INSTITUTE OF FIJIAN LANGUAGE & CULTURE

MINISTRY OF FIJIAN AFFAIRS, CULTURE & HERITAGE, PROVINCIAL DEVELOPMENT.

TRAINING WORKSHOP ON FIELD RESEARCH METHODOLOGY DESIGNED FOR CULTURAL MAPPING FIELD OFFICERS.

TRAINING MANUAL

MFACH

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Introduction

Research involving Fijians in their respective localities has been a long standing concern for the Institute of Fijian Language & Culture and the Ministry of Fijian Affairs, Culture & Heritage. As most scholars both local and overseas have traversed our Islands and their inhabitants, one seeks to wonder whether the subjects or population have been duly acknowledged for their contribution to the success of these individuals (researchers). *Is ethics, code of conduct and protocol fully accredited? Has the population researched seen the significance of research undertaken, not necessarily financial and economic development, but the promotion of cultural heritage, its safeguarding and transmission through the promulgation educational materials for custodians, youths in villages and public at large?*

However, the main intentions of this training are as follows:

- Establish a clearer understanding of the Ministry of Fijian Affairs, Culture & Heritage and the Institute of Fijian Language and Culture as arms of research that deals directly with local Fijian communities/villages.

- Understand Intellectual Property Rights and the issue of a Model Legislation for the protection of traditional knowledge and expressions of culture.

- Understand and learn current works of the Institute in trying to facilitate a cultural mapping exercise and a database for traditional knowledge and expressions of culture.

- Appreciating Anthropology as a discipline and its themes and core characteristics are a basis for cultural research.

- Understand and evaluate research methods and design in anthropology.

- Work collectively in advancing a Fieldwork and research guideline for the Institute.

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PART ONE:
Ministry of Fijian Affairs, Culture & Heritage and Institute of Fijian Language & Culture structure and mechanism.

1.0 Understanding the Ministry of Fijian Affairs, Culture & Heritage as a government machinery.

Appreciating the role of the Ministry of Fijian Affairs, Culture & Heritage and its link with the Fijian people is essential for new field officers as they will not only engage themselves in practical activities with the indigenous population but also work as a representative of the Ministry of Fijian Affairs, since the Institute of Fijian Language and Culture, as an institution with evolving responsibilities, is under the auspices of the Ministry of Fijian Affairs, Culture & Heritage. Hence, the following.

1.1 Ministry's vision:

"GOOD GOVERNANCE AND WELL BEING OF THE FIJIAN PEOPLE"

What does it mean?
'The Ministry of Fijian Affairs will continue to ensure that Government will promote policies that will provide for the continued good governance and well being for Fijians now and into the future. Such an assurance is a reciprocation of the spirit of goodwill and trust that is given by the Chiefs of Fiji to all who are given the helm of the nation's leadership - that indigenous Fijians will always continue to feature prominently in the concerns of Government and participate actively across all facets of our modern society'.[1]

1.2 Ministry's mission:

"HAVING DUE REGARD FOR THE WISHES AND INTENT OF THE BOSE LEVU VAKATURAGA, WE WILL STRIVE FOR THE SECURITY OF RIGHTS, AND PROSPERITY OF FIJIANS, AND THEIR GREATER INVOLVEMENT AS KEY PARTNERS 1N NATIONAL DEVELOPMENT"

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[1] Ministry of Fijian Affairs, Culture & Heritage'. 2005. **Annual Corporate Plan: for the year ending on 31 December 2005.** Suva. p.2.

What does it mean?
'The Ministry of Fijian Affairs provides the leadership role in the pursuit of the Vision. The good governance and well being of the Fijian people will be achieved by the development and implementation of sound policies that will not only serve to protect the culture, but indeed will facilitate its growth and enrichment by ensuring increased interaction and learning between and with the other communities of Fiji.'[2]

1.3   Nature and Scope of Activities

The Ministry is charged with developing and implementing programmes for the good governance and welfare of the Fijian people. These are done through the programmes listed as Key Result Areas (KRAs) of the Ministry:

1.

   2.   *Safeguard and Promotion of Fijian Interest*
   3.   *Training and Development of Fijians*
   4.   *Promotion of Cultural Section and Cultural Industry*
   5.   *Sound Entity Management*

In order for Government's development objectives be accomplished, the Ministry's key outputs for the 2005 Programmes are as follows:
General Administration: covers general management at headquarters, and the administration of annual grants paid to the Fijian Affairs Board and Provincial Councils, the Institute of Fijian Language and Culture, the Centre for Appropriate Technology and Development at Nadave, the Native Lands and Fisheries Commission and the Fijian Affairs Scholarship Fund.
Culture and Heritage: covers the programmes aimed at the preservation, maintenance of Fijian culture and national heritage and the administration of grants to the Fiji Arts Council, the National Trust and the Fiji Museum.[3]

1.4   The Ministry and Institute relationship.

Considering all that has been discussed on the Ministry of Fijian Affairs, one seeks to wonder the relevance of the latter to the works of the Institute of Fijian Language & Culture. These can be understood basically by bearing in mind the following reasons:

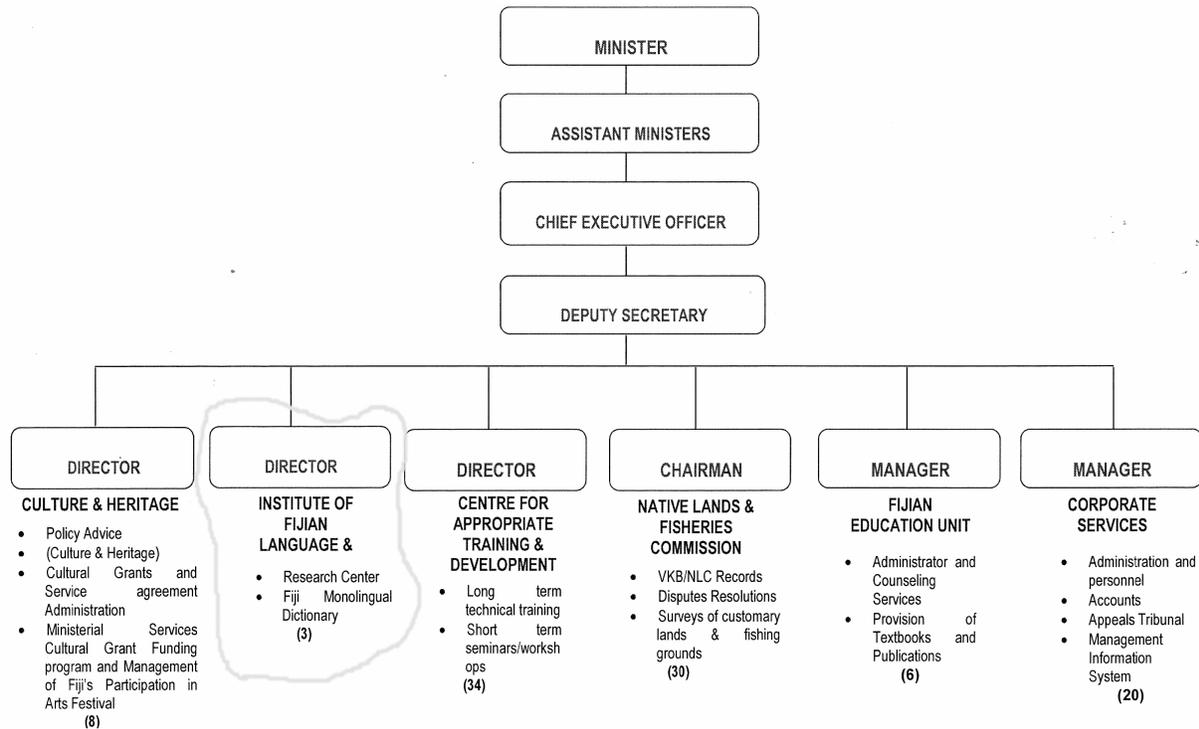[2] Ministry of Fijian Affairs, Culture & Heritage. op.cit. p.2.
[3] Ibid. p.3.

a] *Ministry of Fijian Affairs, as the umbrella institution.* Prior to its transfer to the Ministry of Fijian Affairs (MFA), the *'Fijian Dictionary Project',* as the Institute was initially known, was under the patronage of the Prime Minister's Office. Later it was transferred to the Ministry of Fijian Affairs because of similarity in ethos and dealings. The Project also changed its name to become the *Institute of Fijian Language & Culture* in 1986 with the blessings of the Bose Levu Vakaturaga.

b] *Administration of grants.* The Ministry handles all grants given by government for the Institute to achieve its foreseeable annual targets. The Institute is not an autonomous institution with a different vision and mission but it has differing objectives from other institutions under the Ministry, however, consolidated as one prime key result area of the entire organization.

c] *Policy objectives and key result areas.* As a Ministry, Fijian Affairs and its core institutions are responsible to the government of the day in terms of delivering efficient and effective services to the public through its 4 key result areas (KRAs). These KRAs eventuate from governments strategy for the protection of culture and heritage. Thus, one of MFA's KRA is to "safeguard and promote Fijian interests". This is where works carried within the Institute falls in. This is stipulated below in the excerpt below extracted from the Ministry's 2005 Corporate Plan.

Key Result Areas/output Categories	Indicators	Measures	Targets
Generic KRA/KPI	**Intended Outcome**	**Strategies**	**Success Indicators**
2. Safeguard and promotion of Fijian interests[4]	▪ Consolidation and enhancement of Research/Documentation/dissemination of information on Fijian cultural heritage and identity	▪ Fijian Dictionary is published. ▪ **Cultural Mapping Programme (CMP) initiated** ▪ Traditional and Cultural practices documented	▪ Publication by 30.6.05 ▪ **CMP in Rewa, Serua and Namosi – 104 villages by 31.12.05** ▪ Transcribe tapes from CMP ▪ 200 tapes from archives transcribed.

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[4] Ministry of Fijian Affairs, Culture & Heritage. op.cit. p.8

1.5   Ministerial Management structure[5].

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                          │ASSISTANT MINISTERS│
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                          │CHIEF EXECUTIVE OFFICER│
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                          │DEPUTY SECRETARY │
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DIRECTOR	DIRECTOR	DIRECTOR	CHAIRMAN	MANAGER	MANAGER
CULTURE & HERITAGE	**INSTITUTE OF FIJIAN LANGUAGE &**	**CENTRE FOR APPROPRIATE TRAINING & DEVELOPMENT**	**NATIVE LANDS & FISHERIES COMMISSION**	**FIJIAN EDUCATION UNIT**	**CORPORATE SERVICES**
• Policy Advice • (Culture & Heritage) • Cultural Grants and Service agreement Administration • Ministerial Services Cultural Grant Funding program and Management of Fiji's Participation in Arts Festival **(8)**	• Research Center • Fiji Monolingual Dictionary **(3)**	• Long term technical training • Short term seminars/worksh ops **(34)**	• VKB/NLC Records • Disputes Resolutions • Surveys of customary lands & fishing grounds **(30)**	• Administrator and Counseling Services • Provision of Textbooks and Publications **(6)**	• Administration and personnel • Accounts • Appeals Tribunal • Management Information System **(20)**

The structure highlights all departments/divisions within the Ministry. It also indicates senior management, objectives of each divisions/ departments and number of established staff within each of the latter,

2.0   Grasping works of the Institute of Fijian Language and Culture.

2.1   Formation of the Institute.

The Institute of Fijian Language and Culture was founded, based on the Fijian Dictionary Project, by a resolution of the Great Council of Chiefs held in Somosomo in 1986, and endorsed by Cabinet. The main AIM of the Institute is to undertake, encourage, and facilitate the study and development of Fijian language and culture.

2.2   Role of the Institute.

The Unit produces the following outputs to fulfill the aforementioned and the wishes of the Great Council of Chiefs. *Resource Centre*

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[5] Ministry of Fijian Affairs, Culture & Heritage. op.cit. p.15.

entails that the Institute should attempt to build archives of relevant materials such as books and other printed matter, photographs, audio and visual tapes with detailed indexes on computer in both Fijian and English to ensure that the material is easily accessible. Besides, the latter, should act as a resource center for local and overseas researchers. *Research* implies that the Institute is mandated to undertake research in both 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, costume and ornament, food preparation, and medicine; and oral traditions, including fables, legends and historical accounts. *Dissemination and Publication of information* necessitate that the Institute should accurately publicize its research findings through all mediums of publication. These embrace radio and television broadcasts, publication in newspapers, journals, newsletters, books. *Facilitation* imposes that the Institute should network with resource centers locally and internationally regarding cultural issues, exchange of research information to enhance and improve current language and culture archives.

Moreover, to augment government *policies and development plans* for the culture and education sector the Institute liaises closely with institutions such as the Department of Culture & Heritage, Fiji Museum, Fiji Arts Council, Fijian Trust, Curriculum Unit of the Ministry of Education, Fiji College of Advanced Education, Ministry of Justice, and the National Archives.

Furthermore, the Institute is tasked with the *management and implementation of cultural projects.* This involves the unit's coordination of two important projects: the Monolingual Fijian Dictionary Project entails the collation of Fijian words, researched and edited, to composite the first ever *monolingual Fijian dictionary/ iVolavosa Vakaviti*. The second requires the Unit to be the Secretariat for the *Indigenous Intellectual Property Rights Project*. This entails the Institute's coordination of the project on behalf of the Ministry of Fijian Affairs, Culture & Heritage on a consultative basis, with the Ministry of Justice, for the drafting and adoption of the Model legislation for the Protection of Traditional Knowledge & Expressions of Culture. Also encompassed herewith is the responsibility to undertake a cultural mapping programme to identify owners and holders of traditional knowledge and Cultural Expressions in Fiji.

2.3   Personnel.

Currently there are 12 posts that make up the core human resource of the Institute. Three of which are established and the rest unestablished or project postings. **[**_Refer to Appendix 1_**]**

2.4   New Field Officers.

The six new field officers are categorized under the Indigenous Intellectual Property Rights Project; paid by grants provided for the project. The six are being coordinated by the Administrative Officer (Project).

2.5   Position Description.

Every civil servant, whether established or unestablished need to have a Position Description (PD) highlighting core responsibilities of the individual in relation to aim and objectives of the institution in question. This is highlighted in the "Principal Accountabilities" section of the Position Description. Development of PDs has been reemphasized as a result of the current reforms put in place by the Civil Service Commission, known commonly as Performance Management Systems (PMS).

2.6   Individual Work Plan.

Individual work plans activates in practical terms position descriptions and map our specific outputs and measures within specified timelines for the delivery of outputs under a position description's principal accountabilities. These are drawn and signed with unit or department head at the beginning of each financial year.

2.7   Monthly Workplan and Assessment schedules.

For Institute staff, each has to fill out a monthly workplan for every month prior to the end of the preceding month e.g. workplan for period 01/05 – 31/05/05 (May) has to be completed by the 30th of April 2005. Completed plans are to be submitted to the Senior Administrative Officer for scrutiny and discussion. On the contrary, at the commencement of a new month, each officer has to complete an assessment schedule of works undertaken during the preceding month, rating each task completed and those yet to be completed. Both these documents are important as they will be used to complete the Institute's Monthly Report for presentation to Senior Management of the Ministry.
[Refer to Appendices 2 & 3 for **IFLC Monthly Work Plan** _&_ **Assessment Schedules** _respectively]_

PART TWO:
Indigenous Intellectual Property Rights

3.0 Indigenous Intellectual Property Rights

'Indigenous Intellectual Property Rights' is a relatively new phenomenon in Fiji, the Pacific Region and in other countries of the world'. The term/phrase encompasses two issues of utmost importance and that which needs to be discussed: *traditional knowledge* and *intellectual property rights.*

3.1 *What is traditional Knowledge?*[6]

> Traditional knowledge (TK) is the information that people in a given community, based on experience and adaptation to a local culture and environment, have developed over time, and continue to develop. This knowledge is used to sustain the community and its culture and to maintain the genetic resources necessary for the continued survival of the community.
>
> Traditional knowledge includes mental inventories of local biological resources, animal breeds, and local plant, crop and tree species. It may include such information as trees and plants that grow well together, and indicator plants, such as plants that show the soil salinity or that are known to flower at the beginning of the rains. It includes practices and technologies, such as seed treatment and storage methods and tools used for planting and harvesting. TK also encompasses belief systems that play a fundamental role in a people's livelihood, maintaining their health, and protecting and replenishing the environment. TK is dynamic in nature and may include experimentation in the integration of new plant or tree species into existing farming systems or a traditional healer's tests of new plant medicines.
>
> The term 'traditional' used in describing this knowledge does not imply that this knowledge is old or untechnical in nature, but "tradition-based". It is "traditional" because it is created in a manner that reflects the traditions of the communities, therefore not relating to the nature of the knowledge Itself, but to the way in which that knowledge is created, preserved and disseminated.
>
> Traditional knowledge is collective in nature and is often considered the property of the entire community, and not belonging to any single individual within the community. It is transmitted through specific cultural and traditional information exchange mechanisms, for example, maintained and transmitted orally through elders or specialists (breeders, heaters, etc.), and often to only a select few people within a community.

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[6] Hansert, S. & Vanfleet, J. 2003. **Traditional Knowledge and Intellectual Property**. AAAs, Washington. p.3.

3.2 *What are Intellectual Property Rights?[7]*

> Intellectual property rights (IPRs) are the legal protections given to persons creative endeavors and usually give the creator an exclusive right over the use of his/her creation or discovery for a certain period of time. Intellectual property protections may include patents, copyrights, trademarks, and trade secrets. property is codified at an international level through a series of legally binding treaties

3.3 *Why Indigenous Peoples should be concerned about Intellectual Property Rights?[8]*

> The knowledge of and uses of specific plants for medicinal purposes (often referred to as "traditional medicine") is an important component of TK. Once, traditional medicines were a major source of materials and information for the development of new drugs. In the 20th century, however, new sources for pharmaceuticals led to a decline in the importance of ethnobotany in drug discovery programs. However, new discoveries of potentially potent anti-cancer agents in plants (such as turmeric and taxol), as well as a rapidly growing herbal remedies market, has revived traditional interest in traditional medicinal knowledge and practices. As interest in traditional medicine is rekindled, indigenous knowledge of the cultivation and application of genetic resources is becoming exploited at an alarming rate. World sales of herbal medicine alone were estimated at US$30 billion in the year 2000.
>
> Intellectual Property Rights should guarantee both an individual's and a group's right to protect and benefit from its own cultural discoveries, creations, and products. But Western Intellectual Property regimes have focused on protecting and promoting the economic exploitation of inventions with the rationale that this promotes innovation and research. Western Intellectual Property Law, which is rapidly assuming global acceptance often unintentionally facilitates and reinforces a process economic exploitation and cultural erosion. It is based on notions of individual property ownership, a concept that is often alien and can be detrimental to many local and indigenous communities. An important purpose of recognizing private proprietary rights is to enable individuals to benefit form the products of their intellect by rewarding creativity and encouraging further innovation and invention. But in many indigenous world views, any such property rights, if they are recognized at all, should be extended to the entire problems experienced by indigenous knowledge in trying to protect their traditional knowledge under intellectual property laws stem mainly from the failure of traditional knowledge to satisfy requirements for intellectual protections.
> *[Continued next page]*

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[7] Hansert, S. & Vanfleet, J. op.cit. p.4.
[8] ibid. pp.4-5

[Continuation from previous page]

Alternatively, where intellectual property protection could potentially apply to such knowledge, the prohibitive costs of registering and defending a patent or other intellectual property right may curtail effective protection. There has been a clear bias in the operation of these laws in favor of the creative efforts of corporations, for example, pharmaceutical and other industries in industrialized nations. Within the context of scientific progress, modern intellectual property laws have allowed these industries to monopolize the benefits derived from their use of indigenous knowledge with disregard for the moral rights and material (financial) interests of the indigenous peoples themselves.

Many incompatibilities between TK and IPRs have begun to surface with the rapid global acceptance of Western concepts and standards for intellectual property. These incompatibilities appear when ownership of TK is inappropriately claimed or TK is used by individuals or corporations that belongs to local communities, primarily in developing countries. The term "biopiracy" is often used to describe the misappropriation of knowledge and/or biological materials from traditional communities.

With today's rapidly globalizing IPR regime, situations of biopiracy are becoming increasingly evident. Until very recently, an American citizen owned a patent on the well known and commonly used Amazonian plant ayahuasca. Traditional Andean uses of maca (Lepidium meyenii) for increased fertility and the Indian use of neem as a pesticide have been patented in name of profit for Western companies. The specifics of these examples are complicated and technical, but it is not an understatement to suggest that many more discrepancies will develop between traditional knowledge and the IPR regime negatively affecting indigenous communities across all continents. A major concern is that Western corporations will continue to adapt, incorporate, build upon or directly claim indigenous knowledge without acknowledgement or compensation for the communities that developed the knowledge.

However, there is good news. Intellectual property rights do not have to work against the needs and interests of traditional knowledge holders. In fact, intellectual property rights can actually benefit traditional knowledge holders by promoting both their material and moral interests. The key to realizing these benefits is in understanding how the intellectual property rights system works and the place that traditional knowledge can have in the system.

4.0 Traditional Knowledge Protection.

4.1 Traditional knowledge is not protected under any of the international agreements and in recent years has been the subject of increased exploitation as competition for developing new products intensifies. The current IPR system cannot protect traditional knowledge for two reasons. *First*, the current system seeks to privatize ownership and is designed to be held by individuals or corporations, whereas traditional knowledge has collective ownership. *Second*, the protection is time-bound, whereas traditional knowledge is held in perpetuity from generation to generation.

4.2 *Copyright Laws in Fiji*

Copyright legislations that exist in Fiji comprise the Copyright Act, Performers Protection Act, Patents Act, Merchandise Marks Act, Industry Emblem Act, Trademarks Act, Fair Trading Act 1992, the amended Fair Trading Act 1998 and the United Kingdom Designs (Protection) Act.9

However, these laws are generally limited in application, restrictive and inadequate. *How?*

- λ There is an inadequacy in the protection of elements of traditional knowledge and cultural expressions. For instance, the transmitting of indigenous cultural and intellectual property is traditionally only given to certain persons in the community for certain purposes. On the contrary, with existing laws, indigenous cultural expressions are in the public domain where it is freely accessible and transferable.
- λ IPR laws in Fiji, and like any other Pacific Island Country, was designed to be held by individuals rather than communities; does not recognize communal rights;
- λ limited period of protection (whereas traditional knowledge is held in perpetuity from generation to generation);

What are the characteristics of traditional knowledge and Expressions of culture property/ownership in relation to Intellectual Property?

- λ Generally orally transmitted.
- λ Emphasis on preservation and maintenance of culture.
- λ Socially based-created through the generations via the transmission process.
- λ Communally amount but a large amount is held by libraries, museums and archives.
- λ Generally not transferable but transmission, if allowed, is based on a series of cultural qualifications.
- λ There are often restrictions on how transmission can occur, particularly in relation to sacred or secret material.

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[9] Alipate qetaki's presentation

4.3 Development of Model Legislation on Traditional Knowledge and Expressions of Culture.

The formulation of a framework for the Model Law on Traditional Knowledge and Expressions of Culture was a regional approach. Drafted by a team of legal experts drawn from member Forum Island jurisdictions including Fiji, and commissioned by the Secretariat of the Pacific Community (SPC), United Nations Educational Scientific and Cultural Organization (UNESCO), and the Forum Secretariat, the Model law aims to: *Protect the rights of traditional owners in their traditional knowledge and expressions*; *permit tradition-based creativity and innovation, including commercialization thereof, subject to prior and informed consent and benefit-sharing*; *and complement and not undermine existing Intellectual Property Rights.*[10] At the root of the model law is the preservation/ maintenance of traditional knowledge and expressions of culture.

4.3.1 Basic Elements of the model law include:

A. *Usage of TK & EC for non-customary purposes* requires the consent of traditional custodians of TK & EC. Upon usage, sufficient acknowledgement of traditional owners, and the geographical place from which the TK & EC originates must be made.

B. *Traditional owners* refer to a group, clan, community of people, or an individual who is recognized by a group, clan or community of people as the individual, who are custodians of aspects of TK & EC.

C. *Inauguration of a centralized cultural authority* – the institution will be set up to administer the rights, including the prior and informed consent of traditional owners. Other obligations include: appropriately identifying traditional owners of TK & EC; act as liaison between traditional owners and prospective users of TK & EC; oversee that benefits derived from non-customary usage of TK & EC gets through to the custodians.

D. *Enforcement* denotes the creation of offences, right of civil action and repercussions for unlawful and unauthorized use of TK & EC.

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[10] Forum Economic Ministers Meeting, 19-20 June 2001, "Session Paper 1".

4.3.2   *Adoption of Model law by Fiji.*

Subsequent to Fiji's adoption of the model law at the Pacific Cultural Minister's Meeting in Noumea 2002, cabinet endorsed the proposition in October 2003. In October 2004, the First Parliamentary Counsel within the Ministry of Justice requested a copy of the Model Legislation to begin its drafting before a Bill for the enactment of Traditional Knowledge and Expressions of Culture is presented to Parliament. Consultative Process between the Ministry's of Justice and Fijian Affairs is currently underway. However, prior to its passing, the model law will be scrutinized first, assessing its suitability for Fiji's situation and subsequent modification. This will depend on the outcomes of consultations with relevant stakeholders.

5.0   Current Works of the Ministry of Fijian Affairs, Culture & Heritage and in-house stakeholders.

5.1   Fiji's adoption of the model law requires the consideration of options and mechanisms for its proper implementation. The Ministry of Fijian Affairs, Culture & Heritage which was designated the task in 2003, by the President, through the Minister responsible, opted for the documentation of the vast aspects of Fijian culture and its traditional holders, in a database format, which is a necessity for the implementation of the legislation.

5.1.1   *Why a database?*

As stipulated in the model law, a Cultural Authority is to be established with a wide range of functions. One of which proposed is to "maintain a record of traditional owners and/or knowledge and expressions of culture". This denotes the establishment and maintaining of a database on traditional knowledge and expressions of culture, entering into it such information as it receives or collects. Access to the database would be permitted by the Authority under such terms as it may decide, including restricting it to owners of the knowledge as the situation may warrant.

A database was chosen for the model law because it records information and there was a need to record as much TK before it becomes unobtainable. This meant few formal requirements and an assurance of confidentiality. A detailed examination of ownership could be raised later but only when a challenge was brought or an inquiry made by a prospective user.

Hence the *National Inventory for Traditional Knowledge and Expressions of Culture Project.*

5.2 The *National Inventory Project for Traditional Knowledge and Expressions of Culture.*

5.2.1 Background

A national inventory for all aspects of Fijian culture is a relatively new initiative with the initial idea mooted in 2003 when the need arose to set up a formal structure to effectively police the model legislation on traditional knowledge and expressions of culture, new to Fiji, the Pacific and other countries of the world . The model legislation requires the consideration of options and mechanisms for its proper implementation, hence, the choice for the documentation of the vast aspects of Fijian Culture and its traditional holders, in a database format [inventory]. This task was designated to an "Indigenous Intellectual Property Rights Committee" formed by the Ministry of Fijian Affairs, Culture & Heritage to undertake the necessary preparatory work required to effectively build the inventory system – a documentation of traditional knowledge and expressions of culture.

5.2.2 Indigenous Intellectual Property Rights Committee

An internal departmental IPR committee was formed by the Ministry of Fijian Affairs to undertake the necessary preparatory work required for the formulation of the legislation. The committee comprised of officials from the Institute of Fijian Language and Culture, Department of Culture & Heritage, and the Fijian Affairs Board and the Native Lands and Fisheries Commission.

The committee was entrusted with the task of drafting a framework to initially deal with the documentation of traditional knowledge and expressions of culture within Fiji. The Committee carefully scrutinized the topic and came up with the following critical issues: data collections and national inventory; public awareness; financial assistance; development of a specific database software; capacity

building; and ultimately the establishment of a cultural authority to facilitate the policing and proper implementation of the model law.

5.2.3   Nature and objectives of National Inventory.

Designated in Fijian as *Na ituvatuva ni kilaka itaukei kei na kena matanataki,* the national inventory project envisages the diverse traditional knowledge and cultural expressions that explicitly exists within the culture of the *itaukei* For the 14 provinces that compose Fiji, each has its own distinct local knowledge and cultural system, which characterize their uniqueness. However, with globalization and rapid development in information technology, traditional expressions in Fiji are continually being exploited for commercial purposes, and on the verge of being replaced completely by a massive culture of modernism. Hence, the inventory is/was established with the following issues in mind: [I] the preservation and safeguarding of tangible and intangible cultural heritage; [ii] the promotion of cultural diversity; [iii] the respect for cultural rights; and [iv] the promotion of tradition-based creativity and innovation as ingredients of sustainable economic development.

The National Inventory Project is envisaged to be beneficial economically, socially and education wise. Having a database with thorough entries of existing holders of traditional knowledge and expressions of culture (tangible and intangible heritage) will ensure that its owners are properly recognized, identified for the non-commercial use of their knowledge and cultural expressions, and that they are compensated accordingly for the commercial use of their cultural expressions. Moreover, the creation of such framework will encourage tradition-based innovation and creativity for the custodians. It will also ensure the preservation of know-how, skills, practices, and techniques that are pivotal foundations for indigenous Fijians as a group of people with a specific cultural identity, as a community, and as an ethnic group. Furthermore, the identification and documentation of traditional knowledge and expressions of culture will ensure that it is properly transmitted, revitalized, and promoted to ensure its maintenance and viability. This will be achieved through the education and training of young people to learn, use and transmit the know-how. Such a plan will assist government stakeholders in the formulation of strategies for cultural development in Fiji's education curriculum.

5.2.4   Scope and Target of National Inventory:

What is encompassed within the inventory?
The "National Inventory of Traditional Knowledge and Expressions of Culture" facilitates the identification of existing traditional knowledge and expressions of culture and their customary owners within the 14 provinces of Fiji. Outlined herewith are aspects of traditional knowledge and expressions of culture to be covered by the inventory:

<u>Table 1: Elements of Fijian traditional knowledge and Expressions of Culture encompassed within the inventory</u>

Item	*Description and/or outline.*
Kinship	Genealogical/ kinship information. Includes totems, rank, and number of extended families, clans, tribes/phatries &s.
Heritage Sites	Sites of historical and cultural significance to a clan, tribe, village or province. These include those that are unique to a particular cultural setting.
Emigrational information.	These include movement of ancestral Fijians from a particular setting to the next. These may be due to war, sickness, a form of reparation in the aftermath of the battle whereby subjects of the tribe defeated had to be given to the triumphant group.
Traditional forms of award for bravery during war.	Traditional forms of award for bravery differ greatly in terms of bonuses, payments and gifts from modern day ceremonies. These comprise the issuance of a piece of land, the affixation of a sir-like title prior to the name of the 'qaqa' signifying his achievements, eg. "koroi", offering of numerous women as wives &s.
Traditional ceremonies, rituals and practices.	Types of ceremonies of welcome, marriage, death, rekindling of kinship ties, forgiveness &s.
Traditional beliefs/ religious systems.	Forms of ritualistic and religious behaviour prior to the coming of Christianity into Fiji.
Published and unpublished material	Often, research regarding a clan, tribe, village, district, and province had been undertaken; hence, the purpose of this section is to record issues that had been recorded by researchers; those that may be sacred and those that are not.
Dialects.	A recording of all dialects that exits in Fiji and their relationship with other portions of Fiji.

Traditional Names	Names of persons, places, and sites that have a cultural meaning attached or significance.
Traditional Medicine.	Forms of traditional herbal medicine available in different villages. Sicknesses, remedies, taboos will all be listed in this section of the questionnaire.
Traditional Healing practices.	These are healing practices that exist in the local community such as massaging, pointing with the index finger &s
Traditional fishing methods.	Due to different locations for habituation of Fijians, there exist differing forms of fishing depending on the area being fished, the type of sea or freshwater creature being fished &s
Traditional Agriculture.	This entails the different root crop and plant varieties planted by Fijians. Season for planting; part of plant planted; taboos to be respected; traditional organic manure utilised.
Traditional crafts and designs.	Forms of Fijian craftsmanship including, architectural designs, masi making, pottery making, mat weaving, masi designs used, boat building &s.
Traditional forms of performing art.	Different aspects of performing art which includes forms of meke, drama,
---------	Traditional food preparation methods.
---------	Traditional Midwifery.
---------	Traditional rites of passage – life cycle focused e.g. Circumcision &s.
----------	Traditional games.
---------	Tales, Legends, stories &s
---------	Traditional costumes; Traditional hairdressing.
---------	Traditional sailing.
--------	Traditional forms of communal undertakings and others.

5.2.5   Selection Criteria

Most elements of traditional knowledge and expressions of culture in Fiji are unrecorded and its maintenance and/or preservation rest pivotally on continual usage and observance. Hence, it was appropriate, and not to delay it further, the recording of aspects of Fijian culture that still exists and also those that may be on the brink of extinction. However, the emphasis advocated was that information gathered on a specific element should:

- *Identify its uniqueness to a specific cultural locality. Cultural data collected should be distinct to the locality with which information is collected. It should not be copied nor duplicated from another clan, tribe, district or province. It should be unique and specific to the area.*

- *Degree of disappearance danger [since most aspects of Fijian culture depended entirely on oral transmission].*

- *Establish that the heritage is associated with a particular community and is communally owned and not individually owned.*

- *Should be authentic.*

- *Be appropriate to their locality/village that which information is regularly provided.*

5.2.6 Electronic Storage of Information.

Information Communication Technologies (ICTs) play a crucial role in recording traditional knowledge, altering it for specific uses or to digitalize it for storage in public and private banks so that it can be recalled for any indigenous and non-indigenous utilization. Computer applications for the National Inventory is a classical example and will be an indigenous knowledge databank or database ever compiled in the country through the use of software designed specifically for the project, using the Fijian language as its format, however, programming will be done in English. The database will serve to enhance information exchange between indigenous people and local communities, also the dissemination of information about knowledge and cultural expressions to the general public, non-commercial users, and custodians.

5.2.7 Skeleton of database.

Records entered into the database will be based on the topics outlined in *Table 1* of **5.2.4** and these will be in text and accompanying images. Moreover, video and audio recordings made at respective cultural localities will be entered as entries in respective topics and aspects of intangible heritage discussed in the inventory. Each Fijian village will have entries of traditional knowledge and cultural expressions.

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Specification for a typical page on the database:
Database will try to address the following:
a.  Name of yavusa head, and signature.
b.  Name of researcher, topic researched.
c.  Name of informant, and other personal details outlined in
    questionnaire,
d.  topic researched, and signature.
e.  Village,
f.  District,
g.  Province.
h.  Textual entry of results of interview (or research).
i.  Video recordings, where necessary.
j.  Attached images (pictures), where necessary.
```

5.2.8   Information accessibility:

To conform with the objectives of Intellectual Property project and the concerns for safeguarding of traditional knowledge and expressions of culture of the indigenous population, final editing and input of data is restricted to the project officer after consultations with village heads and the Indigenous IPR Committee members. Future editing, after consultation with custodians will be made once approved. Viewing of database is restricted to senior officers of the office. However, for general public viewing and usage of information, custodians have to be informed and their consent sort. Besides, information will only be available to custodians of TK & EC, their tribe, clan, family members, upon the initial approval of informants.

PART THREE:
Anthropology as an all encompassing discipline.

6.0   The Concept of Anthropology.

Anthropology is the most liberating of all the sciences. It has uncovered the false attitudes of racial superiority and those of cultural superiority. But *what exactly is anthropology?*

A definition provided by a well-known Anthropologist who has great interests in the Fijian culture reads: "Anthropology, the scientific study of humanity, seeks to explain how and why people are both similar and different through examination of our biological and cultural past and comparative study of existing human societies."[11] The specialist is Michael C. Howard, who undertook his education in the United States, prior to his posting to the University of the South Pacific in 1981. He left Fiji during the 1987 coup as his status as advisor to the then Labour Leader, Dr. Timoci Bavadra, was at risk, after being overthrown from office by a military coup.

Anthropology confronts basic questions of human existence:
Where and when did we originate?
What makes us human?
How has our species changed?
Why do some groups of people tend to be tall and lanky (leggy/thin) whilst others tend to be short and stocky (solid)?
Why do some people practice agriculture while others forage (hunt and gather food)?
Why do some religions believe in reincarnation of the spirit while others reject such beliefs and superstitions?[12]
Anthropologists find all things human fascinating and worthy of study.

Hence, Anthropology is the study of ourselves – our societies, our cultures and their development – and its devotion to the study of all peoples, regardless of where and when they lived, has enabled greater understanding of human nature than ever before.

6.1   Aspects of Anthropology:

Anthropology has a broad scope covering many disciplines which are concerned in one way or another with human beings, for instance, biology (natural science) and sociology (social science). Anthropology examines how

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[11] Howard, Michael. 1996. **Cultural Anthropology**. Harper Collins College Publishers. New York. p. 3.

[12] Ibid. & Kottak, Conrad. 2000. **Anthropology: the exploration of Human Diversity**, McGraw-Hill, Boston. p.3.

they work together, in all places and times. This may seem as a large task impossible for an anthropologist, but the subfields allow an individual to specialize in one or more anthropological areas.

6.1.1   *Subfields of anthropology[13]:*

  + *Cultural/Social Anthropology* is the study of human society and culture; describing, analyzing, interpreting and explaining social and cultural similarities and differences.
  + *Archaeological Anthropology* reconstructs, describes and interprets past human behavior and cultural patterns through human remains.
  + *Biological or physical Anthropology* focuses on biological aspects of humankind. It seeks to discover how and why humans evolved and biological diversity (why skin colour differs &s) of modern human population. Biological Anthropologists/ Paleo-anthropologists/ Paleontologist study fossil (preserved remains or traces of long –ago dead animals and plants) to ascertain human evolution.
  + *Linguistic Anthropology* studies language in its social and cultural context, across space and time.

Anthropologists tend to specialize in one or more of the following fields.

Which do you think you belong, relative to the research that you're about to embark on?

6.1.2   *Themes of Anthropology:*

With the varying anthropological subdisciplines, there are certain themes which unify all of the above:

  a. The fundamental principle that all peoples are fully and equally human [*universalism*].
  b. The holistic approach of anthropology. It seeks to comprehend all aspects of human condition; addressing issues through economic, social, political, historical and other factors. [*Holism*]
  c. Viewing aspects of culture as a social whole, functioning and coexistence together. [*Integration*] To fully understand any

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[13] Kottak, op.cit. pp.11-17.

belief or practice we must view it within the context of the society of which it is a part and within the context of the broad environmental factors shaping the society.

d. [*Adaptation]* humans are influenced by their surroundings, thus adaptation is a means by which individuals or populations react to environmental conditions in order to maintain themselves and survive.

e. [*Cultural Relativism*] – judging and interpreting the behavior and beliefs of others in terms of their traditions and experience. The opposite is Ethnocentrism – judging the behaviour and beliefs of others in terms of one's own cultural values and traditions. "*Why don't they eat like us; dress like us; and behave as we do?"[14]*

As Anthropologists, the themes form the basis of anthropological ethics or rules of conduct whilst embarking on fieldwork at local, national, regional or international level. Anthropologists need to maintain these at all times; avoiding biasness and negative reactions by respondents.

6.2 Cultural Research.

To study and interpret cultures, anthropologists engage themselves in numerous research activities or field methods. Two most common activities are ethnography and ethnology. Ethnography provides an account of a particular community, society or culture. During ethnographic fieldwork, the ethnographer gathers data that he or she organizers, describes, analyses and interprets to build and present the account in a form of a book, article, thesis &s. *Ethnographers*, traditionally live with informants. On the other hand, *ethnology* examines, interprets, analyses the results of *ethnography* – data gathered in different societies.

Besides, ethnography is a research strategy used by anthropologists to:

§ Understand the whole of an alien culture.
§ Pursue a holistic goal for gathering information.
§ Move from place to place to discover the totality and interconnectedness of social life.

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[14] Howard, op.cit. pp. 4-8.

Briefly, let's touch basic on some ethnographic techniques[15]:

Ethnographic Techniques.

The characteristic field techniques of the ethnographers include the following:

I. Direct, firsthand observation of daily behavior, including participant observation.

2. Conversation with varying degrees of formality, from the daily chitchat that helps maintain rapport and provides knowledge about what is going on to prolonged interviews, which can be unstructured or structured. Formal, printed interview schedules or questionnaires may be used to ensure that complete, comparable information is available for everyone of interest to the study.

3. The genealogical method. *Genealogical method denotes the procedures by which ethnographers discover and record connections of kinship, descent, and marriage, using diagrams and symbols.*

4. Detailed work with key consultants about particular areas of community life.

5. In-depth interviewing, often leading to the collection of life histories of particular people (narrators).

6. Discovery of local beliefs and perceptions, which may be compared with the ethnographer's own observations and conclusions.

7. Problem-oriented research of many sorts.

8. Longitudinal research-the continuous long-term study of an area or site.

9. Team research-coordinated research by multiple ethnographers.

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[15] Kottak, op.cit. p. 34.

PART FOUR:
Socio-cultural research (anthropological)

7.0 ✍ What is research?

Research is simply the gathering of information relevant to a topic initially planned and its subsequent documentation. All in all it basically tries to solve a problem. Research is undertaken for social, economical, health, educational, political &s reasons.

Activity:
Scavenger exercise *[Find sample exercise attached as Appendix 4]*

At the completion of the exercise were you able to identify other characteristics of research?
Provided below is a listing[16] used as a guide for the trainer.

1. Research attempts to solve a problem.
2. Research involves gathering new data from primary or first-hand sources or using existing data for a new purpose.
3. Research is based upon observable experience or empirical evidence
4. Research demands accurate observation and description.
5. Research generally employs carefully designed procedures and rigorous analysis.
6. Research emphasizes the development of general principles or theories that will help in understanding, prediction and control.
7. Research requires expertise - familiarity with the field; competence in methodology; technical skill in collection and analyzing the data.
8. Research attempts to find an objective, unbiased solution to the problem and takes great pains to validate the procedures employed.
9. Research is a deliberate and unhurried activity which is directional but often refines the problem or questions as the research progresses.
10. Research is carefully recorded and reported to other persons interested in the problem.

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[16] Anderson, G. 1998 **Fundamentals of Educational research**, The Falmer Press. Bristol.

7.1 Research in the Pacific.

Sites and localities of research affect greatly the process and outcome of actual gathering of information. Different regions of the world and its inhabitants (more specifically to indigenous peoples have different perception, reception and methods of dealing and/or engaging themselves with researchers upon entering their socio-cultural sphere. Pacific Island communities, although there is not yet a policy-derived principle in the Pacific, have their own ways of attending to or dealing with international researchers who visit their Islanders. Methods of research depend on cultural protocols and ethics which are prevalent in many Pacific Island countries. These are still respected by communities that exist within these Islands. Outlined below is a general framework with which overseas and local researchers should consider upon undertaking research in Pacific Island communities.

Principles of research in the Pacific.[17]
The following principles are proposed for any research activities involving the Pacific peoples and Fiji for that matter.

Principle 1 – Mana
The acknowledgement and the maintenance of mana (dignity) of the "researched" and the "researcher" is central to the research. This principles pertains to the honouring of the individual and/or Pacific communities in all aspects of the research, including participation, ownership and responsibilities.

Principle 2 – Relationships
Pacific peoples are connected by family/community links and obligations that exist before and after the phases of research. Research with Pacific communities need to be set in a context of enduring relationships rather than as an episode encounter.

Principle 3 – Reciprocity
Relationships by kin or community carry certain obligations that are determined and acknowledged by the context of content. It is essential to identify and incorporate the roles and obligations of Pacific subjects appropriately to enhance the research process and outcomes.

Principle 4 – Empowerment

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[17] Sanga & Pasikal. 2002. ***Research for Pacific Empowerment: Guidelines for researching with Pacific Communities***, Report prepared for the Economic and Research Development Group, p.7

Research is knowledge. Knowledge is power. Research for Pacific peoples should ultimately facilitate Pacific capacity and well-being through both the involvement in and the use of research outcomes. This principle relates to the resources, participation and leadership of Pacific peoples in all phases of research.

Principle 5 – Communication
Pacific peoples need to be informed of development resulting from their participation. Where, possible, the results should be presented back to participating communities so that they are able to see the positive impact of research. This principle will facilitate more positive connotations of research and raise awareness of research among Pacific communities. At the minimum, researchers should provide the opportunity for individual informants to veto their own contributions before these are included in any documentation.

Principle 6 – Accountability
Pacific research must be based on clear ethical protocols which include being accountable also to Pacific communities for what and how research is carried out.

These are some basic principles or protocol issues you as a researchers will have to examine and analyze prior to embarking on research in Fijian Villages.

8.0   The research process.
Anthropologists spend more time preparing for field work. Their preparation includes the surprising complex matter of undertaking the following.

8.1   Choosing a Topic/Identifying a problem:
- Research interests often are inspired by their own life experiences.
- Projects may come about as a result of gaps in the ethnographic literature.
- Studying small scale societies helps to understand the human condition and improves our understanding of specific developments on the frontiers of expanding industrial world system.
- Where the culture of people in small-scale societies is not well known, the priority for anthropologists is to fill out the "ethnographic map" of the area by doing holistic descriptions of these peoples, gathering information   on such topics as their physical environment, history, technology, productive activities, food and drink, daily routines, sexual practices, social and political organizations, medical beliefs and religion.

Once a basic familiarity with the societies of a region has been established, in-depth research can follow.

8.2   Narrowing the Focus:
Once a topic is selected, an anthropologist must struggle with two problems:
- How might the information sought be explained?

▪ From whom should it be gathered?

8.2.1 FORMING A HYPOTHESIS.
One primary aim of anthropology is to be able to explain why people act and think as they do. Hence, a hypothesis. A Hypothesis is a tentative statement that something observed, such as pattern of behaviour, is caused by a particular set of factors.

8.2.2 DETERMINING WHOM TO QUESTION.
Deciding whom to study is not as simple as it may seem. The people a researcher decides to include in the study are called its population. A population may be determined by several criteria:

☞ One is the problem being addressed,
☞ Location or length of residence in the city,
☞ Place of origin,
☞ Ethnicity, social class, religious affiliation,
☞ Occupation.
☞ Social residential or environmental characteristics of the area being studied. A researcher may select a village as an appropriate population, or perhaps valley dwellers, or a group of kin because this appears to be relevant units of analysis in the particular context.
☞ Local ways of classifying people, such as ethnic classification.

8.3 Methodology:

There are different methods of undertaking research. However, they generally fall into two categories which social and cultural researchers often utilize. Either is used or can be used simultaneously.

8.1.1 Qualitative Method:
is experimental research where the data are not in the form of numbers. It tries to capture people's meanings, definitions and descriptions of events.

8.1.2 Quantitative Method:
is experimental research where data are in the form of numbers. It aims to count and measure things.

Traditional characteristics of qualitative and quantative research:		
	Qualitative	**Quantitative**
Conceptual	▪ Concerned with understanding human behaviour from the informant's perspective. ▪ Assumes dynamic and negotiated reality.	▪ Concerned with discovering facts about social phenomenon. ▪ Assumes fixed and measurable reality.
Methodological	▪ Data are collected	▪ Data are collected

8.4   Data Collection Analysis

After selecting the necessary research method to be utilize, the researcher then embarks on the data collection phase. Post data collection entails consolidation of data and other materials in differing formats for analysis. Analysis performed can either be qualitative, quantitative or both.

8.5   Final Presentation

Post-analysis will confirm your stance, with regards to your   hypothesis, i.e. either you reject or support the hypothesis you've outline earlier prior to the research and data collection phase.

9.0   Research Ethics – Procedures and guidelines.

9.1   *Ethics is basically the standards of conduct and moral judgment that a social researcher must adhere to.* It considers the honorable (moral) implications of a social inquiry. It looks at the morality of the practices used, and the personal and professional morality of the researcher who used them. Outlined below is an account of some ethical and political issues raised during research.[18]

Research Process	*Ethical & Political issues*
Design of research project	▪ Is the researcher competent and capable of conducting research? That is, were they credited with professional integrity?
Sponsorship	▪ Does the researcher pay for the research, or is it

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[18] Minichiello, V., Aroni, R. Timewell, E. & Alexander, L. 1995. **In-depth interviewing: Principles, Techniques, Analysis.** Addison Wesley, Sydney. p. 192.

	some other group or institution? ▪ **Who benefits from the study?** ▪ **Who has access to data and results? How do you maintain confidentiality of informants if you are not the only `owner' of the raw data (tapes/notes/transcripts, personal documents)?**
Access	▪ **Who controls the research process?** ▪ **How ethical are the methods that the researcher is prepared to use to gain access to informants?**
In-depth interviewing	▪ **Who has control of the interactions?** ▪ **Whose interpretation of the situation is accorded validity?** ▪ **How is confidentiality maintained and trust developed?** ▪ **What effects does the research have on the informant?** ▪ **To what degree can the participants strike and keep a bargain?** ▪ **If the researcher controls the recording process, is the informant's view of what should be recorded given equal weighting?**
Analysis	▪ **Who has control of storing of data and the maintaining of confidentiality?** ▪ **Is the researcher's analysis `keeping faith' with the informant's account?**
Presentation of data	▪ **What effect does the informant as audience have?** ▪ **Who owns the research report-sponsors, researchers or informants?** ▪ **What is the purpose of publication?** ▪ **Who has control of publication and/or censorship of the report?**

9.2 Anthropological code of conduct during research:

Prior to a cultural researcher entering the field to undertake research on any cultural topic, he/she has to be open about the purpose of research, potential impacts, and sources of support. Most importantly the researcher should observe cultural restrictions to avoid embarrassment, complete alienation, unanswered research questions other instances that would result in an unfinished investigation, knowledge-building and full documentation of an area of culture researched.

There is no specified guideline or protocol that all researchers, however provided is a guide to issues that anthropologists often consider before entering a cultural locality for research.

<u>*Responsibility to people and animals*</u>[19]

1. The primary ethical obligation of the anthropologist is to the people, species, or materials he or she studies. Potential violation of this obligation can lead to decisions not to undertake, or to discontinue, research. This primary ethical obligation entails:
   *Avoiding harm or wrong.
   *Respecting the well-being of humans and nonhuman primates.

   *Working to preserve the archaeological, fossil, and historical records; working to achieve a beneficial working relationship for all parties.

2. Researchers must respect the safety, dignity, and privacy of the people they study. Also, researchers should avoid harm to the safety, psychological well-being, and survival of the animals or species they study.

3. Researchers should determine in advance whether their hosts wish to remain anonymous or receive recognition. They should make every effort to comply with those wishes.

4. Researchers should obtain the informed consent of the people to be studied and of those whose interests may be affected by the research. **Informed consent** means that the anthropologist should tell people about the goals and procedures of the research, and gain their consent to be participants.

5. Anthropologists who develop close relationships with individuals (e.g., their cultural consultants) must adhere to the obligations of openness and informed consent. They must also carefully and respectfully negotiate the limits of the relationship.

6. Anthropologists may gain personally from their work. But they must not exploit individuals, groups, animals, or cultural or biological materials. They should recognize their debt to the societies in which they work. They are obliged to reciprocate with people they study in appropriate ways.

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[19] Kottack, op.cit. p.48.

7. Ethics include universal principles as well as cultural practices. Hence, different communities have cultural protocols and practices that require the researcher to ensure that these are followed at every stage of the research.

8. Care must be taken to ensure that appropriate consent is negotiated and obtained at different point of the research. It must be remembered that informed consent to participate is not necessarily consent to report or to disseminate information from the research.

9. Pacific communities are small and confidentiality is often difficult to maintain when doing research within these communities. The researcher therefore has an obligation to maintain confidentiality through appropriate cultural and professional strategies, including silence and the use of the identifiers. [Maintaining neutrality].

10. In some instances, such as in-community action research projects, participants may want the option of being identified or acknowledged.

11. Concerns over the public right to know as against a Pacific community's privacy to certain knowledge can pose challenging ethical dilemmas. The researcher should therefore take care, as a custodian of certain knowledge, that private knowledge, that private knowledge is kept private.

Literature research

ACTIVITY:

Participants to analyze a book from archives/library and identify the following:
Name of researcher; year research was undertaken; place researched; state the problem researched; research method utilized; choice of research design & method; population sample.

10.0 Task that had just been undertaken requires a lot of concentration and ☺ reading. It is an important aspect of the research process.

Reviewing literature that deals with a topic for research is important as these will:

✴ Assist the researcher to further focus the questions being asked.
✴ Influence the researcher's success in gaining entry.
✴ Assist the researcher in establishing rapport with subjects whilst in the field.
✴ Sampling procedures (i.e. identifying the population to be interviewed) can also be shaped.
✴ Generate critical issues that others have identified and to examine what has been neglected.
✴ Spark off ideas about how to proceed with the research.
✴ By being aware of what has been published on the topic is in a better place to examine reasons for differences between what is reported in the literature and what the data suggests, and pursue this line of inquiry whilst in the field.

11.0 Design and Methodology

The design of Pacific research often evolves, is not well defined and is randomly terminated. As such, research design is messy and potentially frustrating for the researcher but this is consistent with the nature of Pacific research.

To fully comprehend design and methodological issues, a multi-layered consideration is necessary, taking into account the following:

- **Define** and/or negotiate the issue(s) to be researched.

- **Establish** the purpose and outcomes.

- **Select** the site to carry out your research.

- **Identify** the participants and other key informants.

- **Negotiate** and **confirm** access to participants.

- **Establish** agreed understanding of mutual benefits of the research.

- **Clarify** and **articulate** the cultural ideals, values and protocols that may be relevant for the subject of the subject and participants of the research.

- **Ensure** that the strategies, instrumentation and methods used are culturally appropriate and ethically consistent.

- **Ensure** that the language used is appropriate. Ideally, the relevant lingua franca/dialect is used throughout all phases of research.

12.0 Participation with Informed consent.

A fundamental principle of research relates to the right of any participant to have full and honest information about the research. In particular, participant(s) should be made aware of consequences of involvement before any decision of participation is finalized.

Participants should be:
- Given all relevant information to facilitate "informed consent"
- Assured of issues relating to ethics.
- Offered opportunities to raise issues/concerns.

12.1 *Confidentiality in Participation*

Traditional conventions of research demand that research participants be protected in terms of their personal identity, details and involvement. This principle holds true in most situations.

In undertaking research with local indigenous (Fijian) communities, the issues of confidentiality and safe participation are made more critical by the following factors:
- Smallness of populations.
- Existing connections/relationships between the researchers/researched.
- Cross-cultural communication issues i.e. assumptions and understandings.

In more recent times, many of the traditional conventions of research have been challenged, particular by those from non-mainstream, non-western traditions. These challengers relate not only to practices but also to the knowledge and assumptions underlying the practices. In relation to "confidentiality", there have been cases where research subjects are named because:
- Identifications acknowledge the contributions.
- Both the researcher/researched can be recognized.
- It contributes to the visibility of the participant's voice.

Confidentiality, particularly for individuals, is about ensuring a safe context for participation. However, if appropriate and if it has strategic benefits, naming participants should be explored.[20]

12.2 *What will enhance indigenous people's (Fijians in villages) participation?*

Fijians in villages need specific attention when considering appropriate processes for participation. The following general guidelines can contribute to more effective practices:

- Consult with appropriate groups including individuals, community leaders and institutions throughout every stage of the research.

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[20] Sanga & Pasikal. op.cit. p.8

- Ensure that barriers that may hinder participation are eliminated e.g. language, transport, age/gender status.

- Undertake regular communication meeting with community leaders, key research participants and reference people to discuss progress, obtain feedback and report on achievements or otherwise.

- Observe any cultural protocols as necessary when engage with Pacific communities. For example, in group gatherings, hospitality is a critical component.

- Include in the resource (budget) considerations some acknowledgement for individual/group participation. Acknowledgements or *ivakavinavinaka* can be in the form food/refreshments provision, assistance with transport (e.g. petrol vouchers) and or donations.

12.3 *What are the desired outcomes?*

Research must enhance the mana, well-being and lives of indigenous peoples. Outcome should be practical, communally-oriented and particular to the clan/tribe or village researched.

12.4 *Who benefits from the research?*

It is insufficient to promulgate that research is in its potential societal and scientific benefits. Research within local villages should therefore demonstrate real benefits for those affected by the research. Doing research as well outcomes must lead to empowering villagers and their communities, advancing their autonomy and increasing their well-being.

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DISCUSSION:

Outline schedule of procedures a researcher about to engage in ethnography within Fiji should adhere to prior to research.
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PART SEVEN:
DATA COLLECTION.

13.0 Introduction.

Data collection characterize methods of research to carry out. This will depend on the focus and problem the researcher is trying to address.

Since the Cultural Mapping Project is anthropological oriented, qualitative method of research is preferable. This entails undertaking fieldwork in respective sites initially selected with informants chosen to provide needed cultural data.

Two approaches to qualitative research that anthropological research should be oriented towards are:
Interviewing; and
Participant Observation – including ethnographic mapping.

13.1 Interviewing

13.1.1 *What is interview?*

[Face to face verbal exchange in which an individual, the interviewer, elicits information from another person(s)].

Before starting an interview utilize the following strategies to prepare oneself for an interview session. Assuming that all initial research steps have been adhered to, the following should be thoroughly considered:

↳ *How many interviews are you going to organize with your informants?* Normally this is known until research is undertaken, and a relationship is created between the interviewer and informant.

↳ *How do you approach the informant? What impression do you want to give the informant about the research project and their involvement in it?*

13.1.2 Interviewing take varying forms. One or a group of the methods could be utilized to effectively solicit information from informants.

Informal interviewing: information solicited through listening, observing and participating in a cultural activity that has never been recorded.

Structure interviewing and questionnaires: standardized questions are carefully ordered and worded in a detailed interview schedule. Each research subject is asked exactly the same question, in exactly the same order, as other subjects. Questions can be open-ended or closed-ended.

Semi structured interviewing: An interview guide or scheduled is developed around a list of topics without fixed wording or fixed ordering of questions. E.g. Cultural Mapping research questionnaire.

Unstructured interviewing: no interview schedule is used, nor any questions prepared. Data collected rely on the social interaction between interviewer and informant to elicit information. Unstructured interviewing takes on the appearance of a normal everyday conversation. E.g. story-telling.

Group interviewing: interviewer gathers together a group of informants in order to engage them in conversation for the purpose of research. This is carried out using focused, semi-structured, or in-depth interviewing.

Life Histories: interview process in which the researcher solicits the history of an individual's life given by the person living it, i.e. told in their own words.

13.1.3 *Things to consider whilst undertaking an interview:*

☞ **Probing:** (questions) used to elicit information more fully than the original questions. Basically, probing is the follow-up questions used to elicit information of greater detail than that drawn from the primary question.

**Emphasis on flexibility: always asking questions.*

☞ **Non-answering**: Informants may at some point decide not to answer a question. What should the researcher do?
If the researcher assesses that asking such questions is not overstepping the bounds of privacy then he/she tries to:
↳ *Restate the question.*
↳ *Rephrase it.*
↳ *Or if that fails, delicately ask the informant why they did not answer.*

↳ *If the answer is secret/sacred information, reiterate to the informant that information provided will be safeguarded and not disseminated without the consent of owners/custodians.*

☞ **Cross-checking**: emphasis on cross-checking of information provided so that account given by the informant is genuine and honest. *How?*

↳ Ask the informant to reintroduce the story again, and look for inconsistency, with the original version; OR

↳ Directly confront the informant with evidence of the problem, but in a gentle manner. E.g. "I'm a little confused. Perhaps you can clear this up for me………… [state problem]…….This does not seem to fit with what you told me before."

13.1.4 *Things to consider when ending:*

☞ **Closing the interview**: *How do you go about this?*

First there are factors that you must take into consideration:
↳ You may wish to re-interview the informant at a later date.
↳ Interviewing creates a relationship between the participants and that such relationships create expectations. This may commit the researcher to earlier promises such as contacting the informant when the book is published.
↳ Show respect to informants, their generosity and for sharing their stories with you.

There are verbal and non-verbal cues which an interviewer can use:

Verbal.
Explaining the reason for closing.
e.g.　Well, all that we've discussed should give me plenty of food for thought.
　　　Well I have no more questions just now.

Clearing House Questions.
e.g.　Is there anything else we should discuss before I leave?
　　　I think that we have covered everything that is necessary. Can you think of anything that I've missed?

Summarizing the interview.
e.g.   So we agree that today we talked about ……and that we should continue next week by thinking about…..?

Making personal enquiries and comments.
e.g.   How is your son going with his final exams?
Do you think that Fiji will win the Hong Kong Sevens, without William Ryder?

Expressing thanks and satisfaction.
e.g.   Thank you for the time and effort you put in.
I've really enjoyed our discussion and I appreciate the fact that you agreed to participate in the study.

Non-verbal strategies.
These vary and may include the following:

Looking at your watch or clock in the room.

Straightening your chair as if you're ready to move out of it.

Putting the cap on your pen and closing your notebook.

Shaking hands.

And many more.

_____

ACTIVITY:
Role Play the different interview methods including non-answering and closing!
_____

13.2 Participant Observation.

The second approach entails discovering and describing what people know and how they use their knowledge to organize their behavior.

Participant observation is simply taking part in community life as we study it.

With participant observation, researchers:
☺   Pay attention to the details of daily life, seasonal events, and unusual happenings.
☺   Observe individual and collective behavior in varied settings.
☺   Establish a good, friendly, working relationship with the informant.
☺   Record what they see in personal diaries or as separate field notes.

☺ Take part in many of the events and processes observed and trying to comprehend.
☺ Maintain naïveté (innocence). Do not be judgmental, be inexperienced.
☺ Maintain objectivity – remain neutral at all times.

☝ It is best to start the observation aspect of your research with the task of **making a map** of the village. Visit village boundaries and draw dwellings, trees, historical sites. The map would be useful as it will give a clearer picture of village set up. Assistance could be sought from villagers themselves.

******* Drawings of ceremonial undertakings. These include sitting positions of different clans during the veiqaravi vakavanua and many others.

ACTIVITY:
Participants to undertake mapping exercise. Divided into groups, they are to visit three of four designated places and draw maps of the site; interview people within the vicinity. It is important for participants to explore the unexplored. Groups to visit the following:

Dolphins FNPF Plaza (ground floor)
Suva Centra (ground and first floor)
Downtown Boulevard(ground floor)

_____

14.0 Tape recording/Photographs, and note-taking.

Tape recording and note-taking are two of the most commonly used methods of documenting data collected from informants. Often they are used in combination.

****you can take notes during interview BUT if you think this is disruptive, rely on your memory to reconstruct the conversation SOON after the interview. OR you can transcribe the conversation after the interview.

14.1 *Tape recording.*
It is a means of obtaining full and accurate record of an interview. Very important things to consider:

> **Before interviews:**
> ☺Use a small machine that looks less intimidating to the informant.
> ☺Check that equipment and batteries are in good working condition.
> ☺Use long playing tapes so that the conversation is not regularly interrupted because you have to change the tape.
> ☺Low quality tapes should not be purchased as this can be easily damaged due to frequent usage (rewind & forward).
> ☺INFORM THE INFORMANT that you will be tape or video recording the conversation [for more than often the informant feels vulnerable].

During Interviews:
☺Place the tape recorder in the best position possible to catch both the voices of the interviewer and informant.
☺Do not constantly check the tape recorder; it is distracting to the informant.
☺Listen analytically.
☺Stop conversation when changing tape sides. Ask informant to briefly reiterate what he/she last said when recording begins on next side.

After interview:
☺Clearly label tapes with the **informant's identification**, **topic, date of interview,** and **interviewer.**

14.2 *Taking photographs.*

Typically, anthropologists take photographs and video as an aid to illustrating their ethnographic accounts of a people's culture. Photography is important, since photograph of places, things, and events can be shown to informants for their comments and as memory for a significant person, event, heritage items &s.

For the cultural mapping project, pictures are very important as they assist in the crucial stage of creating an image of a concept e.g. an image of a botebotekoro with the medicinal remedy for fever. Due to varying dialects that exist in Fiji, names of places, plants &s also vary; hence, it is worthwhile to record the dialectic variation of botebotekoro in various places and its image.

However, upon taking pictures, it is important to:
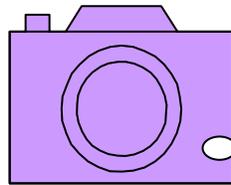
☺ Check camera that it is in excellent/ working condition.
☺ Take pictures at a close range.
☺ Store in proper casing especially when traveling.
☺NOTE in appropriate form the ratio of shots taken, number of camera, topic of research.

14.3 *Note-taking.*

Note taking is useful when conducting participant observation, interviews and other fieldwork approaches.

❀ It is very important to develop your own shorthand.

❀ Although, you may be equipped with a tape-recorder, it is a useful practice to make commentaries or interview notes of your sessions with informants. This is because note-taking enables the researcher to

record body language in relation to speech patterns. Relative to probing questions, the researcher may understand more what he/she has written about the on-going interview, hence; ask follow–up questions on the spot to the informant.

Some researchers tend to rely on memory and not do note-taking during interview, thus, it is recommended that you do the following:

Concentrate your attention on key words and ideas, and follow these as they develop in conversations.

It is important to write your field notes soon after you have finished the interview i.e. it should be written on the same day.

Guideline for writing fieldnotes:

Write down any idea that enters you mind. These can be lost if you do not write them down immediately.

Set aside time for writing the fieldnotes. It should be written no later than the day after the interview. The objective is to minimize the period between data collection and data storing, and to reflect on the data before commencing the next interview.

Fieldnotes must have periodic entries and include information that you might find of interest at some later stage.

Make duplicate copies of your fieldnotes and store these in separate places in the event of a fire of theft.

Fieldnote files:
Although there is no general rule for what sort of information should be included in your fieldnotes, they should try and address the following:

☑ **WHO** denotes identifying all your informants and their relationship to others.

☑ **WHAT** – describe the activities or conversation seen or heard.

☑ **WHEN** – noting the time with special attention to recording the actual sequence of events.

☑ **WHERE** – describe the location of the activity.

☑ **HOW** – a description of whatever logistics were used to collect the data and an analysis of how ideas and patterns in the data have emerged.

15.0 Listening Analytically.

As can be seen from previous topics, the interviewer is not simply to record and process responses but to participate in a conversation with the informant.
Participation means more than listening, nodding and note-taking. It means answering, commenting and attending to conversation sensitively.

LISTENING, therefore, is important. Researchers regard it as an 'art' whilst others regard it as a strategy for maintaining the flow of communication. Both are applicable, as long as it stimulates further interaction.

For you personally is listening an art?

Researchers often develop their listening skills. This is done through the development of 'sub-skills of listening' which can improve their listening skills.

Identify some?

☺   Adjust to the informant,
☺   Identify the informant's attitudes,
☺   Perceive and recognize differences between similarly worded statements,
☺   Resist being overly influenced by emotion-laden words and/or arguments,
☺   Take note of the sequence of ideas, comments and details,
☺   Try to avoid the effects of projecting one's own perception on informant's statements;
☺   Try to reflect on and analyze one's own listening,
☺   Capture the main ideas put forward by the informant,
☺   Recognize supporting ideas put forward by the informant,
☺   Learn to listen in undesirable or bad conditions,
☺   Learn to check the accuracy of new information,
☺   Learn to retain all relevant information,
☺   Be alert to contradictory statements made by the informant.

Can you identify others?

With the above, some may still regard themselves as bad listeners, try and pursue one of the following:

✌   **Critical inner dialogue** – *speaking to oneself critically during the interview process. What the researcher might think is as follows*: *what is this informant saying that I can use? Is this interesting in relation to my research problem? What are the central ideas this person is putting forward in this account? Have I fully understood what this person is saying? Maybe, maybe not. I had better use a probe. Oh, yes I did understand. Now I can go on with the follow-up question.*

✌   **Concentrate on the preparation aspect of listening** – *if you are fully prepared and informed as you can make yourself on a topic, issue or person then you may be more capable of hearing and appreciating the implications of the comments and statements made by the informants. This process can be carried out by reading and immersing yourself in the social setting.*

PART EIGHT:
Discussion on Cultural Mapping Pilot Tests 2004.

16.0 Discussion on:

   ♣ Brochure [Refer to Appendix 5]
   ♣ Informed consent forms. [Refer to appendix 6a & 6b]
      Questionnaires prepared for the 2004/2005 Cultural Mapping Project.
      [Refer to Appendix 7a, 7b, 7c, 7d, 7e].
   ♣ **Final Activity** [Refer to Appendix 8]

FINAL ACTIVITY:

To assist in setting necessary guidelines for fieldwork to be undertaken for the current cultural mapping project and other future initiatives, participants are to be divided into three groups and work on the following:
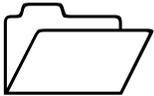
GROUP 1: Develop **activities** and necessary **protocols/ethics/code of conduct** researchers must adhere to during "*preparation*" phase of fieldwork**.**

GROUP 2: Develop **activities** and necessary **protocols/ethics/code of conduct** researchers must adhere to during "*data collection*" phase of fieldwork.

GROUP 3: Develop **activities** and necessary **protocols/ethics/code of conduct** researchers must adhere to during "*analysis*" phase of fieldwork.

_____

Appendices List _____

Appendix 1: Institute of Fijian Language Staff Structure (as at March 2005)

Appendix 2: Individual Work Plan (submitted monthly)

Appendix 3: Work Plan Assessment schedule

Appendix 4: Scavenger Exercise Sample

Appendix 5: Legislation brochure

Appendix 6a: Informed Consent Form for Turaga ni Yavusa

Appendix 6b: Informed Consent Form for informants (clan/tribe members)

Appendix 7a: Questionnaire for Research [Pink copy]

Appendix 7b: Questionnaire for Research [Blue Copy]

Appendix 7c: Questionnaire for Research [Green Copy]

Appendix 7d: Questionnaire for Research [Yellow copy]

Appendix 7e: Questionnaire for Research [white copy]

Appendix 8: Final Activity Sheet.

Appendix 1: *__Institute of Fijian Language staff structure (as at March 2005)__*

Organization Chart

```
                              ┌─────────────────────────────┐
                              │         Director            │
                              │ Institute of Fijian Language &│
                              └─────────────────────────────┘
                                            │
                        ┌───────────────────┴────────────────────────┐
                        │    Senior Administrative Officer            │
                        └─────────────────────────────────────────────┘
        ┌───────────────────────┬──────────────────┬──────────────────────────┐
 ┌──────────────────────┐                                        ┌──────────────────────┐
 │Administrative Officer │                                        │Administrative Officer │
 └──────────────────────┘                                        └──────────────────────┘
         │                                                                      │
    ┌─────────┐          ┌─────────┐ ┌─────────┐ ┌─────────┐
    │ TRCO1*  │          │ TRCO2*  │ │ TRCO3*  │ │ TRCO4*  │
    └─────────┘          └─────────┘ └─────────┘ └─────────┘

          ┌──────────┬──────────┬────────────┬──────────────┐
      ┌────────┐ ┌────────┐ ┌────────────┐ ┌──────────────┐
      │   CO   │ │ TYPIST │ │ S/Operator*│ │ Cleaner/Messen│
      └────────┘ └────────┘ └────────────┘ └──────────────┘
```
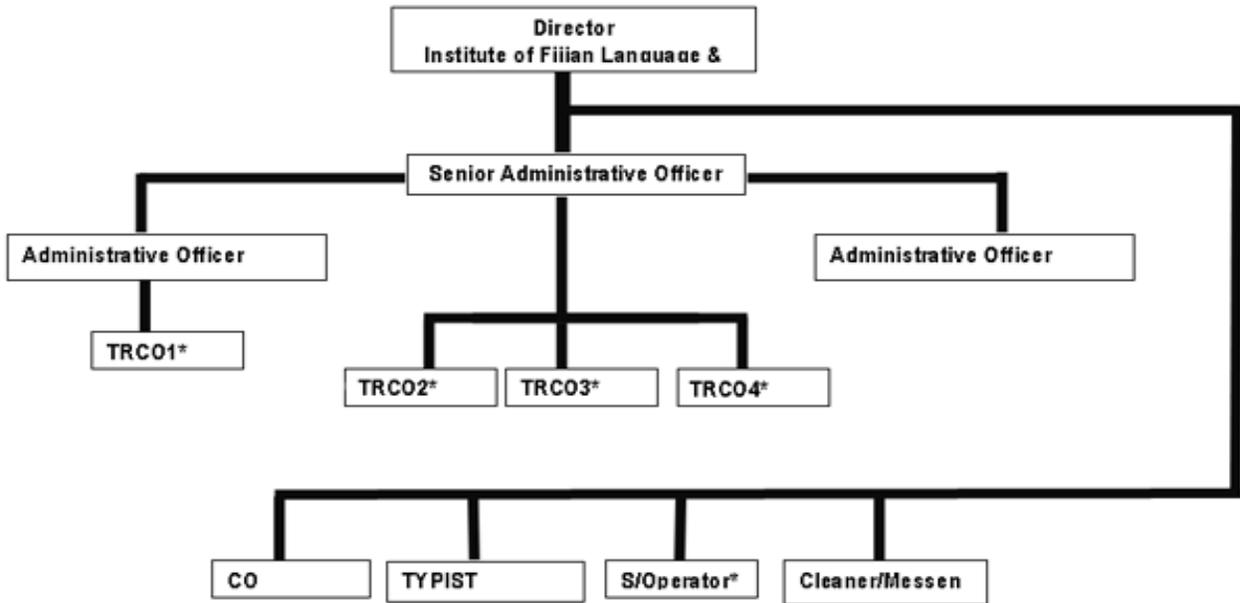
(*) those marked with an asterix are currently regarded as project or temporary appointments.

Appendix 2: *Individual monthly work plan for IFLC staff.*

<div style="border:2px solid black; padding:10px;">

ITUVATUVA NI CAKACAKA VAKAVULA – ME 2005

Tikinisiga: 02/05/05 – 31/05/05   **Yaca:**

</div>

Moniti	Tusiti	Vukelulu	Lotulevu	Vakaraubuka
2	3	4	5	6 *OLODEI*
9	10	11	12	13
16	17	18	19	20
23	24	25	26	27
30 *OLODEI-*	31			

Appendix 3: *Assessment Schedule for Monthly Workplan.*

<table>
<tr><td colspan="3" align="center">A
(Me vakaleweni ni cava na vula)</td></tr>
</table>

Yaca_____   Vula _____   T/Siga_____

(Vola na cakacaka o vakalewena ena nomu ituvatuva ni cakacaka vakavula, na kena pasede o nanuma ni rawati kei na kena ivakamacala)

Cakacaka	Pasede	iVakamacala

B
Tepi kei na itukutuku e vakacurumi

iWiliwili ni tepi: _____   iWiliwili ni itukutuku: _____

iWiliwili ni itukutuku au editaka: _____

<u>Solikoso</u>

Cakacaka tale eso a qaravi

……………………………..   ……………………………….

Appendix 4: *Scavenger Exercise Sample.*

SCAVENGER HUNT

Research involves asking questions and collecting information.

1. Find someone with a middle name starting with "S"
2. Find someone who was born other than Suva
3. Find someone who has lived in another country
4. Find someone wearing something green
5. Find out someone's favourite subject in secondary school
6. Find someone who was born in the same year as someone in your family
7. Find someone who lives in the same street number as your home address
8. Find out if anyone lives in the same suburb as you
9. Find out how many people have surnames with the same starting letters as yours
10. Find how many people have grandchildren
11. Collect a bus ticket
12. Collect a lolly wrapper
13. A receipt
14. Photo of a loved one
15. Something with a signature
16. Something metallic
17. Something made of plastic
18. Something you can use as an ID
19. Something you can trade
20. Something valuable

REFLECTIONS

How successful were you in completing this task?
What was a) easy b) challenging?
What would you do differently next time?
What are the lessons for data collection, questioning and/access?

Appendix 5: *Brochure.*

LAWA BULI NI KILAKA NI ITAUKEI & NA KENA MATANATAKI.

E vutuni yau o Viti ena kilaka ni itaukei kei na veika e matanataka. Qo na vuna e tokona sara vakalevu kina na matanitu, vakauasivi na Tabacakacaka iTaukei, na kena sasagataki me maroroi vakalawa na noda itovo kei na ivakarau vakavanua na itaukei.

NA CAVA E VUNA NA KENA BULI NA LAWA OQO? E se lailai sara na ka e bau caka e vuravura me taqomaki kina na kilaka itaukei kei na kena matanataki, me vaka ni nodra iyau na itaukei ni vanua. E kauaitaki vakalevu ni rawa ni vakayalia na iyau talei qo na totolo ni bula veicurumaki e vuravura [globalization] kei na sala rawarawa eso ni kilai ni itukutuku [information technology]. Sa dodonu gona kina me buli na lawa oqo e Viti me taqomaka na veika vakamareqeti e tu vei keda na itaukei.

Na noda veiqaravi vakavanua e keda

NA CAVA NA INAKI NI LAWA OQO?
Na inaki ni lawa oqo me:
Taqomaka na nodra dodonu na itaukei ina veika era taukena ena kilaka itaukei kei na kena matanataki.
Vakadeitaka vakalawa na kena vakayagataki na veika vakavanua, vakabibi na kena bisinisitaki se volitaki; solia taumada na itaukei na nodra veivakadonui; kei na kena wasei vakatautauvata vei ira na itaukei na revurevu vinaka ni kena vakayagataki na

nodra iyau vakavanua.
Na usutu ni lawa oqo na kena rokovi ka taqomaki na noda itovo, ivakarau kei na iyau vakavanua.

NA CAVA E VAUCA NA LAWA OQO?
Na lawa qo e vauca e rua na ka, na **"kilaka ni itaukei"** (KI) kei na **"kena matanataki"** (MT). Na **"kilaka ni itaukei"** (KI) e okati kina na kilak buli se v kawa ka vakauqeta na rawa iyau (ilavo), bula vakayalo, ivakarau vakavanua, ukuuku se na ka ni veivakamarautaki; na kilaka e vakadewataki mai na dua na itabatamataki ina dua tale; era taukena e dua na uma tamata itaukei (vakavuvale, vakayavusa, vakavanua); e maroroi ka taukeni vakailawalawa, sega ni yadua. Na **"kena matanataki"** e vauca na sala e vakayagataki se vakaraitaki kina na kilaka itaukei. Qo e wili kina na yaca, itukuni, italanoa, vucu, serekali, itukutuku makawa, sere ni vakayatuyatu; na cakacaka ni liga me vak na ceuceu, tulituli, talitali, culacula; iyaya ni vakatagi, droini, iukuuku, isasauni, kei na isulusulu; ivakatagi, meke, vakatasuasua, italanoa buli, ivakarau vakavanua; na veimataqali droini se cakacaka ni dua na ka e kilai kina e dua na vanua; iwalewale ni kena caka e dua na ka me vak na vale, waqa &s.

Na meke vakaviti— e matanataka na noda kil vakaitaukei.

E VAKATABAKIDUA VEI CEI NA LAWA OQO?
Na lawa qo e taqomaki keda na itaukei, na noda itovo, kei na noda iyau vakavanua, vakabibi na gauna oqo ni levu na veisau sa yaco mai ina noda vanua.

O CEI E NONA ITAVI ME DIKEVA KA VAKADRETA NA KENA VAKAVOTUKANATAKI NA LAWA OQO? E nona itavi na Tabacakacaka iTaukei, iTovo & iYau Vakamareqeti me na cakacakataka ka vakavotukanataka na lawa oqo me vaka e veilesi kina na Peresitedi ni noda vanua vua na Minista ni Veika Vakaitaukei, iTovo & iYau Vakamareqeti, ka iliuliu tale ga ni noda matanitu.

ITAVI E QARAVA NA TABACAKACAKA ITAUKEI. E okati ena kena cakacakataki na lawa oqo oya na kena vakasokumuni na itukutuku vakamareqeti me baleti keda na itaukei me rawa ni kilai tale ga kina na kena itaukei (O cei e nona?)

Appendix 6a: ***Informed Consent Form for Yavusa Head.***

Appendix 6b: *<u>Informed Consent Form for informant.</u>*

Appendix 7a:
Questionnaire for Field Officers to utilize whilst undertaking field research [Pink copy]

Appendix 7b:
Questionnaire for Field Officers to utilize whilst undertaking field research [Blue copy]

Appendix 7c:
Questionnaire for Field Officers to utilize whilst undertaking field research [Green copy]

Appendix 7d:
Questionnaire for Field Officers to utilize whilst undertaking field research [Yellow copy]

Appendix 7e:
Questionnaire for Field Officers to utilize whilst undertaking field research [White copy]

Appendix 8: _Final Activity Sheet_

FINAL EXERCISE:
Participants are to be divided into three groups to actively involve themselves in the following exercise which will aid the setting up of a guideline for the Institute of Fijian Language & Culture for future research/fieldwork.

Stages	Processes/schedule (things to prepare)	Ethics (Code of conduct)
Preparation	Eg.Tikina research exercise.	Initial visit and awareness for research in a tikina must be made at the head village of a tikina.
Data Collection	Eg. Approaching villages.	Wear respectable clothes (sulu & jamba = ladies/ sulu and shirt = gentlemen)
Consolidation/ Analysis	Eg. Data collected	Researcher to maintain confidentiality of gathered data and must not disseminate to the general public without approval by the Director and CEO/FACHRD.