

**“BE IMITATORS OF GOD”
A POSTCOLONIAL READING OF EPHESIAN 5:1-5
THROUGH THE LENS OF MIMICRY**

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Requirements for the Degree
Bachelor of Divinity
In Biblical Studies**

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ABSTRACT

This paper is an attempt to interpret Ephesians 5:1-5 from a Postcolonial perspective of Mimicry. Its emphasis is to highlight the importance of imitating God, despite the influence of colonialism that had greatly affected the believers of the Way, within the Ephesian community and churches. Colonial influences had transformed the Ephesian people to live immoral and unethical lives, which the apostle Paul had urged them to renounce. This was necessary, if the Ephesian believers were to inherit the kingdom of Christ and of God. They must be imitators of God, if they were to achieve that.

It is my sincere hope that this undertaking might also assist Nauru in combating the immoral behaviours of drunkenness and unethical sexual activities that have affected its people, not only from outside influences, but also from the Nauruans' own inherited identity. In Nauru, alcohol abuse and immoral acts have led to a high rate of teenage pregnancy and an increase numbers of single mothers. Thus, this undertaking might shed some light to the impacts of colonialism and globalization on Nauruans, as well as the need to be imitators of God, by returning to God's will as stipulated in Nauru's Code of Arms: "God's Will First."

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LIST OF ABBREVIATIONS

ABCFM	American Board of Commissioners for Foreign Missions
A.D.	Latin phrase <i>Anno Domini</i> , "in the year of the Lord".
B.C.	stands for "Before Christ".
B.C.E.	stands for "Before the Common Era", which is equivalent to BC.
c./ca.	approximately, about (from Latin <i>circa</i> , "approximately").
CD.	Compact Disc
C.E.	stands for "Common Era", which is equivalent to AD.
c.f.	compare / see (from Latin <i>confer</i> , "compare")
C.W.M.	Council for World Mission
Ed(s).	Editor(s)
e.g.	for example; for instance (Latin <i>exempli gratia</i> , "for example")
et. al.	and other (Latin <i>et alii</i> , "and others")
Eph.	Ephesians
etc.	and so on; and so forth (Latin <i>et cetera</i> , "and the rest")
Gal.	Galatians
GNT	Greek New Testament
H.E.	His Excellency
Jas.	James
Ltd.	Limited
Matt.	Matthews
MHMS	Ministry of Health and Medical Services
MP	Member of Parliament
NRSV	New Revised Standard Version
NCC	Nauru Congregational Church
NCCCYF	Nauru Congregational Church Combined Youth Fellowship
PDF	Portable Document Format
PRS	Postcolonial Reading Strategy
Rev.	Reverend
SCM	Student Christian Movement
SPC	Secretaries of the Pacific Community
UCSI	Uniting Church Solomon in Island
v.	Verse
vv.	Verses
WHO	World Health Organisation

INTRODUCTION

For more than forty five years now, my home island of Nauru has been in charge of her own destiny, when it became independent from Australian administration, on 31st of January, 1968. However, I am deeply saddened by what I perceive to be the continued impact of colonialism via western influence upon our younger generations, where drunkenness and sexual activities have led to a high rate of teenage pregnancy.¹ Not only that, but more and more of our people are speaking English (65%); and only 19% of males and 33% of female are able to read and write in Nauruan fluently.²

These issues and statistics for me, represent a transformation of personality and identity that started many years ago, when traders first brought among other things, alcohol on our shore. This personality transformation (getting drunk for example) and perhaps an identity transformation (through gradual loss of language) is an inherited problem from our past that must be dealt with, before it is too late. This grave concern is also not lost on our political and religious leaders, as the President of the Republic of Nauru, and also the General Secretary of the Nauru Congregational Church, Baron Divavesi Waqa “believes that we are slowly losing some of our traditions and culture.”³

One way of dealing with these foreign influences is ironically to encourage our people to conform to another foreign concept that we have adopted as our own –

¹ Roxy-Anna Kepae, *Department of Health: Statistics of Teenage Pregnancy for Year 2012* (Nauru: Medical Records Department, 2012), 1. PDF copy received via email on 8th March 2013.

² Nauru Bureau of Statistics *National population and Housing, Summary Indicators and Executive Summary, Census 2011, Count Me In! Ang Kadat Memak*; (Nauru: Secretaries of the Pacific Community, 2011).

³ Baron Divavesi Waqa, President of The Republic of Nauru, and the General Secretary of Nauru Congregational Church, responses to my questionnaires correspondence via e-mail. Received 29 July 2013.

Christianity.⁴ Christianity has become an integral part of our everyday life that its very essence is stipulated in our independence coat of arms – GOD’S WILL FIRST. This could be a preferable solution to our problem; to do God’s Will First. That is, we must encourage our people to reject the influence of colonialism, by doing the will of God. This is also the Apostle Paul’s encouragement for the believers in Ephesus to change from their ‘old and dark habits,’ to be ‘imitators of God.’

This undertaking therefore is to examine the impacts of colonialism upon the Nauruan people and how these foreign influences have transformed or changed our behaviours and identity. It will also provide the only course of action that must be taken, that of imitating God, just as Paul encourages the Ephesian believers to do so (Eph. 5:1-5).

This thesis consists of three chapters. Chapter One explains the method that I will use to interpret Ephesians 5:1-5. It is a Postcolonial Reading Perspective (PRS) through Mimicry, where colonial influences have transformed the colonised people, as they mimicked their colonisers’ cultures, behaviours and even their language. Chapter Two applies this mimicry reading to interpret Ephesians 5:1-5, as Paul encourages the believers in Ephesus to imitate God. Chapter Three attempts to deal with the current issues in Nauru as mentioned above, by reminding the people to imitate God. This is to encourage our people to consciously make an effort to transform themselves from the grip of colonial and foreign influences, to do God’s will, by imitating God.

⁴ Bernard Thorogood, *Gales of Change: responding to a shifting missionary context: the story of the London Missionary Society 1945-1977*, (Michigan: World Council of Churches, 1994), 194. The first missionary, Tabwia, came in 1887 from Kiribati under the American Board (ABCFM), which later sent Philip A. Delaporte, the pioneer white missionary and translator of the Bible (in Nauruan language).

CHAPTER ONE:

IDENTITY TRANSFORMATION THROUGH MIMICRY

1.0. Introduction

This chapter examines the influence of colonialism upon the colonised people. It is a Postcolonial Reading Strategy (PRS) through the lens of Mimicry, which can transform personality and identity of those who have experienced colonialism. This transformation can result from the coloniser and the colonised mimicking each other's behaviour, but mainly of the colonised being forced to mimic his/her coloniser's ways of doing things. It is through this 'mimicry' lens that I will interpret Ephesians 5:1-5.

Thus, part of this chapter focuses on this identity transformation through mimicry. However, I will also provide if possible whilst hoping to do justice to PRS, a brief overview of this reading approach, as well as its practical applications to biblical literature.

1.1. What is Postcolonial Reading Strategy?

The term *postcolonial* is a compound word, consisting of *post*, which is a prefix meaning 'after', and *colonial*, which comes from the word *colony*. A colony is described as "a country under the control of another and occupied by settlers from there, or a group of one nationality or race living in a foreign place."⁵ Thus, colonising a

⁵ Catherine Soanes, "Colony," *Oxford English Mini Dictionary*, (New Delhi: Oxford University Press, 2007), 104.

place or a country is a practice of gaining control over that country and occupying it with settlers.⁶ This colonising process is achieved through the imposition upon the colonised people, the customs, religions, languages and cultural activities and ideals of the colonising foreign powers, which could lead to a probable transformation of the colonised people, in terms of behaviour and identity.

Hence, *postcolonial* literally means ‘after colonisation’ and the term was used originally by historians after the Second World War, to describe the post-colonial state of former colonies. It designates a time period after independence,⁷ or after official decolonisation.⁸

From this origin, PRS has become one of the many theoretical disciplines, developed and used by literary critics in the late 1970s, as a method of literary inquiry about geo-political power and its impacts in everyday life.⁹ Thus, Bill Ashcroft, Gareth Griffiths, and Helen Tiffin define PRS as:

A way of reading and rereading texts to draw deliberate attention to the profound and inescapable effects of colonization on literary production [...] which, [...] reveals its colonialist ideologies and processes.¹⁰

⁶ There was hardly an influx of settlers moving into the Pacific Island nations when colonisation came, but there was ample evidence of influence and control by the few colonisers that came, with profound effects still seen today. E.g. use of blazers by ministers/pastors, short hair cut for men, hat for women in church, etc.

⁷ Bill Ashcroft, Gareth Griffiths, Helen Tiffin, *Key Concepts in Post-Colonial Studies*, (New York: Routledge Taylor & Francis Group, 2001), 186.

⁸ Susan Abraham, “What Does Mumbai Have to Do with Rome? Postcolonial Perspectives on Globalization and Theology,” *Theological Studies* 69, 2 (June 2008), 380.

⁹ Steed Vernyl Davidson, *Empire and Exile: Postcolonial Reading of the Book of Jeremiah*, (New York: T & T Clark International, 2011), 38.

¹⁰ Ashcroft, Griffiths, and Tiffin, *Key Concepts in Post-Colonial Studies*, 192.

This explanation leans more toward the coloniser's view point. However, from the colonised person's perspective, Mailo Mosese offers a challenge to both the coloniser and the colonised to view things from the other side of the equation, and experience how differently things may look while living in Honiara, Apia, or Noumea, rather than New York, Paris, or London.¹¹ This challenge will allow better understanding and encourage dialogue to take place. Moreover, Mailo highlights some reasons why PRS should be engaged in biblical interpretation, to realise:

(1) The inequality and division between people of the West and those of the non-West; (2) That colonization was legitimized [... and] regarded as superior [...while] non-West people as savages; (3) That colonization was also getting colonized people to accept their inferior ranking, which is a process we can call 'colonizing the mind;' (4) Decolonization is not just about handing back of land to dispossessed people and signing of declarations of independence, but it is about 'decolonizing the mind;' (5) The force of colonization is now in a form of globalization, [... which is] still very much with us today.¹²

Mailo's suggestions clearly highlight the issues of oppression and domination, not only within colonial structures, but also within the literary (biblical) texts. Of interest to this undertaking is the issue of 'colonising' and 'decolonising' the mind, as colonial influences could lead to behavioural and habitual transformations, which eventually could transform one's identity, whether, for example as Nauruans or Samoans and/or as Christians. These issues and their impacts must be dealt with in order to remove the

¹¹ Mosese Mailo, "The Challenge and Contribution of Postcolonial Theory to Theological Hermeneutics in Oceania," *Pacific Journal of Theology*, no. 46, II, (2011), 36. Mosese is an ordained minister of the Methodist Church in Samoa and a lecturer in New Testament studies at Piula Theological College.

¹² Mailo, "The Challenge, and Contribution of Postcolonial theory to Hermeneutical in Oceania," *Pacific Journal of Theology*, 38-39. Mailo used some concepts like 'colonising the mind' from Ngugi wa Thiongo, in John McCleod, *Beginning Postcolonialism*, (Manchester and New York: Manchester University Press, 2008), 18; and 'West and non-West' from Robert C. Young, *Postcolonialism: a very short Introduction*, (Oxford: Oxford University Press, 2003), 1.

negative sociological and psychological effects on the colonised.¹³ Since we are no longer colonized, but independent, therefore, ‘decolonizing the mind’ and lifestyle is necessary, to re-locate our identity as Christians, which had been instilled in us from missionaries, and which we have taken onboard as our own identity.

This ‘decolonising’ process is indeed a must as we are still seeing, more than ever, the grave impacts of foreign influences on our shores through technologies, modernisation, and globalisation. This continuation of colonialism today in disguise, is evident in Christopher D. Stanley’s view of PRS:

At the heart of postcolonial criticism lies a concern to identify and combating negative social, economic, political, and psychological effects of colonialism in all of its forms [... as] both colonizers and colonized are molded by their participation in such a system.¹⁴

This interaction and molding together must surely transform the colonised person’s personality and sense of identity. Therefore, for the colonised people to find their voice and identity, they must reclaim their past.¹⁵ Perhaps, this is also S. R. Sugirtharajah’s intention when he stresses postcolonialism’s “lopsidedness, inadequacies, and unsuitability for us.”¹⁶

As PRS continues to be engaged by scholarly discussions, Edward Said, (cited by Kwot Pui-lan), has cautioned that it might be premature to speak of postcolonialism

¹³ Mailo, “The Challenge, and Contribution of Postcolonial theory to Hermeneutical in Oceania,” *Pacific Journal of Theology*, 39.

¹⁴ Christopher D. Stanley, *The Colonized Apostle Paul Through Postcolonial Eyes*, (Minneapolis: Fortress Press 2011), 4.

¹⁵ Peter Barry, *Beginning Theory: An Introduction to Literary and Cultural Theory*, (Manchester: Manchester University Press, 1995), 192. For the purpose of this undertaking, this ‘past’ for me refers to the essence of Christianity that is surely being eroded by these foreign influences.

¹⁶ R. S. Sugirtharajah, *Postcolonial Reconfigurations: An Alternative Way of Reading the Bible and Doing Theology*, (London: SCM Press, 2003), 14-15.

since colonialism is not over yet, but simply being superseded by neo-colonialism.¹⁷ Kwok Pui-lan herself follows Said's cautionary note, by explaining the significance of the prefix *post*, as a "constant reminder that even though postcolonialism marked the end of colonialism, but that can only be fully understood with consideration of the devastation they left behind."¹⁸

These views are certainly true of our independent island nations in the Pacific, especially in Nauru. These outside influences have, and are still transforming our people and societies with severe consequences, encouraging our younger generations to mimic these as part of their normal lifestyle. Sadly, this integration and adaptation is surely eroding our values, cultures and languages.¹⁹

1.2. Postcolonial in Biblical Criticism

PRS can indeed be a powerful tool for biblical studies as it engages a wide angle perspective on various issues. Fernando F. Segovia also encourages engagement with PRS, as it could provide two fundamental elements in biblical studies:

First, it involves a view of all interpretations, all recreations of meaning from texts, and all reconstructions of history [...] on the part of readers. The second concerns a view of readers as positioned and engaged within their respective social locations...²⁰

¹⁷ Kwok Pui-lan, *Postcolonial Imagination and Feminist Theology*, (London: SCM Press, 2005), 2.

¹⁸ Pui-lan, *Postcolonial Imagination and Feminist Theology*, 2.

¹⁹ The outside influences that have negative impacts on our people, like alcohol, are those influences that must be dealt with, as there are also other positive influences that have benefited our people, like employment.

²⁰ Fernando F. Segovia, *Decolonizing Biblical Studies: A View from the Margins*, (New York: Orbis Books, 2000), 119.

In other words, the reader is an active participant in the interpretation process, where s/he has to analyse the biblical text from its ancient Judaism, and early Christian's historical, socio-cultural context, through a postcolonial perspective. This requires re-reading, re-creating and re-constructing the social and political reality of the colonised and coloniser to reveal their relationship. Therefore, the reader/interpreter can take this into consideration as s/he engages and contextualises, in order to give meaning to the text.²¹ Also, the interpreter's own thought process and context would surely be a factor in his/her interpretation on biblical texts.

Mailo also offers PRS's valuable contributions to biblical hermeneutic, especially for us in the Pacific, as it inspires "subjected people to express the reality of who we are; to address our diversity and issues we face in our region; and the empowerment of Oceania people [to express] our Oceania world of meanings."²²

Although this is the overall emphasis of PRS in biblical interpretation, this undertaking will focus specifically on the issue of identity transformation (alteration) through the process of mimicry.

1.3. Identity Transformation

In any society, a person's life is embedded in the family and communal affairs.²³ The basic social unit in this society is the family household, which provides an

²¹ Segovia, *Decolonizing Biblical Studies*, 125-126.

²² Mailo, "The Challenge, and Contribution of Postcolonial theory to Hermeneutical in Oceania," *Pacific Journal of Theology*, 44-45.

²³ Lisa Sowle Cahill, *Family: A Christian Perspective*, (Minneapolis: Fortress Press, 2000), 19.

individual with “identity, support, protection, status, wealth and honour.”²⁴ Thus, belonging to these societal units shapes one’s identity, which provides a sense of belonging and security of being part of a group.

However, this sense of identity could be utterly transformed in a society under colonial or imperial rule. This rearranged environment would create a relationship of oppression, forced compliance, inequality and divisions. This would be the end product of the colonial rulers ‘colonising the mind’²⁵ of the colonised people. In doing so, the colonised people would be forced to accept their ways of life as inferior, which in turn might lead them to question their identity. Also, in such a relationship, it is most likely for the colonised people to adopt their colonial masters’ cultures and customs, as part of their own, a process called mimicry. The same could also be true of the colonisers, perhaps, taking onboard some of the colonised people’s ways of doing things. This might be seen as either an honest attempt to engage with local customs and cultures, or, it is simply a mocking gesture to appease the colonised people.

PRS recognizes this problem as a result of two (or more) cultures living together either under a colonial or an independent regime. It is therefore, inevitable that a sense of alienation and confusion exist, thus requiring differentiating these cultures.²⁶ That is, people naturally stick to their kind of people where they share the same culture and language. This would create an “us and them” environment, which unfortunately, is

²⁴ Michael F. Trainor, *The Quest for Home: The Household in Mark’s Community*, (Collegeville: The Liturgical Press, 2001), 19.

²⁵ Mailo, “The Challenge, and Contribution of Postcolonial theory to Hermeneutical in Oceania,” *Pacific Journal of Theology*, 38-39.

²⁶ Jervis, Ann. L., 2011. “Reading Romans 7 in Conversation with Postcolonial Theory: Paul’s Struggle toward a Christian Identity of Hybridity,” ed. Christopher D. Stanley, *The Colonized Apostle Paul Through Postcolonial Eyes*, 96.

unavoidable, but necessary if the colonised people wish to get their identity back, as Eric A. Anchimbe writes:

People seek their identities only when faced with other groups. This happens generally in heterogeneous communities where groups of people need to build boundaries around themselves to secure what they consider makes them peculiar. Language, thus, is a marker of identity.²⁷

In his speech to mark the 51st independence celebration of Samoa, His Highness, Head of State, Tui Atua Tupua Tamasese Taisi Efi, states: “The uniqueness of a people is transported through word and language [...but our Samoan language] faces a threat of loss, because of increasing demand for English language.”²⁸ His Highness’ warning reflects a state of affairs in Samoa, which is also true of Nauru, where most of the younger people are so focused on speaking English as a norm while neglecting their native language. This is mimicry in reality. This tendency would lead to unwanted transformation in personality, behaviour and eventually, a loss of identity, through loss of language.

1.4. Mimicry

This term refers to colonial rulers who wish to promote and defend their idea of a “pure” culture. According to Ashcroft, Griffiths and Tiffin:

Mimicry [...] encourages the colonized subject to “mimic” the colonizer, by adopting the colonizer’s cultural habits, assumptions, institutions and values...²⁹

²⁷ Eric A. Anchimbe, *Linguistic Identity in Postcolonial Multilingual Spaces*, (Newcastle: Cambridge Scholars Publishing, 2007), 3.

²⁸ Tui Atua Tupua Tamasese Taisi Efi, “The Gift and Legacy of Language,” printed in *Sunday Samoana*, Sunday 09 June, 2013, 14.

²⁹ Ashcroft, Griffiths, and Tiffin, *Key Concepts in Post-Colonial Studies*, 139.

Basically, *mimicry* is a process whereby a person imitates another person, and pretending to be that person. It is commonly in the case of the colonised person who imitates and pretends to be a colonizer. However, in most cases, the colonised people would be encouraged (forcefully sometimes) to mimic the colonizer's ways, habits, and culture. According to Bhabha, the end result is that, the colonized subject is reproduced as "almost the same, but not quite"³⁰ that of his/her colonial master.

It is ironic that mimicry is often attained with a sense of mockery from either side. That is, while the colonizer would likely force the colonized to mimic their culture, language, habits, etc., the colonized people would sometimes present their own version of this so called 'pure' culture, as a mocking gesture towards that policy and those who promotes it. But this sense of mockery is not limited to the colonised subjects only, as Ashcroft, Griffiths and Tiffin record an abstract from Lord Macaulay's 1835 *Minute to Parliament*, where Lord Macaulay suggested:

... that the riches of European learning should be imparted by a class of interpreters between us and the millions whom we govern – a class of persons Indian in blood and colour, but English in tastes, opinions, in morals, and in intellect.³¹

Lord Macaulay's way of 'imparting' knowledge to the colonised subjects, using local people who have been thoroughly educated in colonial ways, could be seen as mockery to the local population, and a clear example of mimicry in action. However, this was the common way of encouraging the colonised people to mimic their colonial masters and many of the colonized were taught to become advocates of the colonial ways and culture.

³⁰ Homi Bhabha, *The Location of Culture*, (New York: Routledge Classics, 2004), 123.

³¹ Ashcroft, Griffiths, and Tiffin, *Key Concepts in Post-Colonial Studies*, 140.

This mimicry process could result in a transformation of sort for the colonised people mostly, as they struggle to come to terms with who they truly are, when their mindset and thinking process have been altered or forced to accommodate foreign factors. Some would naturally accept these circumstances as their fate, but others would show signs of resistance as a way of dealing with these outside influences and a way of decolonizing their minds or to mock the colonial rulers.³²

1.5. Summary

For Nauru and most Pacific Island nations, *postcolonialism* is just a term to describe the end of colonial powers in the political sense. However, its effects and influences are still evident in our daily lives more than ever, with ever increasing influence of globalization and rise of technology. These foreign elements have clearly altered our perceptions of who we are, either as a Nauruan or as a Samoan, and as Christians. Most of these outside influences have contributed to many unwanted problems that we now face. They have transformed our behaviours, personalities and even our identity to some extent.

This identity transformation by means of mimicry will form the basis of my interpretation of Ephesians 5:1-5. It will investigate this perceived transformation, faced by the Ephesian believers, as a result of colonialism. This has prompted a call by the apostle Paul, to be imitators of Christ, their new identity as Christians.

³² Christopher, D Stanley. 2011. "Paul the Ethnic Hybrid? Postcolonial Perspectives on Paul's Ethnic Categorizations," C, D Stanley, *The Colonized Apostle Paul Through Postcolonial Eyes*, 115.

CHAPTER TWO:

A MIMICRY READING OF EPHESIANS 5:1-5

“BE IMITATORS OF GOD”

2.0. Introduction

This chapter aims to highlight this inherited transformation upon the Ephesian believers as a result of colonialism, which prompts encouragement from Paul, to be imitators of God. It will argue that the Christian believers were influenced by foreign factors that had moulded their life style, behaviours and their thinking processes, as a result of being subjected to foreign authorities.

Therefore, Historical Criticism³³ will be the method used to evaluate this transformation within the Ephesian Church. The intention of using the historical critical method is to do justice to the text and to avoid imposing mimicry on the text under scrutiny. From this historical examination, I will provide an interpretation of Ephesus 5:1-5, through the lens of mimicry. It is hoped that this process will highlight the influences of colonialism upon the colonised Ephesians, not only physically, mentally, intellectually and spiritually, but upon their identity as believers. This might explain

³³ This examination discusses the “history in the text” – what the text itself narrates or relates about history; and “history of the text” – story/career of the text. See, John H. Hayes and Carl R Holladay, *Biblical Exegesis: A Beginner’s Handbook*, Third Edition, (Kentucky: Westminster John Knox Press, 2007), 53.

why Paul is compelled to write these instructions for the believers to be imitators of God, by concentrating on their Christian identity formation and growth.³⁴

2.1. A Brief History of Colonialism in Ephesus

Ephesus was an important city and the largest commercial centre of the Roman province of Asia. It prospered from its wonderful location for trade, a magnificent road system, and had one of the finest harbours in the ancient world.³⁵ These features allowed Ephesus to be the focal point for commercial trading and travelling in the region. However, this also made Ephesus a mixing pot of different races, cultures, religions, and philosophies.

Ephesus' history can be roughly divided into three periods.³⁶ First, from its foundation around 900 B.C.E., until it was captured by Croesus, king of Lydia, around 555 B.C.E.³⁷ The second period saw various rulers, Cyrus of Persia (from 546 B.C.E.), Athenian rule (from 412 B.C.E.), then Persians again from 386 B.C.E., until it came under Hellenistic rule, when Alexander the Great liberated the city in 333 B.C.E.³⁸ The final period saw the end of Hellenistic rules and the coming into power of Rome, when Ephesus was made the official residence of the Roman governor in Asia.³⁹

³⁴ Charles H. Talbet, *Ephesians and Colossians*, (Michigan: Baker Academic, 2007), 15.

³⁵ E. M. B. Green, C. J. Hemer, (citing Strabo) "Ephesus," *New Bible Dictionary*, I. H. Marshall, A. R. Millard, J. I. Parker, D. J. Wiseman, eds., Third Edition, (England: Inter-Varsity Press, 2003), 327.

³⁶ D. E. Aune, "Ephesus," *Eerdmans Dictionary of the Bible*, D. N. Freedman, ed., (Michigan: William B. Eerdmans Publishing Company, 2000), 413-414.

³⁷ Aune, "Ephesus," 413-414.

³⁸ Aune, "Ephesus," 413-414.

³⁹ Aune, "Ephesus," 413-414.

A significant development that emerged during the second period, was the worshipping of the goddess Artemis.⁴⁰ Her temple created economic stability as the city bank, as well as the locus of entertainment during religious festivals, where a multitude of priestesses were dedicated to prostitution in the temple services.⁴¹ This economic wealth brought another major development in Ephesus when coinage was first adopted,⁴² due to an expanding nobility and a wealthy trading sector. During this period, the rule of kings was gradually replaced by the nobles, who had “enjoyed great wealth and power at the expense of the peasants.”⁴³

One of the potent impacts of the Hellenistic empire was its ability to unify its territories with a single language – the Greek language. This was made possible when the Macedonia king Phillip II (359 B.C. E) and his son, Alexander the Great unified many Hellenic cities and spread the Greek language during their conquests.⁴⁴

After the death of Alexander (323 B.C.E.), one of his generals, Lysimachus took over Asia Minor and made a treaty with Ptolemy of Egypt, which introduced Egyptian

⁴⁰ Charles F. Pfeiffer and Howard F. Vos, *The Wycliffe Historical Geography of Bible Lands*, (Chicago: Moody Press, 1981), 362. Artemis is the Greek name for the Roman goddess Diana. As worshiped in Ephesus, the goddess was adored as the mother of life and the nourisher of all creatures of the earth, air, and sea. Hundreds of priests were connected with her ritual in Ephesus. There were also a multitude of priestesses who were dedicated to prostitution in the temple service. Ephesus was proud of her position as “temple-keeper” of Diana (Acts 19:35, “worshipper”). The temple treasury acted as a bank in which deposits were made by cities, kings, and private persons. According to Lee Martin McDonald, “Ephesus,” *The New Interpreter’s Dictionary of the Bible: D-H Vol 2*, Katharine Doob Sakenfeld, ed., (Nashville: Abingdon Press, 2007), 276-277, this Artemis was identified with the mother goddess of Asia Minor, Cybele.

⁴¹ Pfeiffer and Vos, *The Wycliffe Historical Geography of Bible Lands*, 362.

⁴² J. I. Packer, and M. C. Tenney, eds., *Illustrated Manners and Customs of the Bible*, (Nashville: Thomas Nelson Publishers, 1975), 163, state that this monetary system of exchange also secured the merchants’ roles as important leaders whose wealth was now accumulated in the land, slaves and money.

⁴³ Packer and Tenney, eds., *Illustrated Manners and Customs of the Bible*, 163

⁴⁴ Packer and Tenney, eds., *Illustrated Manners and Customs of the Bible*, 167.

religion and magical arts in Ephesus. Ephesus remained under Ptolemaic influence until 133 B.C.E., when king Attalus III of Pergamum ceded it to Rome.⁴⁵ During Roman imperial rule, Ephesus continued to flourish, until the Goths sacked the city and burned the temple in the last half of the third century, C.E.⁴⁶

2.2. Effects/Impacts on People of Ephesus

For more than five hundred years, the city of Ephesus came under various foreign rulers. Such a long period of subjection would have profound effects on the local populations. Beside peace (*Pax Romama*),⁴⁷ there were other positive impacts of colonialism like prosperity and good governance throughout the land.⁴⁸ Prominent *philosophical thoughts* also emerged with the likes of Aristotle and Plato. There were also the wisdoms of Athenians, Persians, Macedonians, as well as Romans, which allowed the Ephesian people to develop new skills, especially in arts and even in the arts of military warfare,⁴⁹ which meant stating allegiance to Rome and its deities.⁵⁰

⁴⁵ Lee Martin McDonald, "Ephesus," 227.

⁴⁶ G. L. Borchert, "Ephesus," *The International Standard Bible Encyclopedia*, Geoffrey W. Bromiley, ed., (Michigan: William B. Eerdmans Publisher Company, 1982), 116. Also see, Paul Trebilco, *The Early Christians in Ephesus from Paul to Ignatius*, (Michigan: William B. Eerdmans Publishing Company), 13-14. During the reign of Octavian Augustus Caesar (30 B.C.E. to 180 C.E.), Ephesus had elevated its status to be the capital of the province of Asia probably because of its strategic location and its tremendous growth in prosperity all due to the Roman peace (*Pax Romana*).

⁴⁷ Trebilco, *The Early Christians in Ephesus from Paul to Ignatius*, 13-14.

⁴⁸ Sean Freyne, *The World of the New Testament*, (Collegeville: The Liturgical Press, 1990), 52-53, Rome maintained control throughout the empire, with an administrative system of friendly allies, client kings (for example Herod in Galilee), as well as direct control through governors at their numerous provinces. Also, Packer and Tenney, eds., *Illustrated Manners and Customs of the Bible*, 164-5, said that there were also "opportunities of rights to citizenship if the colonized people would join their colonisers as allies whether to Athens, Persians, or Romans. There was also the guarantee of military protection for safe passage for both land and sea travel especially during the Roman period - 30 B.C.E.-1000 C.E."

⁴⁹ Packer and Tenney, eds., *Illustrated Manners and Customs of the Bible*, 164-5.

⁵⁰ Bruce J. Malina and John J Pilch, *Social Science Commentary on the Letters of Paul*, (Minneapolis: Fortress Press, 2006), 17.

Economic benefits from temple worship also created a lively trade for silver statues of the goddess in Ephesus (c.f. Acts 19:21-41).

However, there were also negative influences.⁵¹ Rome's influence brought Greek *koine* as the language of the New Testament,⁵² which was the "language of all the Jewish Diaspora communities, within the Roman Empire."⁵³ Previous occupations would have brought dramatic shifts in cultural lifestyles⁵⁴ as well as political interruptions and their investable influences on the people left behind.⁵⁵ These interruptions forced the colonised people to mimic their colonial master's cultures and customs, especially in worshiping their gods (emperors),⁵⁶ and paying tributes and taxes.⁵⁷ Wealth and prosperity also brought greed, which was a key factor of going to war, as struggle for control became crucial.⁵⁸

⁵¹ Ephesus was a Greek city, but went through a similar process during the Persian reign, when Aramaic was the preferred language of the then empire for 134 years (ca.546 BCE – 412BCE). See, F. E. Dobbs-Allsopp, "Aramaic," *Dictionary of the Bible*, D. N. Freedman, ed., (Michigan: William B. Eerdmans Publishing Company, 2000), 85.

⁵² Everett Ferguson, *Backgrounds of Early Christianity*, Third Edition, (Michigan: William B. Eerdmans Publishing Company, 2003), 136.

⁵³ Wayne A Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, Second Edition, (London: Yale University Press, 2003), 37.

⁵⁴ Borchert, "Ephesus," 116.

⁵⁵ C. D. Stanley, "Paul the Ethnic Hybrid? Postcolonial Perspectives on Paul's Ethnic Categorizations," *The Colonized Apostle Paul Through Postcolonial Eyes*, C. D. Stanley, ed., (Minneapolis: Fortress Press 2011), 113.

⁵⁶ Ferguson, *Backgrounds of Early Christianity*, 211.

⁵⁷ Ferguson, *Backgrounds of Early Christianity*, 7. Also, Richard A. Horsley, *Paul and the Roman Imperial Order*, (New York: Trinity Press International, 2004), 12, states that during the Roman Imperial Order, the people were sometimes forced to sell their lands as tributes and in some severe cases, they were sold into slavery as a form of payment.. See also, Charles Freeman, *The Greek Achievement: The Foundation of the Western World*, (New York: Penguin Group Inc. 2000), 125.

⁵⁸ Freeman, *The Greek Achievement*, 125.

Dark magical powers⁵⁹ and influences from Egypt had impacted the Jews greatly that they were sometimes regarded as exorcists, and powerful practitioners of magic.⁶⁰ This was one aspect of life faced by the Ephesian Christians; a struggle against “the cosmic power of this present darkness...and spiritual forces of evil...” (Ephesus 6:12).

The positive impacts above would have indeed improved the livelihood of those Ephesian people who were directly involved as well as their relatives, friends and dependents.⁶¹ Therefore, it is quite possible that those who benefited from these activities, did so by adopting (mimicry) these foreign influences. The flow on effect of benefits to others would also compel the beneficiaries to mimic their masters’ ways of doing things. Not only that, but swearing allegiance to Rome and her deities,⁶² was a proclamation of a new identity as Roman citizens. In doing so, they had inevitably taken onboard these influences (mimicry), thus, transforming them with different personalities and behavioural traits.

The aforementioned negative impacts would have also created an identity of slavery (Eph. 6:5-9), marginalised people (Eph. 5:9), emperor worshippers and people of the dark (Eph. 2:1-3; 4:4; 4:17-19; 4:25-31; 5:3-20). So how would an Ephesian person describe him/herself? Was s/he a Greek, a Roman, or a Jew? Was s/he a Christian, a Jewish Christian, a Gentile Christian or an idol worshipper living amongst

⁵⁹ I have used this term to describe those who practice dark magical powers and sorcery, as opposed to ‘wise men’ who practice religious duties and perform miracles. – see, Marvin Meyer, “Magic,” *Eerdmans Dictionary of the Bible*, D. N. Freedman, ed., (Michigan: William B. Eerdmans Publishing Company, 2000), 413. Also, Talbet, *Ephesians and Colossians* 18, states that these magical powers led people to believe that their existence was controlled by stars, various deities and sub-deities.

⁶⁰ Trebilco, *The Early Christians in Ephesus from Paul to Ignatius*, 148.

⁶¹ These dependent relationships might include ‘master-slave’ relationship, ‘patron-client’ relationship, the moral responsibility of the wealthy to the poor, and so forth.

⁶² Malina and Pilch, *Social Science Commentary on the Letters of Paul*, 17.

the Ephesian Church? It is most probable that an Ephesian believer would have struggled to remain steadfast as a true follower of the Way, in light of his/her colonial experience.

2.3. Ephesian Church

Members of a church community cannot exist exclusively apart from the larger community where it operates. They are an integral part of that community and will participate in its normal everyday affairs. Thus, church members will not be isolated from the daily operations of the larger community. This personal view could also be applied to the believers' churches in Ephesus. They could not separate or shield themselves away from their particular contexts of being members of the greater Ephesian community and they would certainly be affected by its reality.

But who were the members of the church in Ephesus? This information is not clear from the Letter itself but Luke, author of the Book of Acts, might have some valuable descriptions of the church's beginning.⁶³

Internal evidence for the beginning of the Ephesian Church was when Paul first arrived from Corinth with Priscilla and Aquila and left them there (Acts 18:18-23).⁶⁴ It is quite possible that Priscilla (a teacher) and Aquila (a tentmaker),⁶⁵ formed a small congregation of friends in their own household, which was a common practice during

⁶³ Trebilco, *The Early Christians in Ephesus from Paul to Ignatius*, 107. Also, James S. Jeffers, *The Greco-Roman World of the New Testament Era: Exploring the Background of Early Christianity*, (Illinois: Inter Varsity Press, 1999), 72 states that the first Christians in the New Testament period were generally Jewish converts and Gentile, who were attracted to Judaism

⁶⁴ Jeffers, *The Greco-Roman World of the New Testament Era*, 110.

⁶⁵ JoAnn Ford Watson, "Prisca, Priscilla," *Eerdmans Dictionary of the Bible*, D. N. Freedman, ed., (Michigan: William B. Eerdmans Publishing Company, 2000), 1084.

the time of the Apostles (c.f. Acts 2:46; 5:42; 1 Cor. 1:16; Acts 16:15; 18:8; 20: 17-21). There was also Apollos, an Alexandrian Jew, who spoke boldly of Jesus in Ephesus (Acts 18:24-28). When Paul returned to Ephesus, he found some disciples who only knew the baptism of John, thereby he anointed them with the Holy Spirit (Acts 19:1-7). Paul preached there for two years and many people heard the word of the Lord (Acts 19:8-10).

This information suggests that there was a group of believers who knew “the way of the Lord” in Ephesus, before Paul’s ministry. It is likely possible that some of these believers were present during the time of the Pentecost (Acts 2:5-9),⁶⁶ as well as new converts from the apostles’ successful ministry in Ephesus. These converts however, would have been quite familiar with idol worship to Artemis and emperor and some might even had practiced magical acts,⁶⁷ (c.f. Acts 19:11-20).⁶⁸

The temple of Artemis and its cultic festivals may have encouraged some of the church members to develop a “loose living” and “disorderly worship.”⁶⁹ This is perhaps why Paul speaks about fornication, impurity, greed and drunkenness (Eph. 5:3, 18)⁷⁰, as the people observed (mimicry) their old cultic ways of emperor worshipping

⁶⁶ Trebilco, *The Early Christians in Ephesus from Paul to Ignatius*, 107-109, suggests that those mentioned there include people from Asia (Acts 2:9-11), with around 3000 new believers (Acts 2:41), it is most likely that there were people from Ephesus since it was the leading city of Asia.

⁶⁷ Trebilco, *The Early Christians in Ephesus from Paul to Ignatius*, 152-154.

⁶⁸ Acts 19:11-20 tells of a story of the sons of Sceva, itinerant Jewish exorcists, who tried to use Jesus’ name to cast out evil spirits.

⁶⁹ Talbot, *Ephesians and Colossians*, 25-6.

⁷⁰ Ephesians 5:3 – But fornication and impurity of any kind, or greed, must not even be mentioned among you, as is proper among saints. 5:18 – Do not get drunk with wine, for that is debauchery...

and worshipping of Artemis where “drunken people were roaming everywhere, so that all night long a crowd filled the entire agora.”⁷¹

There is also the disagreement amongst biblical scholars about the identity of Hellenists and Hebrews; and the differences between these groups throughout the early church would have also prevailed in the Ephesian church.⁷² This highlights a division where different groups differentiate themselves from others, and so resistance is inevitable.⁷³ Some scholars interpret the term ‘Hellenists’ as referring to Greek-speaking Jews from the Diaspora, in contrast to ‘Hebrews’, who were Aramaic-speaking Palestinian Jews.⁷⁴ According to this view, they were both Jews, but different along the lines of their locations, culture, traditions and especially language.⁷⁵ James S. Jeffers recognises this issue when he argues that one of the main reasons why the Hebrew Scriptures were translated into Greek (Septuagint), because Jews in larger Gentile societies (like Ephesus) have given up their own religious beliefs and practices entirely.⁷⁶ In other words, they had been transformed into a new identity by engaging and living the cultures and customs of their colonised location and context.

⁷¹ Talbet, *Ephesians and Colossians*, 25.

⁷² Graig S. Keener, *The IVP Bible Background Commentary: New Testament*, (Illinois: Inter Varsity Press, 1993), 338. “Some scholars think that the “Hellenists” here are simply Greek-speaking Palestinian Jews, but most Jews in Palestine were bilingual, and Greek was probably the first language for most Jerusalemites. The more likely proposal is that this text refers to Diaspora Jews who have settled in Jerusalem, as opposed to natives of Jewish Palestine.”

⁷³ Stanley, “Paul the Ethnic Hybrid? Postcolonial Perspectives on Paul’s Ethnic Categorizations,” ed., C. D. Stanley, *The Colonized Apostle Paul Through Postcolonial Eyes*, 96. 113.

⁷⁴ David E Aune, “Hellenism,” *Eerdmans Dictionary of the Bible*, D. N. Freedman, ed., (Michigan: William B. Eerdmans Publishing Company, 2000), 573. Others also refer to “Hellenists” as meaning Gentiles.

⁷⁵ Ferguson, *Backgrounds of Early Christianity*, 135, highlights the significant role a language plays in determining one’s identity and upbringing.

⁷⁶ Jeffers, *The Greco-Roman World of the New Testament Era*, 216.

From the information presented thus far, it is obvious that grave impacts of colonialism had affected and transformed the Ephesian people as well as the Church, in a positive and negative manner. These influences had moulded the people through mimicry by complying and submitting to their colonisers' agenda and rule, or simply by engaging in that environment.

However, Paul is also exhorting them to be imitators of God, as they have been baptised into the family of God, through Jesus Christ. As believers of the Gospel of Jesus Christ, they must renounce their old identity under colonialism. This is Paul's message to the Ephesian believers to be transformed and to comply with their new spiritual identity as believers of the Way, by imitating God.

2.4. Reading Ephesians 5:1-5 through the lens of Mimicry

Re-reading Ephesians highlights the inevitable negative effects of colonialism, which are considered undesired outcomes.⁷⁷ The reality is that people adapt, and people learn, so it is to be anticipated that changes would occur to people's lifestyles. But these changes could lead to a transformation of some sort as their traditions, cultural identity and language have been altered, without them even realizing it. This was the reality of Ephesians due to colonialism. They had taken upon themselves an identity based upon their colonial experience, which had transformed and dictated their behaviours (c.f. Eph. 2:1-3; 4:4; 4:17-19; 4:25-31; 5:3-20; 6:5-9).

⁷⁷ L. Ann Jervis, "Reading Romans 7 in Conversation with Postcolonial Theory: Paul's Struggle toward a Christian Identity of Hybridity," ed., C. D. Stanley, *The Colonized Apostle Paul Through Postcolonial Eyes*, 96.

Paul is reminding them of their past identity under colonialism and previous reality of “following the course of this world”; “by living the passions and desires of the flesh”; and that they were by “nature the children of wrath, like everyone else” (Eph. 2:1-3). This was their life under colonialism. Just as they managed to mimic and lived these colonial influences, Paul is now encouraging these Ephesian believers to mimic this new gospel reality and their new Christian identity, by imitating God (Eph. 5:1-5).

a. The Identity of God’s Children (Eph.5:1-2)

*(1)Therefore be imitators of God, as beloved children, (2) and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.*⁷⁸

These first two verses reveals Paul’s message that speaks of a specific identity to imitate. These believers for a long time before being converted, had been acculturated (mimicry) under various colonial powers that they no longer saw themselves as Jews⁷⁹ (although others have argued that they were non-Jews or diaspora Jews). Regardless of how these believers were perceived to be, Paul’s message for them is; be imitators of God.

This follows from Paul’s reminder that these Ephesian believers were no longer their former selves (Eph. 4:18-24): - “were darkened in their understanding, alienated from the life of God” (v.18); “have abandoned themselves to licentiousness, greedy to practice every kind of impurity” (v.19); “put away your former way of life, corrupt and

⁷⁸ NRSV

⁷⁹ Malina, Pilch, *Social Science Commentary on the Letter of Paul*, 371, states that for the Jews Diasporas, it is most likely that some of them may have adopted the Hellenistic language and culture as their own and they became known as Hellenists; H. Alan Brehm, “Hellenists,” 575, agrees when he says that “Hellenists” were Jewish Christians who spoke Greek, and “Hebrews” were those who spoke Aramaic.

deluded by its lust” (v.22). These were their habits and former ways of life, as influenced and transformed by colonialism. This ‘old self’ must be replaced with a “new self, created according to the likeness of God in true righteousness and holiness” (v23-24). In this new identity, they must be imitators of God (Eph. 5:1).

The Greek imperative in verse 1, *ἠνεσθε*⁸⁰ gives a command, entreaty or exhortation.⁸¹ It is an instruction that must happen and must take place, without question or failure. This is not only an instruction to be followed, but it must be performed continuously.

They must be “imitators of God, as beloved children.” The believers must imitate God by being children of God. That is, their new identity as children of God would identify them as belonging to God, in an intimate relationship, just like a father-child relationship. As a child mimics whatever the father (parent) does, so do the children of God must imitate God. Not only that but to be imitators of God is to represent God by doing things that are pleasing to God, just like the children trying to please their parents.⁸²

By imitating God as beloved children is also an instruction that they must also give up their old habits and must uphold their new identity as children of God. Their old habits (identity) under colonialism encouraged them to “deceive with empty words

⁸⁰ Willaim D. Mounce, *The Analytical Lexicon to the Greek New Testament*, (Michigan: Zondervan, 1993), 126, 2nd person plural, present middle imperative of the word *ἠνομαι*, meaning “become,” “be,” “happen,” “take place,” “arise”, see also, Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carol M. Martini, Bruce M. Metzger, *The Greek New Testament (GNT): Fourth Revised Edition*, (Germany: United Bible Societies, 2006), 665.

⁸¹ J. W. Wenham, *The Elements Of New Testament Greek*, (United Kingdom: Cambridge University Press, 2001), 12.

⁸² Bruce B Barton, et. al., eds., *Life Application Bible Commentary: Ephesians*, (Illinois: Tyndale House Publishers, Inc, 1996), 98.

and disobedient” (Eph. 5:6); “to live in darkness” (Eph. 5:8); to partake in “works of darkness” (Eph. 5:11) and to be “drunk with wine” (Eph. 5:18). This was their old identity forged under colonialism.

Verse two continues Paul’s instruction of how to imitate God – to live in love (*περιπατεῖτε ἐν ἀγάπῃ*).⁸³ The Greek imperative *περιπατεῖτε* is also an instruction to walk or to maintain a certain walk of life and conduct.⁸⁴ This instruction is further qualified by the adjective *ἀγάπῃ*, meaning love, generosity, kindly concern, devotedness.⁸⁵

The Ephesian believers are encouraged not only to “imitate God as God’s children,” but also to “walk in love” just “as Christ loved us.” Paul encourages the believers that they must conduct their new lives in a spirit of love that prioritizes the concerns of others before their own.⁸⁶ This unselfish love is exemplified by Jesus Christ’s love of freely offering (sacrifice) himself for our benefits. In other words, to imitate God is to love others and to show a genuine concern for the welfare of others. It is love that is not just a show of warm feelings, but to be ready to sacrifice yourself for the good of others.

Imitating God by loving others, caring for one another and to “be subject to one another out of reverence for Christ” (Eph. 5:21), is exemplified by the apostle using the

⁸³ Aland, et. al., *The Greek New Testament: Fourth Revised Edition*, 665.

⁸⁴ Mounce, *The Analytical Lexicon to the Greek New Testament*, 369, 2nd person plural, present imperative of the word *περιπατεω*, meaning to walk.

⁸⁵ Mounce, *The Analytical Lexicon to the Greek New Testament*, 48.

⁸⁶ C. Leslie Mitton, *New Century Bible Commentary: Ephesians*, (London: William B. Eerdmans Publishing Company Ltd., 1989), 175.

Christian household (Eph. 5:21-33). In this intimate family relationship, each member must love and show respect for one another, “wives, be subject to your husbands” (Eph. 5:22); “husbands, love your wives” (Eph. 5:25); “each of you, however, should love his wife as himself, and a wife should respect her husband” (Eph. 5:33). Jesus sets this example of loving and caring for his people – the church, through his death and resurrection. This loving and caring relationship was to counter the division between Jewish Christians and Gentile Christians in their attitudes towards one another,⁸⁷ which may have also been happening within the Ephesian church.

Thus, verses 1-2 highlight *the new identity* that the believers of the Ephesian Church must mimic in order to be “Be Imitators of God.” Paul also shows them how to imitate God not only as God’s children, but to imitate God by walking in love, as Christ did. Jesus not only gave himself in order that we may live, but he also exercised love and compassion during his ministry for us to follow (mimicry) - healing the sick, the man with leprosy for example, (Matt. 8:2-4; Mk. 1:40-44; Lk. 5: 12-14); feeding the hungry (Matt. 14:31-21; Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14); loving others (Matt. 19:19; 22:39; Jn. 13:34; 15:17), and so forth. To be children of God, we must be transformed from our old selves, by imitating God.

⁸⁷ For examples – Galatians 3:1-5 and 4:1-11, where Gentile converts were encouraged to be circumcised if they were to fully become children of Abraham. Also in Roman 14:1-15:13, the Gentiles were told to accept Jewish food laws if they were to be converted.

When God's children love one another by putting others before them, it is a pleasing odour of fragrance to God, inviting God's presence and His grace, as well as creating a closer relationship between God and us, His children.⁸⁸

b. Ephesians' Identity under Colonialism (Eph.5:3-5)

*(3) But fornication and impurity of any kind, or greed, must not even be mentioned among you, as is proper among saints. (4) Entirely out of place is obscene, silly, and vulgar talk; but instead, let there be thanksgiving. (5) Be sure of this, that no fornicator or impure person, or one who is greedy (that is an idolater), has any inheritance in the kingdom of Christ and of God.*⁸⁹

In verses three and four, Paul highlights six pagan ways – ‘fornication’; ‘impurity of any kind’; ‘greed’; ‘obscene’, ‘silly’ and ‘vulgar talk’, which the apostle encourages the Ephesians to renounce. These behaviours are condemned. Those who practiced these sinful acts would simply not be allowed to enter the kingdom of Christ and of God. In other words, these behaviours were forbidden and they represent what *not* to do, when imitating God, for God would not be pleased to see his children involving in these abominations.

Fornication (πορνεία) generally refers to “whoredom,” “concubinage,” “adultery,” “uncleanness,” and symbolically for “idolatry.”⁹⁰ In Ephesus, this act was part of an annual autumn fertility festival, presumably in relation to worshipping Artemis that was conducted “with chastity and due observance of established

⁸⁸ Jonathan Klawans, *Purity, Sacrifice and the Temple – Symbolism and Supersessionism in the Study of Ancient Judaism*, (Oxford and New York: Oxford University Press, 2006), 50-73, sees this process as “counter imperialism.”

⁸⁹ NRSV.

⁹⁰ Mounce, *The Analytical Lexicon*, 385.

customs.”⁹¹ This was celebrated in Ephesus as part of their colonial culture, but for Paul, this was not accepted and appropriate as part of their Christian identity. This ‘established custom’ highlights the influence of colonialism (idol worshipping), which had become part of the colonised people’s culture and identity. Paul is now urging the believers to renounce this old identity, in favour of imitating God, their new identity in Christ.

Impurity (ακαθαρσία) relates to “motives,” “uncleanness,” and “lewdness.”⁹² In the context of Ephesus, it denotes a state of moral corruption, especially those of sexual sins.⁹³ Again, this might also be related to the cult of worshipping Artemis with drunkenness and prostitution.⁹⁴

Finally in verse three, there is *greed* (πλεονεξία), which generally represents “an inordinate desire of riches,” “covetousness,” “extortion,” or “a scheme of extortion.”⁹⁵ It denotes a desire to have more or to acquire more. A greedy person is judged to be extremely sinful and in Hellenic society (like Ephesus), this was “a violation of the basic principle of proportion and contrary to the idea of beneficent concerns for citizenry.”⁹⁶ A greedy person is a selfish person, which contradicts a Christian principle

⁹¹ Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 854.

⁹² Mounce, *The Analytical Lexicon*, 58.

⁹³ Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 34

⁹⁴ Pfeiffer and Vos, *The Wycliffe Historical Geography of Bible Lands*, 362; Also see, Talbet, *Ephesians and Colossians*, 25.

⁹⁵ Mounce, *The Analytical Lexicon*, 377.

⁹⁶ Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 824.

This required wealthy citizens to distribute some part of their vast wealth to other citizens who were less fortunate, but still contribute to the overall running of the economy.

of sharing with those who are less fortunate, or putting others' needs first (*αγαπη*), as discussed above.

Paul strongly encourages the Ephesian believers that these behaviours “must not even be mentioned” (Eph. 5:3b). The Greek word *ὀνομαζέσθω* (3rd person singular, present passive imperative of *ὀνομαζω*),⁹⁷ meaning, ‘to name,’ or ‘to make mention of,’⁹⁸ with a further implication that these behaviours must not even be practiced.⁹⁹ Paul reasons that these behaviours are not “proper among saints” (Eph. 5:3c). For a believer to mention, let alone practice these pagan behaviours, is indeed not imitating God as a true believer, but instead, is mocking God. Mocking God by practicing these immoral behaviours is a sign of resisting God. It is also a sign of sowing the seeds of the flesh, which will reap corruption (c.f. Gal. 6:7-8).

Paul then continues in verse four, by including the other immoral and unethical behaviours, which concerns the actions of the tongues that will defile a person (c.f. Matt. 15:11; Jas. 3:6).¹⁰⁰ These include; *obscene* (*αισχρότης*), which refers to behaviour that is shameful and that, which flouts social and normal standards.¹⁰¹ There is also *silly* (*μωρολογία*) and *vulgar talk* (*εὐτραπελία*), which implies foolishness, “facetiousness,” “pleasantry,” “buffoonery,” “coarse laughter,”¹⁰² and is generally

⁹⁷ Nathan E. Han, *A Parsing Guide to the Greek New Testament*, (Ontario: Herald Press, 1971), 361.

⁹⁸ Mounce, *The Analytical Lexicon*, 340.

⁹⁹ Danker, ed. *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 714.

¹⁰⁰ Matt. 15:11 - “it is not what goes into the mouth that defiles a person, but is it what comes out of the mouth that defiles.”; Jas. 3:6 - “And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself is set on fire by hell.”

¹⁰¹ Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 29.

¹⁰² Mounce, *The Analytical Lexicon*, 227.

indicative of a person who lacks courtesy and manner towards others. These negative attributes show a clear lack of respect and concerns for others, which negate the essence of being a believer of the Way, of putting others first before self.

These pagan ways had influenced and transformed the Ephesian people as the result of being subjected to foreign rules. For Paul, these inherited behaviours, if the Ephesians continue to uphold them, would prohibit them from entering into the kingdom of Christ and of God.¹⁰³ Instead of engaging and participating in these immoral behaviours from the past, Paul is encouraging thanksgiving, as they had being transformed into a new beginning and being accepted into the family of Christ, their new identity.

These two verses (Eph. 5:3-4) clearly highlight the transformation that had taken place within the Ephesian people's behaviours, personalities and identities, as a result of colonial influences. This was how they "once lived, following the course of this world" (Eph. 2:2) and "desires of flesh and senses" (Eph. 5:3). They were living under the darkness of sins and under the laws and rules of colonialism. But now, Paul is bringing the light of salvation and freedom with the Gospel of Jesus Christ. Paul is urging the believers to be transformed by this light, this new identity as believers of the Way, by imitating God (Eph. 5:1-2). This new transformation of behaviour, personality and identity must be adhered to, if the believers are to realise their inheritance in the kingdom of Christ and of God (Eph. 5:5).

¹⁰³ Warren W. Wiersbe, *The Bible Exposition Commentary: New Testament*, Vol 2, (England: Victor, 2001), 45.

2.5 Summary

Ephesian people had long endured a life under various colonial rulers and they had truly been transformed by these foreign influences. This transformation had resulted from a change of personality, behaviour and identity due to the influence of wealth, idol worshipper, magic power, etc., as identified in the above discussion. This transformation has also resulted in slavery, marginalised people and suffering for most people while only a few elite groups prospered. This was the Ephesian people's identity under colonialism and before Paul and his fellow apostles arrived there.

This inherited identity from colonialism (through mimicry), would have also affected those believers within the Ephesian churches. This is the focus of Paul's message for these believers; to be transformed from their old identity under colonialism, and to realise their new identity as believers of the Way, by imitating God. To imitate God is to renounce their old identity and to live as God's children. This new transformation of imitating God requires the believers to love and respect one another, just as Jesus Christ had shown in his life and ministry.

This transformation of imitating God is urgently needed in Nauru, as the people have been greatly affected and influenced not only from colonial influences, but as the result of globalisation and modernisation. The problems of drunkenness and teenage pregnancy are spiralling out of control and a concerted approach from all stakeholders is needed before it is too late. This is the focus of Chapter Three.

CHAPTER THREE:

APPLICATION OF EPHESIANS 5:1-5

TO THE CONTEXT OF NAURU

3.0. Introduction

Paul's encouragement for the Ephesian believers to imitate God, is also an urgent reminder for the people of Nauru to heed. The current state of affairs on the island, as briefly mentioned before, is a sad realisation of the type of Christianity that we have been practicing: Christians that have been living the course of this world, by living the passions and desires of the flesh (c.f. Eph. 2:1-3). Therefore, this undertaking is also an urgent call for the Nauruan Christians to be imitators of God as well.

This chapter examines the Nauru context in some details to establish this inherited identity of drunkenness, as alcohol was first introduced by early European settlers. This has transformed and influenced the people since, especially the younger generations to participate in immoral behaviours, which are the core causes of the problems we are facing. Therefore, a brief history of Nauru will be discussed to establish the root of our current problems. The Nauru Congregational Church's attempt to deal with these problems will also be discussed as well as a proposed course of action, based on the interpretation of Ephesians 5:1-5, through the lenses of mimicry.

3.1. Brief History of Nauru

Nauru is one of the world's smallest countries, and one of the most remote. It is located between Solomon Islands and Kiribati; with a total land mass of just around 21 square kilometres, with the highest point at 40-60 meters above sea level.¹⁰⁴ It was first sighted by Europeans in 1789 but there was little contact until the 1830s, when Nauru became an important source for food and water for the ships frequenting the area.

These early contacts with Europeans brought diseases as well as alcohol and firearms, which led to the Ten Years Wars, from 1878 – 1888.¹⁰⁵ Most of the Europeans that settled on Nauru were “runaway convicts, expirees, or deserters from whalers, and for the most part men of the very worst description.”¹⁰⁶ There was also a William Harris, a beachcomber who lived on Nauru since 1842 and married various local women.¹⁰⁷ These examples of early settlers would have had a potent influence on the local population, even though there were also other well mannered settlers.

Nauru has been through several periods of foreign rulers. In 1888, the German empire annexed Nauru and was incorporated into the German's Marshall Islands

¹⁰⁴ Margaret Chung, *Nauru Progress Report 1990-2011*, (Nauru: Government of Nauru, 2012), 5. http://planipolis.iiep.unesco.org/upload/Nauru/Nauru_First_MDG_Progress_Report_1990-2011.pdf, Accessed 27 February, 2013.

¹⁰⁵ Richard Taylor and Kirki Thoma, *Nauruan mortality 1976–1981 and a review of previous mortality data*. (Noumea: Secretariat of the Pacific Community, 1983); see also, Nauru Bureau of Statistics, SPC and Macro International Inc. *Nauru 2007 Demographic and Health Survey*. (New Caledonia: Secretariat of the Pacific Community, 2009), 1. http://www.spc.int/prism/nauru/index.php/nauru-documents/cat_view/128-nauru-report-for-demographic-and-health-survey, Accessed 27th February, 2013.

¹⁰⁶ “Nautical Surveys,” *The Sydney Morning Herald* (NSW: 1842-1954) 16 August 1843: 2. <http://nla.gov.au/nla.news-article1243224>, Accessed 20th August, 2013.

¹⁰⁷ John Garrett, *To Live among the Stars – Christian Origins in Oceania*, (Geneva and Suva: World Council of Churches, Institute of Pacific Studies, University of the South Pacific, 1982), 291.

Protectorate.¹⁰⁸ During World War I, the Australian Expeditionary Force took control of the island in 1914.¹⁰⁹ In 1920 Nauru was designated a League of Nations mandate of Great Britain, Australia and New Zealand. During World War II, Nauru suffered severely with bombardments and raids by both German and Japanese forces, before the latter occupied the island on August 1942. The Japanese deported 1,200 Nauruans for forced labour on Truk; [or Chuuk],¹¹⁰ and only 737 survivors returned to Nauru after the Australians reoccupied the island in 1945.¹¹¹

The previous mandate of Great Britain became a Trustee after the war, and on 31st January 1968, Nauru at last won their Independence from Trustee status, and became the Republic of Nauru. It is governed by a Westminster style democracy with an elected Parliament and a President who is elected by that Parliament.¹¹² However, the influences of the colonial era and the impacts of globalisation are now part of life on the island.

In 1906, phosphate was discovered and exploitations started,¹¹³ as mining was mainly controlled by a foreign enterprise, the British Phosphate Commission.¹¹⁴ It also brought in financial and material wealth, which led to a high standard of living within the island, as development on infrastructures improved and the local economy

¹⁰⁸ John Garrett, *To Live among the Stars – Christian Origins in Oceania*, 291.

¹⁰⁹ R. M. Younger “Nauru.” ed. Cayne S. Bernard, *The Encyclopedia Americana International Edition*, Vol 19 New York: Americana Corporation. 1973. 783-784. .

¹¹⁰ Chuuk is one of four states on the Federated States of Micronesia.

¹¹¹ R. M. Younger “Nauru.” ed. Cayne S. Bernard, *The Encyclopedia Americana International Edition*, 783-784.

¹¹² *First National Report To the United Nations Convention to Combat Desertification (UNCCD)* (Department of Economic Development and Environment), April 2003, 13.

¹¹³ Statistics, *Republic of Nauru Demographic and Health Survey*, 1.

¹¹⁴ R. M. Younger “Nauru.” ed. Cayne S. Bernard, *The Encyclopedia Americana International Edition*, 783-784.

prospered.¹¹⁵ Christianity¹¹⁶ also became prominent since Nauru's discovery and the people have continued to uphold Christian teachings and beliefs, as is reflected on the country's coat of arms: "GOD'S WILL FIRST."

Unfortunately, colonialism and foreign influences have left their mark on the Nauruan people and culture. It has become just another mixing pot for diverse races, cultures and religions, "that most of these so called modern cultures are more likely, borrowed."¹¹⁷ Even the Nauruan language is "quickly changing and it is now integrated with a lot of foreign words."¹¹⁸ As the effect of these foreign influences continues to impact out people, especially the younger generations, I feel that all stakeholders – government, church, traditional leaders and all Nauruans, must work together in finding practical and relevant solutions to counter and to transform our people back to the very foundation of our independence: "GOD'S WILL FIRST." To do this, the apostle Paul is giving us an example to follow; to be imitators of God.

3.2. Some of the Current Problems Facing Nauru

Nauru's total population from the 2011 census is 10,084, of which 3,832 (38%) are 15 years and younger.¹¹⁹ This younger generation is in a highly vulnerable position if current trends continue. Teenage pregnancy is an alarming issue among the 15-19

¹¹⁵ Christine McMurray, *Nauru: A Situation Analysis of Children, Women, and Youth*, (Suva: United Nations Children's Fund, 2005), vi.
http://www.unicef.org/pacificislands/Nauru_Sitan_Report_Latest_pdf.pdf, accessed 27 February, 2013.

¹¹⁶ John Garrett, *To Live among the Stars – Christian Origins in Oceania*, 290-291.

¹¹⁷ Ipia Gadabu, Director of Statistics, answers to questionnaires via emails, received 6th July, 2013.

¹¹⁸ Baron Divavesi Waqa, answers to questionnaires via email, received 29 July, 2013.

¹¹⁹ Nauru Bureau Statistic, *Census 2011: Count Me In: Ang Kadat Memak*, (Nauru: Secretariat of the Pacific Community, 2011).

years old. In 2011, this group had 91 children per 1,000 women on average¹²⁰ and 47 in 2012.¹²¹ In 2010, out of 346 births, 31 were to teenage mothers,¹²² a steady increase from previous years.¹²³ This age group is also susceptible to increased health risk to both mother and child,¹²⁴ with higher rates of morbidity¹²⁵ and mortality¹²⁶ for both.¹²⁷ The President of the Republic of Nauru, who is also the General Secretary of Nauru Congregational Church (NCC), Baron Divavesi Waqa, has expressed grave concern about these statistics:

Teenage pregnancy is a national problem and it should be a concern for the church as well as government. It is not right that teenage girls should be having babies and it is not normal and right to have children raised in a single parent home. It is not Nauruan culture to promote single parent arrangements.¹²⁸

The President for the Nauru Women National Council, Ms Peta Eredaban Gadabu echoes this problem, but she believes that “this group of young people are mostly neglected by their loved ones.”¹²⁹ Both viewpoints acknowledge the existence of a problem. If these people have been neglected, what happens to our family system

¹²⁰ Nauru Bureau Statistic, *Census 2011: Count Me In: Ang Kadat Memak*

¹²¹ Roxy-Anna Kepae, *Department of Health: Statistics of Teenage Pregnancy for Year 2012* (Nauru: Medical Records Department, 2012), 1.

¹²² Chung, *Nauru Progress Report 1990-2011*, 46.

¹²³ In 2007, there were 22 teenage pregnancies, 31 in 2008 and 30 in 2009, see, Nauru Bureau of Statistics, *Social Statistic: Vital Statistics-Birth and Mothers by age 15-49*, (16th July 2013), <http://www.spc.int/prism/nauru/index.php/social/vital-statistics/births-and-mothers-by-age-15-49>, accessed 16 July, 2013.

¹²⁴ Nauru Bureau of Statistics, *Census 2011: Count Me In*,

¹²⁵ *Reader's Digest Universal Dictionary*, (London: The Reader's Digest association Limited, 1988), 1004. The presence of illness or disease within a population.

¹²⁶ *Reader's Digest Universal Dictionary*, 1006. The condition of being subject to death (people who died within a population).

¹²⁷ Nauru Bureau of Statistics, *Nauru 2007 Demographic and Health Survey*, 53.

¹²⁸ Baron Divavesi Waqa, answers to questionnaires via e-mails, received 29 July, 2013.

¹²⁹ Ms Peta Eredaban Gadabu, President Nauru Women National Council, answers to questionnaires via e-mails, received 30th June, 2013.

of supporting and caring for each other? Where are the parents whose roles are to provide for their children and teach them responsibilities? What are the government and the church doing about it?

Another issue of concern that stems from the above problem is the sacredness of marriage, or the lack of it. Traditional practice dictates that a marriage partner must be selected from another clan.¹³⁰ Marriage today is largely a Christian affair. It is conducted by the church Minister as arranged by the couple and their families. However, there are concerns that some young people are choosing not to marry but 'living together' in an informal union, only to get married later on in life.¹³¹

According to a national survey from 2007, 62% of women were living together in informal union, 10% were living with a partner, while 53% were observed to be married.¹³² This clearly shows that for those people in relationship, more have opted to live together in an 'informal union,' than those who chose to marry. This is a sad trend that is currently sweeping the globe and Nauru has not been spared. Are our human rights taking priority over our Christian teachings and principles? What is the church's stance on this issue?

Nowadays, 70%¹³³ of the younger generations get married when they discover that the girl is pregnant. This has become a common factor in some marriage

¹³⁰ Pollock, Nancy. "Nauru." *Encyclopedia of World Cultures*. 1996. *Encyclopedia.com*. (August 3, 2013).<http://www.encyclopedia.com/doc/1G2-3458000364.html>

¹³¹ Nauru Bureau of Statistics, *Nauru 2007 Demographic and Health Survey*, 74.

¹³² Nauru Bureau of Statistics, *Nauru 2007 Demographic and Health Survey*, 74.

¹³³ Rev. Roger Mwareow, Chairman of Nauru Congregational Church, Palik Agir, and Stan Dabuae, Ordained Pastors of Nauru Congregational Church, phone interview, August 2013, all agreed that there were more brides who were already pregnant before the wedding ceremony, 7 out of 10 marriages. Most of them are teenagers and one of the reasons the church is conducting more

ceremonies that have been conducted lately.¹³⁴ It is an indication of the high rate of teenage pregnancy and pregnancy before marriage that the church and government must address. It also points to a steep slide in the moral fibre of society and humanity where the passions and desires of the flesh prevail over our duties and responsibilities as families and as Christians. This is also a real financial and practical burden for these young people and families, as well as the responsibilities of parenthood before they, themselves become adults.¹³⁵

Alcohol consumption may be seen as the main contributor to the above issues. For this younger generation group, 46.2% drinks alcohol.¹³⁶ Statistics among current drinkers show that 23.8% reportedly spend 1-4 days a week drinking alcohol (25.6% men and 20.5% women).¹³⁷ Alarmingly, this frequency of drinking is most common among women in the age group (15-24 years), which stands at 29.8%.

Drunkenness from alcohol consumption can effect judgement. It can compromise the effectiveness of self-control with increase possibility of risky sexual behaviour.¹³⁸ Furthermore, twice as many men (32.3%) as to women (15.1%) from the young people

pregnant brides is because other churches, such as Independence Church and Assemblies of God (with Pentecostal/Charismatic foundations), reject them.

¹³⁴ Christine McMurray, *Nauru. A Situation Analysis of Children, Women and Youth*, (Fiji: United Nations Children's Fund, 2005), 26.

¹³⁵ McMurray, *Nauru. A Situation Analysis of Children, Women and Youth*, 26.

¹³⁶ Philayrath Phongsavan, Jan Pryor, Li Dan and Ben J Smith, *Nauru Noncommunicable Diseases (NCD) Risk Factors STEPS Report* (Suva: WHO Office, 2007), 42. http://www.who.int/chp/steps/Printed_STEPS_Report_Nauru.pdf, accessed 23 July, 2013.

¹³⁷ *Nauru Noncommunicable Diseases (NCD) Risk Factors STEPS Report*, 27.

¹³⁸ HIVAIDS Factsheet PDF *Demographic and Health Survey Republic of Nauru Demographic and Health Survey*, (Nauru: Secretariat of the Pacific Community, 2007), 2. http://www.spc.int/prism/nauru/index.php/nauru-documents/cat_view/128-nauru-report-for-demographic-and-health-survey, accessed 27 February, 2013.

aged 15–24 years are reportedly having had sex while they were drunk during the 12 months preceding the survey in 2007.¹³⁹ These sexual encounters could also bring health risks like HIV, STI, and AIDS. It is reported that one in seven women and one in three men aged 15–24, have had sex before age 15. Preventative measure such as using condom is largely ignored with only 14.2% of women and 6.1% of men, using them during sexual encounters.¹⁴⁰ Although there has been no follow up surveys since, these figures highlight the dire circumstances that our younger generation are facing and I can only assume from observation that these problems are on the increase.

A fatal consequence of alcohol consumption is death as a result of road accidents. According to the Commissioner of Police, Richard Britten, there were four recorded road fatalities what he classified as road trauma in 2012. This year 2013, there are already four deaths for far, which have been attributed to alcohol.¹⁴¹

These are just some examples of the problems that Nauru is now facing, which may be attributed to the influences of colonialism and globalisation. This is not to blame these systems for our problems, but it shows how our people have adopted and have been affected by these foreign influences. It shows how the younger generations have mimicked these negative influences, resulting in the problems they are currently facing. It also shows the extent of political and religious grasp on these issues and what

¹³⁹ HIVAIDS Factsheet PDF *Demographic and Health Survey Republic of Nauru Demographic and Health Survey*, 2.

¹⁴⁰ Nauru Bureau of Statistics, the Secretariat of the Pacific Community, and Macro International Inc, *Republic of Nauru Demographic and Health Survey 2007*, 197.

¹⁴¹ Republic of Nauru, *Nauru Bulletin, Issue 11-2013/87* (9th July 2013), 3.
http://www.naurugov.nr/media/30962/nauru_bulletin__11_9jul2013__87_.pdf, accessed 13 August, 2013.

needs to be done to really overcome these problems. The Nauru Congregational Church must also be proactive in order to transform our lost souls to be imitators of God.

3.3 Nauru Congregational Church's Contribution to Combating Alcohol and Drug Abuse

The Nauru Congregational Church, in addressing alcohol and drugs abuses, launched a Project called "*Youth and Alcohol*," on 21st May 2011. The objective was to engage not only the youths, but to target society at large, as alcohol abuse was affecting everyone. Its prime purpose was to raise awareness of the damaging effects of alcohol and to promote anti-alcohol measures and programmes.

This project was supported by various government departments. The Nauru Police Force provided legal information regarding alcohol for the general public. The Department of Women's Affairs contributed information of how alcohol can relate to women and children abuse and how the department can protect those affected. The Department of Youth's Affairs illustrated how alcohol could cause premature deaths and limit maturity growth. The Health Department provided awareness programmes about safe sex, sexual transmitted diseases, teenage pregnancy and other health related impacts of alcohol. There were also Alcohol Pioneers who promoted alcohol abstinence for life.¹⁴²

¹⁴² Jezza V. Agadio and Raveska Garoa, *Youth and Alcohol Project: Progress Report*, presented at the Youth Forum Follow Up Workshop & Consultation (Auckland: 28th November-2nd December 2011), p. 1. Agadio was the Nauru Congregational Church Combined Youth Fellowship President of the Youth and Alcohol Project and Garoa as Board Member of the project.

The Project encouraged youth participation through debate sessions for and against alcohol as well as drama presentations by various youth groups depicting real life scenarios regarding the effects of alcohol. There was also a song competition, based on the Project's theme slogan, "*Young People Working Together for a Better Living*," with original compositions promoting young people to help each other on the issue. The project encouraged participation from youths and continued programmes¹⁴³ were in place for a successful ongoing drive to combat and to stop the effect of alcohol and drug abuse on the young generations.

There were positive feedbacks and support from churches and the communities. However, since 2012, this project has been put on hold and attempts to the Nauru Congregational Church for explanation have been fruitless.¹⁴⁴ But the problems continue to affect more of our young people, if nothing is done about it. Perhaps this thesis can contribute by suggesting some practical ways of dealing with these problems, by encouraging our people to be imitators of God.

3.4 Proposed Plan

Paul was well aware of the historical backgrounds of the believers in Ephesus, which caused them to live in darkness and according to the passions and desires of the

¹⁴³ Agadio and Garoa, *Youth and Alcohol Project: Progress Report*, 2, Project has compiled a Storybook, with the title "*I am Lost, but now I am found*" based on the Gospel of Luke 15:1-32; and Jesus' parables of "*The lost Sheep*," "*The Lost Coin*" and "*The Prodigal Son*." The Storybook consists of three parts: 1) Storytelling. 2) Drama. 3) Musical. The Storybook was distributed throughout the 6 churches of the Nauru Congregational Church, with two printed copies, plus a CD-electronic copy. Furthermore, 30 members of the Youth Council promoted alcohol awareness and outreach programmes through visitations and presenting musical drama.

¹⁴⁴ Perhaps this sudden halt to the programme may be attributed to its lack of practical solutions to counter these problems. Raising awareness is important, but putting those programmes into action is even better.

flesh. It was that familiarity that prompted the apostle to encourage the believers to renounce their old habits and to be imitators of God, their new identity as children of God. The Believers' context in Ephesus is very much similar to what has been happening to my island nation of Nauru. Drunkenness and other related issues are common. These problems could be traced to the influence of former colonisers, the emergence of globalisation as well as the inherited mindsets of Nauruans. A proactive contribution from all stakeholders is required if we are to overcome these problems.

At the Youth Forum Follow-Up Workshop and Consultation, which was held at Auckland, New Zealand, 2011, the representatives from the Solomon Islands presented their own alcohol and substance abuse awareness programme (Appendix 3). This Solomon model has been revised as a proposed Plan (Appendix 4) to replace our current plan, as it is more practical and relevant in dealing with alcohol and drug abuse.¹⁴⁵ The attractiveness of the Solomon programme was its tendency to create hope and restoration to those who have been made hopeless by situations that are beyond their capacity to endure.¹⁴⁶ This proposed plan is a practical approach to teach and to equip the youths with some basic livelihood and life skills. Its purpose is to slowly build up the young generations' self esteems and their worth, with its overall objective of reconnecting them back to their families, which will also strengthen the communities and churches.

¹⁴⁵ Appropriate adjustments must be made to reflect our Nauru context with targeted outcomes to suit our own people.

¹⁴⁶ Colson Kaena Tuke, Rota Koki, and Elisah Paza Pitano, *Project Hope: Progress Report*, Youth Forum Follow Up Workshop & Consultation, (Auckland: 28th November-2nd December 2011), 1, Members of the Uniting Church in Solomon Islands youths leaders. This Solomon model will form the core elements of this proposed Alternative Plan.

Two elements that are central to this proposed Plan are: (1) Awareness through trainings, and (2) Practical Measures to monitor performance. Awareness training is important to ensure that those involved are well informed of the different issues relating to alcohol and drugs. It is important that these troubled young generations are made aware that getting drunk four days a week is not normal; that sexual encounters are not a game to be played when drunk; that teenage pregnancy could ruin their lives; that sexual encounters outside of marriage is adulterous and is not according to our Christian teachings. These behaviours must be stamped out.

These are the exact things that Paul is commanding the Ephesian believers not to do, as they are displeasing to God. Those who perform these immoral and unethical behaviours are not children of God and that they will be excluded from the kingdom of God and of Christ. Just as the Ephesian believers were influenced by their colonial experiences and had lived a life of darkness, our young Nauruan Christians are also experiencing the same circumstances, as foreign influences have greatly impacted their lives.

These issues require our undivided attention, so that our young people need to and must renounce these kinds of behaviours, and return to their Christian upbringing. They must realise that there is no future in their antics but only death awaits them. They must also know that there are people looking out and reaching out for them, so that they may be saved from their path of self destruction. They must know that their government, their church, their communities and their families care for them and that they are loved.

These trainings must also be accompanied by real practical measures that must be implemented, if we are to put a stop to these behaviours. It is not just good enough to raise awareness, but to act on it by putting into place practical policies to limit the availability of alcohol, for example. These policies must also be monitored and follow through, if they are to be effective. There must be strict control on the sales of liquor to minors with severe penalties for those breaking this law. Numbers of outlets where liquor is sold must be limited with very strict selling hours to reduce access to alcohol. It will be naive to try and stop selling liquor, but it is imperative for all stakeholders to participate and take ownership of the problems. By taking ownership of these problems will allow us to take responsibilities for them and to deal with them in the most relevant and appropriate ways.

Paul has reminded us of our responsibilities as children of God to love and to care for others. That is our duty as the government of Nauru, as the Nauru Congregational Church, as community leaders, as family members to look after our young people. By working together, not only will our future be secured, but our guiding Christian principles are adhered to. In doing so, we can become imitators of God.

3.5 Summary

Nauruan Christians, especially our young ones are sliding to a life of darkness, if we simply do not act now. This may be attributed to the influence of foreign concepts that we have engaged in and have taken on board as part of our culture and life styles. But, this is not the only cause of these problems. As a result, our moral and ethical

behaviours have taken a turn for the worst, if we cannot resolve and overcome these influences.

It is therefore, paramount that all stakeholders – the government, the church, every community, every family and everyone must come together to combat this alarming trend. It is essential to take steps to ensure great awareness of these issues so that everyone is informed and equipped properly to tackle these problems. To do that, we need training programmes that provide practical solutions and real life activities for all to partake in. This will encourage participation by all, promoting caring and helping others, promoting healthy living, encouraging intimate relationships that are founded on love and happiness, as well as reconnecting with families and friends, but most importantly, reconnecting with our God. These are the essence of Christianity that Paul encourages the Ephesian believers to imitate, in order to become children of God.

CONCLUSION

Paul's encouragement for the believers of the Way in Ephesus to be imitators of God was a realisation of the effect of pagan colonial influences that had transformed the people to follow (mimic) their colonisers' ungodly ways of life. There were numerous occasions throughout the Letter where the apostle had reminded the believers of their old selves (c.f. Eph. 2:1-3; 4:4; 4:17-19; 4:25-31; 5:3-20; 6:5-9), 'living the passions and desires of the flesh' (Eph. 2:3). They were alienated from the life of God (Eph. 4:18) and they had practiced every kind of impurity (Eph. 5:3). They had immersed themselves in fornication; they were controlled by greed (Eph. 5:3); and were drunk with wine (Eph. 5:18). These immoral and unethical behaviours could have been attributed to foreign influences that the people of Ephesus had adopted as theirs and had become part of their "established customs."¹⁴⁷ They had been transformed to adopt these foreign influences as their own. This was their identity under colonialism.

References to these activities within the Letter would also suggest that the believers of the Way were somehow involved, or had been part of these transgressions. Therefore, it was imperative for Paul to act by appealing to the believers to renounce these appalling behaviours, as acts against God. Paul's message was for the believers to be imitators of God by becoming children of God, in loving and caring for themselves and others. Instead of sinning against God, the believers should participate in thanksgiving as a sign of appreciation to God, for God's gracious love through Jesus

¹⁴⁷ Frederick William Danker, ed. *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3rd Edition, (BDAG), (Chicago and London: University of Chicago, 2000), 854.

Christ. Children of God not only care for each other, but they must respect and support each other. These intimate and loving relationships reflect Jesus' own relationship with his people – the church; where the only focus should be to imitate God. This is the new transformation of characters and behaviours, which the apostle encourages the believers in Ephesus to mimic and for us to follow. This is our identity as Christians to be proud of and to adhere to.

Being Christians in our own contexts and in this part of the world, does not shield us from foreign influences. The era of colonialism may have gone for most people in the world today, but, it is a grave misconception on our part to think that the influences of that bygone era are also behind us. We are reminded of Kwok Pui-lan's view point that "colonialism is not over yet, but simply being superseded by neo-colonialism"¹⁴⁸ of globalisation, modernisation and technologies. These foreign influences are speaking volumes to our people today as they participate and adopt these as their own. It will be quite irresponsible not to accept some good influences, which have brought numerous benefits to our people, by improving the quality of life. But, it will also be utterly irresponsible to allow negative influences that will have grave consequences on resources, especially on our people.

In Nauru today, one of those negative influences is alcohol. Its impact on our younger generations is appalling and shameful. It is more shameful that we appear to neglect this issue that is surely destroying the very fibre of our moral and ethical characteristics as Christians. It is appalling that we as a nation of Christians have failed on our responsibilities to our people and family members in need. We have allowed

¹⁴⁸ Kwok Pui-lan, *Postcolonial Imagination and Feminist Theology*, (London, SCM Press, 2005), 2.

greed and corruption to blind us of our duties to care for our young people, who are the future of our nation. Therefore, Paul's encouragement for the believers in Ephesus to be imitators of God, is a timely reminder for us to be likewise.

We must be imitators of God. How do we do that? We must act and act now. We must take the lead by acknowledging the problems and take ownership of them. That is, all stakeholders – the government, church, community leaders, families and all of us, must take part in order to rid our country of these negative influences. We must be made wiser with proper trainings and awareness programmes. A well informed population is one that is ready to deal appropriately with any trouble. Proper coordination and cooperation is a must if we are to overcome these problems.

There is also a need to provide simple practical measures that are easy to follow and implement. These measures must be relevant and appropriate to our situations. They must also be localised so that all concerned are encourage to take part. Everyone within this system is a valuable member of the solution and everyone must be heard and not ignored. That is, it is a team effort. If we do not act now, our young generations are doomed and our very future in jeopardy.

To this end, I propose an alternative Plan (Appendix 4), which might allow us to overcome our current problems. It is a proposal that requires a holistic approach, where everyone's participation is crucial. This proposal might also lead to a healthy nation morally, physically and spiritually. It might also transform us to be true Christians, by imitating God.

APPENDIXES

Appendix 1: Questionnaires

1. For the record, please state your full name and your status, qualifications, or portfolios.
2. Do you fear that we Nauruans are losing our traditions and culture? If you say Yes/No, please can you explain your reasons why you say Yes/No.?
3. What do you see nowadays that is totally not a Nauruan culture?
4. Do you see alcohol as our culture that we should always drink to celebrate our birthday parties, weddings etc? If yes/no, please explain?
5. Should teenage pregnancy be a church and national concern? If yes/no, Why? Please explain.
6. What about single mothers, should this be a church or national concern?
7. What do you think and know? Are these our cultural practices? In other words, do you think we should leave it and do nothing about them?
8. What do you suggest we should do as a church, government NGO, or concern citizen? Depending on whom do you speak for, or represent.
9. Do the church and government address these issues? In what ways? Please explain.
10. What plans are in place to reduce these sociological affects?
11. If you are asked to share and explain your culture as a Nauruan, what would you say and do? Because this is not easy, especially for me. I rather sing a Nauruan song, but to dance, that is going to be a problem; I don't know any traditional dance. Here is an example.
12. Thank you for your time to answer this sort of online interview questions; now do you have any questions concerning this thesis paper please ask now is your opportunity?

Please note: That I will quote some of your answers concerning these questions above, and I must make reference for them as your statements, in this online interview.

1. Please state your name and rank status please for your general background information?
2. Alcohol: what laws, policies, and regulations in place to reduce or control within the country? eg.
3. Legal age to drinking?
4. Do people have to present proof or ID?
4. What is the punishment for minors?
5. Is alcohol ban after hours, at what time?
6. Shop retailers is there a policy that they are not allowed to sale alcohol to minors?
7. What about black-markets, I know that they can sale alcohol 24-7, so how do the law tackle this issue?

Appendix 2: NCC Youth and Alcohol Project: Progress Report

NAURU CONGREGATIONAL CHURCH COMBINED YOUTH FELLOWSHIP

YOUTH AND ALCOHOL:

YOUTH AND ALCOHOL: PROJECT

PROGRESS REPORT

Presented by Mr. Jezza Agadio & Mrs. Raveska Garoa

AUCKLAND, NEW ZEALAND

28th November – 2nd December 2011

THE PROGRESS REPORT WILL UPDATE THE CURRENT STATUS OF THE NAURU CONGREGATIONAL CHURCH COMBINED YOUTH FELLOWSHIP ALCOHOL PROJECT

The Nauru Congregational Church Combined Youth Fellowship (NCCCYF) would like to thank the Council for World Mission (CWM) for the Project fund of AUD\$7,324.83 received by the Nauru Congregational Church (NCC) addressing the issue of Alcohol abuse in Young men and women on Nauru.

TARGET GROUP(S)

The Project aims to target Youths of Nauru, however the NCCCYF and the committee approved to target not only young people but the society at large based on the fact that Alcohol abuse is on the increase within the various age groups.

The Nauru Congregational Church Combined Youth Fellowship (NCCCYF) would like to present the progress report on the Project “Youth and Alcohol” that was launched on 21st May 2011.

PROJECT LAUNCHING

The Committee at its first meeting, proposed to kick-start the Project and selected 21st May 2011 as the day of launching. Moreover, slogan for the Project ***“Young People Working Together for a better living”*** was discussed and agreed to. The purpose of the slogan is to try and attract young people/youths to attend and participate in the implementation process of the Project.

Flyers were prepared and distributed around the island to individuals, Youth organizations, religious Youth groups and Community Youth groups to participate.

Orange was selected as the theme colour for the Project as it symbolizes Harmony, and most so importantly bright colours represent Youths.

The day was for half a day with a short devotion, stalls provided by Government Departments that promotes anti-alcohol (Nauru Police Force, Women’s Affairs, Department of Youth Affairs, Health Department and Alcohol Pioneers).

Drama was presented by 4 Youth groups depicting theme adapting to real life scenarios on Nauru.

A debate by Nauru Police Force, Department of Women’s Affairs, Department of Youth Affairs, Health Department and Alcohol Pioneers was held later in the afternoon.

Furthermore, a Choral competition was organized for the evening programme, 5 church youth groups participated namely:

1. Meneng Youth Fellowship
2. Orro Youth Fellowship
3. Denig Youth Fellowship
4. Catholic Youth
5. Nibok Youth Fellowship

Young people were encouraged to compose songs depicting the theme with original tunes and lyrics, a way of bringing out the talents of our Young People. The Catholic Youth was victorious that evening and went away with a cash prize of \$300.00. The winning song will be the Project song.

NCCCYF in collaboration with the Dept. of Health also hosted a “Walk for Life” activity which involves 100 participants, most of which were young people.

STORY BOOK

The Storybook was compiled and completed at the end of October 2011 with the title ***“I am Lost, but now I am found”***. The title came about from the selection of the bible passage from the Holy Gospel of Luke 15: 1-32, based on the parables of Jesus of “the Lost sheep”, “the Lost Coin” and the “Prodigal Son”.

The storybook consists of three parts

- 1) Storytelling, 2) Drama, 3) Musical.

Upon completion of the storybook, the Committee agreed that when doing outreach, two (2) copies of the storybook plus an electronic version on CD to be given to each Church/Community to use as a guideline and resource material for Youths and Sunday Schools.

OUTREACH

A logo competition was held on Saturday 5th November 2001 with a prize money of \$100.00 cash kindly sponsored by family members.

The NCCCYF started the outreach programme from 10th – 22nd November 2011 visiting all Churches/Communities around the island.

The Committee decided to learn the musical from the storybook for the community outreach. There were more than 30 youths who turned up for the practise and outreach. The outreach went from Monday to Saturday for the duration of two (2) weeks for the purpose of addressing the issue more effectively.

A positive feedback from various Churches/Communities was received daily. Furthermore, Ijuw Community invited the project team to visit their community to perform the musical for their young people to received the message firsthand.

CONCLUSION

Once again thank you to CWM for its continuous assistance towards all its member Churches around the world and especially to the Pacific Region. Young people are the future of our Churches, we should continue to work together in building a better Pacific Region in addressing our issues regionally for the Glory of Almighty God. Thank you and God bless us all.

Appendix 3: United Church in Solomon Islands: Project Hope

United Church in Solomon Islands

‘Project Hope’ – A CWM Pacific Supported Youth Project

Progressive Report

Story blo mifala... (Our Story of the journey...)

Introduction

We are indeed grateful to God and the CWM Pacific Region for enabling us take the steps to realise our dream and vision to bring change and development in the lives of the most vulnerable in our communities and nation – our young people.

Project Overview

‘Project Hope’ is established to restore hope to those who have been made hopeless by situations that are beyond their capacity to endure. Project Hope stands to restore purpose, worth and value to the lives of those directly involved with substance abuse and reconnects them back to their families, communities and the church.

The project is to be implemented in two (2) phases through a period of one (1) year.

1. Phase One (1): Training of Trainers Workshop x 2 on Substance Abuse (Drugs and Alcohol) for Community Based Youth Workers within the Four (4) Regions of the UCSI

Aim

To train community based youth workers on Substance Abuse and its related issues to facilitate the effective and efficient dissemination of relevant and appropriate information and knowledge on the issue to their peers and the community at large.

Objectives

- Community based youth workers will have the opportunity to share and openly discuss youth issues and propose possible solutions
- Community youth workers will be empowered and equipped with relevant knowledge and updated information on substance abuse (drugs and alcohol)
- Community based youth workers will learn about Self esteem and the importance of having a positive self image
- Community based youth workers will learn the basics of counselling
- Community based youth workers will be equipped with listening and communication skills
- Community based youth workers will know how to plan, organise and run an awareness session on Substance Abuse
- Community based youth workers will know how to plan, organise and run a workshop on Substance Abuse
- Community based youth workers will be empowered with advocacy skills
- Community based youth workers will learn skills to engage and connect with youths in crisis

2. Phase Two (2): “Restoring Bonds of Respect”: Livelihood and Life Skills Training x 2 for youths involved with drugs and alcohol in two identified communities of the UCSI.

Aims

1. To provide an opportunity and avenue for young people in crisis (youths into drugs and alcohol) to congregate and learn livelihood and life skills that would help them rediscover their value and self worth and drive them towards self reliance and become active partners in community development.
2. To provide the two (Aola and Nukiki) community youth groups the necessary tools and materials needed to help them start their community initiatives.

Training Description

The Livelihood and Life Skills Training is gearing towards empowering youths in crisis to be participatory in community development by equipping them with skills on floral arts, kerosene and soap making, dye and screen printing, poultry, piggery and organic farming.

This workshop will help us gradually address the issue of unemployment amongst youth as the learned skills can lead them on to become self reliant.

Objectives

- Youth participants will rediscover their self worth and value
- Youth participants will unlock hidden potential in them and receive encouragements to excel in life
- Youth participants will be motivated to live positive lifestyles
- Youth participants will learn skills to better their lives
- Youth participants will learn ways to start a small scale income generating project
- Youth participants will become self reliant
- Youth participants will become role models and agents of change in their communities

What have we done?

Activity I.

Training of Trainers Workshop on Substance Abuse 1

Date Implemented: 28 February – 4 March 2011

Venue: Sasamuqa Village, Laurus Region

Number of participants: 25

Resource Persons: Mr. Daniel Gaiola (MHMS) – Substance Abuse, Mr. Elisha Pitano – Youth Development

Training Content:

A. Substance Abuse

- Mental Health
- Understanding Personality
- Understanding the Central Nervous System
- Tobacco and its effects
- Marijuana and its effects
- Alcohol-What should I know about it?

B. Youth Development

- Strength Based Approach
- The Circle of Courage Concept
- Values

Presentations during the training were done on power point and most of the sessions on youth development involved group sessions to encourage participatory learning. The presentations were very informative and are eye openers for all participants. The group sessions were indeed workable as they provide the opportunity for participants to openly discuss questions amongst themselves and report their findings to the whole group afterwards.

It is exciting to see everyone involved in the learning process through the methods used.

Tasks Pending

We still have three activities pending for Project Hope.

Activity B

Training of Trainers on Substance Abuse 2

Our Assembly Executive Committee meeting endorsed to have this activity implemented in February 2012. The event will bring together 25 youth workers within two of our regions.

Activity C

Aola Community Youth Project

Ground work for this activity was done and funds will be released to them in March for implementation. Aola youths have decided to start a poultry project which will be manned by the young people themselves and involve community youths who have been affected by the issue.

Activity D

Nukiki Community Youth Project

Nukiki Community under the leadership of Mr. Benon Doropita, a participant of the 2009 CWM Youth Forum held at Vaughan Park have completed all the ground work for this activity. They have divided their community into four zones and will establish a piggery project each for the zones. Young people of the community will look after the project and will certainly involve those affected by Substance Abuse - our prime targets for '*Project Hope*'.

Highlights

- The church leadership is really behind what we are doing and are supporting us greatly
- The community leadership and members in Aola and Nukiki are excited about what their young people are embarking on and have involved in the organising and planning process
- Youth workers trained in the first TOT have already organized workshops on substance abuse in their localities
- We have also looked into setting up a system to sustain the funds we received through CWM Pacific Region for Project Hope
- There is a great sense of ownership from Aola and Nukiki communities on what is about to transpire in their communities through Project Hope
- Youth workers felt empowered and equipped to walk alongside victims of substance abuse to facilitate behavioural change

Conclusion

Project Hope is an answered prayer for UCSI. We now have a programme that is strategic and will certainly enable us realise our dreams to see change and tangible holistic development in the lives of our young people. We will commit ourselves to journey with young people as we put into practice the learning's of events such as this youth forum to help us achieve our objectives.

I would personally want to thank our very own Mission Enabler Rev. Siulangi Kavora for his heart for this generation shown through the support in enabling us getting our plans through as youth of the Pacific Region within the CWM family. Your encouragements and leadership is greatly appreciated and we wish you well in your ministry in the many years to come.

The Lord of the harvest will enable us to realise our dreams as we serve him faithfully in our churches and nations.

Appendix 4: Proposed Plan based on the Solomon Model and Interpretation of Ephesians 5:1-5

Phase One: Training (12 youth workers) of Trainers Workshop on Substance Abuse (Drugs and Alcohol) for two Community Based Youth Workers within six allocated districts of the Nauru

Aim: To train community based youth workers on Substance Abuse and its related issues to facilitate the effective and efficient dissemination of relevant and appropriate information and knowledge on the issue to their peers and the community at large. Furthermore it will equip also the youth workers to be advocates for anti-alcohol policies to implement and ban after hours sale of alcohol beverages, reinforcing laws that will minimise underage drinking.

Objectives:

- Community based youth workers will have the opportunity to share and openly discuss youth issues and propose possible solutions
- Community youth workers will be empowered and equipped with relevant knowledge and updated information on substance abuse (drugs and alcohol)
- Community based youth workers will learn about Self esteem and the importance of having a positive self image
- Community based youth workers will learn the basics of counselling
- Community based youth workers will be equipped with listening and communication skills
- Community based youth workers will know how to plan, organise and run an awareness session on Substance Abuse
- Community based youth workers will know how to plan, organise and run a workshop on Substance Abuse
- Community based youth workers will be empowered with advocacy skills to create new policies, and petitioners
- Community based youth workers will learn skills to engage and connect with youths in crisis¹⁴⁹

The main purpose of Phase One is to prepare the 12 youth workers with adequate training and information to facilitate community based workshops. To train and equipped the Trainers by developing their knowledge of Substance Abuse, Drugs and Alcohol. Basically, Training of Trainers workshops will prepare two trainers for six different communities, with all the necessary information for alcohol awareness. Not only that, they will also have the training capacity to train others be advocates and reinforce old or new polices to reduce sale of alcohol and banning minors from drinking alcohol.

¹⁴⁹ Tuke, Koki, Pitanoë, *Project Hope: Progress Report* Youth Forum Follow Up Workshop & Consultation, 1.

Positive Outcomes: it will create new policies by strengthening people to provide I.D.s to prove that they are old to buy and drink alcohol and to deny sale to minors. Through advocacy, police will close all black-markets that sell alcohol afterhours and charge sale of alcohol by petitioning to raise taxes to wholesalers for better health awareness on alcohol and drugs abuse.

Phase Two (2) Livelihood and Life Skills Training x 2 for youths involved with these “things” and alcohol in two identified communities of the Nauru

Aims: To provide an opportunity and avenue for young people in crisis (youths into drugs and alcohol) to congregate and learn livelihood and life skills that would help them rediscover their value and self worth and drive them towards self reliance and become active partners in community development.

To provide community youth groups the necessary tools and materials needed to help them start their community initiatives.

To unite together for better quality of life with other stakeholders, from the government, church, community groups, police, business/private sectors, district councils and MPs. They will be given an opportunity to talk and share about the effect of alcohol from their perspective.

Training Description

The Livelihood and Life Skills Training is gearing towards empowering youths in crisis to be participatory in community development by equipping them with skills on floral arts, dye and screen printing, poultry, piggery and kitchen gardening.

This workshop will help us gradually address the issue of unemployment amongst youth as the learned skills can lead them on to become self reliant.

Objectives

- Youth participants will rediscover their self worth and value
- Youth participants will unlock hidden potential in them and receive encouragements to excel in life
- Youth participants will be motivated to live positive lifestyles
- Youth participants will learn skills to better their lives
- Youth participants will learn ways to start a small scale income generating project
- Youth participants will become self reliant
- Youth participants will become role models and agents of change in their communities.

Practical Outcome: of phase two is to place two youth workers in six different communities to conduct livelihood and life skills training for the community during weekends that will keep the participants occupied and developing their knowledge about Substance Abuse, in Drugs and Alcohol, its effects on people's health, its impact

in the family, the families' budget, and its effects in teenagers on premature death, unwanted pregnancy. Through it all, has each stakeholders present their views and recommendations will provide the best possible reasons to stop drinking. This is the process of decolonising the mind, and transforming back to mimic the true personal identity as God beloved children.

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