

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

MOTU MA LE TAULA: TAEAO AFUA
Severed from the Anchor: A New Beginning

*THE GROWTH OF THE CONGREGATIONAL CHRISTIAN
CHURCH OF SAMOA, WELLINGTON.*

A THESIS SUBMITTED TO MASSEY UNIVERSITY IN PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF EDUCATION (ADULT ED.)

SEPTEMBER 2002

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



The Congregational Christian Church of Samoa, Wellington, Newtown.

ACKNOWLEDGEMENTS

This study is dedicated to the efforts of Rev. Risatisone and Mrs. Fereni Ete, and People of the Wellington Congregational Christian Church of Samoa, past and present.

*E tali leo matä vanu,
'ae tū matila mauga
e gutu mälö äfua,
mälö 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.

To the following people without whose help this study could not be possible, I thank you ever so much.

Dr. Marg Gilling for the peculiarly entertaining yet sensitive style of 'enabling' in the course of supervising this work. I appreciated greatly the by-ways pedagogy by which you have led me in this crossing into the past, into learning, into the vastness of space – *va* – to feel. 'Baby it's cold out there' seems to be stuck with my lips in song forever. Thanks for the companionship feel in support and tarrying along with me. To Rev. Risatisone Ete for assistance and 'spot on' criticisms as second supervisor. Your thought provoking approach has been invaluable in the attempt to assemble a frame for this work.

Informants: Fiu Samuela and wife Fuaiupu, Salesulu Galugalu, Falefitu T. Afoa, Taitu'uga T. Patea, Muagututi'a A. Tauafiafi and wife Si'usega, Lealaile'auloto N. Tiatia and wife Taumate, Pepa Hollis, my sister in law Tuimauga Ioana Enari. I was privileged and gratefully thankful for sharing your stories and memories with me. There are others with whom I have brief conversations: Maposua F. Lima, Seti Fiti, Tagaloa Daniels, teachers of the *A'oga Amata*. Thank you for caring.

Not the least, I acknowledge with great sentiments the support of my family: my wife Ardmore Iunivesite for the encouragement and being a bouncing board for my thoughts in discussions; my children Eseta Pativaine, Reita Aitaua, and Sarasopa, for challenging me all the way. I hope this work will remain a channel for replaying values of past experiences and memories of years gone as you dance life.

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 taula*' (severed from the anchor), or '*motu mai fanua*' (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.

TABLE OF CONTENTS.

ACKNOWLEDGEMENT.....	iii.
ABSTRACT.....	v.
CHAPTER ONE: INTRODUCTION.....	1
1. Introduction.....	1
2. What is Deterritorialization?.....	1
3. Methodology.....	3
3. The Research Question.....	3
4. Data.....	5
5. Informants.....	6
6. Outline of Chapters.....	7
CHAPTER TWO: THEORETICAL FRAMEWORK.....	8
1. Introduction.....	8
2. Topic examined.....	9
3. History and Knowledge.....	11
4. Need for Theory.....	12
5. Research: What passes for knowledge.....	13
6. Historian at Work: Looking On.....	14
7. Adjustment: Informed by the Research.....	16
8. Conclusion.....	19
CHAPTER THREE: SAMOANS and HISTORY.....	20
1. Introduction.....	20
2. <i>Fa'alupega</i>	20
3. <i>Igoa</i>	21
4. <i>Taeao</i>	21
5. <i>Mavaega</i>	22
6. <i>Talafa'asolopito</i>	22
7. <i>Gafa</i>	23
8. History and The Future.....	23
9. Conclusion.....	24
CHAPTER FOUR: THE PRESENT TUNE.....	27
1. Introduction.....	27
2. Wellington: New and Old.....	27
3. Samoans in Wellington.....	29
4. The Wellington CCCS.....	30
5. Facing the Future.....	35
6. Conclusion.....	39

CHAPTER FIVE: THE PAST: VOICES IN A FOREIGN LAND.....	41
1. Introduction.....	41
2. Once were no people.....	41
3. <i>Fa'alavelave</i> and Social Dislocation.....	43
4. Community Awakening.....	48
5. Wellington CCCS: The Beginning.....	49
6. Faith or Myth.....	50
7. Early Years: 1965-1974.....	52
8. Early Hurdles.....	55
9. Shaping the Community.....	57
10. The Fighting Church.....	59
11. Looking Back.....	61
12. End of the Beginning.....	63
13. Conclusion.....	64
CHAPTER SIX: RE-WRITING THE BASE-LINE.....	67
1. Introduction.....	67
2. Physical Distance.....	69
3. Loyal Allegiance.....	70
4. Cultural Clash.....	71
5. Language.....	74
6. Rejection of <i>Fa'aSamoa</i>	76
7. Reassembled Base.....	77
8. <i>Fa'aSamoa</i>	79
9. The New Zealand Way.....	81
10. Christianity.....	81
11. The Winds Play On.....	82
12. Conclusion.....	83
CHAPTER SEVEN: MODULATING THE THEME.....	85
1. Introduction.....	85
2. Gathering Ministry.....	86
3. This 'Boy' is Different.....	87
4. Trail Blazing.....	90
5. Education.....	91
6. Social Significance.....	94
7. <i>Fa'afeagaiga</i> Rediscovered.....	96
8. Anxious Years: 1980-85.....	99
9. Conclusion.....	100
CHAPTER EIGHT: THE PROJECT – 1 ST MOVEMENT.....	103
1. Introduction.....	103
2. A Dream is born.....	103
3. Piling.....	104
4. Driving the Gamble.....	105
5. Interruptions.....	106
6. The Architecture.....	110
7. Building.....	112
8. Dedication.....	114
9. Conclusion.....	115

CHAPTER NINE: THE PROJECT – 2 ND MOVEMENT.....	117
1. Introduction.....	117
2. The Debt.....	118
3. Anomalies.....	122
4. Strategies.....	123
5. It is Finished.....	128
6. Conclusion.....	130
CHAPTER TEN: A TRIBUTE TO WOMEN.....	132
CONCLUSION.....	136
EPILOGUE.....	148
APPENDICES.....	151
I. Mana	151
II. Va and Fa'aSamoa.....	154
III. Fa'alavelave.....	162
IV. Rev. Ete's Sermon Excerpt.....	164
REFERENCES.....	166