information, analysing data and encouraging the achieving of the aims of Sunday schools, i.e. faith education. Choi claims that the result of analysis in evaluation should be reflected in the process of planning towards improvement, so as to improve quality (Choi, 2002:3). Furthermore, the information for improvement ought to be obtained by the analysis in evaluation.

### **3.1.2 The Object of Evaluation for Fitting Korean Sunday Schools**

From the literature about the evaluation, two important conclusions can be drawn. Firstly, there is a possibility that almost everything can be the object of

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<sup>56</sup> In Trenton Ferro’s text, Sunday school can be included in religious education. Also, he claims, “a definition is lacking, and many useful books on the subject fail to define it.”

evaluation. Moreover, the evaluation of education is not limited to an evaluation of the student or teaching staff. Secondly, the object of evaluation is clearly identified as a major role in the development of evaluation design (Guba & Lincoln, 1981; Dorr-Bremme, 1985; Nevo, 1995).

The typical objects of school evaluation can include the educational programmes, new curriculum projects, the library, certain classes, the teaching staff or the school as a whole. When planning an evaluation, it is very important to decide what exactly is going to be evaluated. It can be useful to decide specifically what information will be collected and how it will be analysed (Nevo, 1995:12). It is the same for an evaluation of a Sunday school. Almost every aspect of a Sunday school could be the object of evaluation, for example, the elements of the Sunday school related to religious activity could be the object of evaluation. Examples of objects of evaluation might include the preparation of Sunday worship, worship service, Bible study, religious programmes and weekday activities as direct religious activities. The planning for the preparation of these activities or an essential element of management could also be objects (not objectives) of a Sunday school evaluation.

### **3.1.3 The Type and Criteria for Evaluating Information**

#### ***3.1.3.1 The Type of Evaluation***

Many types of information can be collected with regard to objects which are being evaluated. Information should be collected from the various aspects and dimensions of the objects. In the early days of evaluation, the result or outcomes were the object of evaluation.

However, various scholars have made attempts to extend the range of evaluation information. Daniel Stufflebeam's CIPP model (Context, Input, Process, Product) suggests four foci of evaluation objects, namely the goal of the object, its design, its

process of implementation and its outcomes (Nevo, 1995:13). According to this model, the evaluation of an educational programme includes the value of object, quality of its plan, the range of the plan which should be carried out and the value of the programme's result.

Stake (1976)c suggests that two sets of information, descriptive information and judgemental information should be collected. Descriptive information focuses on preceding conditions which could affect a result, the process of implementation and a result, while judgemental information focuses on standards and judgement regarding the same preceding condition, the process of implementation and result. Guba & Lincoln (1981, 1989) expanded the Robert Stake's model and suggested that an evaluator produce five classes of information, specifically descriptive information regarding the evaluation object, its setting and its surrounding conditions, information responsive to the concerns of relevant audiences, information regarding relevant issues, information concerning values and information about standards relevant to worth and merit assessments (Nevo, 1995:14).

Sunday schools and Christian education are of the same opinions as the general schools, i.e. that a wide range of information should be collected during evaluation. The information should be collected not only from data relating to the achievement of aims but also from the process of religious activities through observation of actual conditions in the Sunday school. However, it is not an easy task to collect this information regarding Sunday school education. For example, it is difficult to obtain direct information about whether or not students have anything like a faith-experience in a worship service.

So it is vitally important to collect indirect information using indirect methods. For example, indirect information can be collected from the assessment of students' satisfaction, the pursuit of change and the opinion of teachers and pastors.

### ***3.1.3.2 Criteria of Evaluation***

It is an extremely difficult and controversial task to decide what criteria should be used in the evaluation of education. It is equally difficult to judge what are worthy objects of evaluation and the value of specific evaluation territories.

One criterion relates specifically to applicability to the Korean in establishing an evaluation basis. However, it is also necessary to seek out the essence of an evaluation generally, i.e., whether studying the attendance of religious activities, human resources or weak areas in the educational process. There are a great multitude of differing criteria behind evaluating education, which all depend on the aims of the evaluation.

The criteria of evaluation should be decided in various fields of Sunday schools, based on religious activities which are practically performed in Sunday schools. Also, the criteria must be such that they can effectively judge the quality of the Sunday school.

If education activities are qualitative activities in general, the criteria of the evaluation of these education activities must also be abstract and qualitative.

For example, in the case of Great Britain, the criteria of school evaluation are extremely abstractive. The criteria of evaluation, which are related to the quality of study, is then to be found in the presentation of lessons and the understanding of the subjects taught by teachers, (Ofsted, 1995:71). These kinds of criteria can be ascertained by evaluators, using a limited number of documents.

To sum up, it is necessary to present the criteria of evaluation which uniformly evaluate the Sunday school education. However, the criteria should be abstractive because they should consider the various situations and practical problems of education fields which each Sunday school is faced with.

In addition, the criteria form the basis for the process of ascertaining whether the essential goals of Sunday school education are achieved or not, as well as a way of finding the strengths and problems of the Sunday schools. In other words, it is necessary to set the standards of evaluation based on the actuality of the Sunday school and, to check whether these kinds of criteria are appropriate for Sunday schools.

### 3.1.4 Function of Evaluation

According to Scriven (1967), the two major functions of evaluation are formative evaluation and summative evaluation. Formative evaluation is to enable decision making towards improvement and development, while summative evaluation is to enable accountability for recognition of qualification and selection (Stufflebeam, 1972).

In many cases, an evaluation is not used for a formative purpose, such as decision making, or for a summative purpose, such as accountability. The main use of an education evaluation is increasing awareness about special activities, motivating desired behaviour in evaluatees, or promoting public relations (Nevo, 1995: 17). In my view it is appropriate to consider the evaluation of an individual Sunday school as a fundamentally formative evaluation. It is because a Korean Sunday school is already committed to sanctification as a primary function of church and Sunday school i.e. to the formation of person in the image of God and society as incorporating the seed of the Kingdom of God.

Therefore, Sunday school evaluation ascertains the goals, achievements of and the essential purpose of Sunday schools, and analyses the present state of the school in terms of its goals and their achievement and then seeks to improve its quality.<sup>57</sup> Moreover, it plays an essential part in examining and estimating the educational needs of learners.

It is only necessary for the individual Sunday school to provide needed materials and to make decisions towards the improvement and development of Sunday schools. Therefore, it can be said that the formative function is suitable for the individual Sunday school. This function has a distant link to the function of QM, which is used for the continuing development of the quality of education.

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<sup>57</sup> Elliot Eisner, *The educational imagination : on the design and evaluation of school programs*, New York : London : Macmillan ; Collier Macmillan 1985 : 192-215.

### **3.1.5 A Recognition of Customer and Audience for the Demand of Evaluation**

In order that evaluation is used valuably, the evaluation must be appropriate for the specific customer and its audience. There are three important considerations related to the evaluation customer. Firstly, evaluation can have more than one customer or audience. Secondly, different evaluation customers may have different evaluation demands. Lastly, the specific customers and their demand must be reflected at the early stages of the planning of the evaluation. (Nevo, 1995:28-31; Kim, 1999:15-16)

In other words, the demands of the evaluation customers must be reflected in the kind of information which is collected, the level of data analysis which is used and the reporting of the evaluation results. It is often impossible to satisfy all of the needs, but it is important to set priorities according to the specific needs of customers.

However, evaluation that has always been too customer-oriented in meaning also has its limitations. It is criticised for its simplistic insight into decision making. Currently, in order to serve the information needs of all parties who have some Robert Stake in the results of the evaluation and all the potential customers related with the objects of the evaluation, an evaluation may be subject to pressures and corrupted. It should take care to be wholly proper and maintain its objectivity.

For the evaluation of Sunday schools there currently exists various evaluation customers (teachers, students, their parents and the church itself). Therefore, their needs must be respected and accepted and the priorities of their needs must be set.

In my study, I shall deal with an evaluation which can be used to examine a Sunday school on the whole in order to improve its quality on the basis of its essential purposes. Also, the pursuit of the essential purposes of a Sunday school takes priority in any evaluation. Sunday school itself is the subject and the customer of evaluation. Therefore, how to improve the quality of Sunday school in its essential purpose is to meet the needs of the Sunday school as the customer of evaluation.

### **3.1.6 The Inquiry Method and Types of Evaluation**

#### ***3.1.6.1 The Process of Evaluation***

When performing an evaluation, evaluation experts agree that evaluation must include the interaction between the evaluator and his audience. This kind of interaction occurs at an early stage in order to ascertain the requirements of the evaluation and at the conclusion of the evaluation for the delivering of the result.

In order to improve the quality of an individual Sunday school, that theory which considers the process of evaluation as the pursuit of information is more appropriate than the theory of Robert Stake, who considers the process of evaluation to be the pursuit of judgement. Therefore, Sunday school evaluation includes interaction between both the Sunday school and an evaluation team in the planning of a proper evaluation, collection and analysis of data, reporting of findings and providing of recommendations. The PDCA method, which is used in QM, also follows this process. In other words, it plans executes, analyses and applies again to an evaluation itself.

The two processes of evaluation are very similar to one another. However, as mentioned before, the PDCA method is suitable to subjectively evaluate Sunday schools.

#### ***3.1.6.2 Inquiry Methods***

Some research methodologists insist that certain methods, such as experimental design, work better than other methods. However, a greater number of people support an eclectic approach to evaluation methodology. At the present state in evaluation, “the evaluator will be wise not to declare allegiance to either quantitative-scientific-summative methodology or a qualitative-naturalistic-descriptive methodology” (Cronbach et al., 1980:7). For evaluation, the approach needed is one that seeks the best method or set of methods to answer a particular evaluation question, rather than presuming that one method is best for all purposes. Such an eclectic-pluralistic approach

also provides certain legitimisation for some of the data collection procedures feasible in school-based evaluation (Nevo, 1995:29-30).

In the evaluation studies of Korean schools, quantitative-scientific-summative methodology has been used. However, when trying to use a quantitative methodology, in many cases the collected data is meaningless for small size churches with twenty or less members. About 63% of Korean churches belong to these small size churches (Hong, 2001).

On the other hand, the quantitative methodology is suitable for evaluating the mega-size churches as it is useful to recognise trends affecting the whole church. To sum up, an eclectic-pluralistic approach is appropriate to collect adequate and useful data on Korean Sunday schools. That is to say, the qualitative methodology should be mainly used and quantitative methodology only be used when it is necessary.

### ***3.1.6.3 Types of Evaluators***

There are two important distinctions that should be considered when identifying types of evaluators. Firstly, there is a distinction between an internal evaluator and an external evaluator (Scriven, 1967, 1991; Stufflebeam et al., 1971; Love, 1991; Mathison, 1991). An internal evaluator is usually related by the project and can report directly to the project management. The internal evaluator's objectivity and external credibility might be less than that of an external evaluator, while the external evaluator is not directly related by the project and enjoys a higher degree of independence. In addition, an internal evaluator is usually less threatening to those being evaluated than is the external evaluator (Nevo, 1995:30).

Secondly, there is a distinction between a professional evaluator and an amateur evaluator. According to Scriven (1967), this distinction is not a value judgement regarding the quality of the evaluator, but regarding their training and expertise. While the technical evaluation skills of the amateur evaluator might be less than those of a

professional evaluator, she/he might have a better understanding of the evaluation needs. She/he can develop a better relationship with the members of project being evaluated.

Because these two distinctions are independent of each other, there may be an internal/amateur evaluator, an external/amateur evaluator, and internal/professional evaluator, and an external/professional evaluator (Nevo, 1995:31).

It is proper to compose the Sunday school evaluation team of internal amateur and external professional, because it is less threatening church members and at the same time more effective and professional. In general, because the Korean church and the Korean Sunday school have a negative image of evaluation generally and they do not want to show the inside of church and Sunday school on outside, hence this combined kind of evaluation team is appropriate for a Korean Sunday school.

#### **4 Composition of Christian Education Evaluation**

According to the suggesting points mentioned above, there is an important question raised: What is the object of Sunday school evaluation?

##### ***4.1 The Evaluation Making Process***

##### **4.1.1 The Support for Subjectively Improving the Individual Sunday School**

Sunday school evaluation is not for the purpose of absolutely or relatively evaluating the level of a special school, but for the purpose of helping schools seek an improvement plan and active programme after showing the problems and strengths of a special school. Also, it is not conducted for the purpose of control, such as judging the level of schools and indicating alterations to the schools, but for the purpose of supporting the voluntary efforts for improvement of quality by understanding the situation of the individual Sunday school on the whole and showing its strengths and

problems. Furthermore, Sunday school evaluation needs not to focus on the management and control of the quality, but on support of improving the quality.

The Sunday school is composed of the volunteer worker so that it is necessary to encourage the voluntary efforts for this organisation. In order to improve the quality of the Sunday school education, Sunday schools need the voluntary teachers and pastors, and the cooperation of a church. In other words, a Sunday school's evaluation needs to support the voluntary efforts of teachers and pastors, focusing on searching for the value of activities and problems that followed, either on the side of the individual Sunday school management or on the side of teachers.

Thus, the need for a description of the strengths and problems of the individual Sunday school and suggestions for the improvement according to the result of evaluation

On the basis of the strengths and problems discovered by the evaluation, the Sunday schools should indicate which problems might be solved by themselves and which might be supported by churches or General Assembly so that the evaluation can help the Sunday schools to improve the quality through an action plan.

This kind of evaluation is not intended for the purpose of comparing one Sunday school with others. For example, it is meaningless to show how good or how bad the school is, comparing with other schools. The problems specifically refer to the matter for improvement and the strengths refer to the matter for development more with pride.

#### **4.1.2 The Need of Evaluation with Understanding of Any Individual Church by External Evaluators**

In order to evaluate a Sunday school as a whole, the external evaluator must attempt to understand the Sunday school. For this, internal people of the Sunday school must provide the detailed information on the Sunday school for a better understanding by the external evaluators.

On the basis of such information, external evaluators will be able to judge the strong points and the problems which the school has, and form an evaluation result well and make a suggestion for improving the quality of Sunday schools. In addition, the evaluation will only induce the Sunday school to make the voluntary efforts towards improvement to the extent that the external evaluators manage to work with internal people who know the situation of the Sunday school well.

Furthermore, the evaluation team and the Sunday school must be on an equal footing with each other. In addition, the result of evaluation should not be presented in the form of asking about issues of responsibility of a Sunday school, but in the form of providing information of which the Sunday school can make its own use.

#### **4.1.3 The Use of the Essential Criteria of Evaluation for a Guarantee of Objectivity**

It is necessary to use the essential criteria of evaluation in order to guarantee some degree of objectivity, even though it is a difficult thing to create. Evaluation of the aspects of the Sunday school deemed essential will be discussed in detail in the following section.

### ***4.2 Communicating the Evaluation Information***

In this research, I have speculated about a Christian education evaluation in order to create an evaluation tool for use in Korean Sunday schools, since this tool should be capable of evaluating a wide variety of aspects of a Sunday school on the basis of an educational meaning, a religious meaning and a systematic meaning. However, until today Sunday school evaluation has not been studied independently in Christian education itself. Therefore, in this research, I will craft an evaluation tool after considering the characteristics of education evaluation, suggestions for Sunday school evaluation and the peculiarities of the evaluation field.

In other words, by collecting systematic information about the characteristics of Sunday schools as educational institutions, the evaluation focuses on a synthetic judgement of the quality of the Sunday school and a definite description of the result. In section 4.2, I shall examine the characteristics of a Sunday school evaluation for the purposes of making the evaluation tool appropriate to the defined character of Sunday school education. There is also a suggestion to allow for the individuality of a Sunday school and the evaluation criteria can be amended according to the conditions of the Sunday school.<sup>58</sup>

#### **4.2.1 The Setting up the Evaluation Criteria as an Essential Goal Dimension**

The essential goal of the Sunday school depends on whether or not the Sunday school can provide the experience of faith for students. In the next section I shall examine the precise meaning of faith. The Sunday school is a place in which provides opportunities for mental, emotional and spiritual experience in education in order that it can provide a chance to experience and grow in faith.

A Sunday school can offer an opportunity to experience of faith through religious activities such as worship and Bible study, weekday activities and various religious programmes for students. In addition, a Sunday school can assist students to have an experience of faith with formal religious activities alongside their everyday activities. Therefore, a Sunday school should understand the characteristics of its students, judge their educational needs, and then improve the curriculum based upon this judgement and develop the educational activities accordingly.

In other words, a Sunday school should provide students with an experience of faith appropriate to the purposes of pursuing their religious activities, including worship and Bible study. Therefore, this evaluation tool of Sunday school will suggest definitive

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<sup>58</sup> This is referred to the basis of Jong-won Kim (2001, *The Journal of Educational Research*, 2001, Vol. 39, No. 1, pp. 217-248.) and Hong-won Kim (1998, *Educational research RR 98-29*, KDI), Jong-won Kim, (1999, *Educational research RR 99-16*, KDI)

criteria for evaluating the essential purposes of a Sunday school, e.g. ‘whether Sunday schools make a genuine effort to nurture religious experiences for students by religious activities and systematic activities’. These criteria should be of use in considering every aspect of the Sunday school to be evaluated. In addition, the criteria derived from the basis of the classification of evaluation territories are connected with one another as is the procedure of evaluation to the extent that the Sunday school can be evaluated as a whole by the evaluation tool.

#### **4.2.2 The Classification of Evaluation Areas and Setting of Criteria**

In this Sunday school evaluation tool, there are three fixed categories of importance, namely the planning of religious activities, religious activities themselves and the support of religious activities. This is based on the actuality of Korean Sunday schools. Moreover, it concentrates on an evaluation focusing on the relationship between the managerial activities of Sunday schools and their religious activities. This is called the plan of religious activities. The criteria of evaluation are also suggested on the basis of their relationship with religious activities.

Because the needs and objects of a Sunday school play an important role in leading and supporting religious activities within the Sunday school, the planning of religious activities will be considered as separate from the supporting of religious activities.

In this evaluation tool, each category is defined by its relationship with the others. For example, the criteria for the planning of religious activities should inquire into whether they have an impact upon the religious activities themselves and the support of these religious activities. The essential criteria for religious activities lie in whether the religious activities provide a meaningful faith experience to students. The criteria for the support of religious activities are whether religious activities are supported in providing a meaningful faith experience to students.

These three categories are closely connected to one another in the evaluation of Sunday schools, to the extent that they can discover the problems and strengths of the religious activities, the focus of the religious activities and what is supplemented and needed in order to provide a meaningful faith experience to students from their religious activities.

#### **4.2.3 The Setting up of the Essential Elements of Evaluation**

In the evaluation of a Sunday school, the abstract criteria of evaluation should be proposed. The criteria of evaluation do not suggest the concrete contents, but the direction of the evaluation. However, when deciding what should be evaluated, these criteria become more concrete. The essential elements of evaluation are suggested on the basis of what is needed.

The essential elements of evaluation in each category are recognised as logically required elements or those elements which experience has proved to be needed so that each category can properly function according to the criteria. For example, the question to be addressed in evaluating religious activities, such as Bible study, is whether the teaching method is appropriate to the age and aptitude of the pupils.

Moreover, the criteria of evaluation according to categories can be understood on the basis of the meaning of the essential elements, so that it can prevent the individual evaluators in a team from offering differing interpretations and applications of the essential elements and the criteria of evaluation.

#### **4.2.4 Evaluation Results**

Evaluation results must be put forward based upon the present state of evaluation objects and the weak and strong points of the evaluation objects. The essential elements of an evaluation, which are related with religious activities and their supports, have meaning through being certainly evaluated with logic and experience.

However, it is sometimes difficult to express the characteristics of the whole picture of an evaluation as each element shows its own separate results. Therefore, it can be suggested that more than two elements (two questions) of evaluation can provide one result through cross analysis.

To sum up, it is necessary to not separately judge, but synthetically to judge the evaluation result according to essential elements of the evaluation when suggesting the results of evaluation. Also, it is necessary to suggest the result of each element or each item for security of the results respectively even though the results of an element can be repeated in the other elements. It can be judged according to the experience and the level of training of evaluators.

#### **4.2.5 The Viewpoint of the Sunday School Members and a Suggestion**

In this research, the evaluation of Sunday schools sets up the essential elements, such as the viewpoint of a school's members on Sunday school education and uses various methods, such as observation and interview.

In order to show the autonomous efforts of a Sunday school in education and to evaluate them, it is not only necessary to evaluate external factors related to the Sunday school, but to evaluate the viewpoint of Sunday school members themselves, such as pastors, teachers and students. The viewpoint of Sunday school members with regard to education, which cannot be understood by evaluating solely the external factors, is closely connected to their attitudes.

For instance, the perspective of the educational committee, which is related to how to decide the purpose of Sunday school, can decisively affect what emphasizes a teacher places on religious education and on what the Sunday school focuses whilst in session. According to the views and priorities of the pastor, the form and message of worship can be different. In accordance with the view of teachers for learners and religious education, volunteers have a significant effect on the organisation of the Bible

study and the use of teaching methods. Therefore, the viewpoint of the Sunday school members should be considered one of the important elements for any evaluation.

There are many differing perspectives of Sunday school to be found among a school's members. For instance, some Sunday schools focus on the church tradition and some stress society in the education they provide. Even though evaluators and evaluation customers can have different points of view, it is not related to the result of the Sunday school evaluation or recognition of qualification. Moreover, there is no problem here because it is descriptively written. It is possible to show systematically the evaluators' points of view through their reports and moreover it is good to do so.

By looking at the reports, evaluation customers can decide whether they follow the viewpoints they have been given or whether they are opposed to the result or accept it. In other words, a different point of view is not a problem but can be the stimulus for communication on development and improvement.

#### **4.2.6 The Sunday School Evaluation as Communication**

The synthetic and final opinions of evaluators, which are composed of the opinions of the evaluation team according to each criterion, provide significant information for a Sunday school. The Sunday school members can judge the worthiness of the results provided by the evaluation team and decide whether their opinions apply to the school or not.

From this point of view, the process of evaluation can be considered as a communication exercise between the evaluation team and the Sunday school. When planning and conducting an evaluation, collecting data and judging the worth of the results, there is need for a sense of a mutual relationship on the side of both parties. That is, the evaluators do not take on the evaluation as the final decision-makers who know everything, i.e. expert knowledge in evaluation and on the characteristics of the individual Sunday school.

The evaluators try to understand the individual Sunday school on the basis of their experience and the special needs of Sunday school evaluation, in order to make the best decision. It means that they are not judges who hold sway over the school. They provide the information contained in the evaluation's result to the Sunday school and likewise are provided with information by the school.

By this sharing of the information related to the church with the evaluators, the Sunday school can in turn actively obtain the information needed from the evaluators. Both evaluators and the Sunday school can share the information and their viewpoints with each other and make a plan based on the evaluation and mediate any disagreements. Therefore, the evaluation of a Sunday school is considered essentially as a conversation between a Sunday school and the evaluators.

#### **4.2.7 The Evaluation Considering the Condition inside and outside Sunday School**

The conditions that affect the education provided by a Sunday school can be divided into two; either the condition inside or outside Sunday school. The condition inside the school includes the physical condition, human composition and the school atmosphere that is created by pastors, volunteers and learners. Furthermore, the Sunday school should consider the condition outside the school as it belongs to the church and the local society and inescapably has a relationship with them. Therefore, the evaluation of Sunday schools should consider the conditions both inside and outside Sunday school.

#### **4.2.8 Selection and Application of the Essential Evaluation Elements**

When inquiring into the strengths and problems of an individual Sunday school, other non-essential but useful elements can be added to the results of the evaluation. Even though those elements that can be generally applied to every Sunday school constitute the main body of the evaluation, these elements and any materials related to

them can be added to in the results of evaluation. For example, if the programmes of religious activities or teaching materials developed by the Sunday school itself improve the quality, they should be noted in the results of the evaluation. Although this cannot be generalised to every Sunday school, it is necessary to be aware of this particularity.

To sum up, various elements and areas of evaluation can be considered in the process of evaluation, but the evaluation tool must have all the essential and generalised elements of the evaluation. In addition, if the individual Sunday school needs to consider other elements, these elements can be added to the results of the evaluation separately. It is because the evaluation tool should be used both for the general evaluation and for an evaluation that takes account of the particularity of an individual Sunday school that both need to be present so that the state of affairs of any one Sunday school can be reflected maximally in the results of an evaluation.

## **5 Conclusion**

In Chapter 4, I sought to provide an insight into and give basic suggestions required for, a critical reflection on education evaluation in Sunday schools, considering four different types of evaluation. The education evaluation in a Sunday school supports the substantial improvement of the individual school by evaluating the essential parts as a whole. For this, it must grasp the strengths and weaknesses of the school. The results of the evaluation are provided to the school and the school can use them independently. Furthermore, faith based education is recognised to be the essence of the education evaluation in Sunday schools. That is, the education evaluation in Sunday schools asks whether the school provides the experience of faith to learners and supports the school so that, on the basis of this evaluation, it can improve in providing a faith experience. The next chapter will provide a literature review which will help to making an evaluation model in which both analysis and improvement are used in one of the evaluations, quality management (QM).

## **CHAPTER 5**

### **THE NEEDS OF EVALUATION FOR THE IMPROVEMENT OF QUALITY IN KOREAN SUNDAY SCHOOLS**

#### **1 Introduction**

As mentioned in Chapter 4, Korean Sunday school requires educational evaluation so as to achieve a higher quality of growth in education. Evaluation is a dynamic activity through which we can best understand current tendencies. That is, it can judge the value and quality of an organisation to decide whether it is run in the right way through examining every aspect of the organisation, in this case teaching-learning, the educational environment and administration. Educational evaluation is mostly used in schools and in educational organisations to quantify whether the education offered is closely connected with all aspects of the educational establishment.

Evaluation can also judge the quality and value of Sunday school, for instance by determining its strengths and weaknesses through diagnosis.

In this context “Quality” can be defined as the satisfaction of customers’ needs and the achievement of aims through a product or service. Quality Management (QM) is not a well-known term in education and even less so in religious and educational organisations such as Sunday schools. Could it be applied to either education or religion and if so, how could it be applied? In order to improve quality in education, it is important that the educational establishments should be evaluated in terms of the quality of their content, i.e. curriculum, human resources and facilities. As well as the quality content of education, this evaluation should consider two different perspectives: one from the educational establishments as providers and the other from the stakeholders as ‘customers’. That the process of evaluation can be a major part of QM in education is shown by the universities in the UK, for example, being evaluated by the QAA (Quality Assessment Agency). This chapter explores the model of evaluation for Sunday schools

to improve their quality on the basis of the concepts of Sunday school evaluation and the needs of the stakeholders. First, it conceptualises the quality in Korean Sunday school. The quality in education is connected with all aspects of an educational establishment. It can meet many educational and organisational requirements within and outside them. This chapter also explores Quality Management (hereafter QM) in industry and education. It is concerned with the characteristics of QM in industry and education for Sunday schools from the organisational and educational perspective. It describes the aims, process and principles of QM and the similarities and differences of QM in general education, as compared with Sunday schools. It next discusses the paradigm shift from QM in general education to QM in Sunday schools. The educational establishments can be evaluated in terms of the quality of their content, i.e. curriculum, human resources and facilities. This chapter discusses how QM can be applied to Sunday schools by investigating the processes and principles of QM in industry and education, together with the principles of Sunday schools. This research is involved particularly with Sunday schools in the Korean Presbyterian Churches.

## **2 Quality Management in Korean Sunday School**

In order to know how QM can be applied to Korean Sunday schools, this paper needs to show what QM is and what its characteristics and processes are.

### ***2.1 The Aim, Process and Principle of QM in Industry***<sup>59</sup>

This section sets out: [a] the aim of QM, [b] the kind of processes that comprise QM and [c] the principles on which QM is based.

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<sup>59</sup> QM is a systematic way of operating within organisations so as to improve quality. QM in industry aims primarily at customer satisfaction for quality products and services.

### 2.1.1 The Aim of QM

Customer satisfaction is a main goal of industry, and sometimes considered as more important than creating new markets and customers. It is directly associated with the quality<sup>60</sup> of its product and services. There are, nevertheless, some differences of views. Burrill and Ledolter (1999) claim that the aim of quality is to give customers the products and service they want. Deming (1986) states that quality should be able to meet the needs of the customer. The latter is a more comprehensive definition since a customer may know his or her wants but does not always know what he or she needs. And Morgan (1993) maintained a similar focus, stating that the successful implementation of QM is defined by customer-driven quality. According to Murgatroyd and Morgan (1993), the importance of customers today is stressed much more than it used to be. Thus, QM in industry is to manage a wide variety of resources and procedures in an organisation, so as to achieve customer satisfaction.

### 2.1.2 The Process of QM

Deming introduced a simplified diagram to illustrate this continuous process that is commonly known as the PDCA cycle for Plan, Do, Check and Act. This was originally developed by Shewhart (1931). The PDCA cycle is as follows:

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<sup>60</sup> Quality is defined as the degree of excellence, or inherent or intrinsic excellence in the Oxford dictionary (1991). This definition includes the meaning of the quality of products or service, as well as the recognition of customers about the quality of products or service. That is, the best way of QM is to provide customers with the best products or services or to fulfil the needs of customers in product-based, manufacturing-based, value-based and customer-based. While the first approach translates quality as excellence (e.g. the masterpiece of art), the product-based and manufacturing-based definitions view them as a set of measurable attributes and the “conformance to requirements” (Crosby, 1984). Quality is also taken as a combination of excellence and price in the value-based approach. In the final approach, Drucher’s definition of “customer-driven quality” can be introduced as representative of customer-based approach. In industry, this definition can be described in the sense of providers and customers. Providers emphasise on creating current markets and customers as well as potential and future markets and customers in order to make a profit through the source of growth and profitability, such as best products and services in industry (Schlesinger, 2000). On the other hand, customers highlight satisfying customer’s requirement because products and services are eventually bought by customers (Randall, 1994). Accepting this definition of quality answers the question “who decides the quality?” Burrill and Ledolter (1999) identify that “customers do not need to define quality; all they need to do is to judge each specific product and service.” Thus, quality in industry is related to customer satisfaction. That is, the sense of customers is emphasised more than that of providers in industry.

PLAN: Design or revise business process components to improve results

DO: Implement the plan and measure its performance

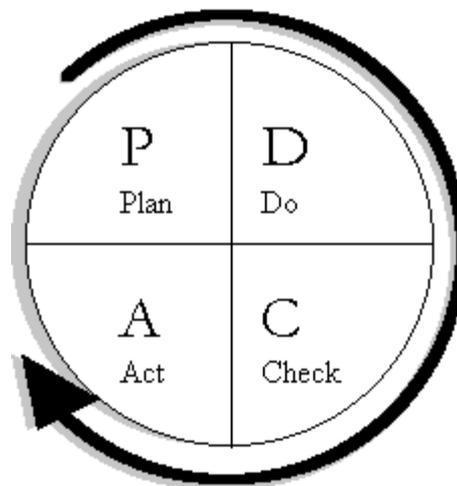
CHECK: Assess the measurements and report the results to decision makers

ACT: Decide on changes needed to improve the process

([www.hci.com.au/hcisite2/toolkit/pdcacycl.htm](http://www.hci.com.au/hcisite2/toolkit/pdcacycl.htm))

The PDCA cycle is a checklist of the four stages which you must go through to get from 'problem-faced' to 'problem solved'. The four stages are Plan-Do-Check-Act, and they are carried out in the cycle illustrated below.

**<FIGURE 5-1> TITLE DIAGRAM TAKEN FROM  
DEMING  
(1986)**



This process is designed for the purposes of continuous improvement and related to customer satisfaction. Juran (1988) echoes claims that the process is one of "continuous improvement" involving everyone in the organisation in a totally integrated effort towards improving the performance of every process related to customers' needs (Deming, 1986). Tenner (1992) also emphasises the open ended nature of the QM process and represents that the processes should be improved continuously in order to improve quality of products and services and satisfy customers' needs. The US Department of Defence (DoD) mentioned the totally involving nature of the process by insisting that QM seeks to raise a collective vision towards continuous quality management as being the core of a never-ending objective of any organisation. This

means focusing on all of the processes at all levels of the organisation aiming at achieving customer satisfaction through a continuously improving product and service quality (Weller & McElwee, 1997).

The process of QM should reflect on both the customers' and organisations' perspectives to take an action for the improvement of quality in production and services. This concept of the process in QM has also been used in education, which will be discussed in the next section.

### **2.1.3 The Principles<sup>61</sup> of QM**

Organisations depend on their customers. They should be aware of current and future customers' needs and should meet customers' requirements. An essential component of a well-run organisation is an effective leader. Leaders should create and maintain the internal environment in which people can become fully involved in achieving the organisation's objectives. In order to accomplish a desired result, an organisation needs a systematic approach to management, that is to "see the whole, understand interdependencies of people and resources and better recognise the consequences of organisation' actions" (Senge, 1990). Since the assessed consequences are reflected to the plan of organisation and an organisation needs to improve the whole resource and process for raising quality, the process of an organisation is defined as continuous improvement that is never-ending, and takes a long-term view of quality. For the decision of an organisation, an organisation needs a factual approach that is based on the logical, intuitive analysis of data and information which is sufficiently accurate, reliable, and accessible. Finally, people are one of the most important resources in an organisation and cannot be separated from an organisation or the people outside the organisation. Mutually beneficial relationships can encourage an organisation and its people to enhance the quality and ability of both an organisation

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<sup>61</sup> The principles of QM are basic rules or standards that control how QM works.

and its people ([www.iso.org/iso/en/ISOOnline](http://www.iso.org/iso/en/ISOOnline), [www.dti.gov.uk/bestpractice/assets/iso9000.txt](http://www.dti.gov.uk/bestpractice/assets/iso9000.txt)).

Many organisations will find it beneficial to set up QM based on these principles. Thus, these guiding principles represent “the foundation of a continuously improving organisation, all the processes within the organisation, and the degree to which present and future needs of customers are met” (Neuman, 1995, 365; Daugherty, 1996; Bartholomew & Rinehart, 1993). Recently, these same principles have been used in QM in education, and it may be that they can also be applied to Sunday schools. We shall explore in particular where and how it will be possible to apply the principles of QM to Korean Sunday schools.

### ***2.2 The Aim, Process and Principle of QM in Education***

Although QM has already been widely accepted in industry, there are a few scholars and educators emphasising the use of QM in education (Gupta, 1993; Lee 2003)<sup>62</sup>. Sallis (1993) is one of the scholars in education, who claimed to introduce QM, especially TQM (Total Quality Management), to education. Sallis made great efforts in theorising the concept of QM in schools and developing a model for the use of QM in the schools. Since his claim, many scholars and school administrators have expressed their concerns over QM and have conducted research in this area (Kim, 2003). So that the need is already recognised in the Korean church of applying QM in education in a manner that is beneficial.

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<sup>62</sup> QM needs to transform the terms and definitions used in industry to those which are applicable in education because there are some significant differences between industry and education. Even though both have teaching and learning elements, such as, the training programme in industry, education is much more concerned to stress educational purpose whilst industry will give its major emphasis to making a profit. In particular, human resources are very important factors in both education and industry. For example, achievement in education depends on the professional ability of the academic staff in part because there are discrepancies in ability among learners, and so education is largely accomplished by means of human resources through their teaching and learning activities.

### 2.2.1 The Aim of QM in Education

The realisation of an educational purpose<sup>63</sup> that reflects the needs of stakeholders is the major aim of education. This is closely related to the quality of education. Seymour (1992) researches Garvin's five approaches towards a definition of quality in the business sector, which are transcendent, product-based, manufacturing-based, value-based and customer-based. While the first approach translates quality as excellence (e.g. higher class or distinctiveness), the product-based and manufacturing-based approaches view them as a set of measurable attributes and the "conformance to requirements" (Crosby, 1984). In other words, for the transcendent approach, quality is defined as the expertise of professors that is compared with craftsmanship in industry, while the product-based approach can provide a hard and measurable basis for planning the process of education. For the manufacturing-based approach, definition of quality in education can be described as a fitness for purpose. In other words, what the educational establishments are doing is based on the educational purpose (Alexander, 1999), but this perspective is unable to consider the importance of consumer and the competitive environment" (Seymour 1992). The value-based approach is appropriate to education because one cannot eliminate considerations of costs in education so this too is deemed to be one of the important elements in a quality education. In the final approach, a customer-based definition of quality is also deemed acceptable to education by some (Sallis, 1993).

In addition, the main customer relevant to quality in education is the student who takes precedence over the other stakeholders, such as parents, schools and government. For some, the quality of an educational establishment should be defined not by how much education is achieved at the highest standard, but to what extent education fulfils

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<sup>63</sup> White (2004) says, "Education influences and reflects the values and cultures of society, and the kind of society we want to have. It is important to recognise a broad set of common values and purposes in society" (white, 2004). The purpose of education is to "promote pupils' spiritual, moral, social and cultural development, prepare all pupils for the opportunities, responsibilities and experiences of life" and "play a significant part in their ability to learn how to promote citizenship and to achieve its development" (DfEE/QCA, 1999).

the practical needs of society (Brent and Ellision, 1997). A student is influenced by the needs and expectations of current society because schools and students exist in the society. In other words, today's students and schools interact with society, and the needs and requirements of the society are making increasing demands on schools and students. In this case, the society as the ultimate provider is broadly involved in education. Although education has two different perspectives: the providers and customers, they are not separated but connected.

The contents and standards of education, which are suggested by society and government, should be constantly reinterpreted in a shifting society. This view is more suitable than Tasker and Peckham's view since educational establishments need public confirmation, and students to practice the educational knowledge taught in their lives. However, Taylor and Hill (1993) stress that problems arise when accepting Shipengrover's view. "Education is not service for a customer but an ongoing process of transforming of students." That is, the assessment of education does not focus primarily on whether stakeholders are satisfied. For instance, even though some students do not like mathematics, a school cannot eliminate this subject. It is because 'mathematics is the foundation for success in a variety of content areas during a child's educational experience'.<sup>64</sup>

Thus, the realisation of an educational purpose that also reflects the needs of stakeholders in the process of planning is a major goal in education.

However, there is a question which arises when one accepts this definition of quality in education. "Who are the customers in education?" Madu and Kuei (1993) state that the customers of education differ from those of all other organisations. Although students are the main customers, or stakeholders, of education, there are the other stakeholders such as parents, employers, academic staff, government and general society that should also be considered as customers (Helms and Key, 1994; Matthews,

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<sup>64</sup> [www.londonderry.org/assets/documents/curriculum/importance\\_of\\_mathematics.pdf](http://www.londonderry.org/assets/documents/curriculum/importance_of_mathematics.pdf)

1993; Sallis, 1983). Discovering and satisfying the different needs of a variety of stakeholders is always a difficult task for educational organizations. Educational organizations should identify stakeholders and “prioritise stakeholders’ needs according to a mission statement” (Taylor and Hill, 1993) that is related to the educational purpose.

Thus, QM in education is to manage a wide variety of resources and processes in an organisation so as to fulfil the intention and purposes of education that reflects the needs<sup>65</sup> of very different stakeholders. QM has been used in a variety of fields within education, such as quality assessment, Web based education, the effectiveness of educational organisation and primary schools.

### **2.2.2 The Process of QM in Education**

Educational establishments have been able to use Deming’s PDCA process as much as other organisations, such as industry. For instance, at Raymond Park Middle School in the USA its continuum of school effectiveness is grounded on the principles of the Plan-Do-Check-Act process; similarly web-based education in Korea is grounded on these principals. Generally, organisations design and manage their processes effectively in order to achieve corporate objectives. In the field of education, a total of 206 colleges and universities in the USA have started implementing QM practice (Rubach, 1994). Similarly, the universities, colleges and their subject departments in the UK are evaluated to encourage continuous improvement in the management of the quality of higher education by QAA.

In addition, Murgatroyd and Morgan (1993) represent the view that the process of QM emphasises continuous improvement, involving everyone in the organisation of education (Kim, 2000; Shipengrover, 1994). This concept of a continuous process of improvement can be applied to Sunday schools, as we shall see in the next section.

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<sup>65</sup> The term “needs” is more suitable to education than “satisfactions” because nowadays satisfaction is often closely related to the costs of education.

### **2.2.3 The Principle of QM in Education**

QM principles in industry are also applied to, and implemented in, education, such as Leadership, Involvement of people and Continuous improvement. In addition, the principles of QM in education must reflect the aims of education and educational characteristics such as the teacher. QM in educational establishments tries to fulfil their purpose and objectives through the employment of whole physical and human resources and through a process of continuous improvement. For instance, Kim (2003) maintains that the dominant educational characteristics are teachers' professionalism, achievement of intended purpose and commission of constituent members. Keoun (2002) points out that the educational environment and curriculum are specific factors in education. Thus, QM principles in education use the principles suggested by ISO (International Organisation for Standardisation) alongside additional educational factors. Moreover, these principles of QM in education are implemented in practice and research in the following examples. As well as this, in the succeeding section it will be shown that the concept of QM principles of education can be applied to Sunday schools that share educational characteristics.

#### ***2.2.3.1 Example 1***

In 1997, the Quality Assurance Agency for Higher Education (QAA) was established to provide an integrated quality assurance service for UK higher education. When QAA assesses universities and colleges, QAA emphasises continuous improvement and the public interest as the task of providers. The Agency's own mission is to safeguard the public interest in sound standards of higher education qualifications and to encourage continuous improvement in the management of the quality of higher education. QAA considered QM as one of the six aspects of provisions when it assesses universities and colleges. It is intended that the aspects of provision should be sufficiently broad and inclusive to enable providers and reviewers to give full weight to the particular features of the provision in different contexts. Thus, because of this in-

built flexibility QAA may provide a model for the assessment of Sunday schools generally and the application of QM to Korean Sunday schools in particular.

### **2.2.3.2 Example 2**

Choi (2002) applied QM to Web-Based Education in Korea. The purpose of this model is to develop the model and principles of QM in order to enhance the quality of Web-Based Education. For Choi, QM provides guidance on the organisational element and procedures. Choi maintains that QM in Web-Based Education lies in the continuous improvement of school organisations so as to satisfy students' expectations and of practically fulfilling the organisation's aims which people within organisations have defined. According to Choi (2002), the quality of education via the Web depends on the level of the quality control system of educational establishments, such as universities. In order to investigate the model and principles of QM, Choi researches the QM of four different cyber educational establishments by using research methods such as interview, observation and so on. This research shows some of the strengths related to QM. Firstly, it provides total viewpoints. Each factor in this model is closely connected, and interacts with others. For instance, the curriculum affects both teachers and the system of schools. Thus, the recognition of this interaction helps to maintain consistency. Secondly, educational establishments as providers are the effective starting points if one seeks to improve quality in education. If this is the case, educational establishments must initiate and reflect on their strengths and weaknesses effectively in their plans, and thus save time and energy.

The process of this research related to QM follows the Deming's process, such as PDCA. This process reflects on problems encountered in practice in order to plan improvements. The continuum of QM used on the web is based on the principles of the Plan-Do-Evaluation-Improvement-Plan process. The experience of this example

provides Korean Sunday schools with insights derived from Web-based Education and suggests some of the processes and principles of QM to Sunday schools.

#### **2.2.3.3 Example 3**

Keoun (2002) applied QM to primary schools in Korea. Educational organisations have tried to enhance the quality of education as well as many other social organisations. Keoun says that QM can maximize the quality of education in primary schools, and the definition and principles of QM are useful to enhance the quality in Korean primary schools. For him, QM in education is a philosophical way of continuous improvement of school organisations in order to fulfil the organisation aims. The purpose of this study is to investigate the main principles in order to develop effectiveness and quality related to primary schools in Korea through a QM approach, and to make a model of educational effectiveness and QM in primary schools. Keoun uses a survey of 50 different primary schools and 300 teachers. He reports that the higher quality of Korean primary schools is achieved by factors, such as, leadership, involvement of people, student focus, continuous improvement, communication, mutually beneficial supplier relationships and effective decisions. He asserts that the results of his research will provide primary schools with some benefits. Firstly, it provides total viewpoints for primary schools so as to achieve their educational purpose. Secondly, it provides primary schools with methods of practical improvement of school organisations based on the students' focus. Since Sunday schools have the same age group as the primary schools, they could also benefit from this research.

#### **2.2.3.4 Example 4**

Kim (2003) applied QM to the effectiveness of school organisations in Korea. To do so, Kim used a questionnaire survey in which a total of 900 elementary, middle and high school teachers and head teachers in Seoul were randomly selected; the total

number of responses being 727. For this survey, the Delphi-Technique was used to secure the questionnaire items with high degree of validity and reliability. There are some important findings from this study. There are eight school QM factors selected by the respondents. These principles included; students' needs, continuous improvement, involvement of people, teacher's professionalism, leadership, system approach to management, mutually beneficial supplier relationships and motivation. Since each of schools' QM principles could have a great influence on school effectiveness, schools could enhance their effectiveness through the QM approach. Thus, it can be said that QM can be applied to school organisations systematically and effectively, and the principles of QM can be shown to influence the effectiveness of School organisations. In this case, Kim defines QM as a management strategy of the continuous improvement of school organisations in order to accomplish students' needs and fulfil the school purposes.

Of course the characteristics of QM in education are different from those of QM in industry. Thus, if Sunday schools have similar characteristics to educational establishments, it may be best to apply a form of QM derived from Quality Assessment (example 1) in Sunday schools as well as that derived from other cases, e.g. Web based education (example 2), the effectiveness of educational organisation (example 3) and primary Christian schools (example 4).

### ***2.3 Similarities, Differences and Possible Application***

QM is not a well-known term in Sunday Schools, thus some questions arise regarding the application of QM to Sunday schools. Can QM be used in Sunday schools, especially in Korea, to improve quality? Moreover, is it possible to apply QM to Korean Sunday schools when many of the aims and principles of industry and education are not shared by them?

### 2.3.1 Similarities between Schools and Sunday Schools

There are many similarities between general schools and Sunday Schools. There is the practical and realistic view of education, where education in general schools and Sunday schools mirrors the formal curriculum of a school plus the hidden curriculum inherent in all school activities. This view is generally a rather narrow concept of education, but includes suggestions of a broader concept as well, which is often purposefully applied in the school context.<sup>66</sup> However, where the means of education are understood to be school activities, education does not consist only of activities naturally taught and learnt through life in general, but denotes planned class activities, among learners, teachers and with specific curriculum content, as well as other school activities with educational purposes, such as club activities, travel, sports, conferences, committees, homework and so on.

Educational organisations concentrate on both individual development and the continuance of society's traditions, subject to personal and social ideals. The foundation of education which applies to Christian education and to general education is historically based on the nature of a church as originating in the Bible. According to the effect of secularisation, there has been a split between Christian education and general education (Choi, 1999). The reasons for this lie in the fact that the former focuses more on faith, while the latter struggles to transcend systems of belief in the sense of human,

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<sup>66</sup> In the narrow sense, education is seen as educational activities with clear content and goals, where the teaching and learning are central to the education process. These activities are concerned with the realisation of aims reflected in the curriculum of the school and include both formal and social education. Otherwise, in the broader conceptual approach, education covers all the activities involved in the teaching and learning process. Education is seen in the broad sense as all of life's experiences. This education takes place in schools and also in the home, the workplace and society in general. If people accept this concept of education, the quality of education is decided by the quality of teaching and learning within this broad concept. The quality is therefore the educational quality of the meeting and sharing – the quality of the relationships.

In both the narrow and the broader conceptual view, education works through teaching and learning activities as teachers themselves usually agree. When the narrow view is applied to the educational system of a Sunday school, then education is limited to a classroom and a church whereas, when the broader view is taken, then it is difficult for a Sunday school to cover the whole of life's circumstances, making it impossible to effectively cover the wide range of teaching and learning activities required by this conceptual view.

social and cultural assumptions<sup>67</sup>. In addition, the former places more emphasis on individual character building in church or at home, whereas the latter focuses on pupils as members of a society who have similar beliefs, habits and cultures. Educational organisations cannot ignore either individuals or society. Because general schools also stress the development of individuals and Sunday schools, in turn, take the religious duties of educating in society and affect society through them, their activities overlap. In other words, individuals and society cannot be separated but are connected in both forms of education.

Both Sunday schools and general schools emphasise holistic education to foster the total growth of the whole person (Au, 1989). Holistic education reflects “a concern for wholeness, a desire for integration, and an attempt to understand the connections among the various aspects that constitute a given reality” (Choi, 1999). The holistic emphasis is central to the paradigm for human life, since the holistic perspective involves seeing the human and the world as an integrated whole rather than a dissociated collection of parts. Capra (1996) sees a holistic paradigm or thinking as a key element for creating sustainable communities with a spiritual or human awareness. He understands this paradigm as “a constellation of concepts, values, perceptions, and practices shared by a community, which forms a particular vision of reality that is the basis of the way the community organises itself.” Capra notices that a holistic perspective offers a unified view of mind, matter and life, and he sees that the more holistic the awareness is, the more religious or spiritual awareness can be achieved in the deepest sense.

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<sup>67</sup> During the past few centuries, Christian education has been conducted by means of straightforward transmissive, didactic methods with an emphasis on the memorisation of texts, especially the Bible and the catechism. The purpose of these activities was to enable the learner to “get right with God” or “be in a saved relation with God” by knowing the Word of God and right doctrine. As schools were gradually secularised, religious education was left more and more to churches and family (Taylor, 1976). Therefore, some problems have arisen. It does not mean these ways are wrong, but that Christian education devotes its energy only to self-defence. However, government asks general schools to raise professional standards for teachers and schools. Also, general schools are developed by the processes of teaching and learning through the potential theoretical and scientific research.

Furthermore, both general schools and Sunday Schools share physical characteristics, such as classrooms, books, materials and learning resource, as well as educational structures such as student support and guidance systems or management systems<sup>68</sup>. When students go to Sunday Schools, students meet in groups according to their different ages or school years, and Sunday Schools use the Bible, supporting books or materials. Sunday Schools also have an administrative system which can help staff and students in their education. In addition, both include the three dimensions of any education communication, which are generally considered to be learners, teachers and content. Educational content usually contains the various aspects of teaching, such as the curriculum, teaching-learning, assessment and student achievement.<sup>69</sup> General Schools have been formed through the interactions among these three dimensions of education. Sunday schools have also emphasised the three features of education and the interactions among them. The educational content in a Sunday school is the core of the educational ministry, and includes the whole interaction and purposes of education. Thus, there are many similarities between schools in general and Sunday Schools.

What both general education and Christian education desire is that students benefit from the experience, key beliefs and ways of life of their elders and direct their human life accordingly. When children or adolescents go to school they learn and adopt values, attitudes, skills and knowledge, which they are capable of appropriating and using when they grow up. Thus, there are many similarities between schools in general and Sunday schools. This is the reason why the QM which is used in most general schools can be applied to Sunday Schools.

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<sup>68</sup> When a religion is a higher religion, it is institutionalised and takes a serious view of management and supervision with accountability as a part of its collective structure. Also, it has an organisation and leaders, and emphasises the function of teaching and learning in a religious organisation (Groome 1980; Choi, 1999).

<sup>69</sup> Education in Sunday schools and general schools have intended learning outcomes, currency and innovation (which reflect a society) teaching and learning, and assessment strategy and administration, (which support and assist students, teachers), learning resources and so on.

### **2.3.2 Differences between Schools and Sunday Schools**

There are other significant differences between general schools and Sunday schools. For the purposes of using QM in Sunday schools, it is important to know whether the principles and process of QM can still be used in Sunday schools, despite these differences.

Both Sunday schools and general schools place stress on personal relationships, but ideally faith in Sunday schools involves three inseparable features: acceptance, loyalty and love, presupposing a human solidarity and community while general schools often have three personal features, namely, analysis, objectivity and competition.

Moreover, although both Sunday schools and general schools stress communal characteristics, Sunday schools place more emphasis on the community than general schools tend to do today. They place emphasis on individual eternity/immortality in a collective context, and on a Christian faith which arises out of and grows in a community. Niebuhr (1940) points out that Christian faith does not exist in a person but is rooted in the Christian community. Also, “The history of the inner life can only be confessed by selves who speak of what happened to them in the community of other selves” (Niebuhr, 1940).

Faith in Sunday schools is participatory, meaning that one can know God through participating in a relationship with God. However, general schools concentrate on knowledge which is not only intended to be objective but is also value-neutral. They are a little more inclined to look on than participate. They also tend to ignore the students’ intention and interest in knowing. Barth, however, asserts that Christian faith in Sunday schools is confessional and requires a decision, and “faith is the human answer to the historical nature and action of God, and that is thus historical, eventful and participatory” (Park, 2001). Niebuhr understands faith as a double movement of trust and loyalty. “While trust is the passive aspect of the faith relation,

loyalty is the active side in which commitment, devotion and participation are the human acts” (Park, 2001).

Sunday schools are volunteer-based organisations,<sup>70</sup> inviting volunteers to become involved through recruitment and orientation to work within Sunday schools, and prepare volunteers for teaching.

The central concern of Sunday schools is on faith. Faith is the distinguished difference between Sunday schools and general schools. Sunday schools engage people with the Christian faith. Charges of indoctrination should be resisted as the presupposition is of free people in covenantal relationships. They encourage people “to become a Christian and help them come to maturity in Christian faith” (Park, 2001), in the sense of living confidently in community with others. Although there are a variety of means to approach Christianity and come to maturity in Christian faith, the purpose of Sunday schools is essentially realised through the involvement of, and relationship with, congregations as a whole, as well as through the process and principles of Sunday schools’ organisation.

QM cannot directly mature the faith because faith is a subjective and individual fact. However, QM can encourage people and an organisation to become more dynamic so as to seek to convert people to Christianity or come to maturity in the Christian faith. QM can also indirectly help Korean Sunday schools better to achieve their purpose because it focuses upon the improvement of quality through people in an organisation, in addition, faith can be indirectly measured through quantitative data, such as the attendance and involvement of people in activities that are used in QM, and quality

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<sup>70</sup> Sunday schools make heavy use of volunteers, and they could not survive without them. According to Rados (1981), the volunteer is not a career worker. “It means that the volunteers can choose how much of his time he will devote to the organisation.” Also, “volunteers usually are strongly motivated by the cause itself, the purposes and goals of the organisation, rather than the specific task they do.” Furthermore, volunteers are not paid, receiving no salary, wages or honorariums. However, they can control the time which they devote to the organisation and decide whether they will work or not. If volunteer-based-organisations lose their purposes and goals, it is very difficult to retain volunteers because most volunteers who participate in organisations lose their motivation to work unless the organisation gives it to them.

research methodology, such as interviewing congregations and observing the class that are also used in QM.

### **2.3.3 The Possible Applications of QM to Korean Sunday Schools**

In order to consider the possibility of applications of QM to Korean Sunday schools, it is necessary to summarise the effects of QM in industry and education. Generally, organisations in industry emphasise the importance of the customer whilst educational establishments as providers emphasise their own importance and their sense of what constitutes education. QM in education aims at the fulfilment of the purposes of the educational organisations through a reference to educational content and resources. Nevertheless, the principles and processes of QM encourage organisations in both industry and education to improve quality.

There are still sufficient similarities and possibilities to apply to all three QM. When these principles are applied to a Korean Sunday school, the purpose of a Sunday school can only achieve customer satisfaction in an oblique sense. The term, customer satisfaction, is “not suitable for a religious organisation and a Sunday school that interests people in Christian faith.” The purposes of organisation play the major part in education and in religious education; they include the stakeholders’ needs and the congregations’ needs, but additionally the educational purpose in a Sunday school is focussed on the object of faith. “The purpose of teaching in a Sunday school is not to encourage people to focus on themselves so that they become self-oriented and self-absorbed but a Sunday School finds its purpose in helping an individual to find fulfilment in the expending of him/herself for others. The term ‘customer satisfaction’ may be suspicious and misunderstood as a self-oriented customer satisfaction” (Felderhof, 2005). This is why fulfilling the purposes of a Sunday school which reflects

the congregation's needs<sup>71</sup> are more likely when QM is applied to it. In addition, the organisation of a Sunday school has to listen to two quite different voices; the voice of the text, the Bible and the characteristics of today's society. The primary context is faith in the Bible and its reinterpretation for society, since a Sunday school must have the contact point with society without losing its message; like general education, its contact point is the practical needs of society (Brent and Ellision, 1997).

To sum up, it seems to be possible to apply QM to a Sunday school because it has so many similarities with general schools. Several examples of applying QM to education have been mentioned above. The similarities between general schools and Sunday schools can be the stepping stone for applying QM to Sunday schools. The fact that maturity in faith is not measurable admittedly makes it problematical for QM. However, it can be assumed indirectly from the frequency of people's participation or deduced from their attitude when they are involved in the activities in the church. A Sunday school is based on an intended educational outcome as with general schools, but with the crucial difference that the concern of Sunday Schools is Christian faith. A Sunday school also communicates and cooperates with members so as to achieve their purpose, just as organisations in industry and education do. As mentioned in section 2.2, there have already been previous studies as examples, in which QM was applied to a variety of educational organisations, and more studies are in progress.

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<sup>71</sup> An individual confession for God is important in a Sunday school, and it should be based on the congregational faith, as mentioned in section 3.2. Also Osmer (1989) claims that every educational theory focuses on the ideal community and its mature members. He says that this congregation's maturity and "shift across the course of human life in faith are generated through the faith community" (Osmer, 1989). For him, Fowler's work is particularly helpful in gaining insight into understanding how persons grow and develop. However, individual growth and development are not only achieved automatically by individual Christians but also by the faith community as a group.

### **3 Application of QM to Korean Sunday Schools**

#### ***3.1 The Reasons for Applying QM to Korean Sunday Schools***

##### **3.1.1 Reflecting on Today's Korean Sunday Schools**

Can Korean Sunday schools fulfil their purpose at present? According to experts such as social psychologists and educational directors or pastors, Korean Sunday schools have not been fulfilling a purpose that includes reflecting on the congregation's needs.

From Fromm's socio-psychological point of view, when people in society feel distressed and disappointed at reaching the limits of their lives, the church must play its original role by healing people (Choi, 1999). Modern Korean churches must face, in an ethical way, the problems of family trouble, sexual corruption and the welfare of the elderly. People within and without Korean Sunday schools need churches or Sunday schools to provide help with these issues. However, Korean churches had to deal with the suffering of people after the IMF crisis which had to come before efforts aimed at the expansion of the church. This meant that Korean churches turned in on themselves, no longer helping people with the ethical agenda of the past. According to a survey researched by Gallup Korea (1999), the same answers were given by Christians and non-Christians in Korea when asked what the problems are in Korean churches. 24.5% of Christians and 26.4% of non-Christians in this research believe that Korean Sunday schools focussed on the expansion of the church. In other words, they supposed that Korean Sunday schools as well as Korean churches fundamentally ignored the congregation's needs and were essentially self-serving. However, some Christians underestimate or ignore the influence of a materialistic culture even in the name of faith. The church must expect great changes of itself in a different manner from the past. The responsibility of the church should not come from the fact that it is privileged, but rather

from the objective fact that it has received its vocation from God. Christianity must recover quickly to perform its structural role (Choi, 1999).

Fromm claims that humans are a product of the specific culture surrounding them, and that both the biological model and education play an important role in personality development. Sunday schools and churches agree with this claim and even present a plan for healing people by analysing the mental state of the present generation through their social character, as well as people's needs. In order to build a creative church, people as congregations must have a different view from the past towards our changing society. Even though the Korean Sunday school has experienced a vast growth in the number of its members since the 100 years of missionary work, they face the side effects of the quantitative growth. Also, they have established over 200 theological schools, which produced excessive numbers of qualified religious workers, who divert their eyes from society's needs and consequently lower the status of Christianity in society. As a result, there has been a qualitative decline leading to disruptions in the religious body, and they have experienced a downtrend even in the quantitative growth of the Sunday school.

From Fromm's social psychological point of view, a few things can be suggested for the restoration of the Sunday school as well as the status of Christianity in Korean society. The first suggestion is to initiate a mental reformation of Christians. The second suggestion is to become true Christians by making their intellects more responsible and accountable. The third suggestion is to reflect the needs of people in the Sunday school system to improve its quality.

From the Korean Christian educational point of view, Korean Sunday schools have constructed almost all of their educational programmes as a result of responding to the members of a church following the explosion in church growth (Park, 2004). Korean Sunday schools are, as a result, designed on an ad hoc basis. Critics often said that it is like a patchwork. Educational directors and pastors have made every effort but with no

lasting success. Many students and teaching volunteers deemed the Sunday school education they received to be inadequate, largely due to ineffective teaching methods and poor staffing. It becomes clear, that church schools require planning and a more systemic, total approach to management (Kim, 1999; Hong, 2001).

Korean Sunday schools do have strengths that lie in teaching the Bible and Doctrine and it might be said that they have excessively narrowed their focus on teaching and studying the Bible. Correlatively, the imperative of context is frequently overlooked. In this case, the context should define the circumstance of students being taught or the social and cultural circumstances from which they come. This will have implications on the way they are educated. In these days there is much failure to educate people in Korean Sunday schools because of this lack of relevancy springing from a proper recognition of context of people's lives, and the context when it is connected with the text. If a Sunday school tries effectively to achieve the aims and objective of faith education, it should not only understand the content of education and be well organised, but also it needs to understand the thought of students, the circumstance in which they are being educated, and to be sensitive to how students are responding to different educational techniques (Kim, 1998).

### **3.1.2 The Consideration of Previous Research**

There have been several attempts to improve the quality of and fulfil the objectives of Sunday schools in Korea. For example, most Sunday Schools in Korea have trained their teachers to a higher standard, as well as changing their resources, such as the educational environment and curriculum. Kim (1996) presents data stating that over 83 percent of teachers left Korean Sunday schools over a period of five years and the retention period of volunteer teachers is gradually reducing, despite the fact that new volunteers begin with strong motivations. Also, it is increasingly difficult to find new volunteers for Sunday schools, even though a great effort is made to encourage people

to volunteer. In addition, most Sunday schools have little scope to adapt as they have no choice of curriculum and programmes since the Assembly suggests only one curriculum. Even though Sunday schools can benefit in several ways from having a curriculum prescribed in this manner – such as clear teaching guidance for volunteers or saving of time and money required to construct their own curriculum - they still need flexibility and scope for innovation of curriculum. However, PCK has maintained this system of Sunday schooling for a long time, even though it fails to reflect the unique characteristics of local Sunday schools. Hong (2001) notes that Korean Sunday schools all work to a similar system.

During 1985-1986, research, led by the Christian Education Association, was conducted on the actual state of teacher training in Korean Sunday schools,. According to Hong (2001), this was the first attempt to examine Korean Sunday schools using research methods, such as, surveys and interviews. This research is limited as it only focussed on teachers and teacher training. From 1994 to 1996, the Christian Education Research Institute (CERI) in PCTS researched the actual state of Sunday Schools and provided an educational assessment for Youngnak Church, Ducksoo Church and Yeondong Church. This study focused on the organisational structure of Sunday Schools from the perspective of the providers. In 1999, there was also research conducted on the strengths and weaknesses of the Sunday school system in an Imundong Sunday school, again from the perspective of the providers. Before this research, there had been no comprehensive research into Sunday schools. Its purpose was to suggest a system for the Imundong Sunday school by looking at its condition, its strengths and its weaknesses. There were limitations to this research as well: firstly, the research emphasised the view of providers and did not reflect the congregation's needs or the unique situation of a Sunday school system. Secondly, the focus of the research was not on the achievement of ongoing improvement. The research focused on the actual state, and did not implement a system for applying the results of the research to a

system of practical application to Sunday schools. It was only a report. Thirdly, this sort of research did not have any precursors and did not share the rational and widely held principles of general Korean schools. Because Korean Sunday schools did not share its general rules, a successful result cannot be expected as it didn't partake in the criteria of what the Sunday schools consider rational, reasonableness, and trustworthy.

To sum up, although Korean Sunday schools have tried to fulfil the purpose of Sunday schools through an assessment of educational content and resources, they still have limitations. It can be suggested that Korean Sunday schools need further research that not only reflects Sunday schools as providers, but one that achieves the ambition of continuous growth in quality, and that has a rational, appealing instrument based on verified and effective models.

However, it will be shown that QM can be applied in order to improve quality in Korean Sunday schools. For instance, when considering the role of the system in quality, the 85/15 rule of Juran is instructive. Juran's rule of thumb is that 85 per cent of an organization's quality problems are the result of poorly designed processes and its system. Putting the organisations right often means putting the quality right. Juran also asserts that 85 per cent of problems lie with management, as that controls 85 per cent of the systems in an organization (Sallies, 1993).

### **3.1.3 The Reason for Application of QM**

According to previous studies, attempts to achieve quality and fulfil the purpose of Sunday schools in Korea have had limitations. Sunday schools may overcome and supplement their limitations through the application of QM as it can provide many benefits for a Sunday school to enable it to fulfil its purposes of education as follows.

QM can improve quality for a Sunday school as providers. Korean Sunday schools have suffered from a fall in quality in recent years meaning that the improvement of their quality is essential. (Chung, 2001). QM in Korean Sunday schools

can be applied so as to achieve the educational purpose, which is included in the curriculum. The improvement of quality is important for the implementation of a curriculum that can well signify the educational purpose of Korean Sunday schools, arouse the congregations' interest and make a deep impression on congregations. Korean Sunday schools can be made into dynamic organisations by improving quality and empowering congregations using effective leadership and improving teacher's professionalism by sharing information and data efficiently.

QM can increase effectiveness by using an organisation's resources so as to enhance the goals of a Sunday school. Sunday schools must also place emphasis on process, like companies and schools. ISO says, "Continual improvement of the organisation's overall performance should be a permanent objective of the organisation," and one must always ensure that feedback is good to improve the quality and process in an organisation. Korean Sunday schools can be made into dynamic and effective organisations through the mutual relationship used in QM between students and teacher, teachers and a religious organisation or even between two Sunday schools. Teachers can be made aware of the limitations of curriculum and the needs of stakeholders by listening to students. Teachers can then educate students by using their data and materials and sharing data with other teachers, thereby increasing the effectiveness of their Sunday schools.

The principles of QM can motivate Korean Sunday schools and help them to manage their operation throughout the whole of its activities and in the deployment of its resources. In fact, Korean Sunday schools have realised the importance of the principles suggested by ISO, and have made use of these principles such as leadership, continuous improvement, involvement of people, mutually beneficial provider relationships and so on (NCD, 1999; Hong, 2001) in theory. If Korean Sunday schools follow the stages of the PDCA process, they can assess their purposes according to the

principles of QM. Through this process of assessment, Korean Sunday schools can reconsider and evaluate their curriculum, and make new plans.

Korean Sunday schools need QM in order to accomplish their educational purpose in a practical manner. If so, QM can help not only to promote improvement of quality, continuous improvement and motivation of principles, but also to strengthen the relationship among congregation and the leadership which leads the congregations and recognises the importance of people and the purpose of Sunday schools.

### *3.2 The Application of QM to Korean Sunday Schools*

Korean Sunday schools are at one and the same time both educational and religious organisations. Evaluating these organisations must cover every activity that a Sunday school could possibly offer, including learners, teachers, contents and organisational system. These activities can be divided into educational and religious characteristics.

#### **3.2.1 Important Elements when Applying QM to Korean Sunday Schools**

A Sunday school must focus on its purpose and its people. To understand the meaning of “focus on the purpose and the people” in Sunday schools, we need to better understand the church because every Sunday school is ultimately based on a church.<sup>72</sup> A church recognises the importance of both people and purpose, and emphasises them. People in Sunday schools should be in a position to fulfil the overarching purpose such as making people disciples and healing them. For example, Harris (1987) emphasises “taking care” as the criterion for any teacher. Care is an attitude, a way of being toward the other. The starting point of the teaching attitude draws not on material resource, but on spiritual ones. Therefore, it is very difficult to evaluate Sunday schools in any strict

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<sup>72</sup> The term “church” translates “Ekklesia” in the Bible using the Roman alphabet. It is a combination of two Greek words: “Ek” meaning “out” and “Kaleo” meaning “call.” The whole word means “an assembly of people who are called out for a purpose” (Atkerson, 2003; Kim, 1990).

sense or quantitatively. She also argues that “one Christian is no Christian; we go to God together or we do not go at all.” That is, the dimension of community is essential to Sunday schools. Also, the focus on purpose means the obedient response to the Great Commission, that is, a Sunday school makes disciples who will fulfil the mission of the church, in worship and discipleship (Matthew 28v18-20). However, even though the purpose of Sunday schools is very important, this purpose does not eclipse the focus on people because their purposes are achieved through people and by making people into disciples.

The aim of the Sunday schools according to the Presbyterian Churches of Korea (PCK) is “to enable people to respond to God through worship and obedience and become ambassadors for the unity and mission of the church through the body of Christ.” Also, “it is to understand the meaning of the universe, nature, history, and the society in which they are placed and to build in hope a society filled with the love and justice of God.” If a church ignores the existence and instructions of God it can no longer be regarded as a church, but an organization such as a company. QM also tries to achieve an organisation’s purpose through an assessment of people and the level of their involvement, and effectively suggests tangible principles to improve quality in an organisation, such as people’ involvement and mutual relationships between people and organisations.

For the fulfilment of educational purpose, leadership plays a major role. The root meaning of the English word “education” is “to lead out.” Therefore, leadership is very important in achieving this educational purpose. Burrill and Ledolter (1999) claim that leadership in QM is to establish the vision and values of the organisation, to adopt a basic strategy and develop and sustain an organisational culture (e.g. organisational attitude). Leaders must “understand the situation and know what needs to be changed and when change is possible” (Houghton, 1987). The leader should be an empowering person, who provides power to others (Burrill & Ledolter, 1999). In addition, leadership

in Sunday schools is based on Jesus and it has to lead the faith of congregations according to His vision. The Bible says that Jesus “came not to be served but to serve.” Sunday schools must therefore regard leadership as stewardship. Thus, the leadership in Korean Sunday schools is to help a congregation enter into an active encounter with the educational purpose, including vision and value, and to develop the environment and attitude to encourage a congregation to participate in Korean Sunday schools.

A Sunday school has the characteristic of being both a divine entity as a church and a human entity as a community (Hong, 1999; Kinnamon & Cope, 1997). The congregations can understand God when they interact in relationship with one another, and they also encounter God when they take part in the activity of Sunday schools.

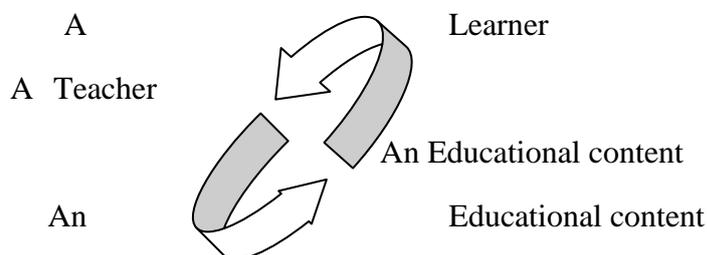
When applying QM to Korean Sunday schools, these important elements should be considered. If so, ultimately QM can be not only applied to Sunday schools in Korea, but also in every culture and in the world.

### **3.2.2 The Dimensions and Process of Korean Sunday Schools**

As mentioned above, the important elements when applying QM to Korean Sunday schools, such as relationship, leadership and purpose of Korean Sunday schools, can promote the dimensions and process of the schools, and even those of Sunday schools in different cultures as well.

As stated earlier, the three dimensions of education generally are considered to be a teacher, a learner and educational content. Education has been achieved through the interaction amongst the three dimensions of education. Sunday school also emphasizes the three dimensions of education and the interactions among them.

**<FIGURE 5-2> THE THREE DIMENSIONS OF  
EDUCATION BETWEEN GENERAL SCHOOLS AND  
SUNDAY SCHOOLS**



Teachers<sup>73</sup> directly affect quality in Sunday schools as well as in general schools. A teacher plays a role not only to educate students according to the aims of the schools, but also to observe the learners' needs and expectations. Teachers in Sunday schools should deliver the programmes through clear educational content and resources, such as Gospel and Christianity. Learners are also very important elements of both Korean Sunday schools and in general schools. It is students as learners who engage in educational activities. A Sunday school can evaluate whether the educational programs and curriculum are suitable for their learners through the reaction of those learners. Learners can express their satisfaction of education and should be encouraged to do so and thus influence the teaching and educational content. It is commonly supposed that educational content is usually the formal curriculum. The formal curriculum in general schools and Sunday schools is consciously planned and designed to attain and realise certain purposes, and so it has two chief characteristics, that is planned and purposeful (National Council of the Churches of Christ in the U.S.A., 1955). It includes the whole interaction that generates belief in God and associated practice in each identifiable but universalisable context. Thus the Assembly provides its educational content to local Sunday schools, such as the main curriculum materials for teachers, ministers, and summer and winter vacation Bible schools.

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<sup>73</sup> The staffs of Korean Sunday schools consist of pastor or educational director and volunteers. The volunteers are divided into teaching volunteers, assistant volunteers and administrative volunteers. The academic staffs are close to the teaching volunteers and educational directors.

Sunday schools can utilise a Plan-Do-Check-Act process. The stage “Plan” is the reinterpretation of beliefs and practices in cultural and historical contexts. The stage “Do” is implementing the Plan. The stage “Check” is observing the effects of the education, determining how well it is working and reporting the result to Sunday schools. The stage “Act” reflects the result into the next plan, Sunday schools decide whether it is worth continuing that plan, adopt the change, abandon it, or run through the cycle again. This PDCA course should be clearly shown in the process of making any new curriculum. For this reason the process of QM in Sunday schools is in many respects the same as that in industry. For example, when PCK made the new curriculum “Calling and Response” in 2001, they held a meeting to assess the previous curriculum of “Calling” by experts and congregations, and to report to the compilation committee the results that emphasised the aspect of the encounter with the divine. As a result of this assessment, weaknesses were found during the meeting, e.g. the practical application of the Word, and these weaknesses reflected on the process of a new curriculum plan designed to conquer the shortcomings (Koh, 2002).

#### **4 Evaluation**

For the goal of applying QM to Korean Sunday schools, this paper considers three different factors: the aims, processes and principles of QM as first suggested in industry and education.

First of all, the improvement of quality requires one to reflect on fulfilling the purposes of the institution, in this case, Korean Sunday schools, which come under the aegis of the Presbyterian Churches of Korea (PCK), as mentioned in section 3.1. The general concern of Korean Sunday schools is at present unequally balanced between quality and quantity. It has been noticed that the interest in quality in Korean Sunday schools is still immature, even though these schools have a history and heritage of about 120 years and despite their success of an expansion in pupil numbers. In addition, the

needs and expectations of congregations have dominated the educational content of Sunday school materials prescribed by the PCK, as well as defining the educational purpose of PCK. For example, congregations require an increasing application of the Bible within the curriculum of PCK. This is reflected in the new curriculum. Secondly, some Korean Sunday schools have already adopted processes of continuous improvement, such as the process of PDCA (Plan-Do-Check-Act) current in industry and education. For example, when PCK devises a new curriculum, they first assess the present curriculum and report the results to the committee for the new curriculum. Then, the members of that committee decide on the changes needed to improve it. Finally, these schools have run on principles, which include both educational and religious dimensions. Section 3.1 described the characteristics of Korean Sunday schools as incorporated within the QM principles to be devised for Korean Sunday schools, such as leadership, communication, interaction, relationship, focus on people, commission, continuous improvement, reflection on the congregation's needs & fulfilment of the purposes of Sunday schools and a reflection on teachers' professionalism.

In spite of the fact that Korean Sunday schools have already devised an aim, a process and a set of principles, there are still problems with them. In section 3.1, it was shown that previous research has been too limited to improve the quality of these schools in a systematic way. In addition, in local Sunday schools, the local needs of the congregation are virtually ignored, and their own specific aims are not fulfilled. The reason is that PCK requires the use of a single educational curriculum in every Sunday school. Local Sunday schools have neither the capacity nor the number of teachers to transform this educational material into something appropriate to their situation and meet the defined needs of their congregation. For example, when congregations asked the leaders of Sunday schools what they could do in prayer about the Tsunami as Christians, they could only suggest a relief fund or to offer concrete aid to congregations, but congregations themselves do not know how to get access to these,

nor do they know what would be a good way to go about it in their situation as Christians.

Moreover, it is difficult to achieve continuous improvement in Korean Sunday schools. Kim (1997) states that only 29 % of teachers in Korean Sunday schools are in a position to benefit from the process of continuous re-learning. Hong (1999) reports that about 83% of educational directors have worked in the same local Sunday school for two years and over 75% of teachers cease to be volunteers in less than five years. QM might aid Korean Sunday schools to solve these problems with an agenda of renewal by stimulating people's involvement and trying to ensure continuous improvement, according to the principles of QM.

#### *4.1 Quality and Quantity*

Since the Sunday school was introduced to the Korean church, almost all of its educational programmes and events were already decided and also Korean churches have exploded in size (Park, 2004). Although this paper concentrates on quality improvement, the quantitative growth in both Korean Sunday schools and churches cannot be neglected. God has called upon us to make disciples according to the great commission. Making disciples refers not only to a growth in the number of its members, but making these members fully mature.

It may well be claimed that congregations can become more aware of the value of the single individual only when qualitative growth continues to be a primary purpose and achieved in Sunday schools and churches. But, unfortunately, qualitative growth often deteriorates as the number of members grows. Thus, it is very important to improve both quality and quantity continuously and to maintain the balance between qualitative and quantitative growth (Kim, 1998; Hong, 1999). For this reason, this paper focuses on quality, since Korean Sunday schools have already experienced an explosive growth.

## *4.2 Evaluation*

There has not been much research into the most appropriate model of QM to be applied to improve the quality in Korean Sunday schools. The research into the model of QM to be applied should be presented to Korean Sunday schools primarily as educational establishments so that they can be properly evaluated in terms of their quality. Evaluation is a major part of QM and now normal. In particular, universities in the UK are used to being evaluated by the QAA. In the next chapter, the work of QAA will be considered for its relevance to Sunday schools.

When Sunday Schools are trying to achieve quality education, QAA can provide a model for the principles and processes appropriate for them, and it can also provide some help in evaluating such intractable matters as students' attitude through the use of a variety of indirect methods. The assessment of student achievement, which is one of the aspects in QAA, indicates that the experience, aptitude and attitude of the individual student determine the individual learning opportunity and outcome. In order to enhance quality assurance, QAA has, therefore, struck a balance between quality and quantity by using quantitative data, and various other research methods, such as observation and interview. Evaluators who want to know about students' achievement find it difficult to assess this directly because they cannot observe every student in every lecture room. However, evaluators can use such quantitative data as attendance at the lecture as indicators, and can also interview students outside the lecture room by using indirect research methods.

All Sunday schools can be evaluated by using these quantitative data and indirect research methods. Even though there are fundamental differences between general schools and Sunday Schools with respect to matters such as faith, the principles and processes of QAA may nevertheless with discretion be applied to Sunday Schools so as to improve quality.

## 5 Conclusion

A Korean Sunday school needs to evaluate itself in order to improve quality. The meaning of evaluation needs to be expanded from evaluation to analyse the current status of Sunday schools to evaluation for analysis and improvement. QM in education is suitable to Korean Sunday schools because it also tries to improve quality continuously in the full sense of an educational establishment through the aspect of its provision.

In order to improve the quality which Korean congregations demand from today's Sunday schools, QM is suitable and can be applied when schools have the characteristics of education and share its general organisational features. For example, Korean Sunday schools have educational content, a purpose, a system and human resources. They also have elements of QM, such as explicit aims, processes and principles. First, the aim of QM here is to improve the quality of Sunday Schools so that they can be transformed to reflect the congregation's needs and fulfil the primary purposes of Korean Sunday schools. Secondly, Korean Sunday schools already have in place elements of a continuous improvement process and principles, exactly as organisations in industry and education have.

In order to improve quality and achieve continuous improvement, all the congregations, in particular volunteers and educational directors, need to understand exactly what QM entails and to participate positively in QM. Moreover, the philosophy of QM should be internalised by the congregations. If congregations do not internalise this philosophy but emphasise instead only its ways and techniques, they may be faced with problems. It is very easy for congregations to lose sight of the purpose of their Sunday schools.

In the following chapters, I investigate the development of an evaluation model for Tonghap in the Presbyterian Church of Korea. After making the evaluation tool, I apply it to Korean Sunday schools to discover whether it is suitable or not.

**CHAPTER 6**

**THE PRACTICE OF EVALUATION FOR  
IMPROVEMENT OF KOREAN SUNDAY SCHOOL  
(TONGHAB, PCK)**

**1 Introduction**

As we have seen in previous chapters, QM seems to be suitable and applicable to a Sunday school in order to improve its quality continuously.

Chapter 6 uses a quality improvement approach, in that it analyses the present provision in Korean Sunday schools, in terms of its strengths and weaknesses. It then examines the major provision as a guide to assess what the Korean Sunday schools should achieve in the present and the future and, finally draws up recommendations as a result of the research which will enable improvements to follow. This chapter attempts to discover what aspects can assist in the evaluation of Korean Sunday schools to improve their quality by analysing the existing tools of QM according to the context.

It explores the development of an evaluation model for Tonghap in the Presbyterian Church of Korea (hereafter PCK). First, this chapter describes the characteristics of Tonghap's Sunday school in relation to the administrative perspective in order to understand the field of evaluation model. It also describes the evaluation model based on QM in an individual Sunday school. The direction and characteristics of this model are given the major characteristics of the field and theories of Sunday school evaluation and QM. This chapter describes the methodology which guided the development of the evaluation model. It consists of four parts; why I chose a qualitative approach, dealing with one association in depth, and including a variety of perspectives: those of pastors, volunteers and learners; what I intended by the research design; how the evaluation model is developed; how the research is implemented and how the data are analysed. With the chosen perspective and theoretical background, this chapter discusses the inclusion in the research process of individual Sunday schools which can

provide meaningful faith experience to the learners in each domain. Such discussion continues to the end of the thesis in relation to the way in which Sunday schools are brought into the research.

## 2 The Structure and Dimension of Tonghap (PCK)

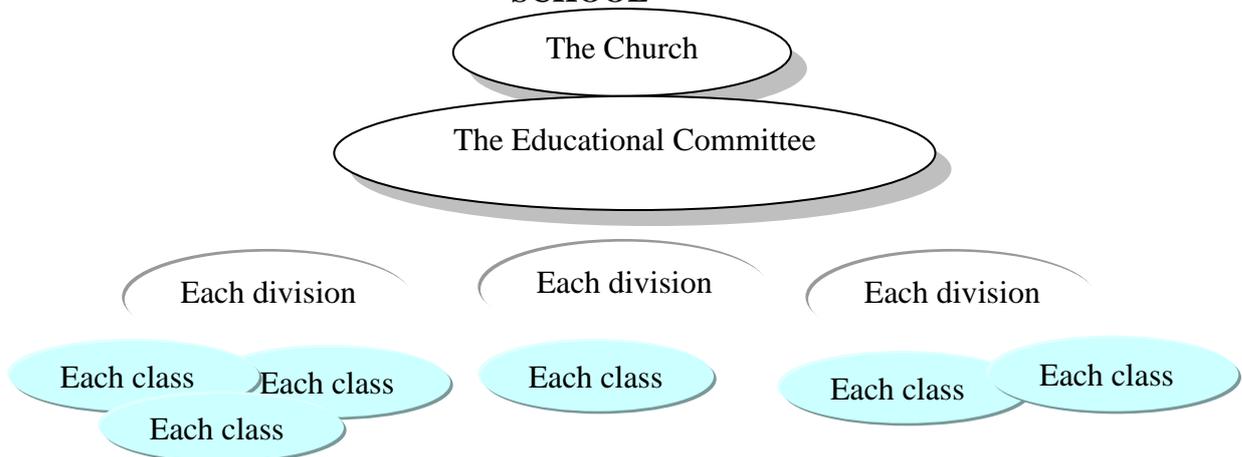
### 2.1 The Structure of Sunday Schools (Tonghap)

This research is involved particularly with Sunday schools in Korean Presbyterian Churches, especially Tonghap. This is one of the major associations in Presbyterian Churches.

#### 2.1.1 The Constitution of Sunday Schools

In order to understand the current state of Korean Sunday school, this research needs to understand the structure of a Sunday school

**<FIGURE 6-1> THE CONSTITUTION OF A SUNDAY SCHOOL**



A Korean Sunday school has an administrative organisation, like a public/state school or a church. In other words, the organisation of a Sunday school is situated in one Church, and yet has an autonomous organisation, as mentioned above (See Table 6-1). Most churches have gyoyuk-bu (a department of education) and gyoyuk-wiwonhei

(a committee of education) within them. Buseo (each division in a Sunday school) also has an identifiable organisation under gyoyuk-bu or gyoyuk-wiwonhei, which connects with buseo and dangheo (board of trustees of an individual church) or jejikheo (a legislative organ in the Protestant church), and takes responsibility for the practices in a Sunday school.

Each division is under gyoyuk-bu or gyoyuk-wiwonhei. The activities in Sunday schools are fundamentally planned and based divisionally. The function and organisation of each division are emphasised, rather than that of the Sunday school as a whole, because each division is independently run and the activities are delivered divisionally (Hong, 2002).

The teaching unit in each division is called a ban (a group, class or cell). Ban usually consists of 4-10 learners and 1 or 2 teachers. This unit has the same function as the public/state school class. As in schools most divisions organise their ban on the basis of age. That is, learners in each ban are generally of the same age.

### **2.1.2 The Classification of Each Division in Korean Sunday Schools**

Each division is also constituted on the basis of the learners' age. Thus a Korean Sunday school has many sub-organisations that are based on buseo (a part of education). The department of education in PCK General Assembly devises the curriculum for 12 buseo, and then recommends 12 buseo to a Church (see, table 4- 1). However, in practice a Sunday school cannot have all the divisions of 12 buseo in the field; more normally they are divided into 3-4 age groups. The classification of divisions in Sunday schools actually depends on the number of volunteers and learners.

**<TABLE 6-1> THE CLASSIFICATION OF DIVISIONS IN SUNDAY SCHOOLS**

Group	Bu	Age
Pre-school	younga-bu	-30 months
	Yua-bu	30 months – 5 year old
	yuchi-bu	5 – 6
Primary school	yunyoun-bu	7 <sup>74</sup> – 8
	chodung-bu	9 – 10
	sonyoun-bu	11 – 12
Secondary school <sup>75</sup>	jungdung-bu	13 – 15
	godung-bu	16 – 18
Youth of twenty & thirty	daehag-bu	19 – 25
	cheongyoun-bu	- 35
The middle age & advanced age	Jangnyoun-bu	35 – 59
	Nonyoun-bu	60 -

When the number of learners is small, the age groups are run as unified and undivided groups. For the most part, a Sunday school has five age groups: pre-school, primary school, secondary school, before marriage group and middle age. These groups are named yuchi-bu, adong-bu, jung-godung-bu, chungnyuon-bu and changnyuon-bu. These five age groups are usually found in the smaller sized Churches. The use of this classification is also affected by location. The number of buseo (division) in farming and sea villages is relatively small compared to those in cities, because of the urbanisation. That is, the vast majority of young children and youths live in the cities.

According to the White paper on education (2002), most (94%) Sunday schools have a pre-school age group; although the pre-school age group is not rigidly defined. The age groups in secondary schools are classified into two parts; namely jungdung-bu (13-15 years old) and godung-bu (16-18 years old). While most Sunday schools have these age groups, 4% of Sunday schools do not have any of the latter age group. The

<sup>74</sup> Age 7 is at year 1 in public school in Korea.

<sup>75</sup> In Korean education system, the grade of a student is commonly increased up to the 12th grade as the student progresses through primary and **secondary education system**. Elementary school consists of grades one to six (age 8 to age 12 in Korea years) and secondary schools are divided into two schools; middle and high school. Both schools consist of three grades so that the grade of a student is reset each time.

[http://en.wikipedia.org/wiki/Education\\_in\\_South\\_Korea](http://en.wikipedia.org/wiki/Education_in_South_Korea) (Stempber 11. 2008)

group of those before marriage is classified into two: daehag-bu (under 25 year old, college grade) and Cheongyuon-bu (youth grade, not at college).

### 2.1.3 Human Resources in Sunday Schools

Over 80% of the Korean church is Presbyterian. That is, most Korean Churches follow the administrative features of Presbyterianism. Likewise, in Sunday schools the human resources are based on it. Human resources are divided largely into two parts, namely of professional staff and volunteers. Professional staff consists mainly of pastors, while volunteers are usually laymen. Han (2005:294-296) claims that these roles in Sunday schools are traditional, according to case studies, such as Somang Presbyterian Church and Yongrak Presbyterian Church (see Table 6-2). In the constitutional law of the Presbyterian Church in Korea, the leadership of pastors focuses on those things related to ministries and spirit, while the leadership of the elders (presbyters) is focussed on administration. The difference is in the function of roles.

**<TABLE 6-2> THE ROLE OF VOLUNTEERS AND THE WORK OF EACH ROLE**

	Roles	The work of each role
Staff	Damim-moksa (a senior pastor)	To suggest the educational vision and to appoint ministers and volunteers
	Gyoyuk-moksa, Gyoyuk-jido-moksa, (an assistant pastor) or Gyoyuksa*	To establish the educational plans with <i>gyoyuk-wiwon-jang</i> by referring to the educational plans and policies of <i>gyoyuk-wiwonhei</i> and to the ministries' plans and policies of a Church and Presbyterian General Assembly and to guide all divisions in a Sunday school
	Gyoyuk- Gyoyeokja*	To re-plan and do detailed educational plans and policies suggested by <i>gyoyuk-wiwonhei</i> , to plan the worship and Bible study and preach the sermon, to guide the programmes and activities of a division in

		the terms of spirit and education
Volunteer <sup>76</sup>	Gyoyuk-wiwon jang (The director of education committee)	To promote the educational plans effectively achieved, and to assist the ministers to accomplish the educational plans and policies through administration
	Bujang**	To lead and run the meetings and programmes and activities of a division in administration as a head of a division
	Bugam**	To assist <i>bujang</i>
	Chongmu**	To manage all worship, programme and activities, and to plan, control and oversee the work of sub-organisations in a division
	Seogi**	To record and keep data on all worship, activities and programmes
	Heigey**	To manage the budget
	Ban- gyosa*	To teach and nurture learners in the purpose of a Sunday school
	A conductor***	To lead a choir in a division for worship
	An accompanist***	To play a piano while congregation and a choir sing
Administrative organisation	Yeobae-gyoyug	To assist pastors to manage worship and religious educational programmes
in each	Seomu	To help <i>seogi</i> to manage the records and equipment and provide a weekly worship service
division	Umag	To run a choir and to lead praise before congregation in worship and at various meeting
	Jibhaeng	To assist <i>chongmu</i> to make a plan of programmes

\* Hong (2002)

\*\* Somang jangro gyoheo gyoguk seminar jaryojib (Material for educational seminar in Somang Presbyterian Church, 2004)

\*\*\* Taken from material of the First Presbyterian Church on Inchon, 2000.

Each division attempts to utilise various human resources, including professional staff and several volunteers. There are various roles in the school, which take their work as mentioned from table 4-2. Hong (2002) claims that shortages directly affect learners because volunteers meet, nurture and manage the learners every week, and are in the frontlines of the Sunday school, so as to achieve its religious and

<sup>76</sup> Volunteers in a Sunday school could be divided by their gifts or talents, i.e., administration, education, religious programme, worship and so on. However, it is not always possible for this division of personal roles to take place, because of the shortage of volunteers. For instance, a volunteer can take charge of two or three functions, such as *Seogi*, teacher in cell and be responsible for prayer in worship on the same Sunday.

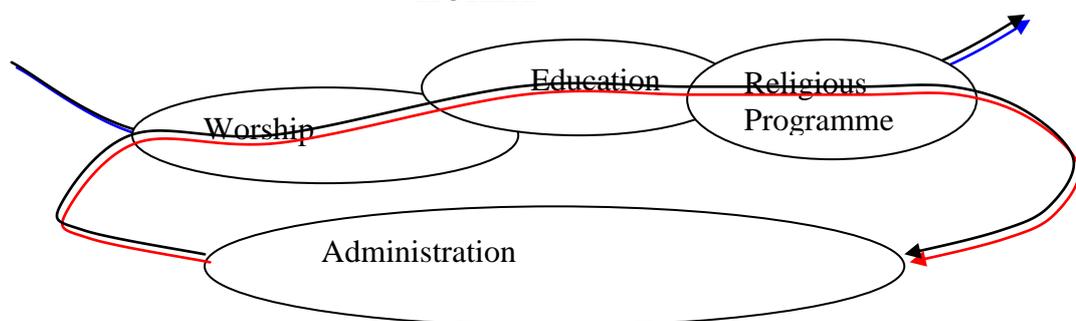
educational purpose. However, Hong (2002) states that the Church often does not use its variety of human resources effectively, not recognising the many different experiences and special abilities of the resource persons available to it.

#### 2.1.4 The Cycle of Sunday Schools (Tonghap)

The official cycle of Sunday schools is annually, from January to December. At the end or beginning of the year, the roles of volunteers are decided, staff is appointed by a church, and Sunday schools devise their plan for the year. This annual plan includes the setting up of aims and objectives and the outline of worship, education and religious programmes. The process of each division is done on the basis of PDCA as mentioned at chapter 5.

There is a calendar and diary for Sunday schools and even for each division (See Table 6-2). This is common in Tonghap. Before worship, each division has a preparatory meeting for volunteers and pastors. After worship, most Sunday schools provide an education which is based on a given textbook, while some have a religious programme of some sort instead of education. At the end of all programmes, each division has a closing meeting to report on the day's worship and education to the Church and discussing the day's work, as well as preparing next week's work. The current state of Korean Sunday school will be written on the basis of this general procedure each Sunday.

**<FIGURE 6-2> A FLOW OF A SUNDAY SCHOOL IN KOREA>**



### 2.1.5 Administration: Planning, Support and Management

The administration needs to provide volunteers and pastor(s) with organisational and supervisory support for the way that each division functions. It regularly holds a meeting before and after the religious activities on every Sunday. It can be divided into three: planning, support and management. In planning, each division makes plans and a self-assessment of all their aspects. The management and finance committees guide the policies and are in regular communication with volunteers. The other function of the administration in each division is to provide practical support for religious activities: worship, education and religious programmes.

#### 2.1.5.1 Worship

There is a view that a Korean Church emphasises worship over all the other elements. This perception exists in congregations. Therefore, this affects the practice in Korean Sunday school. The form of worship in Sunday schools is often very similar to adult worship in character. Although there are attempts to reflect the needs of the current context, the order (see table 6- 3) is predictable.

**<TABLE 6-3> THE ORDER OF WORSHIP**

Time	Order in detail	A remark
Worship	A prelude	By a choir
	Prayer	By worship leader
	Praise	Together
	Apostle's Creed	Together
	Praise	Together
	Representative Prayer	One member of the congregation
	Reading the Bible	One member of the congregation by a
	Praise	choir
	Sermon	Pastor
	Praise	Together
	Offertory*	Together
	Announcement*	By worship leader
	Praise	Together
	Lord's Prayer	Together
	or Benediction	Pastor

A postlude	By a choir
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\*When a division has religious programmes and activities, this order can be followed.

### ***2.1.5.2 Education (Bible Study)***

Education in Sunday schools consists of a range of religious and educational activities of teaching and learning between learners and volunteers in a ‘cell’. This comes at a time following worship. There are four elements to consider: a teaching and learning curriculum, resources, training and development. Congregational members join their ‘cells’ for teaching and learning. Each ‘cell’ meeting for Bible study usually consists of 4-10 learners of the same age and is led by 1-2 teachers. Teaching and learning is based on a curriculum and textbooks which the department of education of General Association has created centrally to provide a curriculum and content to be used in a Church. There are teaching resources and equipment available to support the learning in their various settings. Teachers are required to attend development courses and to provide feedback to the other volunteers, in order to better educate learners.

### ***2.1.5.3 Religious Programmes***

A Sunday school usually provides its education during the main Sunday service. Sometimes congregations have special religious programmes instead of education. The frequency of the religious programmes depends on a division. These programmes are held by the volunteers in charge of each programme, according to the annual plan that is established at a meeting of teachers and a pastor in each division. On the other hand, there is a limitation to the religious programme, because both worship and religious programme should be completed before the conclusion of adult worship.

Each division has almost the same religious programmes in a Sunday school. These programmes are held once a month on average. The programmes may be divided into three groups: those occasioned by the Church calendar, the ‘expanded’ Sunday school and others. Above all, the Church calendar (Easter, Feast of booths, the season of

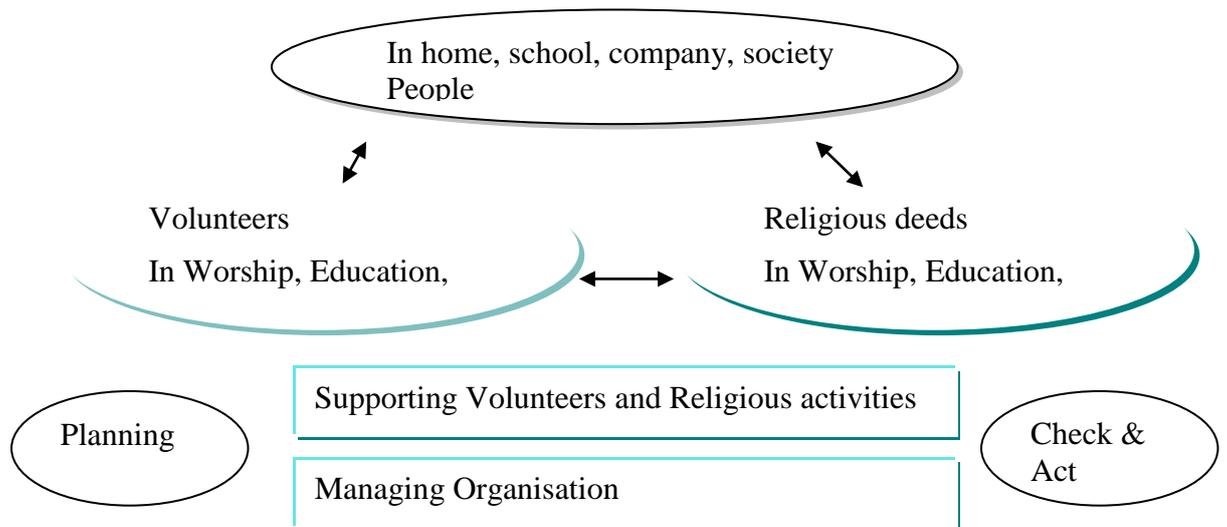
Pentecost, Harvest and Christmas) are occasions for religious programmes, e.g. watching a drama played by a teacher and learners, or watching movies. Next, the 'expanded' Sunday school (summer Bible school and winter Bible school) is one of the most important programmes, and about half of a budget in each division is used on these two programmes, especially the summer one. Each division takes at least 2 to 5 days, using a separate curriculum and textbooks every year. Other programmes include events, such as, outdoor worship, a Bible quiz competition between cells, a field meeting, mission work out of church and a welcoming party.

### ***2.2 The Dimensions and Principles***

Three main dimensions, which are the clearly explicit religious activities (1D), support of these activities (2D) and background (3D), will be considered, according to the set process of the Korean Sunday schools.

First of all, religious activities are held with people (learners), volunteers (teachers) utilising religious material (text, messages in worship and programmes) and a church environment. On the basis of these aspects, there is an explicitly religious character in the worship, education and religious programme (see figure 5-3). The next dimension is the support of these relationships and maintaining organisation. This dimension is related entirely to volunteers, and learners are excluded. In the perspective of process, it includes the process of Planning, Check and Act, as well as aspects of Do in the PDCA process, i.e., supporting volunteers and religious activities, and managing organisation. Finally, the background of people and the Sunday school can form the other dimension. On weekdays, people are out of Sunday schools and are being influenced by society, such as home, company, school and so on. Sunday schools also belong to these backgrounds and are affected by them. These backgrounds reflect the needs of people, home and society, in order to achieve the aims of each division or Sunday school effectively.

<FIGURE 6-3> DIMENSIONS OF SUNDAY SCHOOLS



Therefore, the statue of Korean Sunday school (Tonghap) can be described in the following table (See, Table 6- 4).

<TABLE 6-4> THE DESCRIPTION OF DIMENSION IN SUNDAY SCHOOLS

D	Principles			D
3	Learner's background <sup>77</sup>	Background	Society	3
			Home	
2	Administration	Planning	Plans	2
			Community Engagement	
			Self assessment	
		Support	Worship	
			Education	
			Religious Programmes	
1	Religious Activities	Worship	Passionate Spirituality	1
			Inspiring Worship Service	
		Education	teaching and learning,	

<sup>77</sup> When a Sunday school makes an evaluation tool, 3D can be included into Planning in 2D. It is because when a Sunday school makes a planning, it reflects the backgrounds of people.

				curriculum, resources, training and development	
			Religious Programmes	Summer & winter programmes Annual programmes	
2	Administration	Management	Managing People Finance Politics Communication	2	
3	Church's background <sup>78</sup>	Background	Church Society	3	

### ***2.3 The Primary Educational Goals of Sunday Schools in the Context of the PCK, Tonghap***

One might rightly assume that the educational goals of a Sunday school should reflect the concerns and ambitions of the sponsoring church in Korea. Here we briefly examine the issues raised by the wider church and consider how these are reflected in the educational agenda of its Sunday Schools and the desire to improve their effectiveness.

#### **2.3.1 Recently Raised issues in the PCK**

An annual topic is selected by a process of reflection in the General Assembly of the PCK on social issues and the many claims made on a church. Those responsible for

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<sup>78</sup> When a Sunday school makes an evaluation tool, 3D can be included into Planning in 2D. It is because when a Sunday school makes a planning, it reflects the backgrounds of people.

education in the General Assembly select its educational topics by reinterpreting this overarching theme at the educational level (Kim, 2008: 10). There is a specific process instituted to devise these themes and topics. Six months before the annual meeting of this Assembly, the subject research committee of the next General Assembly is elected. The subject research committee expresses its opinions on the theme and direction of the Assembly's reflection and debate; it listens to the opinion of the president for the next term, and encourages an exchange of views on the matter (weekly newspaper of the PCK, Jan. 22, 2010, 2739; Mar. 2, 2006, 2549). The PCK elects its new executives in the General Assembly every September. The executives in General Assembly ultimately determine the subject for the General Assembly through the issues raised for the General Assembly on the basis of this process (weekly newspaper of the PCK, Apr. 5, 2007, 2603). Those responsible for education in the General Assembly always determine the topics for the Christian education within the church on the basis of a subject in this way. The education specialists in the General Assembly direct its research and writing staff before the General Assembly, and publish a manual on its educational subject every year on the basis of the selected subject (Kim, 2007:9, Choi, 2001:15).

**<TABLE 6-5> THE REPORT OF THE GENERAL ASSEMBLY MEETING IN PCK FROM 2005 TO 2009**

Year	The main issues of the PCK, Tonghap	The issues of the PCK, Tonghap	The educational purpose in the PCK, Tonghap
2005	Our church should be a comforter of	1) We want churches to be comforters for people by repenting of the erroneous elements in church schools and society and by making	God's kingdom and culture

	church people – a lifespriing, our church	<p>new churches throughout history.</p> <p>2) We want churches to attempt exchanges between churches in South Korea and North Korea, and lay the foundations of a reunified North and South Korea.</p> <p>3) It is necessary to have measures for revising the Private Schools Law.</p>	
2006	The churches, waking the people, should stand up again with the light of the truth.	<p>1) We hope to help the weaker members of society by saving the unnecessary budget of the general assembly and churches.</p> <p>2) Society is polarized with conflict, and we want churches to repent, beg for mercy and forgive people and combine with people.</p> <p>3) We pray to God that churches will cure people and be renewed through an amazing revival.</p> <p>4) We want the revised Private Schools Law to be revised again.</p>	God's kingdom and religiousness
2007	The churches should carry the faith over to the next generation	<p>1) When churches contain the next generation and the next generation become true sons and daughters of God, the future of the church is assured. For example, we want to establish missionary strategies, a General Evangelism Mobilization Sunday focused on children and young people.</p> <p>2) We want churches to make a commitment to the duty which gives hope to this era once they have been born again, as churches were devoted and gave hope to people in the past.</p> <p>3) We want to plan the organization of the general assembly.</p>	God's kingdom and the repenting community
2008	We should serve Korean society and churches, the world.	<p>1) We want to serve Korean society and churches, and the world in this economically and socially difficult period.</p> <p>2) We hope that all the churches will be expanded through the movement for attaining 3 million believers and 10,000 churches, seeking to revive, grow and mature.</p> <p>3) Churches desire union and alliance among churches.</p>	God's kingdom and the next generation's revival
2009			God's kingdom and the served church

In 2004, the PCK thought that the concrete strategies for evangelism and the realization of the realm of God were required (weekly newspaper of the PCK, Aug. 28, 2004, 2476; Mar. 3, 2005, 2427). The PCK thinks that churches inevitably have their limits through the planning of individual church-centric evangelism and welfare services, and that many of the churches should concentrate on service to society and the world by thinking out plans for the evangelization of the local community and our people and by forming a mutual network through tie-ups with the presbytery (Report of the General Assembly Meeting, 2005, 89-1-10).

The PCK has thought that the whole religious body should perform its role with Christianity at its heart if it was to offer consolation to our people and fulfil their needs, for example, comforting and protecting the hurt and the socially marginalized (weekly newspaper of the PCK, Jan. 08, 2005, 2494). In addition the PCK should prepare faithfully for the support and growth of the North Korean churches and cultivate a workforce for North Korean missionary work and, for the period of unification, consider Northward missionary work in churches and in theology (weekly newspaper of the PCK, Nov. 22, 2004, 2487). The PCK will have both to take care and deal positively with the exchanges between South and North Korean churches, and will also have to revitalize the movement for helping its Northern brethren (weekly newspaper of the PCK, Sep. 27, 2005, 2529)

For several years, the salient phenomenon in our society has been the conflict and split between conservative and progressive elements, notably in 2005. The PCK thought of this time as the crisis in our national identity (Report of the General Assembly Meeting, 2006, 90-1-12. It thought also that the churches were in trouble; they too show this same conflict between conservatism and progressivism, faltering

growth and a failure of image. In addition, society has continued to put pressure on churches (weekly newspaper of the PCK, Sep. 12, 2006, 2576).

The PCK's view is that, at this time, churches should mobilize itself first by finding unity; then individuals and churches in conflict should repent, be reconciled with and forgive each other (weekly newspaper of the PCK, Jul. 19, 2005 2520). It has thought that with the united power of the churches it could influence the government into the right track (weekly newspaper of the PCK, Sep. 20, 2006, 2577). The PCK thinks that the task given to the General Assembly is to clearly support an evangelistic repentance and revival movement, an ethical movement against social evils and encourage a national identity. This is because Korean churches have been the torch of truth and have provided hope when the country was in trouble and a ray of light when it was gloomy (weekly newspaper of the PCK, Jan. 12, 2006, 2543).

In regard to birth-rates, Korea has been relegated to the lowest of any OECD country (Factbook 2009) for a third successive year, albeit showing a slight increase over the previous year (1.13%, instead of 1.08%) (Korea National Statistical Office, svpo0506.exe, Aug. 24. 2006). This has become an issue for the country in general, and has been used as the occasion to make changes in the childcare and other related provision and to address the problems of women in general, by treating it as a national crisis (Donga newspaper, Sep. 3, 2006). The PCK, too, interpreted the falling birth-rate as the main cause of decline in attendance in Sunday schools in 2006 (Report of the General Assembly Meeting, 2006, 91-1-19~22). The PCK strengthened its training and its preparation for the consequences of the falling birth-rate. In such changing times, the PCK tried to frame an educational policy for the next generation in the churches which took account of both welfare and faith education in an ageing society (weekly

newspaper of the PCK, Feb. 8, 2596). The PCK sought specifically to strengthen the education provided in Sunday schools because it thought that church's future lay there. At the same time, it wanted to stimulate the church's growth through commemorating the revival of 100 years ago which occurred in *Pyeng Yang* (weekly newspaper of the PCK, Oct. 2, 2007, 2628). Its objectives were to encourage the ageing churches, in situations of social despair and darkness and to revive the inactive Sunday schools (weekly newspaper of the PCK, Apr. 5, 2007, 2603).

It questioned how churches could cope with society's negative evaluation of the image and actions of churches in 2007 (weekly newspaper of the PCK, Dec. 13, 2007, 2638). Despite government restrictions imposed in response to the church party on a missionary trip to Afghanistan who were captured and killed, the anti-Christian movement in society began in earnest (Christian Today, Dec 28, 2007). Society asked for immediate changes to the policy of church growth and missionary work and pressed for churches which would serve the people at home (weekly newspaper of the PCK, Oc. 30, 2007, 2632). At this point, the *Taeon* peninsula was polluted by oil when a tanker was wrecked and 70% of those who volunteered to clean things up were based in churches (weekly newspaper of the PCK, Jan. 23, 2008, 2642). For once, through this incident, the welfare service of the church had a chance to redeem itself (Kim, 2008: 10). The PCK has now designated itself as a church which serves people, which was deemed to be a meaningful thing to do ([www.christiantoday.co.kr/view.htm?id=189291](http://www.christiantoday.co.kr/view.htm?id=189291), Kim, 2008:14). Moreover, in present conditions, showing stagnation or signs of the decreased influence of the church, the PCK wanted a new wind of evangelism to blow, having demonstrated their enthusiasm with a campaign to add three million saints (The

weekly newspaper of the PCK, Jan. 17, 2010, 2739; The Report of the General Assembly Meeting, 2007, 92-1-12).

### **2.3.2 The Diagnosis of the Needs for Change in Sunday school Education**

The church wanted to give some substance to this campaign and its place in religious renewal (weekly newspaper of the PCK, Nov. 26, 2008, 2683). By this means, the PCK took the opportunity to renew its social image and to regain the people's confidence (weekly newspaper of the PCK, Sep. 03, 2008, 2672). It wanted it to be known that the PCK had attempted to make changes on the basis of this agenda after a process of self-reflection focused on its own renewal. Furthermore, it judged that this movement would also make a contribution to overcoming the church's internal disputes and conflicts (weekly newspaper of the PCK, Jan. 30, 2010, 2739).

Through the process of the selection of its subject for the General Assembly each year, the PCK has the advantage of being able to respond quickly to social issues and to influence each department in its chosen subject. Also, in recent years, the PCK has sought to inject a degree of continuity and consistency in these subjects, despite having to propose a different topic each year. Thus whilst the subject research committee in General Assembly has chosen subjects from the areas of Christology, pneumatology and ecclesiology, for the last five years, it has selected subjects mainly related to church life (weekly newspaper of the PCK, Dec. 22, 2009, 2726). This meant that the subjects for discussion and action by the General Assembly are devised after considering the condition and demands that Korean churches and Korean society are facing daily (weekly newspaper of the PCK, May 13, 2009, 2706).

However, it is difficult to convey clearly how those responsible for education in the General Assembly are able to add their educational subject matter to a consistent manual for the General Assembly. For example, the manual of the General Assembly in 2007 takes the kingdom of God and the revival of the next generation as its key theme, and generally the PCK places emphasis on the church, the home and society as the loci for education (Kim, 2007:18-25). However, some of the researchers who look after the details in the manual will exclude the home from this list (Lhim, 2007:338-345). Others will take the place for education to be the church alone (Lee, Kim, 2007:306-334).

Moreover, the PCK's manual understands revival as the adoption of traditional faith by the next generation. However, in the process of conveying this, the programme of 'the revival in the kingdom of God and of the next generation' is usually taken up in evangelist conferences or is simply added to subjects used in past programmes (weekly newspaper of the PCK, Aug. 6, 2008, 2668), believing that the character and events of the programme make little difference (weekly newspaper of the PCK, Jul. 26, 2006, 2569; Jun. 19 2007, 2614; Feb. 8 2007, 2596; Aug. 29, 2008, 2671). The PCK tries hard to positively overcome these limitations. By beginning a five-year project for Sunday schools, the PCK wants to pursue the continuity and consistency of its education policy (weekly newspaper of the PCK, Oct. 25, 2006, 2581). The PCK, in short, wants a project which pursues educational continuity and consistency for a traditional faith based on the theme of the Kingdom of God (Kim 2008:17-27).

Through the use of thematic study by the PCK, the educational agenda was found to have too limited a scope. There was, through its monitoring, no solution to the problem of 'the stagnation of Sunday schools' for three consecutive years. In fact, no other specific cause was apparent. Those responsible for education in the General

Assembly point to the low birth-rate as the biggest factor; this has become a serious social problem. The fastest declining birth-rate in the world cannot help having an effect on the structure and provision of Sunday schools. However, it is pointed out that the internal cause is the PCK's limited vision. For example, the PCK identifies the task of curriculum development as essential (weekly newspaper of the PCK, Nov. 13, 2006, 2584). However, to develop the PCK's centennial anniversary curriculum, those responsible for education in the General Assembly conducted a survey on the use of a curriculum textbook devised for the affiliated churches. This was its first attempt to gather public opinion. This was not, however, a questionnaire with great deal of validity because only a small minority of men participated. Nor did it do any on-site investigation or reflect on on-site needs in the PCK. For example, by requiring the development of various textbooks for Bible study nationally, individual churches ask for unity in the PCK's teaching materials. There is a growing confusion in Sunday schools as their identity dissipates in the development process and participation goes down. Finally, the development of the PCK's teaching materials was interrupted for a long time (weekly newspaper of the PCK, Dec. 7, 2009, 2733). Effectively, those responsible for education in General Assembly should evaluate the need for a field of activity for each church, to regulate its own duties and to develop policies. In any case, it is considered that those responsible for education in General Assembly should make every effort to publish a good curriculum textbook responsive to the needs of individual churches identified through on-site inspection and a more successful analytical model of Sunday schools.

The PCK's interests should shift from concentrating on quantitative growth, which it currently does although it knows that the wider society would prefer qualitative

changes and support for the individual. It is true that the biggest barrier to growth has been the image of a decaying church, a spirit of defeatism about evangelism, cynicism, a spirit of self-help and non-involvement (weekly newspaper of the PCK, Jan. 22, 2010, 2739). To overcome these things, the PCK at first pursued quantitative growth. However, even the campaign for gaining three million saints advocated by the PCK has been found to be problematic; the PCK's focus on church growth can easily be unmasked as a form of 'Materialism', even if it believes that quantitative growth will restore its social image and extend its influence, renew its confidence and ultimately itself (weekly newspaper of the PCK, Dec. 26, 2008, 2688). Even if all these things are achieved through quantitative growth, emphasising social needs and social participation through the PCK's various institutions, in the meantime, will require a change in the policies of the General Assembly and it should re-state its interest in the qualitative growth of our faith (Koh, Mirea Forum March 19 2009).

### **2.3.3 The Primary Goals of the PCK on the Diagnosis of the needs for change**

Currently Korean churches still focus on quantitative growth, such as the campaign for attaining three million believers and the campaign for establishing ten thousand churches devised in their anxiety to revive, grow and mature. (Report of the General Assembly Meeting 2006: 26; 2008:15). However, the policies and interests of the general assembly are gradually being extended to social concerns. They demonstrate an awareness of their own limitations when according to this Report Meeting of the PCK in 2006, they stated that "The attitude of Korean churches reflected in the society is that they rarely serve society though churches have been growing larger. Also, it is

analyzed that large churches are preferred, Korean churches show apathy towards community's needs, they evade their responsibility and duty to the society and history and they seek individual-centric faith" (2006:14). In addition, according to Report of the General Assembly Meeting of the PCK in 2006, 2007 and 2009, "Korean churches have the proud tradition through which they have mended broken hearts and created hope together, by means of a growing solidarity with Korean society since initial missionary work. Nevertheless, churches have run into much negative criticism in Korean society in the meantime, in so far as they have recently paid too much attention to individual church growth. Accordingly, churches need to take care of the church by taking care of Korean society through being responsive to the wider society's needs. Only by this means, will churches be able to change their negative image" (2006:25; 2007:28; 2008:14).

On the basis of these issues, the general assembly was able to define the educational goal as 'to seek God's kingdom' on the basis of the religious body's policy develop resources and the general assembly's educational materials. The general assembly concretely establishes the educational goal every year by connecting the issues and problems which it annually discusses in terms of God's kingdom. For example, it has discussed God's kingdom and the served church (2009), God's kingdom and the next generation's revival (2008), God's kingdom and the repenting community (2007), God's kingdom and religiousness (2006), God's kingdom and culture (2005) (Kim, 2009:12). What is God's kingdom, is the primary goal pursued by the general assembly in its diverse ways.

As already mentioned in section 3.2, Chapter Three, the general assembly describes God's kingdom on two axes: 'Calling' (God) and 'Response' (Man). First, in

a vertical relationship, a Christian answers God's calling with the life of 'worship' and, second, man responds with a 'missionary' life which testifies to the existence of God's kingdom in the world. Churches have a calling from God to a role which enables the members to know the meaning of Christianity and which helps them to live responsibly with creative awareness, serving home, neighbours and the world in their daily life.

Accordingly, though church education includes the whole range (God, man, nature, history) of the relationship which man has in the light of the Gospel, we should deal with the rule of God which works through an individual, through the community to which an individual belongs, through nature and the whole world (history). The world is both the workplace where God acts even now. The world is the place where people live and respond to God's calling and where they serve God's kingdom. Here, the relationship between "Calling" and "Response" is closely linked to missionary work. Missionary work is understood in a wide sense, including the private level, and means the expansion of God's kingdom within inner life, society and history. It means that an individual is saved through missionary work and, furthermore, that both history and society are changed and reformed through it. Accordingly, the General Assembly sets the goals which lay stress on the importance of the social mission and expands the educational purpose of church schools to social concerns, i.e., to serving society, the churches and the world in an economically and socially difficult period (2008), to make a commitment to the duty which gives hope to this era (2007), to help the weak (2006) and lay the foundations of the reunification of North and South Korea (2005) (Report of the General Assembly Meeting in the PCK 2005: 11, 14; 2006:19-22; 2007:12; 2008:14).

This purpose of the General Assembly concurs in believing that education in church schools should pursue social concerns for their own qualitative improvement, as raised in this thesis, section two, Chapter Two. Pursuing social concerns as an alternative and the problems which the general assembly raised are treated throughout the paper as identical.

### ***2.4 The Characteristics and Problems***

Despite describing Tonghap generally, the problems of Sunday schools have not been revealed. However, they should be considered when creating a proper evaluation tool for Tonghap. The following section will describe the characteristics and problems relating to Sunday schools.

The current state and problems of Korean Sunday school are analysed below through the statistical data and opinions of experts.

#### **2.4.1 Characteristics**

According to research on the current state of Sunday school, the following specific characteristics have been identified:

(1) Sunday schools consist of 4 major aspects: administration, religion, education and social activities relative to the context. (2) Each division in a Sunday school has these aspects because it has autonomous worship and education, as well as its own organisation. (3) It consists of a number of groups that are mostly small in the number of pupils who are usually of the same age for teaching and learning. (4) PCK makes model policies and curriculum, and suggests them for adoption to all divisions in PCK. For instance, (i) each division is divided depending on the context of each Sunday school but is normally based on PCK's recommendation. (ii) Sunday schools and divisions are closely connected with each other because PCK provides the statements of

educational purposes, curriculum and textbooks. (5) An administrative leadership coexists with pastoral leadership in Sunday schools and sometimes even on a divisional level. (6) The main goal of a Korean Sunday school is actually for the support and development of young people of secondary school age or younger age, although it is programme of life-long learning on the PCK's recommendation, and (7) Sunday school relies mainly on volunteers and their commitment and trustful service to the church, who are chosen by the committee.

#### **2.4.2 Problem**

According to the research on the current state of Korean Sunday school there are some significant problems. Although the Korean Sunday school movement has exploded in the numbers of congregations, it leaves much to be desired in quality. In the terms of QM, these problems have been briefly mentioned above. This section forms the grounds for choosing existing QM tools that are best suited to Korean Sunday schools.

Sunday school education must show the state of teaching and learning. A true evaluation reflects back the plain and unvarnished truth. The critic provides a clarifying view of personnel and of what they do, reflecting back what they really teach and what pupils learn. In Sunday schools this important process of reflective evaluation is sometimes missed or ignored in Korean Sunday schools. This is found in the case study set out in Chapter 7. Yet a thorough and critical evaluation can be a valuable source of feedback that is the basis for more effective practice.

The Sunday school's motive in needing to achieve is generally socially mediated and socially expressed. The achievement-oriented society and culture gave birth to persons who do indeed produce and are purposeful. But, such persons also tend to manipulate others for their own purposes. However, Sunday schools are often unaware of these social pressures and can easily adopt the patterns of others. It is not difficult for

a church that simply conforms unwittingly to society to be caught up in a self-destructive process.

A Sunday school's aim and performance should continuously be reviewed by teachers. The teachers have a responsibility to be sure that the learners are as ready to learn as humanly possible, but whether they do is ultimately out of the teachers' hands. Checking on the learning of pupils is not only the aim of the teacher, but it is also the means of evaluating the teachers themselves.

Sometimes, Korean Churches of Sunday school are distracted from their primary goal or projected schedule planned at the outset.

A primary goal of Sunday school programmes is to be as inclusive as possible and to teach those who may enjoy a very different culture at home and to induct those learners into the cultural background, language, learning style and learning objectives that predominate in a Christian church culture. The commitment to inclusivity is most frequently found in special education, which places the majority of its concerns on the individual needs of the person.

In doing this, teachers do not need to denigrate an existing culture. Teachers may recognise and affirm cultural differences by using the knowledge, values, attitudes and skills that learners already have acquired from their culture to enlarge their horizons with a Christian curriculum. Typically, this sensitivity to existing culture involves adapting teaching procedures to make them more compatible with students' learning style and cultural home background. Learners in Sunday schools will act differently when they are aware of social pressures develop their personalities using the factors that reflect the religious mind. When this happens one produces persons who live more purposefully.

Even though a Sunday school has the characteristics of a community in which volunteers serve people, it may be insufficient to manage people and allocate them to the right post. Also, it may not have well-organised programmes to train and supervise

them and offer them positive opportunities for involvement in a faith community. The church needs to forecast by making plans for adjusting, allocating teaching staff to the right position, adopting volunteers who will serve the Sunday school and also foreseeing programming and scheduling activities effectively (Gangel, 1990:487).

The DRE, director of religious education, defines functions of all the staff including the ones most expected and most maligned - administration and programming. As administrator, the DRE directs and interprets the goals and policies, determines budget needs, oversees equipment purchase and maintenance, supervises personnel, and conducts research (Emler, 1989:119). As the programme developer, the DRE diagnoses needs, plans the curriculum and subsequently designs, implements, and evaluates the religious education programmes for the local church (Emler, 1989:102-110). A lack of professional disciplined leadership is experienced most noticeably in the period of an interregnum of DREs.

There is a lack of facilities for persons with special educational needs in the church. It should be observed that it is necessary to offer special support to such pupils or disabled persons per se. By social standards, they do not perform as others do, either because of their particular or impaired abilities. Even though it may be inconvenient for them to attend a church, it should still be possible to participate in a church with others.

There is a need to formulate policies for both the child with special educational needs and physically disabled children to be educated with others as far as is possible. On the other hand, the church school leader may have to be a facilitator as therapist “who has responsibility for helping client find his or her way through the thicket of broken dreams, unrealistic fantasies, and invalid hopes” (Emler, 1989:413).

For the Korean Presbyterian Church, facilities for those who have special educational needs or disabled are in the process of being developed, ready to be established in the near future.

The good Christian educator has to have a determination to change the world for constructive and just reasons, and realises that transformation is his or her true aim for action. The emphasis is first and foremost on the spiritual transformation of Korean Sunday school children; it is “not to be on doctrine, or dogma, or authority. The aim of Christian education is not the instruction of children in things a Christian ought to know, not to prepare them for church membership, not to save their souls and not to impose truth.”(Boys, 1979:55).

This ultimate aim of transformation - ceaseless and continuous progress toward productive goals - is not to be kept in church schools in their systems for their programmes. But, this aim of transformation programmes may then help the children to see that there may be other ways to interpret scripture, or other means of finding information than relying on a specific authority.

### **3 The Evaluation Model on QM in Korean Sunday School**

The evaluation model based on QM in an individual Sunday school will be dealt with in this section. In other words, the direction and characteristics of this model will be examined in the light of the major characteristics of the field and theories of Sunday school evaluation and QM, in order to create an appropriate evaluation model. In addition, the procedure and domain of the evaluation model will be examined in detail.

#### ***3.1 The Aim, Process and Principles of QM on which an Individual Sunday School Evaluation Model is based***

Put simply, the evaluation model aims to evaluate the processes and principles in Korean Sunday schools, as detailed in the previous section.

The aim of an individual Sunday school evaluation model based on QM is to support an individual church school in its efforts to improve, following a total evaluation of the features of each school which has a bearing on the commitment to

enhance each student's life experience in the education offered and to meet their personal needs, that is, to offer results of an evaluation based on the specific aims of a Sunday school education.

Next to this process is the procedure of the evaluation model itself, which may be separated generally into four steps on the basis of PDCA. Korean Sunday schools have already adopted a process of continuous improvement, for example in the process of PDCA (Plan-Do-Check-Act), as mentioned above.

Thirdly, the principles of the evaluation model in any individual Sunday school evaluation form the basic direction of evaluation mentioned in Chapter 4, which is that each aspect of an individual Sunday school has to meet its essential responsibility and purpose. Moreover, the evaluation should also be holistic and comport with specific initiative supported evaluations. An individual Sunday school's evaluation, characteristics and improvement must be raised in such a way that the school's particularities can be recognised and acknowledged.

### ***3.2 The Characteristic Point of a Sunday School Evaluation***

The evaluation has six parts: an essential aim, the evaluated domain, evaluation elements, data collection, data analysis and submission of the results to the school.

#### **3.2.1 Essential Aim**

The basis of the evaluation is that aim of a Sunday school is to provide a living, meaningful faith experience to learners. In doing so, it has to give them intelligent, emotional and spiritual experiences in order to show them a satisfying and fulfilling way of life.

Sunday schools should give opportunities to learners based on faith experiences, such as worship, prayer, praise and various other programmes, as mentioned above.

### **3.2.2 Evaluation Domain**

The central domain of any individual Sunday school evaluation model based on QM should be considered; that is, the evaluation must be centred on the religious activities and expression provided at each individual Sunday school.

Therefore, the model should carefully examine the kinds of religious activities carried out in the Sunday school and what they make meaningful. There is no need to evaluate any activities where there are no observed religious experiences or dimensions, unless these are more carefully assessed for signs of a hidden curriculum.

### **3.2.3 Centred Evaluation Elements**

Sunday school centrally requires an acquisition of faith experiences within the various fields of learning. The more carefully evaluated this acquisition is, the more meaningful the result for any learning progress. In the process of evaluating the students' progress, the evaluator has to use more detailed questions which provide specific access to what learners have gained. This means not suggesting questions or acquiring information at random; moreover, the process of information-giving itself helps the institution to go forward in improving its Sunday school education.

Clarifying information and the process of classifying it for the purpose of evaluation

To prevent individual prejudice through an evaluator's selective judgement, it is necessary to check the choices made in the evaluator's selection of information to gather: for instance, interviewing, are there methods of searching for cooperative work, as well as individual work, as might be the case by relying on individual interviews? The results of an evaluation's process should be argued in order to have a more objective answer.

### **3.2.4 Approach to Qualitative Evaluation**

A Korean Sunday school model of evaluation based on QM offers a way to evaluate and make holistic value judgements. A judgement about the quality of a Sunday school comes as the final result of a Sunday school evaluation process.

This is a way to help (1) to find the current state of each individual school to know of itself whether it materially fulfils its purpose without any hindrance from unsuitable activities in the work of continual learning, (2) to discover whether the curriculum is suitable for the level of the class, (3) to search continually for stimulating channels of communication in the educational process and (4) to ensure that the basic aims are being accomplished of encouraging pupil transformation. All four of these points should be investigated by the individual schools.

### **3.2.5 Providing Evaluation Information**

When evaluating a Sunday school's human resources, the evaluator should approach the management of a teacher of guidance and direction in supporting religious activities. It is recommended to evaluate holistically the ultimate provision of church education through the church's individual network, because the provision of this information to each school is beneficial to all teachers as well as learners. Therefore, Sunday school is not simply in the position of being in receipt of evaluation, but of giving help to other organisations by giving positive information.

## **4 Research Approach and Methodology**

### ***4.1 Research Approach***

#### **4.1.1 Qualitative Approach**

The qualitative approach deals with words and other non-numerical data, while the quantitative approach deals with numerical data which can be expressed as numbers

(Punch, 2000). Many researchers regard both approaches as complementary rather than as rivals (De Vaus, 2001:10-11; Creswell, 1994:17-19). Qualitative research can be defined as a collection of ways of thinking about reality and it often studies cases and processes (Punch, 2000:9). It is mainly useful in the paradigm which focuses on socially constructed reality, including attitudes, opinions, faith and experiences (Manson, 2002). On this basis, the approach of this present study is mainly qualitative and this has its own strengths and limitations.

In the qualitative approach, for example, one strength is that researchers can elicit more concrete and wider information from respondents, such as individual opinions on the questions (Bell, 1993). However, there are three major methodological challenges. The first is how to collect enough data to address the research question; the second is how to deal with the huge quantity of qualitative data which result from such an investigation. The third challenge lies in the right interpretation of the data – how the researcher finds meaning in what s/he has uncovered. Therefore, in sorting out these challenges, many factors should be considered. When a researcher deals with the collected field notes, interview transcripts, historical documents, artefacts and other text-based information, s/he has to find themes or recurrent ideas of enough importance to help him or her answer the research questions (Bryant, 2004). In this study, the main approach is qualitative and the form of case studies was chosen to help find answers to the research questions. Furthermore, this research is not designed to explore individual psychological processes in depth but to generalise about the system in which congregations take part. Moreover, in the paradigm of religion a qualitative approach is not unusual, in that a religious organisation can best be identified not by superficial observation through surveys but through interpretations of its religion, education and organisation.

#### **4.1.2 An In-depth Study of One Association: the Presbyterian Church of Korea (Tonghap)**

There are many different General Associations of Churches in Korea and they all have different educational systems. This research is limited to the Presbyterian Church of Korea (Tonghap). In other words, I decided not to undertake a comparative study between countries or between Associations, but to focus on one association in depth. The decision originated from some practical limitations in doing this research. When considering a comparative approach to the situation in Korea, my first choice would have been to compare it with that in the UK and the other Associations of Churches where I have studied. However, it would have been very difficult, not only because of the language problems but also because of my limited time and resources as a student in the UK.

This research was thus confined to one country and one Association associated with the UK. My sense of a moral and spiritual obligation makes me want to contribute to the exploration of Korean Churches, because Korea is my motherland and I was ordained in Tonghap, which provided me with the chance to study in the UK. Tonghap has the largest congregations in Korea and also in its Christian education affects the other associations. The findings of this research may influence all Korean Churches because of its implications for religious educators and policy makers. I believe that one way to improve quality would be to find how the Associations should prepare to give good quality Christian education. In addition, this is the right time to cope with the problems of the current Church and the criticisms to which it is subject in Korean society. This research expects to concentrate not only on the process of strengthening the Church where it is weak, but also on the process of restructuring its existing strengths to improve positive action for a higher quality system, using the congregations of the faithful.

### **4.1.3 Descriptive, Exploratory and Explanatory Approaches**

According to the research purpose, enquiries can be classified into descriptive, exploratory and explanatory kinds of research. Descriptive research seeks to describe a precise profile of persons, events and groups, requiring extensive previous knowledge of the situation, etc., so that a researcher can identify the most suitable aspects on which to gather information. Exploratory research aims to find out what is happening, seek new insights, ask questions and assess phenomena in a new light. Explanatory research aims to seek an explanation of a situation or problem, usually in the form of causal relationships (Robson, 1993). In this study, a descriptive approach is taken, which describes the present state of individual Sunday schools. An explanatory approach is also adopted, when reasons are given for the strengths and weaknesses of individual Korean Sunday schools. In addition, an exploratory approach is used to describe the relationship between the religious factors and the organizational factors and examine education for faith in critical reflection between the needs of the context and the church traditions, with a view to improving its quality.

## ***4.2 Methodology***

### **4.2.1 Data Collection Methods**

This study relies on the integration of data from various methods and sources of information (Maxwell, 1998:88). This is referred to as ‘methodological pluralism’ or ‘triangulation’ (Denzin, 1978; Woodhouse, 1998:329-30). Triangulation can be seen as very useful in supporting observation or conclusion in more than one way and confirming data collected in one way with data collected in a completely different way (Shipman, 1981, cited in Baker, 1992). In this study, semi-structured interviews are the main method for collecting data. Self-assessment, questionnaires, observation and

documentary evidence are also used as methods for collecting data. In addition, audio recording is adopted.

#### **4.2.2 Semi-structured Interviews**

An interview is defined as “a two person conversation initiated by the interviewer for the specific purpose of obtaining research-relevant information and focused by him on content specified by research objectives of systematic description, prediction, or explanation.” It involves the gathering of data through direct verbal interaction between individuals (Cohen and Manion, 1989). Robson (1993:229) argues that interviews “offer the possibility of modifying one’s line of enquiry, following up interesting responses and investigating underlying motives in a way that ... questionnaires cannot”. The interviewer also has the chance to repeat or explain questions and press for additional information which leads to the provision of rich and enlightening information (Robson, 1993). Moreover, the researcher has the opportunity to decide whether the interviewee is giving serious attention to the questions or regards them as a tedious chore, and maybe excluding the latter category from the sample. First, the interview provides flexibility in that the interviewer can discuss the response with the individual and can ask for an explanation or redefinition of the response if it appears incomplete or ambiguous (Wiersma, 1986). Second, the interviewer has the opportunity to ask follow-up questions to interesting responses; such questions can be very helpful, especially when investigating attitudes and trying to extract information on underlying thoughts or motives (Robson, 1993).

Interviewing is a method very widely used in social and educational research (Hopkins , 1994; Stronge, 2003) and has a number of forms. According to the depth of response wanted by an interviewer, interviews can, broadly speaking, be structured, semi-structured or unstructured (Robson, 2002). In a structured interview, an interviewer asks a predetermined set of questions and the responses of the interviewee

are recorded on a standardised schedule. Bell (1993) argues that if an interview is more structured, it is easier to collect or quantify the results and it saves a great deal of time at the analysis stage. However, the type of interview questions entails the risk that the interviewer may not be asking the important questions.

In an unstructured interview, an interviewer has a general area of interest and concern, but lets the conversation develop within this area (Robson, 1993). Unstructured interviews can provide powerful insights, depending on the flow of exchange on a set of topics with the respondent. However, they also have the disadvantage that they require a great deal of expertise to control and to analyse (Bell, 1993).

In a semi-structured interview, an interviewer works out a set of questions in advance, but is free to modify their order according to his/her perception of what seems most appropriate in the context of the conversation. An interviewer can change the way in which his/her questions are worded, give explanations and exclude particular questions which seem inappropriate for a particular interviewee or can include additional ones (Robson, 1993).

The semi-structured interview is a very suitable method in this study, in particular when it is considered that it deals with the satisfaction of learners and the achievement of Sunday schools' managers, who have been invited specifically to talk about their thoughts and feelings. In the present research, a set of guiding questions on the satisfaction of learners and the achievements in the management of Sunday schools was prepared but the whole structure of the interview could be modified according to the responses of the interviewees. Regarding the type of item used during an interview, both closed and open items were included. The interviews were conducted with learners divided into groups in an open room in the Sunday schools; they were audio-recorded and some notes about learners' responses were made on an interview form as they proceeded. The Korean interviews were later coded and translated.

### **4.2.3 Self-assessment**

Self-assessment means the monitoring of any aspect of a school's work by its internal stakeholders: its staff, its learners and the parents of its pupils (MacBeath and McGlynn, 2002:14). They are important, first, because they reveal a direct stake in the school. That is, their judgements stem from self-interest. They are neither objective observers nor do they bring a neutral, disinterested perspective to the interpretation of data, but they do care about the quality of their schools. The opinions which they give can provide evaluators with judgement data, because they include first-hand knowledge of what is happening in classrooms, workshops and laboratories throughout the school (MacBeath and McGlynn:15). In this research, such knowledge and self-assessment are used whenever volunteers consider more effective education and when an individual Sunday school considers changing and seeks to improve its style by itself.

In addition, self-assessment can motivate people in the group to actively participate in the evaluation to improve its quality, because they can provide information by which to evaluate its group or organisation effectively. Their assessment of the school provides the basis for viewers to set priorities and compile programmes. A self-assessment can provide opportunities to discuss both strengths and weaknesses in the provision. It can guide the evaluation efficiently in the preparation of self-assessments, i.e., including self-checking, statements about organization and the presentation of statistical data on the organization.

### **4.2.4 Questionnaires**

Questionnaires have been widely used in various kinds of social and educational research because they have a number of advantages (Stronge, 2003; Manatt & Benway, 1998). One is that they allow easy distribution and collection. This means that often a greater number of people can be surveyed than can be practically or possibly observed or interviewed. Another is that, depending on the design of the questionnaire, the result can be more comfortably compared and analysed across informants than can the results

of open-ended discussions. However, they have a number of drawbacks too. If the questionnaires are simply distributed rather than administered personally, investigators lose a major degree of control over the results. (Alternatively, however, they may lose time and coverage if the questionnaires are administered personally). They may not know, for instance, whether each recipient is the person who actually fills it out. If the investigator is not there while it is being filled out, moreover, s/he loses the opportunity to clarify terms and any misunderstandings that the informant may have which will affect the answers given. Conversely, however, investigators if they are present may unconsciously bias the results in a particular direction. Informants may pick those answers which they think will please or help the researcher. In many communities, questionnaires are unfamiliar and people may refuse to participate because they are intimidated by the uncertainties of the task. Dorian (1981:158), for example, notes that all of the refusals given to her were motivated by a feeling of helplessness. Similarly, the Linguistic Minorities Project (LMP) (1985:216) notes that completing a questionnaire is an unfamiliar exercise for most informants. This difficulty is partially alleviated by having the informant complete the questionnaire as part of a face-to-face interview (Romaine, 1995).

To use a questionnaire successfully, one must first consider the main methods of administering it. In this research, the evaluation team posted the questionnaires to the intended respondents who were asked to fill in the answers and return them.

Another way would have been to administer them in person to the learners and volunteers. This method may be time-consuming and hard work for the questioner, but it increases the response rate, involvement and participation. The research questionnaires are composed of mostly closed-ended questions, which need a higher response rate but are easier to code and analyse than the responses to open-end questions.

#### 4.2.5 Observation

Robson (1993:192) points out that observation can be used as “a supportive or supplementary method to collect data that may complement or set in perspective data obtained by other means.” In accordance with this view, observation was used as a supplementary method in this study.

Robson divides observation into two types: participant observation, which is basically a qualitative style originally rooted in the work of anthropologists; and structured observation, which is a quantitative style which has been used in a variety of disciplines (see also Yin, 1994). Whereas structured observation is almost completely linked to fixed designs, participant observation is the generally used method in flexible designs, in particular those which follow an ethnographic approach (Robson, 2002).

Participant observation is “a special mode of observation where researchers are not merely passive observers but participate in various roles or in the events being studied” (Yin, 1994: 87). Yin points out that participant observation is good for investigating interpersonal behaviour and motives. The major advantage of observation is its directness (Robson, 1993:191). A researcher can collect data without directly asking people about their views and attitudes and observation can be an appropriate technique for obtaining data in authentic situations (Robson, 1993). Therefore, it can be said that participant observation is suitable for this study.

However, it has some disadvantages. First, a researcher may not comment on behaviour that has not been observed. For example, observation in the case study may not be useful if the researcher is looking for behaviour or attitudes which do not occur during the observation. Second, it may be time-consuming. For example, with participant observation, it is difficult to collect satisfactory data within a short period (Robson: 1993). Last, researchers can bias the results because they can manipulate the events or situation (Yin, 1994).

In this study, I chose participant observation during worship and Bible study and direct, less formal observation during break times, in line with the data I needed to

collect. This was because it was difficult to make a context in which I could participate as a researcher, due to time and for situational reasons. I carried an MP3 recorder while learners were playing during the religious activities. I stood in as a supervisor at this time for security reasons. I was sometimes involved in children's conversations and asked questions when appropriate, whilst recording these conversations. Experts who have already been trained in Christian education and observation can be used to observe some Sunday school activities.

To sum up, for data collection within this case study, participant observations and direct less-formal observations were conducted and recorded in the Korean Sunday schools. During this observation, I considered how far the Sunday school environment was a significant factor in their management and in their achievement.

#### **4.2.6 Documentary Evidence**

Documents have the potential to inform and structure the decisions which people make on a daily and longer-term basis (May, 2001). They embody the aspirations and intentions of the periods in so far as they can describe past and present places and relationships. However, it is difficult for Sunday schools to provide a rich source of data for researchers, because most churches have not preserved documents related to Sunday schools.

Primary sources for my research, such as the plan of religious activities, curriculum and the Sunday bulletin, had to be collected. Where possible, I used previously collected but unpublished data which contained significant implications for my research, such as written or recorded notes and annual reports to the education committee. Furthermore, the Internet offers access to information and more opportunities for secondary data collection, e.g. through the homepage or blogs of the churches and divisions.

#### **4.2.7 Audio recording**

Robson (1993) points out that the validity of the description of what a researcher has seen or heard relies on the accuracy and completeness of the data. For this reason, audio recording plays an important role in research. Bell (1993) suggests that tape recording is useful for checking and confirming whether the researcher's notes and statements are accurate and for pursuing some forms of content analysis and repeated listening. There are many ways of recording in the classroom or in natural contexts, such as break times. However, a researcher has to decide exactly what is to be recorded before a method can be selected. It is impossible to record everything, so that researchers need to be clear whether, for example, they are interested in the content or process of a lesson or in interaction between individuals. Therefore, they have to decide what they want to find out, what they should consider in recording the data and what methods will best suit their purposes (Bell, 1993).

In this study, natural conversation during the religious activities and interviews was recorded. More precise, unbiased information and data could be gained through re-listening to interviews. Audio recording was essential because the correct description and analysis of interviews are very important to this study. During the recording, I took field notes to supplement the audio evidence. I also listened to the recordings several times in order to capture more precise data.

#### **4.2.8 Data Analysis**

This section sets out my analytical strategy. The data analysis in this study draws mainly on qualitative data analysis and seeks to answer the research questions directly. Qualitative methods usually offer suggestions on how to code and how to interpret data. With qualitative data, it is usual to go through several iterations or stages in developing themes or recurrent ideas. It is also usual to have a plan for interpreting the qualitative data (Bryant, 2004).

#### 4.2.9 The Sequential Process of Data Analysis

During the pilot study, various forms of raw data were collected, such as the results of self-assessment, interview files, memos, observation notes and documents. To understand and make sense of the data, this research was guided in part by the analytical process developed by Carney (1990). This process of analysis is sequential and is needed to elaborate the analysis of the data, in order to test the hypotheses which the evaluation tool applies to Sunday schools. This process consists of three levels (see Table 6-5)

**<TABLE 6-6> LEVEL AND MAIN AIMS IN DATA ANALYSIS**  
CARNEY (1990) IN MILES AND HUBERMAN (1994; 92)

Levels	Main Aims
1. Summarizing and packaging the data	. Creating a text to work on  . Trying out coding categories to find a set which fits
2. Repackaging and aggregating the data	. Identifying themes and trends in the data overall
3. Developing and testing propositions to construct an explanatory framework	. Testing hypotheses and reducing the bulk of the data so as to analyse its trends  . Delineating the deep structure

On the first level, the raw data was reconstructed and summed up, in order to clarify the contents, code the data and write analytical notes to interpret the links to the criteria of the evaluation tool. Codes are tags or labels for assigning units of meaning to the descriptive or inferential information compiled during a study (Miles and Huberman, 1994; Kim 2005).

I used simple words and phrases to identify the occasions of events and concepts within the results of self-assessment, interview and audio-recorded transcripts, observation notes and documents. I planned to break down unstructured data using

codes and then modify the codes and add new codes to my initial set as more data were analysed. Coffey & Akinson (1996, 36) remark that a code is ‘a first step toward organising the data into meaningful categories’. Coding is the process by which specific data are identified as significant or interesting and then marked so that they can be located for further analysis. Coding is very important at the initial stage of analysis and plays a key role not only in the further creation of themes, but also in the construction of meaningful outcomes in relation to the research questions.

The second level focuses on searching for relationships in the data, which are based on the process of coding. These coded data are compared with each other to develop the next coding system. Many different categories are identified. Strauss and Corbin (1990:61) define ‘categories as a classification of concepts.’ Categorising means comparing and grouping concepts together according to criteria under which the key concepts are discussed and linking them to particular notes, thus providing evaluators (see Appendix). By categorising, one can discover where the emphases and gaps in the data are. Categorising can also provide case analysis discussions. Miles and Huberman (1994) call inferred patterns ‘patterned codes’.

The third level provides tentative answers by integrating the data into one explanatory framework. This process of integrating data seeks to explore the process of interpreting data and relationships through intersecting patterns of analysis. Each evaluator used the integrated data of the criteria to evaluate the Sunday school in three main areas, namely, ‘plans’, ‘religious activities’ and ‘management’. The report of the results of evaluation emerged by discussing the evaluation with the evaluators.

#### **4.2.10 Data Analysis of Questionnaire**

This research data set was collected by questionnaires in a quantitative form. These were coded and represented as numbers. These sets allowed me to use computer analysis software, which is related directly to statistical analysis.

To make the data set, each score was entered into a computer using Micro Soft Excel 2003. Next, Excel software was used to analyse the data. I used the descriptive statistics and explored the interrelation between the concerned evaluation elements. At an early stage, I used descriptive statistics. These showed the tendency and dispersion of the data in charts. The next stage was inferential analysis, which looks for the relationships between evaluation elements. I wanted to examine the statistical significance of the relationship between the needs of learners and the church's education. I discovered both the strength and the direction of the relationships in the evaluation elements.

Furthermore, this result can be compared to the data from the other methods, i.e., interviews, observations and documentary evidence. The other methods showed the reasons for the results of the questionnaires and provided an action plan for the committee.

#### **4.2.11 Making Analysis on the Gathered Data**

The analysis in Appendix shows the process of analysing the gathered data. During the analysis, parts of the data, which basically involve all the codes, were constantly being compared to other parts in order to reveal the similarities and differences between them (Glaser: 1994). This analysis needed to be dealt with more holistically, being closely related to the intention of evaluating Sunday schools under each criterion.

In addition, the result of each theme could be collected to form a conclusion for an evaluator. The evaluation team of the Sunday school could find a result by collecting each of the four evaluators' conclusions on the basis of each theme.

All the teams of evaluators were expected to share the information gathered which related to any aspect of provision, but individual evaluators could co-ordinate the evidence related to any particular criterion. Written summaries of the information and

evidence gathered had to be distributed continuously to the team, including notes of meetings and completed observations, audio-recorded and student work and assessment notes. The leader co-ordinated the meeting for analysis the data in order for the team to discuss what they thought of the Sunday school in terms of the evaluation tool. If the evaluators disagreed with one another leader could arbitrate by considering the situation of the Sunday school. The leader could also decide whether the opinions of the minority applied to the report or not.

After the visit, the report was released and the evaluation team of the Sunday schools was given 8 weeks in which to propose a road map for an action plan. The Sunday schools required needs the conference to unify the action plan and appoint a committee for developing the Sunday schools. The committee could include internal volunteers, pastors, parents and external experts whom the agency could recommend.

## **5 The Evaluation Domain and Evaluation Element**

### ***5.1 The Domain of Evaluation***

There are three main domains, namely, the field of faith experience, the field of the Sunday schools' educational aims and planning projects and the field of religious activities and educational support. Moreover, the evaluation domain was intended to contain activities aroused in specific faith experiences. These three domains are linked to three main dimensions, as follows: Religious activities (1D), support of these activities (2D) and background (3D), as mentioned in the section 2.2, The Process of the Korean Sunday Schools (Tonghap).

#### **5.1.1 Faith Experiences**

Even though educational evaluation has continually considered how much influence a Sunday school has on learners' educational accomplishment, there are limits

to the information to be gained in the domain of emotional experience and in assessing inclusive intelligent faith experience (Kim, 1999:44). It is impossible to find a way of evaluating a learner's attitude to human relations solely as experienced through the learner-teacher relationship. Therefore, little hope can be felt for the spiritual domain of church education.

At this point, evaluators are limited to using learners' results when they seek to measure "meaningful" faith experiences, in which learner's worship, Bible study or the essential aims of the church are concerned in the pursuit of activities such as their own plays outside the official church curriculum. In Sunday school evaluation, various religious experiences can be suggested as part of the learner's accomplishment, including various aspects of the faith experience. A meaningful (purposeful) faith experience is one which signifies that learners have reached the essential aim of such educational programs as worship, activities in the curriculum, etc.

There are different methods of leading learners through the educational process, as outsiders and learners themselves are aware. Educational evaluation attempts to give information about the quality of the lessons learned. The interviewing should reveal what the educator intends, when s/he teaches, what s/he aims to do and what learners expect from the lessons. Therefore, by the end of the course it can be determined how religious experience is to be conveyed.

The evaluation of church education should be understood not as a final judgement evaluated objectively, but merely as giving an informational communication. Educational evaluation is intended to offer a time to rethink the communication of information about faith experience and its importance in the life of the learners. Therefore, an evaluator needs to be reminded that this evaluation is meant to give information; in addition evaluation gives a chance to get information about education.

### **5.1.2 Religious Activities**

Sunday school activities are a very important sector of Sunday school evaluation, as mentioned in previous chapters. The information which is collected by evaluating religious activities can be the basic material for evaluating management and planning.

In fact, faith experience cannot be distinguished from religious activities because it is mediated through the religious activities. It has to be recognised that faith experience in worship, Bible lesson or praying experience are not separate from the experiences of growth as a person. However, giving a major emphasis to faith experiences at this level emphasises special faith experiences, such as rituals associated with worship and Bible studies; it is put on the educational programme so that learners can gather how important this faith experience is. Therefore, the role of faith education must be included in each learner's programme as it has been shown to be the spiritual domain of religious activities.

### **5.1.3 Management**

Educational volunteering in Sunday school is one aspect of religious education activities. All voluntary activities in Sunday school play an important part directly and indirectly by providing material for evaluation. How to manage human resources and organise the guidance for volunteers, maintaining their enthusiasm are the main challenges of church education programmes in religious activities. These challenges are taken up by the education committee of the Sunday school. The church committee is responsible for organising the management of the Sunday school and has to know how this should be done.

It is observed in general education at public or private schools that educational efficiency, effectiveness and impartiality are material elements in the educational process (Kim, 1998:112-113). But it is different for Sunday school evaluation; emphasis here is put on ways to support religious activities for meaningful faith experience.

Efficient faith experience is recommended to learners as a preparation for life, though it sometimes seems not to be a productive educational programme.

#### **5.1.4 Planning**

An individual school may have a certain directory of education to pursue according to churches and learners' characteristics. This may show the direction of its educational aims, in which the planning is made specific to the school.

The planning of specific aims is a method of directing Sunday schools, to be distinguished from the official forms of Sunday school planning and the individual teachers' plans. This planning and these aims are important because projected planning suggestions are routinely formative, yet useless in normal planning.

To create plans, formulate aims and conduct evaluations, it is necessary for the main informational collection to be through interviews with individual teachers.

### ***5.2 The Evaluation Element***

Evaluation in Sunday school consists of a judging process, interpreting the meaning of information and collecting information through systemic procedures. The judgment evaluating each domain is the final result of the systemic information collection, which is used in the evaluation for suggesting activities for the educational volunteers.

This evaluation material helps the procedures leading to the final judgement of the evaluator on three functions for the religious activities being planned: whether they will produce their intended outcomes; whether they try to solve the problems which they raise; and finally whether they direct the learners towards intelligence, spirituality and emotion.

The evaluation element is thus a way of preparing necessary projects so as to show the whole picture of Sunday school evaluation.

### **5.2.1 Religious Activities**

There is a small component of preparation and achievement in religious activity, which consists of religious programmes and weekday activities, such as general activities according to the schedule of the curriculum in Sunday school, centring on Bible studies.

Preparation and achievement should be evaluated in a manner which surveys the result of educational activity in connection with the school's management and planning. This form of religious activity is to be surveyed on the level of judging the meaningful faith experience. The main evaluation elements of faith experience for learners are discussed below:

#### ***5.2.1.1 The Evaluation Elements***

A volunteer teacher's ability to understand his or her aims and the value of education is connected to his/her specific activity and expression of his/her enthusiasm for education, that is to say, his/her understanding of the teaching content, the learners and the pedagogy. This is the chief point in teaching and in the experience of religious education.

A Christian is recommended to have an experience of faith as well as a sense of purpose. When engaged in planning objectives, the evaluator of religious activity should not divert the direction of the teachers' faith. Any different understanding would take too much time to communicate itself. What the evaluator must judge, based on information, is the teacher's conviction that s/he is offering meaningful religious experience to learners in the choice of religious activities for them.

Educational elements: the worship, Bible study (education), religious programme and weekly religious activities followed in Korean Sunday schools are as follows.

Questions which can be asked to aid the evaluation of the Sunday school

-Education content/ Do volunteers understand the value and main aim in their small domain? Do they understand the educational content and have they the ability to apply it?

-Learners/ Do they seize on the learners' characteristics and their ability to understand?

-Method/ Do they understand the teaching method which fits the features of the educational content?

#### Preparation and accomplishment

-Preparation/ How well does the Sunday school prepare its religious activities in the preparation meeting?

-Accomplishment/ How does the Sunday school identify the achievement of the learners? and How is the achievement of the learners reflected in the plans and activities of the Sunday school?

The educator should try to discover how far each teacher is involved in the religious activities. If this is impossible, it is better not to evaluate on this basis.

#### ***5.2.1.2 The Evaluation Procedure***

The procedure is (1) to get the basic information of the Sunday school from the documents such as an educational plan and self-assessment of the Sunday school, (2) from interviews or questionnaire, and (3) from observations.

The purpose of the teacher's interview is to collect information about intention or understanding of situation in religious activities. Through the teachers' interview it is possible to get information which cannot be collected by observations.

The learner's interview is a good way of collecting information to show whether the religious activities have been carried out well. The evaluator should continuously follow the steps of the procedure to complete the evaluation.

### ***5.2.1.3 Team Judgment from the Evaluation Team***

The final judgement of the religious activities by the evaluator depends on how far it delivers meaningful faith experience to the learner. This judgement is made by comparing one with one another, from evidence in documents, learners' interviews with teachers or observation of the religious activities. In addition, the evaluator ought to understand the characteristics of educational activity by comparing the education content with the method of teaching' this should centre on an evaluation of the teacher's views of the teaching material.

The judgment of the evaluation team is to determine the holistic tendency of the educational activities at the school. A judgment of religious activities should not be made by individual evaluators but by the team as a whole.

The evaluator should follow these points of judgment:

-to assess whether faith experience is meaningfully delivered to the learner in religious experiences

-to make its procedure consist of the problem and the offering of suggestions.

### ***5.2.1.4 Questions needed for data collection***

**<TABLE 6-7> THE ELEMENTS AND CRITERIA IN RELIGIOUS ACTIVITIES**

The criteria of evaluation	Do the religious activities provide learners with meaningful faith experience?	
sub-domain	Elements of evaluation	Item of evaluation
Preparation		How well does the Sunday school prepare its religious activities in this preparation meeting?
Worship	Does worship provide	In its outcomes has the Sunday school worship achieved what it planned?

	learners with the meaningful faith experience (on the basis of the aims of the Sunday school?)	How much does the worship in your division have an effect on the growth of your faith? What would learners, learners' parents and volunteers change in worship? Anything or nothing? What is good or weak about your division in worship?
Education	Does Bible study provide learners with meaningful faith experience (on the basis of the aims of the Sunday school?)	What in its intended outcomes have the Sunday school education achieved? Does education in the Sunday school satisfy learners, learners' parents and volunteers? How much does the education in your division have an effect on the growth of your faith? What would learners, learners' parents and volunteers change in education? Anything or nothing? What is good or weak about your division in education?
religious programme	Does the religious programme provide learners with meaningful faith experience (on the basis of aims of the Sunday school?)/	What in its intended outcomes has the Sunday school religious programme achieved? Does the religious programme in the Sunday school satisfy learners, learners' parents and volunteers? How much does the religious programme in your division affect the growth of your faith? What would learners, learners' parents and volunteers change in the religious programme? Anything or nothing? What is good or weak about your division in religious programme?
	Understanding of the religious activities by the pastors and volunteers	Do pastors and volunteers have a perspective of the main aims in the planned religious activities? Do pastors and volunteers have knowledge of the religious activities? Does the Sunday school organise and establish religious activities which fit the objectives of each Sunday and the aims of the religious activities?
	Volunteers' and pastors' understanding of learners	Do volunteers and pastors believe in the potential of learners? Are volunteers and pastors aware of the level and characteristics of their learners? Do volunteers and pastors establish a teaching context which reflects the characteristics of learners?
	The proper and practical use of method and context for learners in the	Does the Sunday school provide learners with suitable methods which reflect the context of the religious activities and the level of learners? Does the Sunday school provide learners with a suitable strategy in the religious activities to reflect the emotional and spiritual

	religious activities	characteristics of the learners?
	Enthusiasm of pastors and volunteers	Do pastors and volunteers share with others opinions related to the religious activities? Do pastors and volunteers endeavour to improve quality when coping with the limitations of the religious activities?
Religious activities weekdays	Church weekday sessions	Are the religious activities on weekdays carried out systematically? Are learners keen to attend the religious activities on weekdays?
	At home	Is the religious activity provided by Sunday school carried out systematically? Are learners keen to attend the religious activities on weekdays?
	Guidance of faith	Is there any guidance of faith to help to increase the faith of learners?
		Is there any guidance for class activities or learners' activities? Are learners keen to attend the class activities or learners' activities?
achievement		How does the Sunday school identify the achievement of learners? How are the achievements of learners reflected in the plans and activities of the Sunday school?

## 5.2.2 Management

Management has the role of communicating its views on the educational activities of volunteers, including all voluntary activity in church and Sunday school with departments in the field of education. It is distinguished from connecting domain of church and Sunday school with family communication. It is observed as follows.

### 5.2.2.1 The Evaluation Elements

The evaluation must follow the system used for material and human resources in Sunday school; however, there are differing degrees of this in different Sunday schools depending on whether the support of the teaching staff is centred on executives or teachers. There are also features in teachers' college which improve the quality of teaching.

The evaluation of the educational committee of the Sunday school and acknowledgment depends upon the support for religious education given by the education committee.

The role of the education committee is to maintain a balance between the Sunday school and the church departments, to make a total directory of the school education and to solve the problems raised by teachers concerning religious educational activities.

The main concern of the evaluating domains in Sunday school support is to judge whether a school is supporting religious activities which add to the learners' meaningful faith experience, by giving the kind of educational supporting which shows that the education committee understands Sunday school education; the evaluating elements should be collected from the various sources of information showing whether support is given to the religious educational activities.

#### ***5.2.2.2 Questions to verify the characteristics of the material and human resources in Sunday school***

-Are the school facilities centred on educational activity?

-Are planning and management carried out in ways which support the educational activity?

Communication

-Does management have a vision and systematic structure for managing a Sunday school?

-Is every decision approved in various ways by both the Sunday school and church and by all departments?

### ***5.2.2.3 The Evaluation Procedure***

It is necessary for the self-assessment and documentary material to be checked before the evaluators' visit to the Sunday school, so as to encourage the characteristics of faith experience and practice with human resources and also the characteristics of the Sunday school facilities based on the materials planned for educational Sunday school.

Documentary materials required for the Sunday school should be exclusive to its use. Information collection from the Sunday school visitation should consist of questionnaires and interviews. Questionnaires are useful only where the views of many people are sought. Interviews are recommended for members of the education committee, departmental heads and pastors and for occasional use with lay persons and learners. Interviewing information should be exchanged so that one interviewer can compare information with the others. In addition, the evaluation team should observe the process of a school's decision making at meetings in the departments of the Sunday school.

### ***5.2.2.4 The Analysis of the Evaluation Team***

Educational volunteering is not only valued in individual Sunday schools and meriting their support, but can also affect them positively. Teachers in charge of religious activities are to be judged by whether they have the material and human resources to support this activity.

Accordingly, information should be gathered about the educational support observed at the main meetings of department heads, submitted to pastors and shared between evaluators. At the same time, information should be gathered on the effectiveness of the educational volunteering. The evaluator should complete the latter at the same time. A final judgement on religious volunteering can be made during the daily comparisons of collected information.

**<TABLE 6-8> QUESTIONS FOR DATA COLLECTION:  
THE ELEMENTS AND CRITERIA IN MANAGEMENT**

The criteria of evaluation	How is Sunday school managed in order to provide learners with meaningful faith experience?	
sub-domain	Elements of evaluation	Item of evaluation
Resource	(facility/space)	Does the Sunday school have suitable facilities and space for the religious activities? Are the facilities and space used properly for the religious activities?
	(instrument)	Does the Sunday school ensure that the instruments for the religious activities are suitable? Are these instruments used properly towards the aims of the religious activities?
	(data)	Does Sunday school have the proper data or facilities for the religious activities? Are these data or facilities used properly in the aims of religious activities?
Managing People	Application of the church policies related to volunteers to the field	Are the church policies related to volunteers properly used towards the aims of the religious activities? Are the church policies relating to volunteers applied in the field?
	Atmosphere	Does the Sunday school provide volunteers with the motivation to continue to volunteer for the Sunday school: between volunteers? between volunteers and learners?
	Making decisions	Does the Sunday school make decisions after active discussions which are related to the Sunday school?
Volunteers' training & development	Effective training & development of volunteers in religious activities	Does the Sunday school run effective training & development to actually help volunteers in the religious activities? Does the Sunday school have a programme and system of active exchange of information about the religious activities?
Policies	Policies for the Sunday school	Does the Sunday school have policies for its future operation?
	The function of the committee of education	Does the education committee have the function of considering the opinions of each division? Does the education committee suggest a vision of the Sunday school as the achievement of its aims and promotion of its values? Does the education committee have concrete strategies to solve the problems which arise from the Sunday

		school? Does it respond actively to obstacles raised by the Sunday school?
Communication	Communication	How closely is the Sunday school connected with each division? How closely are the divisions inter-connected?
Informing parent	Communication with parents	How effectively has the Sunday school communicated with parents?

### 5.2.3 Planning

#### 5.2.3.1 *The Evaluation Element*

The evaluation in the domain of planning and aims for school education is judged by the direction of the Sunday school education presented by its educational and voluntary activities. Furthermore, its consistency may be observed publicly in the Sunday school educational activities and volunteering work.

The evaluating elements are four-fold: the consistency of the educational aims and plan, the consistency of the educational planning with the decisions on religious activities and management, the establishment of educational aims which reflect both the needs of learners and the church traditions and the level of achievement of its intended outcomes.

#### 5.2.3.2 *The Aims and Objectives of the Sunday School*

- Are the plans of Sunday school listed?
- Are its aims and objectives consistent with the division and the church?

The reflection in the aims of Sunday school of the field's needs and the church tradition

- Are the needs of learners and the church's traditions well reflected in the educational planning?

- Are there any statements by which the Sunday school can sum up its tradition and has the Sunday school tried to discover the church tradition and characteristics?

#### ***5.2.3.3 The Evaluation Procedure***

Planning should be carried out as the very first step. It must be judged in order to find how far the characteristics of the school's educational aims and planning are influenced by the needs and desires of the learners. Evaluators should collect information on the methods of planning through interviewing pastors, teachers, members of the education committee and the Sunday school educational planners.

Finally, when the evaluators have set up their different domains, they should compare the evaluation materials.

- They should learn about the school's education planning, a public document of aims which refers to the planning and self-assessment of the school.

-They should interview the education committee and members of the decision making group for educational planning.

#### ***5.2.3.4 The Analysis of the Evaluation Team***

The team should draw conclusions about the school's arrangements for giving meaningful faith experiences to learners by assessing the relationship between the evaluation of religious activities and that of the volunteers' work and that between the school educational aims and its planning.

#### ***5.2.3.5 The Final Result and its Arrangement***

Evaluators should ask

- Does planning have a role in leading the other areas, such as religious activities and management, in order to provide learners with a meaningful faithful experience?

-Are the educational plans consistent with the decisions about religious activities and the management of the Sunday school? Are the aims and objectives consistent with the church and Sunday school?

-Are the needs of learners and the church's tradition properly reflected in the educational planning?

-Are the characteristics of the school and learners reflected in the educational aims and objectives? / What does the Sunday school need to improve?

**<TABLE 6-9> THE ELEMENTS AND CRITERIA IN PLANNING**

the criteria of evaluation	In order to provide learners with meaningful faith experience, does planning have a role of leading the other areas, such as religious activities and management?	
sub-domain	Elements of evaluation	Item of evaluation
Needs		Are the needs which your Sunday school has listed the same as the needs which the learners and parents have revealed?
Church traditions		Are there any statements in which the Sunday school can sum up its traditions and has the Sunday school tried to discover the church's tradition and characteristics?
Plans	Consistency of educational aims in the Sunday school	Are the aims and objectives of your church and Sunday school consistent?
	The consistency of the educational aims and educational plan	Are the aims and objectives of education consistent with the educational plans?
	The consistency of the educational planning with the decisions of the religious activities and management	Is the educational planning consistent with the decisions about religious activities and management of the Sunday school?
	Establishment of educational aims which reflect the needs of learners and the church's traditions	Are the needs of learners and the church tradition properly reflected in the educational planning? (Are the characteristics of the school and learners reflected in its educational aims and objectives?)

Self-assessment		<p>Has the Sunday school evaluated itself to discover whether it educates and whether it accomplishes its intended outcomes?                  Are the points emphasised in religious activities consistent with the points emphasised in the self-assessment?</p>
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## 6 The Process of Evaluation

### 6.1 The Flow and Process of the Evaluation Model

The evaluation model for the individual Sunday school on QM evaluates each division’s provision in a Sunday school. It focuses on understanding its characteristics and problems and on the religious activities and organisation as they reflect Christian tradition and the current needs of society.

**<FIGURE 6-4> THE FLOW OF THE EVALUATION MODEL**



Evaluations are carried out by a team comprising some of the congregation of the local Sunday schools and experts from the agency, led by a team leader. Whereas the majority of the evaluators in a church consist of members of the congregation, experts are drawn mainly from more highly educated pastors and researchers in an agency who would be available to guide the team.

This is because volunteers in local Sunday schools have specific knowledge of their own church and what they evaluate, which experts from outside may not have. However, they may not know how to evaluate. That is, congregations in local churches have their own characteristics, whereas an institution has the experience and the expertise to take on evaluation.

Furthermore, such experts can show the PCK the characteristics and weaknesses which reflect the needs of the context. They can help to develop the policies and programmes of the PCK. Sunday schools are closely related to the PCK, which provides their curriculum and policies.

When the evaluation team assesses its Sunday school, it emphasises continuous improvement and the congregation can show its interest in the church's mission. It is the evaluation team's main responsibility to make judgements on the balance between the church traditions and the needs of the context and to suggest an action plan based on the analysis following its evaluation.

Evaluators are trained by the agency before their first evaluation. The newly appointed team leader is provided with training in management skills. Further details are set out in an annexe.

### **6.1.1 Plan**

The procedure of the evaluation model may be divided in general into four steps on the basis of the PDCA. The plan for the evaluation model may be divided broadly into three stages: advance planning, the choice of the evaluation team and its

preparation. The plan for the evaluation model is most effective when a Sunday school and an agency co-operate and so do the volunteers and the experts.

#### **6.1.1.1 Advance Planning**

Advance planning is undertaken by an agency in conjunction with Sunday schools. Effective cooperation needs advance discussion and agreement. This should include information on the size, scope and nature of the provision to be reviewed. It can provide a basis for further discussions with the Sunday school for planning and agreeing on a timetable which takes into account the needs of Sunday schools and influences the composition of the evaluation team, .

#### **6.1.1.2 The Review Team**

A team leader leads the evaluation team and is responsible for coordinating and managing the evaluation process. This involves: preparing for self-assessment and gathering information from observations and interviews, analysing the results of evaluation, providing feedback to the Sunday schools, preparing the report and recommending an action plan.

Sunday schools are asked to prepare volunteers to participate in the evaluation team. Three volunteers are taken from different divisions in each Sunday school and are required to be trained as evaluators. The responsibilities of evaluators include: participating in and analysing the self-assessment and other information provided afterwards, sharing and analysing information on the strengths and weaknesses of the school and reflecting and commenting on the evaluation report and action plan.

External experts may need to have undertaken ministry over five years and to have graduated in Christian education. The concerns about the suitability of the team

can be discussed with an agency after the receipt of details about the experts. The final composition of the team is confirmed not later than six weeks before the evaluation of the division.

#### ***6.1.1.2 Meeting for Preparation of the Evaluation Team***

The team leader arranges a meeting to discuss preparing the review team through workshops. The purpose of this meeting is to discuss the evaluation model and process the necessary facts provided before the evaluation, the extent to the model will enable an appropriate sample to be covered, the timetable for its receipt and the documentation to be made available during the evaluation. In addition, the review process requires the institution to prepare accurate, representative and accessible information and evidence.

The team leader also contacts the evaluators to discuss arrangements and to agree responsibilities within the team. Evaluators are asked to produce a brief written commentary on assigned criteria. They should also be informed of the team's priorities and the balance of activities to be undertaken. This meeting is confirmed not later than two weeks before the observation and interviews begin.

#### **6.1.2 Do**

The evaluation puts the plan into action in the spirit of dialogue and cooperation between the Sunday schools, volunteers and the evaluation team. Evaluators then give the forms for self-assessment to each division and proceed to observe the individual Sunday school and to interview volunteers and learners. In the plan they also exchange views with others and form a collective judgment of the characteristics and problems.

### ***6.1.2.1 Forming Self-assessment***

The self-assessment is an evaluation by the provider of the religious activities in each division and the organisation, reflecting the Christian tradition and current needs of society. It is measured against what the religious provider sets out as the religious activities of its learners in Sunday schools. This evaluation is structured according to the agreed criteria and is supported by the statements of volunteers. A self-assessment should show both the strengths and weaknesses in relation to the criteria. Where weaknesses are acknowledged, the provider in a division is encouraged to discuss the issues and the steps taken to continue improvement.

The self-assessment provides the basis for priorities and programmes to be set by the evaluation team; its main functions are to ensure that planning is clear and that the document complies with the specified length and structure.

When Korean Sunday schools assess themselves by their committee of church education, it gives them a chance to re-think their agendas and identity. However, this self-assessment report comes from a writer with a worked-out plan, rather than from the reflections of a whole congregation on the situation. In addition, it is not easy for a Sunday school to discover its own strengths and weaknesses and change the weaknesses on the basis of self-assessment. QAA admits, “The weakness of such an approach would be that it needs external verification in the form of selective audit or reference.”

Self-assessment should be an evidence-based process, conducted in a consistent, rigorous, impartial and professional way. It makes its audit in a spirit of dialogue and objectivity and should be detailed.

All divisions are asked to complete a self-assessment on their current situation. This self-assessment may normally be separated into a confirmed and a detailed statement. They should be given to each division immediately on finishing the meeting for preparation. Both focus on the extent to which a division demonstrates that the quality of the religious activities and organisation elements set by the school providers meet its critical standards. They are adapted to reflect the nature of the criteria.

### ***6.1.2.2 Observation and Meeting with Volunteers and Learners***

The arrangements for evaluation normally include observation of the religious activities. The aim is to obtain a collective view of the religious activities and to add to the overall understanding of the learners' religious experience. Sunday schools may make arrangements for the observation of placements and other off-site religious activities, such as facilities. In order to provide a suitable sample, the team leader prepares a preliminary schedule of observations for discussion with the review team.

Before evaluation begins, the evaluators should meet the pastor or leader who is responsible for a division, in order to introduce themselves, discuss the overall objectives of the activity and ascertain how learners are intended to learn from it. Understanding the overall purpose of religious activities is very important. Evaluators should also directly examine the religious activities, emphasising the use of facilities by volunteers and learners in religious activities. The evaluation of resources may influence judgements in relation to other criteria.

It may be useful to discuss individual aspects of the criteria with volunteers and learners. The views of these people on the needs of the religious activities provided by the church form important evidence for understanding the dynamics and the needs of the division. It is necessary to maintain a written record of proceedings, which can be adapted for use by several people.

Discussion if structured can be allowed. Informal discussion is good way of approaching volunteers and learners. However, it should be kept relatively brief and the meeting should then be convened formally to ensure the proper coverage of key areas. Evaluators seek views on the four criteria and should ensure that a clear agenda is outlined.

### ***6.1.2.3 Making the Judgements***

The evaluators' collective judgements in relation to each criterion are considered by the whole evaluation team. In each case, judgements providing the critical reflection discussed in Chapter 4 are based on their suitability to the aims of Christian education, and the extent to which these are being met. The evaluation team can analyse the strengths and weaknesses of each Sunday school.

All team members are expected to share the information gathered in relation to all criteria, but individual evaluators may coordinate the evidence related to particular criteria. They are also expected to evaluate how the findings from observation and interviews compare with the self-assessment and to analyse the observed strengths and weaknesses to support their judgements. Discussion of the information and emerging judgements should involve the whole team.

In particular, each division's judgement should be combined to describe the whole Sunday school. The evaluation team should make judgements from a holistic perspective. The evaluation team should produce a written summary, which includes findings on the relevant strengths and issues relating to the criteria.

## **6.1.3 Check**

### ***6.1.3.1 The Oral Feedback Meeting***

The meeting with the committee of church education and senior pastor of the Sunday school is intended to provide oral feedback on the outcomes of the evaluation. It is chaired by the team leader. It is a consultative meeting, which may affect the action plan, and is intended to collect a variety of opinions which reflect the team's report.

### ***6.1.3.2 Team Report***

The team report, normally around 5,000 words in length is presented after the judgment of the congregation. It should include a clear description of the review method,

a statement of the aims of the church's educational activities, an overall judgment, the strengths and weaknesses and the conclusion reached.

Discussion of this report with congregations may follow and opinions given to retain the strengths and remedy the weaknesses identified.

#### **6.1.4 Act**

The last step of PDCA is to Act, suggesting alternatives after analysing the present situation and setting out an action plan based on the aims of the Sunday school.

##### **6.1.4.1 Action Plan**

If this phase is handled well, it should be a very positive momentum builder in the church. The Sunday school identifies its weaknesses and can brainstorm and plan ways to improve the church. Everyone involved should think of ways to improve in the future. Action planning workshops should be organised to set qualitative goals based on the aims of the church's education. An action plan should be compiled. The church does not pour all its resources into remedying weaknesses but takes awareness, human energy and resources from other interdependent areas of church life and ministry.

The church needs to ensure that its leadership is committed to the process developed in the action plan. Without the commitment of its core leaders, the process may not leave the ground or may get bogged down when difficulties arise.

**<TABLE 6-10> THE TIMETABLE FOR EVALUATION**

Plan	Advance Planning	at least 8 weeks in advance
	The Evaluation team for external evaluators	at least 7 weeks in advance
	The Evaluation team for internal evaluators	at least 6 weeks in advance
	Meeting for Preparation in Evaluation Team	at least 4 weeks in advance
	Preparation by the Evaluation Team	at least 2 weeks in advance
Do	Forming self-assessment & questionnaires	Making out self-assessment at least

		4 weeks in advance  Making up the questionnaire at least 3 weeks in advance.  Delivering the self-assessment to evaluators at least 2 weeks in advance
	Observation, meeting with volunteers and learners, documents and audio-recordings	The evaluation team visit
	Making the judgements	the week when the evaluation team visit
Check	The oral feedback meeting	the week when the evaluation team visit
	Team report	all during the visit, lasting no more than 4 weeks
Act	Action plan	suggesting action plan during the visit, lasting no more than 6 weeks

### ***6.2 The Provisions of the Evaluation Model on QM in Korean Sunday Schools***

The provisions of the evaluation model provide a common structure for each step of the evaluation model process: the evaluation team; self-assessment; aspects of provision; overall summative judgement and team report; and action plan. The three main provisions are made on the basis of the process used by Sunday schools: planning, religious activities and management.

It is intended that this provision should be sufficiently broad and inclusive to enable the evaluation team to obtain abundant information on the particular features of the criteria. Broad indications of what might be addressed within each criterion are listed in the Appendix. It should consider the difficulties posed between the main features of each criterion and matters which interrelate and influence more than one criterion. A division can address matters in addition to self-assessment, in order to provide an evaluation which is appropriate to the particular area.

When making the evaluation model, the criteria are based on the process of Sunday schools as mentioned in Table 5-4. They have three different dimensions:

3D: Needs of Learners from the standpoint of society and the church's traditions

2D: Administration, including both a) planning and support and b) management

1D: Religious activities, such as worship, education and religious programmes

3D includes the views of learners and parents and the needs of or changes in society and characteristics of the local church. 2D is related to the management supporting the religious activities and includes the overall administrative work. 1D normally concerns the direct interrelation of religion activities. However, administration can include a combination of 3D and 2D because the backgrounds of learners and of the church can be included in planning.

The outline is based on the dimensions and principles, as mentioned above. It can assist in making a form of evaluation model which is primarily designed to assist the evaluation team and can be used as the basis of an inspection of local Sunday schools or settings.

This evaluation model was designed to have intersecting questions. Its method can be divided into three, operating by self-assessment, interview and observation, including documentary evidence and audio recording as supplementary means. Each question in the different dimensions is evaluated by crossing questions elsewhere. Whilst the self-checking in self-assessment asks whether the individual Sunday school has done something or not and the presentation of statistical data on the Sunday school can show its current state, the question of the Sunday school's self-assessment can focus on what and why to answer. The self-assessment form is a summative document, intended to record the outcomes of each self-assessment. It should be an accurate diagnostic document supported by the evidence. Furthermore, although it comes in the name of from the Sunday school, it is really the work of the leader or pastor and therefore may not reflect the opinions of volunteers and learners. Thus the interviews

and observations by an evaluation team can better reflect the needs of learners and volunteers in the field and the dynamics of the Sunday schools. They can be used to understand the Sunday school effectively and dynamically. This model can provide each question with an answer in the necessary depth to justly evaluate the Sunday school. Furthermore, the form of the analysis and action plan is related to the checking of each criterion and even their mutual relationship and can suggest action plans based on the strengths and weaknesses of each Sunday school.

## **7 Conclusion**

In Chapter 6, I have examined the formative evaluation model of Sunday school education in order to improve its quality, on the basis of the use of QM in schools and of individual Sunday school educational evaluation. Moreover, such a Sunday school evaluation model depends on the holistic roots of Tonghap (PCK) to effect educational improvement determined by PDCA. The evaluation domain accords with the flow of procedure in Korean Sunday schools; planning, religious activities and management are all included. The evaluation method is considered on the basis of individual schools, following the quality evaluation method to approach individual Sunday schools according to the aims of each one. The result of evaluation is delivered by means of assessing quality in description and explanation. In addition, the evaluation model as suggested above is holistic. The result of the evaluation should be given to each individual Sunday school, which can then take the initiative in using it for its own purposes. Such an evaluation model should play a suitable role in the management of essential faith experience. Because of this, this evaluation model respects the field of religious activities in church school education, with a view to improving the education process. The information which the evaluation model provides can allow each school to understand how to effectively manage its religious activities and help to improve its own quality.

In the next chapter, I examine an evaluation model through a case study. In other words, I examine whether or not the evaluation model can be useful by applying an actual evaluation model to the scene of a Korean Sunday school. This leads to an ideal evaluation model for the qualitative improvement of a Sunday school since it finds and remedies the problems of the evaluation model.

## **CHAPTER 7**

### **CASE STUDIES APPLYING THE EVALUATION TOOL TO KOREAN SUNDAY SCHOOLS (PCK, TONGHAP)**

#### **1 Introduction**

In Chapter 6, I suggested an evaluation framework which could evaluate a Korean Sunday school. But whether or not this evaluation model can in reality be used in a Korean Sunday school should first be checked.

Therefore, this chapter will apply the evaluation model to particular cases, namely, four Sunday schools of different sizes. It describes the case studies in which the evaluation model was applied to Sunday schools, as suggested in Chapter 6. First, it explores the case studies and then the research sampling and data collection which embody my intention for the research. It explores also how the evaluation model is applied. It consists of three parts; preparing the case study, the process of the case study and analysis of the evaluation tool. This chapter discusses the results obtained from the different cases. It then explores the extent to which the intentions of the educational committee have affected the individual Sunday school. It explores how the education of each Sunday school provides meaningful faith experience to learners. It promotes positive action on the substantive basis of the evaluation model when applied to the field. This chapter discusses what parts of the evaluation model and process should be changed in response to the issues arising during the case studies, to do with such things as evaluating the four different Sunday schools in the sample. Moreover, the limitations of the model will also be considered.

## 2 Case Studies and Research Sampling

### 2.1 Case Studies

In a case study, the case is usually the situation, individual, group, organization or whatever researchers are interested in (Robson, 2002). According to Robson (1993:52), a case study is defined as “a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence.” Evidence for case studies can come from many different sources: documents, archival records, interviews, direct observation, participant observation and physical artefacts (Yin, 1994:78). Each type of source calls for different skills and sets of methodological procedures. Observation and interviews are most frequently used in case studies. Self-assessment is also used to provide a process for clarifying the aims, setting the goals and developing a focused plan for organisations. Methods of collecting information are selected which are appropriate for the task (Bell, 1993). In my research, the case study is an in-depth study of one association. Evidence is mainly gathered from self-assessment, interviews and observation.

A case study is conducted in order to shed light on a phenomenon, i.e. certain processes, events, persons, or things of interest to the researcher. In this case, examples of phenomena are programmes, curricula, roles and events. Once the phenomenon of interest is clarified, the researcher can select a case for intensive study. A case is a particular instance of the phenomenon (Gall & Borg, 1996: 545).

Gall and Borg (1996: 321) list three purposes for case studies:

1) Description – in a case study whose purpose is description, the researcher attempts to depict a phenomenon and conceptualise it.

2) Explanation – some case study research aims to provide an explanation for the phenomena that were studied. Some refer to these explanations as patterns, meaning

that one type of variation observed in a case study is systematically related to another observed variation.

3) Evaluation – a researcher conducts a case study to make an evaluation. Case studies with the purpose of evaluation are conducted with increasing frequency because educational programmes which receive government funding must formally be evaluated.

Having in mind these three purposes, my research questions accord with them in the following ways:

The model which I use focuses on the third process: evaluation. This is due to recognising the possibilities of the model, as created in the previous chapter, when it is applied to the field. The following questions will be discussed and explored: ‘Can the model of evaluation be practically applied to the field in order to support an individual Sunday school?’, ‘Can it collect valuable information from the religious activities of the Sunday school?’ and ‘Can it, by reflecting the characteristics of each school help individual Sunday schools to know their weakness and strengths in the task of improvement?’

This research concentrates on cases of Sunday schools of different sizes in Korea. Robson also distinguishes different types of case study (2002: 181): individual case studies, sets of individual case studies, community studies, social group studies, studies of organisations and institutions, studies of events, roles and relationships. My case studies were studies of organisations to find which were suitable for evaluation.<sup>79</sup> They depended on the resources available and their accessibility of cases, as discussed in the introductory chapter.

However, the case study approach sometimes meets negative criticism. For example, can case studies be scientific and generalised? Shipman (1997) refutes this, stating that a case study is not for generalisation but for the understanding of certain cases and is of value to practitioners on this basis. Robson (2002:179) states that case

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<sup>79</sup> Shipman (1997) points out that choosing cases depends on the purpose of the research and resources available as well as certain topic areas which must be considered.

study is an experiential collection of what is going on rather than a compilation of scientific evidence. Through my research cases, instead of trying to obtain a picture of the general provision of general education, I have explored whether it is possible for the model to be applied to the field and what makes for more or less effective application.

## *2.2 Background of Case Studies*

I believe that my own experience, attitudes and knowledge affected my choice of Sunday schools when I looked for sample churches from amongst the members of the PCK. Because of the limited time and resources dictated by this research, in choosing I used the criteria of the previous four classifications, to show a Sunday school typical of each category.

My selection of these Sunday schools had to go through the director of the education committee or senior pastor of the church and gain the permission of each church. Each case comprised volunteers, learners and parents.

My next step was to ask the education committee of the church to choose people to be interviewed according to the criteria of the interviews and on the basis of standard divisions (see Appendix). After choosing the prospective interviewees, I asked the administrator of the evaluation team to inform them about the study and ask if I could meet them in the church.

I wanted to secure the anonymity of the selected sample, both the Sunday schools and the interviewees from them, bearing in mind that my questions might raise concerns amongst the respondents, although in some cases the church and people were happy for their real names to appear. I explained to them that I would use pseudonyms when analysing and presenting the data.

### 2.3 Research Sampling

A case study is the precursor to a full-scale study used to check its findings, here, concerning the Sunday schools of the PCK.

Sampling involves decisions not only about which people to interview or organisation to observe, but also about settings, events and social processes (Glaser: 1994). Rigorous or systematic sampling strategies are not relevant to qualitative research, simply because it is often small-scale and therefore not amenable to the logic of mathematical probability. My sampling strategy is based on a set of semi-random sampling designs; that is, it disregards wholly random sampling designs. Among these semi-random designs, reflecting my theoretical stance, quota sampling is used in setting up divisions, based on the ways in which some experts have divided Sunday schools in general. For this reason, my sampling strategy is based on theoretical sampling. Theoretical sampling is concerned with constructing a sample, which is meaningful theoretically, because it builds in certain characteristics or criteria which help to develop and test argument (Mason, 2002). In addition, the inclusion of certain groups of Sunday schools to study is based on their relevance to the research questions. My sampling design follows other researchers' classification of Sunday schools, but I have picked individual Sunday schools as appropriate to this classification.

In this regard, a possible basis for the sample is as follows.

Hong (2002) claims that the structure of the *gyoyuk-bu* (department of education) or *gyoyuk-wiwonhei* (committee of education in the church) can vary according to the condition of the Sunday school. Sung<sup>80</sup> (1995) maintains that the structure depends on the size of the congregation. Hong (2002) divides Sunday schools into four forms, according to the size of its church and nature of its congregation: *gaechuk* (a starting church), *sohyung* (a small-sized church), *junghyung* (a middle-sized church) and *AA2g* (a mega-sized church) in the following organisational chart (see Table 7.1).

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<sup>80</sup> Giho, Sung, The running management of Sunday schools, *SungKwang Munwhasa* 1995, p. 26-30.

**<TABLE 7-1> THE STRUCTURE OF DIVISIONS IN  
KOREAN SUNDAY SCHOOLS**

	Gaechuk (a starting church)	Sohyung (a small-sized church)	Junghyung (a middle- sized church)	AA2g (a mega-sized church)
Director	Senior pastor	Senior pastor	Gyoyuk-jido- moksa	Gyoyuk-moksa or gyoyuksa
Name of the education committee	Gyoyuk- hyplhei	Gyoyuk- hyplhei	Gyoyuk- wiwonhei	Gyoyuk- wiwonhei
Function of the committee	Discussing issues with the other divisions	Discussing issues with the other divisions	Discussing issues with the other divisions and supporting all divisions in management	Discussing issues with the other divisions and supporting all divisions in management
Number of Divisions	Under 4	5	8	Over 11
In detail				
Divisions younger than primary school age		1	1	3
Divisions of primary school age	1	1	2	3
Divisions of second school age	1	1	2	2
Divisions of college age	1	1	2	2
Divisions of middle age	1	1	1	1

The features shared by *gaechuk* and *sohyung* are that the senior pastor leads the *gyoyuk-bu* or *gyoyuk-wiwonhei* and that the *buseo* (each division) is not sub-divided. Mostly, Sunday schools of such churches have 4 or 5 divisions, although the department of education in the Protestant Assembly recommends 12 divisions for a mega-sized church (see Figure -).

In a middle-sized church, one of the assistant pastors has the function of *gyoyuk-jido-moksa* (in charge of or guiding the *gyoyuk-bu* or *gyoyuk-wiwonhei*). The *Jido-*

*moksa* (the pastor of the Sunday school) has many tasks. Hong (2002) claims that the *jido-moksa* is not an educational expert, but a well-trained pastor. He also maintains that if the *jido-moksa* is very busy, s/he cannot focus on the Sunday school not make policies for it, but can only listen to the needs of each division and then mediate between rival needs and in disputes. Another feature is the work of the *gyosa-gyoyug-bu* (the sub-department of teacher training in *gyoyuk-wiwonhei*), compared with such work in a small size church. This sub-department allows teacher training to be given to present and prospective volunteer teachers. Some middle-sized churches have an administrative assistant team in *gyoyuk-wiwonhei* and regular meetings for *bujang* (the managers of each division).

In larger churches the divisions are more detailed than in small ones, i.e., two children's divisions, a younger and an older, instead of one: and two teenage divisions, middle school age and high school age, instead of one.

In both large and mega-sized churches, there is a *gyoyuk-moksa* or *gyoyuksa* as well as a *gyoyuk-jido-moksa* and Christian educational expert. Most Sunday schools have an assistant team, which may include several workers. The divisions are the same as or close to the divisions recommended by the department of education in the PCK, sometimes containing more detailed divisions than the PCK recommends. For instance, in Sonmang Presbyterian Sunday school there are 6 divisions for preschool children and two divisions for children of the medium age group. Moreover, Youngrak Presbyterian Sunday school has 13 preschool divisions. Both Sunday schools have large enough congregations to divide each age group into smaller groups and collect the smaller groups together.

Although the number of divisions depends on the conditions in each church, it also depends on the numbers who attend adult worship on a Sunday morning. That is, when the number of worshippers is large, the number of divisions generally increases, according to the data of The White Education Paper (2002). This affects the more

details sub-division of Sunday schools. This research finds the number of divisions in Sunday schools more important than any other form of classification, such as by region or number of learners. Korean Sunday schools, whether urban or rural, claim to separate their divisions into small groups (The White Education Paper<sup>81</sup>, 2002).

However, villages in Korea have more starting churches and small-sized churches, while cities have more large-sized churches and mega-sized churches. But the location of a particular Sunday school is not considered in this research, since it focuses on whether evaluation can be applied to this country's Sunday schools in general. Hence, the basis for the research is the number of divisions and the level of attendance at adult worship on a Sunday morning.

**<TABLE 7-2> THE CASE OF TONGHAP**

		A	B	C	D
The structure of the Sunday school		A Starting church	A small-sized church	A large-sized Church	A mega-sized church
Number of adults attending Sunday morning worship		100	200	600	1800
	Leader	Hong	Kim	Kim	Sohn
	Name of Education association	Gyoyuk-hyplhei	Gyoyuk-hyplhei	Gyoyuk-wiwonhei	Gyoyuk-wiwonhei
Number Of Divisions	Divisions younger than primary school age		1	1	2
	Divisions of primary school age	1	1	2	4
	Dvisions of secondary school age	1	1	2	2

<sup>81</sup> The department of education of the PCK publishes a book giving data about its Sunday schools.

	Divisions of college age	1	1	1	2
	Divisions of middle age	1	1	1	1
Number Of Pastors & Volunteers	Divisions younger than primary school age		0/5	1/9	1/20 1/20
	Divisions of primary school age	1/2	1/3	1/10 1/8	1/20 1/20 1/20 1/8
	Divisions of secondary school age	1/3	¼	1/10 1/11	1/20 1/21
	Divisions of college age	½	1/5	1/11	1/4 1/3
	Divisions of middle age	1/1	1/1	1/2	1/5
Number Of Learners	Divisions younger than primary school age		17	19	60 60
	Divisions of primary school age	10	18	30 28	55 58 56 20
	Divisions of secondary school age	14	20	28 24	65 63
	Divisions of college age	10	15	22	30 20
	Divisions of middle age	10	10	10	40
Reference					

### **3 The Way Forward: Case Study, Data Analysis and Analysis of the Evaluation Tool**

#### ***3.1 Preparing the Case Study***

In planning the case study, I wanted to allow enough time not only to design and undertake it, but also to analyse my findings on the basis of what I had learnt and thus decide whether or not to use something. I also planned to ask for feedback about my evaluation tool and the procedure of evaluation from the other evaluators who took part, including their attitudes, appearance and manner of asking questions, in order to improve my research skills and offer guidelines. During the process of the case study, I aimed to gain abundant data from interviews and observations which would be free of prejudice or bias. The main focus of my case study was to create an evaluation tool which could be applied to Korean Sunday schools.

I was concerned to make sure that evaluation would be comprehensive, coherent and appropriate in the following two aspects. First of all, I wanted to check whether this tool delivered the required range of perspectives and was suitable. Second, I wanted to review the usefulness of the order and structure of the results of the case study, together with the analytical strategy and overall consistency of my research methodology.

During the case study, in applying this tool to Korean Sunday schools, I sought to assess its strengths and weaknesses. At the same time, I was concerned to present its limitations and make suggestions for future research.

#### ***3.2 The Process in the Case Studies***

##### **3.2.1 Preparation before Visiting Sunday School**

The range of interviewees – such as volunteers, learners, parents, pastors, the range of divisions for observation and the range of classroom observations for audio-recording are detailed below.

### ***3.2.1.1 Choosing Interviewees***

I chose at least two volunteer interviewees from each division. One had to have more than five years' experience of Sunday schools and other should have less than five years, the average duration of volunteer activity being about five years. However, the evaluation team could choose an extra interviewee with an average amount of experience in the division if the number of volunteers in a division exceeded 30.

I also chose learners from grade four and above in primary school: two interviewees of different ages in each division, together with the parent of one of them, who should be a member of this congregation. Two other parents were chosen for interviews who were regular attenders of adult worship at the Sunday morning service. It was found helpful to interview all pastors in each division with interview questions required.

### ***3.2.1.2 Procedure at Interviews***

I interviewed groups according to the guidelines. Each group contained fewer than 6 people and most interviews lasted an hour, whatever the division. The interview was recorded with the interviewees' permission. To begin with, the evaluator introduced the evaluation team and provided a brief outline of the method of evaluation. As mentioned above, in semi-structured interviews the interviewer works out a set of questions in advance. When there are many interviewees, they can be divided up for group interviews by teams of evaluators, including an internal evaluator and an external evaluator. If it was difficult for the interviewer to find volunteers, I held some interviews by phone, subject to the Sunday school's permission and the leader's decision.

### ***3.2.1.3 The Method of Observation***

There were two observation teams, each with an internal and an external evaluator, in the hope that between them these teams could observe all the divisions.

Each observed from two to six divisions of different age groups, taking one group to represent each different school age-range: for example, a younger than primary school age, secondary school age, college age and people preparing for marriage. If one team observed a division of secondary school age, another should be in a similar division or in one from another age group. The results of the observations should be filled in on an observation sheet and the observations should follow the sequence for Sunday school classes (from the preparatory meeting and the education itself to the closing meeting for volunteers).

#### ***3.2.1.4 The Method of Audio-Recording during Classes***

Two classes in each division were recorded on audio or video-record. In each case, the teacher in one classroom ideally had more than five years' experience of Sunday school and the teacher in the other less than five years' experience. If no-one met this criterion, a teacher with an average amount of experience could qualify, together with a teacher who had less experience than this.

#### ***3.2.1.5 Documentary***

Evaluators gathered data through scrutinising the documentation which was sent to them before the team visit. These data included the bulletin of worship in all divisions and churches, annual church and Sunday school programmes, the volunteer training programme and curriculum and a statement of the role of the people. Data analysis was refined and compared with as wide a range of data as possible, i.e., memos, information papers and notes of meetings in each division.

### **3.2.2 Forming the Evaluation Team**

#### ***3.2.2.1 Building the Evaluation Team for External Evaluators***

The education in P.C.K supplies a list of recommended experts and specialists. Experts should be persons with wide experience of study and in the field, especially in the evaluation of Sunday schools; for instance, they should have postgraduate study experience and should have worked in Sunday schools for at least five years. The agency can choose to recommend to the church two experts or specialists from the list to make up the review team as external evaluators. They can join the evaluation team if the Sunday school accepts them. This process should be completed within two weeks after the evaluation team has been formed.

#### ***3.2.2.2 The Leader of the Evaluation Team***

An evaluation leader is responsible for co-ordinating and managing the evaluation visit and for ensuring that it is conducted according to the evaluation agency's guideline. This involves: preparing for the evaluation visit, co-ordinating the work of the evaluation team, ensuring that data are collected and analysed, providing oral feedback to the Sunday schools at the end of visit and compiling the evaluative report after the visit.

#### ***3.2.2.3 Consisting of the Evaluation Team for Internal Evaluators***

After choosing two evaluators, they must decide on the two internal evaluators to maintain the consistency of the evaluation team. One of them must have had extensive experience of volunteering in Sunday schools for at least five years. The other, who should be more able to specify a variety of characteristics of the Sunday school than other volunteers, may be someone who has volunteered to work with more than two divisions in this Sunday school or someone who has worked as a director of the

division. If this person has had experience of evaluation, consulting and social research and so on, this can benefit the evaluation team. If not, the internal evaluators may prefer to choose parents of children who attend the Sunday school to any alternative possibilities.

### **3.2.2.3 Secretary**

The evaluation team needs to appoint a person to look after the practical arrangements who can assist in contacting interviewees and the arranging divisions for observation following the guidelines for the evaluation team.

### **3.2.3 Visiting Sunday School**

Most visits start in a Saturday morning and continue until Wednesday night (excluding Monday, which is not a working day).

#### **3.2.3.1 Typical Schedule for an Evaluation Team Visit**

##### **Day One (Saturday)**

The evaluation team may meet in the afternoon. The order of meeting is normally as follows, but may vary according to the availability of senior representatives of the Sunday school:

- first private meeting of evaluation team in the base meeting room
- welcome from the director of the educational committee in the Sunday school and educational pastor, briefing on the Sunday school context
- initial meeting with pastors.

##### **\*Early Evening**

Meeting with the learners (separately or jointly, as appropriate to the provision)

##### **Day Two (Sunday)**

The evaluators gather data by: observing a range of religious activities, including the worship and religious programmes, if planned; attending meetings of volunteers for the preparations; interviewing volunteers, learners and parents; reading the documentation provided, including church reports, and listening to the record of education. Data are continuously shared and evaluated in relation to the evaluation tool. Individual evaluators begin to formulate written summaries.

Meetings with volunteers and learners in each division take place throughout the second day of the visit, with parents and staff in the Sunday school throughout the second and third day of the visit, generally lasting no longer than one hour and addressing the various criteria:

\*Early morning

Meeting between evaluation leader and Sunday school contact facilitator

The evaluation team is divided into two sub-teams.

Attending meeting of volunteers for the preparations

Observing the worship, meeting with the pastor and director of the division or attending the classroom to observe.

**<TABLE 7-3> ATTENDING MEETING OF VOLUNTEERS  
FOR THE PREPARATIONS ON SUNDAY MORNING**

	Early morning	Morning
	Time 1	Time 2
Evaluation team 1	A Division for children of secondary school age	A Division for children of Primary school age
Evaluation team 2	A Division for another secondary school age group or another age group	A Division for children younger than primary school age

\*Afternoon

Meeting with the learners of primary school age (separately or jointly, as appropriate to the provision)

Attending meeting of volunteers for the preparations

Observing the worship, meeting with the pastor and director of the division or attending the classroom to observe.

**<TABLE 7-4> ATTENDING MEETING OF VOLUNTEERS  
FOR THE PREPARATIONS ON SUNDAY AFTERNOON**

	Afternoon
	Time 3
Evaluation team 1	A Division for people of college age
Evaluation team 2	A Division for people preparing for marriage

\*Early evening:

Interviewing the learners of the secondary school age group (separately or jointly, as appropriate to the provision)

#### **Day Three (Tuesday)**

The evaluators gather data by: observing a range of religious activities, including the worship and religious programmes, if planned; attending meetings of volunteers for the preparations; interviewing volunteers, learners and parents; reading the documentation provided, including church reports, and listening to the record of education. Data are continuously shared and evaluated in relation to the evaluation tool. Individual evaluators begin to formulate written summaries.

\*Early morning:

Meeting between the evaluation leader and the Sunday school contact facilitator

\*Lunchtime

Reading the documentation and listening to the audio-records

\*Late afternoon and evening

Interviewing parents and volunteers (if required)

#### **Day Four (Wednesday)**

The evaluators work on the final draft of the written summaries of data and suggest the action plan.

\*Early morning/early afternoon

Meeting of the evaluation team to discuss the collected data, summarising them and discussing the action plan

\*Afternoon

Oral feedback to the head of the Sunday school and director of the education committee

### ***3.3 Analysis of the Evaluation Tool (Data Collection and Analysis of Case Studies)***

The analysis of the evaluation tool is based on the result and process of the case study, involving four cases, three evaluators and me. In order to recognise the suitability of the evaluation tool in these four cases, I asked evaluators when they analyse each case to write their opinions of the evaluation tool with reference to my research questions.

In order to answer the research question, I collected their opinions, memos and comments on the main themes and classified them in three groups: relating to the suitability of the process of evaluation, relating to the suitability of the evaluation tool (validity) and relating to its suitability to the field of Korean Sunday schools.

The suitability of the process lies in whether the process of the evaluation is a proper way to study the intention of the evaluation, i.e., the PDCA process. The next stage is to check the suitability of the evaluation tool. The evaluation tool focuses on the intention of evaluation, i.e., the critical balance between the needs of people and the church tradition. In the last point, with a focus on assessing the suitability of the tool to the field, for instance, whether or not this tool is appropriate to all sizes of Sunday school; and, if not, what problems are created by its use.

If any methodological and practical issues arose and if the evaluation model needed to be reconsidered in the light of the data collected after the case study, they all had to be resolved before the next level of research could begin. After testing the

suitability of the evaluation tool, the evaluation model could be revised according to the results of the case study.

As stated above, the data in this study were collected in three ways: from the self-assessment, including self-check, statement and data of the Sunday schools; from interviews; or from observation. The learners' and volunteers' interviews and conversation were coded, transcribed and then translated from Korean to English when I analysed the data. The suitability of this evaluation model to apply to the Korean Sunday schools was answered by the content analysis. The data were examined for recurring themes and issues.

In this chapter, I outline the way in which I approached my research questions. This research was based on a qualitative approach and supported through a quantitative approach, focused on one country. It was an in-depth study based on data gathered with multi-methods through four case studies of Sunday schools. The people surveyed included learners, parents, volunteers, pastors and the director of the education committee in each church. They participated in the research as 'advisors' and 'respondents' and because of this, this research challenged the current views of Sunday schools.

In this research process, I conducted my field research according to the following research design. The data collected were analysed by creating a context, coding categories, identifying themes and delineating the deep structures. To provide data, the interviews were focused mainly on my research positions and a questionnaire was provided to assess people's satisfaction with the religious activities of their Sunday school. I used conversion analysis to capture the themes emerging from the interviews. The following sections present the research findings from this analysis.

## 4 The Process of the Evaluation on Case Studies

### 4.1 The Process of the Evaluation

The process of evaluating Sunday schools had to be altered according to the circumstances of the evaluators. For instance, on one occasion ‘The Meeting of the evaluation team to discuss the collected data, summarising it and discussing the action plan’ was planned for an afternoon but was changed to take place in the evening. Also, ‘Oral feedback to the head of the Sunday school and director of the education committee’ was held a day later than planned.

In addition, the expected process of ‘The oral Feedback meeting’ was delayed because it took more time than expected to encode the data for the data analysis. A whole week was required to analyse the results of the interviews, delaying the meeting for two weeks. In turn, ‘The team reports to discuss the collected data, summarising it and discussing the action plan’ was also delayed for six weeks, due to the delay of ‘The oral Feedback meeting.’

**<TABLE 7-5> TIMETABLE AND THE PROCESS OF THE EVALUATION TOOL**

Plan	Advance Planning	At least 8 weeks ahead	
	The Evaluation team for external evaluators	At least 7 weeks ahead	
	The Evaluation team for internal evaluators	At least 6 weeks ahead	
	Meeting for Preparation in Evaluation Team	At least 4 weeks ahead	
	Preparation by the Evaluation Team	At least 2 weeks ahead	
Do	Forming self-assessment & Questionnaires	Making out self-assessment at least 4 weeks ahead Making up the questionnaire at least 3 weeks ahead Deliver the self-assessment to evaluators at least 2 weeks ahead	
	Observation, meeting	The evaluation team visit	

	with volunteers and learners, Documents and audio-record		
	Making judgments	The week when the evaluation team are present	
Check	The oral Feedback meeting	The week when the evaluation team are present	delayed for 2 weeks.
	Team report	No longer than 4 weeks after	delayed for 6 weeks
Act	Action plan	Suggesting an action plan no longer than 6 weeks after	

#### ***4.2 The Process of Administering Questionnaires and Interviews***

Suitable volunteers for case study in the Sunday schools were limited to people of preschool age, primary school age and secondary school age. Moreover, learners as participators were limited to those of secondary school age. The distribution and collection of questionnaires in the four Sunday schools are shown in the following table. Representation, repetition and omissions are not included, so the questionnaires for analysis were as follows.

**<TABLE 7-6> THE TABLE OF ATTENDANCE IN CASES**

	Volunteers		Learners	
	The number for collection/distribution	(The number of exclusions), The number of questionnaires for analysis	The number for collection/distribution	(The number of exclusions), The number of questionnaires for analysis
A starting church	8/8=100%	(0), 8	13/15=86.7%	(2), 11
A small-sized church	18/22=81.9%	(2), 16	27/35=77.1%	(2), 25
A middle	138/192=71.9%	(18), 120	49/72=68.1%	(8), 41

-sized church				
A mega-sized church	154/186=92.9%	(11), 143	162/202=80.1%	(10), 152

## 5 The Analysis of the Case Study

### 5.1 Case 1 (*Gaechuk, a starting church*)

There is regular self-assessment in Kangnam AA1 Sunday school to discover whether it educates well and whether it achieves its intended outcomes, providing learners with a meaningful faith experience. This self-assessment analyses the whole system of management and education in order to suggest an alternative plan.

There are regular meetings to ascertain the needs of learners and parents at the Sunday school in AA1 church. Moreover, the staffs try to reflect the needs of learners, parents and volunteers in church education. But the church has not tried to discover the needs of the local community and what it should do for them. AA1 church has, moreover, not tried to recognise its own traditions or those characteristics of a church which should be passed down to the next generation in Christian education. The educational plan in this Sunday school should reflect the church traditions and the needs of the learners and parents. The educational plan, including intended outcomes and religious activities, is to create consistency between the churches, the Sunday school and the divisions. Therefore, it should be easy to achieve the intended outcome of the planned religious activities.

Furthermore, the staff should present the educational plans and intended outcomes in the aims and objectives and ensure that the Sunday school delivers these to the leaders of each division, the learners and volunteers.

AA1 church considers both a social life and a life of faith as important factors in the educational plan and intended outcomes. It tries to balance them. However, the

needs of the church and its members' social life, such as their personal commitments, hardly ever take precedence over the life of faith. The strengths of AA1 church, such as its family atmosphere, are not reflected in the educational plan or the intended outcomes.

The Sunday school can include self-assessment in its educational plans and religious activities in its new long-term educational plans. It can expect effective church education as a result of its current religious activities, in particular its education and weekday religious activities.

It is a good idea to use teatime for preparation meetings, because it allows volunteers to form close relationships with one another. Volunteers have rehearsal or study sessions before they teach Bible study and worship. AA1 Sunday school has generally achieved the intended outcome in its worship and the worship in each division has an effect on the growth of the students' faith. However, the Sunday school needs to have a clear sense of the style of worship. That is, it shows transient traces of modern styles which reflect modern culture and keep the classic form of worship related to adults' worship. The Sunday school revises the textbook of the PCK according to its own needs and has made a supplementary textbook. Volunteers, learners and pastors are generally satisfied with Bible study. The school attempts to educate learners according to deliberate and systematic plans. However, some things must be improved. For instance, the contents of the Bible study ought to be connected with message and worship. It should also be connected with spirit and lives and not confined solely to knowledge of the Bible. The students want to apply the contents of the Bible study classes in detail to their own lives and be given a chance to consider the Bible from the standpoint of their own experience.

The committee of education also considers that the Sunday school does not achieve its intended outcomes in religious programmes. The volunteers and learners are more or less satisfied with their religious programme and they think that the religious programmes have some effect on the growth of faith in the learners. However, the AA1

church needs to create new and more varied religious programmes aimed at small numbers to increase faith and attract the learners' interest, foster good relationships between learners and effectively educate them. The Sunday school plans to have regular weekday programmes, such as visiting places once a month and in the past they initiated such visits. It also plans to connect Sunday school with learners' families by producing textbooks, i.e. guidebooks for family worship or for meditation. The church holds meetings and does not try to discover the result of religious activities or ascertain whether learners achieve the intended outcomes.

Moreover, its educational plans and their intended outcomes, together with those of its religious activities, should be provided. In particular, the Bible study and weekday activities reveal the way in which Sunday schools are trying to educate learners.

The strengths of the AA1 church, e.g. its family atmosphere, are not considered in the religious activities. Instead, the Sunday school uses various religious programmes in order to attract learners. The trial weekday programmes succeeded in connecting the church programmes with the family and the growth of the learners' faith in Sunday schools and at home.

In order to connect the local community to the church, churches, in the concrete form of Sunday schools, must prepare for a growth in numbers and have suitable programmes in readiness. This could be achieved through a proper church education within the current educational system and management of AA1 Sunday school.

Each division has enough space to educate learners in different areas. Each room has a round table and several chairs and is considered a useful space for Bible study. However, the facilities and conditions in each division cannot attract learners, newcomers in particular and would not make a good impression on learners. Therefore, AA1 Sunday school is recommended to change and develop its facilities. The strength of its small numbers is, however, used well in the volunteers' training and development and when communicating with parents. The Sunday school's size and environment are

suiting to training volunteers and developing their skills. AA1 Sunday school has meetings with all volunteers to discuss and make decisions. The volunteers in each division contact their learners or parents by telephoning them about once a week, as recommended by Sunday schools or churches.

However, a change is needed in the management area. The Sunday school does not appropriately display its policies, i.e., for induction, child protection and health and safety. However, it has facilities for the disabled. Furthermore, the Sunday school needs to build a continuous and close relationship with learners' families, because the family is one of the most important factors in church education. The Sunday school arranges a meeting for parents' training and development, in the hope of further improvement.

In the aims and objectives of the system of educational management, AA1 church achieves the intended outcomes, in that it reflects the characteristics of the church and the needs of learners and parents.

Although this church considers both social life and the life of faith to be important factors, the system of educational management affects the latter rather than the former.

Another strength of this church is what is prepared by its pastors and its further plan for administration. By providing for a growth in numbers and operating its system of educational management, the Sunday school can meet the needs of its learners.

In conclusion, in its intended outcomes AA1 Sunday school has tried to reflect the needs of parents and learners, as well as its own traditions and characteristics. However, the Sunday school should clarify the needs of the local community and reflect them in its intended outcomes. AA1 church bases its educational plan on the intended outcomes of the church and also educates learners to fulfil the intended outcomes of its religious activities. Moreover, it has a good system of educational management and an atmosphere of learning in its Sunday school and has even prepared a long-term plan to accommodate a future growth in numbers. However, AA1 Sunday school needs to

clearly present the intended outcomes of its aims and objectives and it also needs to share them with the pastors, division leaders, all its volunteers and the congregation. Although this church tries to educate the Christian community using educational plans and religious activities, it has focused on the life of faith and the inside of the church. The educational plans and religious activities need to fully use the church's characteristic strengths, which are its family atmosphere and the experience of its volunteers. The Sunday school cannot at present carry out its educational plans and religious activities in these areas. The facilities and conditions in each division are unattractive. Furthermore, even though it has facilities for the disabled, it does not display its policies in other areas adequately.

In its educational plan and system, AA1 Sunday school tends to focus on the life of faith inside the church. It needs educational plans, religious activities and an educational system to educate the Christian community beyond the church. Furthermore, it should focus on its religious programmes. Although it has an education system for effective education, it needs to plan and prepare for future growth in numbers. Some elements of its religious programme should also change if it is to deliver an effective education in faith.

### ***5.2 Case 2 (Sohyung, a small sized-church)***

AA2 Sunday school through its planning of religious activities and its management plays no very eminent part in providing learners with a meaningful faith experience. This is for the following reasons:

Although it holds meetings to assess the needs of learners and parents at its Sunday school, this does not properly reflect the educational needs of learners, parents and volunteers. In addition, the church has not attempted to understand the needs of the local community which it should provide. In its Christian education AA2 church has not attempted to pass on its own traditions and characteristics to the next generation. There

is little consistency between the church, Sunday school and division in their educational planning, including the intended outcomes and religious activities. Therefore, it is not easy to achieve the intended outcomes of these activities. There is no self-assessment in AA2 Sunday school to analyse the quality of its education, or check whether it achieves its intended outcomes. Therefore, its first need is regular self-assessment, to analyse the whole system of educational management and to suggest improvements to the plan.

Moreover, the educational plans give no clear aims and objectives and the Sunday school cannot deliver the educational plans and intended outcomes to the leaders of each division, the learners and volunteers.

The strength of AA2 church, such as its family atmosphere and the useful experience of its volunteers, who have run a Sunday school without pastors, are not considered in the educational plan or the intended outcomes.

The education offered in the current religious activities of AA2 Sunday school cannot easily provide a meaningful faith experience. These religious activities are unlikely to have the desired effect on learners. There is a shortage of varied religious programmes which have the potential to attract learners.

There are attempts to be consistent in the message of every worship and Bible study session and the intended outcomes are a good attempt for a Sunday school. However, the Sunday school needs to organise meetings where volunteers can prepare for Bible study before teaching learners. It should also modify some aspects of its worship, so that learners can participate in and produce a form and order of worship which reflect the characteristics of each age group. The Sunday school needs to change some aspects of its education, such as applying the content of Bible study in detail to learners' lives and offering more opportunities for learners to make close friendships. However, observers evaluate that Bible study tends to be a little boring and therefore unappealing to learners; hence it should be made more interesting. Learners and volunteers are generally satisfied with its religious programmes. However, some

programmes are almost the same as earlier ones; learners are not interested in them and find them unsatisfactory. Therefore, the religious programmes need to be re-thought and new and fresh programmes offered, which would attract learners. The AA2 church has not had any weekday religious activities so far. The Sunday school makes weekday religious activities necessary and also needs to connect itself with learners' families. The Church has had no meetings so far and has not attempted to evaluate the results of its religious activities or check whether learners have achieved the intended outcomes.

Although AA2 church considers both a social life and a life of faith as important factors in the Christian life, the needs of the church and the life of faith, evidenced by personal commitment, take precedence over a social life.

The strength of AA2 church, such as its family atmosphere and the experience of volunteers, is not considered part of its church tradition, which should be passed on to the next generation through religious activities. The Sunday school, for example, needs weekday religious activities, such as club activities and family programmes, so that it can connect and communicate with learners' families.

The current educational system and management of AA2 Sunday school finds it difficult to offer a church education which provides learners with meaningful faith experiences.

In recent years, AA2 church has refurbished the educational surroundings for the Sunday school and created additional space for its work. In addition, the Sunday school has varied educational materials. However, it still needs to develop these and the conditions for Bible study. The Sunday school has no system for managing the use of the educational environment. For instance, the Sunday school makes no rules for volunteers. It appoints them without training and as a result many errors have been made by volunteers. The Sunday school needs to provide an atmosphere which fosters dynamic and active learning. When the atmosphere of the Sunday school is good, it can overcome the limitations of its educational system and poor facilities. This atmosphere

encourages close and beneficial relationships between learners, volunteers and pastors. Furthermore, the Sunday school needs to build continuous and close relationships with learners' families, because the family is one of the most important factors in church education.

AA2church does not achieve the intended outcomes of its aims and objectives in its system of educational management. That is, the system of educational management in AA2church needs to better reflect the characteristics of the church and the needs of learners and parents.

The system of educational management needs to reflect the characteristics of AA2church. This will help to build up an effective atmosphere, so that volunteers can build good relationships with one another. Programmes for volunteers' training and development are also urgently needed.

In order to build its curriculum, AA2 church needs to have a system of educational management and operation which is adapted to the needs of the Sunday school.

In conclusion, AA2 Sunday school needs to provide learners with the experience of learning in faith. It does not reflect the needs of parents and learners and the church's own traditions and characteristics in its intended outcomes. In addition, the Sunday school also needs to know the needs of the local community and reflect them in its intended outcomes. AA2 church does not base its educational plan on the intended outcomes of the church and also does not educate learners in the intended outcomes of its religious activities. Moreover, it does not have a good system of educational management or an educational atmosphere. For this reason, AA2 Sunday school needs to clearly present the intended outcomes in its aims and objectives and it needs to share them with pastors, division leaders, all volunteers and church congregations. Although AA2 church attempts to educate the Christian community with its educational plans and religious activities, it has focused on the life of faith and the inside of the church. AA2

Sunday school needs to reflect the church's system in these areas. AA2 church needs to develop a long-term educational plan and system fit for a Sunday school. The Sunday school needs to be clear in its intended outcomes and to change aspects of the educational methods which it uses, so that they have a more beneficial effect on the growth of learners' faith. After regular assessment, the Sunday school needs urgently to develop a long-term future plan for change and improvement to its educational provision. The Sunday school needs to have a system of educational management, which includes improving the surroundings and the atmosphere for volunteers. Through this, volunteers can build good relationships with each other. The Sunday school also urgently needs to ensure the provision of programmes of training and development for volunteers (including rules for volunteers and strategies to encourage and motivate volunteers). Furthermore, the Sunday school raises the necessity for weekday religious activities and contact with learners' families.

### ***5.3 Case 3 (AA3 Sunday school, a middle-sized church)***

Under its current educational plans, AA3 Sunday School will not find it easy to provide an effective church education which gives learners a meaningful experience of faith.

Although the church holds meetings and attempts to understand the needs of learners and parents in its Sunday school, it does not well reflect the needs of learners, parents and volunteers in its church education. It must recognise its own traditions and characteristics so as to pass them on to the next generation through Christian education. However, it is clear that the congregations understand the characteristics of AA3 church. Hence, the Sunday school needs to present aims, objectives and future plans to the congregation which take account of the needs of learners, parents and church traditions, so as to show the direction of education for future congregations.

The church, the Sunday school and the division offer inconsistent educational planning, as regards intended outcomes and religious activities, making it difficult to fulfil their intentions. The Sunday school has evaluated itself to discover whether it educates well and whether it accomplishes its intended outcomes, but this self-assessment cannot analyse the whole system of management and education and suggest alternatives.

Moreover, while the aims and objectives of the educational plans are unclear, the Sunday school cannot follow the plans and pass on clear intended outcomes to the leaders of each division, the learners and the volunteers.

Although AA3 church considers both a social life and the life of faith as important factors in its educational plan and intended outcomes, the needs of the church and the life of faith, in such areas as personal commitment, take precedence over a social life.

The strengths of AA3 church, for instance, that the church is at the centre of the local community in its social work among local people, the enthusiasm of its volunteers, the love and concern for the church and the local community, are not considered as church traditions which should be passed on to the next generation.

AA3 Sunday school needs to clearly identify the intended outcomes in the aims and objectives of its educational planning and to share these with learners, parents and volunteers so as to reflect the needs of learners and parents together with the church traditions.

Pastors and volunteers are hardly prepared for their religious activities through the preparation meetings each Sunday. In particular, most divisions prepare too little for Bible study. Although worship has an effect on the growth of learners' faith, the educational planning does not consider the characteristics of each age group in the order and form of worship, which the Sunday school should encourage more actively. Bible study is rarely conducted in this church. The Sunday school needs to allocate time for

Bible study, to train volunteers and encourage them to devote themselves to their teaching. However, in its religious programmes AA3 Sunday school has generally achieved its intended outcomes. Yet it still needs to change some aspects of its religious programmes which are repeated every year. It has tried to develop the kind of varied religious programmes which attract learners' interest, build good relationships between learners and educate them effectively. But its hours are so restricted that it is impossible to educate learners and develop their faith adequately. It is a positive move that AA3 church has started weekday religious activities which are connected to the local community; however, it does not hold meetings to discuss and assess the results of its religious activities.

Because the church considers both a social life and a life of faith as important factors of its religious activities, the Sunday school tries to balance the two. However, the needs of the church and the life of faith, in such areas as personal commitment, slightly take precedence over a social life. In the last few months, AA3 church has begun through its programmes and weekday religious activities to connect the church with family life and with the local community. These programmes have gradually settled down as weekday religious programmes which help the disabled and disadvantaged in the local community to receive a social and faith-based education. This positive move is one of the strengths of this church. However, Bible study is not performed well and its worship does not reflect the characteristics of the different age groups.

AA3 Sunday school needs to connect its religious activities with its educational plans and intended outcomes. Religious programmes are required to reflect the needs of learners and the current situation of the church, to be interesting for learners and the church must develop suitable programmes for each age group. Therefore, the Sunday school needs to train volunteers and develop better programmes for effective church education.

The current educational system and management in AA3 Sunday school is fairly effective in achieving its intended outcomes and helps to some extent to educate learners and provide them with meaningful learning in faith.

AA3 Church has separate premises where its Sunday school can teach and carry out religious activities. It still lacks educational materials and suitable surroundings for Bible study. However, the Sunday school has no system of management or operation which would lead to the effective use of the educational environment. For instance, although the Sunday school has rules for its volunteers to follow, these rules are not practical; hence, volunteers are appointed without training and the Sunday school has suffered through their errors. The Sunday school needs a positive atmosphere in order to be dynamic and active. When the atmosphere of a Sunday school is good, it can overcome the limitations of a poor educational system and limited facilities; in the right atmosphere, learners relate well to volunteers and pastors. In addition, this Sunday school should develop continuous and close relationships with learners' families, because the family is one of the most important factors in church education.

As noted above, while the system of educational management in AA3 church remains the same, it will be difficult for it to achieve its intended outcomes through its system of educational management. It should change some aspects to reflect the characteristics of the church as the centre of the local community, offering social work to the local people and to accommodate the needs of learners and parents, building an atmosphere in which volunteers can serve the Sunday school and maintain good relationships. Programmes of volunteers' training and development are urgently required. All in all, AA3 church needs to have a system of educational management and operation which fits the needs of the Sunday school.

That is, it needs an operation system for the Sunday school which addresses managing people (training and appointing volunteers), a management system (educational policies and rules, aims and vision), an educational atmosphere and

communication with the church and families. This operation system needs to reflect the needs of learners and parents and the characteristics of the church. In addition, the Sunday school urgently needs training provision for its volunteers, programmes which develop the church's relationships with the local community and weekday religious activities in order to connect with learners' families.

In conclusion, AA3 Sunday school does not at present reflect the needs of parents and learners and the church's own traditions and characteristics with regard to intended outcomes. However, the Sunday school has carried out research into the needs of the local community and ways in which to reflect them in its intended outcomes. It has not yet developed an educational plan based on the intended outcomes of the church, nor in its religious activities does it yet educate learners to provide the intended outcomes. Moreover, it does not have a system of educational management or a good enough educational atmosphere in its Sunday school. For these reasons, its Sunday school needs to clearly present the intended outcomes in the aims and objectives and share them with pastors, division leaders, all volunteers and church congregations. Although the Sunday school in AA3 church educates learners from the Christian community through its educational plans and religious activities, it focuses more on the life of faith and the inside of the church than on a social life. However, AA3 Church has many programmes which seek to regularly make close connections with the local community. The educational plans and religious activities need to fully utilise the church's characteristic strengths, such as its work at the centre of the local community and the education of its children and young people. The Sunday school can fulfil its educational plans and religious activities through these strengths. However, AA3 Sunday school needs to change its arrangements to allow time for Bible study and to train volunteers. In addition, it needs to develop a system of educational management and operation adapted to the needs of the Sunday school. The church is now developing long-term plans, such as weekday religious programmes. The system of educational

management needs to reflect the characteristics of this church and help to create the right surroundings and atmosphere for the volunteers who serve the Sunday school to build good relationships with other volunteers. Training and development for these volunteers is also urgently needed. AA3 church needs to develop a system of educational management and operation which is better adapted to the needs of each division, volunteers and learners.

#### ***5.4 Case 4 (AA4-Sunday school, a mega-sized church)***

If it is to provide learners with a meaningful faith experience, the planning in AA4 Sunday school is not appropriate for leading the religious activities and management and influence learners, in particular in the area of the needs of the church and church tradition.

There are no meetings or other attempts to discover the needs of learners and parents at this church's Sunday school, meaning that there is no chance to reflect the needs of learners, parents and volunteers in its educational provision. It should recognise its own traditions and characteristics and try to pass them on to the next generation by its Christian education. As the learners, parents and church traditions demand, the Sunday school must present its aims, objectives and future plans to the congregation so as to show the future direction of the education being offered. The educational plan, including intended outcomes and religious activities, is inconsistently handled by the church, the Sunday school and the divisions. Therefore, the intended outcomes and plans for the religious activities are hard to achieve. Although AA4 Sunday school has evaluated itself in order to measure the quality of its education and check whether it accomplishes its intended outcomes, this self-assessment cannot analyse the whole management and educational system or suggest alternative courses of action. Moreover, it is not clear in its presentation of the aims and objectives for its educational plans or its intended outcomes and it cannot deliver these educational plans

and intended outcomes to the leaders of each division, still less the learners and volunteers. The strengths of AA4 church – e.g. its long history, the work of its volunteers and elders in the name of faith, the volunteers' enthusiasm and their love and concern for the learners and church – are not considered as valuable church traditions to which the next generation should succeed. The educational plans and religious activities of the Sunday school do not reflect the results of its self-assessment; not does it develop new or long-term educational plans.

The religious activities in AA4 Sunday school are appropriate for offering learners a meaningful experience of faith and influencing them, but do not seem to achieve this aim

Pastors and volunteers generally prepare for religious activities through preparatory meetings on Sundays. However, most divisions prepare too little for Bible study. Although worship has an effect on the development of a learner's faith, the order and form of worship here does not consider the characteristics of each age group. Thus, worship does not hold the learners' interest and while Bible study has an effect on the growth of learners' faith, here it does not attract their interest or encourage active participation, applying the biblical message to learners' lives. Instead of developing, the religious programme merely repeats itself and is learners lose interest in it. In fact, it is impossible to educate learners and develop learners' faith with such restricted hours. It is a positive step for AA4 church to have started a supplementary programme, such as a Saturday Sunday school, but it does not hold meetings or attempt to address the results of its religious activities, even to check whether these achieve their intended outcomes.

Although AA4 church considers both social life and a life of faith as important factors of religious activity, the needs of the church and the life of faith, such as the area of personal commitment, take precedence over a social life.

The strength of AA4 church, in its long history, the role of its volunteers and elders in building faith, their enthusiasm, love and concern for the learners and the

church, are not considered church traditions which should be passed down to the next generation through religious activities. Moreover, it lacks religious programmes which could attract learners. However, starting weekday religious activities has been a positive move.

The current educational system and management in the Sunday school of this church does not effectively secure the intended outcomes of the volunteers' training and development.

In recent years, AA4 church has provided new educational surroundings for its Sunday schools and is planning new buildings to give the schools more space. In addition, the church has varied educational materials, so that it could provide a high quality educational environment. However, the Sunday school does not have a system of management or operation for the educational environment. For instance, although the Sunday school has rules governing volunteers, these rules are not practical and volunteers are appointed without training, meaning that the Sunday schools have suffered from volunteers' mistakes. The system of a Sunday school, given the right atmosphere, enables it to be both dynamic and active, able to transcend the limitations of its educational system and facilities and fostering good relationships between learners, volunteer and pastors. Sunday schools also gain from making continuous and close relationships with learners' families, because families are a key factor in church education.

The system of educational management needs to take account of the characteristics of AA4 church and to develop an atmosphere in which volunteers can serve the Sunday school while relating positively to one another. Moreover, the volunteers' training and development urgently needs to improve its programmes.

In its system of educational management, AA4 church does not achieve the intended outcomes set out in its aims and objectives. That is, its system of educational

management must change to reflect the specific characteristics of church and the needs of learners and parents.

In conclusion, AA4 Sunday school does not in its intended outcomes reflect the needs of parents and learners or the church's own traditions and characteristics. Furthermore, the Sunday school needs to recognise the needs of the local community and reflect upon them in its intended outcomes.

This church has not developed educational plans in its intended outcomes and does not educate learners according to its intended outcomes in its religious activities. Moreover, it does not use a good system of educational management and educational atmosphere in its Sunday school. For this reason, AA4 Sunday school needs to clearly present the intended outcomes in the aims and objectives and share them with its pastors, division leaders, all volunteers and even the church congregations.

Although the Sunday school in AA4 church educates learners to lead Christian lives in the community through its educational plans and religious activities, it has focused more on the life of faith and the inside of the church.

The educational plans and religious activities must make full use of the church's strengths – such as its volunteers and elders as role models of faith and shared lives – and provide a new educational environment. The Sunday school can fulfil its educational plans and religious activities through these strengths. However, the Sunday school in AA4 church needs to develop programmes which attract learners and help to foster a close relationship between them and the volunteers and to improve the educational surroundings for Bible study.

AA4 church is looking at long-term plans, such as weekday religious programmes. The system of educational management needs to reflect the characteristics of the church and help to build up surroundings and an atmosphere in which volunteers can serve the Sunday school, maintaining good relationships with one another. The Sunday school urgently needs to develop a programme for training volunteers. AA4

church needs to have a system of educational management and operation which fits the needs of each division, the volunteers and the learners.

### *5.5 Some Emerging Issues during the Case Studies*

It is very important to consider ethical and practical issues before research is begun. In this study, the case studies involved learners and volunteers who attend Sunday schools in *Tonghap*. Therefore, when conducting the interviews, I needed to have access to respondents and to have in advance the permission of the director of each Sunday school to do so. Audio-recording was used in the interviews and observation of learners and volunteers took place in the Sunday school context. As audio recording may cause ethical problems, it was important to ask permission of the learners and volunteers in question to tape-record their conversation and to give a full explanation of the purpose of the recording (Flick, 2002: 167). Therefore, I informed the learners and volunteers of the purpose of the research and sought their permission. If the learners were in Sunday school, permission was needed from the parents for them to participate in the research.

There were some problems in conducting research in the field, even though the research design was well organised. There were certain practical problems in this study, such as its being time-consuming, some failure among the learners to understand the purpose of the research questions and interview questions and the difficulty of recording conversations in their natural setting. In addition, when conversations were recorded, the conditions for recording were not ideal and not clear. Furthermore, because of the limited time, it was difficult for me to interview all the learners and volunteers individually in detail.

## 6 Analysis of the Evaluation Tool on Case studies

### *6.1 Critical Questions about the Evaluation Tool*

Before analysing the evaluation tool, it is necessary to raise some critical questions about it. As mentioned in previous chapters, an evaluation tool should be made on the basis of evaluation suitable for a Korean Sunday school. For this, first, it is necessary to analyse whether or not the evaluation tool is designed to suit the purpose and intention of the evaluation.

Second, it is necessary to examine whether or not the evaluation tool is effective. The effectiveness, here, means whether or not a Sunday school can effectively be evaluated through this evaluation tool by being composed of the correct questions to create a perceptible change as a result of the evaluation. Also, it means whether this evaluation tool is effective enough to propose an alternative suitable for an individual Sunday school by analyzing its strengths and weaknesses.

Thirdly, it raises the question of the systemicity of an evaluation tool. It is necessary to examine whether the evaluation tool is composed and constructed systematically and whether the evaluation for the analysing the Sunday school is being carried out totally and systematically. For example, it is necessary to examine whether or not each method, such as self-assessment, interview and questionnaire, in an evaluation is composed harmoniously and mutually accepted and without the repetition of the items being questioned.

With these three standards, the following questions can be asked.

Critical questions about evaluation tool;

Does the evaluation tool do the work it was designed to do in its context?

1. Intention

Do the respondents understand the intention of each question and answer the question?

-Do I ask the right questions?

-Are there too many questions or too few?

## 2. Effectiveness (Usefulness)

How useful are the questions? (How can they provide useful information to the Sunday school?)

-Will people use it and welcome it, i.e. see it as helpful?

How do they help a church to form appropriate judgements about its Sunday school?

-Does the Sunday school keep relevant and helpful data, e.g. numbers attending, drop out rates?

## 3. Systemicity (in the sub-conclusions)

How well organised are the questions in each research method (Self-assessment, Interview or Questionnaire)?

-Are the questions in each method repeated?

-Are they connected with each other?

(process) Is the process the right one to elicit useful information?

- Can they be encouraged to provide it if they did not do so at first?

-Are children asked for their views, etc.?

### ***6.2 The Suitability of the Evaluation Tool***

The question of whether this evaluation tool can assess the effectiveness of the faith education in a Sunday school in three main areas: planning, religious activities and management includes five questions, based on the following: 1) Needs of learners and

parents and church traditions 2) clearness of the intended outcomes 3) balance 4) strengths and weaknesses 5) alternative plans.

### **6.2.1 Research Methods**

This evaluation tool assesses the Sunday school through such research sources as questionnaires, interviews, documents and observation. Evaluators collect the data in order to assess the quality of the Sunday school.

#### ***6.2.1.1 Self-assessment***

Self-assessment, one of the research methods of the evaluation tool, allows the evaluation team, on the basis of its evaluation, to know whether the schools hold any meetings and attempt to discover whether their education for faith is effective. Schools can check and rearrange their data and materials through self-assessment. In addition, when they assess themselves, it can help them to re-think their agendas and identity by making their own self-assessment through the committee for church education. This is the basis of the evaluation tool; people learn in which areas their teaching is weak and where it is strong.

Self-assessment can assist in summarising the overall teaching process. The following self-assessment in Part A enables a Sunday school to check itself, without any assistance from evaluators inside or outside the church, and to present to the evaluation teams what is lacking and what needs to be replenished.

In addition, the evaluation teams suggest that if the evaluation teams divide self-assessment into three stages, namely foundation, intermediate and higher and describe what each stage should achieve, Sunday schools can assess themselves and judge the present conditions clearly.

### ***6.2.1.2 Interviews***

The interview is a method of discovering a person's opinions in depth on the basis of the evaluation criteria. The interviewees in this study consisted of selected leaders of the committee of education, pastors, volunteers and learners. Their interviews were semi-structured, in that they could be modified in structure according to the responses of the interviewees.

In general, the data sought from Sunday schools was collected by the interviewers. However, the interview questions sometimes needed modifying to make them clearer. In particular, some questions used ambiguous expressions. For instance, when the interviewer asked volunteers what they thought about the effects of worship on the growth of learners' faith, some volunteers misunderstood the question.

If the interviews for pastors and volunteers took all the allocated time, the evaluation teams had generally worked it out well. However, the high number of questions asked sometimes provoked uncooperative attitudes among some of the interviewees. Non-cooperation in an interview sometimes happens as a result of the interviewer's inexperience. For this reason, evaluation teams should be trained and well rehearsed beforehand.

In addition, the current interview questions for learner are adapted to learners in the secondary school age group and would need to be modified for younger groups. The answers can be reflected in the evaluation once they are modified.

### ***6.2.1.3 Questionnaire***

The questionnaire is one method in the evaluation tool and is used to show general trends. The questionnaire consisted of 15-17 questions. The evaluation teams considered the number and content of the questions to be suitable, as were the data collected, on the whole. However, there is still room for improvement.

The questionnaire is not sufficient for analysing the findings in a starting church or a small-sized church. Because the number of volunteers and learners is limited, a

questionnaire is not appropriate for collecting the intended data. Therefore, the evaluation teams consider that interviews are more proper and effective than questionnaires as a method of evaluating such churches. Questionnaires are, however, suitable for medium-sized and larger churches because it can show the trends in the minds of learners, parents and volunteers.

In addition, a questionnaire is not appropriate for pastors because there are relatively few pastors, even in mega-sized Sunday schools and many divisions have only one pastor or have none at all. The answers of pastors are not appropriate as variables. Therefore, interviewing is a better method than questionnaires when data are collected from pastors to supply in-depth evaluation.

Because the questions on the questionnaire were translated from English into Korean, respondents had difficulty in understanding some of them. Therefore, the questions should be modified to ensure that they are easy and clear.

#### ***6.2.1.4 Observation***

Observation mostly focuses on the religious activities in Sunday school so as to better understand whether education for faith is being effectively offered. The evaluation teams thought that, on the whole, observation was a suitable way to obtain the intended data. However, it is impossible to evaluate the religious activities in Sunday school by observation alone.

#### ***6.2.1.5 Documents***

The evaluation team checked a wide range of written data from and about the Sunday schools, based on self-assessment. The Sunday schools chose to offer the documents to the evaluation team because they judged them useful in the evaluation.

The evaluation tool was designed to apply to Sunday schools in Korea. Committees of education can use the evaluation tool to evaluate their own needs and

opinions on the basis of the Sunday school's self-assessment and to check its system, policies, aims and objectives. The pastors can use it to reflect their needs and opinions, since pastors make plans for religious educational programmes and can evaluate through interviews whether these plans have been achieved. The evaluation tool also reflects the needs and opinions of the volunteers and verifies through interviews and questionnaires whether what and how they teach is suitable for learners. In addition, the evaluation team agree that this evaluation tool can be used to understand the expectations and needs of learners when it comes to religious activities. It can evaluate through interviews and questionnaires whether learners achieve the intended outcomes.

Furthermore, on the basis of the evaluation tool objective observers can recognise the strengths and weaknesses of a Sunday school, i.e. in its religious activities. Because it has some limitations, such as the short time allotted to observing an entire Sunday school, it is not easy to learn and evaluate everything. However, the evaluation teams agree that this research method can be used to collect such data as the evaluation teams require in order to evaluate the Sunday school.

After collecting data, evaluation teams take the data through the following three stages for analysis.

**<TABLE 7-7> DATA COLLECTION**

Levels	Main Aims	Cases
1. Summarizing and packaging the data	Creating a text to work on. Trying out coding categories to find a set which fits	The evaluation team types the contents and tries out coding categories to find a set that fits, according to the research methods.
2. Repackaging and aggregating the data	Identifying themes and trends in the overall data	The evaluation team identifies the trends in the data overall on the basis of the analysis tool.
3. Developing and testing propositions to construct an explanatory framework	Testing (analysis tool in the evaluation tool) hypotheses and reducing the bulk of the	The evaluation team reduces the bulk of the data and tests the result

	data to analyse its trends Delineating the deep structure	of data analysis.
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### 6.2.2 Analysing the Analysis Tool

This evaluation tool assesses the Sunday school through analysis. Evaluators can analyse the intended outcomes using the analysis tool on the data provided by the research methods.

The criteria in the analysis tool can apply to the action plan to improve Sunday schools in practice. It has descriptions of the research methods, such as interview, self-assessment, questionnaire and documentary analysis, which reduce the bulk of the data and test the result of data analysis. The evaluation teams generally think that this analysis tool is effective in the analysis of data from Sunday schools of different sizes.

Furthermore, the criteria of the analysis tool are devised and developed for overall areas in Sunday schools by supporting the main areas, such as plans of education, religious activities and management. The evaluation teams judge that this analysis tool is fit to evaluate these areas and can provide effective information to aid the running of the Sunday schools and the provision of education for faith, because this tool is based on sound criteria.

After researching the characteristics of Korean Sunday schools, this research developed the evaluation model and applied it to the field. It suggested the process, criteria and analysis tool after verifying this model. These criteria are based not only on the analysis tool, but also on the evaluation tool and the action plan. They provide a boundary and domain for the evaluation and can be applied directly to the field.

Evaluation teams judge that these criteria include the whole area related to Sunday schools and are effective in the evaluation of all Sunday schools.

In order to understand whether this analysis tool is effective in the evaluation of Sunday schools, four different case studies were conducted. This allowed the tool to be applied to the field and the evaluation team to judge the analysis tool in action.

This analysis tool was able to assess the Sunday schools. That is, the evaluators could analyse the intended outcomes of the analysis tool with data provided by the research methods.

The evaluation teams assert that this analysis tool can compare the different data and provide conclusions for each main area. It gives evaluators a perspective from which to understand Sunday schools as a whole.

The evaluation teams judge that this analysis tool also presents answers to the five main questions and suggests alternative plans on the basis of its analysis.

However, the evaluation teams highlight some weak points in the analysis tool. It can only give a limited view of learners' parents' opinions and requires these parents to take part in the evaluation. It may not be able to show in detail the opinions of local communities about church or Sunday schools. Moreover, it is also difficult to define the trends of growth in numbers, although this analysis collects data on numbers or trends from changes people's activities.

This tool can compare data which are collected by the committee on education, pastors, volunteers, learners and even observers. In addition, the evaluation team agrees that this evaluation tool can analyse Sunday schools which have effective education for faith by means of their overall plans, religious activities and management.

### ***6.3 The Analysis of the Evaluation Tool on Case Studies***

#### **6.3.1 Self-assessment**

**<TABLE 7-8> SUB-CONCLUSION OF SELF-ASSESSMENT FOR PLANNING**

Does a church understand the intention behind each question?	All churches understood the intention in asking the questions.
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Are questions useful?	The questions are considered to be useful to knowing whether or not the committee of education has grasped the scene of the Sunday school for the educational plans which the school aims to carry out.
Do the questions help a church to form appropriate judgements about its Sunday school?	The questions concern the subjects which the committee of education asked about in writing. They were also put to pastors and teachers as occasion demanded. The evaluation team could judge the educational plans of the Sunday school through this.
etc/process	The Sunday schools sent their self-assessments in writing to the evaluation team, drawing them up in advance, before the evaluation team visited. Also, through the interviews with the committee of education, pastors and teachers, we learned whether the educational plans which Sunday schools aimed at were devised on the basis of the educational scene. However, it is considered that self-assessment requires a method through which the committee of education can appreciate more concretely the needs of the students and the local community.

**<TABLE 7-9> SUB-CONCLUSION OF SELF-ASSESSMENT FOR RELIGIOUS ACTIVITIES**

Does a church understand the intentions behind each question?	All churches understood the intention in asking the questions.
Are the questions useful?	The questions are considered to be useful for knowing whether or not the committee of education has grasped the scene of a Sunday school for the religious activities which a Sunday school aims to provide.
Do the questions help a church to form appropriate judgements about its Sunday school?	The questions concern subjects which the committee of education asked about in writing. Similar questions were also put to pastors, teachers and learners as occasion demanded. The evaluation team could judge the educational plans of the Sunday school through this.
etc/process	The Sunday schools sent to the evaluation team their self-assessment in writing, drawing them up in advance, before the evaluation team visited. Also, through the interviews with the committee of education, the pastors and the teachers, we could know if a Sunday school intentionally planned the religious activities which it aimed to pursue. The self-assessment asked for here simply asks about the meetings and preparation because it also plays the role of self-

	diagnosis. But it is thought useful to ask freely whether these intended religious activities were offered on the basis of the educational scene in order to discover the responses of the students, who are the subjects of these religious activities.
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**<TABLE 7-10> SUB-CONCLUSION OF SELF-ASSESSMENT FOR MANAGEMENT**

	Case 1	Case 2	Case 3	Case 4
Question	Is there a range of religious resources and equipment available to support religious activities in a variety of settings?			
Does a church understand the intention behind this question?	All the churches understood the intention in asking the question.			
Are questions useful?	The questions are considered to be useful for learning whether or not the committee of education has grasped the facilities and other data of each Sunday school for carrying out the religious activities which it aims at. The evaluation can also be made through the evaluation team's observation and documents on the facilities and data of the Sunday school. But it is thought that self-assessment is required to know how the Sunday school's committee of education makes its own assessment of its church's facilities and data.			
Do the questions help the church to form appropriate judgements about its Sunday school?	The questions were asked of the educational community. Similar questions were also asked of teachers and students. The evaluation team could judge the Sunday school by the answers to these questions.			
etc/process	The Sunday schools sent their self-assessments to the evaluation team in writing, drawing them before the evaluation team visited.			

Part A of the self-assessment excludes some questions, such as 3.2 Managing people, 3.3 volunteers' training and development, 3.4 Policies, 3.5 Communication and 3.6 informing parents, because similar questions are included. It can disturb respondents to concentrate on self-assessment. Also, even without self-assessment it is not difficult to collect data in answer to these questions from the documents which were sent to the evaluation team in advance. Though it can be a little easier if these items are added, I think that it does not matter much to the team evaluating the Sunday schools.

### 6.3.2 Interviews

**<TABLE 7-11> SUB-CONCLUSION OF INTERVIEW FOR  
PLANNING**

Does the church understand the n intention behind the question?	All the churches understood the intention in asking the question.
Are questions useful?	The questions are considered to be useful for knowing how the committee of education has grasped the scene of a Sunday school for the educational plans which a Sunday school aims to implement. However, the questions on the local community's needs in the interview were not suitable for the area dealing with the Sunday school's plans. These questions are related to the church's policy sector.
Do the questions help a church to form appropriate judgements about its Sunday school?	We could make a general judgment of the Sunday school's plan through the results of the interview questions. It is thought that we could judge what the Sunday school's plan is by putting the same questions to different people. However, the educational plan is judged through a comparison of the interviews and documents. We could judge the educational plan from the results of the interviews, not having the data of the documents in our keeping.
etc/process	We could learn the opinions from people of various points of view through the semi-structured interview questions. Because the interview questions on needs are at the level of church policy, not that of the Sunday school, I think that they should be excluded from the evaluation of the Sunday school. For example, they reveal the needs of a local community. In the questions on the needs of the local community in the interview, we could consider only opinions about the fundamental content, which, according to the church, represents the needs of the local community. And it is thought to evaluate the needs of the church by bringing in members of the local community to ask about their needs. It was asked whether the results of the evaluation from the Sunday school's self-assessment during the interviews were reflected in the church; this question should be put to the education committee.

**<TABLE 7-12> SUB-CONCLUSION OF INTERVIEW FOR  
RELIGIOUS ACTIVITIES**

Does the church understand the n intention behind	All the churches understood the intention in asking the question.
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the question?	
Are the questions useful?	<p>For the committee of education, pastors and teachers, the question is considered to be useful for assessing whether or not the Sunday school prepares its religious activities well.</p> <p>However, this question focused on the intention and satisfaction of mounting religious activities. That is, it was judged that the questions on religious activities should not lead to related topics. For example, they are not considered suitable for diagnosing the dynamics of the church service. We felt that there were too few questions on whether the message of the Bible study had been properly delivered to learners and the effect of this on their lives.</p> <p>Also, the questions were judged unsuitable for producing information about whether or not religious activities are interesting, or stimulate learners' interest, or lead to various active programmes.</p> <p>They are not suitable for finding how the weekday programmes intended by the Sunday school are used in the educational scene and how much interest the students take in them.</p> <p>In addition, the existing questions are considered unsuitable for evaluating the achievements of the Sunday school by definition.</p>
Do the questions help a church to form appropriate judgements about its Sunday school?	<p>The evaluation team could judge the religious activities of the Sunday school through the results of the questions. However, the questions on religious activities were not suitable for judging the religious activities of the Sunday school.</p> <p>For example, it was difficult to judge whether or not the dynamics and diversity of the religious activities and the process and method of conveying the significance of the church service arouse the learners' interest and whether the religious activities have an effect on the learners.</p> <p>Also, the evaluation results of the Sunday school, or whether or not the learners' purposes were fulfilled is not something which can be judged by objective data or documents. So, it is considered to be hard to judge it by this question alone. For example, it is considered hard to judge whether or not the learners' purpose has been fulfilled, by merely putting questions to the pastors or teachers. Hence, more in-depth questions and better methods of data gathering to ask seem necessary.</p>
etc/process	<p>We were able to listen to various points of view through the semi-structured questions. However, because similar questions were repeated in the questionnaire, the questions on Bible study could become repetitious. In administering a questionnaire, it is considered necessary to listen to different opinions from learners' and teachers, rather than asking them similar questions in an interview. For example, we felt a lack of questions on the effect on the participation and interests of the learners of the dynamics and diversity of Bible study,.</p> <p>In addition, it was good to get the necessary results because it was possible to discuss freely in an interview the advantages and disadvantages of the religious activities now on offer. However, it</p>

	<p>had the disadvantage that interviews may not be conducted efficiently and could take a long time because each question in the interview required a lengthy answer. Accordingly, the interview questions should be reconsidered and amended to take less time. With some exceptions, the churches had no weekday programmes. Nevertheless, the question items were excessively numerous, compared to those on the church scene. Rather, it is considered that the remaining questions should ask whether or not the weekday programmes arouse learners' interests and what programmes are required to have more effect on the learners, as mentioned above, after reforming the interview structure and concentrating on one or two questions.</p> <p>Also, it was considered that the evaluation questions on goal achievement should be re-drawn.</p>
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**<TABLE 7-13> SUB-CONCLUSION OF INTERVIEW FOR MANAGEMENT**

Does the church understand the intention behind the question?	All churches understood the intention in asking the question.
Are the questions useful?	The questions were considered to be useful for learning about management, except that the questions 'Does the teacher training satisfy you?' and 'Is the teacher training suitable for you?' were thought to be too similar. I think that they should be merged.
Do the questions help a church to form appropriate judgements about its Sunday school?	They were suitable for judging the management of the Sunday school. However, it is necessary to ask concretely if a teacher's operating guidelines are of practical service to teaching the learners and if they offers the guidance necessary for acting as a teacher of the Sunday school in the questions related to the policies on teachers.
etc/process	<p>We were able to listen to opinions from the various points of view through semi-structured question. However, we found that many teachers did not know the church's policies for teachers. It was necessary to explain them or to introduce their content before asking the teachers about them.</p> <p>Also, the questions on teacher training had a bias towards the educational aspect of the work of teachers in the Sunday school, irrespective of the original intention. Accordingly, it was hoped that the evaluation team would in future bear in mind in their interviews other necessary questions on the religious purpose of the teacher training.</p> <p>In addition, if the Sunday school is planning to put on, or already undertaking programmes connected with families, questions must be</p>

	put by the evaluation team to the parents.
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### 6.3.3 Questionnaire

**<TABLE 7-14> SELF-ASSESSMENT SUB-CONCLUSION  
OF QUESTIONNAIRE FOR PLANNING**

	Case 1	Case 2	Case 3	Case 4
Question	What is good and what is weak about your church or Sunday school?			
Does the church understand the intention behind the question?	All churches understood the intention in asking the question.			
Are the questions useful?	This is considered to be an appropriate question because it elicits the advantages and disadvantages of the Sunday school according to those connected with it.			
Do the questions help a church to form appropriate judgements about its Sunday school?	<p>By comparing the questionnaire and interview, we could judge whether or not the results of the educational evaluation were reflected in the educational plan. But, in most cases, few churches and groups kept the evaluation results among their documents; only one group in Case 1 and two in Case 4 did so.</p> <p>Thus, we were able to judge how the results of the educational evaluation were reflected in the educational plan through only the interview.</p> <p>For reference, the documents were judged by comparing the documents on the Sunday school's self-evaluation and the documents on its purpose and goal. In addition, we could judge more various and concrete advantages and disadvantages of the Sunday school through interviews, rather than through questionnaires.</p>			
etc/process	In starting and small-sized churches (cases 1 and 2), the answers from the volunteers as one of the variables are not meaningful to the evaluation, because the number of volunteers is low.			

**<TABLE 7-15> SUB-CONCLUSION OF QUESTIONNAIRE  
FOR RELIGIOUS ACTIVITIES**

Does the church understand the intention behind the question	All churches understood the intention in asking the question.
Are the questions useful?	The question was considered to be useful for the committee of education, pastors and teachers to grasp whether or not the Sunday school prepares religious activities well.

	<p>However, this question focused on the intention and satisfaction of religious activities. That is, it was judged that the questions on religious activities were not suitable for finding out about other things. For example, they are not suitable for diagnosing the dynamics of the church service. We felt the lack of the questions on whether or not the message of the Bible study to learners was being properly delivered and whether this had an effect on their lives. Also, the questions were judged unsuitable for eliciting whether or not religious activities are interesting, or arouse students' interest, or lead to active and varied programmes. Nor are they suitable for finding how the weekday programmes of the Sunday school are used in the educational scene and how much interest the learners take in them.</p>
<p>Do the questions help a church to form appropriate judgements about its Sunday school?</p>	<p>The evaluation team could judge the intention of religious activities and the mature of faith through the results of the questionnaires. However, the same questions as this were given to the same people in a questionnaire. I think that those questions can be merged into one. The evaluation team could judge the religious activities of the Sunday school through the results of the question by two different survey methods.</p> <p>As in the interview, the questions on religious activities were not suitable for judging the religious activities of the Sunday school. For example, it was difficult to judge whether or not the dynamics and diversity of the religious activities and the process and method of conveying the significance of the church service met the learners' interest and what effect the religious activities had on the learners. Also, the evaluation results of the Sunday school, or whether or not the students' purposes were fulfilled, is not something to be judged by objective data or documents. Asking questions like this is not very useful. For example, it is considered hard to judge whether or not the students' purposes have been satisfied by only putting questions asked to the pastors or teachers. So, more in-depth questions and methods of asking are considered to be necessary.</p>
<p>etc/process</p>	<p>A questionnaire is not appropriate for pastors because there are relatively few of them, even in mega-sized Sunday schools and many divisions have only one pastor or none at all. The answers of pastors are not appropriate as variables.</p> <p>Also, in the case of the questions in a questionnaire, the questions on the church service could become repetitious. In particular, the person who drew up the questionnaire and the person who gave the interview were almost the same in cases 1 and 2.</p> <p>In addition, the expression of the sentences was a little formal, though the meaning and intention of the questionnaire were understood.</p> <p>Because the questions in the questionnaire were translated from English into Korean, respondents had difficulty in understanding some of them.</p> <p>Apart from the churches in Cases 1 and 4, most churches had no</p>

	weekday programmes. Accordingly, most responses to the questionnaire were ‘Do not know’. It is considered that questionnaires drawn up in advance should reflect whether or not weekday programmes had been planned or carried out e.
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**<TABLE 7-16> SUB-CONCLUSION OF QUESTIONNAIRE  
FOR MANAGEMENT**

	Case 1	Case 2	Case 3	Case 4
Questions	How satisfied are you with the training and development of volunteers? How good do you think the programme of volunteers' training & development is?			
Does the church understand the intention behind the questions	All churches understood the intention in asking the questions.			
Are the questions useful?	The questions on the teacher training of the church school are considered to be useful. The two questions of ‘Are you satisfied with the teacher training?’, or ‘Is the teacher training appropriate?’ are, however, considered to be similar questions in the broader sense. It is considered that the two questions can be merged into one.			
Do the questions help a church to form appropriate judgements about its Sunday school?	They were suitable for judging the volunteers’ training and development for teaching in the Sunday school.			
etc/process	In starting and small-sized churches, it is easier to collect data in depth by interview, rather than by questionnaire. When the number of volunteers is low, their answers are not meaningful to the evaluation. In addition, the evaluation team suggested that in this context the interviews needed to be given more weight than the questionnaires and other research methods.			

### 6.3.4 Summary

We were able to find the differences of the respondents’ opinions through the case studies using an evaluation framework. That is to say, we could find the differences between the opinions of the committee of education and the pastors who make the

educational plans and the opinions of the learners and teachers who carry out the plan in practice.

For example, the committee of education and pastors saw as an important field for the processing and results of a desirable church education the deliberate planning and preparing of a curriculum before carrying out religious activities. But the teachers and learners, who are the other group, saw that importance should be given to making the planned and intended education suitable for the learners and the teaching conditions, bearing in mind the provision, practical lecturing and taking charge of the religious programmes.

Having heard the views of these two groups, we were able to examine whether or not the provision was intended for and suitable for the educational scene. We were also able to know what education is needed in this context. That is, we could evaluate through the evaluation framework whether the plan of a Sunday school education and its application to the situation provided the education needed and were offered systematically.

In addition, this paper focused on whether the in-service education was being offered systematically all the way through in a suitable way for the educational plan. However, considering the education required in this context and the dynamics and changes of the Sunday school, it was judged effective to use the in-depth advice of various specialists or the results of various qualitative methods.

It was possible to collect the necessary data by comparing and analyzing the different opinions of the target of each evaluation through such methods as interviews and questionnaires, documents and observation. Accordingly, it can be said that this evaluation framework furnishes the systemicity to allow the comparison and analysis of the data, when arranged systematically from the opinions obtained through various different methods.

For example, we were able to practically examine whether the education intended by the committee of education and pastors corresponds with the education offered in the Sunday schools through their self-assessment and the interviews with pastors or the committee of education. The questionnaires and interviews taught us how much effect the church service for each group had on the faith maturity of teachers and learners, what aspects of the church service they wanted to change for groups and what the advantages and disadvantages of the service were. Through the comparison and analysis of these collected data, we could evaluate indirectly the faith which was being built up in the Sunday schools. It can be said that this evaluation framework secured systemicity in its results.

But, as mentioned above, there was a trend of repeating similar questions, which requires some re-writing. Though the questionnaire method was effective in collecting overall opinions from large churches, an interview method is considered to be more effective for small churches.

Because the organization of a church is also where people work together, management can offer a useful service in enabling its education to run smoothly. Management can be of help to each group in forming a close mutuality and promoting efficiency so as to attain the organization's shared goal.

Though a church has a strong sense of community, smooth communication among all the members of the organization may be difficult because each function becomes more departmentalised as the church grows. Given this fact, the evaluation framework should be able to ascertain whether or not the whole education programme is being offered efficiently by the committee of education or pastors and whether or not the atmosphere, communication, and management of teachers are well maintained.

### 6.3.4.1 *The Systemicity of the Evaluation Tool*

1) By knowing the evaluation flow and by collecting and analysing various data, we were able to propose some necessary alternatives for Sunday schools. That is, after checking each sub- domain of the self-assessment, we can ask the following questions and analyse the answers.

For instance, are there any meetings when learners and parents can bring up their needs and has the Sunday school tried to discover the needs of learners and parents?

(Part A)

If so, are the needs which your Sunday school has listed the same as the needs that the learners and parents have revealed, or not?

If not, the Sunday school staff should consider whether they should meet parents and learners to discover their needs.

Then there are three different possibilities: where the statement of the Sunday school staff's perception of the needs is the same as the results of the interviews of learners, where they overlap and need discussion and where the assumed needs and actual needs are different.

Through this evaluation, it was possible to evaluate whether or not education is practised in the Sunday schools and whether or not the various opinions on the educational situation were collected and alternatives were the proposed systematically by the association.

2) After drawing a conclusion about each sub-domain and putting these together, this evaluation framework drew evaluative conclusions on each Sunday school by putting together the conclusions of the three given provisions, planning, religious activities and management. The framework of the evaluation was made to evaluate each provision in the same way, not with scores but with the self-assessment form sent to the committee of education before the evaluation.

Sub-area	Changing nothing	Changing something	Changing everything	Reference
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Using the same form and method in the evaluation of the Sunday schools made it possible to compare easily the planned aspects of religious education by the education committee and the actual evaluation results. Also, it had the advantage of needing only a quick look to see which parts needed to be changed and which part was of benefit in the different sub-domains.

#### ***6.4 The Suitability of the Field of Korean Sunday Schools (Tonghap)***

Is this evaluation tool suitable for the field of Korean Sunday schools? According to the research sampling in 2.3, in Chapter 7, Sunday schools and churches can be described as follows.

First of all, around 35 percent of churches in all Christian Assemblies in Korea are the size of starting churches. At first, a starting church is weak in its system and in its education. Second, small churches comprise a third of all the country's churches. It is considered that these small units provide a basis for a church and Sunday school. Third, medium-sized churches have many opportunities to grow in quality and quantity. They have an effective educational environment and appropriate staff to educate congregations. Finally, there are a few churches which can be considered mega-sized churches. These churches and Sunday schools have various educational advantages, i.e., in their systems, environment and human resources. The system and programmes of these churches affect other, smaller churches. The evaluation teams judge that these categories are effective in identifying the suitability of the evaluation tool in Korea.

Despite the different sizes of the churches in the case studies, certain common factors in Korean Sunday schools and churches were apparent when applying the evaluation tool to the cases. For instance, most Sunday schools do not have policies for child protection and fire exits, nor do they have weekday religious programmes or provide information for parents. Sunday schools sometimes have no settled programmes

of volunteers' training and development. According to the results of the evaluation, the evaluation team judges that these criteria help to evaluate Sunday schools in Korea.

When the evaluation team surveyed Sunday schools by questionnaire, the respondents tended to give positive opinions about Sunday schools, in closed questions in particular. Although some of the results of interviews and observations were negative, the results of questionnaires were often neutral. Therefore, the evaluation team decided to follow the results of the interviews and observation rather than the results of the questionnaire.

In addition, the evaluation team, after discussion with the other evaluators, suggested that one questionnaire needed to be weighted in relation to the other questionnaire and the other research methods. However, it is still to be considered how much weight the questionnaire has compared with the research projects, or after evaluating other Sunday schools in Korean churches.

## ***6.5 Practical Lessons***

### **6.5.1 Questionnaire**

In starting and small-sized churches, it was easier to collect data in depth by interview, rather than by questionnaire. When the number of volunteers was low, the answers from volunteers were not meaningful to the evaluation tool as variables. In addition, the evaluation team suggested that in this context the interviews needed to have more weight in relation to the questionnaires and other research methods.

### **6.5.2 Interview**

During the case studies, problems were apparent during interviews, about how to ensure accuracy in the research questions and the responses. To begin with, the framing of questions needed to be precise and simple, that is, it should avoid complex

grammatical constructions, or hypothetical or rhetorical questions. Also, the conceptual or academic level of the questions should be modified to suit the skills of the respondents. Second, the evaluation team needed to be more focused. In response to the feedback sessions of the interviews, schedules were revised to make the focus clearer. Thirdly, the evaluation team needed to ask these questions in a way which would generate detailed data for analysis. However, during an interview it was important to make the respondent feel comfortable. Fourth, when analysing the evaluation of case studies, there was a need not to reinterpret, but to accept each church's account of its experiences. It must be remembered that in Korea those who attend Sunday schools do not have many opportunities to evaluate it or to evaluate their church. Therefore, it is necessary to both understand and interpret their narratives.

### 6.5.3 Analysis tool

Fast transcription is not always the best; what is more important is to pick up the unexpected. Codes and connections between important concepts (criteria) can be developed and important questions noted throughout the transcription.<sup>82</sup>

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<sup>82</sup> My case studies were intensively implemented between 4 November and 10 December 2007 in Korea. However, I found that I could not accomplish all that I had intended, due to my informants' unexpected schedules. The table shows the gap between my original intentions and what I achieved. Because the evaluation team had some difficulties in visiting Sunday schools on schedule, the process of evaluation was changed and the time of submission of the reports to the evaluation team was also changed. In addition, I was unable to conduct group interviews with learners' parents in the case studies, because they were too busy to give time for interviews. It was not easy for the secretary to contact parents and make appointments for the interviews. And it was also difficult to make out the schedule for meeting with parents, so that the evaluation team interviewed parents on the phone as the next best option. In evaluating Sunday schools, there are two opposing views. The first view is that congregations have a negative opinion of the process. This trend strongly exists among volunteers and even pastors. It is the reason why congregations consider that church, or something related to God, cannot be evaluated. This makes it difficult to evaluate Sunday schools. Secondly, volunteers on reflection mistrust the results of evaluations of Sunday schools. In other words, they believe that the results or suggestions of the evaluation do not reflect Sunday schools or meet the needs of volunteers. Although volunteers have made their needs known to the committee of education or the church, their suggestions and needs are not fully reflected.

### ***6.6 The Revision (Reconsideration) of the Evaluation Tool***

Self-assessment can be used in its present form. But some amendments are required in the teachers' interview questions and the students' interview questions.

In the questions for the teachers

1) The same questions are repeated several times. Similar questions are asked in several clauses. For example, the existing Nos. 1 and 24 are repeated. Similar questions were repeated in questions related to the church service. Because asking what someone likes in a church service and asking what advantages a church service has seem very similar, we retained only one of these two questions.

Also, two similar questions are asked as Nos. 2 and 3. For example, No.2 is a question about the advantages of a church and of a Sunday school and though No.3 is a question about the traditions and characteristics of a church and a Sunday school, we merged them to read 'what are advantages or characteristics of a church or a Sunday school?' and asked about the traditions and disadvantages of a Sunday school by implication.

In addition, the questions 'What do you like in your religious activities?' and 'What do you think the advantages (good characteristics) of your religious activities are?' are considered to be similar. Accordingly, we decided to merge such questions for example about the church, Bible study and religious programmes related to religious activities.

We also decided to add questions related to satisfaction with the textbook and about faith maturity in a training meeting and a Summer Bible School as secondary questions in each religious activity. Though questions such as Nos. 18, 19 and 22 are similar questions related to the communication with families, we decided to unite them into the main question of 'How does the Sunday school and each family communicate?'

We united questions Nos. 11 and 12 into a question related to the relationship (intimacy) between teachers and learners.

2) We felt the need to ask more in-depth questions by using the advantages of an interview. Accordingly, we decided to add questions about teachers' obstacles and feelings. Moreover, because the interview questions focus too much on educational intention and faith maturity, we decided to add questions such as 'What effect do the dynamics in a church service and the biblical message have on students' lives?' and 'Do students take an interest in religious activities?' In addition, we decided to add questions about favourability for the local community because there was no way to evaluate the effect on the local community. The questions on volunteers' training and development in the existing survey were limited to the questionnaire, which small churches could not use. Hence, for small churches we included the items on the teachers college in the interview questions. The following questions were added to the interview: questions on difficulties as a teacher, intimacy with students, favourability for a local community and questions on the teachers' college.

3) Because it is a semi-structured interview, it was thought helpful to have a broad question to reflect the whole followed by sub-questions.

The interview questions in this evaluation are considered to be unsuitable for getting the desired data from respondents, because there are too many of them. This method has to get data from respondents when the questioner asks additional questions following the main one, but the questioner then has difficulty in collecting data freely because there are too many questions. In addition, too many evaluation questions were thought to need deleting, since the evaluations are generally made by only a few people, except for a small number of large churches.

The questions about the advantages and disadvantages of a Sunday school were removed from the teachers' questionnaire, because was judged more appropriate to get more in-depth data through an interview. Also, questions on what is essential for a group or a Sunday school to grow and on what is required to adapt to a new student were added, because it was thought necessary to know what is required for a Sunday

school to grow qualitatively and quantitatively by pursuing quantitative growth within the qualitative growth of a Sunday school.

Additionally, it was decided to add questions to judge the exclusiveness of a Sunday school, because they were judged to be questions about its qualitative and quantitative growth. The learners' questionnaire and interview paper were revised in the same way because they are not much different from those for teachers, except that the teachers' questions included some on the decision making process, teachers' colleges, obstacles to teaching and communication with a family.

## **7 Conclusion**

This chapter showed the suitability of this model for application in the field, in order to support the improvement of individual schools. After it was applied in the case studies, which together represent the Korean Sunday school, this model was able to produce data based on the aims of evaluation. The chapter determines that it is not possible to use the quantitative research method in every case. The qualitative method, unlike the quantitative, can collect data showing a school's dynamics, depth and width. I discussed in a previous chapter the reasoning behind the preference for the qualitative research approach. Furthermore, revision of the tool is required, adding sub-criteria and questions to its evaluation.

Therefore, the evaluation model can be used to understand today's religious and educational activities in general, as well as the system of a particular group of schools; and it can provide an individual school with practical insights into ways to improve itself.

In Chapter 8, some conclusions are drawn on the issues discussed in the thesis. After summarising the research, the chapter critically reviews the research process. It also explores the implications of this research for Christian education studies and provides some suggestions for further research.

## **CHAPTER 8**

### **CONCLUSION**

This thesis is about a possible answer to the research questions, in particular, whether it is possible to design an evaluation model which is suitable to improve the quality of Sunday school in Korea. In this chapter, a summary of findings as they relate to the research question is provided. The implications of this research are discussed with some suggestions for further study.

#### **1 Summary of Research Findings**

In terms of history, the Korean Church and Sunday school must be understood to exist in a context of crisis. Put simply, quality systems, rapid change in social issues, and congregations have defined the world stage on which the drama of Korean life has to be enacted. The church as a core institution in the Korean community has carried out its religious education mission always painfully aware that the community to which it ministered was wrestling daily with problems directly related to their strained status as "minorities" in power and influence in Korean society. The development and ministry of quality has declined since the period of 1990. To overcome the crisis in Sunday schools is give some priority to the viewpoint that mission, to the extent that it has been undertaken as a matter of the nurturing a Christian personhood, has involved three signal dimensions, namely, identity, relationship and social context. The first priority in overcoming the crisis of the Sunday school system is to understand systemically the current situation and the nature of the education that has been accomplished so far. This research looked at Sunday school education so as to find a model for the evaluation of its education for improvement with developments that release learners from possible blinkers imposed by the accident of birth into a particular church, culture, religion society and time in history. Therefore, this research attempted to design an evaluation

model for schools, which presented both their strengths and weaknesses through recognising the educational system of that school. It was designed to assist the school with achieving its main aims.

The education of faith is a necessary part for Christian education evaluation. It means including the demands of society and church tradition, and individual school requirements of educating learners and running schools by acknowledging the weaknesses in the demands of society and church tradition. The Sunday school evaluation found that it is essential that an individual school provided learners with meaningful faith experiences. This research attempted to create an evaluation model to support the improvement of schooling in individual schools in that endeavour.

Quality Management (QM), which is used in school and one of evaluation systems, has the similar meaning of evaluation. QM has aims of improvement quality continuously in the overall aspects of an educational organisation, which includes diagnosing strengths and weaknesses. QM is a term used in particular in industry and the commercial world. It is the activities co-ordinated to direct and control an organisation in respect to quality. However, QM is used not only in industry, but also in a variety of organisation such as hospitals, schools and even not-for-profit organisations such as Non Governmental Organisations (NGO). It is possible that QM can be applied to Korean Sunday schools by applying the sort of QM used in education to Korean Sunday schools. Sunday schools are both *educational* and *religious* organisations. Even though there are differences between the purposes of Sunday schools and general schools, the religious aim can be achieved through an educational organisation. In other words, there are similarities in the educational characteristics of general schools<sup>83</sup>, and Sunday schools. Such similarities are the basis of applying QM to Korean Sunday schools. But Sunday schools also have a religious aim in their educational purpose, namely education for faith and they differ significantly in being volunteer-based.

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<sup>83</sup> As I shall call the normal educational establishments for students from 4-19.

Therefore, it is important to revise QM to be appropriate for Sunday school evaluation. That is the reason why the business evaluation model or education model cannot apply to Sunday school evaluation directly.

I have examined the formative evaluation model of Sunday school education for improving its quality based on QM in school, and on the basis of individual Sunday school educational evaluation basis. This evaluation model has the following features: it sought 1) to understand the Sunday school on the holistic view by collecting data, 2) to evaluate the school on the basis of its main purpose 3) to support the school's efforts towards improving the quality of schooling by identifying the individual school's strong and weak points and by providing the school with the results of the evaluation. This research created an evaluation model intended to become routine activities in the development of school policies. According to these insights, the Sunday school evaluation in this thesis needed to support the improvement of schooling on the basis of the intrinsic purpose of individual Sunday schools as a whole. For this, this thesis put forward that this evaluation process required the inclusion of an analysis and recommendations for improvement of individual Sunday schools.

The Sunday school in question played the main role in the evaluation process because the members of the school provided the evaluation team with their information and made the decisions based on the results from the evaluation team. The individual schools decided how to use the results of their evaluation. That is, school members provided information about their performance and their context, and the evaluation team provided the school with their opinion and the feedback from judgments based on systematic data collection. Furthermore, the school was able to consider the information's usefulness and value and identified the effects of school policies on individual schools.

This evaluation model reflected the special characteristics of each school, based on the results of the evaluation and obtained information on the values obtained from

the religious activities in order to renew the quality of the school. This model was necessary to support improvement in individual schools. It can provide a method of overcoming the crisis in the church and in the church education of an individual Sunday school, by evaluating schools on the basis of systematic and detailed information.

Sunday schools can utilise the result of their evaluation to make an educational plan which reflects what needs to be renewed in the school and what the school needs for continuous development. According to the result of evaluating the qualitative data, the members of the school have the chance to share with each other the information related to the school. This is the reason why all the members focus on their own division and their own work. The result can also provide members with opportunities to recognise the volunteer work going on in other divisions and with other members. It can help the members to be mindful of, and rebuild, their own work.

The evaluation can be done by an evaluation team consisting of insiders (internal evaluators) and outsiders (external evaluators). Moreover, there should be a dialogue between the Sunday school and the evaluators. The internal evaluators can provide information about their performance, their context and their atmosphere, and the external evaluators can evaluate the school by means of their special experience. By using external evaluators as experts, such as professors, researchers and pastors who have some connection with to the Sunday school, it can consider in seminars the basic information needed to educate students and help form the policies of the school and its curriculum. The schools will find this information useful and valuable. Furthermore, the effects of school policies and curriculum on the individual schools can be identified. The internal evaluators can share the outsiders' perspectives so as to understand better the whole Sunday school and the other work being done.

The general assembly needs the information in order to renew the quality of its religious activities; its hindrances can be seen in its various parts, e.g. volunteers, the consistent characteristics of its members, facilities, human resources, Sunday school

policies and its relationship with the church. This Sunday school evaluation can show the Presbyterian Assembly the strong and weak points of their religious activities and information relating to what the individual school requires. Moreover, evaluation identifies the ethos and demands of the current state of the whole Sunday school. The data and results are able to usefully inform policy decisions.

## **2 Reflecting on the Research Process**

This thesis aimed to explore the research questions and devise an evaluation model to improve the quality of Sunday schools in Korea. Four case studies were made to test whether the evaluation model properly works or not.

I felt honoured that pastors and volunteers in Sunday school were willing to share the personal and intimate details of their difficulties and conditions in order to assist my research. Committees of Sunday schools and senior pastors vividly delivered accounts of the parts they played at all stages of the implementation.

At first, I tried to use quantitative and qualitative research methods. However, I found the interview research method was a proper tool for exploring the present state of Sunday schools (a religious aspect of the church's work), whereas the questionnaire was useful in a mega-size church for showing general trends. The analysis method was a suitable way of identifying key themes (the present state, problems and strengths of the church) from the accounts produced by people in each case study and from self-assessment and the other methods. I endeavoured to elicit the main themes in the data for those whom I studied.

However, there were limitations to my research. In relation to researching individual Sunday school, I had intended to include the Sunday school learners in all stages of my research. However, because I was based in the UK and visiting Korea, I was limited to seeing them only on Sundays. I intended to revise my research schedule with help from the learners and this worked to some extent. I also intended to share the

draft result from my data analysis with the volunteers and committee of each study before the writing up stage. However, I could not do this because of my limited resources as an overseas student.

Despite these limitations, the methodology, i.e., the interviews and case studies, has been adopted and has challenged the existing traditions of Sunday school education in Korea. In doing so it has opened up new ways of researching ways of evaluating Korea's Sunday school education in the future.

### **3 Implications of the Research**

In circumstances where there has been little research on Sunday school evaluation and where there is a growing debate on the need of the systematic evaluation for a desirable form of Sunday school, I thought it was important to construct an evaluation model of Sunday school education in researching the needs and development of the institution. In exploring this theme, this thesis attempted to show how to pursue a holistic faith and the essential aims of Sunday school. This could be useful in examining the present situation of Sunday schools and suggesting how to change and develop their quality. Furthermore, in exploring the relationship between the personal faith and life and between the church and the world, this thesis has attempted to show whether their Sunday school education has helped learners to continue to mature their faith at the same time as their lives.

In addition, it can overcome the negative image that surrounded church evaluation when it was tried systematically and created an atmosphere of having to accept school evaluation. As a necessity furthermore, researchers into Sunday schools can develop the curriculum, policy and programmes which reflect their demands and needs.

To date, Korean academics have failed to include the individual Sunday school education in the research process because of the discrepancy between what Sunday

schools need and what they have. They have uncritically considered Sunday school education as a context of 'dependents' rather than that of an active field. There has so far been research in Christian education about the theoretical meaning of Christian education or about its nature, such as Christian educational theology and Christian educational philosophy.<sup>84</sup> The history of Christian education has been related to the actual practice of Christian education. In challenging the prior critical tradition, this thesis attempted to overcome earlier limitations by reflecting the field of Sunday school provision. In other words, this thesis has opened up new possibilities for Korean research, in that it advanced the theory of Sunday school evaluation and made a model to improve its quality, put it into practice and verified whether it had practical use or not by doing case studies in Korea.

The evaluation model raised in this thesis was considered to be of service to grasping the present condition of individual churches and their schools and to knowing the need for it when setting out the educational policies and curriculum in the General Assembly. It is also because the General Assembly-affiliated church school institute evaluated in a similar period the same church with its school as is evaluated as a case study in this thesis and because they weighed the results evaluated in this paper against the results evaluated by the institute. As a result, the evaluation which used this model produced results which were more various and intensive than the results which the institute produced.

Generally, the Ministry of Education & Human Resources Development of the General Assembly (PCK, *Tonghap*) was considered to be a suitable resource for stimulating reform of the system, contents and method, or for carrying out the activity and the plan for modifications and measures to attain the agreed goals, having analyzed

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<sup>84</sup> Oh, The Korean society for the study of Christian Religious Education, vol. 8, 2002, p. 64-75.

the educational quality of the church school in the religious body and by predicting future trends.

Accordingly, in view of the results, the General Assembly judged that the model in this thesis was currently the more suitable for evaluating the church school of an individual church in the religious body (Hong Jung-Koon, CEMP, The Committee of Educational Ministry for Practice, PCK, *Tonghap*).

Consequently, it is hoped that research in the future which deals with individual Sunday school evaluation through more refined methodological approaches will direct Korean Christian education.

## **4 Thoughts on Further Research**

### ***4.1 Limitation***

It is difficult to gather together experts in Christian education, compared to the other fields of study. In addition, it is not easy for most experts to visit Sunday schools in order to evaluate, because they generally work in their churches on Sunday.

The criteria in this evaluation tool excluded the area of finance.

Congregations have a negative image of evaluation. The evaluation team must spend some time explaining the concept, in order to process it effectively. Evaluation, which is in operation in many fields of work, is moreover not always appreciated by those undergoing it. In order to use this evaluation model sufficiently and ensure satisfactory results, the PCK and the churches should help people to be aware of the need to evaluate and to cultivate experts to carry it out. Although the identified criteria must be evaluated, in practice it often results in mere gestures and unwillingness to make any move.

Research into evaluation in relation to Sunday schools is quite rare. The present study could serve as a reference for further research related to evaluation and an evaluation model for churches, for Protestantism as a whole and for volunteer organisations.

An evaluation model for Sunday schools can play an important part in evaluating the criteria and principles which guide Sunday schools in Korea. Evaluation can also provide guidelines for improving the quality of education in general and can inform guidelines for the curriculum in educational practice (Kwak, 1989).

The criteria which are decided upon in the evaluation model can be the basis for the principles used in the evaluation and the standards (or basis) of improvement for Sunday schools, because learners and congregations can be influenced by the outcome. Therefore, these criteria of evaluation can not only direct the intended outcomes in religious activities and administration in practice by providing their basic standards, but also can act as basic principles in the effective organisation of Sunday schools.

#### ***4.2 Recommendations***

Regarding further research, some subjects, such as the way in which each criterion is related to the others, how it affects the others and what the necessary sub-principles are, require closer examination. The present research focuses on whether, on the whole, Sunday schools in Korea offer effective education. However, evaluating in detail the relationships between criteria in an evaluation model would be a good subject for further research.

After interviewing pastors and volunteers in the case studies, I realise that the current curriculum in the PCK has a theoretical content which ignores the needs of the field and emphasises the religious aspects. It also indicates controversial points of limitations in respect of educational methods which are no longer effective for learners. Therefore, volunteers suggest that the Church needs to understand the current situation

of Sunday schools and then develop a new curriculum and new educational methods of teaching.

Through this research, some suggestions are provided for further studies in three areas: the theory of research access and research content; the process and evaluation tool; and the practical use of the research results.

#### **4.2.1 Theory of Research Access and Research Content**

First, this research uses the theories and methods of QM and general education in order to make an evaluation model. Further research would need to include theories of Christian education and evaluation and develop evaluation theories and models based on the Church, and also to develop the evaluation model used in the present study, in order to maintain evaluation as an effective tool in practice.

Second, the research methods for evaluation should be developed. In the past, Sunday schools were run and planned on the basis of the intentions and arbitrary decisions of pastors and the experience of volunteers. However, to develop the evaluation tool, research methods should be studied and developed. If no research methods are evolved to analyse the religious education of the Church or Protestantism in Korea, it will be difficult to understand the characteristics of the church and Sunday schools in practice or even to reflect effectively the results of analysis on their plans and religious activities.

Third, this research developed an evaluation tool which it is hoped will be relevant to all Sunday schools. However, this should be followed up with further research where each criterion is related to sub-criteria and verifies the relationship. In addition, further research should deal with the effectiveness of church education, the satisfaction of learners and the changes made to Sunday schools after evaluation.

Finally, this research can be applied to many church-based fields, such as Christian public schools and nurseries in church, volunteers' organisations and centres

for Christian welfare. Further research can be extended to these fields. Therefore, it may be possible to apply this evaluation model to other fields.

#### **4.2.2 The Process of the Action Plan and its Verification**

This research verifies the evaluation model, including the research methods and analytical tools for case studies, in order to apply it overall to Sunday schools in Korea. In addition, it attempts to reflect and analyse special conditions. However, this evaluation tool was hard to use to evaluate the special conditions of every Sunday school in detail and there may be a few factors exclusive to individual schools which have been missed. Therefore, I leave some room for later discussion on this evaluation tool.

In addition, this model develops and verifies the research methods and analytical tool on the basis of effective education in Sunday schools. It is necessary to further discuss and research systemically the process of an action plan and develop practical ways of applying this plan to the field.

#### **4.2.3 Suggestion for Using the Evaluation Tool**

In order to use this evaluation tool in the field, the church has to look at overall evaluation in a fresh light and endeavour to continuously understand the evaluation of Sunday schools. Furthermore, the seminaries related to the PCK need to establish those subjects which relate to religious and educational evaluation and educate learners to connect this evaluation work to the field. They also need to develop research methods and look into the effect of these theoretical studies on the church, Christian education and even public education. In addition, they need to use varied methods to obtain enough data from analysing Korean Sunday schools to construct theories based on these data. That is, Korean Christian education has not hitherto used an inductive method but

a deductive method, without considering data from the field. For instance, when researchers analyse the reasons for the decline in numbers in Korean Sunday schools, they generally analyse the main factors on the basis of experts' documents. They do not research the field by theoretical sampling or verify their research methods.

In addition, the present evaluation tool has been developed to apply to the field directly and be used there. It can suggest overall educational guidelines and the theoretical basis for them. It can also provide the theoretical basis and principles to apply to any church-based field, such as Christian public schools and nurseries in church, volunteers' organisations and centres for Christian welfare. Therefore, experts related to the PCK need to research and apply the evaluation tool in different fields in practice, in order to evaluate these organisations under the PCK more easily.

## **5 Conclusion**

This thesis has generated information on the area of Christian education, specifically concerning meaningful faith experiences in the Korean Sunday school. In particular, it has highlighted the ways in which the Sunday school accommodates the concept of evaluation in the church with positive action on the current status of the individual school and school policy. It also reveals the importance of evaluation and attempts to show the educational efforts made by individual schools, based on the collected data.

This Sunday school evaluation model is capable of being applied not only to a religious organization, i.e., a Sunday school, but also to more general school evaluation, such as alternative schools and religious schools. This research had to consider the research method of questionnaire and interview. The policy measures which should be provided in order to understand the current state and demands of learners and schools must be explored and researched. This must be done by providing a variety of attractive

supports to the research methods.<sup>85</sup> This model helps to form the educational policies in the department of education, PCK, by researching the tendencies of the Korean Sunday school

To sum up, the research in this Christian education evaluation needs to consider the issues which have been raised in this thesis, as follows. First of all, the evaluation methods and models as related to faith experience must be investigated. Secondly, this should be incorporated in the curriculum on the basis of continuous evaluation, because the curriculum is a necessary element of all education. Thirdly, this thesis suggests that it is vital to base the evaluation model on the theology and philosophy of education. If it is, then the results of evaluation can be better founded. This research should be continuously advanced.

The Appendix embodies information which was not mentioned in the chapters. These are the main evaluation sheets, the main changes in each domain of this evaluation model and the process of the evaluation model, brief information on respondents in the cases which I analysed, the interview questions and the analysed data.

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<sup>85</sup> For instance, according to a variety of research to be related to the Sunday schools in Korea, such as average time for worship in different age division and worship and teaching method, the Sunday school sees general Sunday school.

**APPENDIX I  
SELF-ASSESSMENT TOOL**

<b>Part A: Self check in self-assessment</b>	<b>Evidence</b>	<b>Not yet started</b>	<b>Partly in place</b>	<b>Fully in place</b>
<b>1. Planning</b>				
<b>1.1 The needs of learners/ society</b> Are there any meetings when learners and parents can discuss their needs and has the Sunday school tried to discover the needs of learners and parents?	Written or recorded notes are available			
<b>1.2 Church traditions</b> Are there any statements or meetings when the Sunday school can sum up its tradition and has the Sunday school made attempts to discover the church traditions and characteristics?	Written or recorded notes are available			
<b>1.3 Plans</b> Are the aims, objectives and future plans presented to the congregation?	Development or action plan, evidence of consultation, minutes of meetings			
<b>1.4 Self-assessment</b> Has the Sunday school evaluated itself to discover whether it educates the learners well and whether it accomplishes its intended outcomes?	Annual report, evidence of consultation, targets, evaluation, development plan			
<b>2. Religious activities</b>				
<b>2.1 Preparation</b> Are there any meetings in which religious activities are prepared before Sunday morning?				
<b>2.2 Worship</b> Is there a long-term plan for worship in the divisions?	The plan of worship including leader, prayer, preachers, the order of worship			
<b>2.3 Education</b> Is there a well-developed curriculum in education?	Schemes of work, lesson plan, learning diaries, samples of learner's learning, mentoring recordings etc			

<b>2.4 Religious programmes</b> Is there a long term plan for religious programmes in education?	The plan of religious programmes, minutes of meetings			
<b>2.5 Weakly religious activities</b> Are there weekday religious activities?	Written or recorded notes are available			
<b>2.6 Achievement</b> Are there regular meetings to discover the achievement of learners?	Written or recorded notes are available			
<b>3. Management</b>				
<b>3.1 Resource</b> Is there a range of religious resources and equipment available to support religious activities?	Samples of a variety of resources that have been used for religious activities			
<b>3.2 Managing people</b> Are there role descriptions for volunteers?	Induction content and checklist, training plan and leader's notes			
<b>3.3 Volunteers' training and development</b> Are there development and training plans for volunteers, which reflect both the needs of the church and volunteers?				
<b>3.4 Policies</b> Have the Sunday school the policies, including induction, child protection and healthy and safety and are they displayed appropriately?	Budget, accounts, minutes of management committee, written financial rules			
<b>3.5 Communication</b> Are there regular meetings between the volunteers and the committee of education to discuss the work and share the practice?	Minutes or record of reports are available			
<b>3.6 Informing parents</b> Has the Sunday school regularly communicated with learners' parents?	Letter, report, minutes of meetings			

### Part B: Factual information about your Sunday school

#### Section A: information about your school

**A1 Name of Sunday school**



	A continuous training course for volunteers		
In church	Adult educational programmes in the church		
	Family learning programmes		
For local society	Social activities for local societies		

Please use this box to provide further significant details not covered above

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#### **A10 Term dates**

Programme	Start date	Finish date
General term		
The training course for new volunteers		

#### **Section B: Sunday school's setting and resource**

##### **B1 Settings**

If your Sunday school has a designated resource for worship and education or other similar provision, please indicate its function and numbers

	Number of places
Worship	

In Sunday schools, do your learners use the place of worship when in the education?

If not,

	Education	
Are there any places related to the Sunday school other than for worship and education?		
	Separated place for volunteers	



If so, please give names of the other churches in the space below and state what links you have with them.

### Section C: Information about the learners

#### C1 Number of learners and attendance

Please give the registered number of learners and attendance of learners in each of categories in the tables.

	Pre-school age				Primary school age						Secondary age							
Name																		
Sex	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
registered number																		
Total																		
attendance of learners																		
%																		

#### C2 Korean as an additional language

Please give the number of learners for whom Korean is not their first language and who are at an early stage of Korean language acquisition.

Number of learners

#### C3 Learners with learning difficulties and/or disabilities

Please give the number of learners of who have learning difficulties and/or disabilities.

Number of learners

#### C4 Education for Korean as an additional language and learners with learning difficulties and/or disabilities

Please give the information about people who belong to C2 and C3 in your Sunday school.

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### Section D: Information about the volunteers and pastors

#### D1 Number of volunteers and pastors

Please indicate the numbers of volunteers in age in each of the categories in the table.

Name																				
Sex	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
number of volunteers																				
number of pastors																				

**D2 Age of Volunteers**

Name																				
Sex	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Age	20-29																			
	30-39																			
	40-49																			
	50-59																			
	Over 60																			
Total																				

**D3 The period of volunteering**

Please indicate the length of service of volunteers, using the following categories.

Name																				
Sex	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Year	1-2																			
	3-5																			
	6-10																			
	11-15																			
	16-20																			
	Over 20																			
Total																				

**D4 Number of Qualified volunteers and unqualified volunteers**

Of the qualified volunteers included in F1 (number of volunteers), indicate the number of volunteers whether or not volunteers have programmes for volunteers development programmes.

Name																				
Sex	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Qualified																				
Unqualified																				
Total																				

### D5 Additional works in volunteers in your church.

Please give the number of volunteers who have other work in church apart from the Sunday school.

Name																				
Sex	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
Jobs																				
Total																				

### D6 Attendance of volunteers

Please give attendance of volunteers in each of categories in the tables.

	Pre-school age				Primary school age						Secondary age									
Name																				
Sex	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
attendance of volunteers																				
Total																				
%																				

## Section E: Information about annex.

### E1 The order of worships



B1. Do parents and volunteers have the same opinions as the education committee about the statement of the Church traditions and characteristics? That is, does the Sunday school state the Church traditions and characteristics properly?

### **1.3 Plans**

B1. Are there the aims, objectives and future plans presented to the congregation?  
What is a statement of aims in church, Sunday school and each division?

B2. Can the Sunday school educate learners with the intended outcomes?

This question includes two sub-questions;

1-1) 'Are the aims, objectives consistent with those of the church and Sunday school?'

1-2) 'Are the religious activities of the Sunday school consistent with one another?'

### **1.4 Self-assessment**

B1. Can the Sunday school reflect the result of evaluation in its educational plans and religious activities?

## **2. Religious activities**

### **2.1 Preparation**

B1. How well does the Sunday school prepare its religious activities in this preparation meeting?

B2. How is the self-assessment form used to monitor the preparation for religious activities? And is it really used in the Sunday school?

### **2.2 Worship**

B1. In its intended outcomes has the Sunday school worship achieved its objective?

### **2.3 Education**

B1. In its intended outcomes has the Sunday school education achieved its objectives??

### **2.4 Religious programme**

B1. Has the religious programme achieved its intended outcomes?

### **2.5 Weakly religious activities**

B1. Has the Sunday school added weekday religious activities of its intended outcomes?

### **2.6 Achievement**

B1. What are the strengths and weaknesses of the Sunday schools?

## **3. Management**

### **3.1 Resource**

B1. Is there a range of resources and equipment available to support the activities?

### **3.2 Managing people**

B. How effective is this role description?

### **3.3 Volunteers' training and development**

B. How good is the quality of the volunteer training and development plans?

**3.5 Communication**

B. How close is the Sunday school connected with each division and how well do divisions communicate with each other about the result of discussions and decisions?

**3.6 Informing parents**

B. Has the Sunday school regularly communicated with learners' parents?

## **APPENDIX II**

### **INTERVIEW TOOL**

#### **2.1 Interview for Volunteers**

1. Do you ever think about the needs of the church and the Sunday school?
2. What is good about your church or Sunday school? What do you like?
3. What should the next generation remember about the church or Sunday school?
4. Does the Sunday school prepare well for the activities?
5. What do you like about the worship service?
6. What is good about the worship service in your division?
7. What do you like about the Bible study in your division?
8. What is good about the Bible study in your division?
9. Do you think the Sunday school teaches learners well according to aims of the Sunday school?
10. Do you think PCK textbook (or the church's own textbook) is relevant for the Sunday school?
11. How do you care for learners and help them to develop friendships among themselves and with you?
12. What are the obstacles for you to develop good friendship with learners?
13. Do you think the learners' faith develops during the summer camp? Why?
14. What do you like in your division's religious programmes? Why?
15. What is good about the religious programmes in your division? Why?
16. What do you like in your division's weekday religious activities? Why?
17. What is good about the weekday religious activities in your division? Why?

18. How does the Sunday school connect with the learners' families during the week?
19. Has your division encouraged members of congregation to volunteer for the Sunday school?
20. Do the divisions work well with each other? When there are decisions to make, do all the divisions collaborate with each other? Do the divisions have joint discussions about important issues?
21. How effectively has the Sunday school communicated with parents?

## **2.2 Interview for Learners**

1. What do you want the church and the Sunday school to do for you? / Why?
2. What is good about your church or Sunday school? What do you like?
3. What should next the generation remember about your church or Sunday school?
4. What do you like about the worship service?
5. What is good about the worship service in your division?
6. What do you like about the Bible study in your division?
7. What is good about the Bible study in your division?
8. Do you think your faith develops during the summer camp? Why?
9. What do you like about your division's religious programmes? Why?
10. What is good about the religious programmes in your division? Why?

**APPENDIX III**  
**QUESTIONNAIRE**

**3.1 Questionnaire for Volunteers**

1. Age:
2. Sex:
3. Name of your Division:
4. How long have you been a Christian?
5. How long have you been a volunteer in this Sunday school?

**Please answer these questions by choosing and circling a number from 1 to 5.**

**1 represents 'strongly agree', 2 'agree', 3 'neither agree nor disagree', 4 'disagree' and 5 'strongly disagree'.**

How much do you think learners are satisfied with the following items?

- |                                              |   |   |   |   |   |
|----------------------------------------------|---|---|---|---|---|
| 6. Education                                 | 1 | 2 | 3 | 4 | 5 |
| 7. Religious education including summer camp | 1 | 2 | 3 | 4 | 5 |
| 8. Weekday programmes in the home            | 1 | 2 | 3 | 4 | 5 |
| 9. Volunteers' training and development      | 1 | 2 | 3 | 4 | 5 |

**Please answer these questions by choosing a number from 1 to 5.**

**1 represents 'A great deal', 2 'Quite a bit', 3 'A moderate amount', 4 'Only a little bit' and 5 'None at all'.**

10. How much does the Bible study in your division have an effect on the development of the learners' faith?

1    2    3    4    5



- 4) Make the teaching method interactive
- 5) Give more opportunities to the learners to participate
- 6) Make the Bible study more applicable to everyday life
- 7) Change nothing
- 8) Any other possibilities ( )

16. If you could change something in the religious programmes, what would you want to change? I would:

- 1) Make religious programmes more enjoyable
- 2) Make the programmes easier
- 3) Change the activities
- 4) Make the programmes more interactive
- 5) Give opportunities to the learners to participate
- 6) Make the programmes applicable to everyday life
- 7) Change nothing
- 8) Any other possibilities ( )

17. If you could change something in the volunteers' training and development, what would you want to change? I would:

- 1) Make the volunteers' training and development more enjoyable
- 2) Make the content easier
- 3) Change the methods of teaching
- 4) Make the teaching method interactive
- 5) Give opportunities to the learners to participate



### 3.2 Questionnaire for Learners

Age:

Sex:

Name of your Division:

How long have you attended in this Sunday school?

How long have you been a Christian?

Do your parents attend this church?

**Please answer these questions by choosing and circling a number from 1 to 5. 1 represents 'strongly disagree', 2 'disagree', 3 'neither agree nor disagree', 4 'agree' and 5 'strongly agree'.**

How much do you think learners are satisfied with the following items?

- |                                              |   |   |   |   |   |
|----------------------------------------------|---|---|---|---|---|
| 1. Education                                 | 1 | 2 | 3 | 4 |   |
| 5                                            |   |   |   |   |   |
| 2. Religious education including summer camp | 1 | 2 | 3 | 4 | 5 |
| 3. Weekday programmes in the home            | 1 | 2 | 3 | 4 |   |
| 5                                            |   |   |   |   |   |

**Please answer these questions by choosing a number from 0 to 5. 0 represents 'None at all', 1 'Only a little bit', 2 'A mild amount', 3 'A moderate amount', 4 'Quite a bit', 5 'A great deal'.**

- |                                                                                                           |   |   |   |   |   |   |
|-----------------------------------------------------------------------------------------------------------|---|---|---|---|---|---|
| 4. How much does the worship in your division have an effect on the development of your faith?            | 0 | 1 | 2 | 3 | 4 |   |
| 5                                                                                                         |   |   |   |   |   |   |
| 5. How much does the Bible study in your division have an effect on the development of your faith?        | 0 | 1 | 2 | 3 | 4 | 5 |
| 6. How much do the religious programmes in your division have an effect on the development of your faith? | 0 | 1 | 2 | 3 | 4 | 5 |



- 8) Any other possibilities ( )

10. If you could change something in religious programmes, what would you want to change? I would:

- 1) Make religious programmes more enjoyable
- 2) Make the programmes easier
- 3) Change the activities
- 4) Make the programmes more interactive
- 5) Give opportunities to the learners to participate
- 6) Make the programmes applicable to everyday life
- 7) Change nothing
- 8) Any other possibilities ( )

**\* Please choose one answers to each question.**

11. In your life of faith what is the balance between your personal life and your social life?

- 1) Strongly focused on my personal life
- 2) Focused on my personal life
- 3) Focused on my social life
- 4) Strongly focused on my social life

12. In your Sunday school education what is the balance between your personal life and your social life?

- 1) Strongly focused on my personal life
- 2) Focused on my personal life
- 3) Focused on my social life

4) Strongly focused on my social life

13. What, in your opinion, are strengths and weaknesses of the Sunday school?

## APPENDIX IV

### CASE STUDY

#### 4.1 Case 1 Data Analysis of the Evaluation for the Sunday School in AA1 Church

##### 1. Planning

##### 1. Needs

There should be regular official meetings and attempts to discover the needs of learners and parents at the Sunday school in AA1 church.

(Question) Are there any meetings when learners and parents can discuss their needs and has the Sunday school tried to discover the needs of learners and parents? (Part A)

(If No) suggest to the Sunday school staff that they should meet parents and learners to discuss their needs (Part A)

(If Yes, another question) Are the needs, which your Sunday school has listed the same as the needs that the learners and parents have revealed? (Part C and Interview with learners and parents)

(Data analysis)

Table: Needs

The statement of the education committee	Learners	Parents	Volunteers
The committee wants the Sunday school to grow in number and hopes that the children's faith develop in the Sunday school will encourage them to have concern for worldwide issues.	Learners expect to have a range of the religious activities that are interesting and which give them the chance to make friends with other learners and volunteers.	Parents expect their children to have confidence in eternal life in Jesus and to live a healthy life in the world.	Volunteers expect their faith to mature and that children can solve their problems by with the help of God's word. Also, volunteers want the division to grow in number.
<p>Conclusion</p> <p>AA1 church reflects the needs of learners, parents and volunteers on church education by having regular meetings and by attempting to discover the needs of learners and parents at the Sunday school in AA1 church.</p> <p>According to the interview, the opinion of the committee of education agrees with the parents and volunteers. They want the Sunday school to grow in number and to educate learners in the teaching of God's word. They want the teaching in the Sunday school to</p>			

correlate with the teaching about the needs of the world which can help to solve the problems in the world.

## 2. Church traditions

There should be statements or meetings where the Sunday school can sum up its traditions and characteristics.

(Question1) Are there any statements or meetings when the Sunday school can sum up its tradition and has the Sunday school made attempts to discover the church traditions and characteristics? (Part A)

(If No) suggest that the Sunday school has meetings summing up its traditions and to try to discover the Church traditions and characteristics.

(If Yes, another question1-1) Do parents and volunteers have the same opinions as the education committee about the statement of the Church traditions and characteristics? That is, does the Sunday school state the Church traditions and characteristics properly? (Part C and Interview with learners and parents)

(Data analysis of question 1-1)

As a result of interviews with learners, parents and volunteers it was discovered that some of statements from the education committee of the church are accurate but some are inaccurate.

Table: Church traditions

The statement of the education committee	learners	Parents	Volunteers
AA1 church consists of only a few members and has a family atmosphere. The church has emphasized the word of God which is in harmony with the lives of the congregation.	Learners consider the family atmosphere as a church tradition.	They also consider their church as one big family.	Volunteers consider the family atmosphere as a church tradition that should be transmitted to next generation. For example, they help one another and work together to prepare programmes for the Sunday school.
<p>Conclusion: There are no meetings or attempts to discover the church's traditions in AA1 church. However, learners, parents and volunteers consider the family atmosphere as a church tradition.</p>			

## 3. Plans

The aims, objectives and future plans should be presented to the congregation.

(Question1) Are the aims, objectives and future plans presented to the congregation?  
(Part A)

(If No) suggest that the Sunday school needs to present its aims, objectives and future plans to the congregation so as to show the direction of education in the future.

(If Yes, questions1-1) Can the Sunday school educate learners with the intended outcome? This question includes two sub-questions; 1-1) 'Are the aims, objectives consistent with those of the church and Sunday school?' And 1-2) 'Are the religious activities of the Sunday school consistent with one another?'

(Data analysis of 1-1)

Table: The consistency of the aims and objectives in the Sunday school with those of the church

The church dedicates itself to seeking to convert people to the Christian faith with view to changing the world.

Aims and objectives	Aim 1	Objective 2	Objective 3	Objective 4
Church		Joy to God	The church for preparing for the next generation!	The church for helping neighbours!
Sunday school		Joy to God!	The Sunday school for preparing for the next generation!	The Sunday school for helping neighbours!
Preschool age		Joy to God!	The division for preparing for the next generation!	The division for helping neighbours!
Primary school age		Joy to God!	The division for preparing for the next generation!	The division for helping neighbours!
Secondary school age		Joy to God!	The division for preparing for the next generation!	The division for helping neighbours!
Conclusion	The aims of each division in education are the same as the educational aims of church. The Sunday school and church decide on their aims and objectives by discussion. The aims and objectives of the education within the church are consistent.			

(Data analysis of 1-2)

Table: Consistency between religious activities of the plans

The statement of the education committee	Observation
Each division attempts to be consistent in the message of every worship session and Bible study.	Attempts to be consistent in the message of worship, Bible study and religious activities have been tried. However, they are not yet totally consistent.

**Conclusion:**

Each division attempts to be consistent in the messages of religious activities, especially in those of worship and Bible study.

(If Yes, Question2) Can the Sunday school's education plan balance a life of faith with other demands of life? According to the consistency of the aims and objectives in the Sunday school, this question can cover the problem of balancing a life of faith with a satisfying social life.

Balancing a life of faith with a social life	When the Sunday school's education plan is separated into two, social and religious perspectives, AA1 Sunday school's education plan tends to balance the religious perspective with social perspective. However, it is not yet totally balanced.
----------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

(Question 3) Does the Sunday school, in its educational plan, reflect the needs of learners, parents and the local community and the characteristics of the church?

	Observation and analysis of documents
Reflection of the needs and the characteristics of the educational plan	The Sunday school has not regularly updated the needs of learners, parents and the local community or the characteristics of the church. Therefore, these are not reflected in the educational plan.

**Conclusion**

		Discussion
Intended outcome	Question 1-1	The educational plan, including intended outcome and religious activities, is consistent among the church, the Sunday school and the division. Therefore, it is easy to achieve the intended outcome and religious activities planned.
	Question 1-2	
Balance	Question 2	AA1 church considers both a social life and a life of faith as important factors in the educational plans and intended outcome. However, the needs of the church and a life of faith such as personal redemption take slight precedence over a social life.
Reflection	Question 3	The needs of learners, parents and the local community and the characteristics of the church are not reflected or updated regularly in the educational plan.

**4. Self-assessment**

Sunday schools need to evaluate themselves to discover whether they are educating the learners well and whether they accomplish their intended outcome.

(Question) Has the Sunday school evaluated itself to discover whether it educates the learners well and whether it accomplishes its intended outcome?

(If No) suggest that the Sunday school needs to discover the results of its religious activities and the current state of the Sunday school.

The committee of education has self-assessment for the Sunday school through regular meetings. It has evaluated and developed the Sunday school, according to the result of the self-assessment. This kind of self-assessment can, to some extent, analyse the whole management and educational system or suggest an alternative plan. This Sunday school advocates self-assessment to discover whether each division is consistent in the educational aims and objectives, whether each division and the Sunday school achieve the intended outcome and whether the Sunday school reflects the result of self-assessment in its educational plans and religious activities.

(If Yes) Can the Sunday school reflect the result of evaluation in its educational plans and religious activities? (Part C and Interview with learners and parents)

(Data analysis)

As a result of interviews with learners, parents and volunteers, some discrepancies have arisen. These discrepancies need harmonising of the result of evaluation.

Table: Reflection of the result of evaluation in the educational plans and religious activities

The statement of the education committee	Pastor
Conclusion : (The same)	

#### Semi-conclusion in 1 Planning

	No change	Some change	Total change	Reference
Needs		O		There are regular meetings which attempt to discover the needs of learners and parents at the Sunday school in AA1 church. They try to understand the needs of learners, parents and volunteers in church education. However, the church has not tried to know the needs of the local community.
Church traditions			O	AA1 church has not tried to know its own traditions which should be transmitted to the next generation in Christian education.
Plans		O		AA1 Sunday school tries to understand the needs of learners and parents, and to reflect these needs and their church traditions in the educational plan. The educational

				plan, including intended outcome and religious activities, is consistency among church, the Sunday school and division. Therefore, it is easy to achieve the intended outcome in religious activities which they plan.
Self-assessment		O		There is regular self-assessment in AA1 Sunday school to discover whether it educates well or whether it achieves its intended outcome. This self-assessment analyses the whole management and educational system and may suggest an alternative plan.
Conclusion	<p>How effective is the systematic establishment of the Sunday school, especially its planning and management, in order to achieve the intended outcome? And why?</p> <p>= It is easy to see effective church education in the current educational plans for AA1 Sunday school. These plans are good for learners.</p> <p>1) AA1 church reflects the needs of learners and parents and the characteristics of the church in the educational plans and the intended outcome.</p> <p>2) Also, the educational plans and intended outcome have been clearly presented in the aims and objectives and the Sunday school can deliver the educational plans and intended outcome to leaders of the division, learners and volunteers.</p> <p>3) AA1 church considers both a social life and a life of faith as important factors in the educational plans and intended outcome. It tries to balance a life of faith with a social life. However, the needs of the church and a life of faith such as personal redemption take precedence over a social life.</p> <p>4) The strength of AA1 church, such as a family atmosphere, is not considered as a church tradition that should be transmitted to the next generation.</p> <p>5) The results of the self-assessment are reflected in the educational plans and religious activities and also in the new educational plans and the long-term plans.</p> <p>&gt;&gt; AA1 church needs to stress the strength of the church and reflect it on the educational plan.</p>			

1) Needs of learners and parents & Church traditions 2) Clearness of the intended outcome 3) Balance 4) Strengths 5) Weaknesses

## 2. Religious activities

### 1. Preparation

There should be meetings in which religious activities are prepared before Sunday morning.

(Question) Are there any meetings in which religious activities are prepared before Sunday morning?

(If No) Suggest to the Sunday school that such a preparation meeting should be held

(If Yes) How well does the Sunday school prepare its religious activities in this preparation meeting? (Part C and Interview with volunteers and pastors)

(Data analysis)

Table: The consistency in the perceived aims and objectives in the Sunday school with those of divisions (rewrite aims in 1.3 plan)

The statement of Part C in self-assessment	The results of interview with volunteers	The results of interview with pastors	The result of observation
The committee of education evaluates that on the whole the Sunday school prepares well for the religious activities.	Each division has enough time to prepare for religious activities. Volunteers have rehearsals or prepare well for the religious activities before Bible study or worship.	Most pastors value that AA1 Sunday school prepares well for religious activities. In particular, each division has preparation meetings for Bible study a few weeks before the lessons.	The preparation for worship and other religious activities of each division is generally well prepared.
Conclusion	Pastors and volunteers have a preparation meeting regularly during the weekday before religious activities start. During these meetings, pastors not only prepare for religious activities, but also have the opportunity to instruct volunteers. These meetings include all religious activities, such as worship, education, religious programmes and weekday programmes. AA1 Sunday school has the same preparation meeting for the volunteers as the other Korean Sunday schools have on Sunday mornings. This preparation meeting of the volunteers mainly consists of time for devotions and preparation for the religious activities of Sunday school. AA1 Sunday school prepares well for religious activities. Most volunteers attend the preparation meeting on Sunday mornings and prepare for Sunday worship and the religious programme very well.		
Good preparation: It is good to have refreshments before the preparation meeting to encourage volunteers to meet and get to know each other. Volunteers have rehearsals or study before Bible study or worship.			

## 2. Worship

It is necessary for each division to have a long-term plan for worship.

(Question 1) Is there a long-term plan for worship in the divisions?

(If No) suggest to the Sunday school, the benefit of having a plan for worship

(Question 2) to evaluate the worship, I ask three questions;

- 1) What is the intention of worship?
- 2) How much does the worship in your division have an effect on the growth of your faith?
- 3) What needs to be changed?

It will be possible to achieve improvements through the methods of questionnaire, interview and self-assessment.

(Data analysis of question 2-1)

In its intended outcome has the Sunday school worship achieved its objective?	Method The statement of Part C and interview with the pastors
The statement of Part C	The result of the pastors' interview
Each division in the Sunday school has achieved its intended outcome in worship that is based on the Christian calendar and the curriculum of PCK.	Pastors think that the Sunday school achieves its intended outcome in worship.
Conclusion: The pastors of the Sunday school and the committee of education agree that the current worship has generally achieved its intended outcome.	

(Data analysis of question 2-2)

How much does the worship in your division have an effect on the growth of your faith?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction			
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Primary school age			Volunteers think that the worship has a good effect on the growth of their faith. Learners are interested in the sermons and focus on it. However, they are often distracted.	
Secondary school	Learners think that worship		Most volunteers think that the	

age	has an effect on the growth of their faith, especially in worship and they think this is more important than the sermon.		worship has some effect on the growth of their faith. However, some learners just follow the order of worship and do not have a sincere attitude in worship.	
<p>Conclusion: Most volunteers and learners agree that the worship in each division has a good effect on the growth of their faith.</p>				

(Analysis of question 2-3) Table: The need for change

What would learners, learners' parents and volunteers change in worship?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change in worship and the reasons for this need		
	From learners	From volunteers	From pastors	
Primary school age		Volunteers want to change worship so that it is easy to apply the content of sermons to learners' everyday lives.	Pastors want to change worship so that it is more pleasurable. Learners should take a more active part in worship and relate the worship to their needs.	
Secondary school age	Learners think the worship is a little boring and they want it to be more dynamic. They find the sermons particularly uninspiring.	Volunteers want to change worship so that it is easier to apply the content of the sermons to the everyday lives of the learners.	Pastors want the worship to be either dynamic or traditional, because worship in this church is not consistent and learners are a little confused. The church needs to have its own worship style.	
<p>Conclusion: Learners, volunteers and pastors want to change the worship so that it is interactive. They want the sermons to be more applicable to their everyday lives. Some want to change the worship to make it easier to follow.</p>				

(Data analysis of question 2-4)

What are strengths and weaknesses in your division in worship?	Method Observation
Comments by observers Those who plan the worship in Sunday schools need to consider the needs and interests of the children at different ages and take these into account when preparing the worship in order to achieve the intended outcome. However, there is an ongoing discuss whether worship should reflect modern culture or remain traditional and similar to adult worship.	

(Analysis and conclusion of question 2)

Table, evaluation of worship comparing the intended outcome with the degree of satisfaction and the need for change in worship

(Please check the box in intended outcome, satisfaction and need for change and conclude this question 2)

<b>Intended outcome</b> , of the committee of the Sunday school and pastors	<b>Affect of growth of faith</b> , of learners, learners' parents and volunteers	<b>Need for change</b> , learners, learners' parents and volunteers	The observer's opinion
The Sunday school has generally achieved its intended outcome in worship.	They think that worship in each division has a good effect on the growth of their faith.	They should make changes in worship.	The style of worship should be clear for learners to follow.
Conclusion: AA1 Sunday school has generally achieved its intended outcome in worship. The worship in each division has a good effect on the growth of the congregation's faith. However, the style of worship should be clearer for learners to follow.			

### 3. Education

There should be a curriculum for the Bible study.

(Question1) Is there a well-developed curriculum in education?

(Question1-1) Has the Sunday school used the textbooks provided by PCK? (Part B)

(If No) Which kind of textbook has your Sunday school used? (Documentary evidence related to curriculum or textbooks)

(Question2) to evaluate the effectiveness of the education, I asked three questions;

- 1) What is the intended outcome of the education?
- 2) Are the learners satisfied with the education?
- 3) How much the Bible study in the division has a good effect on the growth of their faith?

In this way the need for changes will be identified. The participants will then be asked what aspects of the questionnaire, interview and self-assessment they found beneficial.

## (Question 2-1)

In its intended outcome has the Sunday school education achieved its objectives?		Method The statement of Part C and Interview with the pastors	
	The statement of Part C		The result of the pastors' interview
Primary school age	The Bible study in Sunday schools has achieved its intended outcome.		The Bible study in Sunday schools has generally achieved its intended outcome.
Secondary school age			Divisions in Sunday schools use the textbook of PCK but it is not suitable. Therefore, they revise this textbook in the preparation meetings and it can help them to achieve their intended outcome.
<b>Conclusion:</b> The committee of education and pastors think that the Bible study in the Sunday school has generally achieved its intended outcome.			

## (Data analysis of question 2-2)

Does the education in the Sunday school satisfy learners, learners' parents and volunteers?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest level of the education and reasons for lack of satisfaction		
	Interest level of the education		Reasons for lack of satisfaction	
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Primary school age			Learners and parents are satisfied with the Bible study which volunteers teach them by games. However, learners are not satisfied with the Bible study	

			because they have not much chance to participate.	
Secondary school age	Many learners are generally satisfied with the Bible study, because they have the opportunity to develop good working relationships with each other. However, the learners want volunteers to use more visual aids for the Bible study, such as using the picture and tool (project) to explain the Bible.		Volunteers think that most learners are generally satisfied with the Bible study, because they have the opportunity to develop good working relationships with each other. However, the volunteers think that they need to improve the teaching methods for Bible study.	
The degree of satisfaction with textbook	Most volunteers and learners are satisfied with the added textbook that is produced by Sunday schools and is based on PCK. However, they are less satisfied with the textbook provided by PCK. In particular, pastors are dissatisfied with the PCK textbooks.			
<p>Conclusion:</p> <p>Learners and volunteers are generally satisfied with the Bible study. They are satisfied with the chance to participate in Bible study and to have the opportunity to develop good working relationships with each other. However, volunteers think that they need to improve teaching methods for the Bible study so that they become more applicable to their daily lives.</p>				

(Data analysis of question 2-3)

How much the Bible study in the division has a good effect on the growth of your faith?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction.			
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of

				questionnaire
Primary school age			When learners apply the lessons learnt during the Bible study, such as the stories of famous people, to their daily lives, volunteers think that the Bible study has a good effect on the growth of their faith. Volunteers need to have a detailed teaching plan and need to be consistent in order to educate learners.	
Secondary school age	Learners think that learning about the Bible and studying the lives of famous people in the Bible can have a good effect on the growth of their faith and can help them to apply these lessons to their own lives.		Volunteers think that when learners try to meditate on the Bible regularly and study the Bible in Sunday schools it will have an effect on the growth of their faith. However, volunteers focus on imparting the knowledge of the Bible to learners. It is difficult for learners to apply the teachings of the Bible study to develop their faith.	
<p>Conclusion: Learners and volunteers think that the Bible study in Sunday schools generally has a good effect on the growth of their faith.</p>				

(Analysis of question 2-4) Table: The need for change in education

Do learners, learners' parents and	Method
------------------------------------	--------

volunteers want to make any changes in teaching methods?		(1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to change in teaching methods	
	From learners	From volunteers	From pastors
Primary school age		Volunteers are keen to apply the message of the Bible studies to their own lives. In order to deepen the message they feel there should always be a connection between the sermons and the Bible study, so that they can more readily apply the teaching to their own lives.	Pastors want to update the revised textbook for Bible study and improve teaching methods. They want to change the Bible study so that people from different background can find it helpful. They want to make it easier for learners to apply the teaching to their daily lives. They want to have long term, detailed plans.
Secondary school age	Although the Bible study gives learners a chance to develop good relationships with each other, they want to have more time to share with others. Also, they want to apply teaching of the Bible study to their lives.	Volunteers want to form good relationships with the learners through the Bible study. They want to communicate better with them and to help them to apply the teachings of the Bible study on Sunday, to their lives during the rest of the week.	
<p>Conclusion: Learners and volunteers want to apply the teachings of the Bible study to their lives. They want to have more chance to develop friendships with each other and to take an active part in the Bible study. Furthermore, they feel that the Bible study helps Christians in their lives. They want to have long-term plans for the Bible study.</p>			

## (Question 2-5)

What are the strengths and weaknesses in your division in Bible study?	<p>Method</p> <p>(1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, the degree of interest in worship and reasons for lack of satisfaction</p>
The Sunday school revises the textbook of PCK, according to the needs of the AA1 Church situation and produces an additional textbook. Volunteers, learners and pastors are generally satisfied with the Bible study. Pastors use the plans to teach.	

However, there is need for some improvement. The Bible study in Sunday school needs to be related to the message and worship in the main service. It should be relevant to the everyday needs of the learners, as well as teaching knowledge of the Bible. Bible studies need to be interactive.

(Analysis and conclusion of question 2)

Table: Evaluation of teaching comparing the intended outcome with perceived satisfaction and the need for change

(Please check the boxes and conclude this question 2)

<b>Intended outcome</b> , of the committee of the Sunday school and pastors	<b>Satisfaction</b> of learners, learners' parents and volunteers	<b>Affect of growth of faith</b> of learners, learners' parents and volunteers	<b>Need for change</b> , learners, learners' parents and volunteers	The opinion of the observer
The Sunday school has achieved its intended outcome in education.	They are satisfied with the education.	They think that they have an effect on the growth of their faith in education.	They should make some changes in teaching methods.	The AA1 Church generally has a good effect on education. However, it needs to make some improvements as mentioned above.
<p><b>Conclusion:</b>            The Sunday school has achieved its intended outcome in education. Also, pastors, learners and volunteers are generally satisfied with the education and they think that the Bible study has a good effect on the growth of their faith. In addition, they want to make some changes, such as applying the content of the Bible study to learners' lives and having more chance to make good friendships among learners. Observers evaluate that the education can be good. However, it needs to change certain things. The Bible study in Sunday school needs to be related to the message and worship in the main service. It should be relevant to the everyday needs of the learners, as well as teaching knowledge of the Bible. Bible studies need to be interactive.</p>				

#### 4. Religious programmes

There should be an annual plan for religious programmes in each division.

(Question1) Is there a long term plan for religious programmes in education?

To evaluate the religious programmes, I asked five questions.

- 1) What are the intended outcome of the programmes?
- 2) How satisfied are you with the programmes?

- 3) How much does the religious programme in your division have an effect on the growth of your faith?  
 4) What do you need for change in the religious programme?  
 5) What are the benefits of the questionnaire, interview and self-assessment?

## (Question 2-1)

Has the religious programme achieved its intended outcome?		Method The statement of Part C and interview with the pastors
	The statement of Part C	The result of the pastors' interview
Primary school age	While some religious programmes have achieved their intended outcome, i.e., Summer camp, Lent, Easter and Christmas programmes, most religious programmes have not achieved their intended outcome.	Although most religious programmes have achieved their intended outcome, some have not.
Secondary school age		
<b>Conclusion</b> The committee of education and pastors consider that the religious programmes have not totally achieved their intended outcome.		

## (Data analysis of question 2-2)

Does the religious programme in the Sunday school satisfy learners, learners' parents and volunteers?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire relating to the questions, interest level of the education received and reasons for lack of satisfaction		
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Primary school age	Although it is hard for the volunteers and learners to prepare for religious programmes, they said that the process of preparing is worthwhile and that it can unify them.		In spite of the efforts of many volunteers to prepare for the religious programmes, the effects and results of the religious programmes are not good. Almost all the programmes are repeated every	

			year.	
Secondary school age	A few learners are interested in the religious programmes and most programmes are repetitive. The religious programmes are neither varied nor interesting. They make learners bored and do not attract new members.		There is a lack of good quality religious programmes, which helped learners to develop a deep faith. Some religious programmes lose track of the aims and purposes and repeat the same things every time. The Sunday school does not run a programme for small groups.	
Summer camp	Although a summer camp can help some learners develop their faith, it is difficult. For some learners, a summer camp can have an effect on the growth of their faith. Generally, learners, parents and volunteers are satisfied with the summer camp, compared to the other religious programmes in church.			
<p>Conclusion</p> <p>Learners and volunteers are reasonably satisfied with the religious programmes. However, some programmes are almost same every year and learners become bored with them.</p>				

## (Question 2-3)

How much does the religious programme in your division have an effect on the growth of your faith?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction		
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Primary school age	The religious programme in the division of the pre-school age group, which focuses		Religious programmes, such as summer camp and summer Bible school, help to	

	on one aim, has a good effect on the development of their faith.		develop their faith. However, most religious programmes concentrate more on good relationships between volunteers and learners than on strategies to develop their faith.	
Secondary school age	Summer camp helps to develop their faith. However, as time passes, the effects of religious programmes are gradually reduced.		Most programmes do not help develop their faith. However, some programmes, such as the summer camp, because the learners are resident, for a fixed period of time, can lead to a marked development of their faith.	
<p>Conclusion:</p> <p>Most learners and volunteers do think that the religious programmes affect their spiritual growth as well as giving them the opportunity to make good friendships.</p>				

(Analysis of question 2-4) Table: Need for change in the religious programmes

What, if anything, would learners, learners' parents and volunteers need to change in the religious programme?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change in worship and the reasons for this need	
	From learners	From volunteers	From pastors
Primary school age		It is necessary to verify whether the programmes are appropriate for the church and the age group. The problem has	Most religious programmes have been repeated unchanged without any self-assessment or modification. Therefore, the Sunday

		arisen because learners, who are familiar with entertainment in mass media and games, are not interested in the religious programmes any more. The Sunday school needs to make new attempts to improve the religious programmes to ensure that they are interesting to learners.	school planners need to study the interests of the learners and understand the changes in society which have led to the necessity for change.
Secondary school age	A large number of learners want to change religious programmes, to make them more varied and interesting.	Some programmes attempt to develop their faith and make good relationships. However, they tend to take an equivocal attitude and do not achieve both. The Sunday school needs to make some changes in the religious programmes to attract new learners.	It is difficult to find proper programmes for small groups. Because most religious programmes have been repeated unchanged, without any development and improvement, they have become boring.
<p>Conclusion: The religious programmes of AA1 church need to be changed and new, fresh programmes should be developed. Special programmes for small groups should be developed, in order to attract new learners.</p>			

## (Question 2-5)

What are strengths and weaknesses about the religious programmes in your division?	<p>Method</p> <p>(1) Interview with learners, learners' parents and volunteers</p> <p>(2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction</p>
<p>There are around 10 people in each division. The Sunday school tends to focus on making good relationships rather than on developing the learners' faith. Although it is recognised that good relationships are very important in developing their faith, the emphasis should be on spiritual development rather than on the social aspect of relationships.</p> <p>Some social programmes such as the summer camp and 'the night of the learners' should be retained because volunteers feel that these, though mainly social events, do</p>	

much to develop their faith.  
However, most religious programmes have been repeated unchanged, without any development or improvement and do not satisfy the needs of learners. Therefore, it is necessary to change part of the religious programmes to effectively develop learners' spiritual awareness.

(Question 2, Analysis and conclusion)

Table: Evaluation of the religious programme comparing the intended outcome with perceived satisfaction and the need for change in the religious programme

(Please check the boxes)

<b>Intended outcome</b> of the committee of the Sunday school and pastors	<b>Satisfaction</b> of learners, learners' parents and volunteers	<b>Development of faith</b> of learners, learners' parents and volunteers	<b>Need for a change</b> , learners, learners' parents and volunteers	The opinion of the observer
The Sunday school has not achieved the intended outcome.	The Sunday school has to some extent satisfied the learners.	They think the religious programmes have had some effect on the growth of their faith.	They would like to make some changes.	The Sunday school needs to have proper programmes for small groups to develop their faith.

**Conclusion**

The committee of education considers that the Sunday school does not achieve its intended outcome in the religious programmes. Volunteers and learners are reasonably satisfied with their religious programme and they think that the religious programmes have some effect on the growth of their faith. However, AA1 church needs to make new and varied religious programmes and plan proper programmes for small groups to develop their faith and interest them. They need to have programmes which encourage good relationships between learners as well as ones which help to develop their spiritual awareness.

#### 5. Weekday religious activities

There should be weekday religious activities.

(Question1) Are there weekday religious activities?

(Question1-1) What kind of weekday religious activities do you have in your Sunday school? (Part B)

(If No) suggest to the Sunday school, that they implement weekday religious activities

AA1 Sunday school began weekday religious activities last month and plans to visit churches or places which are related to Christianity once a month. Therefore, it is not time to evaluate whether they have achieved the intended outcome.

(If Yes, Question2) to evaluate weekday religious activities, I asked five questions.

- 1) What are the intended outcome of week?
- 2) How satisfied are you with the weekday religious activities?
- 3) How much do the weekday religious activities in your division have an effect on the growth of your faith?
- 4) What do you need to change in the weekday religious activities?
- 5) What are the benefits of the questionnaire, interview and self-assessment?

(Question 2-1)

(Data analysis of question 2-1)

Has the Sunday school added weekday religious activities of its intended outcome?		Method The statement of Part C and Interview with the pastors	
Preschool age			
Primary school age			
Secondary school age			
Similarity among the statements from interviewees:	Differences among the statements from interviewees:		
Conclusion:			

(Question 2-2)

Are weekday religious activities of the Sunday school satisfied for learners, learners' parents and volunteers?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest level of the activities and reasons for lack of satisfaction	
	From learners		From volunteers
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview (2) The result of questionnaire
Preschool age			
Primary school age			
Secondary school age			

(Question 2-3) Table: Need for change in weekday religious activities

What would learners, learners' parents and volunteers like to change in the weekday religious activities?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change in the weekday religious activities	
	From learners	From volunteers	From pastors
Preschool age			
Primary school age			

Secondary school age			
Conclusion:			

(Data analysis of question 2-4)

What are strengths and weaknesses concerning the activities in your division?	Method Observation
Similarities noticed by the observer	

(Analysis and conclusion of question 2)

Table, evaluation of the weekday religious activities comparing the intended outcome with perceived satisfaction and the need for change in the activities

(Please check the boxes)

<b>Intended outcome, of the committee of the Sunday school and pastors</b>	<b>Affect of growth of faith, of learners, learners' parents and volunteers</b>	<b>Need for change, learners, learners' parents and volunteers</b>	<b>The opinion of the observer</b>
			The observer raised the question of the effectiveness of weekday activities, and also the need to link the Sunday school with learners' family.
<p>Conclusion: The Sunday school has already planned to introduce regular weekday activities. They plan to arrange a visit to a church or a place of interest once a month and will begin these activities at once. They also plan to work with the families of those who attend to Sunday school. They are planning to produce a textbook guide for family worship and meditation.</p> <p>The plans for the weekday activities are very detailed, and can be put into practice. Well-made textbooks for the family, such as a book on meditation, will have a positive effect on the learners in the Sunday school and can also act as a good example to the other Sunday schools.</p>			

## 6. Achievement

There should be meetings to monitor the results of the religious activities in order to ascertain whether learners have achieved the intended outcome.

(Question1) Are there regular meetings to discover the achievement of learners?

(Question1-1) How does the Sunday school discover the achievement of learners? (Part B)

(Question 1-2) Can the Sunday school reflect the result of the achievement of learners in its educational plan and religious activities?

(If No) suggest to the Sunday school committee that they should make regular attempts to discover the achievement of learners

According to the volunteers and pastors' personal opinions, they have monitored the results of the religious activities in order to ascertain whether learners have achieved the intended outcome.

#### Semi-conclusion in 2 Religious activities

	No Change	Some Change	Total Change	Reference
Preparation		O		It is good to have refreshments before the preparation meeting so that volunteers can get to know each other. Volunteers have rehearsals or studies before they teach Bible study and worship.
Worship		O/2	O/2	AA1 Sunday school has generally achieved its intended outcome in worship, and worship in each division does have an effect on the growth of their faith. However, the Sunday school organisers need to be clear about their style of worship. That is, there needs to be a balance between a modern style which reflects modern culture and a classic style which is more appropriate for adults' worship.
Education		O		The Sunday school revises the textbook of PCK, according to the needs of the AA1 Church situation and designs an additional textbook. Volunteers, learners and pastors are generally satisfied with the Bible study. It tries to educate learners by the intended, systemic plans. However, there is room for some improvement. For instance, the Bible study in Sunday school needs to be related to the message and worship in the main service. It should be relevant to the everyday needs of the learners, as well as teaching knowledge of the Bible. Bible studies need to be interactive.

Religious programmes		O/2	O/2	The committee of education considers that the Sunday school does not achieve its intended outcome in the religious programmes. Volunteers and learners are reasonably satisfied with the religious programme and they think that the religious programmes have some effect on the growth of their faith. However, AA1 church needs to make new and varied religious programmes and plan proper programmes for small groups to develop their faith and interest them. They need to have programmes which encourage good relationships between learners as well as ones which help to develop their spiritual awareness.
Weekday religious activities		O/2	O/2	The Sunday school plans to have regular weekday's programmes, such as visiting a place of Christian interest once a month, and it has already begun these programmes. They also plan to work with the families of those who attend to Sunday school. They are planning to produce a textbook guide for family worship and meditation. The plans for the weekday activities are very detailed, and can be put into practice. Well-made textbooks for the family, such as a book on meditation, will have a positive effect on the learners in the Sunday school and can also act as a good example to the other Sunday schools.
Achievement			O	The church does not have meetings nor does it make any attempt to know the result of the religious activities and whether learners achieve the intended outcome.
Conclusion	<p>How effective is the systematic establishment of the Sunday school, especially its religious activities, in order to achieve the intended outcome?</p> <p>=The church education inAA1 Sunday school is effective. The current</p>			

	<p>religious activities, especially the education programme and the weekday religious activities are successful.</p> <p>1) AA1 church tries to reflect the needs of learners and parents and seeks to use the traditions of the church in the religious activities.</p> <p>2) The educational plans and intended outcome in religious activities are clearly presented. The Bible study and weekday activities show how the Sunday school is attempting to educate learners.</p> <p>3) Although AA1 church considers both a social life and a life of faith as important factors of religious activities, the needs of the church and the importance of developing a life of faith such as personal redemption take precedence over a social life.</p> <p>4) The strength of AA1 church, such as a big family atmosphere, is not considered to be part of the religious activities. The Sunday school needs a varied religious programme for attracting new learners. The attempt at weekday programmes is good to connect church programmes with families in order to develop learners' faith.</p> <p>5) AA1 church committee considers the connection with the local community and the resulting increase in numbers of church members and Sunday school members to be an important aspect of its work.</p>
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### 3. Management

#### 1. Resources

The Sunday school should have a variety of facilities and resources to support religious activities.

(Question1) Is there a range of religious resources and equipment available to support religious activities?

(Analysis of question1) Time table and place of worship for the Sunday school

Name	Time for worship	Place
Preschool age	1100 – 1200	The ground hall
Primary school age	0900 – 1030	U. B hall
Secondary school age	1240 – 1400	Third floor hall
College school age	1240 – 1400	vision hall

#### Table

The statement of the education committee	Observation
Each division has its own hall for various religious activities. It has the proper numbers of classrooms for Bible study.	Each division has a hall for worship. However, this space is shared with the other groups, i.e., the committee for adult meetings. These halls are not well designed for use by a number of age groups at the same time. Each division has some classrooms to teach Bible study.

Every Sunday, AA1 Church makes use of the facilities to teach learners by using mass media, such as a projector.	AA1 Sunday school has many facilities to teach learners and uses them every week. Although there is an expert for each division to run these facilities, it still needs more varied programmes for teaching. The system of management is insufficient.
The Sunday school has various kinds of materials for management, worship and Bible study. Some but not all materials are well used. They are managed by volunteers and pastors.	The Sunday school does not classify the material for each subject and the materials and mass media for Bible study are not ready to be used in each division, although there are sufficient materials in church.
<p><b>Conclusion:</b> Although there are sufficient buildings, the fact that each hall has to accommodate several groups at the same time is disruptive for worship. The facilities and surroundings in each division do not give a good impression and therefore do not attract new comers. AA1 Sunday school is required to change and develop its facilities.</p> <p>Each division has enough space to teach each group of learners using different areas. AA1 church has five independent classrooms for Bible study and there are two classes for secondary school, two classes for primary school and one class at a different time. Each room has a round table and several chairs and enough space for the Bible study.</p> <p>A good educational environment is very important and should be included as an objective when future plans are being discussed. The Sunday school needs to improve its facilities, taking into consideration the requirements of the church and of each division and the needs of the learners.</p>	

## 2. Managing People

The Sunday school should have rules, such as role descriptions, policies and guides for the volunteers, the kind of the volunteers which can be accepted, how to manage the Sunday school or duties of the committee for education.

(Question1) Are there role descriptions for volunteers?

(If No) suggest to the Sunday school that they should provide role descriptions for the volunteers in some detail

(If Yes, Question 1-1) How effective is this role description?

	Role description	
	Pastors	Volunteers
Policy for volunteers	The Sunday school has a policy related to volunteers, i.e., a manual for the volunteers' role and how to accept and arrange volunteers.	The rules for accepting volunteers for the Sunday school are clear and the rules for arrangement for the volunteers are efficient.
Does the policy apply to	The rules are related to areas of work which the volunteers undertake.	

the area of work?	
The reason for difficulties 1	Although most volunteers serve the Sunday school voluntarily, some volunteers do not act responsibly.
The reason for difficulties 2	One problem is that a few volunteers take care of all the work in the Sunday school. Many volunteers hold additional positions as volunteers in other parts of AA1 church. Because they play an important role in other parts of AA1 church, it is difficult for them to focus on the Sunday school.
The observer's opinion	The Sunday school has a good system for managing people. This will be particularly valuable when the Sunday school grows in number. The senior pastor is an expert in managing people and his intentions are well reflected. However, the Sunday school needs to train and develop volunteers who can encourage or motivate learners as well as have a sense of responsibility. They need to develop special skills for volunteering work in the Sunday school.

(Question 2) How does the Sunday school provide volunteers with the motivation to teach in the Sunday school?

	The atmosphere	
	Pastors	Volunteers
Atmosphere among volunteers	Because there are only a few volunteers in the Sunday school, relationships within the Sunday school are very good and they tend to help each other.	Because there are only a few volunteers in the Sunday school, relationships within the Sunday school are very good. Sometimes, instead of concentrating on preparations for the religious activities they tend to socialize.
Atmosphere between volunteers and learners	Because there are only a few learners in the Sunday school, relationships between learners and volunteers are very good. There is a happy family atmosphere.	
Is the atmosphere in Sunday school welcoming?	The atmosphere in the Sunday school is such that anyone who comes to join in the Sunday school is welcome. There is enough time and space to form and develop relationships, because around 10 people in each division work together in the Sunday school.	

The process of decision making	When each division makes decisions about the suggestions of the pastors, volunteers have meetings at which to discuss and decide what to do and how to do it.
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Conclusion:	Because the Senior pastor is skilled in managing people, the school has a policy related to volunteers. Furthermore, there are some strengths because the Sunday school consists of only a few people. For instance, the atmosphere in the Sunday school is welcoming. It
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is a good place to develop friendships between volunteers and learners. All workers take part in making decisions. However, there are also some weak points i.e., many volunteers hold additional positions and therefore have insufficient time to devote to the Sunday school.

### 3. Volunteers' training & development

There should be programmes for volunteers' training and development.

(Question1) Are there development and training plans for volunteers, which reflect both the needs of the church and volunteers?

(If No) suggest to the Sunday school, that they should have volunteer development and training plans

(If Yes, question2) How good is the quality of the volunteer training and development plans?

(Analysis of question2) comparing the statement from the education committee with the statements from the volunteers and pastors

Table: Analysis for volunteers' training & development

Neither AA1 church nor the Sunday school has yet developed any programmes for volunteers' training. The evaluator discovered the needs of the volunteers for such a programme by interviewing them.

Instead of planned training, when volunteers have regular weekly meetings to prepare the Bible study and other religious activities, the pastors tell them what they should teach the learners.

Each division	Volunteers are generally satisfied with their current weekly training programme and preparation for leading the Bible study. They say that they are not anxious about the development of plans for a separate training session. However, they want the contents and teaching methods to be more practical and applicable to their lives.
<p>Conclusion: The Sunday school premises are the right size for volunteer's training and development. However, they want the contents and teaching methods to be more practical and applicable to their lives.</p>	

### 4. Policies

There should be policies for induction, child protection and healthy and safety. These should be carefully written and displayed. There should be facilities for the disabled.

(Question1) Have the Sunday school the policies, including induction, child protection and healthy and safety and are they displayed appropriately?

(Question1-1) How are they implemented in the Sunday school?

(Data Analysis of question1 and 1-1) using the documents related to policies in Part B and C and observation

	Implemented in the Sunday school
Observation	
Conclusion: AA1 church has no written policies. These must now be written and displayed.	

#### 5. Communication

There should be regular meetings to communicate with volunteers and the committee of education.

(Question1) Are there regular meetings between the volunteers and the committee of education to discuss the work and share the practice?

(If No) suggest that the Sunday school has an education committee

(If Yes, Question1-1) How close is the Sunday school connected with each division and how well do divisions communicate with each other about the result of discussions and decisions?

(Data analysis of question 1-1)

	The statement of the education committee	The result of the pastors' interview
How well do divisions in the Sunday school communicate with one another and with the church?	The Sunday school communicates well with each division and the divisions communicate well with each other.	The church generally communicates well with the Sunday school and the divisions communicate well with each other when they prepare for special events.
How well does the Sunday school communicate with the church?		
Conclusion	Because the numbers involved are small, the present system works well. AA1 Sunday school has a meeting with volunteers to discuss and make decisions. The Sunday school committee and all the divisions communicate well with each other.	

#### 6. Informing parents

There should be regular official documents for communication with learners' parents. When The Sunday school produces documents for special events or programmes, volunteers contact learners' parents individually.

(Question1) Has the Sunday school regularly communicated with learners' parents?

(If No) suggest to the Sunday school committee, that they should try to have regular contact with parents by letter, e-mail or phone

(If Yes, question1-1) How effective is the Sunday school in communicating with parents?

(Data analysis of question 1-1)

	The statement of the education committee	The result of the volunteers' interview	The result of the pastors' interview	The result of the volunteers' interview
Primary school age	Regular official documents and meetings	Regular official documents and meetings	Regular official documents and meetings	Regular official documents and meetings
Secondary school age	Regular meetings and contact by phone	Regular meetings and contact by phone	Regular meetings and contact by phone	Regular meetings and contact by phone
Conclusion	The fact that the numbers in the Sunday school are small makes it comparatively easy to contact parents by phone. The Sunday school committee recommend that the volunteers keep in regular touch with parents preferably by phoning once a week. Volunteers already know the learners' parents because most of parents are church members. Information from official documents is always passed on to parents. When there are special programmes or events, the Sunday school committee write to the parents.			

Semi-conclusion in 3.Management

	No change	Some change	Total change	Reference
Resource		O		Each division has enough space to educate learners in different areas. Each room has a round table and several chairs and a useful space for Bible study. However, the facilities are inadequate and in need of repair and therefore do not attract new members. Therefore, AA1 Sunday school is required to develop its facilities.
Managing people		O		
Volunteers' training & development		O		
Polices			O	The fact that the numbers in the Sunday school are small makes volunteers' training and development and communication with parents comparatively easy.
Communication	O		O	

Informing parents	O/2	O/2	<p>The Sunday school is large enough for volunteers' training and development. AA1 Sunday school has a meeting with volunteers to discuss and make decisions. Volunteers in each division contact their learners or parents by phone about once a week. However, the Sunday school needs to improve its management. The Sunday school does not have the policies for induction, child protection or health and safety. However, it does have facilities for the disabled. Furthermore, the Sunday school needs to make continuous and close contact with learners' families, because families are one of the key factors in church education. In order to make further improvements, the Sunday school needs to have meetings for parents' training and development.</p>
Conclusion	<p>AA1 Sunday school plans to improve the effectiveness of church education and the system of management.</p> <ol style="list-style-type: none"> <li>1) AA1 Sunday school committee tries to understand the needs of learners and parents and take them into account when planning new programmes. The committee will also consider the tradition of the church when implementing changes and development in the system of management.</li> <li>2) AA1 Sunday school tries to achieve the aims and objectives set down by the system of management.</li> <li>3) The numbers involved are small, so the present system works well in volunteers' training and development, communication and informing parents. Furthermore, the pastors and Sunday school committee plan to increase numbers by improving the system of managements and implementing a better system of administration.</li> <li>4) The facilities and surroundings in each division cannot attract learners, especially new comers. Furthermore, The Sunday school does not have the policies for induction, child protection or health and safety. These are not displayed or described appropriately. However, it does have facilities for the disabled.</li> </ol>		

**Conclusion:**

1) AA1 Sunday school has tried to reflect the needs of parents and learners and the church's own traditions in the intended outcome. In addition, the Sunday school also needs to know the needs of the local community and reflect them in the intended outcome.

2) AA1 church makes educational plans for all the activities. Moreover, it has a good system of management which makes long-term plans with a view to attracting new learners and increasing the numbers. However, AA1 Sunday school committee needs to present the aims and objectives clearly and share them with pastors, division leaders, all volunteers and church congregation.

3) Although AA1 church committee tries to influence the lives of the members by the social programmes, the greatest effect on the members is as a result of the religious programmes.

4) The educational plans and religious activities need to fully use the church's strengths, such as a big family atmosphere and the wide experience of the volunteers. The Sunday school does not at present fulfil all the educational plans and religious activities. The facilities and surroundings of the Sunday school do not attract new comers. Furthermore, the Sunday school does not have the policies for induction, child protection or health and safety. However, it does have facilities for the disabled.

5) AA1 Sunday school tends to have focused on developing the faith of church members. It now needs to influence the lives of people outside to the church. It needs to plan for a growth in numbers by having excellent plans for religious education.

#### 4.2 Case 2 Data Analysis of the Evaluation for the Sunday School in AA2 Church

##### 1. Planning

##### 1. Needs

There should be regular official meetings and attempts to discover the needs of learners and parents at the Sunday school in AA2 church.

(Question) Are there any meetings when learners and parents can discuss their needs and has the Sunday school tried to discover the needs of learners and parents? (Part A)

(If No) suggest to the Sunday school staff that they should meet parents and learners to discuss their needs (Part A)

(If Yes, another question) Are the needs, which your Sunday school has listed the same as the needs that the learners and parents have revealed? (Part C and Interview with learners and parents)

(Data analysis)

Table: Needs

The statement of the education committee	Learners	Parents	Volunteers
The committee think that learners and Christian parents hope the Sunday school will help the learners to increase their faith. However, the parents who do not have Christian faith hope that the learners will improve their personality because they think that children who attend a church tend to be more virtuous.	Learners expect to have a range of religious activities that are interesting and which give them the chance to make friends with other learners and volunteers.	Parents hope that learners will believe in eternal life in Jesus and develop a better personality.	The volunteers hope that the learners' faith will mature and that they can help the learners to develop good values and sound personality through Sunday school. Also, the volunteers want more training courses and religious activities. They find the church buildings unsatisfactory.
Conclusion: There are no meetings or attempts to discover the needs of learners and parents at the Sunday school in AA2 church so they cannot reflect the needs of learners, parents and volunteers on church education.			

According to the interview, the opinion of the committee of education agrees with the parents. The parents expect their children to increase in faith through the Sunday school. However, the volunteers want to improve the educational buildings. The learners want the Sunday school to be a pleasure and have a variety of programmes to help them to develop friendship with the other learners. For volunteers, they hope that learners whom they teach will develop a mature faith, a good sense of values and a sound personality through the Sunday school. Also, the volunteers want to have training courses.

## 2. Church traditions

There should be statements or meetings where the Sunday school can sum up its traditions and characteristics.

(Question1) Are there any statements or meetings when the Sunday school can sum up its tradition and has the Sunday school made attempts to discover the Church traditions and characteristics? (Part A)

(If No) suggest that the Sunday school has meetings summing up its traditions and to try to discover the Church traditions and characteristics.

(If Yes, another question1-1) Do parents and volunteers have the same opinions as the education committee about the statement of the Church traditions and characteristics? That is, does the Sunday school state the Church traditions and characteristics properly? (Part C interview with learners and parents)

(Data analysis of question 1-1)

As a result of interviews with learners, parents and volunteers it was discovered that some of statements from the education committee of the church are accurate but some are inaccurate.

Table: Church traditions

The statement of the education committee	Learners	Parents	Volunteers
AA2 church has emphasized the importance of the congregation following the teaching of the Bible in order to have harmony in their lives and within the church. Furthermore, they noted that the volunteers in this church have wide experience because they served the Sunday school	Learners think that the church traditions should be passed on to the next generation. Learners consider the family atmosphere as a church tradition.	They also consider their church as one big family.	The volunteers consider the family atmosphere as a church tradition that should be transmitted to next generation. They stress importance of helping each other.

without pastors for a long time. Also, they are very keen to serve the Sunday school.			
<p>Conclusion:</p> <p>It is very important that church traditions should be passed on to the next generation in Christian education. It is also important that the church should know its own traditions. However, AA2 church has no meetings and makes no attempt to discover its own traditions so the volunteers cannot educate the learners according to its traditions. Learners and volunteers consider the family atmosphere to be an important tradition, while the committee of education consider the experience of the volunteers in the Sunday school is an important tradition. Although there are different opinions, both opinions can be considered part of the tradition of AA2 church.</p>			

### 3. Plans

The aims, objectives and future plans should be presented to the congregation.

(Question1) Are the aims, objectives and future plans presented to the congregation?  
(Part A)

(If No) suggest that the Sunday school needs to present its aims, objectives and future plans to the congregation so as to show the direction of education in the future.

(If Yes, questions1-1) Can the Sunday school educate learners with the intended outcome? This question includes two sub-questions; 1-1) 'Are the aims, objectives consistent with those of the church and Sunday school?' And 1-2) 'Are the religious activities of the Sunday school consistent with one another?'

(Data analysis of 1-1)

Table: The consistency of the aims and objectives in the Sunday school with those of the church

Aims and objectives	Aim 1	Objective 2	Objective 3	Objective 4
Church				
Sunday school	Repentance and Kingdom of God			
each division	To inspire the Sunday school primary age group	To find out the talent of each child given by God	To help children feel God's presence in themselves and see God in others	To help the children to grow up faithfully and glorify God
each division	To teach the importance of God's law and	To know the love of God in worship	To teach children that we are one family	

	love for each other			
Conclusion	<p>AA2 church knows the importance of a long-term plan and consistency of education. However, it mostly tends to repeat the past plans and customs each year. The church has not tried to change.</p> <p>The aims of each division in education are based on the educational aims of PCK in 2007 that is ‘the Kingdom of God and a repenting community.’ The aims of each division are the same as the aims of PCK. However, the objectives of the division are not consistent with the aims of PCK in detail. That is, PCK emphasise the need for repentance in the community, but the objectives of each division in AA2 Sunday school do not always follows these aims.</p>			

(Data analysis of 1-2)

Table: Consistency between religious activities of the plans

The statement of the education committee	Observation
Each division attempts to be consistent in the message of every worship session and Bible study.	The attempts to be consistent in the message of every worship session and Bible study only began in 2007. However, they are not yet totally consistent.
<p>Conclusion: Each division attempts to be consistent in the messages of religious activities, especially in those of worship and Bible study.</p>	

(If Yes, Question2) Can the Sunday school’s education plan balance a life of faith with other demands of life?; According to the consistency of the aims and objectives in the Sunday school, this question can cover the problem of balance, focusing on a life of faith or a social life.

Balance a life of faith with a social life	When the Sunday school’s education plan is separated into two, social and religious perspectives, AA2 Sunday school’s education plan tends to focus on the religious perspective.
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(Question 3) Does the Sunday school, in its educational plan, reflect the needs of learners, parents and the local community and the characteristics of the church?

	Observation or analysis of documents
Reflection of the needs and the characteristics of the educational plan	The Sunday school has not regularly updated the needs of learners, parents and the local community or the characteristics of the church. Therefore, these are not reflected in the educational plan.

Conclusion

	Discussion
Intended	Question 1-1
The educational plan, including intended outcome and	

outcome	Question 1-2	religious activities, is short of consistency among church, the Sunday school and division. Therefore, it is not easy to achieve the intended outcome and religious activities planned.
Balance	Question 2	AA2 church considers both a social life and a life of faith as important factors in the educational plans and intended outcome. However, the needs of the church and a life of faith such as personal redemption take slight precedence over a social life.
Reflection	Question 3	The needs of learners, parents and the local community and the characteristics of the church are not reflected or updated regularly in the educational plan.

#### 4. Self-assessment

Sunday schools need to evaluate themselves to discover whether they are educating the learners well and whether they accomplish their intended outcome.

(Question) Has the Sunday school evaluated itself to discover whether it educates the learners well and whether it accomplishes its intended outcome?

(If No) suggest that the Sunday school needs to discover the results of its religious activities and the current state of the Sunday school.

The committee of education has self-assessment for the Sunday school through regular meetings. It has evaluated and developed the Sunday school, according to the result of the self-assessment. This kind of self-assessment can, to some extent, analyse the whole management and educational system or suggest an alternative plan. This Sunday school advocates self-assessment to discover whether each division is consistent in the educational aims and objectives, whether each division and the Sunday school achieve the intended outcome and whether the Sunday school reflects the result of self-assessment in its educational plans and religious activities.

(If Yes) Can the Sunday school reflect the result of evaluation in its educational plans and religious activities? (Part C and Interview with learners and parents)

(Data analysis)

As a result of interviews with learners, parents and volunteers, some discrepancies have arisen. These discrepancies need harmonising of the result of evaluation.

Table: The reflection of the result of evaluation in the educational plans and religious activities

The statement of the education committee	Pastor
Conclusion : (the same)	

## Semi-conclusion in 1 Planning

	No change	Some change	Total change	Reference
Needs			O	There are some meetings (not regular) which attempt to discover the needs of learners and parents at the Sunday school in AA2 church. They try to understand the needs of learners, parents and volunteers in church education. However, the church has not tried to know the needs of the local community.
Church traditions			O	AA2 church has not tried to know its own traditions which should be transmitted to the next generation in Christian education.
Plans		O		AA2 Sunday school tries to understand the needs of learners and parents, and to reflect these needs and their church traditions in the educational plan. The educational plan, including intended outcome and religious activities, is consistency among church, the Sunday school and division. Therefore, it is easy to achieve the intended outcome in religious activities which they plan.
Self-assessment			O	There is no self-assessment in AA2 Sunday school to discover whether it educates well and whether it achieves its intended outcome. This self-assessment analyses the whole management and educational system and may suggest an alternative plan.
Conclusion	<p>How effective is the systematic establishment of the Sunday school, especially its planning and management, in order to achieve the intended outcome? And why?</p> <p>= It is difficult to see effective church education in the current educational plans for AA2 Sunday school. These plans are not good for learners.</p> <p>1) AA2 church does not reflect the needs of learners and parents and the characteristics of the church in the educational plans and the intended outcome.</p> <p>2) Also, the educational plans and intended outcome have not been clearly presented in the aims and objectives and the Sunday school cannot deliver the educational plans and intended outcome to leaders of the division,</p>			

	<p>learners and volunteers.</p> <p>3) AA2 church considers both a social life and a life of faith as important factors in the educational plans and intended outcome. It needs to balance a life of faith with a social life. However, the needs of the church and a life of faith such as personal redemption take precedence over a social life.</p> <p>4) The strengths of AA2 church, such as the ‘big family’ atmosphere and the school without pastors, are not reflected in the educational plan or the intended outcome.</p> <p>5) The results of the self-assessment are not reflected in the educational plans and religious activities and also in the new educational plans and the long-term plans.</p> <p>&gt;&gt;</p> <p>AA2 Sunday school needs educational plans that make clear the intended outcome in aims and objectives and share the aims of education with learners, parents and volunteers by reflecting the needs of learners and parents and the Church traditions. In addition, the Sunday school needs regular self-assessment to know whether the educational plans are proper to The Sunday school and whether they are well applied.</p>
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## 2. Religious activities

### 1. Preparation

There should be meetings in which religious activities are prepared before Sunday morning.

(Question) Are there any meetings in which religious activities are prepared before Sunday morning?

(If No) Suggest to the Sunday school, that such a preparation meeting should be held

(If Yes) How well does the Sunday school prepare its religious activities of this preparation meeting? (Part C and interviewing volunteers and pastors)

(Data analysis)

Table: The consistency in the perceived aims and objectives in the Sunday school with those of divisions (Rewrite aims in 1.3 plan)

The statement of Part C in self-assessment	The results of interview with volunteers	The results of interview with pastors	The result of observation
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<p>The committee of education evaluates that on the whole the Sunday school staff has time to discuss how to prepare for the religious activities and the preparation is adequate.</p>	<p>The volunteers discuss how to prepare for religious activities and divide up the work during the meeting on Sunday. However, it is difficult to prepare well for religious activities because only a few volunteers join in the preparation and the other volunteers work in other parts of church.</p>	<p>Most pastors stated that AA2 Sunday school staff prepares well for religious activities, but several pastors consider that some volunteers do not prepare well for the Bible study. Because they have other voluntary work in other parts of the church, however they all have a sense of responsibility.</p>	<p>The preparation for worship and other religious activities of each division is generally well prepared. However, the volunteers do not have meetings for the Bible study nor do they prepare for it well. Because there is no set time for the volunteers to prepare for the Bible study together, they do the preparation by themselves in the gaps between classes. Consequently, some volunteers do not prepare for the Bible study at all.</p>
<p>Conclusion</p>	<p>In general, volunteers have the preparation meeting before religious activities start. AA2 Sunday school has the same preparation meeting for the volunteers as the other Korean Sunday schools have on Sunday mornings. This preparation meeting of the volunteers mainly consists of time for devotions and preparation for the religious activities of Sunday school. AA2 Sunday school well prepares for religious activities such as the order and charge of worship and Bible study through this meeting. Most volunteers prepares well for religious activities. Most volunteers attend the preparation meeting on Sunday mornings and prepare for Sunday worship and the religious programme very well. However, they think that the preparation of the Bible study is in adequate. Most divisions do not have a preparation meeting for the Bible study and the volunteers have to prepare for the Bible study by themselves.</p>		
<p>Good preparation: It is good to have refreshments before the preparation meeting to encourage volunteers to meet and get to know each other. Poor preparation: Because the volunteers have to prepare for the Bible study by themselves in the gaps between classes, the quality of the preparation is varied.</p>			

## 2. Worship

It is necessary for each division to have a long-term plan for worship.

(Question 1) Is there a long-term plan for worship in the divisions?

(If No) suggest to the Sunday school, the benefit of having a plan for worship

(Question 2) to evaluate the worship, I ask three questions;

- 1) What is the intention of worship?
- 2) How much does the worship in your division have an effect on the growth of your faith?
- 3) What needs to be changed?

It will be possible to achieve improvements through the methods of questionnaire, interview and self-assessment.

(Data analysis of question 2-1)

In its intended outcome has the Sunday school worship achieved?	Method The statement of Part C and interview with the pastors
The statement of Part C	The result of the pastors' interview
No division in the Sunday school has achieved its intended outcome in worship. For example, worship for the secondary school students is boring and not dynamic because the interests of teenagers are not taken into consideration.	The pastors think that the Sunday school achieves its intended outcome in worship, because it teaches learners how to worship when they are young.
Conclusion: The pastors of the Sunday school and the committee of education agree that the current worship has generally achieved its intended outcome.	

(Data analysis of question 2-2)

How much does the worship in your division have an effect on the growth of your faith?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction		
From learners		From volunteers		
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Preschool age			Volunteers think that the worship has a good effect on the growth of learners' faith. Learners sing the praise song and	Most volunteers agree that the worship has a good effect on the growth of their faith.

			talk about the application of the sermons to everyday life.	
Primary school age			Volunteers think that when learners actively join in worship and discuss the contents of previous sermons, it will help to develop their faith..	Mode 2, mean 2.25 Most volunteers agree that the worship in each division has a good effect on the growth of their faith.
Secondary school age	Learners' lives are changed by the contents of the sermons and worship.	Mode 2, mean 2.46 Most learners agree that the worship in each division has a good effect on the growth of their faith.	When the message of worship is applied to learners' practical life, it can be seen that their faith is growing.	Mode 2 mode 2 Most volunteers agree that the worship in each division has a good effect on the growth of their faith.
<p>Conclusion: Most volunteers and learners agree that the worship in each division has a good effect on the growth of their faith.</p>				

(Analysis of question 2-3) Table, change anything in worship

What would learners, learners' parents and volunteers change anything in worship?		<p>Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change or worship and the reasons for this need</p>		
	From learners	From volunteers	From pastors	
Primary school age		The volunteers want to change worship so that it is easy to apply the content of sermons to learners' everyday lives.	Pastors want to change worship so that it is more pleasurable. Learners should take a more active part in worship.	
Secondary school age	Learners want to change the approach to worship so that it is interactive which would make it easier for them to apply the lessons of the	The volunteers want to change worship so that it is easier to apply the content of the sermons to the everyday lives of the learners.	Pastors want to change the approach to worship so that it is interactive which would make it easier for them to apply the lessons of the sermons	

	sermons to their everyday lives.		to their everyday lives.
<b>Conclusion:</b> Learners, volunteers and pastors want to change the worship so that it is interactive. They want the sermons to be more applicable to their everyday lives.			

(Data analysis of question 2-4)

What are strengths and weaknesses about it in your division in worship?	Method of Observation
<b>Comments by observers</b> From the perspective of observers, the order of worship in each division is similar. Although each division deals with different age groups, the order and formation of worship follows the order and formation of adult's worship. The worship in the Sunday school should be relevant to the interests of the children at various ages. Although the Sunday school has the outline of a worship service, it is generally ineffective.	

(Analysis and conclusion of question 2)

Table, evaluation of worship comparing the intended outcome with perceived satisfaction and the need to change something in worship

(Please check the box of areas in intended outcome, satisfaction and needs for change and conclude this question 2)

<b>Intended outcome, of the committee of The Sunday school and pastors</b>	<b>Affect of growth of faith, of learners, learners' parent and volunteers</b>	<b>Need for change, learners, learners' parent and volunteers</b>	<b>The observer's opinion</b>
The Sunday school has generally achieved its intended outcome in worship.	They think that worship in each division has a good effect on the growth of their faith.	They should make changes in worship.	The style of worship should be clear for learners to follow.
<b>Conclusion:</b> AA2 Sunday school has generally achieved its intended outcome in worship. The worship in each division has a good effect on the growth of their faith. However, the style of worship should be clearer for learners to follow.			

### 3. Education

There should be a curriculum for the Bible study.

(Question1) Is there a well-developed curriculum in education?

(Question1-1) Has the Sunday school used the textbooks provided by PCK? (Part B)

(If No) Which kind of textbook has your Sunday school used? (Documentary evidence related to curriculum or textbooks)

(Question2) to evaluate the effectiveness of the education, I asked three questions;

1) What is the intended outcome of the education?

- 2) Are the learners satisfied with the education?  
 3) How much the Bible study in the division has a good effect on the growth of their faith?

In this way the need for changes will be identified. The participants will then be asked what aspects of the questionnaire, interview and self-assessment they found beneficial.

(Question 2-1)

In its intended outcome has the Sunday school education achieved?		Method The statement of Part C and interview with the pastors	
	The statement of Part C	The result of the pastors' interview	
Preschool age	The Bible study in The Sunday school has achieved its intended outcome.		
Primary school age		The Bible study in the Sunday school has generally achieved its intended outcome.	
Secondary school age		Divisions in Sunday schools use the textbook of PCK but it is not suitable. Therefore, the Bible study in division has a little achieved its intended outcome.	
College school age		The Bible study in the divisions has achieved its intended outcome, because it is based on the message of the sermon preached to adults during the service by the senior pastor.	
Conclusion: The committee of education and pastors think that the Bible study in the Sunday school has generally achieved its intended outcome.			

(Data analysis of question 2-2)

Does education in the Sunday school satisfy learners, learners' parents and volunteers?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest level of the education received and reasons for lack of satisfaction		
	Interest level of the education received		Reasons for lack of satisfaction	
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Primary school age			Volunteers think that learners are satisfied with the Bible study because learners	

			join in the Bible study actively and are interested in it	
Secondary school age			Learners and parents are satisfied with the Bible study that learners listen to the Sermons in worship preached by pastors and apply them to the Bible study with activities. However, the volunteers think that learners do not understand properly the contents of the Bible study with a tight schedule. Also, learners are not satisfied with the Bible study that they have lack of chance to participate in the Bible study.	Mode 2, mean 2.12 A large number of the volunteers think that learners and parents are reasonably satisfied with the Bible study.
Primary school age	Many learners are generally satisfied with Bible study, The committee of education and pastors think that the Bible study in the Sunday school has generally achieved its intended outcome.	Mode 2, mean 2.46 A large number of learners and parents are generally satisfied with the Bible study.	Volunteers think that most learners are generally satisfied with the Bible study. The committee of education and pastors think that the Bible study in the Sunday school has generally achieved its intended	Mode 2, mean 2.66. In analysis of questionnaire, a number of learners in the secondary age group are reasonably satisfied with the Bible study.

	However, the contents of the Bible study are difficult for the majority of learners to understand.		outcome. However, the volunteers realise that there is a big difference in understanding among the learners.	
College school age	The Bible study is not consistent with church education and learners cannot solve the problems in their lives through the Bible study. This is the reason that some learners are not satisfied with the Bible study.	Mode 2, mean 2.44 A large number of them are generally satisfied with the Bible study.		
The degree of satisfaction with textbook	Mean 2.67 mode 2 In spite of some positive opinions, i.e. the textbook deals with a range of topics, most volunteers and learners are not satisfied with the textbook provided by PCK. As learners get older, they are less satisfied with the textbook provided by PCK. Pastors, in particular, are dissatisfied with the PCK textbooks.			
<p>Conclusion:</p> <p>Learners and volunteers are generally satisfied with the Bible study. However, it is not interactive so it is difficult for the learners to apply the lessons to their everyday lives. Moreover, the textbook is unsatisfactory.</p>				

(Data analysis of question 2-3)

How much the Bible study in the division has a good effect on the growth of your faith?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction		
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire

Primary school age			The volunteers think that the Bible study in the division of the pre-school age group can have an effect on the growth of their faith, if they are taught stories about Jesus and other important people. However, if the volunteers do not prepare well for the Bible study, it is difficult for the lessons to be effective.	Mode 2 mode 2 Many volunteers agree a quiet bit that the Bible study in the Sunday school has a good effect on the growth of learners' faith
Secondary school age			The volunteers think that when learners practice the lessons of the Bible study in their everyday lives it has a good effect on the growth of their faith. However, the volunteers need to have detailed teaching plans and they need to be consistent.	Mode 2, mean 2.25 The volunteers are not convinced that the Bible study is effective.
Primary school age	Learners think that learning about the Bible and studying the lives of famous people in the Bible can have a good effect on the growth of their faith and can help them to apply these lessons to their own lives.	Mode 2, mean 2.81 Learners agree a quiet bit that the Bible study in the Sunday school has a good effect on the growth of their' faith.	Volunteers think that when learners try to meditate on the Bible regularly and study the Bible in Sunday schools it will have an effect on the growth of their faith. However, the volunteers need to have a detailed teaching plan.	Mode 2 mode 2 Volunteers agree a quiet bit that the Bible study in The Sunday school has a good effect on the growth of learners' faith

College school age	Learners think that they learn how to live in the world as Christians through the Bible study and the Bible study also suggests the vision of their lives and helps to make their sense of sound values.	Mode 2, mean 2.75 Learners agree a quiet bit that the Bible study in the Sunday school has a good effect on the growth of their' faith.		
<p>Conclusion: Learners and volunteers think that the Bible study in the Sunday school generally has a good effect on the growth of their faith.</p>				

(Analysis of question 2-4) Table: Change anything in education

Do learners, learners' parents and volunteers want to make any changes in teaching methods?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change or worship and the reasons for this need		
	From learners	From volunteers	From pastors
Primary school age		According to the interview, AA2 church has used the textbook provided by PCK, but the textbook is not perfect to reflect the characteristics of AA2 church, local community and the needs of learners. Therefore, the church and pastors help volunteers to prepare for the Bible study and revise the textbook properly for learners.	Pastors want to update the revised textbook for Bible study and improve teaching methods. They want to change the Bible study so that people from different background can find it helpful. They want to make it easier for learners to apply the teaching to their daily lives. They want to have long term, detailed

Secondary school age	Although the Bible study gives learners a chance to develop good relationships with each other, they want to have more time to share with others. Also, they want to apply teaching of the Bible study to their lives.	Volunteers want to form good relationships with the learners through the Bible study. They want to communicate better with them and to help them to apply the teachings of the Bible study on Sunday, to their lives during the rest of the week.	plans.
Primary school age	Learners want to change Bible study so that many people from varied background can participate and they want to have long-term plans for the Bible study for learners.		
<p>Conclusion: Learners and volunteers want to apply the teachings of the Bible study to their lives. They want to have more chance to develop friendships with each other and to take part in the Bible study.</p>			

(Question 2-5)

What are the strengths and weaknesses about it in your division in Bible study?	<p>Method</p> <p>(1) Interview with learners, learners' parents and volunteers</p> <p>(2) Questionnaire related to the questions, interest in worship and reasons dissatisfaction</p>
<p>The PCK textbook does not reflect the traditions of AA2 church, the local community or the needs of the learners. Therefore, it needs to be revised to make it relevant for the AA2 Church situation.</p> <p>Volunteers, learners and pastors are generally satisfied with the Bible study. However, the church and pastors need to help the volunteers to prepare for the Bible study and revise the textbook properly. The volunteers want to make the Bible study interactive and applicable to the learners' everyday lives.</p>	

(Analysis and conclusion of question 2)

Table, evaluation of teaching comparing the intended outcome with perceived satisfaction and the need for change

(Please check the boxes and conclude this question 2)

Intended outcome, of the committee	Satisfaction, of learners, learners' parent	Affect of growth of faith, of	Need for change, learners,	The observer's opinion
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of The Sunday school and pastors	and volunteers	learners, learners' parent and volunteers	learners' parent and volunteers	
The Sunday school has achieved its intended outcome in education.	They are satisfied with the education.	They think that they have an effect on the growth of their faith in education.	They should make some change in education.	Observers think that the Bible study is a little boring to learners and tend not to attract new members. Therefore, it needs to make some improvements as mentioned above.
<p><b>Conclusion:</b>            The Sunday school has achieved its intended outcome in education. Also, pastors, learners and volunteers are generally satisfied with the education and they think that the Bible study has a good effect on the growth of their faith. In addition, they want to make some changes, such as applying the content of the Bible study to learners' lives and having more chance to make good friendships among learners. However, observers evaluate that the Bible study tends to be a little boring and it is not easy to attract new learners. The Bible studies need to be interactive.</p>				

#### 4. Religious Programme

There should be an annual plan for religious programmes in each division.

(Question1) Is there a long term plan for religious programmes in education?

To evaluate the religious programmes, I asked five questions.

- 1) What are the intended outcome of the programmes?
- 2) How satisfied are you with the programmes?
- 3) How much does the religious programme in your division have an effect on the growth of your faith?
- 4) What do you need for change in the religious programme?
- 5) What are the benefits of the questionnaire, interview and self-assessment?

(Question 2-1)

Has the Sunday school taken the religious programme in its intended outcome?		Method
	The statement of Part C	The statement of Part C and interview with the pastors
		The result of the pastors' interview
Primary school age	While some religious programmes have achieved their intended outcome, i.e., Summer camp,	Most but not all religious programmes have achieved their intended outcome.
Secondary school age	Easter and Lent and Christmas, most religious programmes have not achieved their intended	

Primary school age	outcome.	
<p>Conclusion: The committee of education and pastors consider that the religious programmes have gradually achieved their intended outcome.</p>		

(Data analysis of question 2-2)

Does the religious programme in the Sunday school satisfy learners, learners' parents and volunteers?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest level of the education received and reasons for lack of satisfaction		
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Primary school age			Although it is hard for the volunteers and learners to prepare for religious programmes, they said that the process of preparing is worthwhile and that it can unify them.	The religious programmes in the pre-primary school age group satisfy the learners, the learners' parents and the volunteers.
Secondary school age			Through the preparation of religious programmes and prayer, volunteers can promote mutual friendship with each other. However, there is a lack of varied programmes and almost all the programmes are repeated every year.	The religious programmes in primary school age group satisfy the learners, the learners' parents and the volunteers.
Primary	The religious	Mode 2, mean	There is a lack	Mode 2, mean

school age	programmes are not varied and interesting. They make learners bored and do not attract new members.	2.27 The religious programmes in the secondary school age group satisfy the learners, the learners' parents and the volunteers.	of good quality religious programmes, which helped learners to develop a deep faith. Some religious programmes lose track of the aims and purposes and repeat the same things every time.	1.96 The religious programmes in the secondary school age group satisfy the learners, the learners' parents and the volunteers.
College school age	Learners are dissatisfied with the religious programmes and want to have a programme that can help to forge close relationships with each other.			
The summer camp	Through the preparation for summer camp and summer Bible study, the volunteers can have opportunities to make contact with the parents who do not attend the church. Although a summer camp can help some learners develop their faith, it is difficult. For some learners, a summer camp can have an effect on the growth of their faith. Generally, learners, parents and volunteers are satisfied with the summer camp, compared to the other religious programmes in church.			
<p>Conclusion:</p> <p>Learners and volunteers are reasonably satisfied with the religious programmes. However, some programmes are almost same every year and learners become bored with them. Learners are not interested in those programmes and are dissatisfied with them.</p>				

(Question 2-3)

How much does the religious programme in your division have an effect on the growth of your faith?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction
From learners	From volunteers

	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Primary school age			The religious programme in the division of the pre-school age group, which focuses on one aim, has a positive good effect on the growth of their faith.	Mode 2, mean 2 The religious programmes generally have a good effect on the development of their faith.
Secondary school age			Religious programmes, such as summer camp and summer Bible school, help to grow them.	The religious programmes generally have a good effect on the development of their faith.
Primary school age	Summer camp helps to develop their faith. However, as time passes, the effects of religious programmes are gradually reduced.	Mode 2, mean 2.38 Learner thinks that the religious programmes generally have a good effect on the development of their faith.	At the summer camp the Sunday school lesson can concentrate successfully on helping the learners to develop their faith and can be very effective.	Mode 2, mean 2 The religious programmes generally have a good effect on the development of their faith.
<p>Conclusion: Learners and volunteers think that the religious programmes affect their spiritual growth.</p>				

(Analysis of question 2-3) Table: Change anything in the religious programmes

What would learners, learners' parents and volunteers change?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change or worship and the reasons for this need		
	From learners	From volunteers	From pastors
Primary school age		The Sunday school has a range of religious programmes.	

		However, it needs to verify whether they are appropriate for the church and the age groups.	
Secondary school age		Because learners, who are familiar with entertainment in mass media and games, are not interested in the religious programme any more, the Sunday school needs to attempt new strategies and approaches to make the religious programme more interesting.	Most religious programmes have been repeated unchanged, without any self-assessment or modification. Therefore, the Sunday school needs to know the needs of the learners and the change the programmes accordingly.
Primary school age	A large number of learners want to change religious programmes, to make them more varied and interesting.	Because most religious programmes have been repeated without any development or improvement, the Sunday school needs to make some improve them in order to attract new learners.	
<p>Conclusion:  Religious programmes of AA2 church need to be changed and new, fresh programmes should be developed. Special programmes for small groups should be developed, in order to attract new learners.</p>			

## (Question 2-5)

What are strengths and weaknesses about it in your division in the religious programme?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction
The religious programmes, such as the summer camp and the night of learners, in which participants can actively join, satisfy learners and have a positive effect on the growth of their faith. The volunteers think that those religious programmes can help to grow the learners' faith intensively during such special times. However, most religious programmes have been repeated unchanged, without any development or improvement and do not satisfy the needs of the learners. Therefore, it	

is necessary to improve the programmes.

(Analysis and conclusion of question 2)

Table, the evaluation of the religious programme comparing the intended outcome with perceived satisfaction and the needs to change something in the religious programme (Please check the box of areas in intended outcome, satisfaction and Need for change and conclude this question 2)

<b>Intended outcome</b> , of the committee of The Sunday school and pastors	<b>Satisfaction</b> , of learners, learners' parent and volunteers	<b>Affect of growth of faith</b> , of learners, learners' parent and volunteers	<b>Need for change</b> , learners, learners' parent and volunteers	The observer's opinion
The Sunday school has not achieved the intended outcome.	The Sunday school has generally satisfied the learners.	They think the religious programmes have had some effect on the growth of their faith.	They would like to make some changes.	Most religious programmes have been repeated unchanged.
<p><b>Conclusion</b>            The committee of education considers that the Sunday school does not achieve its intended outcome in the religious programmes. Volunteers and learners are reasonably satisfied with their religious programme and they think that the religious programmes have some effect on the growth of their faith. However, AA2 church needs to make new and varied religious programmes and plan proper programmes for small groups to develop their faith and interest them.</p>				

#### 5. Weekday religious activities

There should be weekday religious activities.

(Question1) Are there weekday religious activities?

(Question1-1) What kind of weekday religious activities do you have in your Sunday school? (Part B)

(If No) suggest to the Sunday school, that they implement weekday religious activities

AA2 Sunday school began weekday religious activities last month and plans to visit churches or places which are related to Christianity once a month. Therefore, it is not time to evaluate whether they have achieved the intended outcome.

(If Yes, Question2) to evaluate weekday religious activities, I asked five questions.

- 1) What is the intended outcome of week?
- 2) How satisfied are you with the weekday religious activities?
- 3) How much do the weekday religious activities in your division have an effect on the growth of your faith?
- 4) What do you need to change in the weekday religious activities?

5) What are the benefits of the questionnaire, interview and self-assessment?

(Question 2-1)

(Data analysis of question 2-1)

Has the Sunday school taken weekday religious activities of its intended outcome?	Method The statement of Part C and interview with the pastors
Commonalities among the statements and the result of interviewees:	Differences among the statements and the result of interviewees:
Conclusion:	

(Question 2-2)

Are weekday religious activities of the Sunday school satisfied by learners, learners' parents and volunteers?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest level of the education received and reasons for lack of satisfaction			
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire

(Question 2-3) Table: change anything in weekday religious activities

What would learners, learners' parents and volunteers change anything in weekday religious activities?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change or worship and the reasons for this need		
	From learners	From volunteers	From pastors
Conclusion:			

(Data analysis of question 2-4)

What are strengths and weaknesses about it in your division in worship?	Method
Commonalities by observers	

(Analysis and conclusion of question 2)

Table, evaluation of weekday religious activities comparing the intended outcome with perceived satisfaction and the Need to change something in weekday religious activities (Please check the box of areas in intended outcome, satisfaction and Need for change and conclude this question 2)

<b>Intended outcome,</b> of the committee of The Sunday school and pastors	<b>Affect of growth of faith,</b> of learners, learners' parent and volunteers	<b>Need for change,</b> learners, learners' parent and volunteers	The observer's opinion
			The observer raised the question of the effectiveness of weekday activities, and also the need to link the Sunday school with learners' family.
<p>Conclusion: The Sunday school has not planned to introduce regular weekday activities. When the church can only educate the learners on Sunday there is a limit to how much can be achieved. It is difficult for the children to apply the lessons learnt in the Sunday school to their everyday lives. The Sunday school staff has therefore suggested that there should be some weekday activities and that they should have more contact with the families.</p>			

#### 6. Achievement

There should be meetings to monitor the results of the religious activities in order to ascertain whether learners have achieved the intended outcome.

(Question1) Are there regular meetings to discover the achievement of learners?

(Question1-1) How does the Sunday school discover the achievement of learners? (Part B)

(Question 1-2) Can the Sunday school reflect the result of the achievement of learners in its educational plan and religious activities?

(If No) suggest to the Sunday school committee that they should make regular attempts to discover the achievement of learners

According to the volunteers and pastors' personal opinions, they have monitored the results of the religious activities in order to ascertain whether learners have achieved the intended outcome.

#### Semi-conclusion in 2 Religious activities

	No change	Some change	Total change	Reference
Preparation		O		The staff does make some attempt to

				be consistent both in the sermon and the Bible study to achieve the intended outcome. However, the Sunday school needs to have volunteer preparation sessions.
Worship		O/2	O/2	AA2 Sunday school needs to make the service and the Bible study interactive and lively. The programmes need to be geared to the level of interests of the learners.
Education		O/2	O/2	The Sunday school needs to make some changes in its programme. The lessons from the Bible study need to be applicable to the learners' everyday lives, and there needs to be more chance for them to develop friendships. The observers evaluate that the Bible study tends to be rather boring. The programme is not attracting new learners.
Religious programmes		O/2	O/2	Volunteers and learners are reasonably satisfied with the religious programme and they think that the religious programmes have some effect on the growth of their faith. However, some programmes are almost the same as the previous ones. Learners are not interested in those programmes and are dissatisfied with them. Therefore, the religious programmes need to be changed and an attempt needs to be made to introduce new programmes in order to attract new learners.
Weekday religious activities			O	The Sunday school does not plans to have regular weekday's programmes,. Therefore, the Sunday school raises the requirement question of concerning of weekday religious activities and also needs to connect the Sunday school with the learners' families.
Achievement			O	The church does not have meetings nor does it make any attempt to know the result of the religious activities and whether learners achieve the intended outcome.
Conclusion	How effective is the systematic establishment of the Sunday school,			

	<p>especially its religious activities, in order to achieve the intended outcome? And why?</p> <p>= It is difficult to see effective church education in the current religious activities of AA2 Sunday school. These plans are good for learners.</p> <p>1) AA2 church does not reflect the needs of learners and parents and the characteristics of the church in the religious activities.  2) The educational plans and intended outcome in religious activities are not clearly presented and are ineffective.  3) Although AA2 church considers both a social life and a life of faith as important factors of religious activities, the needs of the church and the importance of developing a life of faith such as personal redemption take precedence over a social life.  4) The strength of AA2 church, such as a big family atmosphere and the wide experience of the volunteers, is not considered to be part of the religious activities. The school should be building on its strength so that the next generation can benefit from its experience but there are insufficient varied religious programmes for attracting new learners.  5) The Sunday school needs weekday and Saturday religious activities, such as club activities and family programmes during weekdays and Saturdays, so that it can communicate more effectively with learners' families.</p> <p>&gt;&gt;&gt;  AA2 Sunday school needs religious activities which have educational plans and intended outcome. That is, the religious programmes need to reflect the needs of learners and the current situation of the church. They need to consider the needs and interests of each age group. Furthermore, the Sunday school needs to have volunteers' training and development programmes.</p>
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### 3. Management

#### 1. Resource

The Sunday school should have a variety of facilities and resources to support religious activities.

(Question1) Is there a range of religious resources and equipment available to support religious activities?

Name	Time for worship	Place
Preschool age	1100 – 1200	Place
Primary school age	0900 – 1030	The ground hall
Secondary school age	1240 – 1400	U. B hall
College school age	1240 – 1400	Third floor hall

Table

The statement of the education committee	Observation
In recent years, AA2 Sunday school has built a number of new halls for various religious activities.	Each division has a hall for worship. However, this space is shared with the other groups, i.e., the committee for adult meetings. These halls are not well designed for use by a number of age groups at the same time. Each division has some classrooms to teach Bible study.
AA2 Church makes use of the facilities to teach learners by using mass media, such as a projector. However, it is not frequently used.	AA2 Sunday school has a few facilities to teach learners and uses them every week. For instance, although there is only one projector, it has been used in all the Sunday school. However, it still needs more varied programmes for teaching. The system of management is insufficient.
Materials for management, worship and Bible study are not easily accessible. The volunteers in all the divisions find it difficult to use the materials.	The Sunday school does not classify the material for each subject and the materials and mass media for Bible study are not ready to be used in each division
<p>Conclusion:</p> <p>In recent years, AA2 church has provided new educational buildings. However, the meeting rooms and facilities are in need of refurbishment and redecoration and are often unsuitable for the purpose for which they are used. For example, the primary school age group has to use the worship hall next to the dining room, which is unsatisfactory because of the noise. Because the facilities are unsatisfactory very few new comers are attracted. Therefore, AA2 Sunday school needs to improve its facilities.</p> <p>Although each division has its own worship hall, it is inconvenient for many classes to have the Bible study in the same hall. Because the volunteers educate learners in fixed seats and many classes are in one hall, it is difficult for teaching to be effective. Some divisions, for example the pre-school age group, have the volunteers' preparation meeting in the same hall where the children are waiting for the service. This is very inconvenient for the volunteers.</p> <p>The educational environment is one of the most important factors. It should be included in the intended outcome. The Sunday school needs to consider the interests of the learners and the church needs to improve its educational facilities.</p>	

## 2. Managing People

The Sunday school should have rules, such as role descriptions, policies and guides for the volunteers, the kind of the volunteers which can be accepted, how to manage the Sunday school or duties of the committee for education.

(Question1) Are there role descriptions for volunteers?

(If No) suggest to the Sunday school that they should provide role descriptions for the volunteers in some detail

(If Yes, Question 1-1) How effective is this role description?

	Role description	
	Pastors	Volunteers
Policy for volunteers	The Sunday school does not have the policy related to volunteers, i.e., a manual for the volunteers' role and how to accept and arrange volunteers.	The rules for accepting volunteers for the Sunday school are not clear and the rules for arrangement for the volunteers are not efficient.
Does the policy apply to the area of work?	No. Most divisions repeat the previous programmes and these programmes do not correlate with the policies of the Sunday school or of the church.	
The reason for difficulties 1	Although most volunteers serve the Sunday school voluntarily, some volunteers do not act responsibly.	Volunteers do not have a sense of responsibility to take care of learners or educate them, especially in the preparation of the Bible study and often they do not attend worship themselves.
The reason for difficulties 2	The Sunday school has no programme for volunteers' training and development. The volunteers do not know what to do and do not have the chance to be trained. It is so important to train volunteers to teach the Bible study.	
The reason for difficulties 2	Many volunteers hold additional positions in other parts of AA2 church and play an important role. For example, some volunteers have to go to prepare for other voluntary work as soon as they finish the worship in Sunday school. Therefore, it is impossible to have a proper Bible study or to ensure that it has an effect on the growth of the learners' faith and it is difficult for the volunteers to focus on the Sunday school.	
The observer's opinion	There are some problems in the system of management of volunteers in the Sunday school. The Sunday school does not use volunteers as effectively as they had planned. In the opinion of observers, the Sunday school needs to train and develop volunteers who can encourage and motivate learners as well having a sense of responsibility. They need to develop special skills for working in the Sunday school.	

(Question 2) How does the Sunday school provide volunteers with the motivation to teach in the Sunday school?

	The atmosphere	
	Pastors	Volunteers

Atmosphere among volunteers	When volunteers in each division prepare for the religious activities, they help each other and work together interdependently. Each division focuses on the importance of the system having an effect on religious activities.	Volunteers think that a good relationship among themselves is lacking. The meeting focuses on discussing how to deliver the programmes, rather than to develop good working relationships with each other.
Atmosphere between volunteers and learners		Due to the limitation of time, the volunteers do not have the chance to bond well with learners.
Is atmosphere in the Sunday school open or closed?	A large number of learners and volunteers said that the Sunday school is lacking in opportunities for learners to develop friendship with each other and with volunteers, because there are not many programmes and not enough time to develop relationships. Therefore, it can be said that the atmosphere in the Sunday school might not seem welcoming to anyone who comes to join in Sunday school.	

The process of decision making	When each division makes decisions, volunteers discuss and decide what to do and how to do, according to precedent.	Although there are now pastors for each division, the volunteers had previously run the Sunday school without any help. Therefore, they have much experience. When there are decisions to be made it is usually the volunteers rather than the pastors who decide what should be done.
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#### Conclusion:

There are no rules for managing volunteers so it is difficult to be consistent. Each division gives priority to the work of the Sunday school, rather than developing good working relationships among volunteers. Therefore, the Sunday school needs not only to form a system for religious activities, but also to build up the facilities so that volunteers can serve the Sunday school and develop a happy and relaxed atmosphere in which good relationships will flourish.

### 3. Volunteers' training & development

There should be programmes for volunteers' training and development.

(Question1) Are there development and training plans for volunteers, which reflect both the needs of the church and volunteers?

(If No) suggest to the Sunday school, that they should have volunteer development and training plans

(If Yes, Question2) How good is the quality of the volunteer training and development plans?

(Analysis of question 2) comparing the statement from the education committee with the statements from the volunteers and pastors

Table: Analysis for volunteers' training & development

AA2 church has had no programmes for volunteers' training and development yet, but the evaluator has discovered the needs of the volunteers for that by interviewing and posing a question.

Each division	Each division expects that the content of the programme for volunteers' training and development is practical and can be applied to life of the volunteers.	Most volunteers have the similar opinion that they want to have a programme of the volunteers training, which will make their training and development a pleasure. The contents of the volunteers' training and development should be practical and applicable to their lives.	Most pastors expect that the contents of the volunteers' training and development could be practical and applied to life of the volunteers.
<p>Conclusion:          In the meantime, the Sunday school premises are not the right size for volunteers' training and development. Most volunteers have adapted their lessons after trial and error. The Sunday school committee has no guidelines to help new volunteers and no programmes to train them. In AA2 church, both the committee of education and the volunteers feel keenly the necessity for training and development. They want the training programme to be flexible so that it can be easily adapted to suit to each division.</p>			

#### 4. Policies

There should be policies for induction, child protection and healthy and safety. These should be carefully written and displayed. There should be facilities for the disabled.

(Question 1) Have the Sunday school the policies, including induction, child protection and healthy and safety and are they displayed appropriately?

(Question 1-1) How are they implemented in the Sunday school?

(Data Analysis of question 1 and 1-1) using the documents related to policies in Part B and C and observation

	Implemented in the Sunday school
Observation	
<p>Conclusion: The church has no written policies. These must now be written and displayed.</p>	

## 5. Communication

(Question1) Are there are regular meetings to discuss their work and share the practice with volunteers and the committee of education in church?

The Sunday school has some meetings to communicate with volunteers and the committee of education in church. However, these meetings are not held regularly.

(If No) suggest to the Sunday school, that they should have an education committee

(If Yes, question1-1) How close is the Sunday school connected with each division and among divisions? And how effectively do their divisions communicate with one another about the subject of discussions and decisions?

(Data analysis of question 1-1)

	The statement of the education committee	The result of the pastors' interview
How well do divisions in the Sunday school communicate with one another and with the church?	The directors of each division are in communication with each other, but the committee of education is not functioning well. The Sunday school communicates well with each division and the divisions communicate well with each other.	The church generally communicates well with the Sunday school and the divisions communicate well with each other when they prepare for special events.
How well does the Sunday school communicate with the church?	The church generally communicates well with the Sunday school through the committee of education.	The church generally communicates well with the Sunday school. However, the church and the Sunday school have no regular meetings to communicate with each other.
Conclusion	The church and the Sunday school try to communicate with each other through the committee of education, however, the divisions in Sunday school do not communicate well with one another through the committee of education.	

## 6. Informing parents

There should be regular official documents for communication with learners' parents. When The Sunday school produces documents for special events or programmes, volunteers contact learners' parents individually.

(Question1) Has the Sunday school regularly communicated with learners' parents?

(If No) suggest to the Sunday school committee, that they should try to have regular contact with parents by letter, e-mail or phone

(If Yes, Question1-1) How effective is the Sunday school in communicating with parents?

(Data analysis of question 1-1)

	The statement of the education committee	The result of the volunteers' interview	The result of the pastors' interview	The result of the volunteers' interview
Pre-school age	Regular official documents	Regular official documents	Regular official documents	Regular official documents
Primary school age	Regular official documents	Regular official documents	Regular official documents	Regular official documents
Secondary school age	Information about religious programmes is sent out to members once or twice a year	Information about religious programmes is sent out to members once or twice a year	Information about religious programmes is sent out to members once or twice a year	Information about religious programmes is sent out to members once or twice a year
Conclusion	AA2 church committee regularly passes on the state documents which they receive to the parents. Communication with the parents of young children is effective and the volunteers often phone or visit them to discuss the programmes and talk about their faith.			

Semi-conclusion in 3.Management

	No change	Some change	Total change	Reference
Resource		O		In recent years, AA2 church has provided new educational buildings for the Sunday school and has renovated the educational facilities, making up for lack of space. Also, the Sunday school has a variety of education materials. However, it still needs to have more educational materials and better facilities for Bible study.
Managing people			O	
Volunteers' training & development			O	
Polices			O	The Sunday school does not have a system of management. The Sunday school has no rules for employing volunteers. It appoints volunteers without giving them any training. The Sunday school
Communication		O/2	O/2	

Informing parents		O/2	O/2	<p>has suffered because the volunteers have taught by the method of trial and error.</p> <p>Whether or not the Sunday school is dynamic depends on the atmosphere. When the atmosphere in the Sunday school is good, the workers tend to overcome the limitations of the system and the poor facilities. A good atmosphere enables good relationships to develop among learners, volunteers and pastors.</p> <p>The Sunday school needs to make continuous and close relationships with learners' families, because the family is one of the most important key factors in church education.</p>
Conclusion	<p>The Sunday school plans to improve the effectiveness of church education and the system of management.</p> <p>=It is difficult to gauge the effectiveness of the church education from the current educational system and management of AA2 Sunday school.</p> <p>1) AA2 church committee does not try to understand the needs of learners and parents and take them into account when planning new programmes. The committee need to consider the tradition of the church when implementing changes and development in the system of management.</p> <p>2) AA2 church does not achieve the intended outcome in the aims and objectives of the educational system of management. The educational system of management in AA2 church needs to make changes to reflect the traditions of the church and the needs of learners and parents.</p> <p>3) A system of management needs to help build up the facilities and create a relaxed and happier atmosphere so that volunteers can serve the Sunday school and develop good relationships among themselves as well as have programmes for the volunteers' training and development.</p> <p>4) AA2 church needs to have a system of management that is appropriate for the needs of Sunday school.</p>			

	<p>&gt;&gt; AA2 Church needs a system of management for the Sunday school that includes managing people (volunteers' appointment and training), a management system (educational policies, rules, ways and vision), and management of communication with church and families. The operation system needs to reflect the needs of learners and parents and the traditions of the church.</p>
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**Conclusion:**

1) AA2 Sunday school does not reflect the needs of parents or learners and the church's own traditions and characteristics on intended outcome. In addition, the Sunday school also needs to know the needs of the local community and reflect them in the intended outcome.

2) AA2 church does not make the educational plans for all the activities. Moreover, it does not have an educational system of management which makes long-term plans with a view to attracting new learners and increasing the numbers. For that reason, AA2 Sunday school committee needs to present the aims and objectives clearly and it also needs to share them with pastors, division leaders, all volunteers and church congregations.

3) Although AA2 church committee tries to influence the lives of Christian the members by the social programmes, it has focused on the lives of faith and within the church.

4) The educational plans and religious activities need to fully use the church's strengths, such as a big family atmosphere and the wide experience of the volunteers. The Sunday school cannot fulfil all the educational plans and religious activities. However, AA2 Sunday school needs to reflect the church's system on these strengths. Furthermore, it needs to have effective religious activities and to have an educational system of management that is appropriate for the needs of the Sunday school.

5) AA2 church needs to develop a long-term educational plan which is appropriate for the Sunday school. The Sunday school needs to be clear about the intended outcome and to change the educational methods which do not have any effect on the growth of the learners' faith. In addition, after regular assessment, the Sunday school needs urgently to have a long-term future plan for change and for the improvement of its education. The Sunday school needs to have an educational system of management, which includes developing the facilities and improving the atmosphere so that volunteers can serve the Sunday school and enjoy good friendships among themselves as well as having programmes for the volunteers' training and development (including the rules for the volunteers, and strategies to encourage and motivate volunteers). Furthermore, the Sunday school committee has raised the question of weekday religious activities and the need to have more connect with the learners' families.

### 4.3 Case 3 Data Analysis of the Evaluation for the Sunday School in AA3 Church

#### 1. Planning

##### 1. Needs

There should be regular official meetings and attempts to discover the needs of learners and parents at the Sunday school in the Sunday school in AA3 church

For instance, the church regularly analyses the needs of the local community

(Question) Are there any meetings when learners and parents can discuss their needs and has the Sunday school tried to discover the needs of learners and parents? (Part A)

(If No) suggest to the Sunday school staff that they should meet parents and learners to discuss their needs (Part A)

(If Yes) Are the needs, which your Sunday school has listed the same as the needs that the learners and parents have revealed? (Part C and interview with learners and parents)

(Data analysis)

Table: Needs

The statement of the education committee	Learners	Parents	Volunteers
The Sunday school needs Christian leaders who can guide the learners in their spiritual lives. The church should support the education of children and young people in the local society.	It is difficult for learners to become familiar with one another and make friends. The religious activities are so boring that learners have lost interest in them. Learners expect to have a range of the religious activities that are interesting and which give them the chance to make friends with other learners and volunteers.	Parents hope their children will develop a mature faith and become morally upright through their attendance at Sunday school.	The volunteers need a programme for training & development. The same religious programmes are often repeated and no longer attract learners. The service is too formal and not practical. Instead, learners want to have a varied religious programme, which they can apply practically in their lives. The volunteers want the Sunday school to help the local community directly

			and would like to share the Gospel with unbelievers, rather than sharing their Christian lives only with believers.
<p><b>Conclusion:</b>  There are some meetings and some attempts are made to discover the needs of learners and parents at the Sunday school in AA3 church. However, these attempts are limited. According to the interview, the opinion of the committee of education agrees with the parents. Parents expect learners to mature in faith and personality through the Sunday school. The committee of education agrees with volunteers that the Sunday school should educate learners to play a role in the work of the church and in local society. The volunteers want to have programmes for training and development, while learners expect to have a range of the religious activities which interest them and give them a chance to make friends with other learners and volunteers.</p>			

## 2. Church traditions

There should be statements or meetings where the Sunday school can sum up its traditions. However, it is clear that the congregation knows what the traditions of the church are. That is, the church has fulfilled the duties of the church in the local community and its social work for local people.

(Question1) Are there any statements or meetings when the Sunday school can sum up its tradition and has the Sunday school made attempts to discover the Church traditions and characteristics? (Part A)

(If No) suggest that the Sunday school has meetings summing up its traditions and to try to discover the Church traditions and characteristics.

(If Yes, another question1-1) Do parents and volunteers have the same opinions as the education committee about the statement of the Church traditions and characteristics? That is, does the Sunday school state the Church traditions and characteristics properly? (Part C interview with learners and parents)

(Data analysis of question 1-1)

As a result of interviews with learners, parents and volunteers it was discovered that some of statements from the education committee of the church are accurate but some are inaccurate.

Table: Church traditions

The statement of the education committee	Learners	Parents	Volunteers
The church has a tradition of being able to work with the local	The congregation spontaneously joins in the activities of its church and it has a	There is a close bond of affection between AA3 church and the	Many members of the congregation take active part in work in the

community. The local people appreciate the social work which the church does in the community.	family atmosphere.	local people.	community and have a good relationship with other local people.
<b>Conclusion:</b> The volunteers' love and concern for the church and local community can be considered a church tradition which should be passed on to the next generation.			

### 3. Plans

The aims, objectives and future plans should be presented to the congregation.

(Question1) Are the aims, objectives and future plans presented to the congregation?  
(Part A)

(If No) suggest that the Sunday school needs to present its aims, objectives and future plans to the congregation so as to show the direction of education in the future.

(If Yes, questions1-1) Can the Sunday school educate learners with the intended outcome? This question includes two sub-questions; 1-1) 'Are the aims, objectives consistent with those of the church and Sunday school?' And 1-2) 'Are the religious activities of the Sunday school consistent with one another?'

(Data analysis of 1-1)

Table, the consistency of the aims and objectives in the Sunday school with those of the church

The church dedicates itself to seeking to convert people to the Christian faith with view to changing the world.

(Data analysis of 1-1)

Table: The consistency of the aims and objectives in the Sunday school with those of the church

Aims and objectives	Aim 1	Objective 2	Objective 3	Objective 4
Church	To save people's souls by the power of the Holy spirit	To direct members of the congregation to affirm their faith in God and live according to the Christian values		
Sunday school	To guide the learners in their spiritual lives	To support the education of the children and young people in the community	To help the learners to affirm their faith in God and live	their faith in God and live according to Christian values

			according to Christian values	
Primary school 1	To guide the children to follow the teaching of Jesus	To train the learners to be full members of the church	To help children develop a personal relationship with God through worship	To point out to learners difference between the lives of Christians and the lives of unbelievers
Primary school 2	To guide the children to follow the teaching of Jesus	To help the children to experience God's love	To help the children to discover a Christian way of life	To encourage the children to be practicing Christians by following the teachings of Jesus
Secondary school	To transform the world in the light of the knowledge of God	To train the learners to be full members of the church	To transform the world according to the divine values of God	To encourage the learners to become mature Christians
Conclusion	<p>AA3 church knows the importance of consistency in education and has a long-term plan. However, it tends mostly to repeat the plans from the past and does not change them. That is, the education plan is not updated and the needs of learners, their parents and the local community and the traditions of the church are not reflected in the education plan.</p> <p>The committee of education considers the aims of the church ministry are the basis on which the Sunday school will help the children to understand the Christian faith. The educational director in AA3 church tries to have consistency in aims between the church and the Sunday school. However, there is no consistency in the aims and objectives between the Sunday school and the divisions. That is, the aims and objectives in each division are not clear. For example, it is not easy for the volunteers to understand the exact meaning of the aims and intentions in each division or to achieve the aims.</p>			

(Data analysis of 1-2)

Table: Consistency between the religious activities of the plans

The statement of the education committee	Observation
Each division attempts to be consistent in the message of every worship session and Bible study. It can be considered affirmatively.	Attempts to be consistent in the message of worship, Bible study and religious activities have been tried. However, they are not yet totally consistent.
<p>Conclusion:</p> <p>The educational plan, including the intended outcome and the religious activities, lack consistency between the church, the Sunday school and divisions. Each division</p>	

attempts to be consistent in the messages of religious activities, especially in those of worship and Bible study.
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(If Yes, question2) Can the Sunday school's education plan balance a life of faith with other demands of life? According to the consistency of the aims and objectives in the Sunday school, this question can cover the problem of balance, focusing on a life of faith or a social life.

Balance a life of faith with a social life	<p>Although AA3 church has an interest in the local society, it needs to discuss the educational plan and the intended outcome in greater depth.</p> <p>When the two aspects of the Sunday school's education plan are considered, it is obvious that the religious side far outweighs the social side. In other words, AA3 Sunday school's education plan focuses on a life of faith rather than a social life. Therefore, it can be said that the Sunday school's education plan cannot balance a life of faith with other interests, although it does include, in the plan, some social functions.</p>
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(Question 3)

Does the Sunday school, in its educational plan, reflect the needs of learners, parents and the local community and the traditions of the church?

	Observation or analysis of documents
Reflection of the needs and the characteristics of the educational plan	The Sunday school has not regularly updated the needs of learners, parents and the local community or the traditions of the church. Therefore, these are not reflected in the educational plan.

Conclusion

		Discussion
Intended outcome	Question 1-1	The educational plan, including intended outcome and religious activities, lacks consistency between the church, the Sunday school and divisions, although it has tried to be consistent. It is not easy in this situation to achieve the intended outcome.
	Question 1-2	
Balance	Question 2	AA3 church considers both a social life and a life of faith as important factors in the educational plans and intended outcome. Although it does acknowledge the importance of the social perspective to some extent, the needs of the church and the importance of a life of faith, such as personal redemption, take precedence over social events.
Reflection	Question 3	The needs of learners, parents and the local community and the characteristics of the church are not reflected or updated regularly in the educational plan.

#### 4. Self-assessment

Sunday schools need to evaluate themselves to discover whether they are educating the learners well and whether they accomplish their intended outcome.

(Question) Has the Sunday school evaluated itself to discover whether it educates the learners well and whether it accomplishes its intended outcome?

(If No) suggesting that the Sunday school needs to discover the results of its religious activities and the current state of the Sunday school.

(If Yes) Can the Sunday school reflect the result of evaluation in its educational plans and religious activities? (Part C and Interview with learners and parents)

(Data analysis)

As a result of interviews with learners, parents and volunteers, some discrepancies have arisen. These discrepancies need harmonising of the result of evaluation.

Table: Reflection of the result of evaluation in the educational plans and religious activities

The statement of the education committee	Pastor
The committee of education discusses the needs of the church and divisions and has reached an agreement among the divisions. It also understands and checks the current state of each division.	Each division evaluates its own programme at the end of each session, but, although they are able to highlight various problems, these are not taken into consideration when planning subsequent programmes. Each division has similar programmes and therefore similar problems to which no adequate solution has been found.
<p>Conclusion :</p> <p>The committee of education in AA3 church has made a self-assessment for its Sunday school through regular meetings. It checks on the current state of each division. However, this self-assessment cannot analyse the whole management and educational system and suggest an alternative plan. In addition, it cannot discover whether each division is consistent in its educational aims and objectives, whether each division and the Sunday school have accomplished the intended outcome and whether the Sunday school reflects the result of self-assessment in its educational plans and religious activities. Therefore, this self-assessment cannot be a proper evaluation of its success in meeting the needs of learners, parents and volunteers and cannot suggest an alternative plan.</p>	

#### Semi-conclusion in 1 Planning

	No change	Some change	Total change	Reference
Needs		O		There are regular meetings which attempt to discover the needs of learners and parents at the Sunday school in AA3 church. They try to understand the needs of learners, parents and volunteers in church education. However, the church has

				not tried to know the needs of learners, parents and volunteers on church education.
Church traditions		O		AA3 church has not tried to know its own traditions which should be transmitted to the next generation in Christian education. However, it is clear that the congregation in AA3 church knows what the traditions are.
Plans		O		The Sunday school tries to understand the needs of learners and parents, and to reflect these needs and their church traditions in the educational plan. The educational plan, including intended outcome and religious activities, is consistency among church, the Sunday school and division. Therefore, it is easy to achieve the intended outcome in religious activities which they plan.
Self-assessment		O		There is regular self-assessment in AA3 Sunday school to discover whether it educates well or whether it achieves its intended outcome. This self-assessment analyses the whole management and educational system and may suggest an alternative plan.
Conclusion	<p>How effective is the systematic establishment of the Sunday school, especially its planning and management, in order to achieve the intended outcome? And why?</p> <p>= It is difficult to see effective church education in the current educational plans for AA3 Sunday school. These plans are good for learners.</p> <p>1) AA3 church does not reflect the needs of learners and parents or the characteristics of the church on the plans and the intended outcome.</p> <p>2) Also, the educational plans and intended outcome have not been clearly presented in the aims and objectives and the Sunday school cannot deliver the educational plans and intended outcome to leaders of the division, learners and volunteers.</p> <p>3) AA3 church considers both a social life and a life of faith as important factors in the educational plans and intended outcome. It tries to balance a life of faith with a social life. However, the needs of the church and a life of faith such as personal redemption take</p>			

	<p>precedence over a social life.</p> <p>4) The strengths of AA3 church, such as a church that is the centre of the local community and undertakes social work among local people, the enthusiasm of the volunteers who are concerned for wellbeing of the church and local society, are not considered as part of the church's tradition.</p> <p>5) The results of the self-assessment are reflected in the educational plans and religious activities and also in the new educational plans and the long-term plans.</p> <p>&gt;&gt;</p> <p>AA3 Sunday school needs to stress the educational plans and the church tradition that make clear the intended outcome in aims and objectives and share the aims with learners, parents and volunteers by reflecting their needs.</p>
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## 2. Religious activities

### 1. Preparation

There should be meetings in which religious activities are prepared before Sunday morning.

(Question) Are there any meetings in which religious activities are prepared before Sunday morning?

(If No) Suggest to the Sunday school that such a preparation meeting should be held

(If Yes) How well does the Sunday school prepare its religious activities in this preparation meeting? (Part C and Interview with volunteers and pastors)

(Data analysis)

Table

The statement of Part C in self-assessment	The results of interview with volunteers	The results of interview with pastors	The result of observation
The committee of education evaluates that on the whole the Sunday school does not prepares well for the religious activities. Most volunteers are too busy with their own work to prepare for the Bible study well.	Each division has not enough time to prepare for religious activities. It is not easy for some of the volunteers to come together and to prepare for the religious activities. Furthermore, the volunteers consider the preparation of the religious activities to	Most pastors value that AA3 Sunday school does not prepare well for religious activities. Pastors have prepared most of the religious activities of Sunday school. It is difficult for some young volunteers, especially in their 20s, to focus on the Sunday school. That	Because only a few volunteers attend meetings in which religious activities are prepared, there is a short supply of volunteers to prepare for religious activities. In particular, there are no preparation meetings or training courses for Bible study, so it is difficult

	be the duty of the pastors.	is, they do not prepare well for the Bible study.	for the volunteers to prepare for the Bible study by themselves and to teach learners well
Conclusion	Pastors and volunteers have a preparation meeting regularly during the weekday before religious activities start. AA3 Sunday school has the same preparation meeting for the volunteers as the other Korean Sunday schools have on Sunday mornings. This preparation meeting of the volunteers mainly consists of time for devotions and preparation for the religious activities of Sunday school. AA3 Sunday school prepares well for religious activities such as the order and charge of worship and Bible study through this meeting. However, AA3 church does not prepare well for the religious activities. There are regular meetings to prepare for the activities, the volunteers do have time for their devotions and they are given information about what to do, but, as many also have voluntary work to do in other parts of the church they find it difficult to meet together for preparation. Thus, during each division's time for preparation only a few volunteers are present.		

## 2. Worship

It is necessary for each division to have a long-term plan for worship.

(Question 1) Is there a long-term plan for worship in the divisions?

(If No) suggest to the Sunday school, the benefit of having a plan for worship

(Question 2) to evaluate the worship, I ask three questions;

- 1) What is the intention of worship?
- 2) How much does the worship in your division have an effect on the growth of your faith?
- 3) What needs to be changed?

It will be possible to achieve improvements through the methods of questionnaire, interview and self-assessment.

(Data analysis of question 2-1)

In its intended outcome has the Sunday school worship achieved its objective?	Method The statement of Part C and interview with the pastors
The statement of Part C	The result of the pastors' interview

Each division in the Sunday school has achieved its intended outcome in worship that is based on the Christian calendar and the curriculum of PCK.	Pastors think that the Sunday school achieves its intended outcome in worship.
<p>Conclusion: The pastors of the Sunday school and the committee of education agree that the current worship has generally achieved its intended outcome.</p>	

## (Data analysis of question 2-2)

How much does the worship in your division have an effect on the growth of your faith?	<p>Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction</p>			
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Preschool age			Volunteers think that the worship has a good effect on the growth of their faith. Learners are interested in the sermons and focus on it.	Mode 2, average 1.6, Most volunteers agree that the worship in each division has an effect on the growth of their faith.
Primary school age			Most volunteers think that the worship has some effect on the growth of the learners' faith. However, they are aware that some learners just follow the order of service and do not think much about the message because the worship is not	Most volunteers agree that the worship in each division has a good effect on the growth of their faith.

			formal like adult's worship.	
Secondary school age	Some learners think that sermon in worship affects growth of their faith. However, for most learners, worship is so bored and the sermon of a pastor is monotonous so that learners can not to focus on the sermon and worship. Therefore, they think that the worship does not affect growth of their faith.	Mode 3, average 2.86 Most learners said that worship in their division has somewhat an effect on the growth of their faith.	Most volunteers agree that the sermon does affect the growth of the learners' faith. However, some volunteers want learners to be more reverent and serious. They do not think that the service helps them to encounter God, so they do not think it affects the growth of their faith.	Mode 2, average 2.21 Most volunteers agree that the worship in each division has an effect on the growth of their faith.
<p>Conclusion: Most volunteers and learners agree that the worship in each division has a good effect on the growth of their faith. Although volunteers prefer more formal worship, learners prefer the worship which interests them and is varied.</p>				

(Analysis of question 2-3) Table: Change anything in worship

What would learners, learners' parents and volunteers change anything in worship?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change or worship and the reasons for this need		
	From learners	From volunteers	From pastors
Preschool age		A large number of the volunteers in the pre-school age group and the primary school age group want to change the service to make it more interesting for the learners. They do not want the pastors to have the monopoly of leading services. They want	Pastors want to change the worship to reflect the interests of learners according to their age.

		interactive services.	
Secondary school age	A large number of the volunteers want to change the service to make it more interesting for the learners. They do not want the pastors to have the monopoly of leading services. They want interactive services.	Most volunteers want to change the approach to worship so that it is interactive which would make it easier for them to apply the lessons of the sermons to their everyday lives. They do not want the pastors to have the monopoly of leading services. Some volunteers want learners to have a chance to take active part in the services.	Pastors want to change the approach to worship so that it is interactive which would make it easier for them to apply the lessons of the sermons to their everyday lives.
<p><b>Conclusion:</b> Learners and volunteers want to change the services so that they are more interesting and more relevant to their everyday lives. They want to have services in which they can participate. The pastors want the services to be relevant to the interests of children according to their ages.</p>			

(Data analysis of question 2-4)

What are strengths and weaknesses about it in your division in worship?
<p>Comments by observers</p> <p>From the perspective of observers, the order of worship in each division is similar. Although each division deals with different age groups, the order and formation of worship follows the order and formation of adult's worship.</p> <p>The worship in the Sunday school should be relevant to the interests of the children at various ages. Although the Sunday school has the outline of a worship service, it is generally ineffective.</p>

(Analysis and conclusion of question 2)

Table, evaluation of worship comparing the intended outcome with perceived satisfaction and the Need to change something in worship

(Please check the box of areas in intended outcome, satisfaction and Need for change and conclude this question 2)

<b>Intended outcome,</b> of the committee of The Sunday school and pastors	<b>Affect of growth of faith,</b> of learners, learners' parent and volunteers	<b>Need for change,</b> learners, learners' parent and volunteers	Opinion of Observers
The Sunday school has generally achieved its intended outcome in	They think that worship in each division has a good effect on the growth	They should make changes in worship.	At present the Sunday school does not attract many new members and

worship.	of their faith.		many of those who come are not interested in the service. The Sunday school needs to prepare services which reflect the needs and interests of each age group.
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**Conclusion:**

The Sunday school has generally achieved its intended outcome in worship. The worship in each division has a good effect on the growth of the congregation's faith. However, the style of worship should be clearer for learners to follow. AA3 Sunday school needs to change worship, such as making worship a pleasure, applying the content of sermons to learners' lives and making worship form and order that reflect the needs and interests of each age group. These worships can induce the participation of learners to worship.

### 3. Education

There should be a curriculum for the Bible study.

(Question1) Is there a well-developed curriculum in education?

(Question1-1) Has the Sunday school used the textbooks provided by PCK? (Part B)

(If No) Which kind of textbook has your Sunday school used? (Documentary evidence related to curriculum or textbooks)

(Question2) to evaluate the effectiveness of the education, I asked three questions;

1) What is the intended outcome of the education?

2) Are the learners satisfied with the education?

3) How much the Bible study in the division has a good effect on the growth of their faith?

In this way the need for changes will be identified. The participants will then be asked what aspects of the questionnaire, interview and self-assessment they found beneficial.

(Question 2-1)

In its intended outcome has the Sunday school education achieved?	Method The statement of Part C and interview with the pastors
The statement of Part C	The result of the pastors' interview

Preschool age	The Bible study in the Sunday school has not achieved its intended outcome. The textbook provided by PCK is not suitable. The learners do not find it interesting.	The Bible study in Sunday schools has not generally achieved its intended outcome. However, there are limitations when The Sunday school educate only learners on Sunday and the aims of the Bible study are not clear to teach learners.
Secondary school age		Some divisions in the Sunday school do not use the textbook of PCK because it is not suitable. The aims of the Bible study in the PCK book are not clear and are therefore ineffective.
<p>Conclusion: The committee of education and the pastors think that the Bible study in the Sunday school has not generally achieved its intended outcome. Also, the aims of the Bible study in the Sunday school are not clear, therefore the learners cannot be educated in the proper way.</p>		

(Data analysis of question 2-2)

Does education in the Sunday school satisfy learners, learners' parents and volunteers?	<p>Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest level of the education received and reasons for lack of satisfaction</p>			
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Pre-primary school age			Learners and parents are satisfied with the Bible study. The learners listen to the sermons preached by the pastors and apply them to the Bible study and the activities.	Mode 2, average 1.81 A large number of the volunteers think that learners and parents are generally satisfied with the Bible study.
Primary school age			Volunteers think that most learners are not generally satisfied with the Bible	Mode 3, average 2.62 Learners of younger age group are generally

			study. After listening to the sermon, many classes have only a few minutes to discuss it. Because of the tight schedule of the volunteers, instead of leading a Bible study based on the message of the sermon, the volunteers merely re-read the sermon.	satisfied, while learners of older age group are somewhat satisfied.
Secondary school age	Instead of a Bible study based on the textbook, the volunteers tend to base it on the sermon. Therefore, there is no proper Bible study. Furthermore, in recent several weeks, there has not been any Bible study in the classes.	Mode 3, mean 2.55 From the analysis of the questionnaire, it can be noted that a number of learners in the secondary age group are quite interested in the Bible study, compared with the rest of the age groups who expressed dissatisfaction with the Bible study.	In the time allocated to the Bible study, some volunteers have only time to check the attendance of the learners. There is no time for the Bible study. At the end of the service, many volunteers have to go immediately to other parts of church in order to carry out tasks, such as the preparation for the adults' service or supervising car parking.	Mode 3, average 2.75 From the analysis of the questionnaire, it can be noted that a number of learners in the secondary age group are quite interested in the Bible study, compared with the rest of the age groups who expressed dissatisfaction with the Bible study.
The degree of satisfaction with	Most volunteers and learners are not satisfied with the added textbook that is produced by Sunday schools and is based on PCK. When learners are getting older, they are less satisfied with the textbook			

textbook	provided by PCK. In particular, pastors are dissatisfied with the PCK textbooks.
<b>Conclusion:</b> Learners and volunteers are generally dissatisfied with the Bible study, except the division of the pre-school age group. In fact, Bible study is not performed in many classes.	

## (Data analysis of question 2-3)

How much the Bible study in the division has a good effect on the growth of your faith?	<b>Method</b> (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction			
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Pre-primary school age and Primary school age			As the pre-school division committee has adapted the textbook to make it relevant for their learners, the Bible study is satisfactory, but volunteers need to have a detailed teaching plan and need to be consistent. However, many classes in other divisions only have time for rereading sermons. There is no preparation for the Bible study. Therefore, it is difficult for any division to be effective in developing the learners' faith.	Mode 2, mean 2.16/Mode 3, mean 2.6/ Mode 3, mean 2.72 Compared to the other age groups, such as the pre-school age group and the primary school age group, Bible study for older children has less effect on their faith.
Secondary school age	It is difficult for learners to grow their faith with Bible study because volunteers generally check the attendance of learners and reread the Bible of sermon in worship, or learners have time for talking with other learners.	Mode 3, mean 2.72 In analysis of questionnaire, a number of learners in the secondary age group said that the Bible study has some effect on the growth of their faith, compared with the rest of the age groups who expressed dissatisfaction with the Bible study		
<b>Conclusion:</b> Learners and volunteers do not think that the Bible study in Sunday schools generally				

has a good effect on the growth of their faith. However, they think that the Bible study in Sunday schools generally has a good effect on the growth of their faith in the division of the pre-school age group.

(Analysis of question 2-4) Table: Change anything in worship

Do learners, learners' parents and volunteers want to make any changes in teaching methods?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change or worship and the reasons for this need	
	From learners	From volunteers	From pastors
Primary school age		A large number of the volunteers want to Bible study to be interactive. They also want to change the textbook as the PCK textbook is unsuitable for AA3 church. It does not reflect the traditions and needs of the divisions.	Pastors want to update the revised textbook for Bible study and improve teaching methods.
Secondary school age	Because it is difficult to make close relationships with the other learners, volunteers or pastors, they want to have more time for developing friendships. Also, they want to change the textbook for one which is more interesting.	Volunteers want to have enough time to teach learners. They also want to have preparation meetings for the Bible study. Furthermore, they want to change the textbook for one which will interest the learners and help them enjoy the sessions.	The pastors want to have enough time for Bible study and they also think that the Bible study should be interactive. The pastors want to change the textbook for one which is more interesting.
<p>Conclusion:</p> <p>The Sunday school in AA3 church needs to have enough time for Bible study and the Bible study should be practically performed. Learners and volunteers want to apply the teachings of the Bible study to their lives. They want to have more chance to develop friendships with each other and to take an active part in the Bible study. Furthermore, they feel that the Bible study helps Christians in their lives. They want to have long-term plans for the Bible study.</p>			

(Question 2-5)

What are the strengths and weaknesses about it in your division in Bible study?	Method (1) Interview with learners, learners' parents and volunteers
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	(2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction
The Bible study in AA3 Church needs to be improved. After worship, the volunteers have meetings for a few minutes to briefly check learners' attendance, discuss the sermon and reread the Bible passages. Sometimes there are no meetings at all.	

(Analysis and conclusion of question 2)

Table: Evaluation of teaching comparing the intended outcome with perceived satisfaction and the need for change

(Please check the boxes and conclude this question 2)

<b>Intended outcome, of the committee of The Sunday school and pastors</b>	<b>Satisfaction, of learners, learners' parent and volunteers</b>	<b>Affect of growth of faith, of learners, learners' parent and volunteers</b>	<b>Need for change, learners, learners' parent and volunteers</b>	<b>Opinion of Observers</b>
The Sunday school has achieved little intended outcome in education.	They are little satisfied with the education.	They think that the Bible study has hardly affected on the growth of their faith in education.	They should make some change in education.	The Bible study in AA3 Church is hardly performed.
<b>Conclusion:</b> The Bible study in AA3 Church needs to be improved for the following reasons: The Sunday school has achieved little of the intended outcome in education. Volunteers and learners are little satisfied with the education The Bible study has hardly any affect on the growth of their faith.				

#### 4. Religious programme

There should be an annual plan for religious programmes in each division.

(Question1) Is there a long term plan for religious programmes in education?

To evaluate the religious programmes, I asked five questions.

- 1) What are the intended outcome of the programmes?
- 2) How satisfied are you with the programmes?
- 3) How much does the religious programme in your division have an effect on the growth of your faith?
- 4) What do you need for change in the religious programme?
- 5) What are the benefits of the questionnaire, interview and self-assessment?

(Question 2-1)

Has the Sunday school taken the religious programme in its intended	Method The statement of Part C and interview with the
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outcome?	pastors	
	The statement of Part C	The result of the pastors' interview
Preschool	Most religious programmes have achieved their intended outcome.	Most religious programmes have achieved their intended outcome, but some religious programmes have not achieved their intended outcome.
Primary		
Secondary		
<p>Conclusion: The committee of education and pastors consider that the religious programmes have generally achieved their intended outcome.</p>		

(Data analysis of question 2-2)

Does the religious programme in the Sunday school satisfy learners, learners' parents and volunteers?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest level of the education received and reasons for lack of satisfaction	
	From learners		From volunteers
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview (2) The result of questionnaire
Pre-primary school age			The volunteers have looked at programmes from nursery schools and the media and modified them. These programmes are now suitable for the pre-school age division. Mode2, mean 2.16/ Mode 2, mean 1.9 Learners, learners' parents and volunteers in the pre-school age group are satisfied with the religious programmes.
Primary school age			Although The Sunday school has similar programmes every year, most programmes are slightly updated and can attract learners. Volunteers can make close relationship with learners and know about needs of Mode 2, mean 1.87/ Mode 2, mean 2.6/Mode 2, mean 2/ Mode2, mean 2 Learners, learners' parents and volunteers in primary school age group are satisfied with the religious programmes.

			learners that they could not have in Bible study.	
Secondary school age	Some religious programmes are repeated every year and they do not make learners a pleasure. However, some learners join in the religious programmes because many other learners attend. Furthermore, the games in programmes are interesting and various to attract learners.	Mode 2, mean 2.71 Generally most learners are satisfied with the religious programmes. However, some learners are satisfied with the religious programmes, while the other learners do not, even in the same division. The gap of both groups is extreme.	There are lacks of religious programmes, which are for deep faith training. Some religious programmes lose the aims and purposes and repeat the same things every time. However, religious programmes can give opportunities to have friendly relationship with other learners and volunteers which learners cannot have in Bible study.	Mode 2, mean 1.67 Learners, learners' parents and volunteers in secondary school age group are satisfied with the religious programmes.
The Summer camp	Many volunteers and learners agree that a summer camp is the most memorable religious programme and learners are very interested in it. Many new activities are attempted in the summer camp. However, although the summer camp can positively affect some learners, it is difficult for them to keep improving. Some learners said that the summer camp does have positive effect on their faith. Generally, learners, parents and volunteers are satisfied with the summer camp.			
<p>Conclusion:</p> <p>Compared to the other religious activities such as worship and the Bible study, learners, volunteers and pastors are more satisfied with the religious programme in the summer camp.</p>				

(Question 2-3)

How much do the religious programmes in your division have an effect on the growth of your faith?	<p>Method</p> <p>(1) Interview with learners, learners' parents and volunteers</p> <p>(2) Questionnaire related to the questions,</p>
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		interest in the religious programmes and reasons for lack of satisfaction		
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Pre-primary school age and Primary school age			The religious programme in the division of the pre-school age group, which focuses on one aim, has a positive good effect on the growth of their faith. The growth of their faith depends on whether volunteers prepare for the religious programmes well or not.	Mode 2, mean 1.88/Mode 2, mean 2. The religious programmes generally have a positive effect on the growth of their faith.
Secondary school age	Summer camp helps to grow their faith However, as time passes, the effects of religious programmes are gradually reduced.	Mode 3, mean 2.76 According to the questionnaires, the answers given by the secondary school age group about the effect that the religious programmes have on their faith were varied.	Volunteers think that the religious programme can have an effect on the growth of their faith. In particular, learner can experience the presence of God through the religious programme, particularly the summer camp. Although the main reason for the new learners to attend the summer camp is to make new friends, the volunteers still	Mode 2, mean 1.67 The religious programmes generally have an effect on the growth of their faith.

			believe that they can, through the religious programme, come to experience the presence of God.	
<p>Conclusion: Volunteers generally agree that the religious programme has a good effect on their faith. Although many learners agree with the volunteers, some learners disagree with them.</p>				

(Analysis of question 2-4) Table: change anything in the religious programmes

What would learners, learners' parents and volunteers change?	<p>Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change or worship and the reasons for this need</p>		
	From learners	From volunteers	From pastors
Primary school age		<p>A large number of the volunteers want to have various programmes in The Sunday school and make the religious programme a pleasure. Because, learners, who are familiar with entertainment in mass media and games, do not have interest in the religious programme any more, The Sunday school needs new attempts and approaches to make the religious programme interesting to learners.</p>	<p>Most religious programmes have been repeated unchanged, without any self-assessment or modification. Pastors want to make the religious programme pleasure, have various programmes in The Sunday school and change the programme to be more active than the current programmes.</p>
Secondary school age	<p>A large number of learners want to change religious programmes, which</p>	<p>Volunteers want to have active programmes which are applicable to the</p>	<p>The pastors want to have more varied programmes in the Sunday school and</p>

	is various and interesting to learners. Furthermore, learners want to have various programmes that are not bored and attract learners' interests.	learners' everyday lives. They want the programmes to be interesting and fun. The Sunday school needs to change the current programmes and try new ones.	they want learners to have time to develop friendships.
<p>Conclusion: Changes and new attempts of religious programmes in AA3 church need to be changed and attempt need to be made to introduce new programmes in order to attract learners.</p>			

## (Question 2-5)

What are strengths and weaknesses about it in your division in the religious programme?	<p>Method</p> <p>(1) Interview with learners, learners' parents and volunteers</p> <p>(2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction</p>
<p>AA3 church prefers religious programmes that are more active than the current programmes and which can be applied practically to learners' daily lives. The programmes such as the summer camp and the night of learners, when they have a chance to get to know people and develop friendships, have the most effect on the growth of their faith. However, most religious programmes in AA3 church have been repeated without any development or improvement and do not satisfy the needs of learners. Learners today are familiar with entertainment in mass media and games and therefore require a more modern and interactive approach. Although new programmes are not always a good alternative, it is necessary to make changes to the religious programmes to ensure that they are effective. Therefore, recently the Sunday school in AA3 church has tried to develop various religious programmes that are more interesting. Volunteers tend to be positive about the attempts to modify the various programmes.</p>	

## (Analysis and conclusion of question 2)

Table: Evaluation of the religious programme comparing the intended outcome with perceived satisfaction and the Need to change something in the religious programme (Please check the box of areas in intended outcome, satisfaction and Need for change and conclude this question 2)

<b>Intended outcome</b> , of the committee of The Sunday school and pastors	<b>Satisfaction</b> , of learners, learners' parent and volunteers	<b>Affect of growth of faith</b> , of learners, learners' parent and volunteers	<b>Need for change</b> , learners, learners' parent and volunteers	Opinion of Observers
The Sunday school has generally achieved its	The Sunday school has generally satisfied the	They think that the religious programmes do have an effect	They should make something in the religious	AA3 church prefers religious programmes

intended outcome in the religious programme.	learners.	on the growth of their faith.	programmes.	that are more active than the current programmes and which can be applied practically to learners' daily lives.
<p><b>Conclusion</b>  AA3 Sunday school has generally achieved its intended outcome in the religious programmes. Volunteers and learners are generally satisfied with their religious programme and they think that the religious programmes do have a positive effect on the growth of their faith. They want to make something in the religious programmes. AA3 church needs to make new and varied religious programmes that can attempt act learners' interest, stimulate relationship between learners and effectively educate them.</p>				

#### 5. Weekday religious activities

There should be weekday religious activities.

(Question1) Are there weekday religious activities?

(Question1-1) What kind of weekday religious activities do you have in your Sunday school? (Part B)

(If No) suggest to the Sunday school, that they implement weekday religious activities

AA1 Sunday school began weekday religious activities last month and plans to visit churches or places which are related to Christianity once a month. Therefore, it is not time to evaluate whether they have achieved the intended outcome.

(If Yes, Question2) to evaluate weekday religious activities, I asked five questions.

- 1) What is the intended outcome of week?
- 2) How satisfied are you with the weekday religious activities?
- 3) How much do the weekday religious activities in your division have an effect on the growth of your faith?
- 4) What do you need to change in the weekday religious activities?
- 5) What are the benefits of the questionnaire, interview and self-assessment?

(Question 2-1)

(Data analysis of question 2-1)

Has the Sunday school taken weekday religious activities of its intended outcome?	Method The statement of Part C and interview with the pastors

Commonalities among the statements and the result of interviewees:	Differences among the statements and the result of interviewees:
Conclusion:	

(Question 2-2)

Are weekday religious activities of the Sunday school satisfied by learners, learners' parents and volunteers?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest level of the education received and reasons for lack of satisfaction			
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire

(Question 2-3) Table: Change anything in weekday religious activities

What would learners, learners' parents and volunteers change anything in weekday religious activities?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change or worship and the reasons for this need		
	From learners	From volunteers	From pastors
Conclusion:			

(Data analysis of question 2-4)

What are strengths and weaknesses about it in your division in weekday religious activities?	Method
Commonalities by observers	

(Analysis and conclusion of question 2)

Table, evaluation of weekday religious activities comparing the intended outcome with perceived satisfaction and the Need to change something in weekday religious activities (Please check the box of areas in intended outcome, satisfaction and Need for change and conclude this question 2)

<b>Intended outcome,</b> of the committee of Sunday schools and pastors	<b>Affect of growth of faith,</b> of learners, learners' parent and volunteers	<b>Need for change,</b> learners, learners' parent and volunteers	Opinion of Observers
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<p><b>Benefits of weekday programmes:</b> Many volunteers and parents said that there are serious limitations when the church only teaches the learners on Sunday. For instance, it is difficult to apply the lessons learnt on Sundays to the learners' everyday lives. Therefore, the Sunday schools need to have weekday religious activities for the families of the learners and they also need greater connect with the families.</p> <p>AA3 church started weekday religious activities a few months ago. The purpose of this is to reach out to the families of Sunday school attenders and to the local community. These programmes are gradually becoming part of the church's tradition and the attempt at helping the local community, the disabled and the needy are having a good effect but it is too early to evaluate whether they achieve the intended outcome. Opinions about these outreach programmes are varied. Some people are very enthusiastic, while others do not think they are important.</p>			

## 6. Achievement

There should be meetings to monitor the results of the religious activities in order to ascertain whether learners have achieved the intended outcome.

(Question1) Are there regular meetings to discover the achievement of learners?

(Question1-1) How does the Sunday school discover the achievement of learners? (Part B)

(Question 1-2) Can the Sunday school reflect the result of the achievement of learners in its educational plan and religious activities?

(If No) suggest to the Sunday school committee that they should make regular attempts to discover the achievement of learners

According to the volunteers and pastors' personal opinions, they have monitored the results of the religious activities in order to ascertain whether learners have achieved the intended outcome.

### Semi-conclusion in 2 Religious activities

	No change	Some change	Total change	Reference
Preparation		O		Neither the pastors nor the volunteers prepare adequately for the religious activities even though there is a preparation meeting on Sunday. Most divisions lack preparation time for Bible study.
Worship		O		Although the service does have some effect on the growth of the learners' faith, it is not geared to the needs and interests of the age groups

				for which it is intended. The worship needs to be more dynamic.
Education			O	The Bible study in AA3 Church needs to be improved. The Sunday school needs to have more time for Bible study. The volunteers need to be trained and encouraged to be dedicated to their work.
Religious programmes		O		AA3 Sunday school has generally achieved its intended outcome in the religious programmes. However, it needs to change the religious programmes because they have been repeated frequently. AA3 church has tried to have various religious programmes which are interesting and has tried to encourage good relationships among the learners and volunteers and to teach the learners effectively.
Weekday religious activities		O		It is not possible to have the desired effect on learners when the time is so restricted. However, AA3 church's implementation of the weekday programme is commendable and the fact that it reaches out to the community is a very positive move.
Achievement			O	AA3 church does not have meetings or attempts to know about the result of the religious activities and whether religious activities achieve the intended outcome.
Conclusion	<p>How effective is the systematic establishment of the Sunday school, especially its religious activities, in order to achieve the intended outcome? And why?</p> <p>= The church education in the Sunday school is not effective. The current religious activities, especially the education programme and the weekday religious activities are positively successful.</p> <p>1) AA3 church does not try to reflect the needs of learners and parents or the characteristics of the church in the religious activities.  2) The educational plans and intended outcome in religious activities are not clearly presented. The Sunday school cannot educate learners in the educational plans and intended outcome by leaders of each division.  3) Although AA3 church considers both a social life and a life of</p>			

	<p>faith as the important factors of religious activities, the needs of the church and the importance of developing a life of faith such as personal redemption take precedence over a social life, such as personal redemption, slightly take precedence over a social life.</p> <p>4) The strength of AA3 church has programmes as weekday religious activities to connect church with family and with local community in last few months ago. These programmes are gradually settled down as weekday's religious programmes that help local community, the unfortunate and the disabled and educate learners for the social life in faith. It can be the strengths of AA3 church.</p> <p>5) It is good that weekday religious activities have been started. However, the Bible study is not performed well and worship does not reflect the needs and interests of any age group.</p> <p>&gt;&gt;</p> <p>AA3 Sunday school needs to connect the religious activities with the educational plans and the intended outcome. That is, religious programmes need to reflect the needs of learners and the current situation of the church. They need to be interesting for the learners. Suitable programmes need to be devised for each age group. Therefore, the Sunday school committee needs to train volunteers and develop programmes for effective church education.</p>
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### 3. Management

#### 1. Resource

The Sunday school should have a variety of facilities and resources to support religious activities.

(Question1) Is there a range of religious resources and equipment available to support religious activities?

(Analysis of question1 in space) comparing the timetable of worship and education in Sunday schools with the space of worship and the number of classes in part B

	Age	Time For worship	Time for Bible study	Class	Number of Class
Preschool age 1	2-7	0900	0940	6	1
Preschool age 2	2-7	1100	1140	7	1
Primary school age 1	8-10	0900	0940	8	1
Primary school age 2	11-13	0900	0940	8	2
Primary school age 3	8-13	1100	1100	8	1
Secondary school age 1	14-16	1100	1120	6	1
Secondary school age 2	16-18	0900	0940	6	1
College school age 1	19-26	1300	1400	3	1
College school age 2	26-	1600	1700	6	1

Table

The statement of the education committee	Observation
AA3 Sunday schools have partly built up new rooms for various religious activities.	Each division has a room for worship. However, this space is shared with the other groups. In particular, These halls are not well designed for use by a number of age groups at the same time. These rooms are not suitable to educate learners in Bible study and to take religious activities for each age group.
AA3 Church is equipped mass media facilities for educating learners, such as projector. However, it is not often taken an active part in use.	AA3 Sunday schools have a few facilities to educate learners and use them very well. For instance, although there is only one projector, it has been used in all divisions in The Sunday school in different times. However, it still needs a various contents for teaching and system of management is still insufficient.
Materials for management, praise and Bible study are well ready for use in religious activities and are used in practice.	The Sunday school has enough materials for management, praise and worship. They are well classified to use in religious activities. However, the materials and mass media facilities for Bible study are insufficient.
<p><b>Conclusion:</b></p> <p>The facilities and materials needed are generally ready for use. Each division has an independent space for worship. If the lesson plans reflect needs and interests of the children, the visual aids are available and the rooms are well used, the education will be effective. However, if the facilities are inadequate, access to visual aids difficult and the rooms badly used and chaotic then learning will not take place and new comers will not be attracted. AA3 Sunday school is required to change and develop its facilities.</p> <p>There are insufficient classrooms for Bible study but if the divisions share their space there would be enough room for every group. For instance, the middle school group could use the facilities belonging to the high school age group when the high school group doesn't need them. Likewise, some of facilities belonging to the church, such as the library and the volunteers' room could be used on occasions for Sunday school Bible study groups.</p> <p>One of the aims of the Sunday school committee should be to ensure that the buildings, facilities and equipment are adequate, for this enhances the effectiveness of the education.</p>	

## 2. Managing People

The Sunday school should have rules, such as role descriptions, policies and guides for the volunteers, the kind of the volunteers which can be accepted, how to manage the Sunday school or duties of the committee for education.

(Question1) Are there role descriptions for volunteers?

(If No) suggest to the Sunday school that they should provide role descriptions for the volunteers in some detail

(If Yes, Question 1-1) How effective is this role description?

	Role description	
	Pastors	Volunteers
Policy for volunteers	The Sunday school has a policy related to volunteers, i.e., a manual for the volunteers' role and how to accept and arrange volunteers. However, the line and guide for the volunteers are not suitable to apply to the field.	The rules for accepting volunteers for the Sunday school are clear and the rules for arrangement for the volunteers are efficient.
Does the policy apply to the area of work?	The rules are not related to areas of work which the volunteers undertake.	
The reason for difficulties 1	Although most volunteers serve the Sunday school voluntarily, some volunteers do not act responsibly.	Some volunteers do not have a sense of responsibility. They fail to prepare the Bible study, are not concerned about the progress of the learners and are frequently absent when they should be on duty.
The reason for difficulties 2	The Sunday school does not have programmes for volunteers' training and development. Setting up training programmes for volunteers should be a priority.	
The reason for difficulties 3	Many volunteers have more than one area of responsibility. For instance, immediately the service in the Sunday school is concluded they have to go to the church to prepare for the adults' service. Because they also play an important role in the adults' service, it is difficult for them to give sufficient time to the learners in the Sunday school and this detracts from the effectiveness of their teaching.	
The observer's opinion	The Sunday school does not have a good system for managing people. According to the observers the Sunday school committee does not help volunteers to be effective. There are sufficient volunteers, but they are not trained and they do not exhibit much sense of responsibility.	

(Question 2) How does the Sunday school provide volunteers with the motivation to teach in the Sunday school?

	The atmosphere	
	Pastors	Volunteers

Atmosphere among volunteers	When volunteers in each division prepare for religious activities, they help one another and work well together.	Volunteers think friendships within the Sunday school are not good. They focus on discussing how to prepare well for programmes, rather than making a good friendship with each other.
Atmosphere between volunteers and learners		Due to the limitation of time, volunteers do not have the chance to make a good friendship with learners.
Is atmosphere in the Sunday school open or closed?	A large number of learners and volunteers said that the Sunday school is lacking in opportunities for learners to develop friendships with each other and with the volunteers. There are not enough programmes where learners have the opportunity to get to know each other. This is a disadvantage and new comers may not feel welcome.	

The process of decision making	When the pastors in each division have made a decision, the volunteers have a meeting to discuss it. However, the outcome generally follows a precedent. It is expected that when a pastor wants to try out a new activity he will not be opposed.	The pastors make all the major decisions without reference to the volunteers. When the decision has been made the volunteers may have a chance to discuss it. This does not lead to good relationships between the pastors and the volunteers who feel they are not included in decision making; they are only informed about decisions which have been made.
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<p><b>Conclusion:</b>  The success of the Sunday school depends on the volunteers' concern and sense of responsibility for the learners. Although there are rules for supporting the volunteers these are not followed. The volunteers do support each other in their preparation. The priority for each division is to deliver good quality religious programmes rather than to help the learners and volunteers to develop good relationships. The Sunday school committee needs to improve the buildings and facilities and equipment. There is a need to ensure that the atmosphere in the Sunday school is friendly and welcoming.</p>
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### 3. Volunteers' training & development

There should be programmes for volunteers' training and development.

(Question1) Are there development and training plans for volunteers, which reflect both the needs of the church and volunteers?

(If No) suggest to the Sunday school, that they should have volunteer development and training plans

(If Yes, question2) How good is the quality of the volunteer training and development plans?

(Analysis of question2) comparing the statement from the education committee with the statements from the volunteers and pastors

Table: Analysis for volunteers' training & development

AA3 church has no programmes for volunteers' training and development yet, but evaluator discovers the needs of the volunteers for that by interviewing and posing a question.

	The statement of self-assessment	The results of interview with volunteers	The results of interview with pastors
Each division	The programme for volunteers' training and personal development should be practical and applicable to their everyday lives.	Most volunteers agree that they want a training programme that is practical and interesting.	The volunteers' training programmes should be geared to the needs and interests of each division and the development programme should be applicable to their everyday lives.
<p><b>Conclusion:</b> At present the Sunday school appoints volunteers who have no training. Many volunteers have adapted the programmes as a result of trial and error. Both the committee of education and the volunteers have expressed the importance of training and development programmes. The training programmes should be geared to the varied needs and interest of the learners in the different division.</p>			

#### 4. Policies

There should be policies for induction, child protection and healthy and safety. These should be carefully written and displayed. There should be facilities for the disabled.

(Question1) Have the Sunday school the policies, including induction, child protection and healthy and safety and are they displayed appropriately?

(Question1-1) How are they implemented in the Sunday school?

(Data Analysis of question1 and 1-1) using the documents related to policies in Part B and C and observation

	Implemented in the Sunday school
Observation	
<p><b>Conclusion:</b> The church has no written policies. These must now be written and displayed.</p>	

#### 5. Communication

There should be regular meetings to communicate with volunteers and the committee of education.

(Question1) Are there regular meetings between the volunteers and the committee of education to discuss the work and share the practice?

(If No) suggest that the Sunday school has an education committee

(If Yes, question1-1) How close is the Sunday school connected with each division and how well do divisions communicate with each other about the result of discussions and decisions?

(Data analysis of question 1-1)

	The statement of the education committee	The result of the pastors' interview
How well do divisions in the Sunday school communicate with one another and with the church?	The Sunday school communicates well with each division.	Although the connection of divisions is not strong, the divisions communicate well with each other when they prepare for special events.
How well does the Sunday school communicate with the church?	The church communicates with the Sunday school well through the committee of education.	The church communicates well with each division.

The committee of education	AA3 church has the committee of education.
- The function of discussion with divisions.	AA3 Sunday school discusses its concerns with the leaders in each division.
-Regular meeting and role of the committee of education	Although the committee of education does not have meetings regularly, it actively supports the needs, policies and decisions of each division. It selects the volunteers and, if necessary, arbitrates between different groups.
-Policy and vision of Sunday school, the system of school and structure	The committee of education has at present no vision for the future of the Sunday school.

Conclusion	The committee of education in the Sunday school generally communicates well with the other divisions. They have recently developed a detailed plan for making improvements
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### 6. Informing parents

There should be regular official documents for communication with learners' parents. When The Sunday school produces documents for special events or programmes, volunteers contact learners' parents individually.

(Question1) Has the Sunday school regularly communicated with learners' parents?

(If No) suggest to the Sunday school committee, that they should try to have regular contact with parents by letter, e-mail or phone

(If Yes, question1-1) How effective is the Sunday school in communicating with parents?

(Data analysis of question 1-1)

	The statement of the education committee	The result of the volunteers' interview	The result of the pastors interview	The result of the volunteers interview
Preschool age	Regular official documents	Regular official documents	Regular official documents	Regular official documents
Primary school age	Regular official documents	Regular official documents	Regular official documents	Regular official documents
Secondary school age	Information about religious programmes is sent out to members once or twice a year	Information about religious programmes is sent out to members once or twice a year	Information about religious programmes is sent out to members once or twice a year	Information about religious programmes is sent out to members once or twice a year
Youth	none	None	None	None
Conclusion	AA3 church regularly passes on information from state documents to learners' parents in the Sunday school. The communication with learners' parents is very effective in younger age groups. The volunteers frequently contact learners' parents to talk about their faith and education. However, some volunteers, although they recognise the need to be in contact with the parents, do not put their ideas into practice.			

### Semi-conclusion in 3.Management

	No change	Some change	Total change	Reference
Resource		O		AA3 Church has enough space to educate learners in different area. The church has various education materials so that it provides educational environment in quality.
Managing people		O		

Volunteers' training & development			O	<p>However, the educational materials are inadequate for Bible study.</p> <p>The Sunday school is not well organised. Although there are rules for appointing volunteers there is no training for them and the only way they can improve their performance is by trial and error.</p> <p>For the Sunday school to be dynamic there must be a happy, relaxed atmosphere. If the atmosphere is good, then relationships among pastors, volunteers and learners will also be good. If the atmosphere is right, then the workers will overcome the problems of having poor facilities and the difficulty of inadequate programmes. At present the atmosphere is not as good as it should be.</p> <p>At present there is insufficient contact between the Sunday school workers and the learners' families. It is essential that there is greater contact because a caring atmosphere is at the heart of the church tradition and therefore one of the key factors is church education.</p>
Polices			O	
Communication		O		
Informing parents		O		
Conclusion	<p>The current educational plans to improve the effectiveness of church education and the system of management.</p> <p>1) AA3 church does not try to know the needs of learners and parents. The committee will also consider the tradition of the church when implementing changes and development in the system of management.</p> <p>2) AA3 church tries to achieve the aims and objectives set down by the system of management.</p> <p>3) The educational system of management needs to reflect the traditions of AA3 church. The church should be at the centre of the local community and it should be involved with social work to serve the local people.</p>			

4) AA3 church needs to be well organised.
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**Conclusion:**

1) AA3 Sunday school has not tried to reflect the needs of parents and learners or the church's own traditions in the intended outcome. The Sunday school also needs to know the needs of the local community and reflect them in the intended outcome.

2) AA3 Sunday school does not make educational plans for all the activities. Moreover, it does not have a good system of management. There is not a good atmosphere in the Sunday school. It needs to present the intended outcome of the aims and objectives clearly and to share them with the pastors, division leaders, volunteers and the church congregation.

3) Although AA3 church tries to influence the lives of the members by the social programmes, the greatest effect on the members is as a result of the religious programmes. However, AA3 Church has many programmes which attempt to interest the local community.

4) The Sunday school needs to concentrate on developing the activities at which the church excels. The church is particularly successful in relating to the local community and so it is important that the Sunday school continues to develop programmes for the Christian education of children in the community.

5) AA3 Sunday school tends to have focused on long-term plans, such as weekday religious programmes. The educational system of management needs to reflect the traditions of AA3 church and help to build up facilities. The atmosphere should be such that volunteers are happy to serve in the Sunday school and have plenty of opportunities to develop good friendships among themselves. Programmes for training and personal development for the volunteers need to be implemented. AA3 Sunday school needs to have a good system of management.

#### 4.4 Case 4 Data Analysis of the Evaluation for the Sunday School in AA4 Church

##### 1. Planning

##### 1. Needs

There should be regular official meetings and attempts to discover the needs of learners and parents at the Sunday school in AA4 church.

(Question) Are there any meetings when learners and parents can discuss their needs and has the Sunday school tried to discover the needs of learners and parents? (Part A)

(If No) suggest to the Sunday school staff that they should meet parents and learners to discuss their needs (Part A)

(If Yes, Question) Are the needs which your Sunday school has listed the same as the needs that the learners and parents have revealed? (That is, does the Sunday school know the needs of learners and parents: Part C and Interview with learners and parents?)

(Data analysis)

Table: Needs

The evaluator has tried to discover the needs of the volunteers, learners and their parents by interviewing them. There are no meetings which the evaluator could attend in order to find out more about their needs.

The statement of the education committee	Learners	Parents	Volunteers
The committee thinks that learners and Christian parents feel confident that the Sunday school will help the learners to increase their faith. The committee is aware that the Sunday school needs more space. At present two divisions sometimes have to share one room.	It is difficult for learners to develop friendships. The religious activities are boring and the learners have lost interest in them. Therefore, the learners want to have a range of activities that are interesting and which give them the chance to make new friends.	Parents hope that learners will believe in eternal life in Jesus and develop a better personality.	The volunteers want more training courses and more religious activities. More rooms are needed for religious activities. The same religious programmes and education are repeated and do not attract new members. The Bible study is too formal and not practical. The

			<p>learners need to have a variety of religious programmes and Bible studies which are practical and which can be applied to their everyday lives. There is no opportunity for learners to discuss their problems or to be taught how to overcome them by their faith. This is something which the Sunday school should consider tackling.</p>
<p><b>Conclusion:</b>  There are no meetings or attempts to discover the needs of learners and parents at the Sunday school in AA4 church so they cannot reflect the needs of learners, parents and volunteers on church education.  According to the interview, the opinion of the committee of education agrees with the parents. The parents expect their children to increase in faith through the Sunday school. However, the volunteers want to improve the educational buildings. The learners want the Sunday school to be a pleasure and have a variety of programmes to help them to develop friendship with the other learners. For volunteers, they hope that learners whom they teach will develop a mature faith, a good sense of values and a sound personality through the Sunday school. Also, the volunteers want to have training courses and Bible study which is practical and which can be applied to their everyday lives.</p>			

## 2. Church traditions

There should be statements or meetings where the Sunday school can sum up its traditions and characteristics.

(Question1) Is there a meeting (a statement) in which the Sunday school can sum up its tradition and has the Sunday school tried to discover the church's tradition and characteristics, or not? (Part A)

There are no statements or meetings when the Sunday school can sum up its tradition and characteristics and the Sunday school has not tried to discover the church traditions and characteristics.

(If No) suggest that the Sunday school should have meetings summing up its tradition and to try to discover the church's traditions and characteristics.

(If Yes, another question 1-1) Do parents and volunteers have the same opinions as the education committee about the statement of the church traditions and its characteristics or not? That is, does the Sunday school state the Church traditions and characteristics properly? Part C and interviewing learners and parents)

(Data analysis of question 1-1)

(There are two different cases: Accurate or Inaccurate statements about the church traditions from the education committee and the result of interviews with learners, parents and volunteers)

Table: Church traditions

The statement of the education committee	Learners	Parents	Volunteers
Each division is dynamic and volunteers take the initiative. The church tends actively to support the Sunday school.	The church has a long history over about a century and the church has a family atmosphere.	There is a close bond of affection between congregations in church.	Volunteers consider their passions, love and concern for the learners and church as a church tradition that should be transmitted to the next generation.
<p>Conclusion:</p> <p>It is very important that Church traditions and characteristics should be transmitted to the next generation in Christian education. It is also an important point that the church should know its own traditions and characteristics. However, there are no meetings and by attempting to discover its own traditions and characteristics in AA4 church so that volunteers cannot educate learners according to its traditions and characteristics. In spite of that, volunteers' passions, love and concern for the learners and church can be considered as a church traditions that should be transmitted to the next generation.</p>			

### 3. Plans

The aims, objectives and future plans should be presented to the congregation.

(Question 1) Are the aims and objectives and future plans presented to the congregation? (Part A)

(If No) suggesting that the Sunday school needs to present its aims and objectives and future plans to the congregation so as to show the direction of education in the future.

(If Yes, Questions 1-1) Can the Sunday school educate learners to produce the intended outcome? This question includes two sub-questions; 1-1) 'Are the aims and objectives consistent with the church and Sunday school?' And 1-2) 'Are the religious activities of the Sunday school consistent with one another?'

(Data analysis of 1-1)

Table: The consistency of the aims and objectives in the Sunday school with those of the church

Aims and objectives	Aim 1	Objective 2	Objective 3	Objective 4
Church	The Church for saving people's life by the power of Holy spirit	The formation of a believer (knowing God and confessing to God and living their lives in the Christians' value)		
Sunday school	The formation of a believer	Knowing God	Confessing to God	Living lives in the Christian' value
Preschool age	Children should be taught following example of Jesus	To prepare the learners to be able to take part in adult worship	To help children develop a relationship with God through worship	To realise their potential as the children of God
Primary school age	To follow the teaching of Jesus	To help the learners to experience the love of God	To help the learners to discover a new way of life through their Christian faith	To help the learners to have a new life in Jesus
	To teach children to pray and to share the Gospel with other people	To encourage children to read the Bible	To encourage both children and volunteers to pray	To lead 100 new children to Jesus
Secondary school age	To teach the importance of caring for God's world	To help the learners to take part in adult worship	To teach the importance of caring for God's world	To help the learners to grow up as mature Christian
Conclusion	The committee of education tries to have consistency in educational aims between church and Sunday school. However, there is a lack of consistency in the educational aims and objectives between the Sunday school and each division. That is, the aims and objectives in each division are abstract and not clear. For example, it is not easy for the volunteers to understand exactly the meaning of the aims and intentions of education in each division and therefore they cannot achieve the aims.			

(Data analysis of 1-2)

Table: Consistency between the religious activities of the plans

The statement of the education committee	Observation
Each division attempts to be consistent in the message of every worship session and Bible study.	Attempts to be consistent in the message of every worship and Bible study have been tried. However, they are not yet totally consistent
<b>Conclusion:</b> Each division attempts to be consistent in the messages of religious activities, especially in those of worship and Bible study.	

(If Yes, question2) Can the Sunday school's education plan balance a life of faith with other demands of life? ; According to the consistency of the aims and objectives in the Sunday school, this question can cover the problem of balance, focusing on a life of faith or a social life.

Balance a life of faith with a social life	When the Sunday school's education plan is separated into social and religious perspectives it is intended that the religious and the social perspectives should carry equal weight about at present this has not been achieved.
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#### Conclusion

		Discussion
Intended outcome	1-1. Question	The educational plan, including intended outcome and religious activities, is lacking of consistency among church, The Sunday school and division. Therefore, it is not easy to achieve the intended outcome and religious activities planned.
	1-2. Question	
Balance		AA4 church considers both a social life and a life of faith as important factors in the educational plans and intended outcome. However, the needs of the church and a life of faith such as personal redemption take precedence over a social life.
Reflection	Question 3	The needs of learners, parents and the local community and the characteristics of the church are not reflected or updated regularly in the educational plan.

#### 4. Self-assessment

Sunday schools need to evaluate themselves to discover whether they are educating the learners well and whether they accomplish their intended outcome.

(Question) Has the Sunday school evaluated itself to discover whether it educates the learners well and whether it accomplishes its intended outcome?

(If No) suggest that the Sunday school needs to discover the results of its religious activities and the current state of the Sunday school.

(If Yes) Can the Sunday school reflect the result of evaluation in its educational plans and religious activities? (Part C and interviewing learners and parents)

Table: Reflection of the result of evaluation in the educational plans and religious activities

The statement of the education committee	Pastor
The committee of education discusses the needs of the church and divisions and reaches an agreement among the divisions.	Each division evaluates its own religious programmes, but the result of this self assessment is never reflected in future programmes. Therefore, all the divisions have similar problems none of which has been solved. Over the years the programmes have not been improved or updated.
<p>Conclusion:</p> <p>The committee of education has self-assessment for the Sunday school through regular meetings. It checks on the current state of each division. However, this self-assessment cannot analyse the whole management and educational system or suggest an alternative plan. In addition, it cannot discover whether each division is consistent in the educational aims and objectives, whether each division and the Sunday school accomplish the intended outcome or whether the Sunday school reflects the result of self-assessment in its educational plans and religious activities. Therefore, this self-assessment cannot be a proper evaluation to know the needs of learners, parents and volunteers or to suggest an alternative plan.</p>	

#### Semi-conclusion in 1 Planning

	Changing nothing	Changing something	Changing everything	Reference
Needs			O	There are regular meetings which attempt to discover the needs of learners and parents at the Sunday school in AA4 church. They cannot reflect the needs of learners, parents and volunteers on church education.
Church traditions			O	AA4 church has not tried to know its own traditions which should be transmitted to the next generation in Christian education.
Plans		O		The Sunday school tries to understand the needs of learners and parents, and to reflect these needs and their church traditions in the educational plan. The educational plan, including intended outcome and

				religious activities, is consistency among church, the Sunday school and division. Therefore, it is easy to achieve the intended outcome in religious activities which they plan.
Self-assessment		O		There is regular self-assessment in AA4 Sunday school to discover whether it educates well and whether it accomplishes its intended outcome. This self-assessment analyses the whole management and educational system and may suggest an alternative plan.
Conclusion	<p>How effective is the systematic establishment of the Sunday school, especially its planning and management, in order to achieve the intended outcome? And why?</p> <p>It is difficult to see effective church education in the current educational plans for AA4 Sunday school. These plans are not good enough to affect learners positively.</p> <p>1) AA4 church does not reflect the needs of learner, parents and volunteers and the characteristics of the church on the educational plans and the intended outcome.</p> <p>2) Also, the educational plans and intended outcome have not been clearly presented in the aims and objectives and the Sunday school can deliver the educational plans and intended outcome to leaders of the division, learners and volunteers.</p> <p>3) AA4 church considers both a social life and a life of faith as important factors in the educational plans and intended outcome. It tries to balance a life of faith with a social life. However, the needs of the church and a life of faith such as personal redemption take precedence over a social life.</p> <p>4) The strength of AA4 church, such as its long history, volunteers and elders as the role of faith, the enthusiasm of the volunteers, love and concern for the learners and church is not considered as a church tradition that should be transmitted to the next generation.</p> <p>5) The Sunday school does not reflect the result of self-assessment in its educational plans and religious activities for the new educational plans or for long-term plans.</p> <p>&gt;&gt;AA4 Sunday school needs to stress the educational plans that make clear the intended outcome in aims and objectives and share the aims with learners, parents and volunteers by reflecting the needs of learners and parents and Church traditions.</p>			

## 2. Religious activities

### 1. Preparation

There should be meetings in which religious activities are prepared before Sunday morning.

(Question) Are there any meetings in which religious activities are prepared before Sunday morning?

(If No) Suggest to the Sunday school that such a preparation meeting should be held.

(If Yes) How well does the Sunday school prepare its religious activities of this preparation meeting? (Part C and interview with volunteers and pastors)

(Data analysis)

Table: The consistency in the perceived aims and objectives in the Sunday school with those of divisions (Rewrite aims in 1.3 plan)

The statement of Part C in self-assessment	The results of interview with volunteers	The results of interview with pastors	The result of observation
The committee of education evaluates that on the whole the Sunday school prepares well for the religious activities.	The Sunday school's preparation for religious activities is generally good. However, it is not easy for the volunteers to prepare adequately because of the limited time available. Despite the difficulties the preparation is adequate because they are prepared to make considerable personal sacrifice of their time to ensure the sessions are successful.	Most pastors value that AA4 Sunday school prepares well for religious activities. However, several pastors consider that some volunteers do not prepare well for the Bible study.	The preparation for worship and other religious activities of each division is generally well prepared. Some divisions set a good example by having meetings for the volunteers to prepare the Bible study, but many of the volunteers do not make any effort to attend these meetings.
Conclusion	In general, volunteers have a preparation meeting before religious activities start. AA4 Sunday school has the same preparation meeting for the volunteers as the other Korean Sunday schools have on Sunday morning. This preparation meeting of the volunteers mainly consists of time for devotions and preparation for religious activities of Sunday school. AA4 Sunday school prepares well for religious activities such as the order and charge of worship and Bible study through this meeting. While some divisions in AA4 church have programmes supporting		

	Bible study, most divisions do not have this kind of programme. Also, it is difficult for all the volunteers to come to prepare for the religious activities at the same time because many volunteers have other duties in other parts of AA4 church.
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## 2. Worship

It is necessary for each division to have a long-term plan for worship.

(Question 1) Is there a long-term plan for worship in the divisions?

(If No) suggest to the Sunday school, the benefit of having a plan for worship

(Question 2) to evaluate the worship, I ask three questions;

- 1) What is the intention of worship?
- 2) How much does the worship in your division have an effect on the growth of your faith?
- 3) What needs to be changed?

It will be possible to achieve improvements through the methods of questionnaire, interview and self-assessment.

(Data analysis of question 2-1)

In its intended outcome has the Sunday school worship achieved its objective?	Method The statement of Part C and interview with the pastors
The statement of Part C	The result of the pastors' interview
The Sunday school has a pastor for each division, but the programmes do not consider the interests of the children at different ages. Not all of the outcomes have been achieved.	About 70% of the pastors think that the Sunday school has achieved its intended outcome in worship.
Conclusion: The pastors of Sunday schools and the committee of education think that the current worship has achieved its intended outcome. However, the programmes need to reflect the interests of the learners' ages.	

(Data analysis of question 2-2)

How much does the worship in your division have an effect on the growth of your faith?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in worship and reasons for lack of satisfaction			
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Preschool age			Volunteers think that worship has a good	Mode 2, average 1.8,

			effect on the growth of their faith. They think that by listening to the sermon and by singing, the learners will remember the lessons which they are taught on Sundays for the rest of the week.	Mode 2, average 1.87 Most volunteers agree that the worship in each division has a good effect on the growth of their faith.
Primary school age			Volunteers think that when learners are aware of the importance of worship and have worship service on Sunday, their faith will increase.	Mode 2, average 2.07/ Mode 2, average 2.5/ Mode 2, average 2.06/ Mode 2, average 2 Most volunteers agree that the worship in each division has a good effect on the growth of their faith.
Secondary school age		Mode 3, average 2.49/ Mode 3, average 2.51 Most learners said that worship in their division has some effect on the growth of their faith.		Mode 2, average 2.41/ Mode 2, average 2.2 Most volunteers agree that the worship in each division has a good effect on the growth of their faith.
<p>Conclusion: Most volunteers think that the worship in each division has a good effect on the growth of the learners' faith, but while the younger learners in each division agreed, the older learners felt that the worship does not help them much to increase their faith.</p>				

(Analysis of question 2-3) Table: Change anything in worship

What would learners, learners' parents and	Method
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volunteers change in worship?		(1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the need for change or worship and the reasons for this need	
	From learners	From volunteers	From pastors
Preschool age		A large number of the volunteers in the pre-school age group want to change the worship so that it is more interesting. They want the learners to find it easier to apply the lessons of the sermons to their everyday lives. A minority of the volunteers are satisfied with the present format of the worship service.	Pastors want to change worship so that it is more pleasurable. Learners should take a more active part in worship.
Primary school age		A large number of the volunteers in the pre-school age group want to make the worship more interesting. They want to break the monopoly of pastors always leading worship and they want the sermons to be easily applicable to the learners' everyday lives.	Pastors want to change worship so that it is more interesting. Some pastors would like worship to be interactive. Some pastors stressed the need for the learners to have more time to develop friendships.
Secondary school age	A large number of the volunteers in the pre-school age group want to change worship so that it is more interesting and easier for the learners to apply the lessons of the sermons to their everyday lives. They	Volunteers want to change worship so that it is more interesting and easier for the learners to apply the lessons of the sermons to their everyday lives. They want to change the monopoly of the pastors in leading	A large number of the pastors said that they want to change the worship so that it is interactive and they want to make the sermons more relevant to everyday life.

	feel that the learners enjoy singing and discussions.	worship services to make the services more interactive.	
<p>Conclusion: Learners, volunteers and pastors want to change the worship so that it is interactive. They want the sermons to be more applicable to their everyday lives. Some want to change the worship to make it easier to follow.</p>			

(Data analysis of question 2-4)

What are strengths and weaknesses about worship in your division?
<p>Comments by observers From the perspective of observers, the order of worship in each division is similar. Although each division has different age groups, the order and format of worship follow the order and format of adult's worship. Those who plan the worship in the Sunday school need to consider the interests of children at different ages and reflect these in the worship in order to achieve the intended outcome.</p>

(Analysis and conclusion of question 2)

Table, evaluation of worship comparing the intended outcome with perceived satisfaction and the Need to change something in worship

(Please check the box of areas in intended outcome, satisfaction and need to changing and conclude this question 2)

Intended outcome, The committee of The Sunday school and pastors	Affect of growth of faith, Learners, learners' parent and volunteers	Need for change, Learners, learners' parent and volunteers	The observer's opinion
The Sunday school has generally achieved its intended outcome in worship.	They think that worship in each division has a good effect on the growth of their faith.	They should make changes in worship.	The Sunday school needs to prepare worship services that reflect the needs and interests of each age group.
<p>Conclusion: The Sunday school has generally achieved its intended outcome. Also, the worship has a good effect on the growth of the learners' faith. However, AA4 Sunday school needs to make some changes, such as making worship more interesting and making the sermons relevant to the learners' lives according to their ages.</p>			

### 3. Education

There should be a curriculum for the Bible study.

(Question1) Is there a well-developed curriculum in education?

(Question1-1) Has the Sunday school used the textbooks provided by PCK? (Part B)

(If, No) Which kind of textbook has your Sunday school used? (Documentary evidence related to curriculum or textbooks)

(Question2) to evaluate the effectiveness of the education, I asked three questions;

- 1) What is the intended outcome of the education?
- 2) Are the learners satisfied with the education?
- 3) How much the Bible study in the division has a good effect on the growth of their faith?

In this way the need for changes will be identified. The participants will then be asked what aspects of the questionnaire, interview and self-assessment they found beneficial.

(Question 2-1)

In its intended outcome has the Sunday school education achieved its objectives?		Method The statement of Part C and interview with the pastors
	The statement of Part C	The result of the pastors' interview
Preschool age	The Bible study in the Sunday school has achieved its intended outcome. However, the PCK textbook is neither suitable nor interesting for the learners.	Pastors think the Bible study in the Sunday school has achieved its intended outcome (70-80%). However, there are limitations to what can be achieved when the Sunday school can only teach on Sundays and when the aims of the Bible study are not clear.
Primary school age		Pastors think the Bible study in the Sunday school has achieved its intended outcome (over 60%). However, some think that it has fallen short of achieving its intended outcome.
Secondary school age		Pastors think that the Bible study in the Sunday school has achieved its intended outcome (about 65%). The Sunday school committee states that the aims of the Bible study are not clear and the PCK textbook is not suitable.
<p>Conclusion: The committee of education and pastors think that the Bible study in the Sunday school has achieved its intended outcome. However, they think that it falls short of achieving all the outcomes, because the aims of the Bible study in the Sunday school are not clear.</p>		

(Data analysis of question 2-2)

Does education in the Sunday school satisfy learners, learners' parents and volunteers?	Method (1) Interview with learners, learners' parents and volunteers
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		(2) Questionnaire related to the questions, interest in education and reasons for lack of satisfaction		
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Preschool age			Learners and parents are satisfied with the sermons and with the Bible study and activities which are based on the sermons.	Mode 2, average 2.03 A large number of the volunteers think that learners and parents are generally satisfied with the Bible study.
Primary school age			Learners and parents are satisfied with the sermons, the Bible study and the activities. However, according to the volunteers, the learners do not have time to understand the Bible study well. The learners are not satisfied with the Bible study because they have no chance to participate in it.	Learners in the younger age groups are generally satisfied, while the learners in the older age groups are less satisfied.
Secondary school age	The content and teaching methods in the Bible study are boring. Despite the efforts made by the volunteers, most of the	In the analysis of the questionnaire, a number of learners in the secondary age group are interested in the Bible study, but compared with the results of the	Although the Bible study is well managed, volunteers need to plan it in greater detail. Some volunteers are ineffective because they merely lecture the learners.	In analysis of questionnaire, a number of learners in the secondary age group are somewhat interested in the Bible study. Compared with the other results

	learners are dissatisfied with it.	questionnaires for other age groups, the percentage of the learners who are satisfied is smaller.	This does not help the learners to understand the lessons of the Bible study and moreover it is boring.	of questionnaires, this answer can be analysed in the negative means.
The degree of satisfaction with textbook	There were a few positive responses concerning the PCK textbook – some respondents appreciated the range of topics which it covered, but most volunteers and learners are not satisfied with it. As the learners get older they become more dissatisfied with it. The pastors do not like the textbook at all.			
<p>Conclusion:</p> <p>Learners and volunteers are generally satisfied with the Bible study. However, when learners are getting older, they become less satisfied with the Bible study as well as the textbook.</p>				

## (Data analysis of question 2-3)

How much the Bible study in the division has a good effect on the growth of your faith?	<p>Method</p> <p>(1) Interview with learners, learners' parents and volunteers</p> <p>(2) Questionnaire related to the questions, interest in education and reasons for lack of satisfaction</p>			
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Preschool age			The teaching of the Bible study is satisfactory for learners. However, volunteers need to have detailed teaching plans and need to be consistent.	The volunteers agree that the Bible study in the Sunday school has a good effect on the growth of learners' faith.
Primary school age			When learners practice the content of the Bible study in their life, volunteers think that the Bible study in The Sunday school has a good effect on the growth of	According to the statistics, when learners are getting older, the Bible study in the Sunday school has less effect on the growth of their faith.

			their faith. However, if volunteers do not prepare the Bible study well and have many learners in a class, it is difficult to have an effect on the growth of their faith.	
Secondary school age	Some learners said that the Bible study in the Sunday school is too boring and they do not understand the teaching of the volunteers at all. Learners want to make Bible study interesting and relevant to their everyday lives.	In the analysis of the questionnaire, a number of learners in the secondary age group are interested in the Bible study, but compared with the results of the questionnaires for other age groups, the percentage of the learners who are satisfied is smaller.	According to the volunteers, some learners are bored with the Bible study and do not understand it. Therefore, it is difficult for some learners to apply the teachings of the Bible study to their lives.	Compared to the other age groups, such as the pre-school age group and the primary school age group, when learners are getting older, the Bible study in the Sunday school has less effect on the growth of their faith.
<p>Conclusion: Bible study in the Sunday school has some effect on the growth of their faith. However, when learners are getting older, the effect on the growth of their faith is reduced.</p>				

(Analysis of question 2-4) Table: change anything in education

What would learners, learners' parents and volunteers change in education? Method	(1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to change in education		
	From learners	From volunteers	From pastors
Preschool age		A large number of the volunteers want to change the textbook to one which is more interesting to learners, and to make the Bible study interactive.	A large number of the volunteers want to change the textbook to one which is more interesting to learners, and to make the Bible study interactive.

Primary school age		<p>A large number of the volunteers want to change the textbook to one which is more interesting to learners, and to make the Bible study interactive. According to the interview, AA4 church has used the textbook provided by PCK, but it is not perfect and does not reflect the traditions of AA4 church, the local community or the needs of learners. Therefore, the church committee and pastors help volunteers to prepare for the Bible study and revise the textbook thoroughly.</p>	<p>A large number of the volunteers want to change the textbook to one which is more interesting to learners and to change the methods of teaching, so that learners can participate more fully in the Bible study.</p>
Secondary school age	<p>A large number of the volunteers want to change the Bible study to be pleasurable to learners and to practically apply the content of the Bible study to learners in everyday life. According to the interview, learners want to have more chance to have close friendship with other learners and volunteers even though they have limited time for the Bible study.</p>	<p>A large number of the volunteers want to change the Bible study to be pleasurable to learners and to practically apply the content of the Bible study to learners in everyday life. However, according to the interview, some volunteers want to change nothing. They think that the current Bible study has positive perspectives such as enabling them to know learners' thoughts and minds and to share how learners applied the content of the last Bible study to their life during weekdays.</p>	<p>A large number of the volunteers want to change Bible study to be more pleasurable to learners and to practically apply the content of the Bible study to learners in everyday life.</p>

**Conclusion:**

A large number of the volunteers want to change the textbook to make it more interesting to learners. The learners in older age groups want to change the methods of teaching, so that they can participate in the Bible study while the learners of younger age groups want the Bible study to be of more practical use to them in their everyday lives.

**(Question 2-5)**

What are the strengths and weaknesses about it in your division in Bible study?	The observer's opinion
The Bible study needs to be changed. The textbook does not attract learners and volunteers' interest anymore and the Bible study does not have an effect on the growth of faith. Furthermore, the textbook provided by PKC does not reflect the characteristics of AA4 church, local community or the needs of learners. Therefore, the textbook of PCK needs to be revised according to the AA4 Church situation. Some divisions have set a good example in that they have a meeting to prepare the Bible study before volunteers educate learners.	

**(Analysis and conclusion of question 2)**

Table, evaluation of education comparing the intended outcome with perceived satisfaction and the Need to change something in education

(Please check the box of areas in intended outcome, satisfaction and Need for change and conclude this question 2)

<b>Intended outcome</b> , of the committee of The Sunday school and pastors	<b>Satisfaction</b> , of learners, learners' parent and volunteers	<b>Affect of growth of faith</b> , of learners, learners' parent and volunteers	<b>Need for change</b> , learners, learners' parent and volunteers	The observer's opinion
The Sunday school has not achieved the intended outcome.	The Sunday school has to some extent satisfied the learners.	They think the religious programmes have had some effect on the growth of their faith.	They would like to make some changes.	When learners are getting old, they think that the Bible study is too rigid, boring and the content of teaching is separated from the lives of learners. Therefore, it needs to be changed.

**Conclusion:**

The Sunday school has achieved some of the intended outcome in education. Learners

are partly satisfied with the education and they think that the Bible study has some effect on the growth of their faith in education. In addition, they want to make something because Bible study does not attract learners' interests, make learners take part in the Bible study and practically apply the message of teaching to learners' lives.

#### 4. Religious programme

There should be an annual plan for religious programmes in each division.

(Question1) Is there a long term plan for religious programmes in education?

To evaluate the religious programmes, I asked five questions.

- 1) What is the intended outcome of the programmes?
- 2) How satisfied are you with the programmes?
- 3) How much does the religious programme in your division have an effect on the growth of your faith?
- 4) What do you need for change in the religious programme?
- 5) What are the benefits of the questionnaire, interview and self-assessment?

(Question 2-1)

Has the Sunday school taken the religious programme in its intended outcome?		Method The statement of Part C and interview with the pastors	
	The statement of Part C	The result of the pastors' interview	
Preschool age	While some religious programmes have achieved their intended outcome, i.e., Summer camp, Lent, Easter and Christmas programmes, most religious programmes have not achieved their intended outcome.	Although some religious programmes have achieved their intended outcome, i.e., Summer camp, Easter and Lent and Christmas, most religious programmes have not achieved their intended outcome.	
Primary school age			
Secondary school age			
Conclusion: The committee of education and pastors consider that the religious programmes have not totally achieved their intended outcome.			

(Data analysis of question 2-2)

Does the religious programme in the Sunday school satisfy learners, learners' parents and volunteers?		Method (1) interview with learners, learners' parents and volunteers (2) questionnaire related to the questions, interest in the religious programmes and reasons for lack of satisfaction	
	From learners		From volunteers
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview (2) The result of questionnaire
Preschool age			Although it is hard for the Learners, learners' parents

			<p>volunteers and learners to prepare for religious programmes, they said that the process of preparing is worthwhile and that it can unify them.</p> <p>However, because the current religious programmes have been frequently repeated, they want to have more interactive programmes and time to develop good relationships with one another.</p>	<p>and volunteers in the pre-school age group are satisfied with the religious programmes.</p>
Primary school age			<p>Through the preparation of religious programmes and prayer for them, volunteers can promote mutual friendship.</p> <p>However, there are lack of variety and specialty and almost all the same contents are repeated every year. Furthermore, the Sunday</p>	<p>Mode 2, 1.87/ Mode 2, mean 2.6/ Mode 2, mean 2/ Mode2, mean 2 Learners, learners' parents and volunteers in primary school age group are satisfied with the religious programmes.</p>

			school tries to do many religious programmes, it is hard to properly focus on even one programme. Therefore, sometimes programmes cannot achieve in intended outcome.	
Secondary school age	Religious programmes are not various and interesting. It makes learners bored and does not attract them. There is not enough time to share and have relationship with other learners. Also, most religious programmes are for the existing congregations, not new comers. Therefore, Sunday schools need to have programmes for new comers.	Mode 3, mean 2.8 /Mode 3, mean 2.67 According to the questionnaire, a number of learners in the secondary age group said that they are reasonably satisfied with the religious programme. Mode 3, mean 2.8/Mode 3, mean 2.67 That is, compared to the other results of the questionnaire, this answer can be analysed in the negative means.	There is a lack of good quality religious programmes, which helped learners to develop a deep faith. Some religious programmes lose track of the aims and purposes and repeat the same things every time. The Sunday school does not run a programme for small groups.	According to the questionnaire, a number of learners in the secondary age group said that they are partly satisfied with the religious programme. Mode, 3 mean 2.8 /Mode 3, mean 2.73 That is, compared to the other results of the questionnaire, this answer can be analysed in the negative means
Summer camps	Compared to the other religious programmes, the satisfaction of summer camps is high. Although learners can temporarily develop their faith in summer camps, it is hard to have a continuous effect on the growth of their faith throughout the period of the summer camp. In other words, although these religious programmes can positively affect some learners, it is difficult for the activities in the summer camp to satisfy learners continuously. This is the reason why the summer camp			

does not affect learners' lives deeply.
<p>Conclusion: Learners of younger age group are generally more satisfied with the religious programmes, some programmes are almost same every year and learners become bored with them, except summer camp and summer Bible school, learners are not interested in those programmes.</p>

## (Question 2-3)

How much does the religious programme in your division have an effect on the growth of your faith?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to the questions, interest in the religious programmes and reasons for lack of satisfaction			
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Preschool age			The religious programme in each division, which focuses on one aim, has a good effect on the growth of their faith.	Mode 2, mean 1.88/Mode 2, mean 2 The religious programmes generally have an effect on the growth of their faith.
Primary school age			The various programmes, such as summer Bible school, help learners grow their faith.	Mode 2, mean 2.67 /Mode 2, mean 2.3/Mode 2, mean 2.44/Mode 2, mean 2.10 The religious programmes generally have an effect on the growth of their faith.
Secondary school age	Generally speaking, religious programmes can help to grow their faith. However, As time goes by, the effects of	Mode 3, mean 2.55/ Mode 3, mean 2.57 According to questionnaires, a number of learners in the secondary age group do not agree that the	Some programmes, such as Summer camp, can affect their faith because those programmes can help learners grow their faith	Mode 3 mode 2.65/Mode 3, mean 2.77 According to questionnaires, a number of learners in the secondary age group do not

	religious programmes, such as summer camp, are gradually reduced. The Sunday school needs to make a continuous effort to grow their faith.	religious programme has a good effect on their faith. Mode 3, mean 2.55/ Mode 3, mean 2.57 That is, compared to the other result of questionnaire, this answer can be analysed in the negative means.	intensively. However, most religious programmes do not attract learners' interest and do not help to grow their faith.	agree that the religious programmes have an effect on their faith. Mode 3, mean 2.65/ Mode 3, mean 2.77 That is, compared to the other result of questionnaire, this answer can be analysed in the negative means.
<p>Conclusion: Learners of younger age group generally think that the religious programmes affect on their faith, while learners of older age group disagree that the religious programme has a good effect on their faith.</p>				

(Analysis of question 2-4) Table: Change anything in the religious programme

What, if anything, would learners, learners' parents and volunteers need to change in the religious programme?	Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to changing some aspects in worship and reasons for them		
	From learners	From volunteers	From pastors
Preschool age		A large number of the volunteers want to have various programmes in The Sunday school and change the programme to be more active than the current programmes. However, many programmes, which have been used in the public nursery school, need to be verified whether they are proper to be used in The Sunday school directly or not.	A large number of the volunteers want to have various programmes in The Sunday school and change the programme to be more active than the current programmes.
Primary school age		A large number of the volunteers want to have various programmes in	A large number of the pastors want to change the religious

		<p>The Sunday school and want learners to have opportunities of relationship with other learners through religious programmes.</p> <p>Because, learners, who are familiar with entertainment in mass media and games, are not interested in the religious programmes any more, Sunday school needs to make new attempts to make religious programmes interesting to learners.</p>	<p>programmes to be a pleasure for learners, to have various programmes in The Sunday school and to be more active than the current programmes.</p> <p>Most religious programmes have been repeated and they were without any development and improvement.</p>
Secondary school age	<p>A large number of the volunteers want to change the religious programme to make them more varied and interesting.</p>	<p>A large number of the volunteers want the religious programme to apply the content of the programmes to learners' practical life. Some programmes attempt to develop their faith and make good relationships. Because most religious programmes have been repeated unchanged, without any development and improvement, Sunday schools need to make something in the religious programmes to attract learners.</p>	<p>A large number of the pastors want to have various programmes in The Sunday school and want learners to have opportunities of relationship with other learners through religious programme.</p>
<p>What are strengths and weaknesses in your division in the religious programme?</p>			
<p>The religious programmes, such as the summer camp and the night of learners, in which participants can actively join, satisfy learners, have a positive effect on the growth of their faith and help to develop good friendships with other learners. However, most religious programmes have been repeated unchanged, without any development or improvement and do not satisfy the needs of the learners. Although new programmes are not always a good alternative, it is necessary to improve the programmes.</p>			

(Question 2-5)

(Analysis and conclusion of question 2)

Table, evaluation of the religious programme comparing the intended outcome with perceived satisfaction and the Need to change something in the religious programme

(Please check the box of areas in the intended outcome, satisfaction and need for change and conclude this question 2)

<b>Intended outcome</b> , of the committee of the Sunday school and pastors	<b>Satisfaction</b> , of learners, learners' parents and volunteers	<b>Affect of growth of faith</b> , of learners, learners' parent and volunteers	<b>Need of change</b> , learners, learners' parent and volunteers	The observer's opinion
The Sunday school has partly achieved intended outcome.	They are partly satisfied with the religious programme.	They think that the religious programmes have some effect on the growth of their faith.	They would like to change in the religious programmes.	Most religious programmes have not helped them to make good friendships with each other and attract learners to actively participate.
<p><b>Conclusion</b>            The religious programme in AA4 Sunday school has achieved the intended outcome. Learners of the younger age group are generally more satisfied with the religious programmes, while learners of the older age group are less satisfied. Also, learners of the younger age group generally agree that the religious programme has a good effect on their faith, while learners of the older age group disagree. AA4 church needs to have a varied religious programme. Because of the constant repetition, the religious programme does not interest the learners, but the time spent with their age group enables them to develop friendships.</p>				

#### 5. Weekday religious activities

There should be weekday religious activities.

(Question1) Are there weekday religious activities?

(Question1-1) What kind of weekday religious activities do you have in your Sunday school? (Part B)

(If No) suggest to the Sunday school, that they implement weekday religious activities

AA4 Sunday school began weekday religious activities last month and plans to visit churches or places which are related to Christianity once a month. Therefore, it is not time to evaluate whether they have achieved the intended outcome.

(If Yes, Question2) to evaluate weekday religious activities, I asked five questions.

1) What is the intended outcome of week?

2) How satisfied are you with the weekday religious activities?

3) How much do the weekday religious activities in your division have an effect on the growth of your faith?

- 4) What do you need to change in the weekday religious activities?  
 5) What are the benefits of the questionnaire, interview and self-assessment?

(Question 2-1)

(Data analysis of question 2-1)

Has the Sunday school included weekday religious activities of its intended outcome?		Method The statement of Part C and interview with the pastors	
Preschool age			
Primary school age			
Secondary school age			
Commonalities among the statements and the result of interviewees:		Differences among the statements and the result of interviewees:	
Conclusion:			

(Question 2-2)

Are weekday religious activities of the Sunday school satisfactory for learners, learners' parents and volunteers?		Method (1) interview with learners, learners' parents and volunteers and (2) questionnaire related to the questions, interest in weekday religious activities and reasons for lack of satisfaction		
	From learners		From volunteers	
	(1) The result of interview	(2) The result of questionnaire	(1) The result of interview	(2) The result of questionnaire
Preschool age				
Primary school age				
Secondary school age				
Youth group				
Summer camps				

(Question 2-3) Table: Change anything in weekday religious activities

What would learners, learners' parents and volunteers change anything in weekday religious activities?		Method (1) Interview with learners, learners' parents and volunteers (2) Questionnaire related to changing something in weekday religious activities and reasons for them	
	From learners	From volunteers	From pastors
Preschool age			
Primary school age			

Secondary school age			
Conclusion:			

(Data analysis of question 2-4)

What are strengths and weaknesses in weekday religious activities of your division?	Method Observation
Commonalities by observers	

(Analysis and conclusion of question 2)

Table, evaluation of weekday religious activities comparing the intended outcome with perceived satisfaction and the Need to change something in weekday religious activities (Please check the box of areas in intended outcome, satisfaction and Need for change and conclude this question 2)

<b>Intended outcome, of the committee of The Sunday school and pastors</b>	<b>Affect of growth of faith, of learners, learners' parent and volunteers</b>	<b>Need for changing, learners, learners' parents and volunteers</b>	<b>The observer's opinion</b>
The Sunday school started the weekday religious activities in the current day. It is too still early to evaluate it. However, many volunteers and parents said that there are many limitations when the church educates learners only on Sunday. For instance, it is difficult to apply the teaching of the Sunday school to their lives. Therefore, there should be some weekday activities and that they should have more contact with the families.			

## 6. Achievement

There should be meetings to monitor the results of the religious activities in order to ascertain whether learners have achieved the intended outcome.

(Question1) Are there regular meetings to discover the achievement of learners?

(Question1-1) How does the Sunday school discover the achievement of learners? (Part B)

(Question 1-2) Can the Sunday school reflect the result of the achievement of learners in its educational plan and religious activities?

(If No) suggest to the Sunday school committee that they should make regular attempts to discover the achievement of learners

According to the volunteers and pastors' personal opinions, they have monitored the results of the religious activities in order to ascertain whether learners have achieved the intended outcome.

Semi-conclusion in 2 Religious activities

	No change	Some change	Total change	Reference
Preparation		O		Pastors and volunteers generally prepare for religious activities through the preparation meeting on Sunday. However, most divisions have enough time to prepare the Bible study.
Worship		O		Although worship has some effect on the development of learners' faith, the needs and interests of each age group are not considered. Worship does not therefore attract the learners' interest.
Education		O		Bible study has some effect on the growth of their faith. However, it does not attract learners' interest, induce learners' participation actively or apply the message of the Bible study to learners' lives.
Religious programmes		O		Due to the repetition of programmes from the previous period, it does not interest the learners.
Weekday religious activities		O/2	O/2	As the time of the Sunday service is so limited, it is impossible to teach learners and help them to develop their faith. AA4 Sunday school has started supplement programmes, such as Saturday church school.
Achievement			O	AA4 Church does not have meetings so cannot comment on the result of the religious activities or whether the activities achieve their intended outcome.
Conclusion	<p>How effective is the systematic establishment of the Sunday school, especially its religious activities, in order to achieve the intended outcome?</p> <p>=It is difficult to see the effectiveness of the church education in the current religious activities of AA4 Sunday school. These religious activities do not affect learners.</p> <p>1) AA4 church does not reflect the needs of learners and parents and seek the traditions of the church in the religious activities.</p>			

	<p>2) The educational plans and intended outcome in religious activities are not clearly presented. The Sunday school cannot educate learners in the educational plans and intended outcome by leaders of each division.</p> <p>3) Although AA4 church considers both a social life and a life of faith as the important factors of religious activities, the needs of the church and the importance of developing a life of faith such as personal redemption take precedence over a social life.</p> <p>4) The strength of AA4 church, such as a long history of church, volunteers and elders as the role of faith, volunteers' enthusiasm, love and concern for the learners and church, is not considered to be part of the religious activities. The Sunday school needs a varied religious programme for attracting new learners. The attempt at weekday programmes is good to connect church programmes with families in order to develop learners' faith.</p> <p>5) It is essential to start weekday religious activities. AA4 Sunday school needs to make more varied religious programmes such as club activities and family programmes so that it can influence the learners more successfully.</p>
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### 3. Management

#### 1. Resource

The Sunday school should have a variety of facilities and resources to support religious activities.

(Question1) Is there a range of religious resources and equipment available to support religious activities?

(Analysis of question1 in space) comparing the timetable of worship and education in The Sunday school with the space of worship and the number of classes in part B

Table

The statement of the education committee	Observation
In recent years, AA4 Sunday school has partly built up new rooms for various religious activities.	Each division has a hall for worship. However, this space is shared with the other groups. These halls are not well designed for use by a number of age groups at the same time. Although each division has separate rooms, these rooms are not suitable to educate learners in Bible study or to take religious activities for each age group.
AA4 Church is equipped mass with media facilities for educating learners, such as a projector. However, it is not often used.	Although AA4 Sunday school has facilities to educate learners, it still needs various contents for teaching and the system of management is insufficient.
Materials for management, praise and Bible study are ready for use in religious activities.	The materials and mass media facilities for Bible study are insufficient.

**Conclusion:**

The facilities and equipments for the divisions are unsatisfactory. They cannot help to attract new comers. Because facilities are important in influencing members, it is essential that AA4 church improves its buildings and invests in equipment.

Although each division has a room for worship, these rooms are badly designed. In particular, the middle-school age group lacks space. It is difficult to divide the rooms up to enable many classes to share the area. Because the volunteers teach the learners in fixed seats with a number of classes in one room, their influence on the lives of the learners is minimal. Moreover, the pre-school age group has to share its space with the volunteers who are trying to prepare the Sunday morning activities. This is totally unsatisfactory.

At present, AA4 Church has a plan to build a new building for education and renovate the current space for Sunday school. The problems of lack of space and facilities are going to be solved. However, the Sunday school committee needs to consider the most effective ways to use the church facilities, especially for the Bible study, even before there is a new building.

The environment is an important factor in education. The Sunday school needs to have good buildings and good facilities for each division, and suitable equipment and material for each age group.

**2. Managing People**

The Sunday school should have rules, such as role descriptions, policies and guides for the volunteers, the kind of the volunteers which can be accepted, how to manage the Sunday school or duties of the committee for education.

(Question1) Are there role descriptions for volunteers?

(If No) suggest to the Sunday school that they should provide role descriptions for the volunteers in some detail

(If Yes, Question 1-1) How effective is this role description?

Although the Sunday schools have policy related to volunteers, the line and guide for volunteers, they are not suitable to apply in the field.

	Role description	
	Pastors	Volunteers
Policy for volunteers	Although The Sunday school has policy related to volunteers, i.e., a manual for volunteers' role and guideline for selection and arrangement for the volunteers, they are not suitable to apply in the field.	The rules for accepting volunteers for The Sunday school are not clear and the rules for arrangement for the volunteers are not effective.
Does the policy	It does not apply to the area of work very well.	

apply to the area of work?		
The reason for difficulties 1	Although most volunteers serve the Sunday school willingly, some volunteers do not act responsibly.	Because there is a need for many voluntary teachers, the pastors often put pressure on members of the church to serve in this capacity. Although many volunteers are willing, some resent the pressure and are not concerned for the spiritual development of those whom they teach.
The reason for difficulties 2	Many volunteers hold additional positions and play an important role in other parts of AA4 church so that it is difficult for them to serve the Sunday school.	

(Question 2) Does the Sunday school provide volunteers with the motivation to volunteer for the Sunday school?

	The atmosphere	
	Pastors	Volunteers
Atmosphere among volunteers	When volunteers in each division prepare the religious activities, they help each other and work together interdependently. Each division focuses on the importance of system having an effect on religious activities. That is, it focuses on discussing how to do programmes well, rather than to develop good working close relationship with each other.	Volunteers think that the relationship among volunteers is lacking.
Atmosphere between volunteers and learners	Because of the large number of learners in each division, the limited time and insufficient space, the atmosphere is not conducive to the development of friendships among the learners.	There are over a hundred learners in each division, so, although most volunteers would like to remember their names and talk to them individually, it is quite impossible to do so.
Atmosphere among learners	Although there are many varied and active programmes, it is difficult for the learners to form friendships with each other,	
Is the atmosphere in the Sunday school welcoming?	A large number of learners and volunteers said that the Sunday school lacks opportunities to develop close friendships among learners and between learners and volunteers, because the time is limited to Sunday and there are few weekdays programmes in which they can take part. Therefore, it can be said that the atmosphere in the Sunday school might not be welcoming to anyone who comes to join in the Sunday school.	
The process of decision	Some divisions actively discuss the opinions and needs of the volunteers in	Although most divisions discuss and accept the opinions and needs

making	the meeting and make decisions, while many divisions follow the opinions of the pastors and the leaders of divisions.	of the volunteers in the meeting, the decisions are usually made by pastors and the leaders of the divisions.
<p>Conclusion:</p> <p>Although the church has a structure for appointing and monitoring volunteers, it does not work well. Therefore, it is the Sunday school committee which has to oversee the work of the volunteers. It is very important for the Sunday school committee to do this effectively because they rely heavily on volunteers and they need to ensure that they act responsibly, prepare their lessons well, and that they are able to participate fully in all the activities. Furthermore, all the divisions rate the religious activities above the need for learners and volunteers to develop good friendships. It is equally important for the success of the Sunday school that the facilities are good, the atmosphere relaxed and happy and that there is a good relationship among the volunteers.</p>		

### 3. Volunteers' training & development

There should be programmes for volunteers' training and development.

(Question1) Are there development and training plans for volunteers, which reflect both the needs of the church and volunteers?

(If No) suggest to the Sunday school, that they should have volunteer development and training plans

(If Yes, question2) How good is the quality of the volunteer training and development plans?

(Analysis of question2) comparing the statement from the education committee with the statements from the volunteers and pastors

Table: Analysis for volunteers' training & development

AA4 church has no programmes for volunteers' training and development yet, but the evaluator discovered the needs of the volunteers for that by interviewing and posing a question.

	The statement of self-assessment	The results of interview with volunteers	The results of interview with pastors
Each division	They hope that the programme for training the volunteers will be appropriate.	Most volunteers have a similar opinion that they want to have a training programme, in which they can participate and they want the programme to be practical and applicable to their everyday lives. A large number of	Most pastors hope that the volunteers' training and development programme will be practical and applicable to their everyday lives.

		volunteers prefer an interactive approach.	
<p>Conclusion: In the meantime, the Sunday school appoints volunteers who have no volunteer training and does not have the chance to train new volunteers according to the needs of each division and the volunteers themselves. Therefore, most volunteers have adapted the Sunday school after trial and error. In AA4 church, both the committee of education and volunteers feel keenly the necessity of the volunteers' training and development. And they expect that the training programme should be fit and practical to each division.</p>			

#### 4. Policies

There should be policies for induction, child protection and healthy and safety. These should be carefully written and displayed. There should be facilities for the disabled.

(Question1) Have the Sunday school the policies, including induction, child protection and healthy and safety and are they displayed appropriately?

(Question1-1) How are they implemented in the Sunday school?

(Data Analysis of question1 and 1-1) using the documents related to policies in Part B and C and observation

	Implemented in the Sunday school
Observation	
Conclusion: The church has no written policies. These must now be written and displayed.	

#### 5. Communication

There should be regular meetings to communicate with volunteers and the committee of education.

(Question1) Are there regular meetings between the volunteers and the committee of education to discuss the work and share the practice?

(If No) suggest that the Sunday school has an education committee

(If Yes, question1-1) How close is the Sunday school connected with each division and how well do divisions communicate with each other about the result of discussions and decisions?

(Data analysis of question 1-1)

	The statement of the education committee	The result of the pastors' interview
How well do divisions in the Sunday school communicate with	The Sunday school communicates well with each division.	Although the connection of divisions is not strong, divisions communicate with one another well when they

one another and with the church?		prepare some events.
How well does the Sunday school communicate with the church?	The church communicates with the Sunday school well.	The church communicates with The Sunday school well.

The committee of education	AA4 church has the committee of education.		
- The function of discussion with divisions.	AA4 Sunday school committee discusses all the plans with the leaders of all the divisions.		
-Regular meeting and role of the committee of education	Although the Sunday school committee does not have meetings regularly, it actively supports the needs and policies of each division. Also, it works with the divisions to help them in making decisions, planning the schedule, selecting and retraining volunteers.		
-Policy and vision of Sunday school, the system of school and structure	The Sunday school committee has not previously suggested the policies or directed the vision of the Sunday school and has never prepared a plan for the future. However, recently it has developed a detailed plan for the future.		
Conclusion	The Sunday school committee and all the divisions communicate well with each other.		

## 6. Informing parents

There should be regular official documents for communication with learners' parents. When The Sunday school produces documents for special events or programmes, volunteers contact learners' parents individually.

(Question1) Has the Sunday school regularly communicated with learners' parents?

(If No) suggest to the Sunday school committee, that they should try to have regular contact with parents by letter, e-mail or phone

(If Yes, question1-1) How effective is the Sunday school in communicating with parents?

(Data analysis of question 1-1)

	The statement of the education committee	The result of the volunteers' interview	The result of the pastors interview	The result of the volunteers interview
Preschool age	Regular official documents	Regular official documents	Regular official documents	Regular official documents
Primary age	regular official documents	Regular official documents	Regular official documents	Regular official documents
Secondary age	Information	Information	Information	Information

	about religious programmes once or twice a year	about religious programmes once or twice a year	about religious programmes once or twice a year	about religious programmes once or twice a year
Youth group	None	None	None	None
Conclusion	AA4 church regularly informs learners' parents in the Sunday school by official documents. The communication with learners' parents is effected well in younger age group. Furthermore, volunteers individually have a contact with learners' parents to talk about their faith and education.			

### Semi-conclusion in 3.Management

	No change	Some change	Total change	Reference
Resource		O		<p>In recent years, AA4 church has provided new buildings for the Sunday school. It is going to construct a new building soon. This will give the Sunday school the space which it needs to function well.</p> <p>The Sunday school has a reasonable amount of educational materials which can help to make lessons interesting. Although the Sunday school has a strategy for organising the volunteers there is no training for them. The learners have suffered because the volunteers' only method is to improve their lessons by trial and error.</p> <p>If the atmosphere in the Sunday school is happy and relaxed then it will be a dynamic place and the limitations of the system, the poor facilities and the inadequacy of the volunteers can all be overcome.</p> <p>The development of good relationships between the pastors, the volunteers and the learners all depend on there being a good atmosphere.</p> <p>One of the key factors in church education is the continuous close links between the Sunday school and the families of the learners. AA4 Sunday school needs to improve this.</p>
Managing people		O		
Volunteers' training & development			O	
Polices			O	
Communication		O		
Informing parents		O		
Conclusion	<p>The AA4 Sunday school needs to improve the effectiveness of its education and the system of management.</p> <p>1) AA4 church tries not to know the needs of learners and parents and</p>			

	<p>consider the tradition of the church when implementing changes and development in the system of management.</p> <p>2) AA4 church does not achieve the aims and objectives set down by the system of management.</p> <p>3) Although AA4 church considers both a social life and a life of faith as important factors, the educational system of management has a good effect on the lives of faith and within the church rather than a social life.</p> <p>4) The management needs to reflect the traditions of AA4 church and to help improve the facilities. The volunteers urgently need a programme for training and development. They should be able to enjoy their work and form good relationships with each other.</p> <p>5) AA4 church needs to have a system of management which can organise the Sunday school well.</p>
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**Conclusion:**

1) AA4 Sunday school does not reflect the needs of parents and learners or the church's own traditions on intended outcome. Furthermore, the Sunday school also needs to know the needs of the local community and to reflect them in the intended outcome.

2) AA4 church does not make educational plans for all activities. Moreover, it does not have a system of management and the Sunday school is not dynamic. For this reason, AA4 Sunday school needs to discuss the aims and objectives and the intended with the pastors, division leaders, volunteers and the church congregation.

Although the Sunday school in AA4 church teaches learners how to live Christian lives in the society, it has actually focused on a live of faith and within the church.

3) The educational plans and religious activities need to fully use the church's strengths, such as volunteers and elders as the role model of faith and sharing lives with people, as well as new environment provided for education. So the Sunday school can fulfil all the educational plans and religious activities. However, AA4 church needs to have programmes, which attract learners and help to make close and wide friendships with other learners and volunteers, and to have educational buildings for Bible study.

5) AA4 Church tends to have focused on making the long-term plans, such as weekday religious programmes. The system of management needs to reflect the traditions of AA4 church and help to build up facilities and improve the atmosphere so that the volunteers can serve the Sunday school and also develop good friendships among themselves. Programmes for the training and development of the volunteers are urgently needed. AA4 church needs to have a system of management that is suitable for all the divisions and for all the volunteers and learners.

## APPENDIX V

### REVISED EVALUATION TOOLS

#### 5.1 Interview

##### 5.1.1 Interview for Volunteers

1. Do you ever think about the needs of the church and the Sunday school
2. What is good about your church or Sunday school? What do you like?

What should the next generation remember about the church or Sunday school?

3. Does the Sunday school prepare well for the activities?
4. What do you like about the worship service? What is good about the worship service in your division?
5. What do you like about the Bible study in your division?

What is good about the Bible study in your division? + Do you think PCK textbook (or the church's own textbook) is relevant for the Sunday school?

6. What do you like in your division's religious programmes? Why?

+ . Do you think the learners' faith develops during the summer camp? Why?

7. How does the Sunday school connect with the learners' families during the week?/ .

How effectively has the Sunday school communicated with parents?

8. How effectively do their divisions communicate with one another about the subject of discussions and decisions?

9. Do you think that your neighbours and a local community have a favourable view of your church?

10. What are difficulties you face as a volunteer?

+ Does the Sunday school provide volunteers with the right motivation to volunteer the Sunday school?

11. What would you want to change in the volunteers' training and development programme?

12. How do you care for learners and help them to develop friendships among themselves and with you? What are the obstacles for you to develop good friendship with learners?

### **5.1.2 Interview for Learners**

1. Do you ever think about the needs of the church and the Sunday school
2. What is good about your church or Sunday school? What do you like?

What should the next generation remember about the church or Sunday school?

3. Does the Sunday school prepare well for the activities?
4. What do you like about the worship service? What is good about the worship service in your division?
5. What do you like about the Bible study in your division?

What is good about the Bible study in your division? + Do you think PCK textbook (or the church's own textbook) is relevant for the Sunday school?

6. . What do you like in your division's religious programmes? Why?

+ . Do you think the learners' faith develops during the summer camp? Why?

7. Do you think that your neighbours and a local community have for a favourable view of your church?
- 8 How do you care for learners and help them to develop friendships among themselves and with you? What are the obstacles for you to develop good friendship with learners?
9. How close are learners to the volunteer teachers?

## **5.2 Questionnaire**

### **5.2.1 Questionnaire for Volunteers**

1. Age:

2. Sex:

3. Name of your Division:

**Please answer these questions by choosing and circling a number from 1 to 5.**

**1 represents 'strongly agree', 2 'agree', 3 'neither agree nor disagree', 4 'disagree' and 5 'strongly disagree'.**

How much do you think learners are satisfied with the following items?

- |                                              |   |   |   |   |   |   |
|----------------------------------------------|---|---|---|---|---|---|
| 4. Education                                 | 1 | 2 | 3 | 4 | 5 |   |
| 5. Religious education including summer camp |   | 1 | 2 | 3 | 4 | 5 |
| 6. Weekday programmes in the home            | 1 | 2 | 3 | 4 | 5 |   |
| 7. Volunteers' training and development      |   | 1 | 2 | 3 | 4 | 5 |

**Please answer these questions by choosing a number from 1 to 5.**

**1 represents 'A great deal', 2 'Quite a bit', 3 'A moderate amount', 4 'Only a little bit' and 5 'None at all'.**

8. How much does the Bible study in your division have an effect on the development of the learners' faith?

1    2    3    4    5

9. How much do the religious programmes in your division have an effect on the development of the learners' faith?

1    2    3    4    5

10. How much do the weekday religious activities in your division have an effect on the development of the learners' faith?

1    2    3    4    5

11. How much do the volunteer's training and development in your division have an effect on the development of your faith?

1    2    3    4    5

**\* Please choose two each question**

12. What would you change in worship? I would:

- 1) Make worship more enjoyable
- 2) Have a more friendly atmosphere
- 3) Change the order of worship



- 7) Change nothing
- 8) Any other possibilities ( )

15. If you could change something in the volunteers' training and development, what would you want to change? I would:

- 1) Make the volunteers' training and development more enjoyable
- 2) Make the content easier
- 3) Change the methods of teaching
- 4) Make the teaching method interactive
- 5) Give opportunities to the learners to participate
- 6) Make the content more practical
- 7) Change nothing
- 8) Any other possibilities ( )

**\* Please choose one of the answers under the question.**

16. In your life of faith what is the balance between your personal life and your social life?

- 1) Strongly focused on my personal life
- 2) Focused on my personal life
- 3) Focused on my social life
- 4) Strongly focused on my social life

17. In your Sunday school education what is the balance between your personal life and your social life?

- 1) Strongly focused on my personal life
- 2) Focused on my personal life
- 3) Focused on my social life
- 4) Strongly focused on my social life

18. How well are new students integrated into your division?

- 1) Very easy
- 2) A bit easy
- 3) Normal
- 4) A bit difficult
- 5) Very difficult

19. What badly needs improving in each division or Sunday school? Choose three in order of need.

- 1) To preach Gospel
- 2) To develop programmes for learners
- 3) To renew the worship service
- 4) To educate teachers
- 5) To educate parents
- 6) To improve teaching materials
- 7) To adjust the time of meetings
- 8) To encourage teachers to dedicate
- 9) To support finances
- 10) etc.

19-1) Need 1 ( )

19-2) Need 2 ( )

19-3) Need 3 ( )

### 3.2 Questionnaire for Learners

1. Age:
2. Sex:
3. Name of your Division:
4. How long have you attended in this Sunday school?
5. Do your parents attend this church?

**Please answer these questions by choosing and circling a number from 1 to 5. 1 represents 'strongly disagree', 2 'disagree', 3 'neither agree nor disagree', 4 'agree' and 5 'strongly agree'.**

How much do you think learners are satisfied with the following items?

- |                                              |   |   |   |   |   |   |
|----------------------------------------------|---|---|---|---|---|---|
| 6. Education                                 | 1 | 2 | 3 | 4 | 5 |   |
| 7. Religious education including summer camp |   |   | 1 | 2 | 3 | 4 |
|                                              |   |   |   |   | 5 |   |
| 8. Weekday programmes in the home            | 1 | 2 | 3 | 4 | 5 |   |

**Please answer these questions by choosing a number from 0 to 5. 0 represents 'None at all', 1 'Only a little bit', 2 'A mild amount', 3 'A moderate amount', 4 'Quite a bit', 5 'A great deal'.**

- |                                                                                                         |   |   |   |   |   |   |
|---------------------------------------------------------------------------------------------------------|---|---|---|---|---|---|
| 9. How much does the worship in your division affect the development of your faith?                     | 0 | 1 | 2 | 3 | 4 |   |
|                                                                                                         |   |   |   |   | 5 |   |
| 10. How much does the Bible study in your division affect the development of your faith?                | 0 | 1 | 2 | 3 | 4 |   |
|                                                                                                         |   |   |   |   | 5 |   |
| 11. How much do the religious programmes in your division affect the development of your faith?         | 0 | 1 | 2 | 3 | 4 |   |
|                                                                                                         |   |   |   |   | 5 |   |
| 12. How much do the weekday religious activities in your division affect the development of your faith? | 0 | 1 | 2 | 3 | 4 | 5 |



- 1) Make religious programmes more enjoyable
- 2) Make the programmes easier
- 3) Change the activities
- 4) Make the programmes more interactive
- 5) Give opportunities to the learners to participate
- 6) Make the programmes applicable to everyday life
- 7) Change nothing
- 8) Any other possibilities ( )

**\* Please choose one of the answers under the question.**

16. In your life of faith what is the balance between your personal life and your social life?

- 1) Strongly focused on my personal life
- 2) Focused on my personal life
- 3) Focused on my social life
- 4) Strongly focused on my social life

17. In your Sunday school education what is the balance between your personal life and your social life?

- 1) Strongly focused on my personal life
- 2) Focused on my personal life
- 3) Focused on my social life
- 4) Strongly focused on my social life

18. How easily did you fit in as a new student in the Sunday school?

- 1) Very easy
- 2) A bit easy
- 3) Normal
- 4) A bit difficult
- 5) Very difficult

19. What created the greatest difficulty for you in attending the Sunday school?

Please choose two in order of difficulty.

1) lack of time to attend the Sunday school due to the demands of school and the educational institute

2) Parents did not allow me to attend the Sunday school

3) I was not interested in attending the Sunday school

4) I Sleep in late on Sunday morning

5) It is hard to get to the church because of a poor transportation service

6) I do not have a good relationship with other students

7) I do not have a good relationship with teachers

8) Other reason [please state]

19-1) Difficulty 1 ( )

19-2) Difficulty 2 ( )

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