

# University of New England

## Indigenous Fijian Notions of Child Development

*Understanding children's ways of learning, knowing, and doing, and implications for policy and practice in the early years of school*

Lavinia Sauleca Tausere-Tiko

MA. Early Years (Institute of Education, University of London, UK), Grad Dip Educational Leadership, BED (Waikato University, NZ), Certificate in Primary, ECE & Special Ed (FNU, Fiji)

A thesis submitted in fulfillment of the requirements for the degree of

Doctor of Philosophy

March 2015

# Abstract

## **Indigenous Fijian Notions of Child Development: Understanding children's ways of learning, knowing, and doing, and implications for policy and practice in the early years of school.**

This thesis is the first of its kind in the area of Indigenous Fijian child development cultural knowledge, its nature, its creation, organisation, maintenance, modification and transmission. The study chooses to privilege Indigenous Fijian child development cultural knowledge and has made space for Indigenous Fijian voices to express and register what they perceived as important knowledges to be preserved and maintained, though there were disagreements in some areas of cultural knowledges. This making of spaces is important so as to affirm Indigenous knowledge and epistemology as well as to enable and empower it to take its place within the larger body of knowledge.

The employment of the Indigenous Fijian *veitalanoa-yaga* method provides leeway for the participants to participate freely and voice their knowledge towards the focus of the study. This was due to the familiarity of the method employed apart from the focus group and the individual interviews. Data was analysed using the constant comparative method and within this, themes were presented, coded and discussed along the research questions.

The findings of this study highlighted the need for a framework to revitalise the Indigenous Fijian child development cultural knowledges. Thus, the Fiji Indigenous *Vuli Ni Lalai* Hybrid Model emerged out of the study, paving the way for both the Indigenous Fijian and Western bodies of knowledges to grow together in Early Childhood settings. In the process, teachers and elders work together, and this is made possible through the enabling of policies at the macro level. The study gives a fresh dimension to the ongoing debate on Indigenous Fijian education and development. It has the potential to inform educational policy and practice for Indigenous Fijian education in Fiji and the Pacific, and perhaps other Indigenous Fijian development.

# Acknowledgements

## **'To My God Who Made It All Happened'**

Does the road wind uphill all the way?  
Yes, to the very end.  
Will the day's journey take the whole long day?  
From morn to night my friend.  
(Rosetti, 1830-1894)

The above quote forms an analogy of this PhD journey; and one of the most rewarding elements of completing such a project is stepping back and acknowledging the people whose support, encouragement, and assistance has made it all possible. Words and spaces are not enough to express my sincere appreciation and gratitude to these many people.

Special thanks goes to my Principal Supervisor – Professor Margaret Sims, co-supervisors, Associate Professor Nadine McCrea and Dr Sue Elliot. I have all the respect and I like to acknowledge how I have benefitted tremendously from having three supervisors who believed in me. Your critical comments, encouragement and mentorship have enabled me to produce the huge work that was a part of my big dream. I realize how I have further grown both academically and professionally under your guidance. The mission is now accomplished and I am thrilled; a learning experience I will never forget.

To the whole Early Childhood team; Dr Rhonda Forrest, Dr Margaret Brooks, Dr Brenda Wodko, Dr Genevieve Noone, Dr Helen Edwards, Dr Yukio Nishida, Margaret Baber and Anne, I thank you all for your assistance and shared enthusiasm for this study, even when I called in unexpectedly into your offices.

Head of School of Education, Professor Steven Tobias, Deputy Head of School and Associate Professor Judy Miller: your support in many ways will never go un-noticed. These I will always appreciate.

Associate Professor Huy Phan, thanks for the encouragement, the support and the laughter. Professor Neil Taylor and Dr Subashni Taylor, Professor Paddy Nunn

and Rosi - thanks for the warm welcome into Armidale. This is the true Fijian hospitality. *Vinaka saka vakalevu* (Thank you so much).

I would also like to acknowledge the following:

- Kerry Gleeson, UNE IT Services for your tremendous assistance-you provided 'space' when I needed your IT skills. Also to Steven Grono and Leigh Rusdon, School of Education Technology for the helpful graphic support.
- Ministry of Education Fiji in providing approval for this research for the use of teachers and education officers.
- The Government of Fiji for the Scholarship (iTaukei Affairs/ now TSLB).
- UNE HDR for the Completion Scholarship.
- The University of the South Pacific's Faculty of Arts, Law and Education (FALE) for maintaining my position throughout the years of my study leave. Special thank you to Madam Dean, Dr Akanisi Kedrayate – you have been a great supporter in my academic journey. Associate Professor Akhila Nand Sharma your supportive hands that made it possible for me to attain the *iTaukei* Postgraduate Scholarship. Professor Konai Thaman and Dr Salanieta Bakalevu for your words of encouragement. Mrs Kelesi Sale-Whippy for shouldering both the teaching and the administration of our EC section. And to all USP School of Education staff, thanks for the farewell get together that showed your support to my academic debut – I am done and I thank you all.
- To all the participants in this study thanks for your willingness to participate in the data gathering exercise. I acknowledge your contribution-*vinaka saka vakalevu* (Thanks so much).

I would particularly like to thank Associate Professor Unaisi Nabobo for her thoughts and encouragement. Our companionship resulted in this PhD journey. You shed a light that I will continue to keep the flame burning in my heart. Thanks for the inspiration to do a study that has reflected on the importance the Indigenous Fijian child development knowledges and epistemologies-and the

need to keep what is rightfully ours throughout this times of rapid changes and globalisation.

To my family who showed endless support, especially my husband, Mr Iowane Ponipate Tiko whose faith in me, constant encouragement, love, support and patience was evident throughout the many hurdles involved in writing this thesis. My children, Lesi and Poni Junior - thanks for your technical support: especially your presence in my data gathering sites and further in putting my audio/video recordings in order. My twins, Navi and Jone, whose understanding of study time and cooperation greatly assisted in the completion of this thesis, thank you for the hot milos and the hugs to cheer me up during my sleepless nights and long hours in front of the computer. My bubbly grandchildren, Ponipate Lagilagiavanua Tiko and Gracie Glorianne Talei Tiko, your smiles via skype provided sunshine I needed!

On reflection, I recognise the essential gifts provided by my parents, my late father, Semi Bulimaiwai Tausere and my late mother Loloana Naivilowasa Tausere. How I long to see you both witness the glory of this special day; a reflection of our family toils, struggles and perseverance through thick and thin. This hardship has taught me to be steady and resilient in my challenging moments and turbulent times. I will ever be thankful for your caring and willing hearts, to be carers and guardians of my children every time I leave the shores of Fiji for work and for further studies. You both molded me just to be the person I am today. Until that glorious day, *nana kei tata, drau vakacegu mada vakalailai* (may you rest in peace mum and dad).

My micro-environment, the Tauseres, the Talemaitogas, the Ketecas and the Tawake families. This is another milestone in our achievements as an extended family. How I wish our fathers and mothers were alive to witness how we have progressed this far. A very special thank-you to my big sister, Mrs Torika Keteca-Taoui, your ways of caring reflects the legacy left by our fathers, who were always supportive of our academic debuts that results in the many get-togethers to celebrate the families achievements.

Lest I forget, my 'blood stretch-marks' ... the *vanua o Mualevu*, where I am originally from; my paternal links in *Nabouva, Wainibuka*; in *Oneata*, the *Tui Oneata's* family, and to the *yavusa Nadave* my mother's maternal ties; and continued north to *Natewa, Cakaudrove*. In *Vuna, Taveuni*, my marriage domicile, where my children's blood are coined. This, will never go un-noticed, it's a generational connector that needs to be kept alive and lived on.

And to those who have willingly given time in one way or another to assist me during this busy and abnormal period, may I thank your hands, your hearts, and minds. God is forever good and will always be! *Me da kalougata vata tiko* (May We All Be Blessed).

## **Dedications**

This thesis is dedicated in memory of my late parents, *na turaga tamaqu* (my father) Semi Bulimaiwai Tausere *kei na marama tinaqu* (and my mother) Loloana Naivilowasa Tausere who lit the light and nourished my spirit.

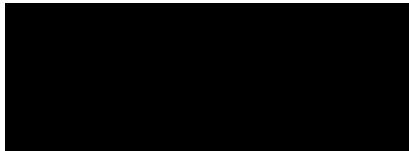
It is also dedicated to my family, *na turaga watiqu* (my husband) Iowane Ponipate Tiko who continued to uphold this light through his patience and support; and our children, Lesi, Poni, Navi and Jone, who made all the efforts meaningful.

## Statement of sources

I certify that the substance of this thesis has not already been submitted for any degree and is not currently being submitted for any other degree or qualification.

I certify that any help received in preparing this thesis, and all sources used, have been acknowledged in this thesis.

Lavinia Sauleca Tausere-Tiko



.....

Signature

**Date:** 23<sup>rd</sup> March 2015



## **Publications**

The following publications have emerged out of this Thesis:

Tiko, L. (2015). Professional reflections; In McCrea, L. *Leading and Managing Early Childhood Settings: Inspiring people, places and practices*. Cambridge University Press: Port Melbourne.

Tiko, L. (2013). Understanding Indigenous Fijian Notions of Child Development within Global Influence: Some views From the Literature. *Micronesian Educator: A Journal of Research & Practice on Education in Guam and Micronesia*, 18, 120-140.

### **Conference Proceedings:**

Tiko, L. (2013). *Enabling Policy Environment for Holistic ECD: a case of Fiji*. A paper presented at the Asia-Pacific Regional Conference on Early Childhood Development “Early Childhood Development on the Global Agenda-Giving all children equal opportunities to lifelong learning, health and success” in Singapore 18 November, 2013.

Tiko, L. (2012). iTaukei Notions of Child Development: Understanding children’s ways of learning, knowing and doing, and implications for policy and practice in the early years of school. A paper presented at the UNE School of Education Post Graduate Conference, 22-24 October, 2013. Armidale: University of New England.

# Table of Content

<b>ABSTRACT</b> .....	<b>i</b>
<b>ACKNOWLEDGEMENTS</b> .....	<b>ii</b>
<b>DEDICATIONS</b> .....	<b>vi</b>
<b>STATEMENT OF SOURCES</b> .....	<b>vii</b>
<b>PUBLICATIONS</b> .....	<b>viii</b>
<b>TABLE OF FIGURES</b> .....	<b>xiv</b>
<b>LIST OF TABLES</b> .....	<b>xiv</b>
<b>CHAPTER 1:</b>	
<b>SETTING THE SCENE</b> .....	<b>1</b>
<i>Introduction</i> .....	1
<i>Colonisation impact on the Fijian education system</i> .....	1
<i>Post Colonisation</i> .....	2
<i>Locating the research and the researcher</i> .....	2
<i>Introducing the research topic</i> .....	4
<i>Research aim</i> .....	5
<i>Research questions</i> .....	5
Assumption One .....	6
Assumption Two .....	7
Assumption Three .....	7
<i>Definitions of terms used in this thesis</i> .....	8
<i>Why this research is important?</i> .....	11
<i>Thesis overview</i> .....	14
<i>Reading the thesis</i> .....	17
<i>What is left out?</i> .....	17
<i>Chapter synthesis</i> .....	18
<b>CHAPTER 2:</b>	
<b>THEORETICAL FRAMEWORK</b> .....	<b>19</b>
<i>Introduction</i> .....	19
<i>Theories of colonisation and oppression</i> .....	19
<i>Post-colonial theories and concepts</i> .....	20
The Other .....	23
Voice .....	25
Hybridity.....	25
<i>A feminist standpoint</i> .....	26
<i>International experiences of colonisation and oppression</i> .....	27
<i>Impact of colonisation and oppression in Fiji</i> .....	30
<i>Fiji education policy in the post colonial era</i> .....	31

<i>My personal account of colonisation</i> .....	34
Christianity .....	34
Schooling.....	35
My Village .....	37
Language.....	37
<i>Chapter synthesis</i> .....	39
<b>CHAPTER 3:</b>	
<b>APPLYING THEORY TO CHILDREN’S DEVELOPMENT AND LEARNING .....</b>	<b>42</b>
<i>Introduction</i> .....	42
<i>Western theories of child development</i> .....	43
<i>Impact of Western theories of child development on education systems</i> .....	44
<i>Importance of culture in child development</i> .....	46
<i>Impact of sociocultural theories on early education and child development</i> .....	47
Multicultural education.....	48
<i>Specific culturally-oriented learning frameworks</i> .....	50
Generative curriculum model (gcm) from Canada .....	51
Keiki Steps for Native Hawaiians .....	52
Australia’s Early Years Learning Framework, Belonging, Being and Becoming.....	53
<i>The New Zealand Early Childhood Education Model</i> .....	54
<i>What this means for Fiji?</i> .....	56
<i>Chapter synthesis</i> .....	59
<b>CHAPTER 4:</b>	
<b>THE RESEARCH DESIGN .....</b>	<b>60</b>
<i>Introduction</i> .....	60
<i>Research design</i> .....	60
<i>Paradigm</i> .....	61
Ontology .....	62
Epistemology .....	63
Indigenous methodology.....	64
Axiology.....	66
<i>Seeking a shared understanding</i> .....	67
<i>Methods</i> .....	68
<i>Participants</i> .....	69
Village Elders .....	71
Families .....	73
Early Childhood Teachers .....	74
Retired school teachers.....	75
Education Curriculum Officers .....	75
Key knowledgeable people.....	76
<i>Data collection strategies</i> .....	76

<i>Agreement</i> .....	78
<i>Veitalanoa-yaga versus Talanoa</i> .....	80
<i>Veitalanoa-yaga</i> .....	82
<i>Research procedures</i> .....	82
Introduction .....	82
<i>Veitalanoa-yaga sites</i> .....	83
<i>Nasautoka Village (NS)</i> .....	83
<i>Mualevu Village (MV)</i> .....	85
<i>Naqarawai Village (NV)</i> .....	89
Family 1: Remote Rural (FRR) .....	91
Family 2: Semi Rural/Urban (FSRU) .....	93
Family 3: Urban (FU).....	95
The individual interviews .....	96
<i>Focus groups</i> .....	97
Focus Group 1: Eastern Education Division (EED) EC and EY Teachers.....	97
Focus Group 2: Central Education Division (CED).....	99
Focus Group 3: Retired Primary School Teachers (RST) .....	100
Focus Group 4: Ministry of Education (MoE) Curriculum Officers (ECO) .....	102
<i>Ethical issues</i> .....	103
<i>Findings analysis plan</i> .....	104
<i>Chapter synthesis</i> .....	107
<b>CHAPTER 5:</b>	
<b>ANALYSIS OF ACCEPTANCE AND CHANGE .....</b>	<b>109</b>
<i>Introduction</i> .....	109
<i>Traditional Indigenous Fijian Childhood</i> .....	109
Western Impacts on Childhood In Fiji .....	114
<i>Keeping important childhood knowledges</i> .....	118
<i>Knowledges of Vakaturaga</i> .....	125
<i>Veiwekani (Relationships)</i> .....	127
<i>Vakarorogo and Talairawarawa (Obedience / Attentive / Complying)</i> .....	132
<i>Veidokai /Vakarokoroko (Respect/Deference)</i> .....	135
<i>Yalomalua, Dauloloma, Veikauwaitaki (Humble, Kindness, Caring)</i> .....	139
<i>Knowledge of Yalomatua (Maturity)</i> .....	144
<i>Knowledge of Lotu (Spirituality/Worship)</i> .....	149
<i>Knowledge of Veikavakaviti (Indigenous Fijian Idioms and Customs)</i> .....	151
<i>Echoes of discord</i> .....	155
Discipline through corporal punishment.....	156
Children's rights .....	160
<i>Vagagalu (Silence)</i> .....	162
<i>Chapter synthesis</i> .....	165

<b>CHAPTER 6:</b>	
<b>DICHOTOMY BETWEEN INDIGENOUS FIJIAN CHILD DEVELOPMENT KNOWLEDGES AND THE WESTERN EDUCATIONAL KNOWLEDGES .....</b>	<b>166</b>
<i>Introduction.....</i>	<i>166</i>
<i>Early Childhood Education/Schooling: Changes and Challenges in Indigenous Fijian</i>	
<i>Educational Ideas.....</i>	<i>167</i>
<i>Benefits and meanings for early childhood education and schools settings and practices.....</i>	<i>179</i>
<i>Young children and educational settings today .....</i>	<i>182</i>
<i>Some major influences of early childhood education.....</i>	<i>186</i>
Early childhood education/schooling and families .....	187
Early childhood education/school and language .....	191
Early Childhood Education/Schools and the Social Media.....	193
Early childhood education/schooling, thinking styles and knowledge systems.....	195
<i>Implications for young children and early childhood education policies and practices .....</i>	<i>200</i>
<i>Chapter synthesis .....</i>	<i>207</i>
<b>CHAPTER 7:</b>	
<b>CREATING AN EARLY CHILDHOOD EDUCATION PATHWAY FOR SUSTAINING INDIGENOUS FIJIAN CULTURAL KNOWLEDGES .....</b>	<b>209</b>
<i>Introduction.....</i>	<i>209</i>
<i>The role of early education in supporting post-colonisation.....</i>	<i>210</i>
Voices and silences.....	214
Language.....	215
Interpersonal concepts.....	219
Changing lifestyles.....	220
<i>Challenging post-colonisation ideas with educational changes .....</i>	<i>226</i>
<i>Creating an educational pathway for young children .....</i>	<i>230</i>
<i>Chapter synthesis.....</i>	<i>236</i>
<b>CHAPTER 8:</b>	
<b>A FIJIAN INDIGENOUS VULI NI LALAI HYBRID CHILD DEVELOPMENT MODEL FOR FIJI.....</b>	<b>237</b>
<i>Introduction.....</i>	<i>237</i>
<i>A Fijian Indigenous Vuli Ni Lalai hybrid Child Development Model for Fiji .....</i>	<i>238</i>
<i>Philosophical ideas of the model.....</i>	<i>239</i>
<i>Guiding Principles of the Fijian Vuli ni Lalai Hybrid Child Developemtn</i>	<i>226</i>
<i>Pedagogical components of the model.....</i>	<i>242</i>
A sociocultural approach.....	242
A bicultural approach.....	243
A rights-based approach.....	244
Equity and social justice approach.....	253
<i>The Model's content and context.....</i>	<i>254</i>
<i>Matavuvale, Veiwekani kei na Vanua (Families, Kinship Relationship and Communities) .....</i>	<i>256</i>

<i>Cultural empowerment through teaching and learning</i> .....	257
<i>Cultural empowerment through leadership</i> .....	258
<i>Cultural empowerment through partnership</i> .....	259
<i>Enacting the Fijian Indigenous Vuli Ni Lalai Hybrid Child Development Model</i> .....	260
<i>What might the model mean for the early childhood field in Fiji?</i> .....	261
<i>Transformative thinking</i> .....	261
<i>People and roles</i> .....	263
The role of families.....	263
The role of local indigenous Fijian communities .....	265
The role of early childhood settings .....	267
The role of early childhood teachers and elders.....	268
The role of children.....	269
The role of the Fijian Ministry of Education .....	269
The role of the Fijian Government .....	271
<i>Chapter synthesis</i> .....	271
<b>CHAPTER 9:</b>	
<b>THE CONTEMPORARY INDIGENOUS FIJIAN OF POSSIBILITIES AND</b>	
<b>POTENTIALS: A SAMPLE ACTION PLAN WITH IMPLICATIONS</b> .....	<b>273</b>
<i>Introduction</i> .....	273
<i>Summary of the Thesis</i> .....	273
<i>Weaving together – an action plan sampler</i> .....	276
<i>Implications from the study</i> .....	277
<i>The Fijian Indigenous Vuli Ni Lalai Hybrid Child Development Model</i> .....	277
A nationwide discussion .....	278
Pedagogical change .....	281
Education for creating new teachers and professional learning events for existing teachers .....	282
<i>Implications from this research study</i> .....	287
<i>Implications for the role of early childhood education in advocacy</i> .....	288
Implications for pedagogy .....	288
<i>Implications for early childhood development theory</i> .....	291
Voice (and Silence).....	291
Hybridity.....	293
Othering .....	294
<i>Implications for further research</i> .....	294
<i>Broad research limitations</i> .....	296
<i>Possibilities for future research</i> .....	297
<i>Chapter synthesis</i> .....	297
<b>REFERENCE LIST</b> .....	<b>299</b>
<b>APPENDICES</b> .....	<b>337</b>

<i>Appendix 1</i> .....	337
<i>Appendix 2</i> .....	339
<i>Appendix 3</i> .....	345
<i>Appendix 4</i> .....	348

## Table of Figures

<b>Figure 3-1:</b> The Vale Vakaviti.....	57
<b>Figure 4-1:</b> Fijian Confederacy and Research Methods settings.....	70
<b>Figure 4-2:</b> Study Participants .....	71
<b>Figure 4-3:</b> Data Collection Strategies .....	77
<b>Figure 5-1:</b> Important Indigenous Fijian Knowledges .....	125
<b>Figure 5-2:</b> <i>Vakaturaga</i> Qualities .....	126
<b>Figure 5-3:</b> Echoes of Discord.....	156
<b>Figure 7-1:</b> The Fijian Indigenous Vuli Ni Lalai Hybrid Child Development Model.....	232
<b>Figure 8-1:</b> Adapted from Sims’s Hierarchy of Rights (Sims, 2011, p. 24) based on Maslow’s (1970) Hierarchy of Needs .....	245
<b>Figure 8-2:</b> Five Dimensions of rights for early childhood education (adapted from Davis, 2014, p. 23 & Davis, 2015, p. 26) .....	246
<b>Figure 8-3:</b> Bronfenbrenner’s Ecological Systems Model (1979) reframed into an Inter-Ecological Caring Systems Framework.....	250
<b>Figure 9-1:</b> An action Plan Development Cycle.....	279
<b>Figure 3-1:</b> The Vale Vakaviti <a href="http://www.travelingeast.com/wp-content/uploads/2012/11/87486874.jpg">http://www.travelingeast.com/wp-content/uploads/2012/11/87486874.jpg</a> . Retrieved 2nd December 2014 .....	278

## List of Tables

<b>Table 1-1</b> Glossaries of Indigenous Fijian Terms and Phrases with English Equivalent.....	xv
<b>Table 4-1</b> Data Collection Strategies and Details of Study Participants.....	77

<b>Table 7-1</b>	Western-Style Early Childhood Educational Pedagogical Practices and Expectations versus the Educational-Cultural Practices and Family Expectations of Indigenous Fijians .....	229
<b>Table 8-1</b>	Goal and Vision of the Fijian Indigenous Vuli Ni Lalai Hybrid Child Development Model .....	240
<b>Table 8-2</b>	Guiding Principles of the Fijian Vuli Ni Lalai Hybrid Child Development Model.....	240
<b>Table 9-1</b>	Taxonomy of Silence. Adapted from Nabobo-Baba (2006, p. 95).....	293

**Table 0.1: Glossaries of Indigenous Fijian Terms and Phrases with English Equivalents.**

<i>Indigenous Fijian Terms and Phrases</i>	English Equivalents
<i>Aa</i>	a calling response which is considered culturally inappropriate
<i>Adi/Bulou/Ro</i>	titled prefixed to a lady of rank
<i>a cava</i>	What
<i>bose vakoro</i>	village council
<i>Bogi</i>	Night
<i>Beqa</i>	An island located in the Central Division of Fiji
<i>bilu ni yaqona</i>	kava bowl
<i>bilu ni su</i>	coconut bowls
<i>Bure</i>	House
<i>Burebasaga</i>	part of Fiji that covers the southern and western parts of the island of Vitilevu
<i>cara sala</i>	finding roots
<i>Cobo</i>	Clap
<i>Cocoka</i>	spear fishing
<i>cola galugalu na itavi</i>	to quietly shoulder one's responsibilities
<i>Daugalu</i>	quiet disposition
<i>dauloloma</i>	Kindness
<i>dauveikauwaitaki</i>	Thoughtful
<i>dau wasea na ka</i>	sharing of resources
<i>dokadoka</i>	boastful behaviour
<i>donu vinaka</i>	its correct
<i>Duavata</i>	Unity
<i>gone lalai</i>	little children
<i>iTaukei</i>	first people, the natives or Indigenous
<i>iTaukei ni vanua</i>	owner of the land



<b>Indigenous Fijian Terms and Phrases</b>	<b>English Equivalents</b>
<i>itovo vaka-viti</i>	Indigenous Fijian custom/behaviour
<i>ivakarau vakavanua</i>	Indigenous Fijian ways/protocol
<i>Kadavu</i>	Island south east of Fiji
<i>kawa-ca</i>	bad roots
<i>Kemuni</i>	You
<i>ka-a-a</i>	male greeting in Naqarawai village in Namosi
<i>du-o-o</i>	female greeting in Naqarawai village
<i>Kubuna</i>	part of Fiji that covers the northern Central Division of Vitilevu
<i>keitou/keimami</i>	us/we
<i>Lalai</i>	Children
<i>Lotu</i>	act of being spiritual
<i>Laulau</i>	Touching
<i>mai na vakayaduwe</i>	female greeting
<i>mai mai mai, drau gole mai</i>	come, come, come, come inside
<i>Matavuvale</i>	family/families
<i>Mualevu</i>	a village in Vanuabalavu, Lau, Fiji-one of the research sites
<i>muri talanoa</i>	following a story
<i>Nana</i>	Mother
<i>Na i Lalakai</i>	Indigenous Fijian Newspaper
<i>Nasautoka</i>	a village in Wainibuka, Tailevu province – one of the selected research sites
<i>Naqarawai</i>	a village in the interior of Vitilevu, in the Namosi province – one of the selected research sites
<i>Ni</i>	respectful word used to label someone
<i>Ni sa yadra vinaka</i>	good day/good morning
<i>Ni sa moce</i>	good bye
<i>Ni sega na wekaqu</i>	no relatives
<i>Nomuni</i>	belongs to you
<i>Oo</i>	culturally acceptable ways of responding to calls
<i>Palagi</i>	Whiteman
<i>Ratu</i>	title of a chief or prefixed to a gentleman rank
<i>Rara</i>	village green
<i>Sautu</i>	bountiful state of life of the people
<i>Saka</i>	sir or madam
<i>Sevusevu</i>	a presentation of yaqona or token to as a sign of respect to make known someone's presence or to make a request.
<i>Sosolevaki</i>	cooperative/team work
<i>Tabua</i>	whales tooth

<b>Indigenous Fijian Terms and Phrases</b>	<b>English Equivalents</b>
<i>tabu saka yani</i>	a polite address
<i>Talanoa</i>	conversation
<i>Talairawarawa</i>	act of doing what is expected
<i>Tama</i>	respectful greeting to a chief or on entry into a home or ceremony
<i>Tanoa</i>	traditional bowl that holds the kava juice
<i>Tamata sega ni yaga</i>	useless person
<i>tamata tani</i>	same as <i>vulagi</i> , or foreigner
<i>Tataga</i>	fishing using small fishing nets during low tide
<i>Tata</i>	father
<i>tata levu</i>	big uncle
<i>Tapioca</i>	cassava (root crop) staple root crop for Indigenous Fijians
<i>Tovata</i>	part of Fiji that covers the northern Fiji and the Lau group of Islands
<i>Tulou</i>	excuse me
<i>Tutua</i>	those older than oneself
<i>tu vagalala</i>	to settle freely outside the geographical boundaries of the village
<i>Vakaturaga</i>	chiefly demeanor
<i>Vakavinavinaka</i>	to say thank you
<i>vakaviti-vakaturaga</i>	portraying Indigenous Fijian chiefly demeanor
<i>Vanua</i>	the term embraces a people, their chief, their defined territory, their waterways or fishing grounds, their environment, their spirituality, their history, all inclusive
<i>vagagalu</i>	quietness
<i>Vatulele</i>	Island located south of Fiji's main island (Viti Levu)
<i>veika bibi</i>	important
<i>veika-vakaviti</i>	Indigenous Fijian things
<i>veisiko/siko</i>	to visit someone
<i>veisusugi vakavanua</i>	Indigenous Fijian rearing
<i>veitalanoa-yaga</i>	useful conversation (focus group equivalent as in this thesis)
<i>veiwekani</i>	relations
<i>vakarokoroko</i>	respect; respectful
<i>vakarorogo</i>	listener
<i>veivosaki yaga</i>	worth-while talk/conversation, similar to <i>veitalanoa-yaga</i>
<i>veikauwaitaki</i>	caring
<i>veidokai</i>	respect
<i>Veisiko</i>	visit
<i>vola ni kawa bula</i>	book that register births and deaths
<i>Vuli</i>	educated
<i>vuli tara</i>	experiential learning

<i>Indigenous Fijian Terms and Phrases</i>	<b>English Equivalents</b>
<i>vuli ni lalai</i>	education of the young
<i>veikauwaitaki</i>	caring for someone
<i>vakalutuivoce</i>	chants sung during fishing
<i>vakarorogo</i>	listener, obedient
<i>Vulagi</i>	visitor/foreigner
<i>Waka</i>	roots
<i>yalomatua</i>	wisdom
<i>Yaqona</i>	kava plant and drink, Piper Methysticum
<i>Yavirau</i>	traditional fishing through the use of coconut leaves. The whole village is involved in this type of fishing and is done once in five or ten years.
<i>Yaga</i>	useful