PACIFIC CULTURAL SUSTAINABILITY: A CRITICAL EXAMINATION of INITIATIVE and POSSIBLE ADVOCACY PROGRAMMES for iTAUKEI STUDIES in SCHOOLS

by

Vilimaina Molidrau Navila

A thesis in partial fulfillment of the requirements of the degree of Master of Arts in Pacific Studies

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Oceania Centre for Arts Culture and Pacific Studies
Faculty of Arts Law and Education
The University of the South Pacific

August 2012
DECLARATION

I certify that this thesis is the result of my own work except those sections which have been acknowledged. I also certify that this thesis has not been previously submitted for a degree at any other university or institution.

__________________________________
Vilimaina Molidrau Navila

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Date

Endorsed by Supervisor:     Dr Frank Thomas

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Date
ABSTRACT

This is a qualitative study which examines the status of iTaukei cultural stakeholders in maintaining aspects of cultural sustainability in the status of iTaukei Studies in the school curriculum. The New International Webster’s Student dictionary (2002) defines the word sustainability as the capacity to endure, to keep up or maintain, to keep in effect or being, to withstand. In other words, sustainability is something that is used or treasured for today and ought to be maintained for the future generation or the potential for long term maintenance of well being.

The thesis offers avenues that could be explored by the Curriculum Development Unit (CDU) – iTaukei studies on ‘Re-thinking iTaukei Education’ as a bases from which to usefully analyse the present iTaukei curriculum and to explore possible alternatives. The investigation was done on two levels: firstly by looking at the current iTaukei studies prescription and assessing the mission, vision, aims and objectives and roles of the various iTaukei cultural stakeholders including teacher training institutions on curriculum advocacy of iTaukei studies in an effort towards cultural sustainability.

Data came from three main sources: (1) the various iTaukei cultural institutions; and, (2) the Curriculum Development Unit within the Ministry of Education. The iTaukei cultural institutions include: The iTaukei Trusts Fund, ‘Tabana Ni Vosa kei Na I Tovo Vaka Viti’ (Institute of iTaukei Language and Culture, Ministry of iTaukei Affairs), Department of Culture and Heritage, (3) three tertiary institutions: iTaukei Studies (University of the South Pacific), Fiji National University (FNU) and University of Fiji. Other related group is the Retired Fijian Teachers Association (RFTA) and few iTaukei teachers of secondary schools. The study used direct interview questions to gather data and a kind of oral testimony called ‘talanoa’ that sought the views of curriculum officers of the Curriculum Development Unit (CDU) and the retired iTaukei teachers. An observation report of the rapid cultural erosion amongst the younger iTaukei generation was enlightening as the voices strongly indicate a strong inherent desire for the adoption and recognition of the iTaukei studies in schools.
The main views from the data are supported by literature that proposes the vitality of indigenous cultural knowledge. The study has proposed policy directions in line with the data collected and current literature. Consideration was also given to the writing of the iTaukei Studies curriculum to incorporate the agenda of the iTaukei cultural institutions. A number of issues and requirements that would ensure the easy adoption and transition of the policy have also been presented. The thesis recommendation addresses learning and achievement and celebrates the uniqueness of iTaukei cultural studies. It is argued that this would promote cultural sustainability amongst the future iTaukei generations of Fiji.
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Chapter One  
Introduction to the study

1.0  Introduction

‘ Melanesia: A Poem’

‘ Melanesia you are rich and beautiful  
Your richness and beauty are natural  
And indigenous  
Melanesia you consist of land masses  
Rich with cultures, traditions and knowledge  
Anyone who is not a Melanesian is a foreigner  
Whose body is in Melanesia but whose soul  
Is elsewhere in foreign lands.  

( Tahi.Morris )

Chapter one begins with the main research question which the research undertaken wishes to ascertain. It is vital to set this out clearly in this chapter with an intention to attain the general overview of the study undertaken. The use of the term iTaukei is used in this thesis as a result of its implementation by the formerly known Ministry of Indigenous Affairs, a government ministry which deals with the propaganda of iTaukei. The Cabinet at its meeting on 30th June, 2010 approved the iTaukei Affairs (Amendment) Decree 2010, stated that the new law effectively replaces the word Fijian or indigenous Fijian with the word iTaukei in all written laws, and all official documentation when referring to the original and native settlers of Fiji. (iTaukei Affairs Board website, 2010) To date, the ministry is known as Ministry of iTaukei Affairs which reaffirms that this is the Fiji government’s agenda and commitment under the Peoples Charter for Change, Peace and Progress to move towards a goal of developing a common national identity and building social cohesion, which was first initiated in 2008 (Mataca & Banimarama 2008). However, some institutions still use the term Fijian instead of iTaukei.

1.1  Aims & Objectives

The theses statement proposed that iTaukei culture and language sustainability would not persist unless the iTaukei cultural institutions collaborate to strengthen iTaukei studies advocacy in Fiji schools. The main research question of this thesis is:

What are some of the main ideas, concepts and practices from the cultural stakeholders and institutions that could contribute to better understanding of iTaukei Studies and its
goal of cultural sustainability and how would these strengthen the iTaukei Cultural Studies curriculum? Classroom is the place where the future iTaukei generations are nurtured to be good iTaukei citizens. This research is based on three main ideas. It focuses on the status of iTaukei studies prescription taught in schools. Next is the exploration of the pivotal roles of various iTaukei cultural stakeholders and institutions and lastly; avenues that could be explored for improving iTaukei studies in Fiji schools. The work carried out by various iTaukei institutions would be more rewarding if it is integrated into the curriculum. The study also serves as a platform upon which to develop educational programs and relevant curricula to help promote a sense of identity amongst iTaukei students. As a qualitative study, this research looks at the prescription of class 1 to form 7 and compares the different components being taught. What this research hopes to ascertain is the provision of avenues the Curriculum Development Unit –iTaukei studies could tap into in order to enhance the betterment of teaching iTaukei studies in the classroom.

Consequently, there is a need to mainstream iTaukei studies from class 1 up to form 7 in Fiji’s school system. Much debate has emerged in this context either to make iTaukei studies compulsory to all iTaukei students or across the board to all ethnic groups studying in Fiji schools. As Puamau (2002) comment:

[…]there is the argument that the study of the iTaukei language and culture should not be confined to only iTaukei ethnic group but should be learned by all ethnic groups in Fiji since it would foster better understanding between iTaukei and other ethnic groups…] (p.65)

Quality education is not possible without quality teaching. Teachers are at the heart of every education system, and plans and strategies for the initial preparation and ongoing professional development of teachers are central elements of the process of achieving goals and targets relating to quality in education. Indigenous iTaukei subject teachers ought to be well trained and with thorough knowledge, and required curriculum skills for the proper implementation of indigenous knowledge, culture and tradition. It is anticipated that iTaukei students have a greater chance of success when they learned from trained teachers in addition to the informal training at home. A further argument is that if
an iTaukei child knows his/her cultural identity, and has a strong sense of place, this would positively inform the cross – cultural and multicultural experience and understanding which is critical in a multicultural experience and understanding which is critical in a multicultural nation such as Fiji [Koyavakauta 2002]. To this end, Goulet (1995) believes:

[... If traditional values and practices are to survive, traditional values must prove themselves useful to each new generation. They prove useful if they can supply meaning to people’s lives, guide their actions in their present environment and circumstances and provide them with criteria for accepting or rejecting outside influences bearing upon them...] (p.138)

1.2 Rationale
This section looks at the reason for choosing this area of study. While there has been much debate about the compulsory teaching of iTaukei studies, very little change has been seen in the Fiji curriculum. With the drastic increase of technology and westernization in Fiji today, it is becoming apparent that research into indigenous iTaukei studies in schools is critical. The impetus for choosing initiatives and advocacy in iTaukei studies lies within the notion that formal classroom learning would foster iTaukei cultural sustainability. Enhancement in iTaukei studies from various iTaukei institutions would be a catalyst to spur awareness amongst the younger iTaukei generation and contribute to iTaukei language and cultural preservation in the education system of Fiji. Most iTaukei cultural learning nowadays is informally learned outside the classroom and classroom is seen as a place where things foreign are taught popularly believed to prepare students to job markets. This trend of thoughts towards iTaukei studies in schools ought to be dismantled. This research would ascertain the vitality of iTaukei studies, with the utmost support from cultural institutions, there would be an enhanced transmission of culture in a formal context and empower the disempowered iTaukei studies in Fiji schools.
1.3 Increasing Capacity Building in *iTaukei* Studies

The United Nations Development Programme (UNDP) (2010) has defined ‘capacity’ as the ability of individuals, institutions and societies to perform functions, solve problems, set and achieve objectives in a sustainable manner. With the light of the above definition and relating it to the study, there is a need for a strong push by the various *iTaukei* cultural stakeholders to have an input into the teaching of *iTaukei* studies in Fiji schools, in order to ensure cultural sustainability. Puamau (2002) notes:

[…] that in order to move forward, people in positions of authority in Fiji must dismantle the dependency mindsets that are inherited by the colonized as part of any colonizing project. We must displace all the hegemonic, neocolonial frameworks of doing things and this can only begin when we undertake a re-examination or interrogation of our colonial past. We must therefore seriously question the current education system and national development paradigms to identify their shortcomings and develop more culturally appropriate way of doing things in the education system…] (p.71)

*iTaukei* studies would be empowered if people in positions of authority in Fiji contribute and develop the formal teaching of *iTaukei* studies which would direct us as to what education can make to cultural sustainability.

Taufe’ulungaki agrees with strengthening traditional education by stating the vitality of the importance of identifying distinctive values, beliefs and knowledge systems which have helped our ancestors to survive the harsh terrain and inhospitable environments to create sustainable societies that have lasted more than a thousand years.

At the regional level, Taufe’ulungaki (2002) reports;

[…Pacific traditional education is worthwhile learning, it is largely informal, contextualized, task-specific, practical, interactive, inter-personal and lifelong…] (p.5)

It is through the advocacy of Pacific traditional education that the notion of *iTaukei* studies comes into the limelight. Taufe’ulungaki further supports traditional education by stating that basic education includes the life-long learning of essential values, knowledge
and life-skills and cultural literacy, which is needed for the survival and development of individuals and their communities.

The iTaukei studies curriculum ought to be developed in its strategies and pedagogy. Lal (2007) criticizes the current Fiji curriculum by stating that external examinations only push more students out. He further suggests that the way forward is to change Fiji’s curriculum. The old 1990’s prescription is still in use in teaching iTaukei studies today and there is a drastic need to alter this. The old prescription is classroom centered and more theory oriented, thus there is a great need to inculcate a lot of creative practical work in the teaching of iTaukei studies in Fiji’s schools. Pumau (2002) supports the above by stating:

[...the key challenge facing Fiji’s education system today is how to rid itself of cumbersome and outdated educational structures and replace them, not only with culturally appropriate ones, but also with an education system that is in keeping with today’s changing times...] (p.61)

1.4 Contribution to Local Research

The outcome of this research work is to inspire the iTaukei curriculum writers to change the current curriculum and with the corporation of various iTaukei cultural institutions to have a say in iTaukei studies advocacy. This would ensure a balance of theory and practical work. The iTaukei curriculum would be more appreciated in the classroom if more traditional and cultural practices are taught. In reality, students would have more interest when exposed to practical work like learning aspects of traditional ceremonies, rituals and practices for the boys and traditional forms of performing arts like weaving for the girls. For more than 30 years, iTaukei curriculum has focused more on theory work especially at the secondary level, as noted in the various section of external Examination papers:

‘Fiji Junior Certificate Examination’ – only 20 marks allocated to Customs and Culture.’. Fiji School Leaving Certificate – only 20 marks allocated to Cultural Study. Fiji Form Seven Examination – only 10 marks allocated to Culture.’

(Source: Ministry of Education; Fijian Prescription, 2010)
1.5 Research Questions
A number of research questions have been formulated as guidelines.

1. How does the ________________(name of iTaukei statutory body) operate?

2. What are the objectives and to what extent are the objectives achieved?

3. How effective can your objectives be to the current iTaukei Studies curriculum?

4. What are some challenges faced in the implementation of your mission?

5. What are some challenges that would enhance cultural sustainability in your area of operation to the iTaukei Studies curriculum?

1.6 Limitations
The following conditions may have affected the validity and the accuracy of this study. The prolonged wait for the research proposal approval renders the unavailability of arranged interviews, thus contributed to the slow process of data collection. The rejected research by the Ministry of Education – (Examination section) in verifying the recent data of iTaukei studies external examination results for the last five years was due to its confidentiality nature as advised by the office despite various research applications. Some cultural policies are still pending or shelved due to various confirmation stages it has to follow before approval with the likes of National Language Policy and Village by-Laws. Another limitation is the lack of involvement of more serving teachers since interview questionnaires given were ignored. The views involving the representatives of parents, community and Vanua were the result of the interview of the various cultural institutions. The representatives of parents, community and Vanua were not taken into consideration as the target of this study was to ascertain the input of iTaukei cultural stakeholders in the policy making body and how it could strengthen the iTaukei studies curriculum in Fiji schools. However, researching into this focus group could be done by future researchers with an interest in this field of research.
1.7 Overview of the Thesis

The focal point of this work is the critical examination of initiative and possible advocacy programs for iTaukei (Fijian) studies in schools. Chapter one introduces the study. Chapter two provides the general background of the country understudy and the background of iTaukei studies. Chapter three reviews the literature on the thesis topic which reflects upon the international, regional and local level. Chapter four describes the methodology and theoretical framework. Chapter five analyses the findings and presents the results obtained in narrative form. Chapter six reports on research implication and conclusion. The chapter concludes with suggestions for more research in the area of iTaukei cultural and language advocacy and initiatives in schools in order to maintain iTaukei cultural sustainability.

1.8 Summary – My Thesis Model
The model above is a reflection upon the certain avenues that would enhance iTaukei cultural sustainability which this thesis hopes to ascertain. Figuratively, the five avenues are the soil nutrients which nourishes the soil, thus resulting in the proper growth of the tree coined as ‘Future of iTaukei Studies’. The five fundamental ‘nutrients’ are: government policies, Ministry of Education, teacher training institutions, iTaukei cultural institutions and the iTaukei community support. If they collaborate, the future of iTaukei education would be a bright one. The title ‘Tree of Opportunity’ is a title of an educational reference book which I reckon would be suitable title for the above model. The iTaukei word ‘nuinui’ means hope in which this theses hopes to ascertain as an initiative to iTaukei cultural sustainability.

Definitions

Autochthonous – indigenous peoples of a place.
Cultural anarchism – massive loss of culture and language due to forced migration of people.
Cultural anatomy – to examine or analyse cultural aspects of a society.
Cultural authentic – the reality/genuine aspects of a cultural group.
Cultural displacement – cultural and language loss due to forced migration.
Cultural policy – area of public policy-making that governs activities related to arts and culture.
Cultural erosion – the decline in cultural knowledge and practices.
Cultural transformation – the changes occurring in cultural knowledge and practices.
Cultural identity – applies to all cultural references through which individuals or groups define and express themselves and by which they wish to be recognized.
Cultural diversity – a variety of human society or cultures in a specific region.
Cultural community - a group of people who share those cultural references that comprise a common cultural identity and which they wish to preserve and develop, as essential to their human dignity.
Dehegemonize – to reposition one’s perspective.
iTaukei – indigenous people of Fiji.
Kaunitoni – the canoe which sailed from a mystical homeland in the West, carrying the ancestor gods Lutunasobasoba and Degei, who were considered the ancestral founders of the iTaukei.
kuta – a variety of water reed known to the Bua province for weaving softer, yellowish mats.
Lapita – a place in New Caledonia where decorated pottery were found 50 yrs ago.
Lialiaci – the Ministry of iTaukei Affairs tri – monthly newsletter which means to rethink of one’s self.
Lutunasobasoba – one of the ancestor gods who were claimed to be ancestral founders of the iTaukei.
Magodro – the large ‘tikina’ (sub-clan) located on the Nausori Highlands in the province of Ba which covers six villages.
Meke – traditional form of iTaukei entertainment in various forms which can be performed by iTaukei men and women.
Multiculturalism – acceptance or promotion of multi ethnic cultures.
Namara – a distict in the Tailevu province which has six villages.
‘Noqu Kalou, Noqu Vanua’ – iTaukei slogan depicting ‘My God, My Land’.

vanua – the land area one is identified with /encompasses a number of inter – related meanings of land, people and custom.

veitabani – the traditional tie amongst some villages, sub clan or provinces who say or do cheeky things to their counterpart.

veitauvutaki – the traditional tie amongst provinces who can say or do cheeky things to their counterpart.

Vuda – iTaukei word which means the source of something; this is a village near Lautoka city which claims to be the site of Fiji’s first settlers, the village of the late President of Fiji, Ratu Josefa Iloilovatu Uluivuda.

Wampanaog – native American language of the five tribes in South Eastern Massachusetts and Rhodes Island in the 16th century.
Abbreviations and Acronyms

ACHPR – African Committee on Human and Peoples Right

BEdsie – Bachelor of Education in Special and Inclusive Education Programme

BBC – British Broadcasting Corporation

CDU – Curriculum Development Unit

CIS – Centre for Indigenous Studies

CCF – Citizens Constitutional Forum

EFA – Education For All

ESD – Education for Sustainable Development

EU – European Union

FGD – Focus Group Discussion

FNU – Fiji National University

FPcN – Friends of Peoples’ Close to Nature

ITFB – iTaukei Trust Fund Board

GCC – Great Council of Chiefs

IILC – iTaukei Institute of Language and Culture

ICERD – International Convention on the Elimination of all forms of Racial Discrimination

IPACC – Indigenous Peoples’ of Africa Co-ordinating Committee

IWGIA – International Work Group for Indigenous Affairs

LOA – Label Of Authenticity

MDG’s – Millennium Development Goals

MSG – Melanesian Spearhead Group
NAIDOC – National Aborigines and Islanders Day Observance Committee

NCF – National Curriculum Framework

NSDP – National Strategic Development Plan

OLPC – One Laptop Per Child

PEDF – Pacific Education Development Framework

PEMAC – Physical Education, Music, Art and Craft

PRIDE – Pacific Regional Initiatives for the Delivery of basic Education

RFTA – Retired Fijian Teachers Association

UNESCO – United Nations Educational, Scientific and Cultural Organisation

USP – University of the South Pacific
Chapter Two  General Background to iTaukei Studies in Fiji

Schools.

2.0      Introduction

Chapter two is in two fold, the first being the brief history of Fiji, as this is the country under study in this thesis. It also provides an overview of iTaukei education as a means by which to enhance the promotion of cultural sustainability amongst the younger iTaukei generation. The second part focuses on the background of iTaukei studies curriculum as initiated by the Ministry of Education in Fiji.

2.1          History of Fiji – Geographical Background.

Donnelly, Quanchi & Kerr (1994) indicated the geographical location of the Fiji islands. Fiji lies in the heart of the Pacific Ocean midway between the Equator and the South Pole and between longitudes 174° and 178° West of Greenwich and latitude 12° South and 22° South. Fiji’s Exclusive Economic Zone contains approximately 330 islands which about 1.3 million square kilometers. There are two major islands – Viti Levu which is (10,429 sq km) and Vanua Levu (5,556 sq km). Other main islands are Taveuni (470 sq km), Kadavu (411 sq km), Gau (140 sq km) and Koro (104 sq km). Eighty seven percent of land is owned by indigenous Fijians while 3.9 % is State land. Freehold land comprises 7.9% and Rotuman land is 0.3%. The capital is Suva, other main city is Lautoka.
2.1.1 Pre – contact Period

Based on archeological research (Clark and Anderson 2009; Nunn 2007), the earliest known evidence of settlement in Fiji goes back to more than 3000 years ago. Known as the Lapita people, they were the greatest seafarers of their time, crossing distances of more than 1000km at a time when people elsewhere in the world could barely sail 100km. Remarkably, the dentate pottery discovered was of intricate design made of series of tiny dots representing geometrical patterns, animals and human faces. The latter might represent ancestors. Fiji’s history unfolds the interesting story of this land. Donnelly et al. (1994) discuss the pre – contact period by highlighting the iTaukei legend, which states that the great Lutunasobasoba led his people to Fiji. It is believed that the first inhabitants came from South East Asia via the Malay Peninsula. Dutch explorer Abel Tasman and English navigator including Cook discovered this island group in 1643 and in the 18th century, Captain William Bligh, sailed through Fiji in 1789 after the mutiny on the Bounty. Some shipwrecked sailors and runaway convicts from the Australian penal settlement were the first to land in Fiji. By the mid 19th century, the

Source: www.forvacations.com/maps.
missionaries and sandalwood traders had established themselves. Fiji was colonized by the British in 1874. Christianity was accepted and the tribal wars came to an end.

2.1.2 Colonial Era
The United Kingdom declined its first opportunity to annex Fiji in 1852. Ratu Seru Epenisa Cakobau had offered to cede the islands, subject to being allowed to retain his Tui Viti (King of Fiji) title, a condition unacceptable to both the British and many of his fellow chiefs. Mounting debts caused by the burning and looting of John William’s property (the first United States representative to Fiji) in 1849 during the American Day celebration on Nukulaelae Island, and the second occurrence of his burnt house in 1855 further escalated the debt. The threats from the United States Navy led Cakobau to establish a constitutional monarchy with a government dominated by European settlers in 1871, following an agreement with the Australian Polynesian Company to pay his debts. The collapse of the new regime drove him to make another offer of cession in 1872, which the British accepted. On 10th October 1874, the British Empire rule Fiji.

2.1.3 Girmit Era
From 1879 to 1916, the British imported contracted labors from India to work in the sugarcane plantations. The contract of the Indian Indentured laborers, known as Girmit or agreement, required them to work in Fiji for a certain period of time as specified in their agreement. After five years of girmity, they were free to return to India. After ten years of girmit, the colonial government was compelled to provide free passage back to India. Many prefer to stay back and later became independent farmers or businessmen when the Indenture system was abolished.

2.1.4 Fiji Economy
The ideal geographic location has made Fiji the hub of the South West Pacific with the cross roads for shipping and airline services between North America, Asia, Australia and New Zealand which strengthens trade. Fiji is one of the more developed of the Pacific Island economies, although it remains a developing country with a large subsistence agricultural sector and food production industries. Sugar and textiles have driven the
economy for many years. However, neither industry is competing effectively in
globalized markets. The growing tourist industry also contributes to foreign exchange.
Mining is also important to the economy as well as remittances from iTaukei working
abroad.

2.1.5 Population
iTaukei and Indo - Fijians are the two main ethnic groups in Fiji. This is followed by
Chinese and Others. According to the stats Fiji website, 2010; the iTaukei population
increased by 82,164 persons or at an average rate of 1.7 % per year during the 1996-2007
intercensal period. Given continuation of the present growth rates for the different ethnic
groups, the population of Fiji will reach the one million mark in 2030. It was noted that
the Indian population continued to decline compared to the -0.3 % during the previous
1986-1996 intercensal period. This is due to the very high emigration rate and continuing
fast decrease in Indian fertility rate. The drastic increase in urbanization rate near the two
main cities and major towns in the two main islands highlights the ‘push’ and ‘pull’
factors in Fiji today. ‘Push’ factors such as unemployment, increase in crime rate and
search for higher and better education are some of the causes that compel people to move
away from rural to urban areas. ‘Pull’ factors such as the cities ‘bright lights’,
employment opportunities, and aspects of better living conditions also encourage
urbanization.

2.1.6 Political Background
Fiji’s political background came into the limelight in 1963 when all adults were given the
right to vote. The National Federation Party (NFP) - Indo Fijian party and Alliance party
were the two main political parties. In 1985, Fiji’s national politics changed forever with
the formation of the Fiji Labor Party from a multiethnic perspective and a closer tie to the
labor unions. It later formed coalition with NFP headed by Timoci Bavakda who won the
1987 general election but was overthrown by Sitiveni Rabuka on May 14, 1987 with the
aim of restoring Fiji to the iTaukei. The new constitution in 1990 aimed to strengthen the
political dominance of iTaukei. It created a new House of Representatives of 70
members, 37 of whom were iTaukei and voting was done purely on a communal or ethnic
basis. The ‘Soqosoqo Duavata Vakavulewa ni iTaukei’ (SVT), led by Sitiveni Rabuka, with its intention to represent native interest won the 1992 general election. Fiji was declared a republic in 1992 by the Prime Minister Ratu Mara. In May 1999, the General Elections elected a government of Mr Chaudhary until removed in a coup in May 2000. Fiji lost its British Commonwealth membership, many Indo-Fijians migrated and the tourism industry suffered. In July 2000, the President dissolved the Parliament and appointed Qarase as interim prime minister whose Soqosoqo Duavata ni Lewenivanua (SDL) party won the elections in 2001. However, in December 2006, this government was overthrown by the Fiji Military Forces and Parliament was again dissolved and suspended the Great Council of Chiefs. An interim government was formed and the People’s Charter was launched to provide a guideline for the proper function of the interim government towards the much anticipated 2014 general election.

2.1.7 Education.

Ratu Joni Madraiwiwi (2001) in his speech in the 29th Annual Congress of the Fiji Institute of Accounts mentioned that ‘Our country is hostage to its history’. Education in the colonial days was divided along class and ethnic lines. Missionary schools were also established in urban centers throughout Fiji. During the Colonial era, the British Administration was largely interested in very good schools in Suva and Levuka for the Europeans and the Part Europeans. In local communities, it was left largely to religious, cultural and community organizations to build and run their own schools. Excel in external examinations in secondary schools would see successful students through to tertiary education with scholarship provisions to either University of the South Pacific, Fiji National University and University of Fiji. Education is the key for better living in the future and if students prosper in the classroom, various scholarships are available for further tertiary studies. In September, Van Der Goot (2010b) demonstrates the vitality of education during his keynote address in the launching of the Bachelor of Education (BEdsiE) at USP by stating:

[…] Education is an area where we can truly achieve; we can conquer poverty, inequality, illiteracy and at the same time promote mutual cooperation, and progressive interaction as well as the promotion of democracy in our midst.
We wage tomorrow’s battle today; the key to our common success in the region is our ability and commitment to education for everyone and anyone….

2.2 Culture and School Curriculum

Professor Ravuvu stated that our children need to be encouraged to understand their past well in relation to the histories of their forebears and the struggle they had made to maintain their individuality and independence in the face of foreign intrusion. Ravuvu (1998) commented:

[…Our culture is the vessel that carries our heritage from one generation to another and makes us proud…] (p.2)

iTaukei language and cultural emphasis in formal classroom learning would foster the emphasis of cultural preservation.

In today’s technology era, the younger generation regards traditions and culture lightly. The curriculum policy for the past years ignores the mainstreaming of iTaukei studies but associates it as an optional subject. Some students regard it as a scoring subject in external examinations with an aim of passing examinations with flying colors. The weaker ones were viewed to take iTaukei studies and in some high schools, students opt for iTaukei studies within the school term since they could not cope with other optional subjects. These negative views will always prevail if iTaukei studies is not mainstreamed by the Ministry of Education. In some schools, iTaukei cultural class is held once a month by invited guest speakers or teachers focusing on certain cultural topics. However, the consistency of such cultural activities is often altered especially when examinations are near.

Mataitoga (2007) in a summary of ‘Talanoa’ sessions with some iTaukei Teachers Association members notes that curriculum planners and developers must revise the present system and adopt a more liberal and functional one. Thaman (2010) points out the link between education and culture; ‘as a commodity’ that should be taken into consideration. In October 2010, the Forum Education Ministers meeting in Port Moresby endorsed a Regional Strategy for Culture and Education which is bound to have an
impact on teaching and learning in the Pacific region from kindergarten to university. The initiative of the Council of Pacific Arts was to strengthen the link between education and culture in many Pacific Island countries but this has been a concern to only a few people, mainly those interested in the performing arts. Among the other objectives of The Pacific Festival of Arts is inter-cultural understanding, often assumed to be generated through participants’ sharing of one another’s crafts, stories, dances, songs and food to name a few. Thaman stressed that it is high time now that education institutions throughout the Pacific must ensure that Pacific cultures and their knowledge and value systems are taken seriously by those to whom various communities have entrusted the education of their young people.

2.3 Cultural Variation in iTaukei Society

The rise in Christian denominations in Fiji has triggered the abolition of some cultural practices in the past. This supports the idea that culture is dynamic and changes over time. An example is the Seventh Day Adventist denomination, bona fide members restrict themselves from drinking ‘kava’ (yaqona), a traditional brewery, and consuming pork, again a chiefly food due to their strict religious belief. Some have modified certain cultural aspects due to hardship faced and financial constraints. Other contributing factors such as eating habits (diet) and urbanization cause cultural variation in iTaukei societies today. Culture and language observation cannot be forced upon an individual but ignorance of cultural practices and language or dialects is regarded as a disgrace or loss of cultural identity in the iTaukei community.

2.4 Cultural Studies in Fiji’s Schools

Qarase (2006) stated that the younger generations must be exposed to traditional influences to understand and embrace their origins and so retain their identities. In line with this, iTaukei cultural studies are specified in the Fiji school curriculum from class 1 to form 7. However, independent schools such as International Schools only teach what they regard as important to their followers. They do not get assistance from the Education Ministry on what to be taught. In a direct interview (Kamoe 2010,pers.comm.) an iTaukei studies tutor of University of the South Pacific states:
[…*iTaukei* Studies is always looked as degrading and it is not compulsory in Fiji schools. Majority of untrained *iTaukei* teachers who teach *iTaukei* studies renders poor implementation of *iTaukei* language and cultural knowledge to the younger *iTaukei* generation…]

The expected outcome could be a bleak *iTaukei* cultural knowledge accompanied by poor performance in *iTaukei* studies. Therefore, it is crucial for teachers who take *iTaukei* studies to be well qualified with *iTaukei* cultural knowledge and proper implementation ought to be maintained in order to promote *iTaukei* cultural sustainability in formal learning in the classrooms. Leadership in schools also varies which somehow affects the *iTaukei* subject allocation with reference to time and room availability.

2.5 **General Background to *iTaukei* Studies Curriculum**

2.5.1 **Content of study and Skills**

2.5.1.1 **Social Etiquette**
Within the notion of social etiquette, students are expected to demonstrate social etiquette relating to customs and traditions such as courtesy, patience, tolerance, loyalty, respect for person and property to name a few. Students are also expected to compose writings on the various aspects of *iTaukei* culture and of the environment.

2.5.1.2 **Heritage, Customs and Traditions**
Students should have the ability to demonstrate appropriate behaviours in situations relating to customs and traditions. *iTaukei* culture must be preserved, history of the *iTaukei* people must be respected in order to minimise cultural loss.

2.5.1.3 **Traditional Beliefs and Wisdom**
The ability to apply appropriate social beliefs and thoughts related to cultural activities.

2.5.1.4 **Idioms and Colloquialism**
Students should grasp the ability to use proper registers in different cultural situations
2.5.1.5 Ethno-Mathematics and Ethno-Science and Technology
The ability to identify and use simple ethno-mathematics and technology such as in house-building and canoe-making, science such as in fermenting coconut to make kora/bila and traditional methods of farming and fishing.

2.5.1.6 Environment (Physical, Social, Economic, Cultural, Spiritual)
The ability to identify land and fishing grounds, apply cultural knowledge of traditional farming, able to perform major roles and responsibilities related to their social structure and environment, the ability to manage their time and resources accordingly, able to display appropriate modes of conduct in different cultural situations as well as environment and to demonstrate spiritual welfare to himself and others as well as environment.

2.5.1.7 Traditional foods, drinks and medicine
The ability to prepare traditional food, drinks and medicine required for different occasions.

2.5.1.8 Traditional dress and costumes
Students should be able to identify and use appropriate dress and costumes befitting to different social occasions

2.5.1.9 Art and Craft
The ability to use cultural features and illustrations of art, ability to make simple craft as have been passed on through customs and traditions and able to compose writings on any aspect of iTaukei arts and crafts.

2.5.1.10 Meke and Chants
The ability to memorise and recite meke and chants related to culture, able to use the chants confidently in traditional ceremonies, able to sing the meke chants correctly, to compose their own meke and chant, able to create meaningful actions for their own meke based on traditional meke and to make the meke costumes.
The study skills mentioned above are expected from students who should have acquired the knowledge necessary to express themselves confidently in a variety of creative activities pertaining to the language and culture such as story writing, drama, poetry, chants, songs, art and craft, meke and custom. Students are also expected to understand and appreciate the values and traditions that form the basis of the social structure of a traditional iTaukei community and the changes that are taking place. The most important skill that should be acquired is the appreciation of universal values and ideals. Goulet (1995) supports this statement by reinstating the words of anthropologist Dorothy Lee:

[… I believe that it is value, not a series of needs, which is at the basis of human behaviour…] (p.141)

2.6 Rationale of Prescription

The mother tongue plays an important role in the development of a person as an individual. Further, it transmits culture and therefore it helps to give a person a sense of group identity and positive attitudes towards his or her cultural heritage. iTaukei language is used as a medium of instruction in many rural schools from class 1 to 3 and is used in communication at home and in social, ceremonial and religious functions. The ability to use iTaukei language accurately in the tone and style best suited to a particular situation is therefore one of the most important skills an iTaukei child needs to master.

2.6.1 Aim of Prescription

The prescription aims to promote the personal development of students by exploring interests through iTaukei studies and by increasing their skill in using iTaukei dialect. Another aim of the course is to promote knowledge and appreciation of iTaukei culture and traditions to students; and enrich their experience through a study of iTaukei literature. A third aim of the course is to help students master the language skills needed in social and ceremonial situations. The prescription also aims to encourage students to read a wide range of literary works with enjoyment and understanding. Through reading, students should be able to develop a variety of skills to improve their command of iTaukei language.
2.7 **Overview of iTaukei Studies course content [class 1 – 8]**

This is a brief overview of some sections of the *iTaukei* course content. The objectives of each section are the expected outcome a child should master whilst completing the topics and related activities. At the Primary level, the components of the course are Oral communication which includes rhymes, chants, songs, games; poems picture discussions, morning talk, storytelling, dialogue, role play, miming and dramatization. The attitudes that are expected to be developed in the above activity are: self-confidence in speaking, an interest in learning to use the language correctly, an awareness of arranging ideas logically, an awareness of social etiquette relating to oral communication and a sense of acceptance and worth.

The next portion is **Reading and Comprehension**. These include activities such as pre-reading and phonics, reading to pupils, reading with pupils, guided reading, independent reading and comprehension. The skills expected to be developed from the above activities are: the ability to sort and group pictures, arrange pictures in sequences, read from left to right, read the consonants and the vowels and combine consonants and vowels to form words. In reading, skills that ought to be developed are the ability to: listen attentively to stories, able to recognize pattern of events and structure in a story, make predictions, use book language in speech and in writing and retelling of stories in sequence.

In the **Literature** component; folk tales, myths & legends, nursery rhymes & drama are the area of study. The attitudes that ought to be developed are: create awareness that all ethnic groups could be enriched by sharing the culture and tradition of others through literature and awareness that literature is a way of expressing one-self creatively and freely through story writing, story – telling, poetry, drama, *meke* and art and craft.

With the younger ones, writing section includes sentence writing, paragraph writing – narrative, description, imaginative and expository, letter writing and creative writing. Attitudes that ought to be developed in students are, to have a desire to write their own stories, use new vocabularies and sentence patterns in their own writing. They should
understand that writing have ideas which must be logically planned and expressed in clear and correct sentences.

The Culture part covers the following ideas: etiquette, customs and traditions, idioms and colloquialism, ethno mathematics, science and technology, arts and crafts, environment (land, water and sea). Meke and chants in reference to culture, is part and parcel of the traditional lifestyle of entertainment. Cultural activities such as meke, songs, story-telling and chants enrich learning. Cultural traditional values could be discovered and reinforced through cultural activities. These activities would develop an appreciation for the iTaukei customs and traditions. It would also create an awareness of iTaukei history and an appreciation for the changes in their lifestyle. There would also be an appreciation of social ties, customary ritual, ethno mathematics, science and technology, art and craft as well as meke, songs and chants.

(Source: iTaukei Prescription)

A child would grasp a positive attitude to formal iTaukei studies if properly nurtured in the classroom learning at grass root level from class one to eight. Details of various topics/activities can be found in the appendix.

2.8 Overview of iTaukei Studies course content [form 3 – 7]
The secondary school level of education has a more in-depth syllabus in all subject areas. The forms 3 - 7 iTaukei studies curriculum extends the students’ skills in language and cultural knowledge in a much wider scope compared to primary level. In iTaukei studies, writing tasks are; Personal writing consists of descriptive, narrative and imaginative prose and letter writing. Formal writing including expository essays, letter and report. Varieties of Fijian, a section introduced in form 5 includes recognition of various registers ranging from language of ceremonies, language of formal and informal social interactions, language of specialized fields to language of advertising and mass media. Culture studies have a major role to play in the overall development of students in helping them to develop a sense of both their self and group identity. In the Literature section, students are expected to have a thorough knowledge of the prescribed text(s). Activities will be based on reference to the context questions, character sketches, literary
appreciation and descriptive sketches of events. Research Project, which incurs 20% of the total examination mark, is introduced at form 5 level basing on topics given and presentation of findings in the form of an original paper of 1500 words.

2.9 Bloom’s Taxonomy of Learning Domains

The iTaukei studies curriculum writers are abided by the Bloom’s Taxonomy of learning domains based on the three types of learning; cognitive, affective and psychomotor. In 1956, Benjamin Bloom headed a group of educational psychologists who developed a classification of levels of intellectual behavior important in learning. Overbaugh & Schultz (2009) stated that during the 1990’s, a new group of cognitive psychologists, lead by Lorin Anderson (a former student of Bloom), updated the taxonomy to reflect relevance to 21st century work. The two graphics (on the next page) show the revised and original Taxonomy. Bloom’s Taxonomy is a useful framework or checklist to ensure that teaching and learning are done in order to develop the capabilities required or wanted.
New Version

**Remembering**: can the student recall or remember the information?
- define, duplicate, list, memorize, recall, repeat, reproduce state

**Understanding**: can the student explain ideas or concepts?
- classify, describe, discuss, explain, identify, locate, recognize, report, select, translate, paraphrase

**Applying**: can the student use the information in a new way?
- choose, demonstrate, dramatize, employ, illustrate, interpret, operate, schedule, sketch, solve, use, write.

**Analyzing**: can the student distinguish between the different parts?
- appraise, compare, contrast, criticize, differentiate, discriminate, distinguish, examine, experiment, question, test.

**Evaluating**: can the student justify a stand or decision?
- appraise, argue, defend, judge, select, support, value, evaluate

**Creating**: can the student create new product or point of view?
- assemble, construct, create, design, develop, formulate, write.

Old Version

**Synthesis**: can the student integrate multiple ideas or concepts?
- combine, mix, link, merge, synthesize, integrate, superimpose.

**Analysis**: can the student break down ideas into parts?
- break down, categorize, divide, dissect, detail, differentiate.

**Application**: can the student apply theoretical knowledge to practical situations?
- apply, put into practice, implement, execute, perform, solve, work on.

**Comprehension**: can the student understand and interpret ideas or concepts?
- understand, interpret, recognize, identify, locate, refer to, realize, recognize, recognize, respond to.

**Knowledge**: can the student recall facts or information?
- recite, list, name, mention, enumerate, state, identify, designate, refer to, remember, quote, quote.

[http://www.odu.edu/educ/roverbau/Bloom/blooms_taxonomy.htm](http://www.odu.edu/educ/roverbau/Bloom/blooms_taxonomy.htm)
2.10 Summary

*iTaukei* studies is taught in Fiji schools for the *iTaukei* students to enhance their cultural and language skills as specified in the prescriptions. As stated earlier, the prescription needs alteration to inculcate a balance of theory and practical component. The next chapter will focus on the review of the available literature on the importance of culture and various policies implemented in the international arena, regionally and within the Fiji context.
Chapter Three               Review of the Related Literature

3.0  Introduction
Literature review provides a solid background to a research paper’s investigation. It also
dispel writers views on various topics. In the light of this work, few literature are
acknowledged on the importance of culture and indigenous language in the local
classroom context, regionally and international context.

3.1  Culture - Some Definition
The term culture has its roots from the past. One of the first to develop a definition for
culture was Tylor (1871) who described culture as:

[…]the knowledge, belief, art, morals, law, custom and other capabilities
and habits acquired by man as a member of a society…] (p.1)

Aiavao (1983), from a Pacific perspective, states:

[…]our cultures are the vessel that carries our heritage from one generation to another
and make us proud. Culture is that complex whole, which includes values,
knowledge, belief, art, morals, customs and all other capabilities and habits acquired
by man as a member of society. In other words, it is the sum total of human
achievements. Culture is to be learnt to promote sustainability or it dies. Nothing
expresses people’s feelings and emotions and experience better than the arts;
singing, dancing, tattooing, painting and weaving to name a few…] (p.9)

Omohundro (2008) states that;

[…]culture is the learned, shared understandings among a group of people about
how to behave and what everything means…] (p.27)

Goulet (1995) puts it as:

[…]culture is the living sum of meanings, norms, habits and social artifacts which
confer identity as a member of community that has its own way of relating to
the environment, of identifying members and strangers and of deciding which
values are important to it…] (p. 140)

The above authors validate the meaning of culture, focusing on the fact that culture
creates a sense of togetherness and belongingness amongst a group of people. In the light
of this research work, cultural advocacy in schools must be nourished in order to aid
cultural sustainability.
3.2 Importance of Culture

The cultural values of a community give it an identity of its own. A community gains a character and a personality of its own because of the culture of its people. It is learned and passed from the older generations to the newer ones. For an effective transfer of culture from one generation to another, it has to be translated into symbols. Language, art and religion serve as the symbolic means of transfer of cultural values between generations. The values inculcated into the three symbols above are similar to the cultural values.

Culture is a bond that ties the people of a region together. It is that one common bond which brings the people of a community together, the festivals they celebrate, their way of dressing, the food they share and most importantly the cultural values they adhere to, binding them together.

Culture is seen as a system of social control where people share their standards and behavior. The cultural values form the founding principles and philosophies of life. They influence one’s way of living and thus impact social life. The importance of culture lies in the fact that it is a link between people and their value systems.

Thaman (1992) supported this view by stating:

[…] the curriculum must include cultural learning. We cannot totally ignore the value of western ideas, knowledge and technology but, in appreciating these western “imports”, we in Fiji or in the South Pacific must not allow our own cultures to be undermined. Our cultures make us what we are. Without them, we are like debris in the ocean. Culture is the soul of the people. It is what we were, what we are and with appropriate education, what we can become…] (p.6)

A person’s indigenous language builds up cultural identity in a person. Ravuvu (1998) verifies the concept of cultural identity that the iTaukei generation must be aware of our past and how we have become and what we are today in order for us to have a clear vision of where we are heading in the future. Professor Ravuvu further argues:

[…] the children’s home and cultural environment is very important sources of developing and establishing security and self-confidence, which is essential for the exploration and understanding of the unknown. To gain deeper insights, our children need to be encouraged to clearly understand their past in relation to the histories of their forebears and the struggle they had made to maintain their individuality and independence in the face of foreign intrusion. There is a great
deal need to be done in the curriculum in order to develop our children to have a deeper understanding of their pre-colonial and post-colonial cultures. This is vital in order to correct a great deal of misconceptions and for our children to appreciate and respect important aspects of our culture, which had been destroyed and arbitrarily replaced by alien culture. These alien cultures have continued to make the younger iTaukei generation to become culturally helpless and poor in the long term…] (p.4)

The concept of the power of formal education contradicts the advocacy of cultural education. Nabobo & Teasdale (1995) commented:

[…with the pull of formal education, children need to be introduced to their cultures through the system where they spend most of their time – the school. If parents and the Fijian society fail in implementing cultural knowledge, the school curriculum is viewed here as a bridge where Fijian studies could teach Fijian students of its cultural content in order to promote cultural sustainability…] (p.702)

Nabobo and Teasdale further added the need for balance between the formal and traditional education to aid cultural maintenance. Many countries are striving to regain traditional knowledge and blend them with the education systems of modern industrialized societies. On the contrary, some indigenous people are under privileged of having no chance of incorporating their culture into the formal curriculum of their adopted country. For example, the iTaukei British Army servicemen who currently reside in European countries where their children have no chance of learning iTaukei language and culture in the formal curriculum in their adopted country.

Lack of cultural identity also exists in some modern society today. Hekau (1983), was concerned of the life of Niueans in New Zealand who are qualified to be identified as Niueans when the majority have been born and brought up in New Zealand and think like New Zealanders. He further reiterated that if we do not place value on our cultural skills, they will be “buried with the aged.” Affonzo (2010) further argues:

[…]that children ought to be helped since most of them are victims of hardships, which alters their cultural knowledge. Some children experience fear and are reluctant to learn the traditional lifestyle. Hardships like family violence, parental abuse and neglect, child abuse, juvenile arrest, culture shock, drugs, living with relatives to name a few. Due to this, children feel awkward and alienated of their indigenous customs and cultural lifestyle. It is the school curriculum that could bridge this gap of cultural loss…] (p.8)
An anonymous writer in the Chennai newspaper (Jan 23rd, 2010) states that

[...art is an integral part of education since the discipline art inculcates is important. Students must retain their cultural identity even when they are in another country. Performing arts helped preserve culture. Art carries the culture forward. Cultural extravaganza like cultural dances, chants, songs, designs to name a few aims to showcase aesthetic skills of students. This is an effort to provide holistic education to the students and revive of their indigenous culture in a different society...]

(p.6)

Criminal activities are on the rise in the vicinity of iTaukei societies today due to lack of universal moral values and ideals that should be part of a child’s nurturing process. The roles and responsibilities of parents, teachers and society as a whole are on the verge of losing their power due to lack of advocacy and supervision at home, in the classroom and iTaukei society. Robinson (2007) illustrates that the recent statistics of rape cases in Fiji are both shocking and depressing. Fiji is a beautiful place with loving people but the rise in number of reported cases and the age of victims are something we never used to hear of before. Achebe wrote the novel ‘Things Fall Apart’: sadly, the reality now is that morals and values are falling apart. This shows lack of respect to others and reflect upon the poor observance of cultural preservation. (Fiji Times, 20th Dec.)

The above authors, especially Professor Ravuvu, contributed to the vitality of cultural and language studies in the curriculum, which goes in line with the thesis topic as an aspect of cultural sustainability.

3.3 Cultural Loss

[...Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life...] Octavio Paz.

Cultural loss or better termed as cultural transformation prevail the influential forces above to undermine our culture and tradition. Indigenous people value their culture so much that it is preserved. Cultural heritage is the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations.
Historically throughout the world, in past centuries, “cultural erosion” as Smith (1999) defines it:

[…cultural erosion was forced upon “indigenous peoples” by world conquerors at different times in world history. These world conquerors came with the western researchers who deny the validity of indigenous people’s claim to existence, to land and territories, to the right of self determination, to the survival of our language and forms of cultural knowledge, to our natural resources and systems for living within the environment…] (p.38)

Indigenous people who are rich in culture and tradition should cherish the cultural values. Goulet, (1995) comments:

[… Indigenous peoples must be shocked into the realization that they are abnormal, inhuman conditions as psychological preparation for modernization. In other words, indigenous people of the world should have a patriotic feeling of their homeland and feel proud to stand up and showcase to other ethnic group what their culture is about. Today, however, as Norberg - Hodge, Western influences, including advertising, television, the internet and other technologies bring about cultural erosion. A westernized way of life in the lime light seems more luxurious, more glamorous and relatively effortless compared to their own jobs, looks and lifestyles…] (p.202)

Goulet argues that indigenous people must have a passion towards language and cultural aspects. If indigenous people neglect this, the question to post is ‘Who else will do it?’

Cultural loss also incorporates language loss due to westernisation as in the case of Nepali, which is the language in the Indo-Aryan branch of the Indo-European language family. It is considered to be the language of the civilized, educated and enlightened people whereas other languages are “the speech of the illiterate” and “the dialects of the jungle” Giri (2010). People have started to consider their language insignificant with no practical value. Some have abandoned their language to adopt Nepali. This creates a massive loss of languages and cultures which does not only create a socio cultural and linguistic loss, it also causes emotional and cultural displacements also known as ‘cultural anarchism’. The above scenario is a hindrance to cultural sustainability amongst various indigenous communities in the world when westernization overrules their traditional lifestyle.

Power (1992) reaffirmed the belief that:
…the indigenous cultures and values have been assaulted by powerful forces of standardisation which have homogenized, diluted and relegated them to marginalized positions in the modern world. These forces, included the spread of the languages and cultures of Europe, especially English, technology, mass media, the values of individualism, self-gratification and consumerism and the ascendancy of the market model over other politico-economic models of development.…] (p.18)

Smith (1999) further demonstrated that if indigenous people have a firm cultural reputation, they would continue to manifest upon claim to existence, to land and territories, to the right of self – determination, to the survival of their language and forms of cultural knowledge, to their natural resources and systems for living within their environment. The authors whose work has been mentioned above all advocate cultural survival.

3.4 Endangered Languages

Yamamoto (2009) in a web article titled ‘Globally, Languages Are Disappearing’ draws out the United Nations Educational Scientific and Cultural Organisation - UNESCO’s *Atlas of the World’s Languages in Danger of Disappearing* which identifies 2,279 languages faced with different degrees of endangerment; 538 are critically endangered, the only speakers left are the elderly, and interaction in the given language is infrequent or rare. It is presumed that these 538 languages will disappear in a few years when these speakers are gone.

Yamamoto further discusses that languages are disappearing because people stop using their heritage language and instead, start using another, often the language of political, economic, military, and/or religious dominance. Major reasons for languages disappearing, besides human and natural disasters, are:

- The language of formal education is not a child’s heritage, so that children do not fully learn it.
- Mass media, entertainment, and other cultural products are all in dominant languages.
• Dominant language receives a higher status, while the heritage language obtains a lower status.
• Urbanization, migration and employment mobility lead to disintegration of language communities.
• Labor markets require knowledge of dominant languages to the detriment of heritage languages.
• Multilingualism is not valued, but monolingualism in the dominant language is considered sufficient and desirable.
• Dominant language is desirable for states (one nation – one language) and for individuals, fostering belief that children must choose between learning their heritage language or learning the dominant language.

Majority of the younger iTaukei generation especially in the urban areas prefer to speak English and regard iTaukei language as degrading. This might endanger the language.

In Fiji and in the Pacific Island countries today, external forces that affect the language community include government policies on languages. Language policies that provide insufficient protection of linguistic human rights may force the language community to abandon its heritage language. The Ministry of iTaukei Affairs is currently working on the National Language Commission of Fiji and the citizens of Fiji need to participate in the formulated outcome so that the government can make informed choices. There is an urgency to preserve our languages in order to prevent it from being endangered.

3.5 Policy
According to the New International Webster’s Student Dictionary (2002), a policy is typically described as a principle or rule to guide decisions and achieve rational outcomes. Policies are generally adopted by the Board or senior governance body within an organization. Policy merely guides action towards those that are most likely to achieve a desired outcome. It is a process of making important organizational decisions including the identification of different alternatives such as programs and choosing among them on the basis of the impact they will have.
Goulet (1995) comments:

[... Cultural policy actions should aim at making the optimistic scenario more likely to result than the pessimistic scenario. Educational efforts and policy measures in such spheres as linguistic strategy, the teaching of history and literature, the promotion of arts, and rules governing court procedures need to be identified and adopted with a view to strengthen the forces of cultural affirmation while countering the standardizing forces described above...]

(p.143)

In relation to the study undertaken, Singh (1991) stated that curriculum developers (Education Advisers) played a vital role in translating statements of broad educational goals into subject based curriculum, thus their input is needed in the enhancement of iTaukei curriculum in Fiji schools.

3.6 International Policy

With reference to the United Nations website (2008), the Declaration on the Rights of Indigenous Peoples affirms that Indigenous Peoples are equal to all other peoples, while recognizing the right of all peoples to be different to consider themselves different and to be respected as such. Some of the identified article stated below validates the Indigenous Peoples rights:

Article 5 of Declaration states:

[... Indigenous Peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions while retaining their right to participate fully; if they so choose in the political, economic, social and cultural life of the State...] (p.5)

Article 8 notes:

[... Indigenous Peoples have a collective and individual right to maintain and develop their distinct identities and characteristics, including the right to identify themselves as Indigenous and recognized as such...] (p.5)

Article 11 shows:

[... Indigenous Peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archeological and historical sites, artifacts’, designs, ceremonies, technologies, visual and performing]
Various organizations are devoted to the preservation or study of indigenous peoples. Several organizations have widely recognized credentials to act as an intermediary or representative on behalf of indigenous peoples’ groups, in negotiations on indigenous issues with governments and international organizations. This is the trend towards cultural empowerment. These include: African Commission on Human and Peoples’ Rights (ACHPR), Center for World Indigenous Studies, Cultural Survival, Friends of Peoples Close to Nature (fPcN), Incomindios Switzerland, Indigenous Dialogues, Indigenous Peoples of Africa Coordinating Committee (IPACC), International Work Group for Indigenous Affairs (IWGIA), Survival International and Society for Threatened Peoples (GfbV).

According to the Cultural Survival website (2010), it states

\[\text{Cultural Survival}, \text{ a non-governmental organisation, founded in 1972 is dedicated to defending the human rights of indigenous peoples. Their mandate is to promote the rights, voices and visions of the indigenous peoples. For 37 years, Cultural Survival has partnered with Indigenous communities to protect their lands, languages and cultures...} \] (p.1)

Through its programs and campaigns, Cultural Survival helps them get the knowledge, advocacy tools and strategic partnerships they need to protect their rights. When their governments do not respond, Cultural Survival partners with them to bring their cases to international commissions and courts, and they involve the public and policy makers in advocating their rights. Cultural Survival offers the most comprehensive source of information on indigenous peoples, including the award-winning magazine, the \textit{Cultural Survival Quarterly}, which has been published for more than 30 years. The motto of the Cultural Survival E-newsletter reads ‘Partnering with Indigenous Peoples to defend their lands, languages and cultures’.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) organized the convention aimed to safeguard intangible cultural heritage such as:

1. Oral traditions and expressions (including language).
1. Performing arts.
2. Social practices, rituals and festive events.
3. Knowledge and practices concerning nature and the universe
4. Traditional craftsmanship.

Historically throughout the world, indigenous peoples have often been dispossessed of their lands, resources and the daily struggle to live the way they would like. Indigenous Peoples have often found their lands and cultures overridden by more dominant societies. During the era of European colonial expansion and imperialism, it was common for Europeans to think of themselves as superior.


[...Indigenous peoples around the world have sought recognition of their identities, their ways of life and their right to traditional lands, territories and natural resources; yet throughout history, their rights have been violated. Indigenous peoples are arguably among the most disadvantaged and vulnerable groups of people in the world today. The international community now recognizes that special measures are required to protect the rights of the world’s indigenous peoples…] (p.2)

The Cultural Survival newsletter, September (2010) issue gives a good example of a proactive movement of indigenous community support. **Wampanaog** is a Native American language of the five tribes in South Eastern Massachusetts and Rhode Island in the sixteenth century. Jessie Baird, a Mashpee Wampanaog tribal citizen is now working wonders by reviving the lost language. Her work began seventeen years ago, in responding to the call of her ancestors who spoke to her in series of dreams in 1993. Baird is on a journey to “bring language home again”, by forming an intertribal language committee among the two federally recognized tribes in Massachutes (the Aquinnah Wampanaog tribe of Gayhead and Mashpee Wampanaog tribe of Cape Cod) and the Wampanaog communities of Assonet and Herring Pond.

During the language revival class taught by Baird, only Wampanaog is spoken and only Wampanaog people are admitted to attend. A new dictionary is currently compiled with roughly 8,600 words and revival of untold stories of the seventeenth and eighteenth century is also an interesting activity which could further enhance cultural sustainability amongst the natives of Massachussets. Moreover, as Madraiwiwi (2008) suggests:
[... that it is time for us indigenous people to reclaim our knowledge of ourselves. To define ourselves in terms of ourselves for ourselves. What this achieves is a sense of autonomy and self – assuredness that accompanies the ability to discern the patterns of the past, present and future in autochthonous terms...] (p.4)

The Aboriginal culture is another culture that is trying to fight for cultural loss. According to Bester (2010), the acknowledgement of teaching Aboriginal culture by incorporating a program into the school curriculum could be a remedy. This was designed to help keep young men in school. It helps them to establish an identity based on their ancestry. It simply means the recognition of cultural identity by the passing of knowledge through community role models, parents and relatives. He further reiterated that the young men would also learn the traditional dance, the *corrobooree*. The Aboriginal culture has been passed down through many generations and the message in Aboriginal cultural teachings has always been *respect*. The program will be a mixture of teaching the traditional aboriginal culture and modern education to build a balance of discipline.

A comprehensive Hawaiian culture curriculum was introduced into the State of Hawaii’s public elementary schools teaching: ancient Hawaiian art, lifestyle, geography, *hula* and Hawaiian language and vocabulary. Intermediate and high schools were mandated to impose two sets of Hawaiian history curricula on every candidate for graduation.

In the American Indian culture, the teachers’ in-service education program demonstrated the need to increase integration of science and native culture, decrease their use of content/ teacher centered teaching strategies. This is to increase their use of hands-on/ student –centered teaching strategies.

The Centre for African and cultural studies of the Kwame Nkrumah University of Science and Technology offers African and cultural programs for internationals who want to learn and experience firsthand real Ghanaian culture. This develops an open exchange of ideas, while creating awareness of cultural values which builds tolerance and promotes peace and understanding by means of cross – cultural exchange.
Cultural studies in Turkey aim to enlarge students understanding of culture. The classes are divided into pairs from a bag. Paper will say “Turkish culture”, ‘Youth culture’, ‘Italian culture’, ‘Primitive culture’, Arab culture’, Thai culture’. The objective of this class activity is to reflect upon knowledge of other cultures in the world which would further enhance multiculturalism.

In the Italian culture, the class is for intermediate and advanced students. It is taught in Italian, the class introduces students to Italian medieval and modern history. Through an in depth analysis of the economic and social structures of Slena (a typical Italian town) and of its everyday life, students can form their own idea of the way people lived and thought in a ‘typical’ Italian town. Visiting several areas of Slena, where indigenous people dwelt, produced, prayed, and played is a core part of this class.

All in all, Baird’s work as how Smith (1999) puts it as ‘researching back’, ‘writing back’ and ‘talking back’ is a recovery of indigenous peoples in the struggle for self determination. Such impressive work ought to be reinforced into the iTaukei studies to remind the future iTaukei generation the value of self identity. The vast cultural practices mentioned above inculcated into the various school activities should be an eye opener to iTaukei studies curriculum formulation team of the Ministry of Education.

3.7 Regional Context

The Pacific Education Development Framework (PEDF) which is a regional framework to guide the further development of Pacific education has been strongly supported by Pacific Forum countries through their education ministers. With reference to the forum secretariat web research (2009), it states 2009 – 2015 as the timeframe for coordinating regional activities and provision of advocacy and leadership role in policy dialogue at the regional level. This will be a mentor to direct the work of Education Ministers at the national level.

The framework is grounded in two sets of imperatives. First the commitments made by Pacific countries to global education calls for action and second, the national and regional
response to the specific needs and challenges in respect of education in the Pacific region. The global commitments include the Education for All (EFA) agenda and goals, the Millennium Development Goals (MDGs) relating directly or indirectly to education, the United Nations Literacy Decade and the United Nations Decade of Education for Sustainable Development. At the national level in most countries, these international commitments have been mainstreamed into sectoral planning process.

The first cross-cutting theme of PEDF is **Language and Culture.** Culture has been defined by Pacific researchers as a shared way of life of a group embracing knowledge, understanding, skills, values, histories, myths, art and dance – expressed through language. Maintenance of Pacific languages is central to cultural preservation. The Rethinking of Pacific Education Initiative and the Pacific Regional Initiatives for the Delivery of basic Education (PRIDE) project have been at the forefront and have given considerable momentum to the promotion of the importance of language and culture in education sector planning. The achieved outcome is the recognition and protection of the cultural values, identities, traditional knowledge and languages of Pacific peoples.

The Pacific Plan, one of the regional initiatives to improve the lives of Pacific peoples have been developed around four pillars. One of the pillars is sustainable development. The Pacific Education for Sustainable Development (ESD) framework is a response to the UN Decade of Education for Sustainable Development (2005-2014). In this, culture is identified as the unpinning of the three pillars of ESD namely environment, society and economy. The overall goal of ESD is to integrate the values in sustainable development into all aspects of learning to encourage changes in behavior that allow for a more sustainable and just society for all. The ESD approach requires this basic philosophy to be adapted to suit local condition and culture.

Thaman (2006) noted that it is important not to see ESD as another school subject but mainstreamed into all subjects. Different perceptions of ESD need to be taken on board by curriculum personnel as well as teachers who need to appreciate that ESD involves content and pedagogies. Education for sustainable development from a Pacific
perspective is education for cultural survival and continuity. There is a need for a total transformation of the way we behave and educate in order to prevent cultural unsustainability.

Ambassador Van Der Goot (2010b), the European Union (EU) Head of Delegation for the Pacific, stressed the centrality of Pacific cultural influences for the curricula. In his keynote address on the occasion of the closing ceremony for the PRIDE Project at the University of the South Pacific states;

[... Moreover, the Pacific Regional Initiatives for the Delivery of Basic Education Project (PRIDE) in setting the benchmark which guided the development of national education strategic plans and which included the criteria ‘Pride in cultural and national identity’ and ‘Partnership with communities and stakeholders…'] (p.3)

The ambassador further verifies that PRIDE project was subsequently developed in accordance with the goal to achieve universal and equitable education and improve quality and outcomes within the Pacific region. After a period of five years, all the 15 countries working with PRIDE now have national education strategic plans in place which are fully operational. The future challenge for the 15 countries will therefore to ensure the effective implementation of the strategic education plans which have been developed, adopted or amended since 2004, turning the planning into action and delivering on its mission to provide quality basic education for all children in the Pacific.

The regional initiatives below as pointed out by the PADDLE website focused upon the cultural and language development framework which various countries intend to produce. The National Curriculum Project of Vanuatu was conceived in accordance with the Ministry of Education “Rethinking Vanuatu Education” policy which was initiated in 2002. Its main purpose was to develop a long – override curriculum aimed at strengthening students understanding of their national and cultural heritage. The project also reflects the Vanuatu Cultural Centers commitment to documenting, preserving and promoting our cultural heritage for the present and future generations of ni Vanuatus.

The goal of the project is to show ni Vanuatu students that they should be proud of their customs that are part of everyday life. Another goal is to assist our children in using the
lessons of the past to solve problems and difficulties in their lives today. Some examples are: the use of traditional herbal medicine to cure certain sickness, traditional fishing methods, traditional way of disaster management in food preservation to name a few.

According to the Palauan Studies framework (1992), the teaching of Palauan Studies brings us one step closer to ensuring that our students will be able to return to their communities appreciating, promoting, preserving and maintaining our rich cultural heritage – our current education system was basically imposed upon us. It has taken us sometime to understand the system so that we could proceed with confidence to know what is worth keeping and what must be changed if our schools are to operate in the best interest of our nation and future.

In Papua New Guinea, the Education Reform and the National Education Plan have been developed to produce an education system that meets Papua New Guinea’s needs in today’s challenging world and in the future. The foundation of the reform is the promotion of culture, values, attitudes, knowledge and a range of skills appropriate for Papua New Guinea’s society along with the need for international competitiveness. Before the reform, the PNG’s curriculum was based on foreign western beliefs and ideas mainly to administer the country and achieve academic success.

In the Choiseul province, Solomon Islands, their Education Action Plan of 2007-2009 is known as Basic Education. This is a gradual, planned and systematic introduction of a child to the knowledge, skills and attitudes necessary to prepare him/her to develop to his/her full potential in order to contribute fully to the community and to the nation. One of its basic principles is to encourage a child to respect religious, traditional and cultural values, beliefs, norms and codes of conduct of the local community and the wider world. This will provide the basis for a child to recognize and accept the diversity of Solomon Islands culture, tradition, religion and ethnicity throughout the islands.

Pasikale (2002) provided an example of a relatively successful targeted program and an example of effective cultural policy provision, in terms of academic and employment
success for Pacific students. The first example is a program aimed at providing young Pacific people with a fully – funded educational opportunity, one which facilitates employment or further pursuit of higher learning in areas/fields where Pacific peoples are traditionally under – represented. The Skill Enhancement Program targets both. These regional initiatives give a better understanding as to what the Fiji context has to offer.

3.8 The Fiji Context

3.8.1 iTaukei Identity

*iTaukei* ‘cultural reawakening’ was noticed while conducting this research. It reaffirms the *iTaukei* identity in relation to initiatives implemented by the government for the *iTaukei*. One such move is the emphasis of the word *iTaukei*. The Cabinet at its meeting on 30th June, 2010 approved the *iTaukei* Affairs (Ammendment) Decree 2010 which comes into effect forthwith. The new law effectively replaces the word Fijian or Indigenous Fijian with the word *iTaukei* in all written laws, and all official documentation when referring to the original and native settlers of Fiji (*iTaukei* Affairs Board website, 2010).

The Fiji Government’s National Strategic Development Plan (NSDP) and the historic Suva Declaration 2005 have goals that include the development of a national curriculum framework for Fiji. The Fiji Islands National Curriculum Framework (NCF) which was approved in 2007 (NCF website) discusses several reasons for the changes to the curriculum. Its vision reads ‘*Educating the child holistically for a peaceful and prosperous Fiji*’. Its mission states ‘*to provide a challenging teaching and learning environment, in partnership with stakeholders that will nurture and empower the child to become a competent member of society*’. The framework sets out the philosophy and structure for curriculum from early childhood to form 7. It aims to benefit students by providing clear directions about the school curriculum which lead to improvements in the quality of education in Fiji. The Fiji National Language Commission, a policy which proposes that a National Language Commission be set up as the authority to govern and regulate the implementation of the National Language Policy in line with international instruments and the Fiji Peoples Charter for Change, Peace and Progress. With reference
to the National Commission of Fiji – Draft Concept Paper (2010), The Ministry of iTaukei Affairs is still in the process of discussing issues concerned and matters arising will await the cabinet’s decision as to which language will be declared as the national language.

The Fiji government ratified the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage on the 7th of January 2010. Intangible cultural heritage are practices, representations, expressions, knowledge, skills – as well as instruments, objects artifacts and cultural spaces that communities, groups or individuals recognize as part of their cultural heritage. New Dawn 2 (March 13; 1). Much of the above practices are classified as informal education and Wingti (1992) states that Pacific Islanders are all aware of the gloomy statistics that show the great number of people who drop out of the formal education system every year and even sadder is the great number of indigenous people lacking basic cultural knowledge.

The Convention was primarily aimed at the protection of intangible cultural heritage and cultural expressions. The Convention is a legal framework that will ensure respect for the intangible cultural heritage of communities, groups and individuals concerned. It is also aimed at raising awareness at all levels, national and international on the importance of the intangible cultural heritage and ensuring its appreciation and to provide for international cooperation and assistance.

Intangible cultural heritage are practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces that are associated with it – that communities, groups or individuals recognizes as part of their cultural heritage.

There are a few plans on cultural and language reawakening still ‘in the pipeline’ which ought to be implemented and would take along process channeling through proper channels before the green light is given.

As Thaman (2011) stressed:

[...policy and planning ought to be put into practice, if nothing is done, they remain plans, easier said than done...]
There are few channels that government departments and ministries have to follow in order to materialize the proposed policy and planning stages. However, the recent outcome of policy discussion should be disseminated to the iTaukei communities at large so they are well versed with it and not be left in the dark. This could also allow the indigenous community to raise their views on policies concerning the iTaukei well being.

3.8.2 Curriculum Development Approach

The present approach to curriculum development and the restructuring of the advisory services to teachers can be traced back to the establishment of the Curriculum Development Unit (CDU) in 1968 in Suva. Some local and international literature mentioned here elaborated on curriculum development work suggesting a ‘bottoms up’ as against a ‘top down’ approach which this thesis ascertains. Singh (1992) mentioned:

‘…the favoured approach to curriculum work is through the mechanism of the ‘workgroup’- a panel of invited teachers, representatives from the two teachers organizations in the country, teachers’ college lecturers and in some cases, selected members of the community working closely with the Education Adviser in charge of the particular areas…’ (p.65)

In an edited interview transcript of Lawton (1978), he stressed:

‘… one thing I am clear about is that government needs to focus less on the economic benefits of education but pay more attention to education for adult life in a better society. Education must be concerned with quality of life, not merely servicing the labour market…’ (p.219)

Baba (1979) further supported the above:

‘…the main weakness of the present curriculum is the lack of relevance in many of its subject areas to the local environment and to local needs. Another major weakness of the existing curriculum is the narrowness of both its range and scope, the whole factual learning that will encourage an all round physical, emotional and intellectual development of the pupils…’ (p.3)

Macdonald (1975) explained:

‘ Who would be a teacher these days? Consultants, advisors, inspectors, curriculum development officers, professional tutors, psychometrists, media men, social anthropologists, liaison officers, project directors, facilitators….the queue is endless, all devoted to helping the teacher to do a better job’. (p.121)

He reiterated that community/ Vanua stakeholders are also teachers and experts who could be support system to the advocacy of iTaukei studies in Fiji schools.
3.8.3 Culture in School Curriculum

The Pacific Culture and Education Strategy has a vision of culture inclusive education for all in the Pacific. Its goal is to ensure that education at all levels develops, maintains and strengthens Pacific cultural identities; provide new opportunities and ensure sustainable and peaceful livelihoods for all Pacific peoples.

Culture in the school curriculum is mainly emphasized in the indigenous peoples’ countries. In the Pacific context, as specified by Teasdale (1992):

[…the 1992 UNESCO Pacific Sub-regional Seminar on Education, Culture and Identity meeting that the Pacific Island educators represented the Indigenous cultures of the Pacific including the New Zealand Maori and the Australian Aborigines. The core of this deliberation reflected a strong assertion that the indigenous societies in the region must gain increased ownership and control of all aspects of education…] (p.6)

Mishra (2011) elaborated upon the vitality of education and culture in a newspaper article titled ‘Education and culture integral in life’ by stating:

[…Education and culture are two important aspects of life that the younger generation should be encouraged to succeed at. These two sectors should be very strong in an individual’s life…] (p.1)

A well educated person who is also well versed in cultural knowledge, values, indigenous knowledge and language would be highly respected in society.

3.9 International Context

Historically throughout the world, indigenous people cherish their cultural diversity. An anonymous writer in the Central Coast Express Advocate (2010) gives an example of how Kariong Mountains High School maintains cultural heritage in school. The school celebrated National Aborigines and Islanders Day Observance Committee (NAIDOC) week in a big way. The staff and students spent the day celebrating and learning more about Aboriginal culture in a variety of workshops and activities. They felt it is important for students to celebrate the past, present and future of Aboriginal culture.

In Waikoloa village, South Eastern Hawaii, the escalation of youth violence within a large geographic school complex area became a major problem in 2006. How cultural
forces impact the problem was an impetus to examine youth violence from the perspective of adults and children in rural communities (Affonzo et al 2010). The study conducted was an essential first step towards school based violence prevention program which found out that connection to cultural values has diminished, leading to a sense of loss in cultural identity amongst students. Cultural values and practices are potential strategies for youth violence prevention. Cultural revitalization at family, school and community levels may be critical factors of such programs.

An anonymous writer in the British Broadcasting Corporation (BBC) Monitoring South Asia (2010) states that the Bengali language and culture have been incorporated in the educational curriculum of the United Kingdom. U.K has been second home for Bengalis. The number of Bengal expatriates in the U.K is higher than that in any other countries in the world. This would be a better way to revive their culture in a foreign land.

Indigenous education must be strengthened, as Arquiza (2006) points out that the Philippine Department of Education has initiated cultural integration agenda into the national curriculum in areas where Muslims are a majority. This is a move towards the full recognition and empowerment of traditional systems and indigenous ways of educating the indigenous people.

Martin (2010) gives an example of cultural revival in Rotorua Primary School. The ‘Matariki Hapu Challenge’ which comprises traditional Maori games, were held on the traditional Maori new year. This competition is designed to cater for all ages and abilities. The day’s events reflect Maori culture and traditions including mau rakau (Maori martial arts) and ki-o-rahu (ball games), hunting competition, power pulling and table tennis. The elders were encouraged to share their stories and experiences from the past. This is a great effort in cultural revival in the school curriculum.
3.10  **Regional Context**

During the opening of the Pacific Island’s Education meet in Tonga in May 2010, Hon. Dr Palefau in his opening address states:

[ …no one knows better about our educational needs and programs in our individual countries and in the region than the Heads of Education. He strongly urged the leaders to keep the ultimate goal of education in their deliberations; For children to acquire basic skills needed to enrich their lives hence expand their opportunities in society…](p.7)

(Islands Business Magazine: May, 2010)

This is further supported by the Mexico Declaration in 1982 which states that culture is broadly understood within UNESCO to include: ways of life, traditions and beliefs, representations of health and diseases, perceptions of life and death, sexual norms and practices, power and gender relations, family structures, languages and means of communication, arts and creativity.

Thaman (1993) supports this by stating that in 1985 the Education Ministry in Tonga added Tongan Studies as a new subject to the secondary school curriculum. It was made compulsory together with English, for the Secondary School Leaving Examination at form six level. As a new subject, Tongan studies incorporated a revised Tongan language component together with new elements on Tongan culture. This initiative came from the Minister of Education although many people particularly parents, were concerned that an increasing number of Tongan school leavers were displaying ignorance of their traditional culture. In the same vein, (Kamoe 2010 pers.comm.) states that Rotuman Studies is compulsory at Rotuma High School from primary to secondary level until form six. Rotuman students do not always excel in English but excelled in other subjects since they were taught in Rotuman which aids their concentration span. In the Samoan context, Samoan studies advocacy is similar to the Rotuman and Tongan Studies in valuing of their mother tongue in the classrooms.

3.11  **Fiji Context**

The three great invasions as specified by Madraiwiwi (2008) which were the Christian missionaries, the colonizers and the market economy triggered English as the mode of communication until today. From then onwards, English became dominant over iTaukei language. It is of no wonder that there are less iTaukei writers, poets, academic critics in
the formal arena. In the entertainment arena, there are a larger portion of iTaukei song writers and poets (‘sui ni saresare’ programme in Bula FM radio station) whose works are normally aired on iTaukei radio stations. I believe that if iTaukei studies is to be mainstreamed in schools, where iTaukei students are taught the depth and breadth of literary works in the iTaukei language, these artists’ works could aspire to greater heights regionally and abroad with English translation or subtitles. Therefore, formal education plays a vital role in maintaining cultural sustainability.

3.12 Indigenous Research

The research under study highlighted and acknowledged the importance of an indigenous research approach. The researched iTaukei cultural institutions inform the selected research approach (elaborated in the next chapter). Nabobo – Baba (2006) stated:

‘…to truly make space for Pacific cultural standards, protocols and epistemological bases of research and knowledge production, there is a need for re-researching ‘appropriate’ frames of reference to manifest Pacific cultural aspirations, preferences and practices that will ensure the achievement of Pacific outcomes of education and research…’ (p.142)

The iTaukei Vanua Research Framing (VRF) (p.143 ibid) is an indigenous theoretical approach embedded in indigenous Fijian world views, knowledge systems, lived experience, representations, cultures and values. It gives power and recognition to things Fijian, as research and knowledge accumulation in its broadest sense is deeply connected to power. It borrows from (Smith, 1999) Kaupapa Maori framework of Education which include ‘Be Maori, Be Global and Live a Healthy and Secure Life’. This is inspired by Tongan Kakala Framing, which is a cultural framework for Education called Kakala. (Thaman, 2003). VRF posits the argument that the research among Fijians should be based and embedded (as well as framed) in Vanua identities, cultures, languages and ways and philosophies of knowledge.
3.13 **Summary**

The literature review has highlighted the importance of indigenous knowledge especially to indigenous inhabitants of a place. The vitality of indigenous studies in the formal curriculum should be of paramount importance in Fiji, like indigenous studies regionally and worldwide. There should be pride in indigenous studies in order to enhance indigenous people cultural sustainability. The next chapter focuses on theory and methodology, the structure or backbone on which this thesis is based on and the ways in which data are gathered in order to substantiate the research findings.
Chapter Four  

Research Methodology

4.0  

Introduction

A research methodology refers to a researcher’s general position in research purposes, thinking and theory formulation, which results from their philosophical assumptions (Walsh, 2005). A methodology greatly influences a researcher’s choice of research design and research methods. This chapter focuses on how the research was conducted and why it was conducted.

4.1  

Rationale of Study

As stated in chapter 1, this study eventuated from a personal interest resulting from the observation of less number of iTaukei students taking this subject in higher forms in Fiji’s secondary schools. Subject choices, (as a door to job opportunities) in the upper secondary level could be a way that triggers rapid erosion of iTaukei cultural values amongst the indigenous iTaukei younger generation of Fiji. Moreover, from the outset of this research, it became apparent that those whom I interviewed were eager in disseminating information about various ways to maintain cultural sustainability amongst the younger iTaukei indigenous generation of Fiji.

Hakim (2000) point out since education is influenced and affects so many parts of society, research relating to this field can be a particularly useful tool in the development process. Therefore, this study hopes to be of some benefit to the general improvement of the education system in Fiji by highlighting ways in which the ‘iTaukei cultural institutions could implement ways to sustain the teaching of indigenous studies in the classroom.

As outlined in chapter 1, this research is based on three main questions. These being:

( i. ) What are the objectives of your statutory body and to what extent are the objectives achieved?

( ii. ) How effective can your objectives be to the current iTaukei studies curriculum?

( iii. ) What are some strategies that would enhance cultural sustainability in your area of
operation?
A number of direct interview questions had been identified but they were eventually narrowed down to these three. These questions arose out of personal experiences I encountered as a secondary school teacher for 13 years. It did become apparent that my study overlapped into the need of strengthening of **i Taukei** cultural revival.

### 4.2 Orientation of Method

This study being closely tied to culture is both descriptive and comparative in nature and focused on describing the cultural perceptions of cultural policy stake holders. In view of this, it can be categorized as a cross-sectional survey. Surveys are often conducted to ascertain attitudes, opinions and perceptions or to evaluate something (Wiersma1995). This research was designed to specifically find out the perceptions of how indigenous **i Taukei** cultural policy makers concerning the issues of how cultural institution could enhance the teaching of **i Taukei** studies in Fiji’s schools.

Bogdan and Biklen (1982) state that the qualitative approach is chosen to be conducted in a research because such research can play a part in helping people to live in a world more compatible with their hopes by providing tangible information on what it is like now. Rather than focusing on numbers, the research attempts to acknowledge each and every view expressed and as Namadu (1991) argues:

> […]research based on qualitative and phenomenological perspectives tend to be more realistic and faithful to local concepts and perspectives…] (p.53)

Moreover, the survey falls into the qualitative research profile satisfying the five characteristics of all qualitative research. These are:

1. Qualitative research looks deep into the quality of social life.
2. Qualitative research is researcher involvement.
3. Qualitative research is associated with description, small scale studies and holistic perspective.
4. Qualitative research has a conviction that what it is important to look for will emerge.
5. Qualitative research is associated with words as a unit of an

(DG 400 lecture notes: 2009)
Furthermore, Bogdan and Biklen (1982) offer a useful summary of the characteristics of qualitative research. Their views are paraphrased as follows:

- Firstly, qualitative research involves a naturalistic setting wherein the context of activities is integral to the evaluation.
- Secondly, this does not ordinarily involve the reduction of data into numbers.
- In this, the data are transcripts of interviews, diaries, personal field notes, photographs and even tape recordings which add contexts about the setting and places of study.
- Thirdly, it is conceived with process as well as product. In short, qualitative evaluation tries to identify the ‘hows’ and ‘whys’.
- Fourthly, qualitative approaches tend to involve inductive rather than deductive reasoning. Data collection is done first, only after the investigator decides the relevant questions; and
- Lastly, the investigator’s keen interest in understanding the people who are under study is the common thread.

In conducting research, semi-structured direct interview questions and *talanoa* session were asked to the responsible personnel in various statutory bodies. These were devised to extrapolate initiatives of *iTaukei* cultures and advocacy in the school curriculum. The analytic approach used was that of constant comparative method and ‘multiple sites, participant observer’. This was done through visits to various *iTaukei* cultural statutory bodies. The research was descriptive in nature, using both people as well as written documentation as sources of information gathering.

4.3 **Limitations of Conducting a Survey**

In all types of research, inadequate planning, poor research design and ineffective management in the research process threaten to invalidate data collected affecting reliability. While considerable care was taken to ensure that there were no loop-holes in both the research design and process, special note was taken of the possible problems that threaten a survey. With reference to this research work, the limitations has been specified in Chapter One.
4.4 Research Design

According to Walsh (2005), research design refers to the decisions on parameters, construction of research questions, variables, hypothesis, sampling, types of data, methods of data collection, data processing and types of analysis and research methods to be used. Research designs are ordered from general to specific. General, in the sense that all issues are involved in the planning and the executing of a research – from identifying the problem through to reporting and publishing the result. Specific refers to the way a researcher guards against, and tries to rule out, alternative interpretations of the result.

A research design situates the researcher in an empirical world and connects the research question to the data. It is a basic plan for a piece of research and it includes four main ideas.

1. The strategies.
2. Conceptual framework.
3. Question of whom and what will be studied.
4. Tool to be used for collecting and analyzing material collected.

The framework followed in conducting this study is based on the outline provided by Walsh (2005) but adapted to suit the specifics of this study. The iTaukei cultural institutions were chosen as the area of data collection since the focus of this study is reflected upon their concern on ways to maintain cultural sustainability amongst the younger iTaukei generation. The methodology applied in the study undertaken is ethnography study. Fetterman (1989) define ethnography:

[...has historical roots in anthropology and is characteristically defined as ‘the art science of describing a group or culture’...]

The purpose of ethnography study is to understand how behaviors reflect the culture of a group. In relation to this research, the expected general behavior of the younger iTaukei generation (in the Fiji classrooms) nowadays is deteriorating due to the force of western cultures. Gegeo and Watson (2001) supports the above by stating:

[...In various ways, colonization has undermined indigenous ways of knowing, the content of traditional knowledge or custom, and how that knowledge is]
Theorized and constructed, encoded and passed on to the next generation…] (p.8)
The research questions were designed to ascertain ways on how various iTaukei cultural institutions can enhance iTaukei cultural and language advocacy in schools – as a way to ‘dehegemonize’ the young iTaukei minds in order to maintain cultural sustainability.

4.5 Sample Selection
It was determined that although the sample population was all the iTaukei cultural institutions in Fiji, this study, for obvious reasons had to be narrowed in scope. Thus, purposeful homogenous sampling was used. Homogeneous sampling as defined by Wiersma (2000) “...is used when the purpose of the study is to focus on a particular sub-group, which in some sense is considered homogeneous.” In addition to the limitations stated in Chapter One, another constraint was in getting more serving teachers involved. One of the teachers forgot the questionnaire as he was so involved in the newly implemented Internal Assessment (I.A) which is new in the Fiji curriculum. The lack of representation of the village community and Vanua in view of their role in cultural socialization and in the ownership of Vanua knowledge and related sustainability issues was not mentioned in this study as their views are often taken for granted in curriculum development. A small, but carefully chosen sample is used to represent the iTaukei population. It reflects that the iTaukei cultural institutions taken under study represent the service rendered throughout the fifteen provinces of Fiji. Research was carried out in the vicinity of Suva City where the headquarters of the iTaukei cultural institutions are located.

4.6 The iTaukei Cultural Institutions
For the purpose of data collection, various iTaukei cultural statutory bodies were selected around the greater Suva area. This solved the issues of time constraints, accessibility and convenience, especially in terms of travel costs.

4.7 Background to selected iTaukei Cultural Institutions
It is appropriate, at this time to provide some background information on the selected statutory bodies of this study. The information discussed was obtained from a number of
sources. These include the Principal Administration Officer – Department of Culture and Heritage, two various sections of Culture and Heritage Specialist – iTaukei Trusts Fund Board, two Education Officers of the iTaukei Studies – Curriculum Development Unit, iTaukei academic of the University of the South Pacific, a Social Policy academic, Ministry of iTaukei Affairs officers, members of the Retired Fijian Teachers Association and three iTaukei subject teachers.

4.8 The Issue of Ethics
With reference to Human Research Ethics: A Handbook for USP Researchers (2009:1) defines ethics as the moral principles or values held by an organization, group or individual that govern their behavior. Ethical principles relating to research involving people are intended to protect, maintain and sustain individuals and communities and to recognize the legitimacy of their knowledge and world views. The University of the South Pacific human ethics is compliant with the laws of individual University member states, particularly in relation to privacy, confidentiality, ownership, intellectual property requirements, research permit requirements and human rights. In the process of submitting the research proposal of this thesis, a screening questionnaire for Human Ethics was understood and endorsed by the researcher and the Research Office before the research funds were allocated.

4.9 Obtaining Permission
Once the green light was given to conduct research, an official consent letter from my supervisor was given to the interviewee. The responses were forthcoming which accelerated the data collection/field work process.

4.10 The Research Process
The research process is a disciplined process for answering questions. It is a way of testing theories or a way of determining whether there is any evidence to support our mental picture of the way things are (DG 400 lecture notes:2009). These are the few methods conducted while gathering data:
4.11 **Semi-structured interview**

The brief questionnaire was issued to some Retired Fijian Teachers members after their fortnightly meeting. Some members rushed home after the meeting so they opted to fill the semi-structured questionnaires.

4.12 **Focus Group Discussion (FGD)**

A Focus Group Discussion is a group discussion of approximately 6-12 persons guided by a facilitator, during which group members talk freely and spontaneously about a certain topic. FGD is a qualitative method. Its purpose is to obtain in-depth information on concepts, perceptions, and ideas of a group. A FGD aims to be more than a question-answer interaction. The idea is that group members discuss the topic among themselves, with guidance from the facilitator. (DG 400 lecture notes:2010).

4.13 ‘**Talanoa’**

*Talanoa* is *iTaukei* word which means to chat or to tell stories in a relaxed manner. Those involved in the *talanoa* session are often relaxed thus easier for them to participate openly. This is an effective culturally sensitivity method that should be used by researchers conducting qualitative studies. This method was adapted from Sharma (2000:174). The *talanoa* session flowed freely with the Retired Fijian Teachers Association members around the tanoa. A lot of brilliant ideas were brought forward which are specified in the research implication of this research work.

4.14 **Field Notes.**

The Advanced Research Methodology course (DG 400) verifies field notes as various notes recorded by researchers during or after their observation of a specific phenomenon they are studying. Field notes are one means employed by qualitative researchers whose main objective of any research is to try and understand the true perspective of the subject being studied. Field notes allow the researcher to access the subject and record what they observe in an unobtrusive manner. In addition to the use of the recorder, field notes were kept. The nature of the field notes was jointly descriptive and reflective. These field notes assisted in providing the researcher with a more holistic view of both the
policy implementers and iTaukei curriculum advocators. However, one major disadvantage is that field notes are recorded by an observer and are subject to either memory or possibly, the conscious or unconscious bias of the observer.

4.15 Theoretical Framework
According to Walsh (2005), the theoretical framework of a study is a structure that can hold or support a theory of a research work. It helps a researcher to find logical explanations and avoid wrong conclusions. It also shapes and directs a research work and they guide observations. A theory allows a researcher to generalize beyond an immediate research topic and contributes to further research on the topic. It presents the theory which explains why the problem under study exists. Thus, the theoretical framework is but a theory that serves as a basis for conducting research. A theoretical framework is a collection of interrelated concepts. It guides a researcher in determining what things one will measure. The framework tends to guide what a researcher notices in an organization. A good piece of research should be grounded in theory which is a statement explaining a phenomenon.

The theory that will be under study in this work is Critical theory. Held (1980) states that Critical theory was first defined by Max Horkheimer (philosopher, sociologist and social psychologists) of the Frankfurt School of Sociology in his 1937 essay ‘Traditional and Critical Theory’. However, Theodore Adorno (philosopher, sociologists and musicologist), Herbert Mercuse (philosopher) and Jurgen Habermas are the four central figures of critical theory, thus they are known as critical theorists. Critical theory is an examination and critique of society and culture. The core concept of Critical theory is that it should improve understanding of society by integrating all major social sciences including geography, economics, sociology, history, political science, anthropology and psychology. Critical theory places history at the centre of their approach to philosophy and society, yet the issues they address went beyond by focusing on the past and embrace future possibilities. Held, further states that the work of critical theorists revolves around a series of critical dialogues with important past and contemporary philosophers, social thinkers and social scientists.
Held indicates that the main aim of Critical theory is to lay the foundation for an exploration, in an interdisciplinary research context, of questions concerning the conditions which make possible the reproduction and transformation of society, the meaning of culture and the relation between the individual, society and nature. The Critical theorists believe that through an examination of contemporary social and political issues, they could contribute to a critique of ideology and to the development of a non-authoritarian and non-bureaucratic politics.

The Critical theorists’ writings pointed to the possibility of an alternative path for social development. They were preoccupied with the forces which moved society towards rational institutions which would ensure a true, free and just life. They were also aware of the many obstacles to radical change and sought to analyse and expose these. They were thus concerned both with interpretation and transformation.

**Kaupapa Maori Theory** and the **iTaukei (Fijian) Vanua Framing** also reflects upon the content of this thesis which focuses upon the empowerment of indigenous peoples. The **Postcolonial theory** notions of voice and space within dominant power structures are also highlighted in the work understudy. **iTaukei** studies could be a catalyst to spur cultural sustainability in the advocacy of **iTaukei** language, traditions and culture if mainstreamed into the Fiji education system.

**4.16 Summary**

The methodology mentioned are the ways used to ascertain the outcome of each cultural institution under investigation and its impact on **iTaukei** cultural sustainability. The theory mentioned in this chapter puts reality into perspective. The next chapter focuses on analysis of findings.
Chapter Five        Analysis and Discussion

5.0  Introduction

The previous chapter discussed the instruments used to collect data and the strategies and processes adopted for the activity. As reported, data for this project came from two main sources: the iTaukei cultural stakeholders’ or cultural institutions and the Curriculum Development Unit (C.D.U). This chapter will analyze and discuss the information obtained from the field study. These are the central questions and Walsh (2005) states that central questions often test, dispute, compare, apply or enlarge on theoretical positions. The data was sought in response to the following research questions:

i. What are the objectives of __________ (your) statutory body and to what extent are the objectives achieved?
ii. How effective can your objectives be to the current iTaukei studies curriculum?
iii. What are some strategies that would enhance cultural sustainability in your area of operation?
5.1 Analysis of Responses

5.1.1 iTaukei Cultural Stakeholders or Cultural Institutions
The iTaukei cultural institutions and educational departments mentioned were the areas of field study. It was fortunate that they were located within the vicinity of Suva City which enhanced the conduction field work. The main form of analysis used was a simple quantitative analysis that showed relative proportions of responses to each question.

5.1.2 National Heritage Culture and Arts
Various iTaukei cultural institutions were researched to improve advocacy of iTaukei cultural studies in Fiji’s schools. The Department of Culture and Heritage, under the Ministry of Education, was established in the year 2000. Its aim was to facilitate and coordinate the activities of the different ministries and departments and that of the non–government organizations that currently protect and manage arts, culture and heritage in Fiji. The two fundamental reasons for government involvement in this sector are the preservation, conservation, protection and development of Fiji’s rich indigenous and diverse cultural traditions which are fundamental to its identity and development as a nation. Secondly, that the culture and heritage sector has the enormous potential for employment creation and income generation. An impressive effort in the pipeline by this department is ‘One Laptop Per Child’ (OLPC). This is a small green programmed computer, used as a tool targeting 6 – 12 year olds in selected rural primary schools. Its aim is to facilitate the development of learning activities inculcating Fijian, Rotuman and Hindustani language. There are various activities in the programmed computer whereby a child is encouraged to type ancient stories, myths and legends in his/her own dialect upon researching their community.

5.1.3 iTaukei Trusts Fund
The web research on http:fijiantrustfund.com.fj points out the detailed work by the iTaukei Trust Fund Formally known as the the Fijians Trust Fund Board (FTFB). It was established by government in 2001 to invest capital funds in authorized investments for charitable purposes. The beneficiaries of the board are the iTaukei and Rotumans and their institutions determined by the Great Council of Chiefs of Fiji. Its vision is to
become the leading vehicle through which the Great Council of Chiefs (GCC) can fulfill its role to uplift the well being of iTaukei and Rotumans. One of its vital missions is to promote initiatives that will better the standard of living and enhance appropriate cultural traditions and values of iTaukei and Rotumans.

One of the mandated objectives which is to provide funding for the undertaking, promotion and sponsoring programs of the iTaukei language, culture and the study of ethno-history and ethno-geography. Another vital objective is to sponsor research into language, art and culture of iTaukei and Rotumans and the better understanding and preservation of their heritage. These two objectives are in line with the topic of study of initiatives towards iTaukei studies.

A great effort done was the enactment of the first iTaukei drama to be publicized known as “Lakovi”. ‘Lakovi’ is a 90 minute iTaukei drama in the iTaukei language, which focuses on a typical iTaukei family today facing the social complexities of living a lifestyle where there are choices to make between culture and modernization. This drama is a contribution to iTaukei creative writing as well as literature in the iTaukei language. A study of the issues raised in the play asks question of identity, cultural traditions, responsibility and leadership in iTaukei families, communities and the larger indigenous society. The ‘Lakovi’ production and publication is a response to one of the objectives of the iTaukei Trusts Fund where it is to undertake initiative and promote the iTaukei language and culture. In this case, ‘Lakovi’ depicts a typical iTaukei social setting of today and the intention is for those concerned to be asking questions of the directions they are taking their families and communities towards in terms of being iTaukei and living the iTaukei language and culture.

There is a lack of iTaukei drama teaching in the curriculum. However, few iTaukei writers at the Fijian Teachers Union are recently publishing their work and awaiting green light from the Ministry of Education for their work to be used in the curriculum. This is relevant to the curriculum in order to enhance the enactment of the rich cultural knowledge and values in the classroom.

Some current projects done by the iTaukei Trust Fund Board as specified by the fijianstrustfund website (2010) are:

5.1.3.1 The Great Council of Chiefs (GCC): A brief history

The project involved the production of a one hour DVD documentary on the Great Council of Chiefs, tracing back through archival research, its beginnings, activities and concerns pertaining to the welfare of iTaukei throughout the years since 1874 to the opening of the GCC meeting house. The documentary is produced in both languages (English and iTaukei) and is intended to be recorded also in writing. This would be relevant to the curriculum for students to see the vitality of cooperation and solidarity of traditional leadership in the GCC.

5.1.3.2 Cultural Mapping Program

The iTaukei Trust Funds also assist the Institute of iTaukei Language and Culture in the arduous data collection by providing three camcorders and pay the salaries of eight project staff to edit and process field data. Cultural information from this project will
also play a major role in modeling of a law to protect indigenous knowledge and cultural expressions. Ultimately, the institute will have a library of the various traditions, culture and folklore that future generation of the respective villages, *tikina* and provinces can refer to for information and guidance. It will be a rich source of educational materials for all government departments, cultural institutions, various overseas communities and those interested in conducting research in these fields. Information gathered is very useful in the curriculum whereby students will be updated with the recent interesting indigenous knowledge in all the provinces in Fiji.

### 5.1.3.3 Label of Authenticity (LOA)

A seal to protect and promote works in indigenous art and of artists is the Label of Authenticity. Products marked with a seal will be sold as genuine indigenous works. This will ensure that cultural expressions in the form of arts are vouched by a recognized authority which approves the attesting of the label of authenticity on their works. Identified wholesalers and retailers will sell these products. The marketing and promotional campaign will steer tourists and the general public to these identified outlets. These ensure that the buyers are buying authentic products made by local artists who get a fair return for their labor and knowledge. An ideal example of this is the ‘*iri buli*’ in which the village of Daku, Tailevu is renowned for. This is relevant to the curriculum so students would be aware of authentic indigenous product of individuals or villages and not the ‘rip-off’ problem.

### 5.1.3.4 Leadership and Management Workshops

This is a joint initiative of the Institute of Applied Sciences and the Ministry of *iTaukei* Affairs Board. This integrated approach will ensure that principles of good governance, good leadership and good management are incorporated in the workshops. The project has produced a training manual development for *iTaukei* leaders to consistently improve leadership and management of their local resources. The manual will be implemented by the 15 provincial councils including Rotuma. These are relevant to the curriculum for students to know the vitality of good governance, good leadership and good management of resources by traditional leaders.
5.1.3.5 Rotuman Fine Mat Weaving Workshop
The main objective of this workshop is to raise awareness of the significance of the Rotuman fine mat, their various types and sizes and respective usage in the Rotuman culture and tradition. Fine mats are of significant traditional value to the Rotumans. There are unique features in the Rotuman mats that differentiate them from the Tongan and Samoan mats. Only a handful of elderly Rotuman women are skilled in the art of fine mat weaving, thus a workshop was aimed at facilitating the transfer of skills for this unique art from these elderly women to the younger generation. These fine Rotuman mats were exhibited at the Wasawasa festival of oceans in November, 2009 and displayed at the Fiji Museum. With relevance to the iTaukei curriculum, it is of great importance to know the importance of other ethnic group’s fine mat weaving and its respective usage.

5.1.3.6 iTaukei Editor’s Workshop
The iTaukei editing workshop aims to introduce to teachers of iTaukei studies and other officers working with the iTaukei language the skills of editing in the iTaukei language with grammar as the main emphasis. This workshop requires the familiarization of the iTaukei monolingual dictionary. The third component of the workshop is a presentation on ethics whereby participants were presented with a code of conduct, as devised by the Institute of iTaukei Language and Culture, for use when working with iTaukei language and culture. Apart from the presentations, there were short exercises on editing. Questions pertaining to language, editing, policies and roles of Institute of iTaukei Language and Culture, Ministry of Education and iTaukei Trust Funds Board, were also responded to. There was an evaluation by the participants after the workshop. These editing skills would be relevant to iTaukei studies whereby students would refer to the monolingual dictionary in polishing grammar skills and applying it to their daily writing and speaking mode.

......The Valenibose (meeting house) epitomizes the very essence of many ideals which we as a people and nation aspire to......it gives a certain amount of pride and prestige......a greater sense of ownership and identity...(Speech:Ratu Josefa Iloilovatu Uluivuda, President of Fiji, 2009). His Excellency opened the meeting house for the Great Council of Chiefs on the 25th of September 2009 at Draiba in Suva. One of the planned initiatives of the Ministry of iTaukei Affairs is to have an Open Day to the public, providing a chance to visit the complex. This would be an ideal school excursion whereby iTaukei students would visit the new Great Council of Chiefs complex at Draiba and at the same time, witnesses the work carried out in each section of the Ministry of iTaukei Affairs and link it to iTaukei studies.

5.1.3.8 Launching of Ratu Sir Kamisese Mara’s Biography

The book titled ‘Tuimacilai’ was officially launched by the Prime Minister of PNG, Sir Michael Somare on the 10th of October, 2009, which is the day of Fiji’s independence from Britain in 1970. ‘Tuimacilai’ depicts an amazing story of a prominent leading figure in Fiji and the Pacific, a Chief Minister, Prime Minister and President of the Republic of Fiji Islands, the late Ratu Sir Kamisese Mara, who by inheritance was traditionally the chief of Lau.

5.1.3.9 The first iTaukei Dictionary

The iTaukei Trust Fund Board funded the publication of 350 copies of iTaukei monolingual dictionary. The following features distinguish the dictionary from other Pacific Island Dictionaries: 1. a dictionary entirely in the language concerned, iTaukei, rather than one for translating into a metropolitan language such as English.; 2. its compilation is by far the largest, which essentially is an encyclopedia of traditional and contemporary iTaukei life.; 3. thoroughness of research upon which the dictionary is based. The lexicon, for instance, has the largest and most comprehensive listing of 24,000 iTaukei vocabularies and their ethnographic information. It also provides us with information such as names, meanings, usage, pronunciations and many more. The
comprehensiveness of the dictionary is a result of 30 years of solid research and rigorous editing by researchers at the Institute of iTaukei Language and Culture, Ministry of iTaukei Affairs and The Great Council of Chiefs gave its approval for the publication of the dictionary in 2004. With the various benefit of the dictionary mentioned above, the dictionary would be very useful to iTaukei studies as students will be able to use the words in their daily speaking and writing.

5.2 iTaukei Village By Laws – Na Lawa ni Koro

Another initiative is cultural revival in the 1,117 villages in Fiji known as Na Lawa ni Koro or the iTaukei Village By Laws which is still in the draft process. The vision is to keep the indigenous iTaukei cultures intact in its appropriate place, which is in the village. Matters like proper respectable attire amongst men and women, acceptable mannerisms, respect of the village elders, environment, and adherent to village obligations to name a few are to be strengthened in the iTaukei villages.

On the contrary, there are contrasting views from the Citizens’ Constitutional Forum (C.C.F). Nandni (2010) disputed and has raised a concern that the government must ensure that the proposed village by-laws promotes and protects the human rights of all members of the community, particularly the rights of women, children and young adults. The concern was raised in a submission sent to the government by C.C.F on 14 September 2010 which states that the by-laws should not give excessive or arbitrary powers that could be abused. The C.C.F expressed concern that the draft provisions provide for the village headsmen and nominated assistants to be the village police, which may result in arbitrary arrest, detention, and inconsistent arresting procedures. The submission also states that ‘peers investigating peers may moreover lead to bias, unequal treatment and poor governance’.

C.C.F further expressed reservations that the by-laws create separate laws, which are not only based on geographical positioning but which make separate laws applicable to a particular race. This contravenes the principles of non-discrimination stated in the Universal Declaration of Human Rights and other International Human Rights Instruments, including the International Convention on the Elimination of all forms of Racial Discrimination (ICERD).
5.3 Institute of iTaukei Language and Culture (IILC)

The Institute was established as the iTaukei Dictionary Project funded by Mr. Raymond Bur and the American Fiji Foundation in 1974. The government later funded the project and in 1986, the Great Council of Chiefs, with cabinets’ endorsement renamed the iTaukei Dictionary Project as the Institute of Indigenous Language and Culture. Another aim of this institution is to encourage and facilitate the use and study on iTaukei and Rotuman language and culture. To carry out the aims, the work program of the institute is divided up as follows:

5.3.1 Research

The institute undertakes research both in archives and in the field. The range of topics covered is enormous, including traditional religious beliefs, knowledge of the environment, natural history, social structure, kinship, music, dance and games, traditional technologies such as agriculture, fishing, house building, pottery, canoe construction and sailing, bark cloth manufacture and oral traditions including fables, legends and historical accounts. These researched topics are vital in iTaukei studies as students will be able to correlate the theories learnt to the reality of the past and present lifestyle.

5.3.2 Broadcasting

Currently, the major media through which the results of the above research are disseminated are the popular half hour weekly radio station program ‘Na Noda Vosa’ on Radio Fiji One. It provides its audience with thirty minutes of traditional calendar, historical events, customs, natural history, herbal medicine, handicrafts, legends and various provincial dialects of Fiji.

5.3.3 Video Shooting

Another important research activity undertaken by the Institute inculcates the filming or video shooting of iTaukei ceremonies associated with the installation of chiefs, solemnity and funeral proceedings of the death of a chief, presentation of the first born and other
customary rituals. The general public is advised to inform the Institute prior to any traditional undertakings.

5.3.4 Publication
The Institute has been preparing to initiate a publication program and a number of works are in the final stages of editing, including books on legends, local history, traditional medicine, translation techniques and translations from English to valuable historical material. These will be available for purchase once published and will be published online.

5.3.5 Facilitation
The institute plays an important role as a resource center for local and overseas researcher. The Institute’s services are used by government departments, private organizations and researchers at all levels, ranging from primary school children to representatives of the ‘vanua’ to university professors. The Institute has played an important role in the production of a number of documentary and promotional films, most notable the BBC Natural History Units ‘Nomads of the Wind’ series on the history of man and the environment in the Pacific. It has been enjoyed by millions in Britain, Europe and North America. It constantly liaises with local broadcasters and publishers in improving translation and coining new words that are needed for iTaukei language to function in today’s world. It has also been involved with the University of the South Pacific in developing courses in iTaukei language studies.

The institute is also committed to demonstrating that iTaukei language and culture are compatible with the modern world, through observance of traditional customs of respect within the office. As far as practicable, all communications, oral and written is in iTaukei language.

5.3.6 Invitations
The Institute also attends to invitations and requests received from church institutions, schools and the general public for lectures pertaining to iTaukei language and culture. However, requests or invitation received are first assessed to ascertain if it is aligned to
the objective and the role of the Institute and the geographical proximity of the lecture venue.

### 5.3.7 Cultural Mapping (Field Visits)

The cultural mapping program for the 14 provinces of Fiji begun in 2004. The main objective of this initiative is to collect and document aspects of *iTaukei* culture such as ceremonies, dialects and heritage sites and stories that are well and alive in local villages. With the continual loss of one’s fervent grasp of the local cultural ideas and value, a team of researchers is tasked with the important responsibility of documentation, editing and input of information on database for future generations. The program foresees the timely research of all the various ‘*vanua*’ around Fiji before knowledgeable elders pass away. Nabobo – Baba (2006) values the documentation of *iTaukei* epistemology by stating:

[…] I tell this story because I believe that the documenting of indigenous knowledge and epistemology is important to the understanding of how knowledge is produced in a specific indigenous context, and that this understanding is of particular use to educators and those involved in cultural analysis…] (p.3)

Cultural mapping is endeavoured to show how aspects of indigenous custom, or *i tovo vakavanua*, are encoded through the people’s epistemology. Nabobo – Baba, further stresses:

[…] *iTaukei* knowledge should be maintained in research, teaching and learning institutions, and should provide some new and different ideas on how *iTaukei* notions of important knowledge and ways of knowing might influence *iTaukei* education, policies and practices…] (p.3)

Cultural data aimed to be gained from the fourteen provinces are:

Genealogical/kinship information – includes totems, rank and number of extended families, clans or tribes. Heritage sites specific to a particular clan, tribe, village or province; Emigrational information; Traditional forms of award for bravery during war; Traditional ceremonies, rituals and practices; Traditional beliefs/religious systems; Dialects; Names of persons, places and sites having cultural meaning attached or significance; Traditional medicine; Traditional healing practices; Traditional fishing methods; Traditional agriculture; Traditional crafts and designs; Traditional forms of performing art; Traditional food preparation methods and culinary practices; Traditional
midwifery; Traditional rites of passage – life cycle focused like circumcision; Traditional games; Tales, legends, stories; Traditional costumes; Traditional hairdressing; Traditional forms of reciprocity and exchange and Navigational skills. These are all part and parcel of the iTaukei traditional way of life mostly practiced by our ancestors. The Department of Culture and the Institute of iTaukei Language is tracing some of the above practices and aim at reviving them to ensure iTaukei cultural sustainability.

On the contrary, data collected from villages under study is prone to biasness. (Vulawalu 2010, pers.communication) points;

[…]the villagers interviewed should have their birth certificate sighted by the officers to ease identification purposes of a villager in the village under study. This would help to substantiate the data collected to be genuine and lack biasness since birth certificates would prove the fact of the real hereditary of information…]

The International Conference ‘Future Challenges Ancient Solutions – What we can learn from the past about managing the future in the Pacific’ that was held on the 29th November – 3rd December, 2010 at the University of the South Pacific drew many academics to speak on topics related to certain traditional practices that could be applied in contemporary settings in Pacific Island countries. The conference emphasized the vitality of indigenous knowledge which must be preserved and utilized, thus enhance worthwhile living and cultural sustainability.

5. 4 National Language Commission of Fiji

The National Language Commission of Fiji (Draft Concept Paper November 2010) affirms that a National Language Commission be set up as the authority to govern and regulate the implementation of the National Language Policy in line with International instruments and the Fiji Peoples Charter for Change, Peace and Progress. The policy is already submitted to Cabinet but still awaiting cabinet decision.

The Commission, guided by the National Language Policy and International Instruments is to be the authority set up to promote the use of Vosa vaka - Viti as a lingua franca and as an ordinary means of communication and to develop standards and initiatives for
quality assurance, training and certifying translators and interpreters and be responsible for the development and administration of sector specific iTaukei issues pertaining to the iTaukei language.

In the same vein, Chandra (2010) has urged the preservation of the iTaukei language for the sake of national unity while speaking at the World Hindi Day celebration at the University of the South Pacific. Chandra pointed out that the iTaukei language did not have the opportunities that Hindi had; he believes that Hindi literature is progressing in India. The popularity of Bollywood is further protecting Hindi and Indian culture. He further notes that Fiji does not have all these opportunities and ponders upon the vitality of promotion and preservation of iTaukei matters and expressed the fear that the iTaukei language may become extinct. Chandra further stressed:

[…]the protection and preservation of the iTaukei language will benefit the two ethnic groups by promoting unity and cohesion, thus creating a better future for all people in Fiji. iTaukei studies and Hindi taught in Fiji schools is a necessary and important initiative that should be embraced. Unless, and until we speak each other’s language and understand each other, the future of this country is less likely to be bright…] (p.2)

The proposed National Language Commission will be closely modeled after similar Commissions existing in the Pacific region, namely the Maori Language Commission in relation to the instrumental role in the revival and elevation of the Reo Maori language to its current status in New Zealand.

According to the Maori Language Commission website, the commission was set up under the Maori Language Act, 1987. The aim of the commission is to promote the use of Maori as a living language and as an ordinary means of communication. Some goals of the commission are:

- to empower iwi Maori to maintain and generate Reo development amongst their communities.
- to maintain and improve the quality of te Reo Maori.
- to increase the number of people using te Reo Maori by increasing the opportunities to learn.
to increase the rate of development so that *te Reo Maori* can keep pace with
technological development.

- to foster positive attitudes towards *te Reo Maori* by all New Zealanders.
- to increase the number of situations where *Maori* is used.

The Act came into force in August 1987. It does three things:

- It declares the *Maori* language to be an official language of New Zealand.

- In Courts of Law, Commissions of Inquiry and Tribunals, it confers the right
to speak *Maori* upon any member of the Court, any party, witness or
counsel.

- It establishes *Te Taura Whiri i te Reo Maori* (*Maori* Language
Commission).

From a contradicting perspective, *Tutaka*, (2010) notes that The Citizens’ Constitutional
Forum (CCF) has called on the government not to declare one particular language as the
national language for Fiji, as this would be detrimental to Fiji’s image as a multicultural
nation with diverse identities. The Forum maintains that the three languages – *iTaukei*,
English and Hindi – remain as national languages. The government ought to respect
multiculturalism and diversity. Fiji needs to retain its identity as a multiracial nation with
diverse groups and languages.

As the Chief Executive Officer of CCF, Reverend Akuila Yabaki comments:

[…The Ministry of *iTaukei* Affairs should not impose the vernacular *iTaukei* as the
national language of Fiji, as this would be insensitive to other ethnic groups who
speak other languages as their mother tongue. Having three national languages has
been good for Fiji, as it has encouraged sharing of words and phrases, as well as
music, arts, cultural and religious events from different racial groups…] (p.7)

5.5 Legislation for the protection of Traditional Knowledge and Expression of
Culture.

Cabinet endorsed in 2003 that Ministry of *iTaukei* Affairs be mandated to draft a
legislation specifically to protect traditional knowledge and expressions that are
manifested through *iTaukei* customs and traditions. The initiative emanated from
increasing concerns regarding the misuse, misinterpretation and misappropriation of
aspects of iTaukei culture without due acknowledgement according to the custodians. The draft law is termed “Legislation on Indigenous Intellectual Property Rights” and will assist in the protection against exploitation of traditional knowledge and expression of culture abundant in local settings. Currently, the Institute of iTaukei Language and Culture is working closely with the Department of Culture and the Attorney General’s Office in the drafting of the legislation.

5.6 Retired Fijian (iTaukei) Teachers Association (RFTA)

The retired iTaukei teachers association comprises of retired iTaukei teachers who often meet fortnightly on Tuesdays to discuss iTaukei cultural and language sustenance. One of the works was the establishment of Lololo ni Veika Vakaitaukei – Institute of Indigenous Studies which publishes books written in iTaukei language. These books are about iTaukei languages, traditions and cultures written by retired teachers with an intention to ensure cultural sustainability. The association has been fighting for the compulsory teaching and learning of iTaukei studies in forms 3 – 7 in the Fiji secondary schools. The teenage age group at secondary level allows easier grasp of information. Several attempts of airing the iTaukei studies enhancement have been made with the Curriculum Development Unit and the Minister of Education but it was to no avail. Conversational iTaukei (Fijian) and Hindi which are taught in schools recently was not a detailed version of iTaukei language, as referred to by a member of RFTA. A retired teacher explains:

[…]Conversational iTaukei only teach basic words to Indian students which helps them in communicating the simple everyday language which some Indian students are already well versed with. What it lacks is the basic traditions and cultural component which is vital for other ethnic group to understand…]

The association has called for the establishment of a Language Commission to investigate this issue. Another initiative is to conduct refresher courses in schools and villages around the country as a way to ensure cultural sustainability. Several courses monitored by the Curriculum Development Unit have been done in order to enhance the teaching of iTaukei studies in schools.
Seruvakula, (2010, pers. comm.) commented on the Adi Cakobau School iTaukei cultural fiesta known as Vivita Devo Week as a way of reviving iTaukei culture. Mr Seruvakula was invited to speak on the topic ‘Culture’ earlier in term two of the school term. The speech aroused an interest among staff and students to revive the iTaukei culture in a lively approach which was held towards the end of term two. The week long activity encourages young girls in the school to dress in iTaukei women attire, also encourages them to converse in iTaukei language and teachers were encouraged to teach in iTaukei language if they are well versed in it and the week’s event ended on a high note of provincial float.

The provincial float procession was the highlight of the week as the fourteen queens were interviewed in their own dialect. They also compete amongst their provincial ties ‘veitauvutaki’ and ‘veitabani’ which adds to the humor of the week long iTaukei cultural revival at Adi Cakobau School. This kind of cultural enriching event would build up iTaukei identity and teach the younger generation not to degrade the iTaukei identity. Likewise, Ratu Sukuna Memorial School always celebrates Ratu Sukuna Day on a high note with cultural activities like meke from students representing the 14 provinces of Fiji. Cultural meeting is done once a week to emphasise tradition and culture. This is a good move to aid iTaukei cultural sustainability in schools.

5.7 Curriculum Development Unit (CDU): Ministry of Education – iTaukei Studies

There is a slight improvement of curriculum writing by the Curriculum Development Unit. Mr Colati, a CDU officer, states that the iTaukei studies prescription is currently polished by a working group comprised of teachers teaching iTaukei studies. The working groups are chosen from various schools within the urban area that have easy access to the Ministry of Education. Work is focused according to the levels as follows: classes one and two, classes three and four, classes five and six, classes seven and eight, forms three and four, forms five and six and the most senior form seven. The consultation process happens when teachers around the country make amendments to the newly modified prescription and work is focused upon it. The iTaukei subject teachers in
the outer islands often work in the school holidays. The teachers edit and delete the modified prescription since they are the implementers of the iTaukei studies in schools. The modified iTaukei prescription for class 1 to class 8 or form 2 would be used in 2011 while the form 3 to form 7 is still in the modifying process.

In 2007, the Ministry of iTaukei Affairs launched a book known as the Na I Vola Vosa (iTaukei dictionary) which has details on minor changes in iTaukei language. According to Mr Colati, few changes in iTaukei words often create disagreement amongst the iTaukei Retired Teachers Association but further alterations is impossible since the book Na I Vola Vosa has been passed in Cabinet.

There is a need to inculcate more cultural and traditional iTaukei practical work into the teacher training institution curriculum in order to prepare student teachers well before embarking into the teaching field. Mr Colati further reiterates that the iTaukei studies offered at the University of the South Pacific as more theory, more linguistic based and student teachers lack the cultural and traditional practices knowledge. This could narrow the scope of traditional and cultural knowledge. It is vital to use up the tutorial and workshop sessions in implementing the practical component to trainee iTaukei teachers. In this way, trainee teachers would be equipped with teaching strategies that could create an impact in the classroom. Teachers make a change in the classroom and how well they implement depends on the better knowledge they acquire in teacher training institutions. Adequate resources like better qualified tutors and lecturers are needed as implementers of iTaukei studies at teacher training institutions. Elders in the community could be better utilized to demonstrate traditional practices if iTaukei teachers need help. Nabobo – Baba (2001) argues for a redefinition of the way iTaukei culture and language is taught in the school because of the current emphasis on a Western framework.

As evidence of this, she notes:

[…] we might want to teach Fijian culture and language in the schools but we are teaching it within a Western framework. We might want to redefine the framework, pedagogy, epistemology, everything…..I foresee classrooms outside, children taken on tours to see how pottery is made and so forth…]

(In Puamau,1999:268) (p.65)
The other wise option would be film documentation in DVD of traditional practices in welcoming guests like ‘qaloqalovi’, ‘I vakasobu’, ‘I vakamamaca’ to name a few. Lady teachers would be comfortable with the use of DVD in this kind of scenario. Educational Fiji One television iTaukei programs are now in DVD; like ‘Noda Gauna’ and ‘Rai Lesu’ could also be bought from the Fiji One TV company and used as teaching aids. iTaukei students are the future indigenous citizens of Fiji and gaining a valuable cultural knowledge would ensure cultural sustainability.

Colati (personal communication, 2010) stressed that it is vital for all iTaukei students to learn iTaukei language in schools. Once they grasp the meaning of iTaukei words, it would be easier to study the iTaukei culture. There should be more cultural awareness program in schools where iTaukei statutory bodies are involved. School activities that could promote iTaukei language and culture are: meke, singing, traditional games and activities, confederacy meetings, traditional art and craft, dress codes, making of provincial food delicacy to name a few. This type of practical component ought to be inculcated into the iTaukei studies curriculum especially in the senior secondary level before they depart to tertiary level. Knowledge gained from these activities could be inculcated in provincial gatherings at tertiary level.
### 5.8 The Detailed Course Content – Culture.

Below is the detailed course content of culture study in the iTaukei curriculum. There is a correlation between concept and attitude.

<table>
<thead>
<tr>
<th>CONCEPT</th>
<th>ATTITUDES</th>
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<tbody>
<tr>
<td>1. Culture is the way of life of a community.</td>
<td>Developing:</td>
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<tr>
<td>2. Language carries culture.</td>
<td>• an appreciation for the iTaukei customs, traditions and social ties</td>
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<tr>
<td>3. Cultural activities such as poems, story-telling and chants enrich learning.</td>
<td>• an awareness of the history of the iTaukei people</td>
</tr>
<tr>
<td>4. Cultural and traditional moral values and ideals could be learnt through cultural activities.</td>
<td>• an appreciation for the changes in the iTaukei way of life</td>
</tr>
<tr>
<td>5. Mathematics, science and technology exist in all cultures</td>
<td>• a sense of respect towards social changes, and, changes which may benefit mankind</td>
</tr>
<tr>
<td>6. The environment must be carefully used and protected</td>
<td>• an appreciation of ethno – mathematics, ethno-science and technology, art and craft</td>
</tr>
<tr>
<td>7. Arts and Crafts is a way of expressing the culture of a people.</td>
<td>• an appreciation for social ties and customary rituals</td>
</tr>
<tr>
<td>8. Arts and crafts are useful in everyday life.</td>
<td>• an awareness and appreciation of the value of the environment</td>
</tr>
<tr>
<td>9. Meke and chants are a means of expressing culture.</td>
<td>• an awareness of the importance of taking care of the environment (land, sea, plants and animals) etc.</td>
</tr>
<tr>
<td>10. Meke and chants preserve history, moral values and ideals.</td>
<td>• an appreciation of iTaukei heritage</td>
</tr>
<tr>
<td></td>
<td>• an appreciation of the iTaukei arts and crafts in terms of their usefulness in daily life and their aesthetic values</td>
</tr>
<tr>
<td></td>
<td>• a desire to learn iTaukei arts and crafts</td>
</tr>
<tr>
<td></td>
<td>• an appreciation of iTaukei traditional meke and chants as used in ceremonies</td>
</tr>
</tbody>
</table>

*Source: Curriculum Devt. Unit*
5.9 iTaukei studies offered at teacher training institutions

*iTaukei* students in Fiji’s schools must be provided with adequate cultural practical opportunities to interact at school and be encouraged to participate in such activities within and between schools. An understanding of the *iTaukei* cultural lifestyle and its implication for the individual, as well as for the society in general is also important because it enables *iTaukei* students to understand how indigenous *iTaukei* society should function and arm them ready for the globalised world, into which they will soon emerge. The issue of indigeneity, racism and ethnocentrism need to be addressed at a younger age to help bridge the gaps between the ‘them’ and ‘us’ ideology.

Cultural identity and cross-cultural awareness is essential and rests on the shoulders of teachers who need to share the vision of holistic education. Teachers need to be trained so that they begin to see ‘outside the box’ of academic rote-learning and examination grades.

As Koya-Vaka’uta (2002) states:

> […] On the basis of my own experiences of living, teaching and learning in Fiji, I strongly believe that education can be a vehicle of social change and liberation of the mind…] (p.80)

This view can only materialize if teachers themselves are first trained to deal with the challenges of teaching *iTaukei* studies. In my view, this aspect of effective teaching and learning, which is essential, is particularly lacking at present. There is a need to empower teachers so that they can empower students with the will and the self-esteem to embrace their own individual cultural backgrounds and experiences. Lal (2007) further states that there is a need to improve teacher training which would be best if the focus is more on practical work. Well qualified teachers ought to be well versed with skill based training that must be introduced in schools. *iTaukei* teachers themselves must be well versed with the *iTaukei* language, culture and tradition, by extending their knowledge of the indigenous cultural identity, it would be much easier to accept other cultural background with available resources around them.
The views of Lal (2007) as mentioned above were united in support of qualified iTaukei teachers who teach iTaukei studies. Kamoe, (2011, pers.comm.) points out that the iTaukei studies at USP require statistics from the Ministry of Education concerning the number of qualified iTaukei teachers who graduate with iTaukei courses at tertiary level. It has been noted that unqualified teachers are teaching iTaukei studies to make up their teaching loads in schools. They are mainly graduates in the English Literature and Language disciplines or Physical Education, Music and Art & Craft (PEMAC) teachers.

*iTaukei courses offered at teacher training institutions.* (Note: the course title still states Fijian and not iTaukei).

### 5.10 Tertiary institution A: University of Fiji.

#### Semester 1

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>FIJ 11</td>
<td>Foundation Fijian</td>
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<tr>
<td>FIJ 111</td>
<td>Spoken Fijian for Beginners</td>
</tr>
<tr>
<td>FIJ 101</td>
<td>Listening &amp; Speaking Fijian</td>
</tr>
<tr>
<td>FIJ 201</td>
<td>Language in cultural context</td>
</tr>
<tr>
<td>FIJ 301</td>
<td>Creating Literature in Fijian</td>
</tr>
<tr>
<td>FIJ 302</td>
<td>Vanua, Land and People</td>
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</tbody>
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#### Semester 2

<table>
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<tr>
<th>Course Code</th>
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<tbody>
<tr>
<td>FIJ 11</td>
<td>Foundation Fijian</td>
</tr>
<tr>
<td>FIJ 111</td>
<td>Fijian for Beginners, for non Fijian speaking students –1st year medical</td>
</tr>
<tr>
<td>FIJ 102</td>
<td>Reading &amp; Writing Fijian 1</td>
</tr>
<tr>
<td>FIJ 202</td>
<td>Ceremonies, Protocol &amp; Oral Traditions</td>
</tr>
<tr>
<td>FIJ 203</td>
<td>Reading &amp; Writing Fijian 2</td>
</tr>
<tr>
<td>FIJ 300</td>
<td>Research Project</td>
</tr>
<tr>
<td>FIJ F11</td>
<td><strong>Foundation Fijian</strong></td>
</tr>
</tbody>
</table>

Pre-requisite: FSLC (Fijian)

- Continuous Assessment: 60%  
- Final Examination: 40%

This course covers the Fiji seventh form prescription and above. It is designed for students who may wish to undertake further studies in the language at Diploma and Degree levels. It seeks to extend iTaukei communication, as well as enhancing their knowledge, understanding and appreciation of iTaukei culture. A thematic approach is taken in the course, so that student activities will be linked to a central theme for better integration of the four language skills.
**FIJ 101  Listening & Speaking Fijian**

Pre-requisites  Pass in Form 7 & matured work experience
Continuous Assessment  -  60%
Final Examination  -  40%

A comparative study of English and iTaukei sound systems- consonants, vowels, diphthongs, stress, rhythm, intonations, pitch & juncture, sound combinations to form words, manner of articulation and point of articulation. The emphasis will be on learning to recognize, differentiate and vocalize iTaukei sounds, understand the sound, form & structure of the iTaukei language & to apply these to conversational mode.

**FIJ 102  Reading & Writing Fijian 1**

Pre-requisites  Pass in Form 7 & matured work experience
Continuous Assessment  -  60%
Final Examination  -  40%

A study of Fijian Registers – conversation, advertising, language of religion, advice, instruction, oral & written sport commentary, newspaper reporting, legal documents & criticism.
The emphasis will be underlining the outstanding features of each register, write seminar papers & present them in tutorials.

**FIJ 111  Spoken Fijian for Beginners**

Pre-requisites  Pass in Form 7 & matured work experience
Continuous Assessment  -  60%
Final Examination  -  40%

Students will hear and practice basic structures for everyday conversational skills. It is well established that multilingualism fosters intellectual development, those who are tri and multi lingual tend to have a more balanced world view and are generally more flexible and adaptable individuals.

**FIJ 201  Language in Cultural Context**

Pre-requisites  -  FIJ 101 & FIJ 102
Continuous Assessment  -  60%
Final Examination  -  40%

Language usage in studying the Fijian economic system, land tenure system, marriage, bereavement, welfare & defensive system, belief & religion, taboos, kinship, child rearing, education, sports & socialization and chiefly system
FIJ 202 Fijian Ceremonies, Protocol & Oral Traditions

Pre-requisites - FIJ 101 & FIJ 102
Continuous Assessment - 60%
Final Examination - 40%
Study the four categories of ceremonies- welcoming, fare welling, celebrating & bereavement. Study protocol in full ceremony – Luva ni Tawake, Cavu Ikelekele, Qoloqalovi, Vakamamaca, Sevusevu, Yaqona vakaturaga, Waseniyaqona, Vosa vakaturaga, Ulivi ni Vosa, Ivakatale, Veivakamarautaki, Vakasoso ni waqa. Oral traditions in meke & songs (chants)

FIJ 203 Reading & Writing Fijian 2

Pre-requisites - FIJ 101 & FIJ 102
Continuous Assessment - 60%
Final Examination - 40%
There is very little published material on Fijian Literature, therefore the course is designed to develop creative writing skills by encouraging students to write Fijian short stories, drama and poems including life-writing. Students will also learn to prepare and present speeches for small and large audiences. Students are expected to produce a short story, a drama and three poems as part of the continuous assessment.

FIJ 300 Research Project: Independent Project

Pre-requisite UUU100
Course Work - 50%
Final Examination - 50%
Study and practise preparation for research, collection & organization of data, analysis, interpretation and reporting of results. The class will work together on two topics- cultural gestures & postures and food habits, before working independently on their topics of choice. Students will choose from values & beliefs, verbal & non verbal interactions, use of vernacular as medium of interactions and research in Indigenous education.

FIJ 301 Creating Literature in Fijian

Pre-requisites - FIJ 102 & FIJ 203
Continuous Assessment - 100%
Studies will include understanding literature, composing and comprehending non-fiction, writing poems, writing fiction, producing literacy materials. The final grade will be based on the continuous assessment of the individual assignment handed in & final folio of work to be handed in at the end of the semester. The folio should contain a minimum of the following:
1. A collection of 6 short stories, or
2. A collection of 15 poems, or
3. A mixture of the above, i.e. 4 short stories & 7 poems, or
4. A collection of 10 factual of information texts with different text structure, for different learning purposes, or
5. A mixture of all the above i.e. 4 short stories, 6 poems, 5 factual or information texts.

**FIJ 302 Vanua: Land & People**

<table>
<thead>
<tr>
<th>Pre-requisites</th>
<th>FIJ 101 &amp; FIJ 102</th>
</tr>
</thead>
<tbody>
<tr>
<td>Continuous Assessment</td>
<td>60%</td>
</tr>
<tr>
<td>Final Examination</td>
<td>40%</td>
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Study close connection of land, water, plants & animals, and people of Fiji. Fijian and other Pacific Islanders embrace the vanua and its totality very closely to their hearts & their associations and interactions with limited land; Study the village of Lauwaki & Lomolomo - soil or dry land, water sources, forest land, foundation village sites, fishing grounds, social dimensions – and multiculturalism.

(Source: University of Fiji).

**5.10.1 Achievements at Centre for Indigenous Studies (CIS) – University of Fiji**

Uni Matters (2010) describes the initiative taken up by The Centre for Indigenous Studies (CIS) in October, 2010 in launching its publication. The publications were based on researches which were conducted at Vuda, Namara and Magodro and part of the centre’s research and publication program with its aim to document the iTaukei culture and language using the iTaukei language. The publication called ‘Na Nodra Yaco Mai Na Kaunitoni’ was part of a research conducted in four of the villages of Vuda. The book is bilingual in iTaukei and English language to help counter the doubts often expressed about the reality of the Kaunitoni migration. The second publication called ‘Vunaralevu, A Itukutuku Kei Magodro’, is a history of the people of Magodro right up to the present times. It traced the migration from Vuda to Magodro of Lutunasobasoba, the leader of the Kaunitoni migration. ‘Vunaralevu’ is the hill on which Lutunasobasoba was buried. The migration routes of other groups were also recorded. The third publication called ‘E Dua Na I Tukutuku Kei Namara’ which is a history that traces the different groups’ migration routes to their present location in the six villages of Namara and gives a few insights into the lives of the people living there today.
Penjueli (2011, pers. communication) comments the positive outcome of the publications is that the Curriculum Development Unit (CDU) has approved the three publications above to be used in schools as iTaukei teaching materials. Thaman (2011) reaffirms the progress of iTaukei studies at University of Fiji and Fiji National University as ahead of the University of the South Pacific.

The chief guest at the launching ceremony, the honorable Education Minister comments:

[…] it is impressive that the researchers were done in the iTaukei language. I thank the University administration for their insight and wisdom in establishing a Centre for iTaukei Studies which would enable the further development of the iTaukei language and the writing of Fiji’s history, particularly those of the indigenous people. I only wish that this thought could have developed much earlier possibly after independence because many good resource people were alive back then who were enriched with knowledge and information…]

Mr Bole further stated that the problem with the iTaukei culture was its oral tradition. People memorize dates and events and pass them down to the next generations by word of mouth. Singh (2010) concludes that oral tradition may vary its information from teller to teller, also oral tradition is not being remembered for so long, has limited scope, is subjective and often reflects the opinion of the story teller.

Penjueli (2011, pers. communication) reports on progress of the Centre for Indigenous Studies. First, is the grooming of its graduates, who were graduate assistants and tutors to do translations and research work whilst they pursue further studies. There have been three sessions of iTaukei Writers workshop done so far which focused on editing after which the materials will be compiled, printed and sent to Curriculum Development Unit for recommendation to be used as form seven teaching material. Another achievement is the Centre’s expansion of iTaukei courses offered as it is in the process of writing lessons at Post graduate level. The Centre’s staff has now increased to seven within three years. With the university which has just begun operation few years ago, the progress stated above is tremendous.
5.11 Tertiary Institution B: Fiji National University

FIJ501 Introduction to iTaukei Language Studies

This unit introduces students to various uses of the iTaukei language. It provides a historical account of the iTaukei language and examines the place and functions of languages in the nation as well as explores the challenges faced in language enhancement. Upon completion of this unit, students would be able to demonstrate how the iTaukei language is a member of the Austronesian language family. They will appreciate how it came to be a written language and recognize the status of the iTaukei language and other languages in Fiji. The student would be able to describe the different ways it is used in education and devise ways on how to maintain the iTaukei language.

FIJ502 Introduction to iTaukei Literature

This unit offers an introduction to iTaukei literary studies and writing as well as appreciates the contribution of folklore towards the development of iTaukei literature. It provides a critical framework within which to analyze literary texts and introduce students to short-fiction and poetry genres. Upon completion, the student should be able to impart the knowledge of iTaukei writers in iTaukei literature, explain folklore and its importance in the development of iTaukei literature as well as critically evaluate and understand selected literature texts (short stories, poems and plays etc.) and be able to develop critical reading, creative thinking and writing skills.

FIJ601 Structure of the iTaukei Language

This unit introduces students to the scientific analysis of a language and offers an explanation on how speech sounds are created as well as provide students with a framework with which to analyze iTaukei language structures, hence enabling them to understand language structural similarities and differences. After completion of this unit, a student should be able to identify and explain the structure of iTaukei language, describe the structural feature and have an understanding of structural similarities between English and iTaukei language.

FIJ602 Introduction to iTaukei Orature

This unit introduces students to orature studies which provide them with a framework with which to analyze orature content as well as sensitize students on the cultural and academic aspects of orature and indigenous knowledge. Upon completion, the students should be able to explain what orature, orality and the basic elements of orature are. Also, they should be able to identify the different forms, thoughts and styles used in indigenous iTaukei orature, express their thoughts in these different forms to introduce selected one act play, short fiction (short novel), biographies, autobiographies,
travelogues etc. Students should be able to discuss the main elements of orature pieces (character, plot, setting, themes, methods of narration, function) and develop appreciation and critical analysis of its various forms. They will be able to outline the main differences between the following genres (stories, ceremonial speech, chant, song, poem, idioms) and relate orature to indigenous knowledge.

FIJ701  *iTaukei* Language Varieties

This unit introduces students to critical issues pertaining to language use and provides a framework with which to research and report academically on *iTaukei* issues as well as offers skills in the various uses of *iTaukei* language. It also enhances students’ knowledge on the meanings of *iTaukei* cultural terms. Students should be able to undertake research following indigenous research methods, analyse and present research findings, and be able to critically analyze and discuss *iTaukei* language issues. They should also be able to appreciate language and style in *iTaukei* texts and acquire skills in language use and analysis.

FIJ702  *iTaukei* Culture Studies

The unit aims to explore values in *iTaukei* cultural practices and perspectives and to provide students with an indigenous framework to study culture with a focus on meaning as well as identifying and describing meaningful elements in cultural practices. It also provides inspirations to students to discover their own voice with respect to their personal histories, cultures, perspectives and experience. Upon completion, the student should be able to illustrate a basic understanding of *iTaukei* ceremonies, their indigenous functions and inherent meanings, review *iTaukei* concepts and values practiced in the *iTaukei* culture. Also, they should critically analyze and evaluate two *iTaukei* ceremonies as well as critically analyze and evaluate two art forms and be able to direct and perform one *iTaukei* cultural ceremony.

FIJ704  Contemporary Writing and Performance

The purpose of this unit is to develop and facilitate students’ creative writing skills in the writing of short stories, poems, drama and novel. Students are expected to choose from their collection a genre they find most interesting and concentrate on writing an extended piece of work. In addition, students will perform or present their extended genre of choice.

FIJ703  *iTaukei* Translations and Lexicography

This unit allows an extensive coverage of principles of linguistics essential in practicing translations. The unit allows students to acquire relevant skills required to apply a
suitable transfer of any source language to a clear equivalent in the Standard iTaukei Language, and vice versa. It is envisaged that students would also practice translating excerpts of everyday or conversational language of other major languages, spoken extensively in Fiji. Students are also expected to practice skills in compiling a dictionary of words of their dialects and their equivalent in the Standard iTaukei langu

(Source: Fiji National University website)

5.12 Tertiary Institution # 3 University of the South Pacific

LL 161 Fijian Language Studies 1 - Vakadidike Vosa Vakaviti I

This course introduces students to the study of the Fijian language, its major divisions and varieties and the pivotal concepts of its grammar, as well as its relationship to other Austronesian languages. The successful student will, by the end of the course, be familiar with the broad area of Fijian languages studies and be equipped with basic linguistic terminology and analytic skills.

LL162 Fijian Orature / Literature 1 - Umavosa Maroroi Vakaviti II

The course proceeds from the study of the Fijian language to an introduction to the verbal arts of Fijian society. It also includes a critical history of printed literature which has been adapted / translated form oral sources or transmitted from or into other literatures, and which have shaped Fijian imagination.

LL 166 Fijian for Beginners

This course introduces the student to Fijian language and culture. It provides the student with basic working information on the language (speaking, understanding, reading, writing) in order to interact and communicate with other speakers while gaining an understanding of the cultural perspectives and practices of the Fijian – speaking culture.

LL215 The Teaching of Pacific Languages

This course is offered in two versions: Fijian and Hindi. A student enrolled for a Diploma or major in Pacific Vernacular Language must take the course in the language identified in their program. The course builds on the students’ general knowledge of linguistics and Pacific languages and aims to acquaint them with some of the fundamental issues related to the use of Pacific languages in education.
LL 261  Fijian Language Studies II - Vakadidike Vosa Vakaviti II

This course builds on the work of LL161. The successful student will, by the end of the course, have mastered the main currents of grammatical discourse and analysis and gained a thorough appreciation of the Fijian language, studied both in its own contexts and in the wider context of Austronesian languages.

LL 262  Fijian Orature / Literature II -- Umavosa Maroroi Vakaviti II

This course develops the concerns of LL162 and further explores various critical issues regarding the provenance and interpretation of inscribed oral texts. It includes a detailed appreciation of different types of narrative and poetry within the different vanua repertoires as well as in library and archival collections. The course is intended to create a broader appreciation of the extent of Fijian orature / literature, a mastery of recording methods and analytical skills within the contexts of literature and cultural studies.

LL 362  Orality, Literacy and Culture

This course builds on LL162 and LL262, studies in Fijian orature and literature in Fijian, in its various formations and contexts. LL362 invites students to specialize in selected verbal icons and institutions of Fijian culture, and challenges them to delve more deeply into the cultural symbols and metaphors that underpin ritual, ceremonial and cultural behavior. The course will also examine issues in Fijian literacy.

(source: 2011 USP Handbook & Calendar)

5.13  Reflection to the iTaukei Tertiary courses.

In comparing the iTaukei courses in the three main tertiary institutions in Fiji, it could be concluded that the past decade has been earmarked as iTaukei cultural reawakening with the offering of iTaukei courses under Diploma, Degree and venturing into Post Graduate courses. The brighter side is the government’s support in providing scholarship for further studies and the Ministry of Education’s support in considering the programs as worthwhile in the current school curriculum. However, on the bleak side is the Ministry of Education’s decision in not mainstreaming iTaukei studies till today. The iTaukei course code at the Fiji National University and University of Fiji both use FIJ while USP has LL as course code. This stipulates the fact that iTaukei courses offered at USP are in line with the English courses offered. With reference to fieldwork conducted, it was
noted that courses offered in USP are theory oriented. The *iTaukei* courses offered at University of Fiji is clearly set out from the 100 level to 300 level covering a wide area of listening, speaking, reading and writing *iTaukei* language for beginners, ceremonies, protocol and oral tradition, literature to research project. The inclusion of the *iTaukei* students conducting fieldwork and documentation of data in research publications is an area that should be encouraged.

### 5.14 Pacific Education Development Framework (PEDF)

#### Challenges

As one of the regional initiatives of education enhancement, Pacific Education Development Framework cross – cutting theme number one which is Language and Culture is of central importance. The framework priorities and strategies are based on greater emphasis on Pacific vernaculars, with immersion in early years of schooling. The PEDF mission, vision and roles as specified in forum secretariat website (2009) points out the challenges as follows:

- **Language, culture and life skills loss**: the loss of Pacific indigenous language, culture, identity and life skills that has been occurring through the multi-faceted impacts of globalization and the escalation of rural-urban drift.
- **Language learning in schools**:  
  - community misconceptions regarding language learning.  
  - addressing the mismatch between policy and practice in language learning in schools.  
  - exam oriented systems have resulted in neglect of Pacific culture in curriculum and education practice.  
- **Equity**: Inequalities in language learning and outcomes in Pacific societies based on location and language background.  
- **Language policy in education**: Pacific countries are grappling with the issue of determining which languages are to be used for learning and assessment. The challenge for Pacific countries is to develop language policies that both enable all students to progress through the education system and provide a framework and mechanism for the maintenance and expansion of Pacific languages.
The framework also designs the priorities and strategies that ought to be taken into consideration in order to maintain Pacific cultural sustainability in schools. A range of strategies is set at aiming for the promotion of the unique identity and values of Pacific peoples and promotion of culture and value education in schools.

For efficiency and effectiveness, the five areas below are mandated:

- Development of language policies in education and language policy strategy frameworks. This was the endorsed priority in 2004 by the Forum Education Ministers Meeting.
- Establishment of national authorities such as language commissions.
- Improve the transmission, cultural values, skills and knowledge in educational systems, particularly in schools, for improved sustainable livelihoods, well being and identity to strengthen the cultural sector.
- Improve the management of existing cultural institutions, the professionalism of cultural workers and producers and the valuing of higher learning in the area of culture, as well as further enhancement in the area of heritage management.
- At the national level, development of sets of strategies to “rethink” the education system so that it is relevant and better reflects national (Pacific) culture, values, skills and traditions.  
  (Source: Forum Secretariat website)

5.15 iTaukei studies teachers views

Three iTaukei subject teachers from three secondary schools were interviewed on challenges of iTaukei studies and the future of iTaukei studies.

School A:  the subject choices have given the iTaukei students the opportunity to degrade iTaukei studies. Students who took other optional subjects often indirectly criticise those who take iTaukei subjects as ‘no job market’ for the future. It is sad to see iTaukei teachers teaching optional subjects indirectly ‘chasing’ students to take iTaukei studies since they are not performing in optional subjects. At times, there are no classrooms available, since few students take iTaukei studies, under the tree when it shines or in the walkway when it rains are the suitable venues.
School B: the impression of students scoring higher marks in *iTaukei* studies in the Arts stream is not equivalent to a student who scores a pass in the Science/Commerce or Technical stream. Once, the dux of the school was not awarded to a student who took *iTaukei* studies, since it was regarded as an easy subject. Some students who take optional subjects often switch to *iTaukei* studies towards the term end, with the hope to pass exams and the sad thing, the school allowed switching of subjects to ensure a good pass rate.
School C: iTaukei PEMAC teachers teach iTaukei studies to make up their teaching load. It is apparent that teaching is often taken lightly; at times this subject is often given to compulsory subjects to prepare students well for external exams. iTaukei students taking other optional subjects were reluctant to participate in cultural practices such as welcome ceremony and meke during a school function. They argue that those who take iTaukei studies are the ones who should participate in such functions.

These challenges should be taken into consideration in order to maintain cultural sustainability. The iTaukei cultural institutions and the Ministry of Education should formulate methods and ways to ensure proper teaching of iTaukei studies. The iTaukei Trusts Funds has been working closely with the iTaukei studies at USP in providing assistance to improve the standard of advocacy in schools. The other iTaukei cultural institutions should liaise with schools on enhancing cultural sustainability.

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<th>School</th>
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<td>A</td>
<td>Fijian/ Economics – forms 5 &amp; 6</td>
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<td></td>
<td>Economics/ Bio/ Technical Drawing / Fijian- form 7</td>
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<tr>
<td>B</td>
<td>Fijian/ Hindi/ Computer/ Agriculture – forms 5 &amp; 6</td>
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<td></td>
<td>Applied Technology/ Fijian – form 7</td>
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<tr>
<td>C</td>
<td>Fijian/ Agriculture/ Physics/ Economics–forms 5,6 &amp; 7</td>
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<th>Fiji Seventh Form Examination</th>
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The statistics above concludes the low status of iTaukei subject in Fiji schools. The optional subjects above imply students’ interest in qualifying for job in future. However, if iTaukei studies is mainstreamed, cultural sustainability could result.

5.16 Consequences of negligence in iTaukei studies.

According to the retired iTaukei teachers interviewed, there will be massive iTaukei cultural erosion if the future iTaukei generations are not taught the proper iTaukei studies while in school. A critical challenge is arresting the loss of language, culture, identity and life skills that has been occurring through the multi-faceted impacts of globalization and the population drifts to the expanding urban settlements. The advanced technological era we are facing now could alter the views of the younger iTaukei generation towards the vitality of living the iTaukei cultural way of life. The younger iTaukei generation of today are absorbed into new technologies and mass media like internet, mobile phones, western music ‘tools’ like MP3 & MP4 players to name a few. It is apparent that FM 96 is the popular radio station amongst the younger iTaukei generation especially in urban areas. The language used by the FM 96 radio journalists is usually the fusion of iTaukei and English language often emulated by the younger iTaukei’s. The English songs are valued in contrast to the iTaukei songs. If there is a lack of iTaukei cultural advocacy at home and in school, the younger generation would degrade themselves and follow the western lifestyle, thus losing cultural identity. Someone has to instill in them the vitality of cultural knowledge. Culture and language learning of iTaukei studies should be enforced in the classroom especially at secondary level, in an attempt to minimize the rapid loss of self identity amongst our future generation. Classroom is a vital learning place for students since that is where most of their time is spent (8 hours daily) and 1-2 hours could be devoted to iTaukei studies. Also, students come from various family backgrounds (broken families, religious restrictions, poor parental cultural knowledge, to name a few) where cultural teachings are limited, thus classroom learning could bridge such gaps. Language loss will also occur and loss of identity will result.

An imbalance of indigenous and western culture will only bring about confusion amongst the younger iTaukei generation. It is apparent that the mass media is controlling their
attitudes. Many prefer to tune into FM96 where radio journalists create their own ‘jargon’ while on air as (Temo, 2010.pers.communication) stated that “further consequences could be slight changes in pronunciation of some iTaukei words, which loses its authenticity”. The juxtapose of various moral values learnt in iTaukei studies could help iTaukei students to be good indigenous citizen of Fiji tomorrow.

5.17 Summary
The findings gathered from conducting field work are all clearly mentioned above. They support the notion that the iTaukei cultural institutions are really promoting culture but lack its implementation in the curriculum arena. iTaukei studies will not aspire unless there is iTaukei cultural institutional approach implemented to create an impact in classroom teaching. Fiji’s future citizen would be disinterested in iTaukei studies unless the roles of the various institutions mentioned above are taught in the classroom. The next chapter will focus on the recommendations that could bring about a dynamic iTaukei curriculum.
Chapter Six     Research Implication and Recommendation

6.0     Introduction

The previous chapter reflects upon the analysis of the result of field work or data collection that was done to add context to this research. The focal point of this chapter is to summarise the findings and highlight the implications of findings of this research work which is how cultural stakeholders and institutions contribute to better understanding of iTaukei studies and its goal of cultural sustainability and how would this strengthen iTaukei studies curriculum.

6.1     iTaukei Cultural Stakeholders 1.

6.1.1     National Culture Heritage and Arts

The Department of Culture, Heritage and Arts is under the umbrella of the Ministry of Education, National Heritage, Culture and Arts which work according to certain policies. One of the sub output as outlined in the Ministry of Education Annual Business Plan, (2010) is: to promote culturally inclusive curriculum into the formal primary and secondary school system. There is a need to review the existing school curriculum to strengthen local traditional knowledge and content.

Another research implication is the One Laptop Per Child (OLPC) learning activities which inculcate iTaukei, Rotuman and Hindustani languages. These activities ought to be facilitated as soon as possible. To date, the plan is still in the pipeline for its pilot work to rural schools. The iTaukei cultural stakeholders must tap onto this kind of initiative whereby students can share their indigenous language and cultural knowledge and at the same time learn new ones.

6.1.2     Melanesian Arts Festival

Cultural revival is an essential component of iTaukei studies. The much anticipated regional scenario is the Melanesian Arts Festival whereby participants from New Caledonia, the Solomon Islands, Papua New Guinea, Fiji and Vanuatu gather to showcase Melanesian’s vibrant arts and culture. Mamu (2010) reported that the
The Melanesian Arts Festival was created by the Melanesian Spearhead Group (MSG) in 1995 to promote traditional and contemporary arts from the whole of Melanesia. The idea of promoting the festival was first mooted at MSG leaders summit of 14th March 1998 in Port Vila. The 2010 Melanesian Arts Festival was held for the first time in New Caledonia with the theme ‘Our Identity Lies Ahead of Us’ – a quote by famous Kanak political leader Jean Tjibaou. Mamu further states that the festival usually comprises live performances which include contemporary dancing, music concerts, traditional instruments, singing and choirs and electric bands. Exhibition of visual arts, photos, books, movies and video screening, handicrafts, cooking, sailing/canoeing, traditional games and hands on practical demonstration were all highlighted during the two weeks festival. A workshop on copyright, language and identity was also organized. The event is part of celebrating the unique cultures in the region.

Such occasions should be promoted in Fiji at the provincial level to showcase the variety of unique iTaukei intangible cultural heritage and cultural expressions. The province of Bua in Vanua Levu usually celebrate the Bua Festival yearly whereby villages showcase their unique traditional mat, handicraft and costume made from a swampy reed known as kuta. Yam, the most prestigious traditional iTaukei root crop is usually on display and a competition is held to reward the best Yam farmer in Bua province. The festival also features the traditional iTaukei women hair style known as ‘buiniga’. This could be a way to boost the younger iTaukei generation cultural knowledge. Another option would be the availability of Melanesian Arts Festival and Bua festival DVD that could be used as teaching aids in the classrooms.

6.2 iTaukei Cultural Institution 2: iTaukei Trusts Fund Board.

The enactment of the drama ‘Lakovi’ is the first iTaukei drama to be enacted to the public which accolades iTaukei progress into the entertainment arena. This is an area in which acting talents should be tapped upon and more of such activities should be supported by the government and businesses in order to promote iTaukei cultural sustainability. Such dramatization of social events should be nourished at the grass root level from primary to secondary schools. Often some schools only enact Shakespearean drama, but little has been done on iTaukei drama. Secondary schools iTaukei students should be encouraged
to participate in traditional production and publication, thus there is a crucial need for support from cultural institutions. *iTaukei* studies teachers ought to be well qualified and full of innovative ideas to ensure enactment of *iTaukei* drama at the school level. All *iTaukei* teachers in a school should help in the drama production and not only language teachers. Further initiative could be a showcase of *iTaukei* drama talents depicting vital themes of well being. This would ensure a better understanding not only in the drama scenario but in the solutions of social problems which are on the rise in *iTaukei* families and societies today. ‘Lakovi’ drama should be an eye opener to the *iTaukei* cultural institutions in the sense that they should support such entertainment, which could yield in cash and at the same time, revive culture and tradition. With the construction of Phase II of the Japan – Pacific ICT Centre, which is a 307 seat multi – purpose theatre intended to link traditional arts with modern technology (which began in 2010 and is expected to be completed in November 2011); performing of such drama would be enhanced. It is high time *iTaukei* drama ought to be developed for more public performance for the benefit of *iTaukei* cultural performance sustainability.

The *iTaukei* Trusts Fund Board was established to invest funds in authorized investments for charitable purposes and its beneficiaries are the *iTaukei* and Rotumans in the promotion initiatives that will better the standard of living and enhance their appropriate cultural traditions and values. It would be better to include the past five year progress report of the various *iTaukei* mineral, forestry, fisheries or other source of wealth owned by various *mataqali* (clan), *yavusa* (village) or *yasana* (provincially) need to be included in the *iTaukei* studies curriculum, so that *iTaukei* students could become aware of indigenous wealth. In this way, the younger *iTaukei* generation would have a patriotic feeling in them and would treasure their identity. It would also encourage them to study hard while at school so they could better manage their natural resources in future.

The new village by laws which safeguard the proper and respectable behaviour of *iTaukei* villagers within the vicinity of an *iTaukei* village is also monitored by the *iTaukei* Trust Fund. It has been noted that negligence in the appropriate *iTaukei* behavior is escalating. These should be reinforced amongst the *iTaukei* students so they could be aware of the
appropriate behaviour whilst visiting a village. Geraghty (2010), argues that the village by laws are intended to curb what is seen as a growing trend of behavior. He further states that this is not the first time efforts have been made to bring the rules back. A lot of iTaukei themselves felt that the abolition of such rules was premature and it has resulted in laxity amongst iTaukei. For example, consumption of kava, children not being well nourished and the loss of traditional arts including traditional house building, farming and fishing to name a few. Geraghty also states that previous attempts to reintroduce regulations have failed because of the feeling that there should be one law for all people of Fiji. There is a drastic need to legalise iTaukei village by laws in order to change the mindset of the iTaukei older and younger generation.

6.3 iTaukei cultural institution 3: Ministry of iTaukei Affairs

It is of vital importance to disseminate the work, progress and future plan of the Ministry of iTaukei Affairs to schools. The ministry’s tri-monthly newsletter ‘Lialiaci’ (refer to appendix) should be circulated to schools in order to create awareness of its operation and impact on the public. The Ministry should encourage and facilitate the other provinces to emulate the cultural activities of Bua province known as ‘Bua Showcase’. This is an enriching event which showcases the interdisciplinary approach of the province from individuals to schools. There was a sewing competition, iTaukei women traditional hairstyle, open shed (bolabola) decoration and handicraft items made of kuta, pandanus leaves and coconut leaves to farming skills and knowledge. The Oratory contest of the primary schools in the Bua dialect and the secondary level in English and the youth ‘meke’ were all cultural enriching.

Fiji is unique in other intangible cultural heritage but the Ministry’s support is needed. Such iTaukei cultural activities would ensure cultural sustainability by involving the younger generation. In February 2011, an exciting iTaukei cultural reawakening news Sevudredre (2011, pers.comm.) indicated one of the latest initiative of the Ministry of iTaukei Affairs, ‘National iTaukei Festival’ to be celebrated in 2012. The festival would be similar to the Bua Festival, but with the inclusion of the other 13 provinces in Fiji in showcasing various intangible cultural expressions such as, performing arts, knowledge and practices about nature and the universe, and traditional craftsmanship.
The province of Bua has set an example in the last four years and has aroused the policy making body of the Ministry of iTaukei Affairs to initiate the festival involving Fiji as a whole. The selected provincial winners would be chosen to represent Fiji to the next Melanesian Arts Festival. This is a cultural reawakening and its implementation would enhance iTaukei cultural sustainability.

Another initiative by the Ministry of iTaukei Affairs is known as ‘Dialect Mapping’. The provincial dialects would be recorded and stored for preservation at the Ministry of iTaukei Affairs to prevent data loss. Dialect mapping would create language awareness amongst students and would also be an interesting lesson as students learn to listen, speak read and write in various dialects.

6.4 Curriculum Development Unit – Ministry of Education
The teachers experience in teaching iTaukei studies in schools as mentioned in chapter five ought to be taken into consideration by the Curriculum Development Unit.
There is a need for a concerted and unified effort amongst the C.D.U and subject teachers in Fiji’s schools.

6.5 Tertiary Institutions.
The intake of students taking iTaukei studies in tertiary institutions does not escalate much. It is high time the government should not only offer scholarships but reconsider mainstreaming iTaukei studies. The iTaukei cultural reawakening era has seen tertiary institutions in the implementation of courses in the past five years. Teacher training
institutions in Fiji need to accommodate the teaching of indigenous and student community values. Nabobo (1995) suggests:

[…]teacher training is an important avenue for promoting and affirming cultural identity through education. In the context of Fiji, teacher trainees comes from culturally different backgrounds and will return after graduation to teach in schools where their cultures are represented…] (p.705)

With reference to The University of Fiji website (2010), the University was established by Arya Pratindhi Sabah of Fiji to provide high quality, affordable higher education to the many students who had no access to other tertiary institutions. The research work conducted at Vuda, Namara and Magodro with its aim to document the iTaukei language and culture using the iTaukei language is indeed a brilliant move. More of documented work as such ought to be done in other provinces and recorded in films so it reaches out to the community. If research work results are only written, only a handful of literate iTaukei would have access to it.

The Fiji National University, with the recent implementation of the Bachelor of Education - (Fijian) Studies would also provide the Fiji schools with qualified teachers to impart cultural and traditional language advocacy. A vital idea that cropped up in the talanoa session with the retired iTaukei teachers is the importance of iTaukei lecturers’ liaison with the iTaukei Students Association in various tertiary institutions in Fiji. Inspirational talk during certain gatherings would motivate iTaukei students on how to improve, aspire and maintain their language and cultural bond. iTaukei cultural fiesta could be revived and thus, maintain iTaukei cultural sustainability amongst iTaukei students at tertiary level.

The University of the South Pacific Strategic Plan 2010 – 2012 indicates;

[…Priority Area 1: Learning and Teaching: Objective 2 – ensure USP programmes continue to be relevant and responsive to the needs of the region and to the regions integration into the global economy. A vital part states; To promote Pacific consciousness to all staff and students and to develop courses and programs that meet regional priorities in the areas of Pacific Studies, Arts, Language and Culture…]
Pacific Studies offered at USP is still at its early stages, thus there is a need for more support in course upgrading in order to promote Pacific consciousness to staff and students. It would be more interesting if the ‘World Indigenous Day’ could be celebrated in a big way within USP campus in activities like adornment of traditional attire and other cultural activities rather than focusing only on cultural celebration during Open Day and Graduation Day celebrations. Furthermore, Thaman (2011) suggests that Pacific cultures and knowledge systems in higher education must wake up in acknowledging, valuing and further develop teaching and researching in Pacific cultures and knowledge systems.

6.6 Community Participation
The wider community, especially the village communities, needs to strengthen the importance of cultural awareness at all times. Traditional ties, cultural knowledge between relatives in urban areas must be revived. Occasional gatherings would strengthen bonds and further enhance cultural sustainability. The older generation should strengthen the cultural bond between the younger generations by hosting them to cultural awareness discussions in family units (vuvale), sub-clans (tokatoka), clans (mataqali) or villages (yavusa). Relatives in urban area should be encouraged to visit the villages in order to rekindle traditional bond. Kava (yaqona) drinking session should incorporate productive cultural talk on a regular basis and emphasis should focus upon the promotion and safeguarding iTaukei cultural values.

With reference to capacity building of cultural and language studies in classroom advocacy, a lot of information can be collected or drawn from people in the community.

In addition to the knowledge the children gain, they can also learn the basic skills of gathering, sorting, analyzing, interpreting and reporting information. Village elders ought to support the teachers and students in order to build up a sustainable iTaukei cultural environment.

The church can also enforce cultural sustainability in village or provincial church gatherings. This is an ideal opportunity for the urban iTaukei’s to meet, enhance and enrich their dialect, culture and tradition after the church gathering. Village elders,
church pastors and academics should stress the vitality of the iTaukei slogan ‘Noqu Kalou, Noqu Vanua’ on monthly basis. There ought to be words of encouragement for the young and the old in maintaining their bond to the church and ‘vanua’ obligations. Church gatherings would be an opportune time to impart the vitality of living with universal and moral values which are highly expected outcome of ‘vanua’ and church gatherings.

6.7 National Language Commission

The National Language Commission of Fiji plans to be closely modeled to the objectives of the Maori Language Commission which is to increase the opportunities to learn iTaukei language and to improve the proficiency levels of iTaukei in speaking, listening, reading and writing iTaukei language. In this way, it would foster among iTaukei and non-iTaukei positive attitudes, accurate beliefs and positive values about the iTaukei language.

6.8 Implication for future resource

Our children are our future, they should be molded to become better citizens of tomorrow.

Nabobo (2001) recommended:

[ … schooling needs to be scrutinized, especially the perception that it is an instrument of development. There is a need to examine why and how it benefits our people. We need to ask questions about education. Why are we offering, what we offering what we are when the majority of our people are falling by the wayside, not reaching tertiary education? What should the schools offer today? And why? We need to check school culture; all Pacific countries should, for example, have as a compulsory subject an exploration of community knowledge and values – this should be made part of the formal school curriculum. Such exploration will ensure that students know what is “theirs” and perhaps understand or learn to use both this and school knowledge in their lives…] (p.44)

The formal advocacy of iTaukei studies in classrooms ought to be mainstreamed to all schools in Fiji by the Ministry of Education decision making body and curriculum writers. Only then would teachers and students take iTaukei studies at heart.
6.9 Schools

In order to maximize iTaukei language and cultural advocacy in the classrooms, it is crucial to obtain the support of the schools’ principal, members of the staff, students, parents, school management and Board of Governors. Financial support would build up cultural and language knowledge in a child’s mind if exposed to educational fieldtrips to various iTaukei cultural institutions. Extension of classroom activities into the community enriches teaching and learning. Other worthwhile educational activities like combined schools Intelligence Quotient (IQ) quiz on iTaukei studies, Poetry competition, iTaukei drama and skit competition on various moral themes, oratory contest, essay competition, iTaukei art display, ‘meke’ or traditional chants contest, drawing competition on traditional foods, drinks and medicine, disaster management practices and revival of iTaukei traditional games, to name a few. Such educational activities if well supported by local businesses, Ministry of Education and the Ministry of iTaukei Affairs would enhance students’ creativity and at the same time, create an impact on iTaukei language and cultural knowledge.

Another interesting finding indicates that Tongan and Samoan studies are compulsory up to form 6 level as stated by Thaman (2011). It would be better if iTaukei studies were implemented in such a way in the Fiji curriculum to enhance cultural sustainability.

The Adi Cakobau School’s iTaukei cultural fiesta known as the ‘Vivita Devo week’ should be filmed and sent to all schools as a teaching aid in iTaukei studies. This kind of iTaukei gathering would be interesting if taken up to schools and the two main tertiary institutions in Fiji - Fiji National University and University of the South Pacific iTaukei students. Strengthening of provincial ties amongst iTaukei students would be a positive outcome of such gatherings with the incorporation of cheeky attitude towards traditional ties of ‘veitabani’ and ‘veitauvutaki’. Seruvakula (2010. pers. comm.) further suggests that such celebration at the University of the South Pacific could be named after Mr Savenaca Siwatibau as ‘Siwatibau’ week who was the first iTaukei vice chancellor of the university.

It would be a great idea if the International Day for the Indigenous People could be declared a public holiday in Fiji on August 9th every year as declared by the United
Nations and to do away with the Queen’s Birthday holiday since Fiji is now a Republic. Celebrating this auspicious day would instill in the minds of the various indigenous peoples in Fiji their sense of identity and pride as indigenous peoples.

6.10 Provincial Offices
The interview with the iTaukei Language and Culture (ILCC), the fourteen provinces of Fiji have provincial offices throughout the country. The members of the staff employed are well versed with the preservation of iTaukei protocol, culture, language and identity. An initiative that could be helpful in the classroom is the involvement of the staff to be guest speakers inside the classroom or school as a whole on certain issues that could create an impact on the young ones concerning iTaukei cultural aspects. Another effective criterion could be the school excursion trip to provincial offices and Ministry of iTaukei Affairs complex in Draiba, Suva. iTaukei students would be exposed to the task carried out by the various sections of the ministry. This could enlighten the iTaukei students on work done at the provincial offices. The three departments are: Native Lands and Fisheries Commission (NLFC), iTaukei Affairs Scholarship unit, the Development Division and the Institute of iTaukei Language and Culture (IILC). The Native Land and Fisheries Commission is responsible for native lands and fisheries grounds administration. The Scholarship unit caters for the education assistance of iTaukei while the Institute of iTaukei Language and Culture is responsible for the preservation of iTaukei culture and language.
6.11 Summary

In sum, the various iTaukei cultural and tertiary institutions in the country are promoting iTaukei culture and language vitality but they ought to incorporate their current initiatives into the iTaukei studies curriculum. The government of the day should reconsider iTaukei studies as a vital component in ensuring cultural sustainability. This would trigger a way for the iTaukei course content to gain more contexts and thus, inspire civic pride amongst the younger iTaukei generation. The model sums up the focal area of this thesis.
Research Findings

The following are the main findings of this study:

1. On a positive note, the last five years has been a reawakening phase in the initiatives, development and proper record keeping of iTaukei language and culture as specified by the various cultural institutions interviewed. Also, the teaching of iTaukei studies in tertiary institutions has improved the courses offered.

2. iTaukei studies has the hope of improving literary talents amongst students which could promise them a bright future, thus more dedication ought to be devoted in its advocacy.

3. The obstacle noted in the classroom advocacy of iTaukei studies lies within the Ministry of Education. The long process of giving the ‘green light’ of topics to be taught in the curriculum is a drawback in maintaining cultural sustainability. The vital data required in fulfilling a result of this study was disallowed to be revealed.

4. The shelving of iTaukei policies (eg.) Village By Laws, National Language Policy to name a few, escalate its emphasis in the curriculum.

5. iTaukei subject is not mainstreamed in the Fiji curriculum and regarded as a weak subject by students and teachers. This perception must change in order to achieve cultural sustainability.

6. If iTaukei cultural sustainability need to materialise in the Fiji curriculum, the Ministry of Education should liaise with the iTaukei cultural institutions.

7. The Fiji government should have a patriotic feeling in the formal advocacy of iTaukei studies; therefore, it should be mainstreamed in schools as students will only learn iTaukei language and culture in Fiji schools/ curriculum, as no other place in the world advocates this.
Bibliography


DG 400 (Advanced Research Methodology) lecture notes. 2009.


**Website**


**Personal Communication**


Appendices

Appendix A

Research Questions

1. How does the ___________________(name of statutory body) operate?

2. Who is your target group?

3. What are the objectives and to what extent are the objectives achieved?

4. What are your expectations and the recipients fulfilling these expectations?

5. What is the extent of outreach to the community?

6. Are there any monitoring and evaluation programs in place?

7. How effective can your objectives be to the current iTaukei studies curriculum?

8. How does this link to the aspect of iTaukei cultural sustainability?

9. What are some challenges faced in the implementation of your mission?

10. What are some strategies that would enhance cultural sustainability in your area of operation to the iTaukei studies curriculum?
Appendix B  Interview Questions – Tertiary Institutions

1. Name of Tertiary Institution: ___________________________

2. In which year was the teaching of iTaukei Studies introduced?

3. What are the courses offered and at which level(s)?

4. Has there been any improvement in the teaching of iTaukei Studies to trainee teachers over the years?

5. How was the rate of student intake over the years?

6. What are some challenges faced so far?

7. How can the advocacy of iTaukei Studies in tertiary institutions be improved in future?
Appendix C  Interview Questions – iTaukei Subject Teachers

School: ________________________________
Teaching qualification:__________________________________________

1. Why do you teach iTaukei studies?

2. What has been the outlook of the number of students that take iTaukei studies over the past five years?

3. What are the pass rates over the last five years?

4. What are some challenges faced in teaching iTaukei studies?

5. How can these challenges be tackled for the enhancement of teaching iTaukei studies?

6. What should the Curriculum Development Unit do to improve iTaukei studies?

1. Na cava na i naki ni duri ni soqosoqo oqo – Qasenivuli iTaukei Vakacegu?

2. Na cava eso na ka ni sa bau vakayacora me vukea na kena vakatavulici na veika vaka – Viti ena noda koronivuli?

3. Na cava so na rai ni soqosoqo me baleta na kena vakatavulici na veika vaka Viti e daidai?

4. E dodonu li me ra vulica na veika vaka – Viti ko ira kece na gone iTaukei ena veikoronivuli?

5. Na cava eso na ka e vakalatilati tiko ena kena vakatavulici na veika vaka – Viti?

6. Na I tuvatuva cava e rawa ni vakamuria na tabana ni vuli me vukea na kena Vakatavulici raraba na lesoni oqo?
1.0 **PURPOSE**

1.1 The purpose of this paper is to:

(i) propose that the Fijian language be adopted as the national language in line with the Charter; and

(ii) recommend that the teaching of the Fijian language be made compulsory from kindergarten to Form 7.

2.0 **BACKGROUND**

2.1 Cabinet, at its meeting on 14/08/07, "approved that a language policy based on the use of Fijian, Hindi and English be adopted as a long-term and sustainable strategy for peaceful and stable multi-ethnic and multicultural living in Fiji." Cabinet further endorsed the implementation plan for this language policy at its meeting on 20/11/07. Since English was already practiced in all schools and tertiary institutions, the implementation plan focused on the teaching of Fijian and Hindi. Cabinet’s

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1 Cabinet Decision No. 349 of 14/08/07
2 Cabinet Decision No. 530 of 20/11/07
decisions recognised Fiji’s cultural and language diversities and how they are to fit into the changing political and socio-economic developments of the country. As the country continually develops and as the world continues to progress, the use of the language also develops and progresses.

2.2 However, Cabinet’s aforementioned decisions were overtaken by the People’s Charter for Change, Peace and Progress (Charter) which was adopted on 15/12/08. Based on the vision of “A Better Fiji for All”, Pillar 2 is built on the broad theme of “Developing A Common National Identity and Building Social Cohesion”. Amongst other themes, it has adopted the common name “Fijian” for all citizens of Fiji. With the existence of three major languages: Fijian, Hindi, and English and the resulting practice of different cultures, it is felt that a national language would help to create a bond and national unity notwithstanding cultural and linguistic diversity.

2.3 Pillar 2 intimates the theme of a “common platform” as a unifying force. Government has avowed that after years of divisive rule which has resulted in racial polarisation, it would adopt a more conciliatory approach to improve race relation. Government has, therefore, mandated through Pillar 2 of the Charter the adoption of “Fijian” for all the citizens of Fiji.

2.5 To further its objective of racial harmony, it is imperative that Government continues to initiate strategies under the various themes of Pillar 2. One of these is adopt a national language policy. In any multilingual set up such as Fiji, the national language policy statement is expected to be about ‘What should constitute a mother tongue for her citizens?’ If the name of our nation is Fiji with all citizens being Fijian, then this paper proposes that the national language or mother tongue should be Fijian.
4.0 **HISTORICAL CONTEXT**

4.1 In the pre-Colonial era, Fijian was the language of the domain. Although there are over 300 Fijian dialects, these were all clustered under the current *vosa vakaviti raraba*. It transcended all language borders and was and is still understood by almost all Fijian speech communities including those of other ethnicities who understand the Fijian language.

4.2 Since the Deed of Cession, through successive periods of British rule, and subsequently independence and post-independence governments, there has never been a national language policy to recognize Fiji’s linguistic diversity. This situation was reversed only by the now abrogated 1997 Constitution, under Section 4(1), which gave equal status to the three major languages, and further by Cabinet Decision No. 349 of 14/08/07, and later Pillar 2 of the Charter.

4.3 This resulted in language inequality, and the dominance of English, as the language of the conqueror was elevated. Although this was seen as an assimilation strategy, it resulted in the marginalization of the vernacular languages especially Fijian which had existed since Cession. Its coexistence with the English language was to some extent unsupported and has contributed to its present status in the school system.

4.4 The ignorance of previous governments, therefore gave rise to a hierarchy of languages, the inequality of which could be one of the underlying causes of racial tension in Fiji. This could be further compounded if ad hoc decisions are taken that negate the Charter provisions and requirements relating to language. Hence, the need to adopt a national language or mother tongue.
5.0 **CULTURAL CONTEXT**

5.1 No country’s language exists independently of its culture. Studies of human groups and culture revealed the centrality of language. As the primary means of interpreting reality, language becomes basic to cultural evolution and change, and therefore, becomes a code for the unique experiences for a nation’s culture and identity. Language is, therefore, a source of cultural and national identity - these are inextricably bound up with language.

5.2 Although Fiji is a multicultural nation, her national and cultural identities are now grouped under the common name FIJIAN. According to the Roadmap Democracy and Sustainable Socio-Economic Development (RDSSED), *"the overarching objective of [this] is to rebuild Fiji into a non-racial, culturally vibrant and united, well governed, truly democratic nation that seeks progress and prosperity through merit-based equal opportunity and peace."*

5.3 The adoption of the Fijian language to be the national language or mother tongue will contribute to the realization of the objective of the RDSSED for a culturally vibrant and united Fiji.

6.0 **INTERNATIONAL CONTEXT**

6.1 The adoption of the Fijian language to be the national language will also be in line with some of the international instruments whose intent is to safeguard and promote the rights of indigenous people, including language, and which have been ratified by Fiji. One of these is the UN Declaration on the Rights of the Indigenous Peoples. Amongst others, Articles 13 states,
1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.

2. States shall take effective measures to ensure that this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

6.2 This instrument was adopted in view of the continuous marginalization and to some extent, extinction of indigenous languages, seen as minorities in most countries. In the language context, it was seen as a reaction to the continuous decline in the use of indigenous languages; hence it is a strategy for survival more than revitalization.

6.3 Even before its adoption, a number of countries had already recognized the importance of giving prominence to indigenous languages. In Malaysia, despite the existence of three major ethnic groups - Malay, Chinese, and Indians – the national language adopted in 1957 is Bahasa Melayu. Its use as the national language has helped in creating a national identity of Malaysians. In 1978, the Hawaiian State Government adopted the Hawaiian language as one of its national language, the other being English. In South Africa, nine indigenous languages became part of the eleven national languages in 2002, apart from English and Afrikaner. The latter two were part of the apartheid policy and was only reversed following the advent of democracy in 1994. Similar developments are taking place in Australia and New Zealand.

6.4 The granting of official status to the Fijian language will reinforce the spirit of the UN Declaration on Indigenous Rights; it will contribute to its revival, survival and maintenance. More importantly, as in the case of Malaysia, it
will dovetail with the objectives of Pillar 2 of the Charter – to create a national identity.

7.0 NATIONAL LANGUAGE POLICY AND PLANNING

7.1 Although Cabinet’s decisions in para 2.1 granted the three languages equal and equitable status including their compulsory teaching, its implementation needs to be streamlined due to financial and human resource constraints. These have, thus far, restricted the effective implementation of the language policy. With English already being the language of instruction from Class 4 onwards, it would be feasible to elevate the Fijian language to national status and develop the required infrastructure and teaching support to prop it.

7.2 While the Fijian language is negligible at the kindergarten, primary and secondary school levels, it is presently flourishing at the university level. The University of the South Pacific (USP), for instance, is teaching the Diploma and Bachelor of Pacific Vernacular (Fijian) with scholarship assistance provided by the Ministry of iTaukei Affairs. Therefore, it will be appropriate to staircase the development of the Fijian language from kindergarten to secondary school level though its compulsory teaching. This should be made easier through the use of the Fijian Monolingual Dictionary (iVolavosa) which was approved by Cabinet at its meeting on 11/03/08³.

8.0 CONSULTATION WITH THE MINISTRY OF EDUCATION

8.1 The Ministry of iTaukei Affairs has been undertaking consultation with the Ministry of Education through its Consultative Forum which meets on a bi-monthly basis. The forum comprise the Permanent Secretaries of the both

³ Cabinet Decision no. 96 of 11/03/08

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Ministries and their Senior Management. This proposal has the MOE’s full support as it cascades from Pillar 2 of the Charter. The MOE will eventually take the lead role in implementing this policy.

8.2 Furthermore, both Ministries will put together an implementation plan which amongst other things will also include the financial and human resource implications.

9.0 **RECOMMENDATIONS**

9.1 Cabinet is invited to consider and approve that the:-

   (a) Fijian language be the national language and mother tongue for Fiji and the Fijians effective from 2011;

   (b) Fijian language be taught as a compulsory subject from kindergarten to Form 7;

   (b) Ministry of iTaukei Affairs and Ministry of Education through its Consultative Forum formulate an implementation strategy and submit to Cabinet its report by the end of October.

   [JVB]

**File:** MFA 20/5

Ministry of iTaukei Affairs

Fijian Trust Fund Building

**SUVA**

14 July 2010
Bibi ni Maroroi ni Koro Makawa

Ena ika 9 ina 12 ni siga ni vula o Me a vakayacori kina e dua na vuli ni veivakaramatikana ena koro o Voua, Sigatoka, Nadroga. Na vuli qo e ratou vakaraautaka ka cicivaka na Tabana na vale ni iyaya maroroi makawa (Museum). Era mai tiko rawa ena vuli qo na mata mai na yasana o Ra, Ba, Nadroga, Sigatoka, dua na vakailesi mai na Tabana na vosa kei na tolu na vakailesi mai na Tabana ni iyaya Bula Vakamarereti.

E dua na inaki bibi ni vuli qo me ra vakaraaramatikana na lewe ni vanua ena kena bibi me maroroi na noda koro makawa se yatu ka me rawa ni mapetaki mai vei iratou na Tabana na vale ni iyaya maroroi makawa.

Kumuni Tukutuku Kei na Veitaba

Marautaki ni Cabe ni Lotu.

Ena ika 30 ni siga ni vula o Evereli era a marautaka kina na vanua o No koroelvu na yabak 150 ni cabe ni Lotu Ekelesia ena nodra koro.

A vakayacori na sojo qo ena koro o Vunibau ka vulagi dokai kina na iluili ni lotu kato-likia o “Archbishop” Petero Mataca.

Ni beri ni tekivu na lotu a vakayacori taumada na vei-pareni vakavanua. Era wawa toka na turaga Vunivalu kei ira na turaga me garavi na Vakasobu, kei na vei-pareni vakavanua vaka tale ga kina na meketaki ni yaqona vakaturaga.


A vakayacori na misatabu, sa qai lai cereki na vatu ni vakamanuni ni beri ni mai musu na kena keke. Ni suka na lotu, a lai vakayagataki na Vakasigalevu ni beri ni qai mai caka tale na meke kei na veivakamarautaki.
KUMUNI TUKUTUKU KEI NA VEITABA

MARAUTAKI NI CABE NI LOTU.

Ena ika 30 ni siga ni vula o Evereli era a marautaka kina na vanua o No korelevu na ya-baki 150 ni cabe ni Lotu Ekelesia ena nedra koro.
A vakayacori na sogo qo ena koro o Vunibau ka vulagi dokai kina na liulu ni lotu katoliqia o “Archbishop” Petero Mataca.

Ni bera ni tekivu na lotu a vakayacori taumada na veigaravi vakavanua. Era wawa toka na turaga Vunivalu kei ira na turaga me qaravi na Vakasobu, kei na veigaravi vakavanua vaka tale ga kina na meketaki ni yaqona vakaturaga.

Ni qaravi oti na Vakasobu, mai qaravi na qaloqaloi, Sevusevu, yaqona vakaturaga kei na meketaki ni yaqona vakaturaga. Ni oti sa ra veiutukayaki yani nera lai vakavakarau mai ena sogo ni misatabu. Eda ra rica na kena curi toka mai e so na veigaravi vakavanua ena gauna ni lotu. A vakacabori e dua na kamunaga me soro ni vanua i na lotu.

A vakayacori na misatabu, sa qai lai cereki na vatu ni vakananumu ni bera ni mai musu na kena keke. Ni suka na lotu, a lai vakayagataki na Vakasigalevu ni bera ni qai mai caka tale na meke kei na veivakamarautaki.
SOKUMUNI TUKUTUKU MAI BUA

NA TOBU WAI KATAKATA MAI COGEA, WAINUNU, BUA

MAROROI NI TUKUTUKU

YASANA SA QARAVI OTI
- REWA
- TAILEVU
- NAMOSI
- RA
- LOMAVITI
- SERUA
- ENA GAUNA QO SA VOLEKA NI VAKACAVARI NI KENA QARAVI O BUA.

WAI VAKAVITI

KOLO tv ROKO - m mate, tadrē na ua ni daku, vakabibī vei keda na uabula kei ira tale gā na qase. Mosi se keke na daku, dau rawa ni lai sogota na icegu. Drēdrē na vuki, rawa ni lai mosi kina na ulu. (Rawa ga ni musuka o kenadau).

Tuki na tolo ni yalu, toni tu ena wai, vusoi qai gunuvi.

yalu n m wa sala i veikau, drauilelevu tavatava; tv kwalukwalu [Nadroga, Yasayasabeqa, Vatulele], maca [Kadavu], walu [Vanuabalavu]; L. Epipire-maum pinnatum

ME NANUMI:
Ena gauna ni vakasokumuni Itukutuku, dau vakabibitaki vei ira na lewenikoro:
- me maroroi ka dau samaki ena veigauna kece na nodra yavu;
- Vakaqacotaki na nodra cakacaka na turaga kei na marama;
- Vakabuabulataki na itovo kei na vosa dina ni vanua;
- Daramaki na isulu rakako ena gauna ni taba.
Sa vakacagau na veigaravi ena loma ni yasana o Bua ka vakavavinakatika tiko ga na igi ni sasaga e tiko vei keda na itaukei ena kena taqomaki na noda vosa, na noda ito vo kei na veika e kovuta na noda bula vakavanua.

Na cakacaka ni vakasokumuni itukutuku, e isevu ni cakacaka me qaravi ena wasa Pasivika ka kena imatai o Viti ena cavulikalava ni kena taqomaki vakalawa na veika e baleti keda. Sa vakacavari e ono na yasana ka keitou vakavavinaka na lewe ni Tabana ena matalia kei na talei ni tukutuku era cauraki mai ena noda veikoro vakaviti. Qo na veitukutuku e so me va kava na itukutuku ni vanu, na wai vakaviti, italanoa makawa, ivalalava ni veigarqaravi vakavanua, ivakarau vakavanua ni somate, vakavati kei na sevu ni magiti. Dua tale ni ivakarau ni nodra solevutaki na gone sucuvou, garavi ni ulu, solesolveaki kei na vuqa tale tale na ulutaga mataialai e kovuti ena ivola ni vakatataro nodratou na vakalesisesi.

Ni cava na veigaravi ena ika12 ni siga ni vula o Me ni yabaki qo, 2011, sa qaravi oti kina e 27 na koro tekvutaki sara mai ena vula o Veverueri. Na veigaravi qo e tekvutaki ena tikina o Bua ena loma ni kena koro vakaturaga o Bua, Tiliva kei Dalomo, Kubulau keo koro o Nadivakarua, Nakorobou, Kilaka, Waia, Natokalau, Nasasavua, Kiobo, Namalata, Navatu ka vakavo ga o Raviravi. Ena tikina o Wainunu, sa qaravi ob na veikoro mai Cogea, Nakorotik, Navakasali, Nakawakawa kei Saolo ka vakavo toka ga na koro o Nadua kei Daria. Ena tikina o Nadi a qaravi vinaka na koro e 4 e me tekvu mai Sawai, Nasawana, Nasavi kei Nasolo. A qaravi oti tale ga na tikina o Vuya ena kena koro o Vuya, Nabouwalu kei Wairiki, lutu koto na koro vakaturaga o Navave vakakina na tikina o Dama ena koro o Dama kei Nasau.

Me vaka ni donumaka toka na vanu a Cakauinituba na vakatahabu ni sosouphi vata kei na gunu yaqona, vakabibi ena vuku ni mate na talefote, sa mani ratou kerei na vakalesisesi dauvakasokumuni itukutuku me ratou lesu mai i Suva me yacova na gauna sana laveti kina na vakatahabu. Na veigaravi ni vakasokumuni itukutuku ena veikoro mai Bua, ena qai vakaadeitaki tale ni sana gaila na ivakaro ni Tabana ni Bula kei na veitoso yaki ena loma ni yasana. Ena veikoro e lutu koto ena tikina o Wainunu, Kubulau kei Solevu, sa tiko na vakainu nui ni Tabana nira na tu vakarau na kena veituraganikoro mera veicqomi ena gauna ni veigaravi ena yabaki qo.

Na vakavavinakata levu tale ga ina veikoro e qaravi ena loma ni yasana o Bua, vei kemuni na veituraga kei na marama bale, ililine ni yavusa, turaganikoro, matanitikina kei kemuni na lenewenikoro ena kena soli na itukutuku dodonu ka matata vei ira na neitou ivakalesisesi. Sa qai vo na kena matanatika ena noda veideleniyavu vakaturaga me rawa ni mana ka yaga na sasaga ni tabana ena kena maroroi na itukutuku. E vakuri na vakavavinakata ina loma ni valenivolavola ni yasana vua na turaga Rotokuti Bua, ivukevuku ni Rotokui kei kemudou na vakalesisesi ni yasana ena kena dau kaufavataki tiko na cakacaka bibi qo, vakakina na nodratou na nodratou kauwaitaki na vakalesisesi ena nodra tiko voli mai Nabouwalu.
TALANOA

Na kawa ni yalewa tevoro

Ena dua na gauna a vakarota o Tui Kama me sa tabu mada na vudi ena nona veikoro. O Kama e dua na koro mai Natewa ena yasana o Cakaudrove.

Ena dua na siga sa sou yani ena mataka lailai o Tui Kama ina nona veivudi, sa raica sara ni sa ta tu e tini na ikau vudi, dua tale na siga e yali e ruasagavulu na ikau. Era sa mani veivaqaqai ena koro se o cei sa butakoca tiko na kedra vudi. Sa qai nanuma o Nawai me sa gole mada i yadrava na veivudi me raica na tamata ka butako tiko.

Ena gauna e dromu kina na siga sa wawa sara tu o Nawai ena loga ni veivudi, sa tokatoka qori rau sa veivosaki sobu yani e rua na yalewa tevoro ka rau sa taya sara ga na vudi, e dua e kauta e 50 na ikau, ka dua e kauta e 60 na ikau, oti rau mai dro sara yani i veikau. Sa qai muri rau o Nawai ka yacova sara na nodrau itikotiko ena dua na qara, mai vakacobara sara na nona moto ena katuba ni qara ka lesu tale ina koro.

Ena mataka lailai sa uvuca sara na davui o Nawai mera sa soqoni mai na kai Kama me tukuni vei ira na tamata ka dau butakoca tiko na kedra vudi. Nira sa soqoni kece mai na kai Kama sa qai tukutuku o Nawai ka tukuna vei ira na ka e raica ena bogi, sa mani kaya vei ira mera sa na gole mera lai kelia na tevoro ka butakoca tiko na kedra vudi. Era sa qai lako mera lai kelia. Nira sa basuka na katuba ni qara, e basoga irua tale tu na qara, e dua e tiko kina o Rokosupe, ka dua e tiko kina o Tainaidomodomoca. Na gauna era kelikeli tiko kina, era qai kunea e dua na ibe ka rau veivosaki tiko e loma o rau na yalewa tevoro me rau sa via dro, ia sa sega ni rawa.

Rau sa vesu sara mai, ia e mani qai dro rawa ga o Tainaidomodomoca ka ra kauti Rokosupe ina koro, rau mani lai veiwatini tiko kina kei na dua na kai Kama, sucu e tolu na luvedrau, rau na yalewa, dua na tagane. Na kawa era sa bula tu ena gauna go e dua na kedra ivakatakilakila, oya e dau sikoa toka na nodra matasawa e yadre-dra, oratou na bula tiko go e tiko ga vei iratou na ivakatakila oya.

Vurevure ni tukutuku Na Mata - 1896

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NA VOSA VEITA

1. Tama vakayalo, vu ni lomoa, tama vakalomalagi, ka vu ni ka kece ga.
2. 4.10 na qari ................
3. Mataqal
4. Duatanu e lewa.
5. Lesu tale na koli ena nona ....
6. Waqa ni mataivalu i wai ena gauna ni tu galala
7. Vakalekaleka ni yaca era dau veicivi kina na kai Tailevu
8. Tini na Tabua sa dua na ............

SOBU

1. Tukuna na gauna.
2. Cakacaka vakavanua ni kai Beqa, butuka na qoca katakata, sega ni kama se mavoa na yava.
3. Sala ni dra e yagoda.
4. Sigatubu levu ni cabe i karisito e Lomalagi, solevutaki ena Lotulevu bogi 90 ni Faseka.
5. Kau vuata levu, kilai kina na vanua o Vuda.
6. Mataqali manumano, tautauvaete na seasaa.
7. Tosoya i wai me kua ni kasa ena maat.
8. Na ka e vulici e vakatavulici
9. Kava ni yasana ena matanitu vanua na Tovata.

Na Tabua ni Vosa kei na iTovo e garava na vaiko ma baleti na vosa kei na iTovo kei baleti keda na luaiku. E sega wale go eka vosa, e maronoi tala ga na vitukituku se ivakakaua taia eka eka na vakavanua, reira reira vaia, vakavanua, vatutaga o, ni samate eka eka du o kua kena ena du o vanua. Na vitukituku kece e dau o ka maivoni tala e vanipalalagino na vaiva iwa na nevewa va na manu eka ena. Keva ni vakavanua donumakio i wai o oga vakavanua e rawa ni lai kataki ena reto kei na tidio (yalelo). E kerekere toko na namuni valenivala ika eka ena 3100909 ext 1040 vosa vei Merëni, se feki [fox] ena 3308761. E rawa tale go eka ena ilai maivoni vei Merëni Dikula, na nei du vaitekanua ena m.likula@govmt.gov.fj se ni vakalava mai vou na iku ki ni Tabana ena.

Na Direketa
Na Tabua ni Vosa kei na iTovo
Kato ni melei 2100
Valenita bacakacakaka
Suva.

Director
Institute of iTaukei Language and Culture
GPO Box 2100
Government Buildings
Suva.

Keva ni aiva sikora mai na valenivala, e toko ena 87 Queen Elizabeth Drive, Tabavale ni Base Levu Vakaturaga, Nasese (toka volekata na baini kava). Na kena tabaki na saig ena qai vakatoua ena nodra gauna na vakalesi.

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