



MINISTRY OF EDUCATION
FIJI SCHOOL LEAVING CERTIFICATE
YEAR 11 HISTORY

CULTURAL INTERACTION

AND

INTEGRATION



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PUPIL'S BOOK

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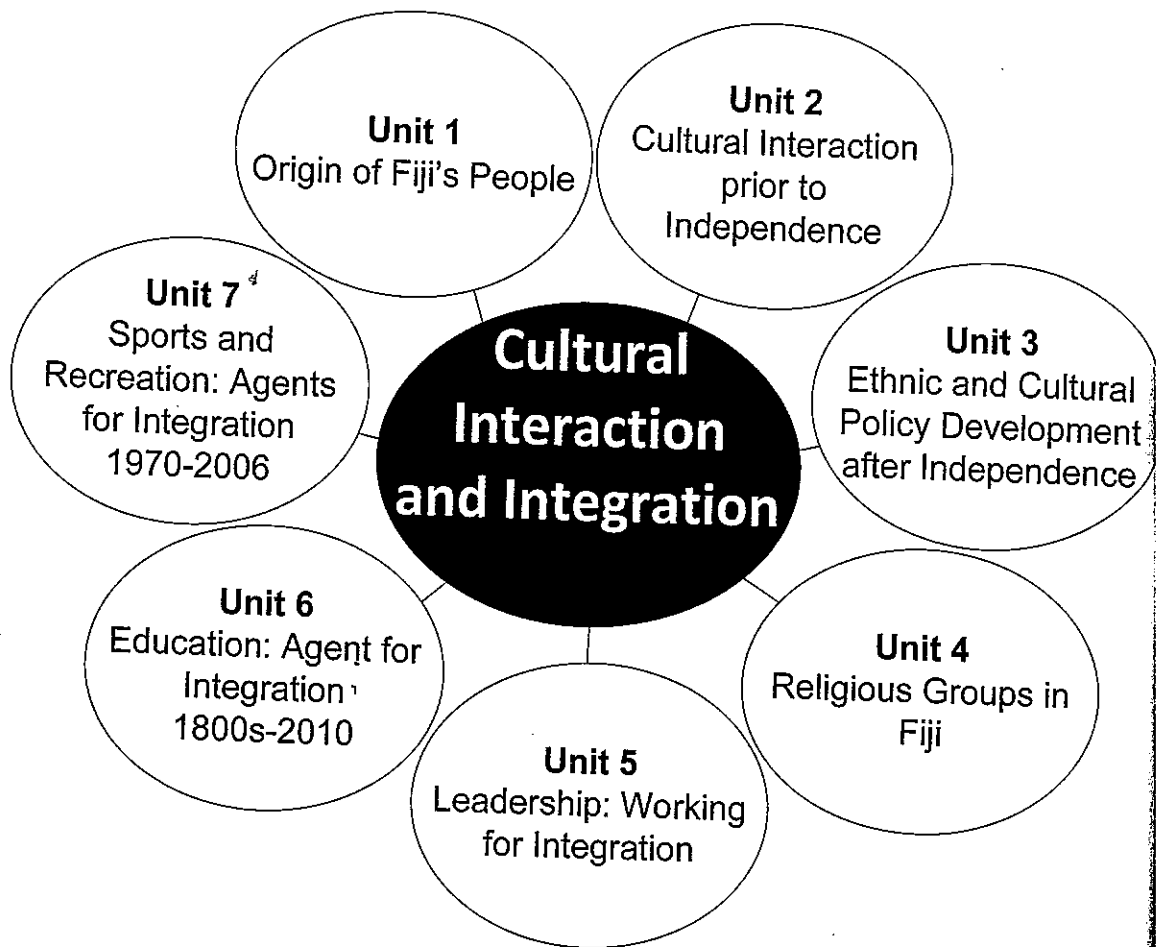
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Concept Map – Cultural Interaction and Integration



Introduction

Welcome to *Fiji History: Cultural Interaction and Integration!*

This is the first major topic in Form 5 History that you will study in this subject. The Pupil's book will take students on a historical expedition starting from the Origins of Fiji's people to Independence and ending in Fiji in 2006.

In this topic, students will be looking at Cultural Interaction and Integration from various perspectives in societies. Such perspectives include Religion, Education, Leadership, Sports and Recreation. At the same time policies that influence Cultural interaction and integration in Fiji prior to Independence and also after 1970 will be studied.

Overall Objectives

Studying Cultural Interaction and Integration will enable you to:

- ▶ Enhance your self-confidence as a Fijian by increasing your awareness and understanding of your own history.
- ▶ Recognise the different stories that make up Fiji's history, and appreciate the interpretation that is relevant to you and your context.
- ▶ Develop various skills such as interpret historical sources, carry out research exercises, and communicate ideas effectively through essays and oral presentations.
- ▶ Prepare you for further studies in History and other related subjects.

Using the Pupil's Book

This book has been designed to provide you, the student, with maximum interaction with the topic under study. This is the best way to gain an in-depth understanding of the issues and ideas that you will cover in this topic. Your role is to actively engage with the book as you read and study. You can do this by:

- ✓ Constantly thinking about the value of the content to you as a student.
- ✓ Attempting all the activities that are provided for you.
- ✓ Working with a study group or talking about your learning with other students and friends; and
- ✓ Reading the text as many times as you need in order to understand the main ideas.

What do the units look like?

Each unit has a number of important features to help you in your studies. Here is a quick outline of some of these:

Study Organiser

This outlines the topics that will be covered in each unit, and lets you know:

- ▶ the objectives that relate to each topic (what you should be able to do after you complete the unit); and
- ▶ the activities and readings you will need to complete to help you achieve the objectives of each topic.

After you complete each unit, you should honestly answer the questions in the Checklist to see if you have done well in the unit. If you have answered 'No' to any question in the Checklist, read again the relevant section(s) in the unit to help you improve your understanding.

Readings and Activities

Each unit has readings and resources which you are required to read and study before attempting the activities that usually follow. These are indicated by icons illustrated below:



Reading or Resource



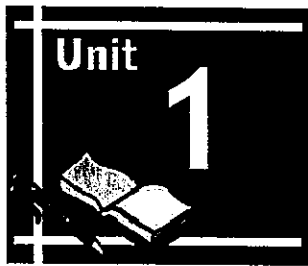
Activity

For each activity, spaces have been included, and if you need more space, you may like to use an exercise book for your reflections.

Glossary

At the end of each unit there is a glossary to help you learn the key words used in the unit. The terms and their definitions have been provided for you but we would like you to add other words that may be new to you and their definitions in the glossary.

We wish you all the best in your studies.



ORIGIN OF FIJI'S PEOPLE

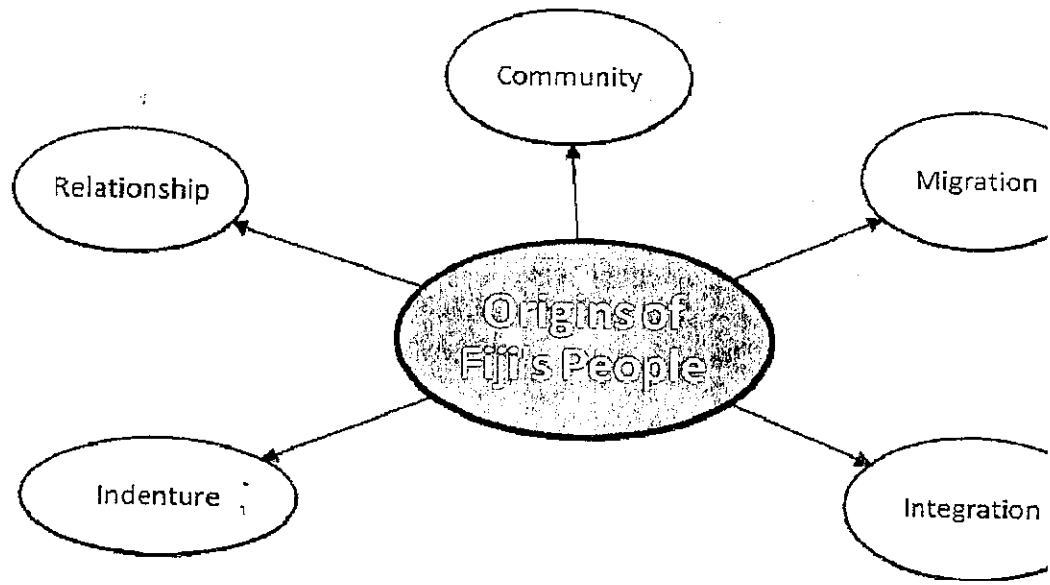
Kilakila Na kena Qele

prepared by

Morgan Tuimaleali'ifano

Unit 1 concept map

This map shows the core concepts that we'll be covering in this unit, and the relationships between them.





Definitions:

Community	a group of people who live together and share identity, heritage, language or other bonds
Relationships	the links between individuals, or communities.
Migration	movement from one country to another to settle and live.
Integration	the mixing and blending of different ethnic and cultural communities
Indenture	a contract to work for an employer, usually meaning in another country.

Study organiser

Before you begin this unit, please check through your study organiser. It shows the topics that we will be covering, the skills you need to acquire (the objectives) and the activities you will do to help you acquire these skills.

Topic	 Objectives and Outcomes	 Task
Origins of Fiji's People	After completing this unit, you should be able to:	
Introduction	<ul style="list-style-type: none"> ➤ Define important words relating to cultural interaction. 	Activity 1.1
Early Migrant Communities <ul style="list-style-type: none"> • Interaction and Integration in the Pacific • Migrant Communities in the Pacific • The First Fijians 	<ul style="list-style-type: none"> ➤ Define important words relating to cultural interaction. ➤ Explain the origins of the different migrant communities.¹ ➤ Chart the location of migrant communities across the Pacific. ➤ Identify the main ethnic group of migrant community. ➤ Describe the original settlement of Fiji. 	Activity 1.1 Activity 1.2 Activity 1.3
Pacific Islander Migrant Communities in Fiji	<ul style="list-style-type: none"> ➤ List Fiji's migrant communities. ➤ Locate islands that are home to migrant communities. ➤ Identify main ethnic group of migrant communities. 	Activity 1.4 Activity 1.5
Indians in Fiji	<ul style="list-style-type: none"> ➤ Discuss the reasons behind the coming of Indians to Fiji. ➤ Explain the terms of indenture. ➤ Describe the general experience of indenture for Indians. 	Activity 1.6
Fijian iTaukei and Indian relations	<ul style="list-style-type: none"> ➤ Explain why there was limited interaction between iTaukei and Indians. ➤ Discuss the significance of the Native Affairs Ordinance to iTaukei involvement with other communities in economic and commercial enterprise. 	Activity 1.7

Introduction

This unit is about the emergence in Fiji of a **plural** society, comprising of **indigenous** and **migrant** communities. Migration is as old as human beings who by nature are wanderers with a thirst for knowledge of new lands. Migrants adopted Fiji as their home and introduced new practices and some adopted local ways, and at the same time indigenous Fijians adopted some aspects of the new migrant's culture. This process of borrowing and adapting is called **acculturation** whereby an individual borrows and follows aspects of another **culture** and **assimilates** its practices and values.

We don't know the exact moment when these borrowing processes begin. For individuals adopting a cultural identity (or ethnic identity) begins at birth through learning from ancestors and parents - this is called **enculturation**. For communities both acculturation and enculturation have been going on for a very long time. In Unit 2 and 3 you will study what happens when different ethnic and cultural communities make contact, integrate and interact.

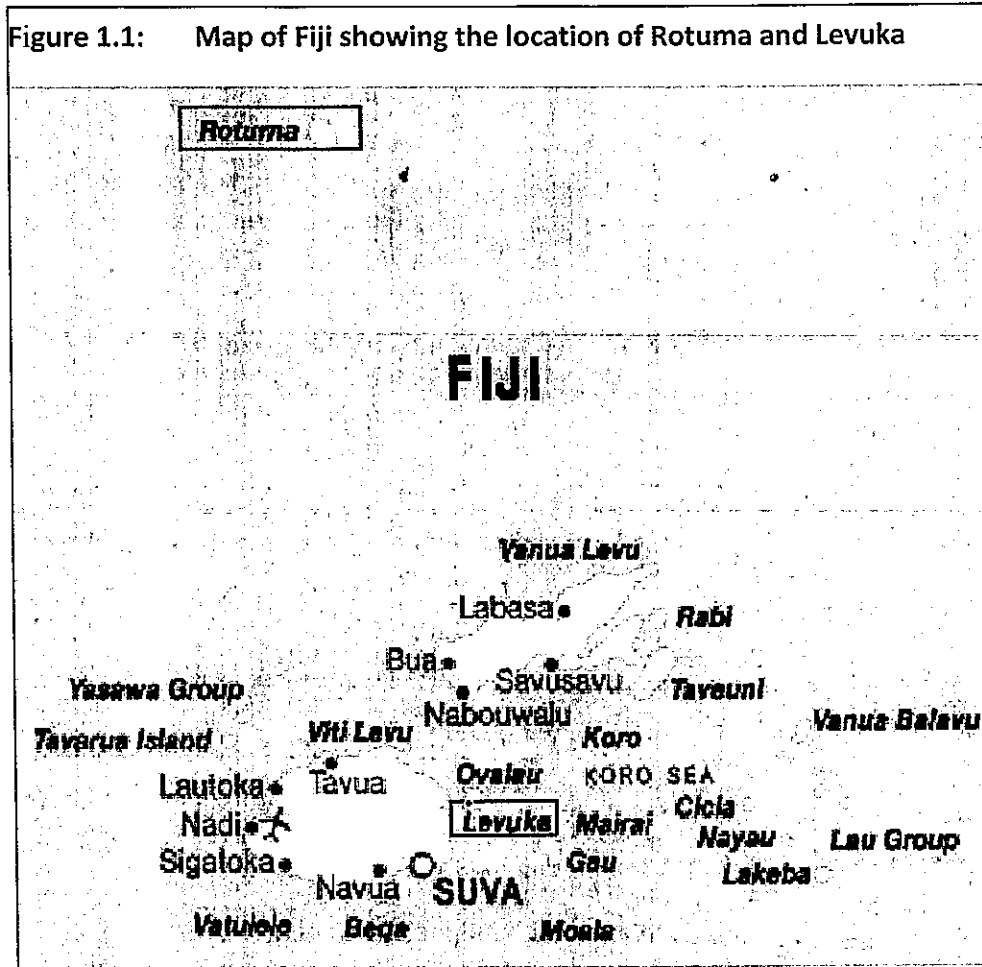
In this unit we will look at all the ethnic and cultural communities that make up Fiji.

Early Migrant Communities

Let us start with two very early examples of new communities and cultural interaction – in Rotuma and Levuka. The island of Rotuma in the 19th century was a busy port of call for ships. Crews waited to sign on for their next voyage; Chinese operated small trade stores, Missionaries waited to move to their posting, exploring expeditions passed by and ships stayed longer to collect firewood, water and food supplies. The crew on board ships, and waiting ashore, were Hawaiians, Malays, African Americans, Asians, and Europeans from many countries. In this small, closed, urban environment, they mixed freely and in harmony with Rotumans, while also retaining their separate customs and **values**.

In the 19th Century, Levuka, the former capital of Fiji, was also a busy port of call for ships. Crews waited to sign on for their next voyage, Australian and New Zealanders ran large companies and banks, Chinese operated small trade stores, Missionaries set up churches, naval vessels visited their consulates and ships stayed longer to collect firewood, water and food supplies. In the town of Levuka there were Hawaiians, Malays, African Americans, Asians, and Europeans from many countries – and Fijians from Verata, Rewa, Bau, Bua, Lau and the 11 villages on Ovalau.

These two examples indicate the interaction of ethnic and cultural communities that is characteristic of Fiji's recent history.



(Source: <http://www.justtheticket.co.uk/images/uploaded/destinations/Fiji/Map.jpg>)

Interaction and Integration

Archaeologists have shown that the first human arrived in the Pacific 60,000 years before the Common Era (BCE) and the first arrival in Fiji was 3,200 years ago. Since then the first **migrants** evolved into Indigenous Fijians, also known as *ITaukei*, or owners of the *Vanua* or land which they called Viti.

The movement and mixing of people was accelerated in the colonial period, and changed radically from 1879, when Indians arrived. Smaller numbers of Chinese, Japanese, Koreans and Filipino came as free settlers. In Units 2 and 3 we will look at how these diverse communities co-existed or lived together, and importantly, how they **interacted** and **integrated**? And if not, why not?

The movement of people continued, and in addition to the first arrivals, there also followed migrants from neighbouring Islands. These included Rotuma, Tonga, Wallis and Futuna, Samoa, Niue, Cook Islands, Vanuatu, Solomon Islands, Tuvalu and Kiribati, and Europeans. Over time, Fiji evolved into a society with distinctive multi-ethnic, multi-religious and multi-cultural communities.



Activity 1.1

WORDS AND THEIR MEANINGS (Group Activity - 5 groups)

These words were used in the passage above. Define them and check your answer a dictionary.

Group A	Migrants:	
	Plural society:	
	Indigenous:	
Group B	Enculturation:	
	Acculturation:	
	Archaeology:	
Group C	<i>ITaukei:</i>	
	<i>Vanua:</i>	
	<i>Viti:</i>	
Group D	Multi-ethnic:	
	Multi-religious:	
	Multi-cultural:	
Group E	Co-exist:	
	Interaction:	
	Integration	

Movement and Migration in the Pacific

Before we look at migrant communities in Fiji, let us look at the evidence across the Pacific.

In surveying the population of Oceania, the historian, Morgan Tuimaleali'ifano, discovered the widespread presence of migrant communities across the Pacific, some very old and some very recent. The following **overview** of migrant communities is taken from his book, *Samoans in Fiji: Migration, Identity and Communication*. It shows the **extensive** movement of people across the Pacific over a long period of time. Moreover, it shows the successful interaction and integration between migrants and locals in their adopted homes. This reading activity is followed by a mapping exercise to test your knowledge of migrant communities in the Pacific Islands.



Reading

OVERVIEW OF MIGRANT COMMUNITIES IN THE PACIFIC

Tuimaleali'ifano, M. (1990). *Samoans in Fiji: Migration, Identity and Communication* (pp. 5-7).

Migrant communities are found all over the Pacific and the importance of their memory is under threat. Many date from the dawn of history to as late as the 21st century. Many cannot be precisely dated and include the settlement of Uvea (also known as Wallis Islands) by Tongans and Futuna by Samoans. Uveans must've been skilful navigators because their footprints are evident all over the Pacific. They have historical and cultural links with the neighbouring islands, Tuvalu, Rotuma and the Lau islands of Fiji. In Savai'i, Samoa, villages of Falealupo trace their descent from Uveans. Uveans settled in Anuta and Rennel in the Solomon Islands, and Futunans settled in Sikaiana, a Polynesian outlier in the Solomon Islands as well as in an island called Futuna in southern Vanuatu.

Fijians were early settlers of Samoa. In Manu'a, the kings of a group of three small islands in American Samoa, were styled Tui Manu'a. One of the first Tui Manu'a was Fiti-aumua (Viti the foremost) and on one of the islands, he settled in a village called Fiti-i-uta (Viti in-land). In Samoa lies the big island of Savai'i. A god called *Tui Fiti* lives in the village of Fagamalo. These Fijian connections were revived in 1978 when the village council bestowed an honorary *matai* title on Fiji's Governor-General and *Vunivalu* of Bau, while on a state visit to Samoa. Recent Fijian arrivals from Gau in the Koro Sea, live in 'A'ai o Fiti - Fijian settlement in Vaimea village in the greater Apia environs. Other migrant communities in the Apia environ include Melanesian descendants in Sogi at Mulinu'u Point, Niueans in 'A'ai o Niue, Tokelauans in 'A'ai o To'elau, Tuvaluans at *Elise Fou* in Vaigaga village, and along the airport road lies 'A'ele Fou in Fale'ula village, another home to Melanesian descendants.

Tongans were intrepid wanderers. Earliest settlements include Saina and Toamua in 'Upolu, Samoa to more recent settlements in Fogalegogo in American Samoa to Efate, Vanuatu. The Efate settlement began when a group of Tongans were blown off course and were washed up in Vanuatu. There are not many examples of settlement by conquest.

The most famous conquest is the settlement of Vanuabalavu by Tongan raiders in the 19th century under the command of Henele Ma'afuotu'itonga. Tongans brought Niuean and Samoan craftsmen, and the latter's descendants settled in Kabara and Fulanga in southern Lau,⁴ becoming master craftsmen and sailors to leading Fijian chiefs. Outside of Nuku'alofa lie two settlements, Lomaiviti and Mataliku Fisi. Descendants of Fijians and Solomon Islanders who went to Tonga as seamen and plantation workers live in these villages.

Pocket settlements of Hawai'ians are found in Tahiti, Tonga, Rotuma and Uvea; and New Zealand Maoris in Rotuma and Pohnpei, and the Federated States of Micronesia.

Shortage of land and water was a major cause for migrating. People from the northern Gilberts moved to the Phoenix Islands in the 1930s, and were relocated to Wagina and Titiana in the Western Province, Solomon Islands between 1950-1960. Some moved closer to Honiara at White River.

Other reasons for migrating included diseases, isolation and natural disasters. This led to the resettlement of Tikopians in Nukufero, Russell Islands in the mid-1950s, Kapingamarangi settlers in Pohnpei, Federated States of Micronesia, and South-west Islanders from Fana, Sonsorol and Pulo Anna to Babelthuap in Belau (Palau).

Europeans also formed migrant communities. Between 16th to 18th centuries, the Pacific Ocean was a highway for Spanish ships sailing between Acapulco in South America and Manila in the Philippines. Many ships were lost at sea. Survivors were washed ashore in Eastern Polynesia, lived with and were absorbed into the local communities.

In Polynesia, entrepreneurial Cook Islanders in the 19th century purchased a ship and property in neighbouring Tahiti. In 1868, the Atiuans purchased a suburb at Patuto'a in Pape'ete, and many still live there. The people of Mangaia bought land at Pamata'i from the Catholic Church in Tahiti in Pape'ete as did Easter Islanders from Rapanui. There are many ancient migrant communities that we know little about, and these include Polynesian migrants in Peru and Chile, and along the coast of California. Many were small and quickly absorbed by the dominant local community.

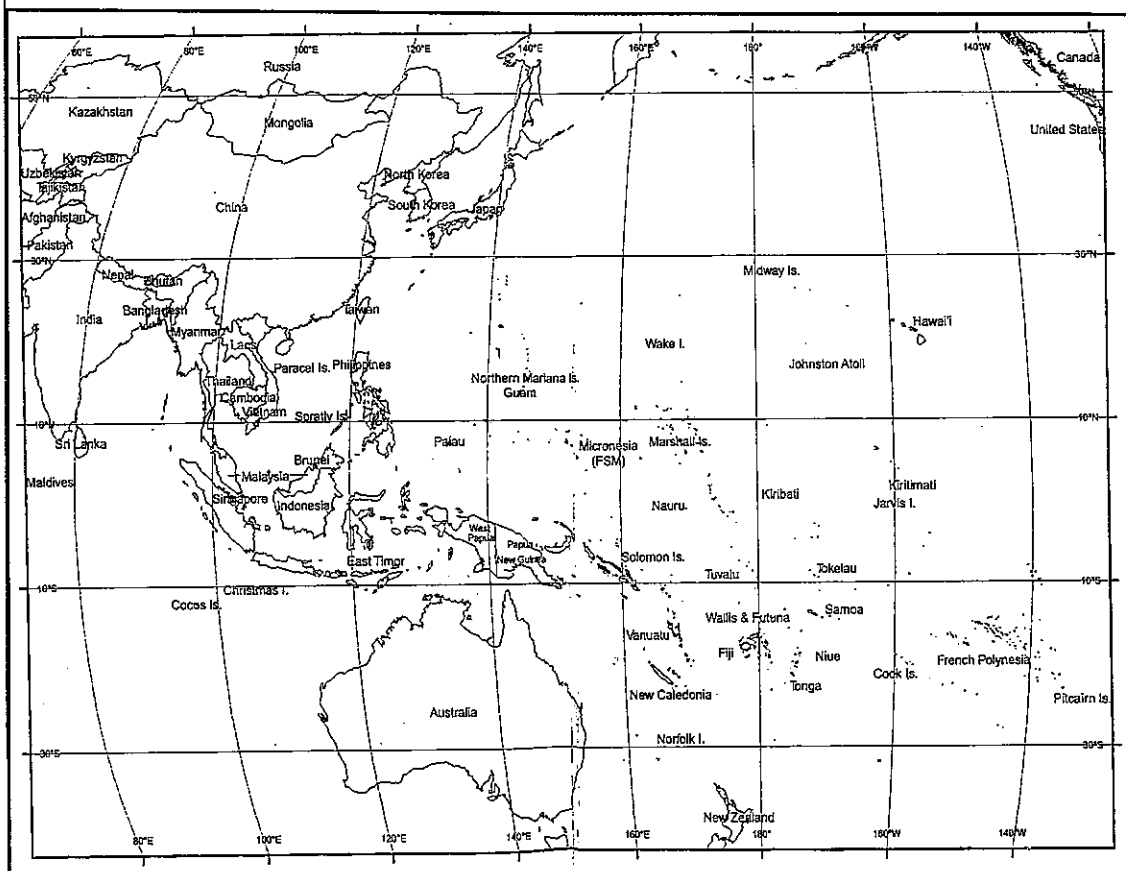


Activity 1.2

MAPPING EXERCISE

On the Asia Pacific region map provided, identify the islands referred to in the passage as the location of migrant communities.

This should take about ten to 15 minutes.





Activity 1.3

MATCHING AND RELATING EXERCISE (Group Activity- 4 groups)

On the table below, against each migrant community, locate the country and the ethnic composition of the migrant community. The first two lines are examples.

	Migrant community at	Country from
Group A	1. Uvea (Wallis) and Futuna,	Wallis and Futuna
	2. Falealupo in Savai'i	Samoa
	3. Fiti-i-uta	
	4. Fagamalo	
	5. Fogalegogo	
Group B	6. Ouvea	
	7. Anu'ta and Rennel	
	8. Sikaiana	
	9. Efate	
	10. Phoenix	
	11. Wagina and Titiana	
	12. Tikopia and Russell	
Group C	13. Kapingamarangi	
	14. Atiu	
	15. Rapanui	
	16. Pape'ete	
	17. Bougainville	
	18. Lomaiviti	
Group D	19. Mataliku Fisi	
	20. 'A'ai o Fiti, Vaimea	
	21. Sogi, Mulinu'u Point	
	22. 'A'ele in Fale'ula	
	23. Elise Fou in Vaigaga	
	24. Saina & Toamua	

The First Fijians

After a brave and difficult expedition, probably from the Solomon Islands, the first people arrived about 3200 years ago to settle in Fiji. This may have been at Vuda Point, sometime known as the “first landing place”, or at Momi Bay, or at the mouth of the Sigatoka River or at Bourewa. Exactly when and where these first people arrived and settled down and later called themselves Kai Viti (from the words *Vitika*, meaning to clear the way through) is still being investigated. There were also several waves of original settlers, often hundreds of years apart. About 700 years ago we do know that Tongans settled in several parts of Fiji and their hill forts can still be seen in the Sigatoka valley.

Gradually the early settlers spread across the islands of the Fiji group. Some became the “hill tribes”, others settled on outer islands, and some moved to the Lau group, later inter-marrying with Tongans. They had a complex system of land-owning and leadership – *tikina*, *mataqali*, chiefs, and confederations – and had already absorbed people from elsewhere in the Pacific. They were not a single, unified nation. They spoke different dialects, obeyed different chiefs and practised different local customs.

The word ‘Fiji’ and the idea of belonging to a single, common and unified nation did not occur before Cession or even during the British colonial period from 1874 to 1970. However, the British did begin to talk about one place on the map – which they named the “Cannibal isles, and later, just Fiji. Bauan also became the official language and one Chief, Ratu Seru Cakobau – became chief of all Fiji (the *Tui Viti*) – and one village was later transformed into a town (called Levuka), and later a city (called Suva). Initially Levuka and later Suva, became the capital city where decisions were made about everyone from Yasawas to Lau group and Kandavu to Vanua Levu.

We cannot put a date on the day when all the people in Fiji agreed to call themselves “Fijian”. In 2010, the original settlers were officially named *I-Taukei*. All of Fiji citizens were officially called “Fijians”. When did everyone feel they belonged to one, unified nation? This did not occur at cession nor at independence and some joke it did not occur until Fiji won the Hong Kong 7s!!

What we can say based on past events, is that Fiji is composed of three types of Fijians – the original settlers some 3200 years ago and their iTaukei descendants; secondly more recent labourers and free settlers from India (since 1879) and thirdly a diverse group of smaller communities from neighbouring Pacific Islands, Australia, New Zealand, Asia and Europe. They are all Fijians, and call Fiji ‘home’.

Pacific Islander Migrant Communities in Fiji

Let us now focus on Fiji's migrant communities who came from other islands. We have noted that migration is as old as humanity and never ends. Tongans are evident across the Pacific, most noticeably in Lau, Fiji. The sizeable community speaking Tongan in Vanuabalavu, northern Lau has provided many of Fiji's national leaders.

Samoans and Niueans came in the 18th century to Fiji as boat-builders. One such family was the Lemaki (Lema'i) family from Manono, lying in-between 'Upolu and Savai'i in Samoa. They were brought to Fiji by Tongans to build war ships using the prized *vesi* hardwood abundant in Lauan waters. Another was Leha (Lesa) also of Manono, who befriended the first Tui Nayau, Niumataiwalu and died in Ono-I-Lau trying to save his friend's life. These families have been totally absorbed into the local cultures to the extent that there is little memory of their original home.

Melanesians, particularly Solomon islanders have been coming to Fiji since the first landing 3,200 years ago. The other Melanesian communities are the descendants of workers who were brought, sometimes on a contract or indenture, between 1864 and 1874. They number a thousand people in Fiji.

The following text discusses the extent of migrant communities evident in Fiji. Many are evolving as people continue to move as their circumstances change and create new homes.



Reading

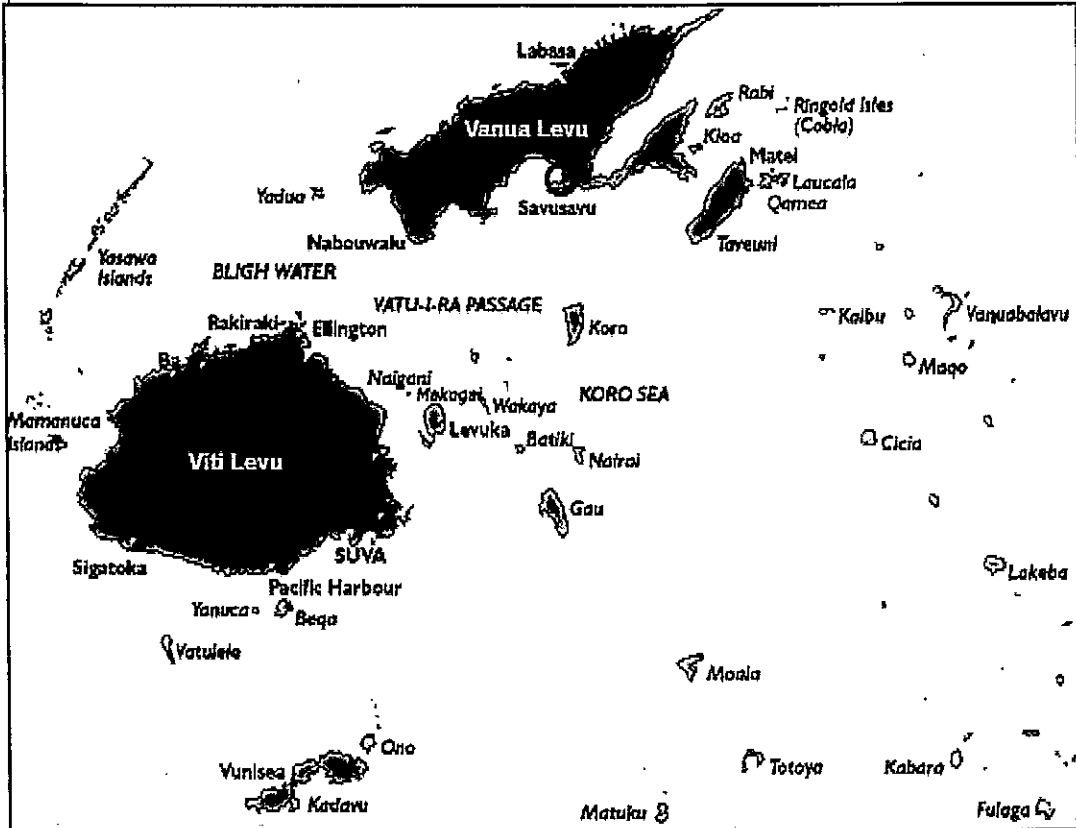
In the greater Suva area, settlement pockets include a mixture of Tongan, Samoan, Uvean, Futunan, Rotuman, Tokelauan, Tuvaluan, Kiribati, Solomon Islanders, Indians, and Europeans, for example at Veisari. There are similar mixed cultural communities such as the Samoans in Wailekutu, Lami. Similar settlements of mainly Solomon Islanders, ni Vanuatus and Papua New Guineans are found in Kalekana (Guadacanal) in Lami, Naviavia in Savusavu, Wailailai and Wainiloka in Levuka, Matata between Lami and Tamavua, and ni Vanuatus in Malekula and Newtown, Nasinu. Up in the Tamavua hills, lies a Uvean and Futunan settlement called Vila-Maria. Rotumans are found everywhere particularly in Vatukoula and Lomaivuna. We have noted the movement of people from the northern Gilberts to the Phoenix Islands in the 1930s, who then moved to Wagina and Titiana in the Western Province, Solomon Islands between 1950 and 1960. I-Kiribati also formed settlements in Naboro and Caqiri in Nasinu. Banabans were relocated to Rabi island in 1945, and Tuvaluans from Vaitapu in Tuvalu purchased Kioa island in the 1950s.



Activity 1.4

MAPPING EXERCISE

On the map of Fiji provided, identify the locations of migrant communities referred to in the passage. This should take you about ten minutes.





Activity 1.5

RELATING AND MATCHING EXERCISE

On the table below, against each migrant community, locate the island, village or rural area or town and the major ethnic composition of the migrant community. Three have been done as examples.

Migrant community in Fiji	General Area	Major migrant community
1. Vatukoula		
2. Lomaivuna	Sawani	Rotumans (and Lauans)
3. Vila Maria		
4. Vanuabalavu		
5. Newtown		
6. Kioa	Kioa, Cakaudrove	Vaitupians from Tuvalu
7. Rabi		
8. Naviavia		
9. Wailailai		
10. Wainiloka	Levuka, Ovalau	Solomon Islanders and Ni Vanuatu
11. Kalekana		
12. Wailekutu		
13. Nukuwatu		

Indians in Fiji

Fiji's already evolving multi-ethnic community changed again in 1879 when Indians arrived in significant numbers compared to smaller numbers for other communities such as Chinese and Japanese. Indians originated from different parts of India, such as Punjab and Bihar in the north to Kerala and Tamil Nadu in the south. They were a mixed group of migrants, with different caste, religions, customs and practices. Another important change in Fiji, and one which will be discussed in the next units, is that unlike other migrants, Indians and Fijians were officially and geographically separated from each other. For a significant period under colonial rule, Indians lived and worked in plantations, isolated from iTaukei and other communities.

During the cramped living condition on ships in which they came and in the labour "lines" in the cane fields, the many differences within the Indian communities such as caste, religion and eating practices collapsed.

The Indian workers came as "indentured labourers". That means they had signed a contract for specific wages and working conditions, for a specified time period (called the indenture, or *girmitiya*). They were not slaves. When their indenture ended they could become free labour and seek jobs on their own terms and conditions. Others returned to South Asia.

The extract below is a summary based on "A Journey Begins", In *Girmitiyas, The Origins of the Fiji Indians* by Brij Lal, and on "Fiji: The Fiji-Indian Achievement" in *Pacific Indians, Profile in 20 Pacific Countries* by Ahmed Ali. Lal is a Hindu and Ali is a Muslim and both are descendants of *Girmitiyas*.



Reading

The largest number of Indians came due a policy of the first colonial governor, Sir Arthur Gordon. But this was not the first request from Fiji. The matter was raised at least four times before his request. The first was made by Commodore Seymour in 1861, second by the Hennings brothers in 1867 and third by a planter, Nathaniel Chalmers in 1870 who approached India directly. The fourth was by a former planter, John B. Thurston in 1872 on behalf of the Cakobau government. Thurston was later a British consular official and later Governor of Fiji after Gordon and des Vouex. Fiji's history might have been totally different had one of these local requests been successful. It was only when Fiji became a British colony that the request was granted in 1875.

On 14 May 1879, the first indentured labourers arrived on the ship *Leonidas*. By 1916, the journey of 87 ships from India had swollen the number to 60,965. The system ended in 1920. Their descendants form the second largest ethnic community in modern Fiji.

The majority were enticed with honeyed promises and deceptions to sign a contract. Labourers came to Fiji on their own choice and according to the terms of an indenture agreement. The agreement bound them to serve for five years from the day they stepped ashore on the other side of the *kala pani* or 'dark dreaded sea'. The Indians called this agreement *gimit*, and they became the *Gimitiyas*.

They had signed to work for 5½ days per week, nine hours a day, all for 1/- per day. After completing the first *gimit*, they were free to settle in Fiji. For those wishing to return to India, they were required to work for another five years and return at government or planter's expense. Most of the *gimitiyas* came out of depressed economic and financial conditions. Most (68.7%) were aged between 20 and 30 years and born into castes which knew the meaning of manual labour. Like their compatriots who were to make the same journey over the next 37 years, they were indentured, subject to the authority of their masters in every respect, and they entered a world of unremitting toil and harsh discipline. Life proved to be *narak* or hell, they faced illness, murder, suicide, over-tasking, bullying and beating. Personal privacy and normal family life proved difficult. Despite widespread degradation, most survived, and more significantly, most (about 60%) chose to stay in Fiji. Others came as free settlers paying their own fare. The latter included Gujaratis. By 1916, there were 80 Indian jewelers. Their numbers increased quickly, and by 1921 there were 324 Gujaratis and 2,500 in 1936. They were highly motivated and enterprising, and they chose to stay in Fiji with the hope for something better.

Now answer the following questions after reading the above reading.



Activity 1.6

COMPREHENSION EXERCISE

1. How many requests for Indian labourers were made before it was granted?

2. Who introduced the system of indentured labour from India?

3. How many arrived between 1879 and 1916?

4. Explain what is meant by a *Girmitiya*?

4. Approximately how many chose to make Fiji their home?

5. What is meant by the term *kala pani*?

6. In two sentences describe the working conditions.

7. Name one cultural or ethnic group of Indians who came as free settlers?

Fijian iTaukei and Indian Relations

By 1950 Fiji was home to many ethnic and cultural communities. The two largest were the original landowners, the iTaukei, and the Indian descendants of indentured labourers and free settlers. The way that early relations between iTaukei Fijians and Indians began will help us understand the legacies which continued from the early period and also the situation today.

Relations between Fijians iTaukei and Indians did not get off to a good footing because they were separated by colonial policy. Before Indians arrived, iTaukei Fijians were already confined to villages under a chief by the 1876 Native Affairs Ordinance. When Indians arrived, they were confined to the plantation under the watchful eye of overseers and planters. Fijians could not leave villages

without passes and Indian labourers required passes or tickets-of-absence to leave the plantations. Some Fijians wanted to experiment with working for a wage but the colonial regulations did not encourage them to work outside the village. Indians who wanted to set up small businesses in Fijian village areas were often unable to get government approval.

One major consequence was the loss of opportunity for the Fijians to participate and compete with other communities in the economic and commercial enterprise of Fiji. You will learn more about these events and how the separation was expressed in education, employment and sports in later units.



Activity 1.7

COMPREHENSION EXERCISE

1. When was the Native Affairs Ordinance created and how did it affect Fijians?

2. What was a "pass system"?

3. What happened when Fijians wanted to work for a wage?

4. What happened to Indians who wanted to settle near Fijian villages?

5. What was the consequence of the separation for both Fijians and Indians?

Summary

An extensive network of migrant communities had scattered across the Pacific well before Europeans started to arrive. In almost all cases, foreigners and locals blended successfully. This was also true in Fiji. The existence of many migrant communities made Fiji a plural society, a society with diverse communities. Migrants introduced new aspects of social, cultural and religious life which enriched Fiji and at the same time, migrants themselves were enriched by adopting and adapting local Fijian customs and practices. Interaction and integration between migrants communities and between migrants and iTaukei has a long history with many successes.

Events over the last hundred years suggest that interaction between the iTaukei and Indians was not always successful. Arriving in large numbers between 1879 and 1916, the initial relations between the two communities got off on a bad footing. British colonial policies discouraged interaction between the two with the iTaukei confined to villages and Indians restricted to work in the sugar plantations. This continued in the 20th century when, for example, separate electoral rolls were introduced for Indo-Fijian and Fijian voters and even churches and schools were started for the separate communities. The policy of separating the two communities was a major factor in shaping Fiji's present and future. The two coups of 1987 **catapulted** Fiji on the world stage as a trouble spot, a year after Pope John Paul II told the world in 1986 that Fiji is "the way the world should be". Fiji was once described as being "multiracial, and later as being multicultural". Later the terms changed again to "Multi-ethnic". These terms will be discussed in Units 2 and 3.

In Unit 2 we will examine British colonial policy on integration and interaction, and in Unit 3, the policies of the post-independence period.

Glossary

Term	Definition
Acculturation	adapting or borrowing practices from another culture
Archeology	science of discovering origins using physical artifacts
Blended	mixed or absorb
Catapult	to force forward quickly
Co-exist	to live together
Enculturation	to learn the traditional content of a culture from ancestors and descendents and follows the same practices and values
Evolved	change, grow, progress, go forward
Girmit	agreement
Girmitiyas	a descendant of an indentured labourer who signed an agreement (girmit)
Indigenous	original inhabitants
Integration	Mixing and blending
Interaction	Relationships between groups
iTaukei ni Vanua	owners of the land
Kala pani	the dark and dreaded water
Migrants	Settlers moving from one country to live in another
multi-cultural	a society embracing many different cultural practices
multi-religious	a society embracing many different religious practices
Plural society	A country where many different ethnic and cultural groups live together , but often maintain elements of their own religion, language, and practices
Viti	word used by original inhabitants of Fiji to describe their islands

End of Unit questions

1. Name two places where Pacific islanders had been conquerors?

2. Why were Kiribati people relocated to the Solomon Islands?

3. Name two islands in Fiji that were purchased to resettle migrants from Kiribati and Tuvalu.

4. Why were attempts made to employ Indentured labourers from India before cession?

5. When did the indenture system stop?

6. How many Indians were recruited between 1879 and 1916?

7. What Ordinance kept the iTaukei Fijians and Indians separated?

Suggested essay question

1. Why have a variety of ethnic and cultural groups migrated to Fiji?

Suggested exam question

1. What were the major features of Fiji's population, before and after cession?

Further activities

1. Identify any migrant communities in your neighborhood that are not identified in this unit.
2. Conduct an interview with your family elders. Ask them
 - a. if your ancestors include migrants;
 - b. where they came from;
 - c. what did they come for;
 - d. did any return;
 - e. was contact maintained with the original home; and
 - f. have there been any return visits?
3. Go to a neighborhood where there is social activity, e.g. a shopping area, commercial, religious, education, sporting event, or carnival such as Hibiscus Festival, and observe the people's behavior.
 - a. How does interaction take place between people of different backgrounds?
 - b. Describe the level of interaction between iTaukei and Indians?

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