

**“THE LORD FORBID THAT I WILL GIVE YOU
THE INHERITANCE OF MY FATHERS”**

**NABOTH AND SOGI IN DIALOGUE TOWARDS A
SPIRITUALITY OF RESISTANCE
A SUBALTERN READING OF 1 KINGS 21:1-16**

A Thesis presented to the Faculty of
Malua Theological College
Apia, Samoa

In partial fulfilment of the
Requirements of the Degree of
Bachelor of Divinity

by
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October, 2011

ABSTRACT

This thesis reads Naboth's vineyard from a subaltern perspective in order to create a dialogue between the biblical world and contemporary Samoa. Naboth in particular is an ordinary citizen having a piece of land near King Ahab's palace and being a peasant, he understands the importance of land and his ancestral connection to it. Yet, his refusal to give up his land for the king costs him his life. Naboth in this narrative is a representation of the oppressed minority in modern society, including Pacific communities. He is a victim of the mismanagement of power exercised by his superiors. Our challenge therefore is: As modern Christians, how do we address such issues? The aim is to highlight issues of marginalization and oppression caused by the rulers of society over their communities. As a resident of Sogi myself, the dialogue is therefore an excellent way in order to identify how these issues in the biblical and contemporary Samoan contexts can inform or even enlighten my perception of marginalization and oppression existed within my own local precincts.

DECLARATION

I declare that this work has not used without due acknowledgment any material that has been previously submitted for a degree or diploma in another institution. I also declare that the work has not used any material, heard or read, without proper acknowledgment of the source.

Signed:

Date:

DEDICATION

In memory of:

My father

The Late Leiataua Moresi Tokuma

who passed away in November 2010

May your tremendous efforts in fighting

for Sogi be reflected in this thesis

you are forever in my heart

I love you dad!

The Late Rev. Elder. Atapana Alama

I am forever thankful for encouraging me

to pursue Malua Theological College

Your endless advice has come into fruition

For my spiritual father and mentor

Rev. Elder Kerisiano Soti & Laumata

And for all the people of Sogi

may this thesis find your hearts in peace

amidst the struggles for our inheritance

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ACKNOWLEDGMENTS

I have to honestly say that without the incredible efforts of some important people, this work would never have completed. For such, I would like to acknowledge firstly the help and determination of my first Supervisor Rev. Arthur Wulf. The discussions we undertook and the rewarding consultations we had proved very valuable in the development of this paper. Although we didn't get through to the end of this paper together due to your study leave, but you showed patience and trust in working towards the final stages of this paper. May God bless you and your family in undertaking further studies in New Zealand.

I would also like to thank Rev. Dr Afereti Uili who took up the tremendous task when Wulf left. Your remarkable effort in directing me to the right path has revealed in this work.

The contribution by the lecturers of the Department of Old Testament Studies, Malua is also duly acknowledged. Your time and input is indeed meaningful and I am privileged to have been the recipient of such insights.

I would like to give a special thanks to my spiritual father and *faiifeau*, Rev. Kerisiano Soti and his wife for their important contribution to this work. I pray that God will continue to bless you and your efforts in rescuing our land, Sogi from the current issue we are facing.

For all my family, friends, and *aulotu* who have supported me in many ways during my time at Malua, thank you very much. May God in his own way richly reward you all. Life in Malua has indeed been a challenge but we survived because God was with us throughout our cause. Let us all return the glory of God for his steadfast love upon us.

Malo le tapuai, faafetai tatalo!

LIST OF ABBREVIATIONS

CCCS:	Congregational Christian Church in Samoa
DHPG:	Deutsche Handels and Plantagen Gesellschaft
DH:	Deuteronomistic History
Dtr:	Deuteronomist
MNRE:	Ministry of Natural Resources and Environment
NRSV:	New Revised Standard Version of the Bible
OT:	Old Testament
RSV:	Revised Standard Version of the Bible
SES:	Statement of Economic Strategy
SLC:	Samoa Land Corporation
WSTEC:	Western Samoa Trust Estate Corporation

INTRODUCTION

In every epoch in history when people in general face new and complicated challenges in life, they look back to the source of their traditions for new directions and fresh insights that would enhance life in all its fullness. When oppressive and exploitative powers are well defined in a society, the affected persons always demand new directions and initiatives to drive them to re-examine their sources in order to discover alternatives for hope in their way of living. For Christians in particular, they always seek refuge in the Bible as a basic faith document to inspire them and instil hope and resilience as they continue their existential faith journey.

For such, we seek many ways to read and interpret the Bible. Frankly, there is no one reading strategy that can monopolize the interpretation of a text. For this specific task, the subaltern hermeneutic is used in order to unearth the different tensions which are not explicit in the biblical text in order to seek alternatives. The subaltern hermeneutic will also be applied to a contemporary issue in Samoa to discover similar uncertainties. The aim is to create a dialogue between the biblical world and contemporary Samoa with the purpose of being enriched by the conversation and therefore creating a basis for a Samoan hermeneutic.

We must bear in mind that the Bible is read and interpreted in various contexts so there are always differences in opinions and backgrounds of the biblical world and the reader's context and thus create a set of prejudices and biases which moulds a reader's hermeneutical reflection when engaging a text. Hans-Georg Gadamer refers to this engagement as a 'fusion of horizons' whereby the reader finds a way to interpret a text according to his/her own background.¹ However, a better understanding of

¹Hans-Georg Gadamer, *Truth and Method* (London: Sheed and Ward, 1979), 271-273

Gadamer's idea would be more promising when combined with other critical theories.² In saying so my presentation of the fusion of horizons in this paper will follow Edward Said's concept of "Contrapuntality". This involves reading a text with an open mind in order to identify various processes therein. Contrapuntal reading must take into account both processes, that of imperialism and that of resistance to it, which can be done by extending the reading of the text.³ The aim is not to undermine the dominant voices, but to recognize the subservient and the recessive voices that play alongside it with the intention that each voice has its own unique way of distinctiveness. For such, a dialogue between the interpreter and the text will be encountered, a "*creative understanding*"⁴ in order to overcome the "closed-ness and one-sidedness of the particular meanings to create new meanings."⁵ Therefore creative understanding requires neither merging nor mixing of the two horizons to become one, but instead allows both horizons to retain their own unity and open totality, while at the same time they are mutually enriched.⁶

This thesis is an attempt to read the Naboth's Vineyard narrative (1 Kings 21:1-16) from a subaltern perspective in order to explore the land ownership from a biblical perspective. My argument in this work is that the land is solely owned by God who has allowed humanity to be custodians on His behalf. I will look at the law of *Nahalalah* (inheritance) because of Naboth's response to Ahab, "The Lord forbids that I should give you the inheritance of my fathers" (RSV) which is central in this thesis. For me, the issue of relocation, (which is the issue that this thesis intends to address) will lead into the loss of land (inheritance) and it will create both social and economic

² Werner Jeanrond, *Theological Hermeneutics: Development and Significance* (London: SCM Press Ltd, 1994), 69

³ Geeta Chowdhry, "Edward Said and Contrapuntal Reading: Implications for Critical Interventions in International Relations" in *Millennium - Journal of International Studies*, 2007 3, 101-116

⁴ Creative understanding is a dialogue where depth of meaning is revealed through its encounter with another foreign meaning. Refer to Nasili Vaka'uta, "Relocating the Boundaries: An Alternative for Biblical Interpretation," *The Pacific Journal of Theology* 20, 1998, 43

⁵ Nasili Vaka'uta, "Relocating the Boundaries...", 43

dysfunction since religion, land and ancestors are in a close relationship that should not be disturbed. Disturbances to this relationship lead to disharmony in almost all parts of life.

Therefore, the issues of oppression caused by the social, political and ethnic tensions in 1 Kings 21:1-16 are explored, and how they can inform contemporary Samoan issues of oppression such as the relocation of the people who have lived in the village of Sogi⁷ for generations. By exploring both biblical and contemporary scenes the thesis raises issues of how the oppression of specific resident groups within a society are affected as a result of abusive power plays of political rulers of societies. Therefore, the theory when applying subaltern reading to a particular issue as proposed by Sathianathan Clarke will be applied.⁸

The application of the subaltern reading will be carried out in order to appropriate the identified oppressive issues within the biblical world to the contemporary Samoan world. This will be done by the juxtaposition of horizons in the light of Said's contrapuntal reading. My interest in this particular issue comes from my own horizon and experience. I am a second generation descendant of the Melanesian indentured labourers who were brought over by the Germans more than a century ago. Having been born of a hybrid father (Melanesian-Samoan) and a pure Samoan mother, I feel that I have the right to this country and especially Sogi – my identity. However, while the residents of Sogi carry such mind-set, we can never dispose of the fact that

⁶ Nasili Vaka'uta, "Relocating the Boundaries...", 43

⁷ The residents of the village of Sogi have resided there for over 70 years. The controversial issue involves the Samoan government's plan to relocate the residents of the village of Sogi situated beside the Mulinuu peninsula in Apia to an inland settlement in the Faleata District. Government claims that the relocation is in the best interests of the Sogi residents yet this thesis explores how these residents have been marginalized as a result. This will be discussed in more depth in chapter 2.

⁸ Sathianathan Clarke (PhD.) is Associate Professor in the Department of Theology and Ethics, United Theological College, Bangalore, India. Refer to his article "Viewing the Bible through the Eyes and the Ears of the Subalterns in India" Christian Conference of Asia (CCA) on "The Quest for New Hermeneutics in Asia" in Bangkok, Thailand, from March 28 to April 2, 2001, 1-27

mixed blood people or hybrids of whatever race are always labelled as ‘others’ or foreigners in Samoa. That otherness concept has been an issue well implemented and mixed within the ethnic, social and political dimensions of the Samoan daily life that in many cases left undetected. Although we are considered hybrids in the Samoan context, we still remain intact with the Samoan way of life believing that this is the land that we were born with, grew up and lived on and for it over many years. Sogi is our identity, our inheritance from our forefathers. With all this in mind, my argument therefore stresses the idea of resistance against the oppressive measures that the government of Samoa is imposing on us with regards to the relocation of Sogi in order to retain our land.

This thesis is divided into four Chapters. Chapter One discusses briefly the origin and development of the subaltern theory and how it is incorporated into biblical hermeneutics to highlight the effects of marginalization and oppression by re-interpreting the Bible from an oppressed community’s perspective, and examining the socio-political and ethnic entanglements within the biblical text itself.

Chapter Two looks at the establishment of Sogi with regards to the relocation issue that its residents face today and how they cope with it. In doing so, Sogi’s situation is read and interpreted based on the prime definition of subaltern and how its residents can be identified as contemporary subalterns. My overall argument here is that while the Samoan government is presenting some unclear motives and baffling explanations for the relocation of Sogi, the sole idea behind such drive is a political movement and thus posits their ideas as deliberate. The aim of this chapter is to apply the subaltern reading to verify similar ethnic, cultural and social political tensions that cause specific groups within a settled society to be marginalized and oppressed.

Chapter Three explores the methodology of the subaltern reading applied by Clarke to examine these oppressive dynamics in the biblical narratives in 1 Kings 21:1-16. This method works in revealing the basic ideologies and assumptions of powers behind the text and thus validating the various tensions directly related to the exilic period. Through subaltern hermeneutics, the narrative of Naboth's vineyard will be examined with the objective to explore and identify the source of foul plays imposed by Ahab in the conscription of Naboth's vineyard. By doing this, social, ethical, political and logical explanations will be considered in view of Naboth's side in order to highlight possible socio-cultural, religio-ethical, traditional and political affairs that have been breached by Ahab's personal interest. The task is for the dominant voices in 1 Kings 21:1-16 to play together with the hidden voices (unheard voices) or that of the inferiors of the biblical text, to the point where the dominant voices are de-centered and put into question. Doing such will discover the tensions in the texts.

Chapter Four amalgamates the results of both the biblical world of the text and Samoan contemporary world in order to highlight how the biblical world can inform contemporary issues in Samoa. This exercise I believe is valuable since most Samoans look to the Bible for information and inspiration in their decision making especially in times of hardships. Therefore this thesis is an effort to provide a basis for a responsible and meaningful use of the Bible in the Samoan context.

Finally, the conclusion validates my own context as a descendant of the Melanesian indentured labourers in conversation. As such, my reflection is developed by asking questions such as; how do we inform racial discrimination in the light of the Bible? Where is God's justice when it comes to the oppression of the minority group in a society? What does the Bible speak of our political leaders? How does equality work in a challenging socio-political environment? Does the Bible project any hope for the

oppressed? Are the possible biblical texts that speak for the oppressed really serves their interests or the other way round? By posing such questions, it therefore transforms my way of thinking in order to re-sketch my ideas and perceptions toward the Bible as a source of hope, a mode of resistance and a light for the residents of Sogi, in not just facing the biggest challenge of their life (relocation) but similar issues as such in the future.

CHAPTER 1

ORIGIN AND DEVELOPMENT OF THE SUBALTERN BIBLICAL CRITICISM

In order to fully understand the tensions within the biblical texts, one must clearly be able to read and interpret such from his/her own way of living. The oppressed must be able to see the biblical texts from their life-world lens. Therefore the first step is to familiarize oneself in subaltern studies and its development into becoming a recognized theory. This involves the discussion of its meaning, origin and influences of secular schools on its development before it further developed and incorporated into the biblical hermeneutics. This will also involve the tracing of the support of the biblical scholars of how far their examination and discussions are into subaltern studies. For such matter, I will provide a genuine definition of subaltern studies and a brief history of its origin and development. This will involve contributions of some of the major theorists such as Gramsci and Spivak. I will also discuss the relationship between subaltern theory and postcolonial theory and how they complement each other. Finally I will discuss the integration of the subaltern theory into biblical hermeneutics and how the biblical scholars are able to see the Bible from this perspective, placing a clear emphasis on the theory proposed by Sathianathan Clarke on subaltern biblical hermeneutics.

1.1 Subaltern: Definition and Origin

The term 'subaltern' is generally and originally referred to any military officer in lower ranking than a captain; in other words the subordinates in military hierarchies.⁹ This term was broadly used in the work of Gramsci, an Italian Marxist and Communist

⁹A.S. Hornby. *Oxford Advanced Learner's Dictionary of Current English*, (Oxford: Oxford university Press, 2010), 1541

during the period from 1891 to 1937 from the Latin word “*subalternus*” meaning “subordinate” to refer to groups outside the established structure of political representation.¹⁰ In Gramsci’s time these groups were easily identified, and much of the work around the concept of subalternity has centred on groups like peasants and the proletariat¹¹. He also argued that subalternity existed on a broader scale than this including people from different religions or cultures, to those existing at the margins of society.¹² Hence, it applies to those groups in society who are lacking autonomous political power. Spivak later picked up this idea to refer to persons or agents whose voices are not heard, that is, they are the least interesting and the most dangerous. They are within the social system but are denying access to political forms of representation.¹³

Apart from the common element of critiquing the elites and the ‘unheard voices’ of the oppressed, there is no universal consensus for a fixed definition of Subaltern. It would be an act of oversimplification should one attempts to provide a single definition of subaltern studies when it deals with issues from various areas as diverse as nationalism, ethnicity, gender, colonial relations and political asymmetry. Thus, the attempt to identify the confines of subaltern studies is already a complex task, especially if we take into consideration its development throughout history.¹⁴

¹⁰ Kylie Smith, “Gramsci at the Margins: subjectivity and subalternity in a theory of hegemony,” in *International Gramsci Journal*, No 2, April 2010, 22-52

¹¹ This word is used especially when talking about the past. It is the class of ordinary people who earn money by working especially those who do not own any property.

¹² Kylie Smith. “Gramsci at the Margins....”, 39

¹³ Leon de Kock. “Interview with Gayatri Chakravorty Spivak: New Nation Writers Conference in South Africa.” *A Review of International English Literature*, 1992, 29-47

¹⁴ For better understanding of Subaltern Hermeneutics, look further in the *Subaltern Studies Series*, Delhi: Oxford, 1987. Also refer to Ludden, David, ed., *Reading Subaltern Studies. Critical History, Contested Meaning and the Globalization of South Asia*, London: Routledge, 2001. Also refer to Gyan Prakash. “Subaltern Studies as Postcolonial Criticism” in *The American Historical Review*, December 1994, Vol 99, No 5, 1475-1490

The term Subaltern may have perhaps lost its true essence and meaning through the years as leading political superiors of societies take advantage of it. For such, a number of Indian theologians unravel the disequilibria in social economic areas while critiquing political democracy. How can political democracy provide equality? In this sense, those who are deprived of socio-economic and political democracy are known as subalterns of society.¹⁵ Gramsci being a Marxist went beyond economics and incorporated culture to the concept of subaltern. Therefore, the concept of subaltern encapsulates socio-economic, politico-cultural and religious dimensions.¹⁶

This term is also used in post-colonial theory¹⁷ however the exact meaning in current philosophical and critical usage is disputed. Some scholars use it in a more general sense to refer to the marginalized and lower classes in a society while other thinkers such as Spivak use it in a more specific sense saying that the term subaltern is not just a classy word for oppressed or ‘others’ but really refers to everything that has limited and/or no access to the cultural imperialism; that is, a space of difference.¹⁸ Spivak took up this idea seriously and thus took its mark on the scholarship scene as a

¹⁵ John Mohan Razu. “The Bible, a Shield and a Sword: From a Perspective of the Subalterns”. *Light on Our Dusty Path: Essays for Biblical Lovers*. Israel Selvanayagam, Ed: BTESSC/SATHRI, 2008, 58 – 78

¹⁶ Bobbio N. Chantal Mouffe (ed), “Gramsci and the conception of civil society” in *Gramsci and Marxist Theory*, (London, Routledge and Kegan Paul: 1979.), 22

¹⁷ A way of reading and rereading texts of both metropolitan and colonial cultures to draw deliberate attention to the profound and inescapable effects of colonization on literary production; anthropological accounts; historical records; administrative and scientific writing. It is a form of deconstructive reading most usually applied to works emanating from the colonizers (but may be applied to works by the colonized) which demonstrates the extent to which the text contradicts its underlying assumptions (civilization, justice, aesthetics, sensibility, race) and reveals its (often unwitting) colonialist ideologies and processes. Refer to Bill Ashcroft, Gareth Griffiths and Helen Tiffin, *Key Concepts in Post-Colonial Studies* (London: Routledge, 1998), 193

¹⁸ Robert J. C. Young. *Postcolonialism: A very short Introduction* (New York: Oxford University Press 2003), 26

formulated area specializes in provoking critical thinking in rewriting historiography and history from 'below'.¹⁹

1.2 Development of the Subaltern Theory

The Subaltern Studies emerged in 1982 as a critique of two contending schools of the modern Indian history namely that of the Cambridge and of the nationalist-Marxist historians.²⁰ These two schools were a group of Indian scholars who have been trained in the West and wanting to reclaim their history. Founded by Ranajit Guha who had written many works on peasant uprisings in India, they focus on non-elites (subalterns) as agents of political and social change in any society. They have constructed the history of Indian nationalism as a story of a tiny elite group from a Subaltern perspective. And because of the difficulty to explain the contributions made by the people on their own independent of the elite in the making and development of this nationalism, this necessitated the Subaltern Studies to inaugurate an "anti-elitist approach to history" in which the subaltern groups were viewed as the "subjects of history".²¹ Soon after these schools were formed, a galaxy of eminent scholars became associated with Subaltern studies.²²

As mentioned earlier, Spivak emerged as the more prominent scholar of this concept in her deconstruction of gender and representation in India. She was highly

¹⁹ Rasia S. Sugirtharajah, *Postcolonial Criticism and Biblical Interpretation* (Oxford: Oxford University Press, 2001), 203-243. Bhabha emphasizes the importance of social power relations in his working definition of the 'Subaltern' groups as oppressed minority groups whose presence was crucial to the self-definition of the majority group. That is, subaltern social groups were also in a position to subvert the authority of those who had hegemonic power. See Homi K Bhabha. "Unsatisfied: Notes on Vernacular Cosmopolitanism". *Text and Nation: Cross Disciplinary Essays on Cultural and National Identities*. Ed. Laura Garcia – Moreno and Peter C. Pfeiffer. Colombia, SC: Camden House, 1996, 191-207

²⁰ Dipesh Chakrabarty. *Habitats of Modernity: Essays in the Wake of Subaltern Studies*, (Chicago: University of Chicago, 2002), 2-4

²¹ Vinay Lal. "Subaltern, Rebels, and Outcastes : Explorations in Modern Indian History," in <http://www.sscnet.ucla.edu/history/lal/subalter.html>

critical of current histories of India that were told from the vantage point of the colonizers and presented a story for the colony via the British administrators.²³ As a non-historian, Spivak considers herself a satellite of the Subaltern Studies Group. She has addressed the particular question of the subaltern's voice: its power (or lack thereof) to pronounce its experience meaningfully within colonial and postcolonial texts.²⁴

Today Subaltern Studies has gained a world-wide reputation with its influence felt in Latin American Studies, African Studies, 'cultural studies', and other arenas especially in Liberation Theology²⁵.

These major theorists that I have briefly presented have all contributed towards the issues regarding the elites and oppressed and the effects that the former intends to cause on the latter. Subaltern Studies therefore draws on all these theories in an attempt to expose dominant powers and their imposed authority on cultures and people(s) subject to their rule. It provides a catalyst for the oppressed and the marginalized to find liberation through subtle hybrid constructions, quiet resistance and/or aggressive rebellion.

1.3 Subaltern Theory in Relation to Postcolonial Theory

Subaltern Theory is very similar to postcolonial theory in the sense that they both speak for the unheard voices or the victims of society. However, the slight

²²Gyan Prakash. *Subaltern Studies as Postcolonial Criticism* ..., 1475-1490

²³ Robert J. Young, *Colonial Desire: Hybridity in Theory, Culture and Race* (London: Routledge, 1995), 159

²⁴Spivak also implies that it is impossible for the subaltern to speak without appropriating the dominant language or mode of representation highlighting the dangers of oversimplifying the task of liberation as simply a matter of giving the marginalized a voice, without recognizing the dominant discourses that continue to define them as subaltern. Refer to John McBratney. "India's Hundred Voices", *The Subaltern Oral Performance in Forster's A Passage to India, 17/1, 2002, 108-134*

²⁵John Beverley. *Subalternity and Representation: Arguments in Cultural Theory* (London: Duke University Press, 1999), 40

difference is that subaltern studies deals with the primary interplay of domestic, local and particular mechanisms of colonialism²⁶. Postcolonialism tends to deal with the diverse variants of a grand narrative: East-West, North-South, European-Asian, and Empire-Native subjects.

Of course, there is a struggle to break free of this Orientalist²⁷ trapping. And yet one cannot get away from the fact that there is a divide between the local or national context and an international context. Therefore knowledge about the local and the particular is framed, and being framed, within the overall dynamics of this inter/trans-national world. Rasiah Sugirtharajah's description of postcolonialism relocates its activity well beyond the domestic and the local. He suggests that:

"The current postcolonial criticism takes the critique of Eurocentricism as its central task . . . negatively put, postcolonialism is not about historical stages or periodization. Neither is it about lowering the flags of the Empire and wrapping oneself with new national flags. Positively, it signifies three things -- representation, identity, and a reading posture, emerging among the former victims of colonialism."²⁸

What postcolonialism does is to enable us to question the totalizing tendencies of European reading practices and interpret the texts on their own terms and read them from our specific locations.²⁹ Interestingly, much of the "us" and the "our" doing this reading is projected in nation-state terms. He expresses this very clearly when he states:

²⁶Ranajit Guha, "Preface," in Ranajit Guha (ed.), *Subaltern Studies I: Writings on South Asian History and Society* (New Delhi: Oxford University Press, 1982), vii

²⁷Edward Said uses the term 'Occident' for the West (England, France, and U.S.A.), and 'Orient' as the term for the romantic and misunderstood Middle East and Far East. Said argues that European contact with lesser developed countries gave rise to the science of Orientalism, which was the study of the Orient. This style of thought was based on 'the ontological and epistemological distinction between the Orient (east, colonized) and the Occident (west, colonizers).' Refer to Edward Said, *Orientalism: Western Conceptions of the Orient* (London: Penguin, 1978), 1-2

²⁸Rasiah.S. Sugirtharajah, *Asian Biblical Hermeneutics and Postcolonialism: Contesting the Interpretations* (Sheffield: Sheffield Academic Press, 1999), 16

²⁹Rasiah.S. Sugirtharajah, "Biblical Studies after the Empire: From a Colonial to a Postcolonial Mode of Interpretation," in R.S. Sugirtharajah (ed.), *The Postcolonial Bible* (Sheffield: Sheffield Academic Press, 1998), 16

Postcolonialism may give the impression that the sole preoccupation of the colonized after territorial independence is colonialism. There are grave complications to such a postulation. Excessive interest in colonialism can cause us to ignore our histories before colonialism, and also conveniently to overlook indigenous annexations and annihilations of our own people and their history.³⁰

Therefore, Subaltern hermeneutics requires starting from the domestic, the local, and the particular and then working one's way upward to the various dynamics of relations. The agency of power moves beyond state and multinational territories. This does not mean that the domestic, oppressed, the local and the particular is fixed to such scholarship nor does this mean that biblical interpretation remains at the most basic and parochial levels without questioning state and global devices of power. It is the task of Subaltern interpreters to synthesize the constituents of local and particular forms of power transactions with large-scale state and global agents of social, economic and cultural control.

1.4 Introduction of the Subaltern Theory into the Biblical Hermeneutics

There are paradigm changes in the field of biblical hermeneutics and subaltern hermeneutics is one such change. This change enters into the horizon of theology, biblical studies and hermeneutics with a strong notion as a history of the victims. Therefore in subaltern hermeneutics the history of a vernacular community becomes a determining matrix in the interpretation of the Bible.

According to this idea, hermeneutics is a task that helps people move from the *how* to the *why*, from exegetical task to interpretive task³¹. In doing so, the engagement of hermeneutics in the task of interpretation moves us from the *then* to the *now* and so

³⁰Rasiah.S. Sugirtharajah, "A Postcolonial Exploration of Collusion and Construction in Biblical Interpretation," in Sugirtharajah (ed), *The Postcolonial Bible*, 112

³¹ Mohan Razu. *The Bible, a Shiled and a Sword* ..., 58-78

closer to what subaltern theology attempts to achieve in a given context. This is further understood by raising various challenging questions such as: why are subalterns humiliated, ostracized and live in poverty? Where is God in the struggles of the subalterns? Therefore the problems related to the subalterns must be converted into a series of questions in order to guide the hermeneutical processes. In doing such, subaltern theory can therefore qualify to become a worthwhile process in interpreting biblical texts – ‘Subaltern biblical hermeneutics.’³²

As discussed above, Sathianathan Clarke therefore proposes three major components in the enterprise of amalgamating subaltern studies with biblical hermeneutics.³³ Firstly, he views the Bible as tool used for recovering universal human values and for subverting local forms of subjugation and alienation. He assures that subalterns hold a normative view of the Bible in order to contain other human beings accountable to a common universal. Hence, the Bible is viewed both as an object and a subject, (the subject matter of the Bible)³⁴ so the power of the various biblical texts to come alive, address, and convince all of humankind is a manifest assumption. Devasagayam in his ten Bible studies states that,

We live unauthorized lives of faith. Hence there is an urgency to recover our tradition of faith and to permit that tradition to permeate our Christian vocation. In these Bible studies we are seeking to recover the Biblical vision, in order that this might orient us towards an authentic Christian discipleship and thereby challenge us to work toward the dismantling of the caste system that undergirds and makes possible an oppressive culture.³⁵

This idea reveals the Bible functioning as a tool to destroy the injustices that keep the Subalterns oppressed.

³² Mohan Razu. *The Bible, a Shield and a Sword* ..., 58-78

³³ Sathianathan Clarke. *Viewing the Bible through the eyes of a Subaltern* ..., 1-27

³⁴ Sathianathan Clarke. *Viewing the Bible through the eyes of a Subaltern* ..., 1-27

³⁵ V. Devasagayam, "Recovering the Biblical Vision," in V. Devasagayam (ed.), *Dalits and Women: Quest for Humanity* (Madras: Gurukul, 1992), 213

Secondly, subaltern hermeneutics strives for transformation rather than understanding. That is, the primary purpose of hermeneutics ‘from below’ is to obtain clarifications on the existential problems and to empower the victims to solve them through transformative action in order to enhance life. This places the Bible as a functional instrument incorporated into the everyday life of the Subalterns consistently with the way in which they deal with its content. Such dimension is very much part of oral culture and tradition that "oral scriptures" are the authoritative phenomena that function realistically and evidently in the world of the Subalterns.³⁶ This concept of oral scriptures bringing about transformation is also common in postcolonial studies. Segovia, thinks that the goal of postcolonial studies in relation to the Bible is not one of merely analysis and description but rather one of transformation: the struggle for ‘liberation’ and ‘decolonization’.³⁷

Thirdly, Subaltern Hermeneutics is a shift from multi-scriptures to multimodal and multimedia. Subaltern communities in the task of reflexivity involve both the capacities to be reflective and negotiate meaning and utilize material culture in its “multimodal and multimedia”³⁸ forms. The view that written texts are the principal medium by which human beings record, store and distribute the knowledge that they receive and produce is widely known yet inapplicable to many subaltern communities. For them, information and knowledge are received, produced, stored and circulated in a range of multimodal and multimedia forms. That is, what is represented through reflection on all the modes of seeing, hearing, touching, smelling, and tasting is initiated

³⁶Sathianathan Clarke. *Viewing the Bible through the eyes of a Subaltern ...*, 1-27

³⁷Fernando, V. Segovia, "Biblical Criticism and Postcolonial Studies: Toward a Postcolonial Optic," in Sugirtharajah (ed.), *The Postcolonial Bible*, 64

³⁸Clarke refers to multimodal as various modes of receiving knowledge. The mode of reason, a function of the mind, is often assumed to be the only instrument of knowledge reception and production. And yet, communities receive and generate knowledge using the modalities of heart, body and soul.

by the heart, body, mind and soul³⁹. For example, those who work with their hands and are intimately related to the products they create so there is no need to separate their reflective activity from the material activity that they are involved with. Thus production, reflection and communication are connected and integrated into a human way of living.

To Clarke, Praxis is a way of life: *action-reflection-action* is not an arbitrary exercise whereby one must take time to pound into one's everyday existence; rather it becomes the natural cycle of individual and communal living.⁴⁰ Thus, daily routines become media through which subalterns contain, shape and express their reflections on the Divine, the world and human beings.

Multimedia are material forms in which such knowledge is contained, preserved and circulated. Refer to Sathianathan Clarke. *Viewing the Bible through the eyes of a Subaltern...*, 1-27

³⁹ Sathianathan Clarke. *Viewing the Bible through the eyes of the Subaltern ...*, 1-27

⁴⁰ Sathianathan Clarke. *Viewing the Bible through the eyes of the Subaltern ...*, 1-27

CHAPTER 2

SOGI - A COMMUNITY OF SUBALTERNS

In this chapter I will look into the village of Sogi¹ and their relocation issue and how they are classified as contemporary subalterns. The aim is to highlight issues of oppression and how the residents of Sogi respond accordingly. Through their response, I will attempt to identify any form of resistance that they are applying in order to cope with the changing society around them.

2.1 The Establishment of Sogi Village

Situated on the edge of the mangrove forest in the east flank of the massive Vaiusu Bay, the Sogi community predominantly consists of a group of people of Melanesian origins (and few Samoan families) coming together to form up a village and a church congregation to serve their communal and spiritual needs.² The original community were all Melanesians who can trace their roots back to the Melanesian migration of indentured labourers during the period from 1900 to 1914 when Samoa was under the German colonial rule. These Melanesian recruits were brought from the Solomon Islands, Bougainville and the Bismarck Archipelago of New Guinea to work in the German plantations at Mulifanua, Vaitele and Vailele.³

¹ Sogi is a small village settlement in the heart of Apia town just behind the Tanoa Tusitala Hotel, a back road from the main beach road beside the Mulinuu peninsula. The residents of Sogi are descendants of Melanesian indentured labourers who intermarried with the Samoans. This will be discussed further later in this chapter.

² Kerisiano Soti, *A Theology of Interconnectedness: An Eco-theological reflection from the context of Sogi*, (Unpublished), A Thesis presented to the Theology Faculty of the Malua Theological College in fulfilment of the requirements for the Degree of Bachelor of Divinity, (October 2007), 9

³ Interview with Rev. Kerisiano Soti, 21st May 2011. Rev. Soti is currently the pastor of the CCCS in Sogi. He is the third pastor since the church in Sogi was founded in 1932.

Samoa at the time had been in Germany's economic interests and expansion, especially for the largest German Pacific Trading company DHPG.⁴ The Germans intention of inducing labour on the Samoan people went against the will of the locals as they (Samoans) pledged their loyalty and total commitment to their *matai*, *aiga*, and *nu'u*⁵. In effect DHPG, backed by the German government, recruited and claimed monopoly on Melanesian labourers.⁶ The DHPG store and administrative offices were set up at Sogi where some of these Melanesian labourers⁷ were assigned to reside and work in preparing copra and other products for export. Thus, this explains how *tamauli*⁸ came to reside there. Although they came from different countries and cultures, these *tamauli* of various cultural backgrounds and identities gradually established a closed community at Sogi in the hope to establish a new identity in Samoa. Hence, Sogi became a reality, the home and village for these people in Samoa.

It was common practice at the time to repatriate these recruits after three years to their countries. Specifically talking about the *tamauli* who lived in Sogi, they were planned to return on 31st August 1933. However the failure of the authorities to do so had resulted in many of the *tamauli* to stay longer than expected.⁹ In the end, although they were forbidden to mix with the Samoan, many still managed to find Samoan wives and eventually began raising children, giving birth to the community of Sogi beside the

⁴ K.R. Howe, et al, *Tide of History: the Pacific Islands in the Twentieth Century* (Hawaii: University of Hawaii Press, 1994), 71

⁵ *Matai* means a chief, *aiga* is the extended family, and *nuu* is the village.

⁶ Featuna'i Ben Liuaana, *Samoa Tula'i: Ecclesiastical and Political Face of Samoa's Independence 1900 – 1962* (Apia: Malua Printing Press, 2004), 216

⁷ There were also indentured labourers recruited from China but Melanesian workers were unfortunately downgraded and underprivileged in all areas of labour including no cash wages, no authority to look after their living and working conditions, and they were also subject to cruel beatings with whips by the Germans and other European overseers. The Melanesians were forbidden to mix with the Samoans as a result of racial prejudices among Samoan leaders and Europeans. The Samoan leaders therefore opposed the recruitment of these cheap foreign labourers and began to make regulations in order to restrict these foreign labourers to mix with Samoans and even to the extent of banning them from attending village churches.

⁸ *Tamauli* literally means a person with a dark skin

⁹ Malama Meleisea, *O Tama Uli ...*, 41-43

Mulinuu peninsula in Apia.¹⁰ During the period 1914–1921 these Melanesians continued to work for the Samoan Estates under the New Zealand administration and later transferred to the Samoan government on Independence in 1962.¹¹

2.2 The Socio-religious interests of Sogi

Although *tamauli* were banned from attending Samoan churches, their prerogative to keep up with their spiritual side of life had never completely parted them. As such, under the Malua Theological College Administration, theological students were sent to conduct Bible studies, Sunday services, and Sunday school lessons for their children. These people really made use of the opportunity opened to them by the Congregational Christian Church in Samoa insomuch that they started a pastor's school for children and on the 7th of February 1933, the church was officially launched. This led into the dramatic improvement in the village's welfare.¹² The establishment of the church was the greatest achievement for the residents of Sogi at the time and this was like a door opened for them to be officially acceptable into the Samoan social system.

With the church at the centre, the people of Sogi reclaimed and transformed the land into a closed community – a true Samoan village. The houses were built around the church making it the centre of the community.¹³ The adoration by the residents of Sogi of the church created them a sense of belonging. When it was understood that they were foreigners in Samoa, Sogi became their identity.

As time passed by, Sogi continued to develop further and more Samoans intermarried with the *tamauli*'s offsprings bringing in more sense of belonging not just to Sogi but to Samoa as a whole. In other words, the intermarriage process produced

¹⁰ Interview with Rev. Kerisiano Soti, 21st May 2011

¹¹ Malama Meleisea, *The Making of Modern Samoa...*, 107

¹² Kerisiano Soti, *A Theology of Interconnectedness ...*, 10-11

more hybrids which were considered as both Samoans and Melanesians.¹⁴ Whatever identity they had at that time, the point to note here is that hybrids are Samoans nonetheless. Today, the residents of Sogi considered themselves (including this author) as true Samoans identified with Sogi as their heritage, their identity, their gift from their ancestors.

2.3 Land in the Samoan Context

Samoa has a unique land administration system whereby customary land accounts for approximately 80% of the land area in Samoa and very little area to account for freehold land. These lands are administered by title holders on behalf of their descent groups or by village councils of chiefs in accordance with customary principles of tenures. Thus, land administration is closely related to patterns of title holding.¹⁵

The most important group in Samoa is the *aiga*¹⁶ whose members are recruited on the basis of cognatic descent. An individual claims simultaneous memberships in several *aiga* by tracing descent through male or female links from each founding ancestor. Theoretically, the number of memberships is limited only by the ability to trace a consanguineal link. *Aiga* affairs are administered by *matais* whose titles occupy a recognized position within the group's internal hierarchy of offices, with the highest ranking or senior title referring to the *aiga*'s eponymous founder.¹⁷

Administering the estate is an especially important chiefly responsibility. Duties include allocating land for cultivation, designating residential sites for members of

¹³ Kerisiano Soti, *A Theology of Interconnectedness* ..., 10-13

¹⁴ Malama Meleisea, *O Tama Uli* ..., 41-43

¹⁵ Sharon Tiffany, *Politics and Land Dispute in Western Samoa*; (Apia: Government Printers; 1980), 177.

¹⁶ The term *aiga* literally means family. However, in the Samoan context, an *aiga* goes beyond literal explanation for it includes extended families and distant relatives, almost to the extent that people from the same village can even be called one *aiga*. Also see footnote 5.

households attached to the residential core, and negotiating and mediating land disputes. Therefore, in the traditional Samoan context, no individual is set to own land because the land is owned by the entire *aiga*. Land is an inheritance from an *aiga*'s ancestors and each cognatic descent of one *aiga* shares equal rights with other members of his/her over their land. So land is indeed a promise for every Samoan by way of their respected *aiga*.¹⁸

2.4 The Land Problem of Sogi

2.4.1 The Earlier Problem

In 1984, not long after Sogi had been properly self-managed and looked after under the supervision of the church and the church minister, the WSTEC¹⁹ decided and agreed to lease out the land where the church and homes at Sogi were built on. This brought trouble to the Sogi community because their land especially their church would definitely be affected. The entire community was told to vacate the land as soon as they could. The Prime Minister at the time when informed however assured the community and the church minister to stay calm while the best solution for the problem is sought²⁰. Unfortunately, the Prime Minister passed away before he could make the effort of meeting with the people of Sogi to sort out their problem. In effect, some residents left their homes and moved to other areas in the belief that they would soon be forced to by the government. However, some residents decided to stay behind for they wouldn't just abandoned the land that they had worked for in years to develop into a peaceful community. This remaining group included the church minister at the time moved their

¹⁷ Sharon Tiffany, *Politics and Land Dispute ...*, 179

¹⁸ Sharon Tiffany, *Politics and Land Dispute ...*, 181

¹⁹ The company name adopted later by the DHPG under the New Zealand Administration and after Samoa's independence.

²⁰ Interview with Rev. Kerisiano Soti, 21st May 2011

homes in a small piece of land outside the leased area with the hope to re-develop their community there.

This was a huge challenge for this dismembered community but they managed to survive in all circumstances. This area is where the Sogi community is today. While the pressure from WSTEC and the Samoan government for the residents of Sogi to give up their land and relocated to either Fiaga or Vaitele was irreversible, they continued to fight back and stay on under the notion that moving to another location has problems of its own.²¹ Not only that but most of the residents were born and raised in Sogi, qualifying this special land as their identity, their *faasinomaga*²².

2.4.2 The Problem Re-emerged

Today, Sogi is made up of families who are direct descendants of the original Melanesian men named Tokuma (grandfather of this author), Tokone, Tokani, Mala, Alavisi, Saroi and Muro. Because of the rapid growth and expansion of the community, the land area of Sogi according to the current Prime Minister of Samoa is now too small to cater for its residents therefore overcrowded. He believes that the land is not enough to grow crops for families to rely on, and the only benefit is its proximity to Apia which is convenient for transport. He also mentions that the area is part of the mangrove swamp which is unhealthy for the residents. Sogi is also blamed for the flooding in the town area due to the growing number of its residents.²³ In addition, Sogi becomes the culprit of damaging and deforesting the mangrove forest which is believed to be the breeding environment for various fish species. The mangroves also serve to protect against rising sea levels. For such, the government made an offer to the residents of Sogi to relocate to an inland settlement in Falelauniu on a lease-to-own basis. The

²¹ Kerisiano Soti, *A Theology of Interconnectedness* ..., 11-13

²² *Faasinomaga* is the place of belonging, place of origin. It is a diverse concept that combines identity, heritage, inheritance, and belonging.

government is confident that the relocation is in the best interest of the people of Sogi. Roughly 10 acres of land is reserved for them and each family has a quarter acre to buy and a chance to buy more should the need arise. The new location the government believes has enough room for each family to grow their own food and develop their families like all other Samoan families in the villages.

2.5 The Response by the Residents of Sogi

In response, the residents who are evidently living on leased land gave in easily to the government. But those residing on freehold land (including the author's family) are against the decision to relocate because this is the only place they knew all their life. It becomes their identity, their inheritance from their fathers, and they have special sentimental attachment to it.

Moreover, the residents of Sogi are well known fishermen especially for the mangrove crab, and they are not plantation farmers. So having excess land would not be beneficial for them and poses a social threat to their lifestyle. Fishing is a norm for the people of Sogi and is part of their usual routine. It is the major source of income for most families in Sogi. Therefore abandoning Sogi is indeed equally leaving their wealth behind posing more concerns about how they can find the money to pay for the lease payments as well as buy food and pay school fees for their children.

The recent experience of the tsunami in 2009 which devastated the southern coastline of Samoa adds to the government's reasons of relocation. But the residents of Sogi believe that if this is so, then the residents of the entire Mulinuu peninsula must move first because they are closer to direct contact with the sea than them. In addition, the construction of multi-storey buildings along the Sogi-Mulinuu area such as the

²³ Samoa Observer 21 January 2009.

Justice and Court, the Parliament office building to name a few undermines this reason. Regarding the flooding issue of the town area which the Samoan government claimed to have caused by the residents of Sogi, it has turned out to be irrelevant as the flow of the stream from Fugalei is not blocked by Sogi.²⁴

In result, the residents of Sogi seem to continue through their normal and usual activities. They are sure that the underlying ideologies behind the relocation discourse have revealed the abusive power of the government to serve its own interest at the expense of Sogi.

By learning about Sogi's relocation discourse, it therefore creates the foundation for the interpretive task in the next chapter on how we (Christians) turn to the Bible for possible answers and/or alternatives to our problems. In other words, it's a task to see how the relocation of Sogi is informed by the Biblical context.

²⁴ Samoa Observer 27 January 2009

CHAPTER 3

SUBALTERN READING OF NABOTH'S VINEYARD (1 KINGS 21:1-16)

In this chapter, I will look into 1 Kings 21:1-16 from the perspective of a subaltern in the light of Clarke's theory and based on the socio-historical study of Ancient Israel. The choice of such is to determine how the people of Ancient Israel view their land in the context of the narrative itself thus focusing on both the pre-monarchic and monarchic period. This will explore how Ancient Israel understood land; how important land was to their social life and how valuable it was for them to connect to their land. The basis of this study is to locate in context and comprehend why Naboth the Jezreelite would not easily surrender to King Ahab's demand for his family land.

3.1 Passage Translation: Hebrew to English (1 Kings 21:1-16)

1 Now (*and it came to pass after these things*) Naboth (*sprout*) the Jezreelite had a vineyard in Jezreel, beside the palace (*house*) of Ahab king of Samaria. **2** And [after this] Ahab said (*spoke*) to Naboth, (*saying*) "Give me your vineyard, that I may have it for a vegetable garden, (*gan of herbs*) because it is near my house; and I will give you a better vineyard for it; or, if it seems good to you (*your eyes*), I will give you its value in money. (*worth in silver*)" **3** But Naboth said to Ahab, "The LORD forbid that I should give you the inheritance of my fathers." **4** And Ahab went into his house vexed and sullen (*stubborn and angry*) because of what Naboth the Jezreelite had said to him; for he had said, "I will not give you the inheritance of my fathers." And he lay down on his bed, and turned away his face, and would eat no food. **5** But Jezebel his wife came to him, and said to him, "Why is your spirit so vexed (*ragged*) that you eat no food?" **6** And he said to her, "Because I spoke to Naboth the Jezreelite, and said to him, 'Give me your vineyard for money (*silver*); or else, if it please you, I will give you another vineyard for it'; and he answered, 'I will not give you my vineyard.'" **7** And Jezebel his wife said to him, "Do you now govern (*make*) Israel? (*c.f. Tanak Translation: "Now is the time to show yourself king over Israel"*). Arise, and eat bread, and let your heart be cheerful; I will give you the vineyard of Naboth the Jezreelite." **8** So she wrote letters in Ahab's name and sealed them with his seal, and she sent the letters to the elders and the nobles who dwelt with Naboth in his city. **9** And she wrote in the letters, "Proclaim a fast, and set Naboth on high (*at the head or top*) among the people; **10** and set two base fellows (*worthless*) opposite him, and let them bring a charge against him, saying, 'You have cursed God and the king.' Then take him out, and stone him to death." **11** And the men of his city, the elders and the nobles who dwelt in his city, did as Jezebel had sent word

to them. As it was written in the letters which she had sent to them, **12** they proclaimed a fast, and set Naboth on high among the people. **13** And the two base fellows came in and sat opposite him; and the base fellows brought a charge against Naboth, in the presence of the people, saying, "Naboth cursed God and the king." So they took him outside the city, and stoned him to death with stones. **14** Then they sent to Jezebel, saying, "Naboth has been stoned; he is dead." **15** As soon as (*and it came to pass when*) Jezebel heard that Naboth had been stoned and was dead, Jezebel said to Ahab, "Arise (*stand up*), take possession (*inherit*) of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead." **16** And as soon as Ahab heard that Naboth was dead, Ahab arose to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

Note:

1. *My translation is based on the RSV translation*
2. *The words and phrases in brackets and italicized are my own simplified translations of the words that would help in my exegesis later.*
3. *Words in square brackets are not found in the Hebrew version of the passage but are inserted in the RSV translation*

3.2 A Socio-historical view of the land in Ancient Israel

Some Old Testament scholars have identified various problems associated with the Promised Land motif such as the desert traditions, the conquest and fulfilment traditions as well as the Davidic traditions, which some have taken as not agricultural and hence no link to land. However, a few OT scholars believed that Ancient Israel's understanding and characterization of land is informed, influenced and greatly shaped by these traditions.¹ Since the problems associated with the above traditions are important for this study I will therefore give brief attention to.

One of the fundamentals of life in Ancient Israelite community was land. This was due to the common fact that the Israelites were predominantly agriculturists and therefore lived off the land. Land was the source of all wealth and the basis of livelihood. For Ancient Israel, crops, herds and habitations could be destroyed by

¹ C.J. Wright. *God's People in God's land: Family land and property in the Old Testament*, (Michigan: William B. Eerdmans Publishing Company, 1990), 4. Wright agreed with Brueggemann. See Walter Brueggemann. "Land Fertility and Justice" in *Theology of the Land* [ed.], Weber, L. et. al. Minnesota: The Liturgy Press. (1987), 41-125

drought, war or any other catastrophe but land would still remain and recover.² In other words, Israel understood land as that entity that would absolutely survive any catastrophe. For Israel land was their identity.

According to the liberation and conquest motif, Israel was identified as slaves and had no land which they could identify with. They were called slaves, but when Israel got land her status immediately changed. Land had to do with their social, economic, political, cultural, religious, and their spiritual dimensions of life. Land was the main source of their food and status as it was also the land that defined Ancient Israel. Land was the inheritance of the fathers and if so, then it is a heritage that prolonged their lives for many generations.³

In Ancient Israel, no one owned the land but believed that it belonged to Yahweh who gave it to them as a gift. This literally means that the land was for those in the past, the present and also for those in the future. In this sense, land belonged to the forefathers, the present and the coming generation. In many texts in the OT this land is called the inheritance of the fathers.⁴ It was that land that handed down from generation to generation and according to this tradition, land which was given by Yahweh was therefore inalienable. It could not be sold or given up. Land could only be held in the form of patrimony which could not pass out of the family and dispossession of one's family land was considered a dreadful misfortune. Therefore allowing land to be alienable could create dislocations and disturbances in all the parts of life in Ancient Israel.⁵

² G. H. Wittenberg. "The significance of land in the Old Testament" in the *Journal of Theology for Southern Africa*, (1991), 58 – 60

³ Mark G Brett, *Decolonizing God: The Bible in the Tides of Empire*, (Sheffield: Sheffield Phoenix Press, 2008), 89

⁴ G. H. Wittenberg. "The significance of land in the Old Testament...", 60

⁵ C.J. Wright. *God's People in God's land: Family...*, 56

While the biblical view holds that Israel was given land by Yahweh as a gift following the Exodus, the wilderness, and the Promised Land, and this Promised Land motif have been fulfilled in the conquest of Canaan, sociological analysis has revealed that Ancient Israel obtained land through uprisings that were conducted against their oppressors and the system that enslaved them.⁶ Although this understanding promotes Yahweh as an ideological religious system that legitimated the new socio-economic and political order created through the revolutionary uprisings, it nevertheless focuses for liberated theological perspective for the oppressed in a society.

Accordingly, Israel is therefore understood to have emerged as social formation through the successful resistance of various groups against Canaanite city-states and thus acquired her land through a social revolution of the peasantry.⁷ They affirm that Canaanites had long practiced the tributary mode of production, depended almost entirely on the rural peasant communities and this system sustained the city states socio-economic system. This system viewed the elites who lived in the cities extracting taxation, forced labour and military service from peasant farmers and herders.

This exploitative system affected various Canaanite communities in different ways. In some case, the peasants resisted surrendering their produce, labour and even their land. Some hope for a new system to bring change or modify the oppressive systems. According to this view, Israel was therefore comprised by an ethnically and socio-economically mixed coalition, made up of a majority of tribally organized peasants, together with the pastoral nomads, mercenaries, assorted craftsmen and

⁶ Sathianathan Clarke. *Viewing the Bible through the eyes ...* 1-27. This idea was first proposed by Norman Gottwald. Refer to Norman Gottwald. *Tribes of Yahweh: A Sociology of the Religion of Liberated Israel, 1250-1050 BCE*, (Sheffield: Sheffield Academic Press, 1999), 489-498

⁷ G. West. "Debt and Jubilee: Systems of Enslavement and Strategies for Liberation" in *The Bulletin for Contextual Theology*, Vol. 6. 1999, 14-17 and Norman Gottwald. *The Hebrew Bible: A Socio-Literary Introduction*, (Philadelphia: Fortress Press, 1985), 273

renegade priests as opposed to hierarchical tribute imposing structures of Egyptian dominated Canaan.⁸

In result, Israel therefore obtained land through a revolution against the oppressive system and structures that exploited the peasants. In an attempt to introduce change, this new community introduced an egalitarian socio-economic system, in which everyone was assured of access to land and resources. Land in this system was held continuously within extended families making sure that within its affairs, all are taken care of.⁹

Hence, the religion of Yahweh became the socio-religious ideology and organizational agenda that won over the rebellious elements and helped to produce an effective revolutionary movement that expelled the city-states socio-economic structures. In such, Israel demoralized the city-states religio-political propaganda with a superior egalitarian Yahwist propaganda. Israel therefore saw Yahweh in this way as supporting their cause and when they possessed the land they understood it as a gift from Yahweh.¹⁰

Whichever way Ancient Israel obtained her land, Ancient Israel understood land as owned by Yahweh. This is clearly spelt out in Leviticus 25:23: “The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants” (NRSV). Behind this view is the idea that Ancient Israel did not own the land, but a gift from Yahweh presented as a trust through the process of revolutionary uprisings that were conducted tribal components of Israel. This view fits well with the notion that Ancient Israel was the chosen people and if they really were, then Yahweh who set her

⁸ G. West. “Debt and Jubilee ...”, 15

⁹ G. West. “Debt and Jubilee ...”, 15

¹⁰ Norman Gottwald. *The Hebrew Bible: A Socio-Literary Introduction*, (Philadelphia: Fortress Press. 1985), 174.

apart gave her land in order to establish herself as a nation.¹¹ From this view, then after the settlement period, all in Ancient Israel had equal access to land meaning all were at the same level and no one owned land in excess while others had no land. This simply means that no one was poor because everyone had the basis of livelihood.¹²

3.3 The advent of the divided monarchy

This sub-section is presented in order to locate King Ahab and Jezebel in the context and setting of the narrative. The history of the kings of Israel came about when Saul was anointed as the first king over Israel. Saul, David and Solomon ruled over what Old Testament scholars call the united monarchy.

3.3.1 *The divided monarchy*

The death of Solomon (922 BC) steered in a new dispensation in the history of Israel. The United Kingdom that was established by David divided into two, a kingdom formed by the northern tribes called Israel (10 tribes) and a kingdom formed by the southern tribes called Judah (2 tribes). The immediate causes of the downfall of the United Kingdom were the oppressive measures sustained by Solomon, some of which he inherited from his father David (1 Kings 12).¹³ These two divided state not only different in geographic location but also in political affairs. They followed two different notions of a state. The northern kingdom (hereinafter call Israel) revived the charismatic aspect that was popular during the time of Saul. This is based on the principle of divine designation and popular approbation. Hence, their rulers according to this principle were nominated by prophets, speaking in the name of Yahweh, (1 Kings 2:31, 37), and

¹¹Kirk Nurnberger. "Theses on the "Theology of land" in its overall context" in *Church and Land: working Documents on The Post-Apartheid Economy*. No. 4 (ed) Conrade, E.M. et al. Stellenbosch: The Stellenbosch Economic Project, 1992, 1-32

¹² G. H. Wittenberg. *"The significance of land in the Old Testament...."*, 59

¹³ John Rogerson. *Chronicles of the Old Testament Kings*: London: Thames & Hudson, 1999), 93

then the people would give their recognition of the king. In Israel, Yahweh made and unmade kings (1 Kings 2:20). On the contrary, the southern kingdom (hereinafter called Judah) continued to practice the dynastic principle started by David so later kings came from among the sons of the king.¹⁴

King Ahab ruled in Israel within a period stretching from 869 to 850 BC. This period was preceded by the period of the reign of his father Omri. According to the principles of kingship above, Ahab is therefore seen as practicing the concept of dynasty which was not popular in Israel. He carried on the initiatives of his father by following and implementing the policies Omri had incurred. This sheds some light to the idea that Ahab became the odd man out because he did not follow the institutional pattern of Israel's kingship regime.¹⁵

3.3.2 King Ahab

And overview of Ahab's character could well be very important at this stage to compare with Naboth. Ahab was another king who received negative evaluation from the Dtr. This is also explained by the meaning of his own name, "brother of a father". The Bible mentions Omri, Ahab's father and "he did more evil than all who were before him" (1 Kings 16:25). Similarly, Ahab followed the exact footsteps that he "did more evil than all who were before him" (1 Kings 16:30),¹⁶ meaning he was worse than his father. Ahab married Jezebel the promoter for Baal worship therefore qualifying him as pioneer for Baal worship in Israel. This is confirmed when he built a temple for Baal in Samaria, the capital of Israel.¹⁷ These things portrayed Ahab as an able political leader but a disastrous religious master. The completion of the fortification of Samaria was

¹⁴ Marie, R. S. (2004) *Land, Power and justice in South Africa in dialogue with the biblical story of Naboth's vineyard*. (Masters Thesis) Submitted to the School of Religion and Theology, University of KwaZulu-Natal, Pietermaritzburg, 32

¹⁵ John Rogerson. *Chronicles of the Old Testament Kings* ... , 128

¹⁶ Jack W. Hayford. *The Hayford Bible Handbook*, (Nashville, Tenn: Thomas Nelson Inc, 1995), 494

also done in his reign. Some scholars uphold that Ahab was also responsible for the construction of Megiddo and Transjordan.¹⁸ If this is true, then I can argue that Ahab exploited his subjects in a way that he would have used taxation and forced labour to achieve his goals.

The continued alliances with foreign nations such as Judah and Syria brought about the practice of his father, Omri. This illustrates a determined king wanting his personal agenda to carry out. For this purpose, all his subordinates and allies are gathered to do his biddings and does not hesitate to manipulate the religious establishment to support his questionable goals. Although Ahab was a rich and powerful king, at the same time, he was adjudged as an evil king: ¹⁹ “Indeed there was no one like Ahab, who sold himself to do what was evil in the sight of the Lord, urged on by his wife Jezebel.” (1 Kings 21:25).

3.3.3 Jezebel

The name Jezebel is Phoenician in origin and has many meanings, Baal exalts, Baal is husband, and un-husbanded. Although she was married, her lack of submission and her infidelities proved that true marriage meant nothing to her. As stated above, Ahab took Jezebel in marriage and went and served Baal so she introduced Baal worship into Israel.²⁰ While marriage is the mutual respect and submission to one another, Jezebel submitted to no one. Instead, she required others to submit to her. Her marriage was not just a political alliance that allowed her to become queen. It also allowed her in essence to be acting king. Jezebel is basically a controlling spirit working through the lust of the flesh, eyes, and the pride of life aiming to gain glory,

¹⁷ John Rogerson. *Chronicles of the Old Testament Kings ...*, 105

¹⁸ Jr. Flanders. et. al. *People of The Covenant: An Introduction to Old Testament*, (Oxford: Oxford Press, 1988), 280

¹⁹ Simon J DeVeres. *Word Biblical Commentary: 1 Kings*, (Waco, Texas: Word Books Publisher, 1985), 240-265

recognition, power, and satisfy the need for the "praises of men".²¹ Overall, Jezebel can be seen in two profiles; first is the high-profile type that is generally expressive, outspoken and highly visible. She is often seen as the "woman who wears the pants in the family" and second is the low-profile type which is soft-spoken, giving the illusion of being solicitous, motherly, protective, even appearing very submissive. The low-profile type may be the most dangerous, as she is the most difficult to discern. She relies heavily on manipulation for her power, in extremely subtle performances. Ahab was indeed the victim of Jezebel's character.

3.3.4 Naboth

Naboth represents the traditional covenantal view which advocates that land could not be disposed of easily. This may coincide with the meaning of its name "sprout", that is, to bring out new life, to grow, to develop and to sustain. Land to Naboth is the inheritance of the fathers passed down from generation to generation, beginning in a gift from Yahweh and continuing so. In this view, land management only concerned with preservation and the enhancement of the gift for the benefit of the coming generations.²² Naboth believed that he is only responsible for the land, because the land did not belong to him but he belonged to the land. He is only in a covenantal relationship with the land which did not begin with him and could not end with him either. Inheritance is understood in this sense as a dimension of family history. The basis of this understanding is that the ancestral property should be viewed as a divine trust, (Lev 25:23-24). Hence, for Naboth, the king who was also an Israelite was subject to historical and covenantal land law.²³

²⁰ Simon J DeVeries. *Word Biblical Commentary: 1 Kings ...*, 240-265

²¹ Simon J DeVeries. *Word Biblical Commentary: 1 Kings ...*, 240-265

²² Walter Brueggemann. *The Land: Place as Gift, Promise and Challenge in Biblical Faith, Overtures to Biblical Theology*, (Philadelphia, Fortress Press, 1977), 93

²³ Walter Brueggemann. *The Land: Place as Gift ...* , 93

3.4 Application of Clarke's Theory on 1 Kings 21:1-16

In viewing the Bible as a tool for recovering human values, the injustices as clearly depicted in this passage are thus cautiously addressed. Here, the text speaks for the oppressed as a tool for Naboth to resolve the issue of the abuse of power that king Ahab has in his cruel attempt to abduct his vineyard. This abuse of power leads into ignoring all Israelite traditions, customs, legislations and ordinances that denounced absolute power in Israel. Ahab, who disregards the Israelite land tenure system, expropriates land from the peasants. Worsening his case, Ahab ignores Yahweh who is believed to be the sole owner of land. What Samuel in his late days warned Israel against their demand for a king has proven with each monarchy; "He, the king, will take the best of your fields and vineyards and olive orchards and give them to his courtiers" (1 Sam 8:14).²⁴ This warning speaks to Israel that there is a great possibility that the king would become corrupt, and Yahweh will be discarded as Israel takes the paradigm shift from how she was ruled in the pre-monarchic period, which the Northern Kingdom had claimed to follow since the time of the schism. In such, the king who is supposed to be the protector of the people ensuring that the social structure is maintained becomes the agent of injustice and promoter of abusive and oppressive laws which supported the execution of the innocent.²⁵

Hence, Naboth's response in saying that "the Lord forbid that I should give you the inheritance of my fathers" (v. 3) posits the fact that Naboth understands his customary values and traditions very well. Land as an 'ancestral inheritance' becomes the core of Naboth's attempt in promoting humanitarian values that Ahab tries hard to

²⁴ E. B. Farisani. "A sociological reading of the confrontation between Ahab and Elijah in 1Kings 21: 1 – 29" in *Journal of the Old Testament Society of South Africa. O T E Vol. 18, No. 7, 2005*, 47 – 59

²⁵ E. B. Farisani. "A sociological reading of the confrontation between Ahab and Elijah ...", 47 – 59

overpower.²⁶ Naboth understands that Yahweh is the landowner therefore he in no position should sell that land nor to part from it. Naboth's refusal to surrender his family inheritance was an expression against the socio-economic system that gave preference to the privileges of the king above the subjects. This idea are characteristics of Canaanite city-state and foreign to Ancient Israel society²⁷. Hence, Naboth was resisting the system that had created classes among the Israelite's society. In other words, Naboth refuses to allow both foreign and internal pressure to influence and dictate life in the land of Israel.

On the other hand, for Ahab and Jezebel everything could be bought, sold, traded, conquered and seized. Naboth's understanding of land could not save him from exploitative measures incurred by the ruthless king, more specifically his wife Jezebel. Whatever the consequences Naboth had resulted in, it is clear that Ahab met resistances from a hard core Yahwist against his oppressive regime. That is, the loyal Yahwist protested against Baal worship and economic policies that went against the religious and economic culture of Israel.²⁸ Naboth could not have been the only one who suffered such fate at the hands of the king, but he could be a representative of many people who lost their lands and even their lives in resisting corrupt and cruel autocracy.²⁹

3.5 The Incongruities in the Text

A closer look at some of the interesting phrases in the narrative reveals ambiguities and thus requires considerations.

²⁶ Simon J DeVeries. *Word Biblical Commentary: 1 Kings ...*, 256-257

²⁷ P.S.Cronauer. *The stories about Naboth the Jezreelite a source, composition, and redaction investigations of 1 Kings 21 and passages in 2 Kings 9*, (Landon: T & T Clark, 2005), 121

²⁸ Bright, J. *A History of Israel: Third Edition*, (Philadelphia: Westminster Press, 1981), 246

²⁹ Walter Brueggemann. *The Land: Place as Gift, Promise and Challenge in Biblical Faith ...*, 11

“Give me your vineyard, so that I may have it for a vegetable garden...” (v. 2a)

The incongruity in this phrase is the exchange – vineyard to vegetable garden. In historical Israel, vineyard is enough to express the stable social status of someone so possessing a vineyard signifies wealth. Thus, Naboth and his family perhaps very much rely on his vineyard for living. And turning it to a vegetable garden symbolizes a destruction of one’s wealth. For Ahab, it seems easy for him to destroy someone’s wealth for his gain regardless of the related issues that may come with his intentions.

In addition, the term ‘vegetable garden’ occurs only one other time in the Hebrew Bible, in Deuteronomy 11:10. That passage contrasts the Promised Land for Israel with the land of Egypt, where irrigation is the main source of water to grow vegetable gardens whereas in the Promised Land, it will be watered by rain from the sky. Deuteronomy also mentioned that vineyards grow naturally in the Promised Land (Deut 6:10-12; 8:8-10). It is therefore not surprising that vineyards are usually viewed in the Bible as a sign of God’s blessings (Hos 2:15) and that Israel is sometimes depicted through the “metaphor of a vineyard or a vine”.³⁰ Therefore, the proposed conversion of the vineyard into the vegetable garden is threatening because it gives an indication that there is more at stake than a private real estate asset.

“....because it is near my house (v. 2b)

For someone who holds the authority of the nation, he definitely has all wealth so why then does he need a nearer plot to his house? Does he not have enough servants to work for him even at a further vegetable garden? Hence, this is a mere act of degradation of the commoners by exercising his abusive authority.

“... I will give a better vineyard for it; or if it seems good to you, I will give you its value in money”. (v. 2c)

“... Give me your vineyard for money; or else, if you prefer, I will give you another vineyard for it”. (v. 6b)

Obviously, the incongruity here is how Ahab said to Naboth in verse 2 vis-à-vis the response to his wife in v 6. In verse 2, Ahab appears to be a very humble king giving an offer that no man could resist. A *better* vineyard means Naboth will earn more than that of the already existing one. Moreover, the second option is a portrayal of a reasonable and an unbiased offer because the vineyard can be alternatively exchanged with its exact *value* in money. Here, the offer sounds good enough to entice any business person as it is profitable. Yet, Naboth has his own reasons to resist as mentioned earlier; the key being the inheritance of his fathers.

Contrarily, verse 6 reports of Ahab’s ironic character. He tries to sound like “the man” before his wife; who is in control over all matters. This is pictured by Ahab’s not mentioning any amount in money, only that the vineyard be exchanged for money (whatever amount he would decide on). Similarly, the second option emphasizes the same motive whereby another (literally, *any*) vineyard can be traded for Naboth’s one. Sociologically, it is possible that Ahab understood the significance of land in the Israelite custom and tradition. In this sense, the exchange of vineyards therefore sounds like the preferred deal for Naboth. Ahab would know that Naboth would not sell his inheritance so “a vineyard for a vineyard” is the best offer to attract Naboth. The trading deal the king offered seems to benefit both ends; a better vineyard and a closer plot. However, Naboth has something more important than material wealth, and that is, his fear of Yahweh and the covenantal relationship the Israelites have with their God – including land as their inheritance.

³⁰ In Isa 3:13-15; 5:1-7; Jer 2:21; 12:10; Ezek 19:10-14; Hos 10:1. See Nolan B Harmon. *The Interpreters*

3.6 Resolving the Incongruities

The incongruities and contradictions in the narrative examined above can be attributed to the works of the editors in order to destabilize the dominant voice but not eliminating it. We should bear in mind that this narrative falls into the DH which is believed to have been a compilation during the exilic period. Thus, it can be greatly influenced by the foreign social and political issues of the dominant nations, Assyria and Babylon.³¹ It is this influence that the book as a whole came to develop its dominant ideology and emphasis of “royal theology” which prominently pro-monarchical. One possible reason is that the author (Dtr) recorded down the ideas to illustrate the greater need of a supreme king for Israel to counter the dominant powers hence giving reasons as to why Israel came to exile. The overall theology intertwined in the DH is the portrayal of David as the “ideal king” insomuch that later kings were discriminated against him. The DH editors appear to mimic the dominant ideology of an ideal king by including narrative accounts such as Naboth’s vineyard, yet at the same time undermine the dominant ideology by planting numerous subversive clues in the ambiguities of the text, to suggest that even kings had humanly characteristics and emotions, which is shown in the latter half of chapter 21. At the same time, Dtr gives a clear demonstration of the dominating exclusivist voices of the dominant powers, Assyria and Babylon, without eliminating it. Only an ideal king like David would free them from the exilic chaos.³²

I believe that the presentation of Naboth as a pro-Yahwist is an indication of the nostalgic and sentimental Jewish community who were longing and yearning for their previous lifestyle during the united monarchy. In the context of the exilic period the

Bible; (Nashville: Abingdon Press; 1956), 155-157

³¹ Frank Gaebelein (Ed), *The Expositor’s Bible Commentary, Vol 4*, (Grand Rapids: Zondervan, 1988), 3-16

faith of the Israelites can directly relate to those Israelites who conform to the idea of “people of the promise” which connects them back to the land of Israel as their true identity.³³ In saying so, Naboth’s narrative can also represent the abusive powers of the Assyrians and the Babylonians exercised on the exiled Jews.

3.7 Criticizing Clarke’s Theory

Although Clarke’s theory has found global merits, I find it difficult as a reader to fully grasp its diverse nature. Having said so, I believe that Clarke’s idea of subalternity is largely based on his own experiences in and around the social and political environment of India. This means that Clarke’s methodology is a localized product meant only for the Indian society that we as biblical scholars may find it difficult to apply such in another complex context. For my case, Samoa has a similar system called the “*matai* system” which is used to run and manage the community life in every aspect of living. However, the *matai* system does not restrict its boundaries – it is more of an inclusive way of life unlike the Indian caste system whereby people of specific castes are well defined and permanently remain intact with no room for promoting or converting to another caste.

Another criticism is that by attending to our local responsibilities we neglect our universal responsibilities and vice versa. Therefore by attending to our responsibilities as biblical scholars we in fact neglect our universal responsibility to making the bible more understandable and relevant to our wider community. On the other hand, does attending to our universal responsibilities to the wider community neglect our responsibilities of upholding the standard of biblical scholarship?

³² Frank Gaebelein (Ed), *The Expositor’s Bible Commentary* ... , 3-16

³³ Frank Gaebelein (Ed), *The Expositor’s Bible Commentary* ... , 3-16

Moreover, Clarke's theory is somehow a 'hermeneutic of affirmation' in a way that it is valid for situation like that of Naboth. That is, Clarke's theory is excellent when reading straightforward texts as such in which oppressive situations are clear-cut. However, the problem is that it is not critical enough to qualify as a 'hermeneutic of suspicion'³⁴ in order to interpret complicated and open-ended texts for a critical insight. For instance, if we read the Promised Land as a gift from God for Israel, then how do we see the people of Canaan and the motive behind God's will? Would we as biblical scholars criticise the Canaanites that they are deserved to be driven out of their land and give room for Israel to fulfil God's promise and thus ignoring their rights to their land? This in fact points to a wider issue: Does our position as theological scholars exclude the marginalized groups we intend to speak for? Or in other words: Does our complex methodologies and technical jargon maintain our positions as biblical scholars but at the same time exclude the average layperson who has never stepped foot into a theological college let alone any form of educational institution? Therefore Clarke's theory must be flexible enough as both a hermeneutic of affirmation as well as hermeneutic of suspicion in order to provide critical accounts from every possible angles that can be identified in a studied text.

³⁴ Hermeneutic of Suspicion was first developed by Paul Ricoeur. It focuses on both ends of a situation whereby critical insights are sought through application of ideological criticisms. Refer to Paul Ricoeur. ('Hermeneutique et des Critique des ideologies', English trans. as 'Hermeneutics and the Critique of Ideology' in *Hermeneutics and the Human Science*, (Cambridge: Cambridge University Press, 1981), 63-100

CHAPTER 4

JUXTAPOSING THE BIBLICAL WORLD AND CONTEMPORARY SAMOA

Chapter 3 has highlighted issues in regards to oppressions and exploitation of the peasants in the biblical text. More specifically it has raised issues in regards to how political powers interplay as exercised by Ahab and Jezebel and how these different interests oppress and marginalize specific ethnic groups (the people of the land). Having identified similar issues such as the Sogi relocation issue in Chapter 2, I will therefore provide a dialogue between the biblical world and the Samoan contemporary world in order to highlight forms of resistance against such issues. The main aim is to allow the biblical world to inform contemporary oppressive issues in Samoa in the sense that gives a draft guide towards a Samoan biblical hermeneutic, specifically towards a more critical and responsible use of the Bible. Therefore in order to accomplish this aim the biblical world and contemporary Samoan world is juxtaposed in the form of dialogue following Said's idea of 'contrapuntality' which takes account of both processes, that of domination and that of resistance to it, which can be done by extending our reading of the texts to include what was once forcibly excluded.¹

In brief, contrapuntal reading is that kind of hermeneutics that makes an effort to bring various interpretive voices into conjunction without harmonizing them, but emphasizing the uniqueness of each voice in contrast with other voices, and to compensate for the gaps in one interpretation. It is a reading that provides space for alternatives: alternative sources, alternative readings and alternative presentation of evidence.² In this way, contrapuntal reading achieves the counterpoint of various voices. The aim of this specific reading is to engage in critical interpretation of the text that

¹ Geeta Chowdhry, "Edward Said and Contrapuntal Reading . . .," 104-118

allows both similarities and differences to emerge. It is the type of method that promotes dialogue between the context of the author, that of the reader and the text. In effect, juxtaposition of the two worlds (biblical and contemporary Samoa) will attempt to explore the depth of meaning derived from the interaction of the social and political background of both with the aim of being enriched by the conversation.

4.1 Dialogue between the Biblical and Contemporary World

4.1.1 Naboth and the Residents of Sogi

Both worlds through the subaltern reading reveal various tensions behind the discourses presented by the dominant voice. In the biblical world, Naboth is aware of his roots and his understanding of the Israelite traditions is very clear. This understanding requires Naboth to be aware of his land property. For such, the refusal of Naboth to surrender his vineyard in the possession of King Ahab represents loyalty to traditions; his awareness of Yahweh being the landowner and himself as belonging to that land. Land to Naboth is his inheritance, a heritage and identity as a true Israelite. Thus, the attempt by Ahab to inherit Naboth's vineyard is a clear portrayal of the abuse of authority exercised by the elites in a society.

The contemporary Samoan world provides similar socio-political tensions with regards to the relocation discourse imposed by government on the residents of Sogi. Five families have already evacuated in fear of the government that they would eventually be evacuated regardless. These families are now reportedly facing difficulties and are struggling to survive in their new location. One of the moving residents Alavisi Sale says that "the only reason why he moved was because SLC confirmed that the

² Allen J Nelson, *Job in Conversation with Edward said: Contrapuntal Hermeneutics as an Alternative to the Bridge Between "Academic" and "Vernacular" Approaches to the Book of Job*, Unpublished, 2008, 1-22

electricity and water utilities have been connected at the new location”.³ Today, promises are broken littered by heart wrenching stories of close-knit families unravelling due to fear of the government - forced their eviction. In the so called Falelauniu⁴, a number of children are denied education because there is not enough money for bus fare and school uniforms. Former income streams such as selling mangrove crabs and fish are no more.

Subaltern reading highlights the dominant voice in both worlds and its claim to be absolute, as well as the voices on the fringe. In the biblical world, the conscription claims to be beneficial for both ends in which Naboth will gain a better vineyard for survival as well as the king for a closer vegetable garden, whereas in the contemporary Samoan world, the relocation discourse claims to be beneficial for the residents of Sogi in every way. However, the application of subaltern reading deconstructs these issues highlighting the voices at the fringe in both horizons that resulted in de-centring the dominant voice.

The refusal of Naboth to give in to Ahab presents a parallel with the residents of Sogi. Although some have already gave in, the majority are still fighting for their rights to keep Sogi, believing that it is their identity for life.

4.1.2 Ahab and the Samoan Government

King Ahab is definitely the dominant voice in this narrative with the help of his wife, Jezebel. On the surface Ahab's claim is for the benefit of Naboth in regards to the promise of a better vineyard. However, the application of the subaltern reading

³ Fatu. Tauafafi, “Samoa’s Slum”, in *The Samoa Observer*, January 21, 2011.

⁴ *Falelauniu* is the new relocation place for Sogi, situated further inland in the Faleata district.

resurfaces the hidden agendas of the abusive rulers and the *hidden transcripts*⁵ of the marginalized.

Contextually, Ahab represents the Samoan government and its unpleasant intention to relocate Sogi although the relocation discourse claims to serve the best interests of the residents of Sogi. According to the application of the subaltern reading, the relocation discourse shields the interests of the government in regards to its future urban planning scheme. It is these hidden agendas specifically the undulating effects which cause small communities such as Sogi to be pushed to the edge.

4.1.3 Vineyard versus Vegetable garden

According to Ahab the vegetable garden is far more important than the vineyard of Naboth which his family has been relying on it for years for food and perhaps their source of income. So losing it would be a disaster for him and his family. Here, we see an ignorant king, who inquired for the extermination of a vineyard for a mere vegetable garden that would serve his own particular royal interest.

In a similar fashion, Sogi is a land of wealth provided that it is the land of the mangrove crabs and fish that serve as the main income for its residents. Not only that but Sogi is also a very handy economical location as it is in the proximity of town so there is no need for extra costs on transportation. As the Samoa Observer claims;

Today in Falelauniu, a number of children are denied education because there is no money for bus fare and school uniforms. Former income streams such as selling mangrove crabs are no more. A \$300 monthly mortgage payment to Samoa Land Corporation (SLC) takes money from people already having less than nothing. Compounding the hardship are tales of SLC administration lacking in planning and care, causing greater stresses to families already vulnerable and fragile from the relocation.⁶

⁵ Hidden transcript is the term used by James Scott to characterize the discourse that takes place offstage. Thus, it consists of those offstage speeches, gestures, and practices that confirm, contradict or inflect what appears in the public transcript. Refer to James C Scott, *Domination and the Art of Resistance: Hidden Transcripts* (New Haven, Yale University Press, 1990), 4

But frankly, Sogi is not the only village who faces this relocation dilemma. Echoes of the same issue is also heard in the colonial experiences of the villages of Satuimalufilufi, Satapuala, Siumu, Vaitele and Vailele in Upolu, and Salailua in Savaii, which resulted in the oppression and marginalization of many from these communities. These villages have been relocated to other parts of Samoa to give space for business development and profit making steered by the Samoan government.⁷

Sogi's case on the other hand is by far the most vulnerable as it touches the past history of its residents. As mentioned earlier, these people are of Melanesian origin so the relocation issue is therefore described as a retrieval of the "Melanesianization"⁸ of Sogi. This concept isolates them from the Samoan villages in a way that their identity becomes confused as neither Samoans nor Melanesians, and thus placing them into a more inferior ranking with respect to the traditional Samoan socio-political structure. But I argue that this is a misinterpretation of Sogi as the inter-marriage of *tamaulis* and Samoan women provided the descendants with Samoan genealogies. As a result, most of the first and second generations of these inter-marriages hold Samoan *matai*⁹ titles. Having this connection, the Sogi *matai* and their *suli*¹⁰ must be protected under the,

Matai Government of Samoa, and any economic development in the Sogi area of Apia ... must be done to protect and enhance the life of Samoan Matai and Suli settled in these areas.¹¹

⁶ *The Samoa Observer*, January 21, 2011.

⁷ Kerisiano Soti, *A Theology of Interconnectedness ...*, 10-14

⁸ Melanesianization is the term used by Dr Asenati Liki-Chang Tung to describe the move classify those people who are of Melanesian origin in Samoa. Refer to Dr. Asenati Liki-Chang Tung, "*Sogi Relocation and the Melanesianization of a Samoan problem*", a paper presented for the Samoa Association of Women Graduates on the 26th April 2008, Apia.

⁹ Matai is the Samoan chiefly title which can be bestowed on any family member upon agreement of the extended family. A matai once bestowed is the head of the Samoan extended family with regards to politico-social matters involving his/her respected family

¹⁰ Suli is a Samoan word for descendants, both biologically and through adoption

¹¹ *Samoa Observer*, 1st April 2008

Furthermore, Samoa's colonial history acknowledges Sogi as the centre of the German administration in regards to the management of the German plantations in various parts of Samoa.¹² For this reason, Sogi therefore is a precious historical landmark with her residents as living evidence of such so transforming it into a commercial centre will be a major blow to its historical importance. Sogi will vanish and the new facets of society with bigger commercial infrastructure will replace its history.

4.2 The Samoan Government's Hidden Agenda

Following the above attempts, the subaltern reading thus highlights the effects of the dominant voice on the subservient voice. These effects show the on-going struggle to dismantle the dominant voice, and thus advocating a voice for the oppressed. For this specific task the Government will be considered as the dominant voice and the residents of Sogi as the subservient voice. As the dominant voice, the Government's relocation discourse portrays a bright future for the residents of Sogi. They will have more land for cultivation, decreasing the damage on mangroves terrestrial environments, improving health status, safeguard from natural disasters and much more. However, the subaltern reading allows other underlying interests to be exposed as well as consequences to the subservient voice. Identifying the hidden agenda behind the relocation discourse shifts the focus from the benefit of Sogi to the benefit of the government and its plans. Hence, it is unfortunate that the relocation issue covers the exclusion of the residents who wish to remain in their land of birth.

¹² Dr. Asenati Liki-Chang Tung, "*Sogi Relocation and the Melanesianization of a Samoan problem*", 26th

4.3. Toward a Spirituality of Resistance

Resistance in this specific issue is in regards to the Samoan concept of *fa'asinomaga*¹³ (identity/heritage/inheritance) which involves the relationship between the Samoan people and the land. Therefore Clarke's subaltern reading can validate a tension between the historical interests of the residents of Sogi and the government's political motives.

The subaltern reading can allow the residents of Sogi to revise their perspective of the biblical text in order to picture a liberated approach to address their problems by reviving human values. By viewing the biblical texts as such, the victims are expected to transform rather than inform. This transformation requires making sense of the biblical texts as a functional instrument with regards to their consciousness with everyday life. Further, the biblical texts can therefore be considered a moving experience rather than just a static text on permanent paper.

4.3.1. Hybrid Construction

As stated above, the residents of Sogi are the result of inter-racial marriages between Melanesian indentured labourers and Samoan women. While they are still considered as aliens of the land (though many generations have past) it is this historical development of their heritage that has allowed the Melanesians to assimilate into Samoa allowing their children the rights of a Samoan citizen. This ethnic hybrid construction affirms their identity as Samoans as well as traces of 'otherness'. Locally, the residents of Sogi considered themselves as hybrid Melanesian Samoans. Nationally in the light of other Samoans they consider themselves as foreigners in an attempt to mimic the traditional concept of foreigners been superior over the locals (e.g. European settlers,

April 2008, Apia.

¹³*Faasinomaga* is the Samoan concept that is based on the construction of one's identity. It implies an intimate relationship of a Samoan and the land of their birth.

traders, missionaries... etc). Yet internationally, these hybrids interestingly call themselves Samoans. Whatever the case is, it is this identity struggle that this hybridity decentres and disrupts the stability of the Samoan government's previous authority over them as foreigners. These people believe in an unwritten ethical law that originated from a Samoan mother naturally entitles them to Samoan citizenship and therefore automatically gives them the rights of a Samoan citizen, including rights to land.

As a result the historical development of their ethnic hybrid construction have provided a subtle resistance towards the relocation discourse especially those who reside on the freehold land area in Sogi. The residents have put forward a case through their lawyer to allow them to remain on the land which is yet to be resolved.

4.3.2. Resistance in Silence

As a resident of Sogi, I observe that many residents are rest assured with the presupposition that the relocation issue is a mere verbal statement that will never happen. Thus, people don't normally care with what the government is trying to propose instead, they keep on developing their relative areas without hesitation. This can be seen as an act of resistance because although they don't respond via various visual and audio means, it is clearly seen in their transformative actions. Knowing how serious the issue will be for them, keeping their silence is a form of resistance that they practice in order to stabilize everyday living as though nothing serious is coming their way.

4.3.3. Church as Resistance

Again, Sogi is centralized in the church and thus gives them their identity. Earlier attempts by the Samoan government to remove the residents of Sogi resulted in shifting places for the church; an indication of a community founded on the church. Without the church Sogi doesn't exist. Hence, the plan to endure the church at its present location is another form of resistance. Keeping the church means keeping Sogi

alive. It is evident these days in the residents who reside overseas that they often come back and visit Sogi especially the church because it is the most valuable trademark of its existence.

4.3.4. Resistance in the Concept of Interconnectedness

How the Israelites are connected and related to their land is similar to the Samoan context. The Samoans always understand life in a holistic way whereby humanity and the environment live side by side with respect. Any resident of one community is well aware that whatever activity to be carried out has to make sure that it is for the benefit of all – the people and the environment. This means that nobody is on his/her own; everyone offers a shoulder for each other. The *faa-Samoa*¹⁴ dictates the well-being of the community and the *matai* give orders only to be implemented by the community members.

This understanding of Samoan life is reflected in the language used in reference to land. Land is translated in Samoan as *fanua*, *eleele*, or *palapala*. These three terms basically refer to the soil/ground, including other material things within its confines such as trees and plants. The word *palapala* can also be used to denote human blood. This suggests a view that land not only exists in the human body, but also the blood that sustains life insomuch that *palapala* as human blood is indeed the source of life for humanity.¹⁵ Land is both life and the source of life. The interconnectedness of all things of creation including human beings is clearly stated in this Samoan understanding of the connection between human blood and soil. Hence, the concept of interconnectedness has always been deeply rooted in the life of Samoa as a closely related community.

¹⁴ *Faa-Samoa* means Samoan way of life.

¹⁵ Iutisone Salevao, "Burning the Land: An Ecojustice Reading of Hebrews 6:7-8", in Norman Habel, ed., *Readings from the Perspective of Earth*, Earth Bible, Vol 1, (Sheffield: Sheffield Academic Press, 2000), 222

Moreover, human life is also connected to the land by sharing the Samoan word *fanua*. This word is also referred to the embryonic sac that covers an unborn baby within the mother's womb. At birth, this *fanua* is separated from the new born baby and is usually buried in the ground. The act of burying provides an insight into the link of the human life and the land, that land can metaphorically be said to have been enriched by blessings from the new born babies.¹⁶ With these perceptions, the connection of Samoan life with the land is vividly portrayed by their understanding of the land – the *fanua*.

Therefore the subaltern reading of both the biblical and contemporary Samoan world does not suggest that the oppressed minority take up arms and eliminate the dominant voice, but instead provides modes of resistance through co-existing in an ambivalent relationship with the dominant voice.

¹⁶ Kerisiano Soti, *A Theology of Interconnectedness* ..., 10-11

CONCLUSION

Biblical accounts are very interesting when we read them with different lens apart from the traditional ones. More specifically, these accounts are very valuable when we read them into our contexts. They confirm various burning issues that are intermixed with our social norms. For this task in particular, juxtaposing the biblical and the Samoan contemporary world have depicted oppressive rules as they continue to impose mixed effects on the minority ends. Whether it is Samoa or Babylon, political and social monopoly will always be on the agenda for any ruling power. Hence, the application of the post-modern criticisms like subaltern reading clearly pinpoints the underlying issues behind the dominant ideologies of the oppressors. The subaltern reading as a tool allows us to examine the structure of these dominant voices, in order to critique them against the recessive voices of the oppressed that which these dominant voices are constructed on. Upon identifying these voices it therefore allows us to discover different forms of resistance through actions, whether it is aggressive or subtle. In regards to the interconnectedness concept, I would like to explore the implications of Naboth's pattern of response – aggressive to the king in saying 'no' to his face and 'silent' when Jezebel delivers a judiciary letter of blasphemy against him.

As per Said's idea of contrapuntality, the purpose of this exercise is not to overthrow these dominant voices, but be able to identify the different voices, even the recessive and the need-to-be-heard one. The prime focus therefore is to encourage how these voices are combined so that both dominant and subservient voices co-exist side by side and play off each other (a harmonious tune played by various musical instruments).

In application to Sogi relocation issue, this may be resolved by more consultations to be carried out between the two parties, conversed to promote the benefits of the relocation issue for both ends. The methodology applied to fuse the

biblical and contemporary world creates an awareness of the structures of dominant discourses and its effect on Samoan communities. As a church, our task is to be attentive to these issues and the consequences on the church members especially if it results in the oppression of its members. As mentioned in the previous Chapters, the land of Sogi is the land piece from the government for CCCS in exchange with the church land piece at Leulumoega-tuai on which the government district hospital is built on.¹ Although this exchange is not reflected on proper official papers, the agreements however through various correspondences between CCCS and the government exist². It is this type of situation that highlights the oppressive motives of the government that we as part of the bigger church are mandated to oppose, all for maintaining peace in our community.

The riddle that the mother church needs to unveil to the residents of Sogi is the fact that Sogi is already a church property so the Samoan government has no rights on it. Once this is understood, I believe that this issue will be settled once and for all.³ As a resident of Sogi, I believe that the issue needs to be clarified for the benefit of both ends. Of course, my ancestors were once called indentured labourers, but in reality, they were slaves under German rules. Today, having my people to relocate again will be another act of slavery but at this time not by the Germans but by the ruling locals (Samoans), whom I regard as my own blood and people.

In continuing our battle for peace, I put forward Habel's idea of *nahalah*. The basic definition of *nahalah* is associated with the root הָלַק, 'to divide/allot' and its nominal form, הֶלֶק, 'lot/portion/share'. The book of Joshua mentions that the act of dividing the land (הֶלֶק) results in each tribe and ancestral family obtaining its *nahalah*

¹ Interview with Rev. Kerisiano Soti, 21st May 2011. Also refer to Appendices 2-14 for correspondences between the CCCS and the Samoan government regarding the Sogi relocation issue.

(Josh 18:2)⁴. Thus, a *nahalah* is a rightful share of allotment, an approved entitlement to land by the divinely approved process in Joshua 14:2. So it is not simply a property handed down from generation to generation, but the rightful property of a party that is legitimated by a recognized social custom, legal process, or divine character. In familial contexts where the head of the ancestral household gives the *nahalah* to children, a derived meaning of “inheritance” fits this term.

Sogi alike can be described as a *nahalah* legally handed over to my ancestors by their superiors, later on handed down to us by our fathers. My biggest concern is for the future of this tiny community especially the church. Sadly, Rev Elder Soti in the last three decades had repeatedly raised this issue for support of the mother church during its Annual General Assembly but the issue has continuously been ignored by the church leaders. Frankly, I believe that this is the sort of issues that the mother church should consider with high priority because it affects the church members and especially the parish – both physically and spiritually. If we as theologians seek for souls, then how can we let go of issues that affect souls? Today, the residents of Sogi and the church have now experience the negative impacts of the relocation because it’s happening.

This again posits another issue that while Samoa is pictured by the global environment as one of the most stabilised political country compared to her neighbouring island nations, oppression does exist nonetheless. Therefore, this perception of Samoa should really be re-evaluated if this continues to happen. I am worried about the future of the residents of Sogi that relocation would lead them into becoming nomads; a diaspora people; a people of no identity.

² Please refer to Appendix 2 onwards

³ CCCS General Secretary ‘s letter sent in 1989.

⁴ Norman C. Habel, “The Land is Mine” in *Six Biblical Land Ideologies*, (Minneapolis: Fortress Press, 2002), 3-52

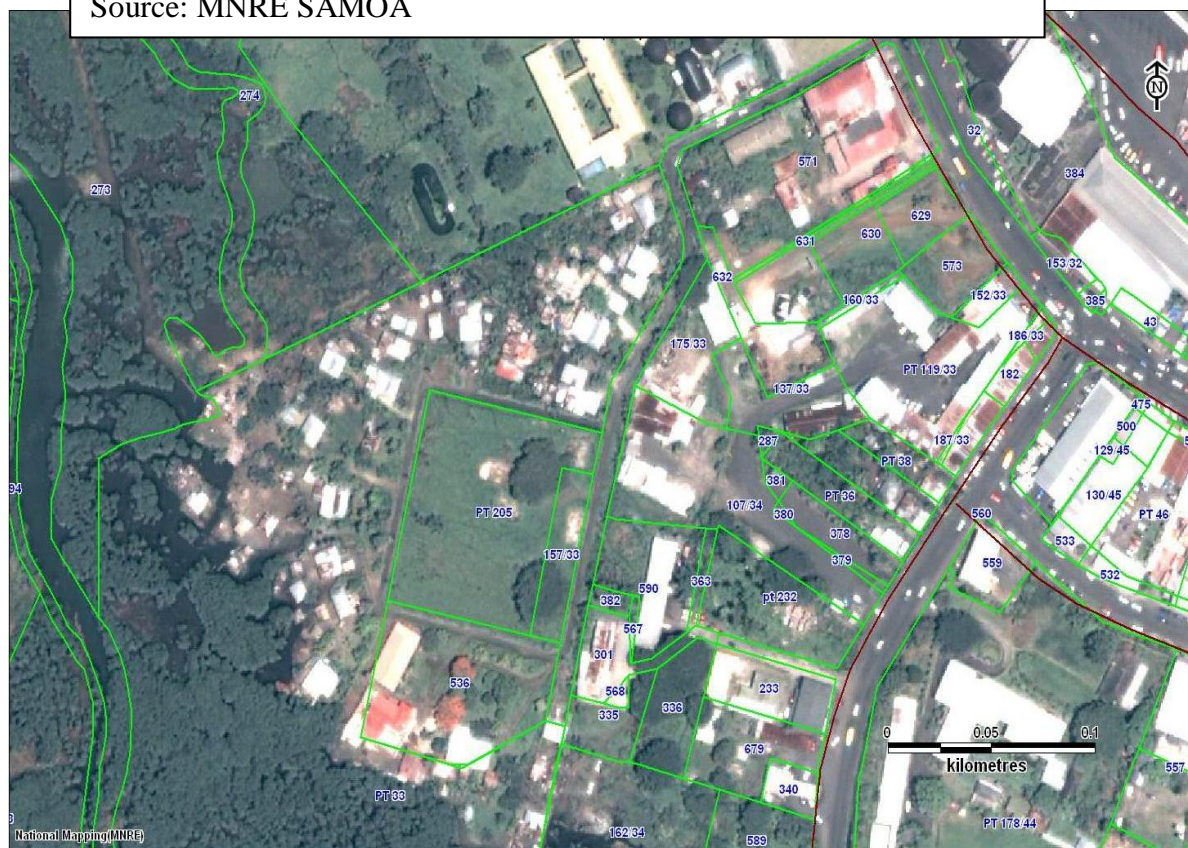
Finally one may accuse my interpretation as leaning towards the oppressed groups in both the biblical and the Samoan horizons because of my own experience. However, I believe that I wouldn't have heard my own voice until I become part of it and undergoing through such experience have strengthen my views on identifying different and various ways for defining spirituality of resistance against oppressive powers within my own surroundings.

APPENDIX 1: MAP OF SOGI (2006)

Map 1: Sogi Area is marked in red box. See enlargement in Map 2.
Source: MNRE SAMOA



Map 2: Enlargement of Sogi Area. Sogi Community is in the section 536
Source: MNRE SAMOA



APPENDIX 2

Letter from the Cabinet Secretary to the WSTEC for implementation of the activity of valuation of the land piece in Sogi in exchange with the Leulumoega-tuai piece. This letter is dated back on the 6th February, 1990.

6 Fepuari 1990

Mo le Fa'atinoina:

Pule o le Esetete Tausi o
Samoa i Sisifo,
Faatonu Matagaluega o Eleele
ma Fuagafanua,
Failautusi o Tupe,
Suetusi Sili,

PK(90)102

Mo le silafia (ma nisi fuafuaga talafeagai):

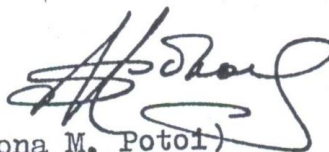
Ali'i Palemia,
Minisita o Eleele ma Fuagafanua,

MATAUPU MO LE FA'AMAONIGA A LE KAPENETA E
TUSA AI MA LE VAEGA 14 O LE TULAFONO A
LE FA'ALAFOTOPOTOGA O LE ESETETE TAUSI
O SAMOA I SISIFO, 1977 - SE TAUI MO
LE FANUA O LE ESETETE TAUSI I SOGI

(F.K.(90)04)

I lana Fonotaga F.K.(90)04 o le Aso Lulu, 31 Ianuari 1990, na talanoaina ai e le Kapeneta le Pepa P.K.(90)26 ma finagalo ai e lafo i le Matagaluega o Eleele ma Fuagafanua e sailia le telē o le fanua (pine) o le Esetete Tausi e tusa ai ma fa'afanua o loo i le Matagaluega faapea ai ma le fua faatatau o lona tau (valuation) ma faapea foi ona sailia le telē o le fanua o lo'o i ai le Falema'i i Leulumoega faapea lona tau. O lenei sailiiliga e tataua ona tuuina mai i le Kapeneta a'o le'i o'o i le aso 20 o le masina o Fepuari.

Ua fa'atonuina foi le Matagaluega o Eleele ma Fuagafanua ina ia saunia mai i se taimi vave se Pepa o tulaga faavae i le fuafuaina o le tau faatatau o eleele (valuation) o fanua i le taulaga ma nuu i tua.



(Simona M. Potol)
FAILAUTUSI I LE KAPENETA

APPENDIX 3

Samoa's Prime Minister's letter of approval for government to pay the outstanding amount (SAT\$90,000) to the WSTEC regarding the exchange of lands

CABINET

THIS PAPER IS THE PROPERTY OF THE SAMOAN GOVERNMENT AS IT INCLUDES MATERIAL FOR CABINET CONSIDERATION IT MUST BE HANDLED WITH PARTICULAR CARE, AND IN ACCORDANCE WITH THE SECURITY CLASSIFICATION ASSIGNED TO IT. THE CONTENTS MAY BE DISCLOSED ONLY TO PERSONS HAVING A DUTY TO RECEIVE THE INFORMATION

Please address all Correspondence to the General Manager

PEPA MO LE FAAMAONIGA A LE KAPENETA

PK (90) 26
PK(90)102


Mataupu : Se tau i mo le fanua o le Esetete Tausi i Sogi.

Faamatalaga: O le fanua e i eka Orotu 31 pole o le Esetete Tausi i Sogi, ua uma ona pasia e le Kapeneta i lana fonotaga o le aso 19 ma le 20 Iulai, 1989 - PK (89)474, e faafesui ai ma le fanua e 3/4 eka o le Ekalesia Fa'alapopotoga Kerisiano Samoa i Leulumoea Tuai, lea ua fausia ai le falemai o le Malo. O le tau (value) o le fanua o le Esetete Tausi e pei ona faafuaina e le Land Valuer a le Malo, e \$90,000.00; ao le fanua o le EFKS, e \$15,000.00

Faafuaga : I le fonotaga a le Komiti Fa'atino o le Esetete Tausi na usua i le Aso Faraile, 24/11/1989, sa talanoaina ia e Alii Fa'atonu lenei mataupu ma fa'ai'ugafonoina ai:

- (a) E talosagaina le Kapeneta ina ia totogiina atoa mai e le Malo le \$90,000.00 i le Esetete Tausi mo le tau o lona fanua i Sogi, lea ua fa'afesui ai ma le fanua o le Ekalesia Fa'apotopotoga Kerisiano Samoa i Leulumoea Tuai.

Fautuaga : Ina ia tusa ai ma le Vaega 14 o le Tulafono a le Fa'alapopotoga o le Esetete Tausi o Samoa i Sisifo, 1977, o lea ua fautuaina ai se maliega o le Kapeneta i lenei i'ugafono a le Komiti Fa'atino o le Esetete Tausi e pei ona ta'ua nei.


(Afiofa Tofigilau Eti Alebana)
PALEMIA MA MINISITA
O LE ESETETE TAUSI

SECRET

APPENDIX 4

Report from the valuer to the Department of Lands, Samoa about Sogi dated back July 10, 1989

Department of Lands and Survey
and Land Registry Office

10 July 1989

The Minister of Lands,

VALUATION OF C.C.G.S./M.S.T.E.C. LAND AT SOGI

In response to your verbal request the above property was inspected on 7 July 1989 for the current market assessment of the land content only, as at the date of inspection.

I report as follows:

LEGAL DESCRIPTION:

Parcel 536 Flur III Upolu
Plan 5270
Land Register: Volume 2 Folio 4
Land Area: 1 acre 0 rood 31.0 perches

REGISTERED OWNER:

Western Samoa Trust Estates Corporation

LAND DESCRIPTION:

The subject property is located off Main Beach Road at Sogi in Central Apia. It is situated at the end of a 397-metre long easement through adjoining W.S.T.E.C. land. The 10-metre wide easement has a coral fill metal surface enabling all weather vehicle access.

The irregular shaped property has a frontage of 34.52 metres onto the right-of-way. It also has a perpendicular depth of 85.82 metres and a rear boundary width of 60.26 metres.

The level land surface of the property has been formed by the reclaiming and compacting of mangrove swamp using coral fill material. Approximately one-third of the property (in the south and southwest corner) remains in mangrove swamp at approximately 0.5 metre below the surface level of the reclaimed land.

LOCALITY:

The property is located well to the rear of the prime Main Beach Road frontage properties that have a harbour outlook with a prominent position that offers potential for hotel type developments. Therefore the subject property could not be considered at all suitable for any such development.

Adjoining the property to the north is an oil company storage depot with a security type fence along the boundary. Just inside this fence on the subject property is the metalled access road to the property, that also serves as access to an adjoining Samoan village on W.S.T.E.C. land to the west.

GENERAL:

Although it is very handily situated the property does have a number of unattractive features as a result of its location and immediate surroundings.

1)

It is situated at the end of a long, common, metalled right-of-way, an unofficial extension of which actually traverses the subject property. The use of this extension to the adjoining village detrimentally affects the subject property by creating a lack of privacy, along with dust, noise and other general disturbance factors.

2)

The use of the adjoining property as a storage depot by an oil company, which although securely fenced off, still creates a nuisance factor. There is a constant stream of petroleum vapours in the air that intensifies during refuelling operations, especially in windy conditions. There is also the general disturbance and safety aspects of adjoining an oil depot, especially in times of spillage, fire or other emergencies.

3)

The adjoining mangrove swamp area with its associated mud, mosquitoes and raised water levels at high tides, are further detractors of the property.

VALUATION:

This valuation is assessed on the currently existing proportions of reclaimed and swampy land. I understand some of the reclamation may have been carried out by the occupant, however as this matter has not been clearly defined I have not made any allowance for any such inputs by the occupant.

Sited on the subject land is a small wooden church, pastor's residence, an open Samoan-type building and other improvements that have been constructed by the occupant and accordingly are not included in this valuation.

Valuation: Land content only
as at 7 July 1989

Current Land Value: \$20,000 (ninety thousand tale)

(Andrew Henderson)

CHIEF VALUER
for: DIRECTOR OF LANDS

Although it is very handily situated the property does have a number of unattractive features as a result of its location and immediate surroundings.

APPENDIX 6

A copy of a follow up letter from the Secretary General of CCCS to the Samoan government regarding the land exchange of Sogi and Leulumoega-tuai dated 12th August 1988.



CONGREGATIONAL CHRISTIAN CHURCH IN SAMOA

P.O. BOX 468 • APIA • WESTERN SAMOA • CABLE ADDRESS "CONCHRIS"

GEN. SEC. PHONE: 22-279
TREASURER PHONE: 20-440

OFFICE OF: Failautusi Aoa

12 Aokuso 1988

Lau Afioga i le Palemia
Mamalu o le Kapeneta
Malo Tutoatasi o Samoa i Sisifo
A P I A

Afioga e

I le ava ma le faaaloalo tele lava e tata ai, ua ou fia fa'apai atu i le suafa o le Ekalesia Faapotopotoga Kerisiano i Samoa, ona o se talosaga a le Ekalesia sa tuuina atu mo le fanua i Sogi i aso ua mavae.

Ua ou toe laga lenei mataupu, ona o le fia tuliloaina o sona i'uga mautu, e faamalie ai le talosaga mo le fanua i Sogi ia faaavanoa mo le aulotu ma le galuega a le Atua.

O lenei mataupu na tulai mai i le 1984, ona ua fausia le Falemai o le Malo i le fanua totino o le Ekalesia i Leulumoega Tuai, ae lei i ai se feutanaiga aloaia ma le Ekalesia. Ae ina ua fesiligia, ona silafia ai lea e le Malo, i lena taimi, ua faaletonu le tapenaga o lea itu a o sauniuni le galuega o le Falemai. Ae i tusitusiga aloaia, sa folafola mai ai e le Minisita o Eleele, 14 Me 1984, le nofo sauni o le Malo Tutoatasi o Samoa i Sisifo mo se tau i se tulaga tau tupe poo se elele foi e sui ai le fanua totino o le Ekalesia.

Ona o lenei finagalo faaalia, na tuuina atu ai se talosaga aloaia a le Ekalesia i le Malo, i se avanoa o le fanua i Sogi, mo le Aulotu ua atia'e ai ma le galuega a le Atua i le agai i luma.

Ina ua faatonuina le Ekalesia e talosaga sa'o i le Komiti Faatino o le Esetete Tausi, o i latou e i ai le aiā i le fanua, sa saunia se talosaga umi ma le faaaloalo agai i le Esetete Tausi a le Malo. Sa faaalia ai le fanoga o le Ekalesia, faatasi ma le manatu alofa tele, i tagata i Sogi ua latou atia'e le galuega a le Atua.

E ui lava ina talituaalimaina le talosaga a le Ekalesia, i lena taimi, ae, ua manatu le Ekalesia, e toe valuvavusa ma talosaga faaaloalo atu, i se finagalo faa tamalii o le Malo, i le vaega o le fanua i Sogi mo le Aulotu.

E le uma le faamoemoe ma le faatuatua atu i le tofa mamao ma le faautaga loloto, ona o si a matou pito laau e galueaina ma tapuaia ai le alo faiva o le Malo Tutoatasi o Samoa, mo le manua o ona tagata uma. Matou te tuitui atu ma le faanaunau, ae tapuai foi ma tatalo, ina ia galue le Agaga o le Alii i outou finagalo, ia to mai sau pule mo le faamoemoe e pei ona talosaga atu ai.

Afai e tusa ai ma so outou finagalo ia aofia ai ma le ogaelele o loo tu ai le Malumalu ma le fale o le Faifeau.

Ia manua i le alofa faasoa o le Alii, lo outou alofaiva ona o le tautua ma le faamaoni i feau ma tiute e pei ona valaauina ai lo outou soifua. Matou te tatalo foi ina ia liligi ifo le tamacaiga o le Atua mo fuafuaga ma taumafaiga uma mo le manua o le Atunuu.

Ma le faaaloalo lava.

[Signature]
Laau I Tanielu
FAILAUTUSI AOAO

LIT/mtt

cc: Minisita o Eleele & Fuagafanua
Aiatia Paleai - Komesina o Fanua & Fale EFKS
Kerisiano Soti - Faafegaiga i Sogi ✓

APPENDIX 7

Another follow up by the CCCS regarding the same issue on 31st July 1989, directed to the Samoan Prime Minister at the time.



CONGREGATIONAL CHRISTIAN CHURCH IN SAMOA

P.O. BOX 468 • APIA • WESTERN SAMOA • CABLE ADDRESS "CONCHRIS"

OFFICE OF:

Failautusi Aoao

GEN. SEC. PHONE: 22-279
TREASURER PHONE: 20-440

31 Iulai 1989

Lau Afioga i le Palemia
Le Mamalu o le Kapeneta
Malo Tutoatasi Samoa i Sisifo
A P I A

Afioga e

Ua ou tusi atu ma le faaaloalo tele e tatau ai ona o le mataupu e uiga i le Fanua i Sogi e pei ona talosagaina mo le Ekalesia ma galuega tau atiae a la matou aulotu o loo i ai nei.

O loo talosaga atu ai mo se finagalo o lau Afioga ma le Malo, ae faamaoti le tuuina aloaia mai o lenei fasi fanua mo le Ekalesia Faapopotoga Kerisiano i Samoa.

Ua fia tuliloa pea lava e lenei tusi le talosaga faaaloalo atu a le Ekalesia na tuuina atu i le Aso 20 Aukuso 1988 i le mataupu lava lea e tasi mo se finagalo alofa o lau Afioga ma le Mamalu o le Malo.

Ia manuia pea i le alofa o le Atua le feagai ai ma galuega lelei mo le atinae o le Atunuu.

Ma le faaaloalo lava.


Laau I Tanielu
FAILAUTUSI AOAQ

LIT/mtt

Kopi: Minisita o Eleele
Aiatia Paleai
Kerisiano Soti

APPENDIX 8

A follow up letter by the pastor of Sogi parish to the government concerning the same issue on 27th January, 1990

Sogi,
Apia,
27 Ianuari 1990.

Le Paia o le Kapeneta,
Afioga i le Palemia,
Le mamalu o le nofo a Minisita,
Malo o Samoa i Sisifo.

PK(90)102

Afioga e,

Ma le faaaloalo e tuuina atu ai se faamatalaga e uiga i le fanua i Sogi, e pei ona ala atu ai le talosaga mo le Lotu, ma e o nonofo ai.

O loo maua i le tusi na saunia ma tuuina atu i le Esetete Tausi i le aso 20 Iuni 1984 se faamatalaga o le nofoia, o faafitauli, ma fesuia'iga o pulega i le Esetete na aafia ai tagata galulue faapea le Lotu i lenei nofoaga se'ia oo mai i lenei vaitaimi. Atonu o le a fesoasoani lea i le tau faamalamalamaina o lenei nofoaga.

A e tusa ai i le vaega o le fanua ua nofoia nei e aiga ma faia ai le Lotu i Sogi - O le fanua lava na tagi i lima ma tanuina e ia aiga faapea le Aulotu.

E pei lava ona silafia i le tulaga o le vai ma le sami (i tai oo oo) i lenei nofoaga e matua faigata gaese ga o taumafa aua e lofia tunoa, e faapea foi le tulaga o le ola maloloina ona o le namu ma le palapala (tulou). O lea sa taumafai ai ma le faamalolosi e ui ina le aloa'ia e le Malo se talosaga a o se taumafaiga e fo'ia ai faafitauli tau le soifua maloloina.

Afai e mafai ona maua se fa'afanua o lenei fanua i ona po o Siamani, ma toe faatusatusa i le fanua ua tanuina nei, e maua tonu ai iina le eseese ga ma le faaopoopoga o le fanua ua i ai nei.

A e pei ona outou susu mai ma silasila i ai, ina ua fuaina le lisi pei ona i ai nei le Shell, sa na o le sami ma le toga togo na toe amata ma atia'e ai le Lotu ma ia aiga. O lona uiga, o lea faaopoopoga o le fanua ua ea, o le eleele na tanu e aiga ma le Aulotu.

A fua i se sao o le Lotu i le amata nofoia o le nei fanua e oo mai i lenei taimi - E mafai ona ou faapea - (1) I ona po o le uluai Faifeau o Moresi 1932-1964, sa tele se galuega tanutani ma faalelei mai le mea o i ai nei le Tusitala (Gasino), a e maise ina ua oo mai ma faa mauu le Lotu ma le nuu i le mea o i ai nei le Shell Company. Sa faataamilo ai fale ma tanuina ai se malae i alo lelei, O lo o i ai nei foi le faavae o le Fale Lo

sa i ai i totonu o le Shell. (2) 1964-1977 Sinoa Mataio. Sa toe amata tanu mai ai le fanua e pei ona i ai nei, pe tusa ma le tolu kuata eka. Na fausia ai le Falesa ma le fale o le Faifeau. (3) 1978-1990 Kerisiano Soti. Ua faaopoopoina ai le isi tolu kuata eka e pei ona i ai nei. Ua fausia ai fale mo Aoga Aso Sa ma fai ai mea a le Aulotu, faapea foi se fale e tua i ai le fale o le Faifeau.

O se vaaiga aao lena ma le faamaoni. E faigata ona ou fuafuaina se tau o galuega a ia auauna na muamua atu i a te a'u. A o se molimau a le Aulotu, o se galuega faigata, ma le faaauapea sa latou feagai ai i ia tausaga. O le teuteuina ma le tanuina lava lea o le fanua. A o sa'u lava fua i lea tolu kuata eka pei ona matou taunuina, pe tusa ma le \$50000.00 o le tanu auauna i tausage e sefulu.

O le faamatalaga lea i lo outou mamalu e uiga i lenei fanua, pe ono fai ma fesoasoani i feutaga'iga o feagai ai e tusa ai o le talosaga mo lenei nuu ma le Aulotu.

Ia manuia lo outou mamalu.

Ma le faaaloalo tele.

Kerisiano Soti.

Kerisiano Soti:

MO LE AULOTU MA AIGA I SOGI

APPENDIX 9

The follow up from CCCS continues in this letter by the General Secretary at the time.



CONGREGATIONAL CHRISTIAN CHURCH IN SAMOA

P.O. Box 468 • Apia • Samoa •

Phone (685) 24414 • Fax: (685) 20 429

E-Mail cccsGSec@lesamoa.net

General Secretary Phone: (685) 22 279

Treasurer Phone: (685) 20 440

FAILAUTUSI AOA

16 Ianuari 2001

Afioga i le Alii Palemia
Afioga Tuilaepa Sailele Malielegaoi
Ofisa o le Palemia
Matagialalua, APIA.

Afioga e,

E maualuga pea le viiga o le Atua i fuafuaga lelei uma a lau afioga aua le faafocina o le Malo o Samoa ma ana upufai.

Ae i lou ava lava ma le faaaloalo e tatau ai ua ou toe valuvalusia ai aa o le fau i lou finagalo, e uiga i mataupu e lua e pei ona taua i lalo:

1. *Faafesuniaiga o le Fanua o le EFKS i Leulumoega Tuai ma le Fanua i Sogi sa i lalo o le Esetete Tausi.*
2. *Talosaga mo sina fasi fanua o le Malo e faamatuu mai mo le aulotu EFKS i Sagafili, e toatele i e sa galulue ma o loo galulue pea i faatoaga a le Esetete Tausi.*

Atonu e le o po se lilo i lau afioga o nei mataupu ua loa ona fetusia ma feutagai ai le Malo ma le EFKS ae lei mautu lava pe taotoga malie se faaiuga ua faia i ai. Peiseai o le tulaga le mautu lea ma le le mautinoa, ua toe tatato atu ai i le amataga o lenei tausaga mo se faatofalaiga a lau afioga ae maise le Komiti Faatino o Elelee o le Malo.

E le taumateina le tele o feau o feagai ma lau afioga ma le matagaluega, ae ua le tuua ai le agaga naunau ia vave mai se taimi e maua ai se faaiuga mautinoa e uiga i nei mataupu ua faaloaloa naua ona tauave mai.

O le tatato a le Ekalesia, ia maua pea le soifua lelei i lau afioga, ia faaoaina pea le tofa ma faatumu lau utu aua le tausiga o upufai o le Malo o Samoa.

Manuia feau o lenei aso.

Soifua.

Dr Paulo Korias FS

FAILAUTUSI AOA

APPENDIX 10

Re-emergence of the issue and this is the copy of the complaints the Sogi residents put through their lawyer.

Sogi Law
Attorney at Law * Barrister & Solicitor

4th Floor, John Williams Building, Tamariki, P.O. Box 1351, Apia, Samoa
Tel: 776617 / 776618, 25168
email: rahali@sojilaw.com

Principal
Lentia Iahia Tasi Naitia
LLB (Cape) Dip Pub Law
(ANN) LL.M (Haw)

April 7, 2008

Auseuega Vaasatia Poloma Komiti
Secretary to Cabinet
Government Building

Re: F.K.(08)09 - Sogi

This Firm acts for and on behalf of Sogi residents and people, who have instructed that we write to you concerning F.K.(08)09, and its effect and consequence on them and their homeland at Sogi.

They instruct that while the said F.K.(08)09 concern and affect them and their families and children - indeed their whole livelihood and welfare - no copy of the said F.K.(08)09 was made available for them, or that their presence and their views sought in making that decision. While of course that decision was premised upon 'Pepea PK(08)311', being a report of a certain committee's findings about relocation of 'Sogi' in the EFKS I'ama o le SLC I'alelanu, it is critically wondered if that is sufficient for open democracy and good governance. Government is forever singing, and particularly that F.K.(08)09 now purports to foreclose and terminate human rights and human dignity to people who have endured all hardship and historical dislocation this country owed so much too. Immediately, the Aboriginal Sogi Generation comes to mind, and New Zealand's public apology for historical wrongs on the Maori people becomes once again, stark reality. We ask: are these not sufficient and endurable evidence of governmental, political shortcomings and human frailty that we cannot and must not go back unto? And what about the more recent taking of purported taking of close to 3,000 acres of customary land without adequate and appropriate compensation is unconstitutional? In this sense, this Court of Appeal ruled that that purported taking is unconstitutional? In this sense, this Firm advises that a valuation and survey of Sogi land shall be undertaken for whatever enterprises and purposes Government proposes to use Sogi for, and which of course, F.K.(08)09 had not and does not disclose.

In short, this Firm advises that F.K.(08)09 cannot have been arrived at, or that it is not a decision made upon good governance, accountability and transparency, and therefore cannot have been one of constitutional responsibility for the following reasons:

- (i) the human rights of Sogi residents and people was not considered. This country's adherence to and ratification of certain international human rights covenants and agreements, quite apart from the same guaranteed and assured by our own Constitution, puts a duty and political responsibility on Government to ensure those of the Sogi residents and people are protected. Here, F.K.(08)09 fails on that;
- (ii) Sogi people's years of labour and toil from German time through the NZ Reparation Estate to Western Samoa Trust Estates Corporation (WESTEC), and now Samoa Land Corporation (SLC), which labour had helped this country achieved Independence and now enjoys international economic success, is now rewarded with Samoa Government's version of the Aboriginal Sogi Generation. How can that be?
- (iii) F.K.(08)09 displaces Sogi land owners, residents and people to land which

*Legal consultancy,
Constitutional Law,
Human Rights,
Administrative Law,
Civil & Criminal Law,
Legal Research,
ADR/Mediation*

- they still have to pay for and buy, in order that they own those lands. In comparison to Catholic land near the Market in which residents were relocated to Moamoa with a quarter acre freehold given to them without cost, plus \$10,000 for each family, F.K.(08)09 must have some sense of equality, if not a fair basis to operate from and hold onto. Otherwise, it is plainly unjust and unreasonable.
- (iv) In comparison also to the Saleilologa Township land taking, F.K.(08)09 constitutes unlawful taking of property without adequate compensation; that taking relates also to the commercial value of Sogi land. As stated, a valuation of the whole Sogi land and area is being attended onto;
 - (v) EFKS Sogi is freehold land of the Congregation Christian Church of Samoa (EFKS). This Firm is instructed that the said EFKS had not authorised or agreed to its land being taken by Government for any Government or public purposes. Therefore F.K.(08)09 is wrong in purporting to take that EFKS church and land as being that of the Sogi residents and people; and
 - (vi) If, as stated in (iv) above, F.K.(08)09 is intended to be a compulsory acquisition of property, then of course the issue of valuation of the land, the residential properties etc, the costs etc of relocation - these are matters amongst others, that must be attended unto. Until then, the \$3,000 offered in F.K.(08)09 "te fesoasoani" at the relocation "cannot be a serious consideration, and
 - (vii) Sogi residents and people are citizens of this country. All of them voted in the general elections. They are entitled to the same protection etc as is every one else in the country.
 - (viii) Finally, this Firm is instructed on good authority that the relocation, or rather the displacement and dislocation of the Sogi people, is but for a commercial purpose for which all Sogi land shall be used upon. That being so, the unimproved value of the land in relation to that commercial enterprise, which of course Government intends to use the land for, shall be the determining factor in assessing appropriate and adequate compensation. It is also that after having reclaimed and lived on these lands all their lives all this time, without any help from Government or any one else, not even WESTEC or the SLC, to require now that Sogi residents and people just to give in and move out, is frankly, authoritarian.

Once again, what ever happened to good governance and responsible government ... ?

SOJILAW

Lentia Iahia Tasi Naitia

Received on

07/04/08

4 pm

1907

APPENDIX 11

The plea lodged by Rev. Elder Soti at the CCCS AGM in 2008 for any help from the church to save Sogi from the government's intentions

FANUA O LE LOTU I SOGI:

E talosagaina se fautuaga a Tamā o le Ekalesia, ona o aafiaga o agaga ma lagona o lenei aulotu i Sogi ona o le mataupu ua faatulai mai e le Malo – ua foliga a toe aafia ai le fanua o le Ekalesia ua mautu ai le lotu, pei ona mae'a ona faia ai le fesuiaiga a le Malo ma le tatou Ekalesia i le fanua i Leulumoea Tuai.

O lea mataupu ua a'afia ai aiga o nonofo i Sogi, ina ia siitia i se isi nofoaga e mamao atu. O se tulaga e le faigofie, ma ua latou tapā ai se fesoasoani a se Loia e tusa foi o a latou aiā tatau auā ua leva ona nonofo i lenei nu'u.

O lea foi fuafuaga o le a a'afia ai se vaega tele o aiga o lenei aulotu o loo tausavali mai i tua i Savalalo, Mulinuu, Maluafou, Fugalei, Lotopa, Vaitele ma Siusega. E tusa lava o le 'afa lea o la matou aulotu.

Talu mai le tausaga na fa'amautuina ai le fesuiaiga o fanua (1990) ma le Malo, na punonou ai loa lenei aulotu e tau atia'e le fanua ma fale o le lotu. Ua mae'a le fale tapuai, fale o le Faifeau, fale mo mea fai a le aulotu, faapea lo matou Hall tele faatoā mae'a. Tele foi se galuega o le tanuina o le fanua, faalaulelei ma faamaualuga. Talitonu ua tali atoa le lua (2) eka o le fanua ua i ai nei. O mea uma lava ua faia i le fiafia ma le galulue faatasi. E i ai foi a matou aitalafu o loo tau togitogi.

Peitai i le tulai mai o lenei mataupu ua aafia ai lenei fanua, ua taia lava loto ma agaga, ua tuu faafeagai ma tatalo, le afu ma le malosi ofoina atu e atia'e ai le galuega a le Atua e ola ai tagata.


Ua mae'a ona matou feiloa'i ma le Laulau o le Fono Tele ma ni sui o le Komiti o Feau Eeese, ua tu'uina foi i ai lenei talosaga.

A ua manatu e tāua foi ona tapā se fautuaga ma se finagalo o outou Tamā o le Ekalesia, ona o le afāina o lenei itu tino o le Ekalesia. O le agaga lava, a siitia aiga o i Sogi, a ia tumau pea le lotu e lolotu mai i ai, pei o le agaga na talosagaina ai lenei fanua ua i ai. E talitonu o loo faapenā isi lotu uma i le talafatai, e i ai le lotu Katoliko ma le Metotisi, e tele ina tausavali mai le toatele mai i alalafaga i tua. O le lagona lea ma se manatu ua tasi i ai lenei aulotu, ae maise aiga o i Sogi o aga'i i ai lenei fuafuaga.

Ia alofa le Atua, tului pea lo outou soifua, ae maise la outou uta ma le tofā auā le Ekalesia ma ana feau.

APPENDIX 12

Another letter that Rev. Elder Soti put forward at the CCCS AGM in 2009 consecutively for the church leaders' opinion and possible help.



**EKALESIA FAAPOTOPOTOGA KERISIANO
I SAMOA**
AULOTU I SOGI

FAIPEAUI: Kerisiano Soti
(Minister)

P.O. Box 365
Apia, Samoa

Telephone: 22166
Fax: 22166

05 Me 2009

Afioga i le Taitaifono - Risaione Eie FT
Susuga i le Falaiautusi - Taitaiga Senara FT
Mamalu o le Komiti a le Au Toeaina

Matuaga o le tuina atu o le Mau mai le Ekalesia i Sogi e ala i le Matagaluega a Apia i Sisifo, i luma o le Au Toeaina, pei ona tautalagatia ai i le Fono a le Komiti a le Au Toeaina i le Aso 12 Mati 2009.

E lua iuga a le Fono Tele ma faia e faasaga i lenei fanua i Sogi:

(1) 1984 FT 20. "Falemai o le litalalo i le fanua i Leulumoeaga Tuai."

Ua faingalo le Fono Tele e faamaonia le iuga a le Komiti o Feau Eseese (na faia i le faafesili mai o le Matagaluega a Faasaleleaga) ma ia tuina atu i le Komesina o Fama ma Fale, ia faataga ma le Malo i le faafesiliaga o le Fama o le Ekalesia ua taua i iuga ma se fanua o le Malo e talafaga. O lea fanua ia i le Talafatai o Apia, po o le latalata i le Talafatai o Apia.

O le faasaga e 1986 na aumai ai le Mau a Apia i Sisifo e talosagaina ai le iuga o le FT 84-20, ina ia avea Sogi ma fanua o lea faafesiliaga i le Talafatai o Apia.

(2) 1986 FT 22. Talosaga a Sogi mo se fanua mo le Aulotu.

Ua faamaonia e le Fono Tele le iuga a le Komiti o Feau Eseese e tusa ma le talosaga a le Matagaluega a Apia i Sisifo, ia avea le fanua ua atinae ai le galuega a le Atua i Sogi ma fanua o le faafesiliaga ma le Malo, e tusa ma le fausia o le Falemai o le Malo i fanua i Leulumoeaga Tuai.

E tusa ai la ma le faasinoaga a le Faavae i galuega a le Komiti a le Au Toeaina i le faagai ma le Fono Tele:

Iulau 41, puiupui (a) *E leoleo ma vaai luegitoa a le Fono Tele po ua faatamunina puiupui (a) la matua vaai teler ma leoleo i le faatamunina o le Faavae.*

Iulau 28, VII *Mega totino - O mega totino uma na umia e le Ekalesia i soo se ala, ia restiarauma uma i lalo o le Ekalesia.*

O lenei fanua ua fa'atino ai galuega ma fausia ai mea totino, ae lei restiarauma lava. Ma o lea galuega e faagai lava ma le Komiti o Feau Eseese, ma le Komesina o Fama.

1

O le agaga toe fia faamamino i lenei mataupu:

(1) O le iuga o le 1984 FT 20.
Ua faingalo lava le Fono Tele ina filifilia se fanua i le Talafatai o Apia.

(2) O le iuga o le 1986 FT 22.
Ua filifilia le fanua ua atinae ai le galuega a le Atua i Sogi ma fanua o le faafesiliaga lea.

O loo mau pea nei iugafono. E ui ina lei restiarauma le fanua, a ua tau fai faatagaina ma atinaeina nei fanua, pei o le agaga o le fesiliaga ua maea ona faia.

E ui ina o le Komiti o Feau Eseese e ala i le lailua a le Fono Tele e faataga ma le Malo i mea tau fanua, a o le faingalo o le Au Toeaina e fausia ma puiupui i iuga a le Fono Tele ma ala atu ai sa latou faatuga i le Lailua a le Fono Tele, mo le faatinoia o ia faatuga i le va ma le Malo.

O le agaga tonu lea na talosagaina ai le Mamalu o le Fono a Tama o le Ekalesia, e tusa o leni faatuga pei a toe lagilagi ai iuga ua maea ona faamaonia e le Fono Tele.


O le ala lea o le mau pei o le taofi - ua maua mea uma o le galuega sa taunafai mai.

E ui i le faingalo o le Kapeneta ua faatua mai e silita ai nisi o aiga, o nonofo i Sogi i se isi fanua i Nuu, ae le taua ona afaina ai tua le lotu. Ua malilie foi ia aiga a silita, e lolotu mai lava i Sogi. Atonu e le o silita foi e le Kapeneta o le isi vaega tele o leni aulotu e le nonofo i Sogi, a o tansavili mai, pei ona taua i le uluai talosaga. O aiga foi o i Sogi o loo ua i ai la latou lava lotu, o finau mo a latou foi alatala.

O le talosaga lea e toe fa'amalamalama ai le tulaga o leni mataupu. O le mataupu ua maea ona faia i le va faagai o le Ekalesia ma le Malo.

Afai foi i le gasologa o aso pe i'u ma le toe i ai se lotu i Sogi, ae tumau pea ona i ai le fanua o le Ekalesia i leni lava talafatai o Apia, pei ona uluai lailua i ai le tofi mai le nofo a Matagaluega. Ina ia maua ma i ai ni o latou fanua i le tatalaga, auā e alu aso ae sau aso.

Ma le faaloalo lava,



Kerisiano Soti FT

EKALESIA FAAPOTOPOTOGA KERISIANO I SAMOA

Aulotu i Sogi


P.O. Box 365 Apia, Samoa

Faifex 22166

2

APPENDIX 13

Cabinet Submission by the Prime Minister's Office for new parameters of the relocation issue for Sogi



GOVERNMENT OF SAMOA

Office of the Minister
RECEIVED
13 MAR 2008
Ministry of Natural Resources,
and Environment

CABINET SECRETARIAT

APIA • • • SAMOA 12 Mati 2008

Mo le Faatino
Minisita o Puna Faanatura ma le Siosiomaga
Ofisa Sili o Pulega Matagaluega o Puna Faanatura ma le
Siosiomaga
Pule Sili Faalapotopotoga o Eleele a Samoa (SLC)

Mo le silafia (ma nisi fuafuaga talafagagai)
Palemia
Sui Palemia
Minisita o Tupe
Loia Sili a le Malo
Ofisa Sili o Pulega Matagaluega o Tupe
Pule ma Suetusi Sili

Siitia o le Afioaga o Sogi i Fanua o le SLC i Falelauniu
F.K.(08)09

I lana Fonotaga FK(08)09 o le Aso Lulu 12 Mati 2008, na talanoaina ai e le Kapeneta le Pepa PK(08)311 ma faamaonia ai fautuaga a le Komiti na faatalanoaina le siitia o Sogi ma le EFKS i fanua o le SLC i Falelauniu e faapea:


- i) Sefuluvalu (18) masina e tapena ese ai aiga uma ma le EFKS i Sogi i fanua fou i Falelauniu. (O le aiga lava latou ua fia siitia vave, o le a leai se afaina o lea itu - e tataua ona logo le Pule Sili o le SLC)
- ii) Tuuina atu le \$3,000 mo aiga taitasi e fesoasoani ai i le relocation. E totogi muamua le \$1,000 i le taimi e faatino ai le relocation, ae o le paleni e \$2,000 e totogi i le taimi e maca ai ona tapena mea totino uma a lea aiga i le latou fanua fou
- iii) Tuuina atu i aiga taitasi le kuata (¼) eka i le tau faapitoa:
 - a) \$40,000 (tau a le maketi \$65,000 i le taimi nei)
 - e) a totogi atoa le \$40,000 i le amataga, e 15% le discount - \$6,000 (net price \$34,000)

CONFIDENTIAL

- i) tau o le lisi i le masina e mafai ona umia saoloto ai le fanua e \$240 poo le \$120 i le lua vaiaso
- o) umi o le lisi e umia saoloto ai le fanua - 20 tausaga
- u) tuu faatasi uma aiga o Sogi i se vaega o le fanua i Falelauniu e faaauau ai pea le latou faiganuu e pei ona i ai nei
- iv) Fesoasoani mo le EFKS i Sogi
 - a) tuuina atu i le EFKS le fanua e 2½ eka e faafesui ai ai ma le 1¼ eka i Sogi e sii i ai le Ekalesia i Sogi
 - e) totogiina e le Malo (SLC) le \$400,000 e fesoasoani ai i le toe fausia o se Falesa ma se fale nofo o le Faafesagaiga i Falelauniu
 - i) ia tapena loa e le Pulega a le SLC pepa (deeds) o le fanua (2½ eka) i se title o le a faailoa mai e le Failautusi Aoa o le EFKS

O i latou uma ua maca ona fausia fale mautu i luga o le faatagaga a le Matagaluega, o le a maua le fesoasoani mai le Malo mo le fesiitaiga o ia maota ma laoa.

O lenei faaiuga na faia i lona tulaga faanatinati e tusa ai ma le Vaega 38(1)© o le Faavae o le Malo Tutoatasi o Samoa


 (Auseugaefa Vaasatia Poloma Komiti)
 PULE SILI/AILAUTUSI O LE KAPENETA

APPENDIX 14

Copies of I'ugafono Fonotele, EFKS 1986, 1989 concerning the relocation of Sogi. Source: Tusi Iugafono Fonotele EFKS, 1986, 1989 (unpublished)

86 FT 21 Se fanua mo le Aulotu i Papauta.
Ua faamaonia e le Fono Tele le iuga a le Komiti o Feau Esecese ua le lagolagoina ai le Mau a le Matagaluega a Apia i Sisifo mo le faamatuuina atu o se fanua o le Aoga i Papauta mo le atinae o lea Ekalesia.

86 FT 22 Talosaga a Sogi mo se fanua mo le Aulotu.
Ua faamaonia e le Fono Tele le iuga a le Komiti o Feau Esecese e tusa ma le talosaga a le Matagaluega a Apia i Sisifo ia avea le fanua ua atina'a'e ai le galuega a le Atua i Sogi ma fanua o le faafesuiaga ma le Malo e tusa ma le fausia o le Falemai o le Malo i fanua i Leulumoea Tuai.

86 FT 23 Isi Iugafono a le Komiti faamaonia e le Fono Tele
Ua faamaonia e le Fono Tele isi Iugafono uma a le Komiti o Feau Esecese e tusa ma Mau mai Matagaluega. Ua tauaaoina e le Fono Tele nei iuga e pei ona faamauina i Iugafono a le Komiti o le aso 15-16/5/1986 i Malua.

86 FT 24 Sui o Matagaluega i le Komiti tofia mai - Faamaonia e le Fono Tele
Ua faamaonia e le Fono Tele sui o Matagaluega i le Komiti o Feau Esecese e pei ona tofiaina mai.

Ausetalia	- Fosi Palaamo FS
Amerika	- J W Soloi FS
	- Liu Asuega TK
Apia i Sasae	- Mareko Mareko FS
	Mataaafa
	Faasuamaleaui Patu
Aana	- Niu Sapolu FS
	Tanuvasa Livi TK
Ituotane	- Esau Toa FS
	Tuuga Faleolua TK
Niu Sila i Saute	- Maposua F Lima TK
Falealili	- Emau Tofilau FS
	Tuilaepa Suavi TK
Malua	- Aiono Saolotoga
	Bentin TK
Hawaii	- Ropati Tiatia FS
	Auimatagi Migi Pati
	Sia TK

KFE

FT 1989

89 KFE 80 Falesa i Mulinu
E talosagaina le Komiti; e fia maua se avanoa i le fanua o le Ekalesia i Mulinu, e fausia ai se Falesa o le Aulotu i Mulinu, i le ituala i uta.

- (a) Ua faaalia i le Matagaluega le faanoemoe o le Aulotu i Mulinu, ia avea i latou ma aulotu tu maati, ae aua nei pei o le tulaga o loo iai nei.
- (e) Ua lēa foi aso e faatalitali i se faaaliga mai i le Fono a Ekalesia Tuu Faatasi, e tusa ona tuu atu iai le talosaga mo se Falesa, ae ua le maua mai ai se tali.

Iuga: Ua talia le mau ma ua lagona e le Komiti le faafetai i lena aulotu ua fia savali lava ia e le toe siisiina e le Ekalesia tele.

89 KFE 81 Fanua i Sogi
E toe fesili atu i le Komiti, poe lea se tala lata mai i le Malo, e uiga i le fanua i Sogi?

Iuga: Ua uma ona fai i ai fesootaiga ma le Malo faapea le Esetete Tausi. Ae o le a faaauaina pea e Ofisa o le Fono Tele lena faanoemoe.

89 KFE 82 Tala Faasolopito o le Ekalesia
E talosagaina le Komiti, ina ia toe lomai le Tala Faasolopito o le Ekalesia, tusia e Faletoese, ona ua taua e le Fale Lomitusi, ua le toe lomaiina lea tusi.

- Atoa ai foi ma le Tala Faasolopito na taua, o loo galulue ai nisi mo le Ekalesia.

Iuga: Ua finagalo le Komiti e fautuaina le Fale Lomitusi ina ia toe lomai le tusi a Faletoese. Ae le Tala Faasolopito o le Ekalesia sa amata ona fai, ae le toe faaauaina.

89 KFE 83 Fale Tusi - Ia Malamalama
E talosagaina le Komiti, sei silasila totoa ane lava i le "Ia Malamalama", i lona vaaiga ma le puleaina, ona o loo maitauina le pau mauale tele o le tulaga o loo iai.

(a) O loo inu pea e nisi o Fale Tusi, le tele o Tupe a o tatou tagata Lotu; i faatauga a Aoga Asa. Sa ma Aoga Faifeau i taimi o Faiga-Suega, ae maise foi o Aoga Malua i Tusi aoga mo le Taumafai.

(e) O nisi o mea-taale o loo vaaia pea, toetoe atoa le lua i le tolu tausaga, e taatitia ai, pe faapefea ona maua ai se seluni?

(i) E tele foi mea taulima Samoa o loo foli ai, ae poe ai e ana ia mea, ua faafaigaluegaina le tatou Fale ma o tatou tagata faigaluega.

APPENDIX 15

Cabinet Submission by the MNRE regarding the change in new costing for Sogi's relocation.

Please address all correspondence to:
The Minister of Natural Resources
and Environment



Government of Samoa

Postal Address: Private Bag
Apia, Samoa
Telephone: (685) 25 257
Facsimile: (685) 29 195

OFFICE OF THE MINISTER OF NATURAL RESOURCES AND ENVIRONMENT

(Ministry of Natural Resources and Environment; Samoa Land Corporation; Samoa Trust Estates Corporation; Meteorology; Forestry; Planning and Urban Management Agency; Research, Development Institute of Samoa; Samoa Sports Facilities Authority)

CAB 2.1.4

11 Mati 2008

PEPA MO LE KAPENETA

**MATAUPU: SITITIA O LE AFI'AGA O SOGI I FANUA O LE SLC I
FALELAUNITU**

UPU TOMUA:

O le faaluga a le Kapeneta, FK(07)46 i le aso 28 Novema 2007, na tofia ai le Komiti e soalaupule ni a'afaga o le Malo, e faapea foi tagata o lo'o nonofo i fanua o le SLC i Sogi. E ui lava ina ananoini a'afaga o le siosiomaga i nofoaga maualalo, e aofia ai ma Sogi, 'ae sa 'ave lava le fa'amamafa i le saogalemu ma le soifua maloloina o i latou o lo'o nonofo i la fanua maualalo.

O le Komiti na fa'amaonia e le Kapeneta e fa'atalanoaina le sititia o Sogi ma le EFKS i fanua o le SLC i Falelaunitu:

1	Tu'utu Jeti Taualealo	:	Taitaifono
2	Aumua Ming Leung Wai	:	Lota Sili
3	Rev Kerisiano Soti	:	Faafagaiga, EFKS, Sogi
4	Rev Neru Taita	:	Sui o le Komiti Faatonu, SLC
5	Leiatua Moresi Tokuma	:	Sui o le a'ofaga o Sogi
6	Taumatupevao Alavisi Sale	:	Sui o le a'ofaga o Sogi
7	Malouamua Afua Arasi Trotto	:	Pule Sili, SLC/Faiautusi

A'o lei amatalina galuega a le Komiti o lo'o ta'ua, sa matou feloa'i ma le Taitaifono ma le Faiautusi Aoao o le EFKS, e aofia ai ma Rev Kerisiano Soti, e fa'amalamalama ai le fa'amoemoe ma le matafai o le Komiti e auiliili ai a'afaga o itu uma e lua.

SUESU'EGA A LE KOMITI:

Ua 'ou faapipi'i atu le lipoti auiliili a le Komiti (na tofia e le Komiti Faatonu a le SLC ma fa'amaonia e le Kapeneta) mo se finagalo ma se fa'amaoniga a le Kapeneta.

Pepa mo le Kapeneta

2

11 Mati 2008

TALOSAGA

Ia fa'amaonia e le Kapeneta vaeaga o fautuaga a le Komiti o lo'o fa'atutaga atu i lalo:

- 1 Sefulu-vailu (18) masina e tapena ese ai aiga uma ma le EFKS i Sogi i fanua fou i Falelaunitu. (O le aiga lava latou ua fia sititia vave, o le a leai se a'afaina o lea itu – e tatou ona logo le Pule Sili o le SLC).
- 2 Tuuina atu le \$3,000 mo aiga taitasi e fesoasoani ai i le relocation. E totogi muamua le \$1,000 i le taitai e faatino ai le relocation 'ae o le paleni e \$2,000 e totogi i le taitai e mae'a ai ona tapena mea totino uma a lea aiga i le latou fanua fou.
- 3 Tuuina atu i aiga taitasi le kuata ($\frac{1}{4}$) eka i le tau faapitoa:
 - (a) \$40,000 (tau a le maketi \$65,000 i le taitai nei);
 - (e) a totogi atoa le \$40,000 i le amataga, e 15% le discount - \$6,000; net price - \$34,000);
 - (i) tau o le lisi i le masina e mafai ona umia saoloto ai le fanua e \$240 po'o le \$120 i le lua vaiaso;
 - (o) Umii o le lisi e umia saoloto ai le fanua – 20 tausaga;
 - (u) tuuifataasi uma aiga o Sogi i se vaeaga o le fanua i Falelaunitu e faaauau ai pea le latou faigatu'u e pei ona fai nei.
- 4 Fesoasoani mo le EFKS i Sogi:
 - (a) Tuuina atu i le EFKS le fanua e $2\frac{1}{2}$ eka e fa'afesua'i ai ma le $1\frac{1}{4}$ eka i Sogi e sili ai le Ekalesia i Sogi;
 - (e) Totogilina e le Malo (SLC) le \$400,000 e fesoasoani ai i le toe fausia o se falesa ma se fale nofo o le Faafagaiga i Falelaunitu;
 - (i) Ia tapena loa e le Pulega a le SLC pepa (deeds) o le fanua ($2\frac{1}{2}$ eka) i se tite o le a faailoa mai e le Faiautusi Aoao a le EFKS.

FAUTUAGA:

E fautaina le Kapeneta ina ia fa'amaonia le talosaga.

Ma lo'i fa'aloalo lava

Faamua Taita Luga
Minista o Puna'oa Faanatura ma le Siosiomaga

Faapipi'i atu: Ripoti a le Komiti

APPENDIX 16

List of families residing in Sogi who will be affected by the relocation issue

LISI O TAGATA UA FAAMAONIA

- 1 Leiataua Moresi Tokuma
- 2 Toeta Solomona Tokone
- 3 Soonafai Levi (Mara)
- 4 Taupau Valusaga Tokuma
- 5 Noaese Foaitua (Senara)
- 6 Aiga Tokuma
- 7 Fealofai Tafeaga
- 8 Taulofa Timo
- 9 Toetu Tupa'i (Soonafai)
- 10 Palea Imoa
- 11 Unatea Tetele (Marie)
- 12 Taumalupevao A Sale
- 13 Malu Afaese
- 14 Amituanai Neemia (Soonafai)
- 15 Faumuina Kiloni
- 16 Laupama Solomona
- 17 Vaipu'ā Noa
- 18 Ioane Ili
- 19 Peratiso Aitupe
- 20 Talosaga Tapelu Sefo
- 21 Mase Logo
- 22 Vasa Nofoa (Leiua)
- 23 Rev Kerisiano Soti
- 24 Sene Tokuma
- 25 Atapana Tokuma
- 26 Fuifatu Alavisi
- 27 Chris Sili
- 28 Luisa Tokuma

Note:

English translations of the correspondences will be placed at Malua Theological College Library, Samoa for further perusals and clarifications.

GLOSSARY

Aiga	Family, extended family
Eleele	land, soil
Faa-Samoa	the Samoan way of life
Faasinomaga	place of belonging, Identity
Fanua	land, soil, ground; also refers to the embryonic sac that keeps the baby in the mother's womb
Matai	titled man, chief, orator
Nuu	village settlement
Palapala	soil; blood
Sogi	small village settlement in the heart of Apia, behind the Tanoa Tusitala Hotel (See map in Appendix 1)
Tamauli	dark-skinned people and generally refers to the descendants of the melanesians brought over during the German rule

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