MOTU MA LE Taula: Taeano Afua
Severed from the Anchor: A New Beginning

The Growth of the Congregational Christian Church of Samoa, Wellington.

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Sotiaka Enari
PRAYER AT VAILIMA

Lord, behold our family here assembled.
We thank Thee for this place in which we dwell;
for the love that unites us;
for the peace accorded us this day;
for the hope with which we expect the morrow:
for the health, the work, the food, and the bright skies,
that make our lives delightful:
for our friends in all parts of the earth,
and our friendly helpers in this foreign isle.

Let peace abound in our small company.

Purge out of every heart the lurking grudge.

R.L. Stevenson
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_E tali leo matā vanu,
'ae tū matila mauga
e gutu mālō āfua,
 mālō maua._

And in Memory of:

My mother Aitaua Sarasopa Enari, who died during the course of this study; whose faith is a memory site of many great stories of dare, rooted-ness, and service; and,

Ugaitafa Fereti, greatly admired Secretary of the Church who died in Church at the end of my mother’s Family Service; the oldest boy who led us from Vaiala to and from Malifa School in the early nineteen fifties.

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I am responsible for any errors, inaccuracies, or misrepresentations that may appear in this work. I have tried my best and I hope this will only be a shoot of more works on this topic by way of corrections, arguments, or further developments.

I cradled the best
but silenced the dirge,
then,
and now.
And light,
radiant light;
I look for you,
well, needing you,
and then you speak:
Only in the darkness
do I mean anything to You.
ABSTRACT.

The utmost dread of a Samoan is realising the condition commonly expressed as 'motu ma le taua' (severed from the anchor), or 'motu mai famua' (detached from the homeland), or 'motu ma le ta'i' (cut-off from the aim or guide). Living abroad, they have to negotiate their migrant situation and manage their double identity. Deterritorialised peoples as a result of migration are always thrown into wider spaces and deep-ends. It amounts to social, political, economic, and symbolic loss. They are forgotten in terms of having no history. Their histories are bound up in national histories. But the deterritorialised have enabling visions within their cultural texts that transform their situations manifested as they strive to define themselves as a people. Self-definition inclines towards rediscovering history for meaning entrenched in heritage. It sets the path for community building that reconstitutes a base in the new space to hold a life of the edge-way.

The Congregational Christian Church of Samoa (CCCS), Wellington, defined itself as it grew as a faith community and cultural community. Affective-links played a major part in overcoming contradictions and uncertainties that sprang forth from intercultural encounters and marginal existence. Neither the tolerance nor the domination paradigms have much to offer in understanding the growth of the Wellington CCCS. Rather, this thesis looks at the effort of the community through the process of learning from experience, experience being the conglomerate of memory-scapes of the past and present. The process shows human potential responding to the notion of possible worlds, which enables people to endure negativity, find motivation, and empowers them to modify situations, even reconstructing their identity and culture in their new environment. In the final analysis, the resolve of the people counts above all. The resolve is not just a matter of replenished self-belief, but the community-self that believes.
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