

Inventory making – Fiji’s initiative and experiences.

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Chairperson, the Secretariat, participants, colleagues and observers.

BULA VINAKA and Good morning to you all.

I am indeed honored to be invited by the secretariat to share and exemplify Fiji’s experiences in national inventory making, which is currently still in its sprouting stage.

“Inventory making – Fiji’s initiative and experiences”

PREAMBLE

Before launching into the topic with a title as such, I wish to convey and seek to reiterate my capacity as an individual, more precisely, a young person, still learning, and not as resourceful like most of you. When ACCU approached me to be a resource person at a sub-regional meeting with such caliber and magnitude, I unknowingly succumbed to their generous request without considering the fact I am being given a task similar to a ‘hand grenade with a pin already drawn’. (You sure you do not want it but you can’t let go of it). Hence, here I am embarking on an errand which would expand on personal horizons, let alone academic, as well as governmental experience.

First, I would say that the Asian region is home to many unique and diverse ethnic groups, with their history and culture dating to centuries, even before the South Pacific Islands were even settled. Interestingly, according to archaeological evidence and migration theorists, Fiji has its roots in South East Asia. This is of course, debatable, but highly accepted by Fiji’s academia. Despite this we can say that our region is engulfed with diverse manifestations of aspects of intangible cultural heritage which is quite a challenge when undertaking large scale inventories (synonymous with Fiji’s experience).

Since this workshop is sub-regional focused, I wish to express beforehand that my presentation is targeted to evoke discussions amongst countries represented and generate national inventory-making ideas that is convenient and approachable to most Asian countries (utilizing their current resources and expertise). Rest assured that I am not here to create a trend for all countries represented to adopt, especially those that have existing systems in place and that which have flourished for centuries, but merely to stimulate thoughts for those that have yet to have a system in place, and like Fiji’s situation, has just moved from its primary to secondary stage. Thus, as a representative of the Fijian community, our status in this meeting/workshop more precisely is the eagerness to exchange and learn new ideas on inventory-making from countries represented, bearing in

mind the richness and tapestry-like colour and designs of differing cultures existing in the region.

INTRODUCTION

Fiji's National Inventory Project is a relatively new program with the initial idea mooted in 2003 when the need arose to set up a formal structure to effectively accomplish a proposed legislation, known widely in the South Pacific as the "Model Law on Traditional Knowledge and Expressions of Culture". The model legislation is rooted in community or rather communal intellectual property rights, and requires the consideration of options and mechanisms for its proper implementation, hence, the choice for the inventorying of the vast aspects of Fijian Culture and its traditional holders. It is important to note that at this stage of formalization, Fiji had less familiarity with the "2003 Convention for the Safeguarding of the Intangible Cultural Heritage" and its requirements, particularly Article 12 which stipulates that ".....state parties shall draw up, in a manner geared to its own situation, one or more inventories of [ICH] present in its territory..."¹

Prior to the formalization of the latter, rigorous consultations, although it is still ongoing, between stakeholder institutions that represent the indigenous population and the Ministry of Fijian Affairs, Culture & Heritage was undertaken to facilitate the delineation of a framework to successfully execute the project. This task was designated to an "Indigenous Intellectual Property Rights Committee" formed by the Ministry to undertake the necessary preparatory work required to effectively build the inventory system – documentation of traditional knowledge and expressions of culture. The secretariat obligations of the project, however, vested with the Institute of Fijian Language & Culture

Although, there had been minor inventories existing in cultural institutions, such as the Fiji Museum, there is none as complete as the format that the Institute of Fijian Language and Culture is utilizing. Besides, Fiji's inventory is yet still in its infant stage, still learning, facing challenges, welcoming suggestions, changing its approaches and adopting that which suits its situation the most.

OBJECTIVES OF THE INVENTORY.

Although, generally, Fiji's national inventory was devised to meet the requirements predetermined in its model legislation, currently being refined, and later the 2003 convention, other major objectives ascertained include the need to: *Establish a framework for the purpose of identifying existing traditional knowledge and expressions of culture and their customary owners in Fiji*; Create and build links between custodians and the younger generation in order to encourage the transmission of knowledge and know-how related

¹ Refer to "2003 Convention for Safeguarding of Intangible Cultural Heritage", p. 5.

cultural expressions in danger of disappearing; *Establish a network of custodians of ICH for a Living Human Treasures Registry*; Appropriate and proper dissemination of “almost lost heritage” information, with the consent of custodians, to interested individuals and parties, particularly youths; *Effectively enforce Fiji’s proposed legislation regarding Traditional Knowledge & Cultural Expressions, and Intellectual Property*, Ensure that custodians are properly recognized, identified for the non-commercial and commercial use of their ICH; *Harnessing of traditional knowledge and expressions of culture for development and wealth generation. Provision of employment opportunities to custodians and their descendants, and to empower them to take the initiative to protect and promote rights to their cultural expressions as exclusive owners of traditional knowledge*²; Improve educational policies for the inclusion of culture, language and arts in primary and secondary schools curriculum; *Majority of Fijian youths who reside in villages have migrated overseas for work opportunities leaving no avenue for elderly custodians to transmit the knowledge and skills that they possess. Hence, the inventory will substitute for the former and will, in the near future, upon the death of custodians will serve as a fountain with which Fijians living abroad can learn from.*

NATURE AND SCOPE OF INVENTORY.

Designated in Fijian as *Na ituvatuva ni kilaka itaukei kei na kena matanataki* or “National Inventory for Traditional Knowledge and Expressions of Culture”, Fiji’s national inventory envisages the diverse expressions of intangible cultural heritage that explicitly exist within 14 provinces of the *itaukei* (Fijians).

The scope of Fiji’s inventory derives from the concepts of *traditional knowledge* and *cultural expressions* which in essence are derivatives of emerging concepts of Intangible Cultural Heritage. *Traditional knowledge* refers to the knowledge, innovations and practices of indigenous and local communities around the world. Developed from experience gained over the centuries and adapted to the local culture and environment, traditional knowledge is transmitted orally from generation to generation. It embraces all kinds of scientific, agricultural, technical, architectural, herbal, medicinal and ecological knowledge. *Expressions of culture*, on the other hand embrace the conceptual and the creative aspects of traditional culture. Encompassed within this aspect are all forms of literary and artistic works such as music, dance, song pageantry, myths, legends, language, rock and ground painting, drama, ceremonies, rituals, and traditional visual designs and crafts. More precisely, it is believed and agreed that Intangible cultural heritage is comprised of tangible and intangible aspects. All or most tangible materials are a derivative of human ingenuity and creativity (aspects of knowledge = ICH).

² Enhance employment opportunities for custodians through the tourism industry. Whilst there will be elements of protection and safeguarding of natural and cultural places, locals will still be able to meet the needs of visitors, through sustainable management practices of local resources and knowledge.

Outlined herewith are some aspects of traditional knowledge and expressions of culture encompassed within our national inventory:

Genealogical/ kinship information. Includes totems, rank, and number of extended families, clans, tribes/phatries &s; Heritage sites specific to a particular clan, tribe, village or province; Emigrational information; Traditional forms of award for bravery during war; Traditional ceremonies, rituals and practices; Traditional beliefs/ religious systems; Dialects; Names of persons, places, and sites having cultural meaning attached or significance; Traditional Medicine; Traditional Healing practices; Traditional fishing methods; Traditional Agriculture; Traditional crafts and designs; Traditional forms of performing art; Traditional food preparation methods & culinary practices; Traditional Midwifery; Traditional rites of passage – life cycle focused e.g. Circumcision &s; Traditional games; Tales, Legends, stories &s; Traditional costumes; Traditional hairdressing; Traditional forms of reciprocity, & exchange; Navigational skills.

Most of the above conform to the five domains integrated within the 2003 Convention; however, others can be categorized separately. But, personally, I would suggest that, we as countries, with distinct ICH heritages, should utilize sub-domains as those highlighted above within our inventories, yet, when necessary submit those we believe satisfy the requirements or the criteria of ICH elements submitted for consideration for the **Representative List of Humanity**, and the **List of ICH in need of urgent safeguarding**, organized by UNESCO, as outlined in Article 16 and 17 of the 2003 Convention.

CRITERIA FOR SELECTION

The underlying objective of Fiji's National inventory is to collect all aspects of ICH that still exist in local villages. This is simply because most elements of ICH in Fiji were unrecorded and their existence and survival till now rested pivotally on their continual usage through oral transmission. However, upon collection and prior to input of edited data into the database the following factors are often but not always considered since elements of ICH, as agreed by many experts in international meets, is constantly evolving:

- is obtained with the prior and informed consent of the traditional custodian (either formally or informally)

- identify the distinctiveness of one of the above expressions of culture to a specific cultural locality. Cultural data collected should be distinct within the locality where information is collected. It should not be appropriated nor duplicated from another clan, tribe, district or province. It should be specific to that area in question.

- Degree of disappearance danger.

- Integrity of information provided by the informant.

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

- should be appropriate to the village that which information is collected.³

³ The factor outlined is targeted at those who may have unique skills which is not communally obligated/owned/belong to the village that which he/she is currently residing. The relationship of these human

- *Non-secret/sacred information. However, this option varies from one village to the next, since most custodians when properly informed, will provide secret/sensitive data cautiously to the researcher. But in cases when there is no outright consent from the informant, then, researchers have to respect the non- consent and continue with a separate topic.*

EXECUTION OF INVENTORYING ACTIVITIES.

Advancement of a structure – cultural mapping.

Current ideology/method utilized for Fiji's inventory involves 'cultural mapping'. For Fiji, our understanding of this term denotes visitation of cultural localities and the collection of cultural data, including the identification of traditional custodians of aspects of ICH. It also involves prior research in libraries and archives of documented materials on aspects of ICH. This process (archival research) is essential as it will guide researchers to a fruitful and wholesome collection of information on an element of ICH known to a region. Moreover, the entire program would not be worthwhile if there is no ultimate objective for cultural mapping, i.e., usage of card system or more recently, the use of electronic databases, for the proper storage of information collected and edited.

A. Development of questionnaire & Informed consent forms.

Substantiating a technique used for data collection in Fiji's national inventory, a questionnaire was developed and tested to assist recruited researchers in gathering information from informants. The questionnaire covers all topics relating to Fijian culture (outlined in the scope of the research). Each issue/topic has consecutive sub-questions sketched out to function as guides to the researcher whilst gathering data. To supplement information gathered from the questionnaire, researchers act as observers and participate whenever possible in any undertakings such as rituals, traditional dances and so forth, however, concurrently maintaining their neutrality. Upon completion of field visit, researchers prepare a final edited report on information gathered to be perused and scrutinized by informants and village heads prior to its final input into a special database.

Informed consent forms to formally seek the endorsement of village heads and informants were drawn up and given to both the former and the latter, by the researcher, prior to the question and answer session.

B. Pilot Testing

In 2004, the Institute undertook a pilot of the proposed mechanism of inventorying ICH in 2 villages and 1 district in Fiji.⁴ The following variables were tested during the pilot:

treasurers to these local communities may have been created, for instance, through marriages. Their knowledge/skills if it has roots elsewhere will still belong to its roots.

⁴ Fijians belong to one of the 14 provinces, which are allotted into districts, made up of 5 or more villages.

- Probable duration for undertaking research in a village or district.
- Human resources to facilitate a fully-fledge process of inventory making.
- Number of researchers needed per village in a given duration.
- Funds consumed or should be allocated towards the proposed visit to a village.
- Duration it takes to complete all processes of inventorying, include editing, vetting and the return of reports from informants.
- Cycle of research and turn-over of answered questionnaires from one village to the next.
- Awareness raising mechanisms – elements needed to effectively promulgate the idea of inventory-making.⁵
- Accessibility to and from villages/areas.
- Gauge the extent to which the Fijian Administration can be utilized to assist in the project.
- Gauge questions asked, and the response and/or informant's understanding of the questions.
- Identify additional questions and aspects of Traditional knowledge and expressions of culture (ICH) yet to be identified [Proposed review of initial questionnaire and questions outlined].

These variables were also regarded as challenges, initially for the Institute, and that which should be improved upon in the coming years, especially with the limited resources we have.

C. Awareness-raising:

Prior to data collection, an awareness raising campaign, (although it begun at a small scale), was undertaken in the proposed sites for piloting. Provincial councils responsible for the cultural locales piloted were briefed accordingly of the purpose/objectives of the visits; and their assistance were also rendered in the promulgation of the entire process to grassroots living in villages. Since then, the theme of awareness raising is used to formally spread the 'good news' of a visit and to seek villagers consent for research to be undertaken in their respective localities. Researchers travel to villages (two – three days) for awareness raising, prior to the actual research is undertaken.

Besides the prior visitation, other mediums with which information on the cultural mapping project is publicized include:

- A weekly program (every Tuesday) in a Fijian radio station;
- Publication of brochures and posters for dissemination to schools, villages and provincial councils.
- At the request of Provincial Administrators, presentations were made to village headman who frequent provincial offices to collect their monthly allowances.
- Presentations by the Institute and researchers at Tikina (District) Councils during their scheduled meetings which varies in date and duration.
- Request by groups/individuals/NGOs for presentation on the initiative.

⁵ Use of the media, printing of posters, printing of brochures, development of audio & audio visual materials.

- Participation in workshops/panel discussions and debates organized by local indigenous groups/NGOs/Government Departments &s.

Interestingly, awareness raising brings about many positive results like the following issues: an informed community on the proposed research initiative; many lamented and often shed tears that 'it is about time' a plan/scheme is implemented to document their unwritten history, for it has been neglected for a long time and also their future generations can rely on; most proposed that the research and documentation process will enhance sustainable development in their provinces and districts.

D. Recruitment of researchers.

Due to budgetary constraints and limited resources we currently experience, the Institute recruited 6 qualified researchers with varying experiences in fieldwork to initiate the task of collecting data this year (2005). An intensive recruitment process was undertaken culminating in the above staffing. An intensive one-week workshop/training, funded by UNESCO cultural mapping funds, was held, accommodating the 6 researchers and other staff of the Institute, on Fiji's national inventory making initiative and the cultural mapping procedures discussed earlier. A simple, yet not so academic/professional, manual was developed and prepared, with the assistance of two international anthropologists who at an opportune time, were in Fiji for different reasons altogether. [Copy of the manual could not be attached to document due to its large volume but will remain with secretariat for perusal purposes].

The training was essential as it not only acquaint new field workers with the current works of the Institute and the project but exchange of ideas and notes which culminated in the development of a proposed guideline recommended to the Institute for present and future researchers to follow whilst undertaking research in Fijian villages. Later, the guideline was adopted by the Institute and Ministry as an SOP or "Standard Operating Procedure". This (SOP) arose because of the issues of misappropriation, promulgation of sacred/sensitive data, and agreements often made between researchers and custodians on implementation of research outcomes. [Refer to Appendix 1].

E. Development and employed research methodology.

Often inventories tend to be brief but this could not be applied to Fiji's case as there is an urgent need to record in detail aspects or elements of ICH whose bearers are currently alive. In the past, the survival of Fijian culture rested on oral transmission, hence, there were less recording and documentation done to accommodate their successful safeguarding and revitalization.

Besides, with the national inventory, a great concern for the Institute is a proper research methodology to utilize. An approach considered was to combine both qualitative and quantitative methods/ techniques due to the enormity of cultural

topics to investigate within a short span of time and simultaneously taking into consideration the sensitivity of information accumulated. To be specific, techniques deemed appropriate include an amalgamation of the following: survey, field research, and historical-comparative research method. The first two methods can be forthcoming but the historical-comparison method serves to facilitate the collection and utilization of existing documents and statistics to supplement information presented by the informant or often those that may no longer exist in the villages concerned. Besides, these are carefully scrutinized by all stakeholders prior to their inclusion in the database system. Moreover, researchers are tasked (besides the normal routine of audio recording) with taking photographs and video images of elements of ICH researched.

F. Schedule of Field work and data collection.

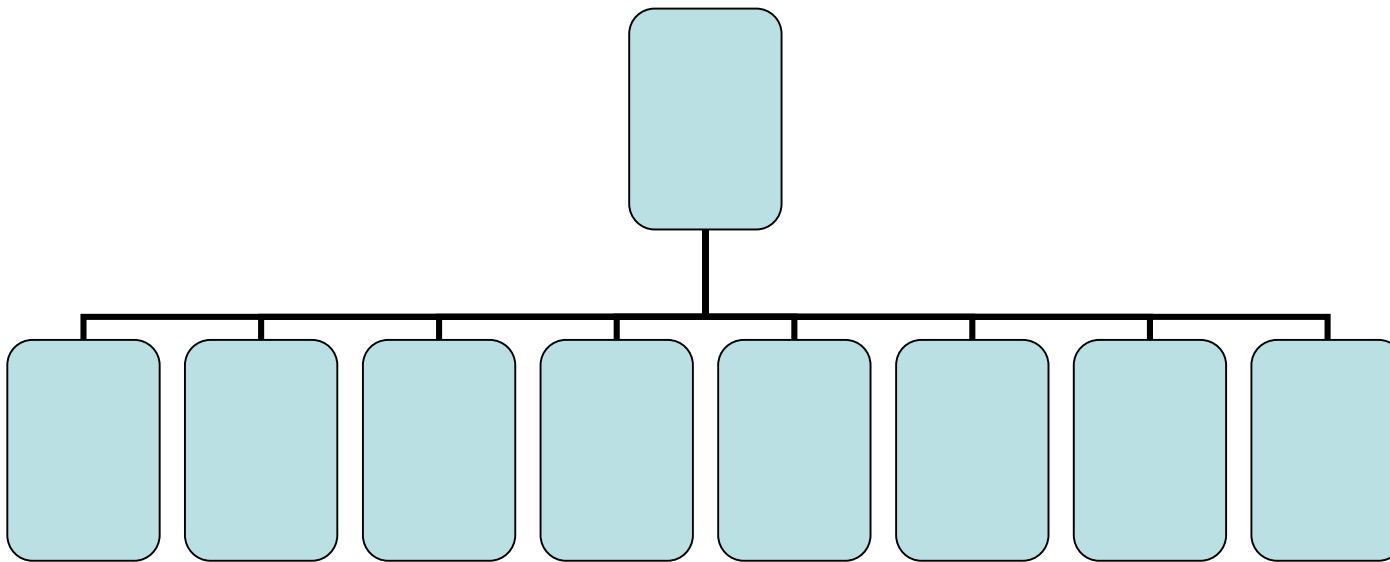
The main goal of the project is to complete the 1000 (+) villages that exist in Fiji, by the year 2007 – a funding and output-achieved agreement with government. Current outlook forecasts that extra resources is needed to facilitate a fully-fledged workshop by the year specified, hence, the prompt completion of project depends entirely on the availability of needed funds.

Currently, (as at 30/12/05) the 6 researchers have completed successfully more than 50 villages that encompass two provinces in Fiji – Namosi & Serua. Researchers are paired – a male and female fieldworker – to accommodate the different questions which target specific gender and sometimes a combination of both. Researchers spend two weeks in the field (maximum of two villages) collecting all necessary data. A third week is spent in the office preparing for the forthcoming trip and most importantly creating awareness in areas prior to the actual research.

G. Documentation and archiving of ICH.

A database system was specifically developed for the project to facilitate the input of final edited data collected from respective villages and provinces. The system will enhance the proper storage of information accumulated from the field and ensure that each cultural expression is filed appropriately. In this way, the data will be retrieved easily and efficiently if it needs to be accessed by custodians and individuals/parties with the traditional bearer's consent. Records entered into the database are based on the domains outlined earlier in the following format: text, images (digitalized photos), audio recordings and accompanying film footages. Hence, each Fijian village will have entries of aspects of ICH in our database.

INVENTORYING PROCESS IN FIJI.



ACTION PLANS: HERITAGE MANAGEMENT ACTIVITIES.

Although Fiji's experience in inventory making is rather new, and still in its infant stage, the approach is quite timely, as we were able to simultaneously undertake an activity which is a requirement for our model legislation (TK & EC) and also the 2003 Convention on ICH. Moreover, it has generated new standpoints and the facilitation of many programs that would ensure a realistic safeguarding of ICH in Fiji:

- First and foremost the establishment of a repository for all elements of ICH in Fijian villages.
- Establishment of Living Human Treasurers Program (a special thank you to the Government of Korea, through UNESCO's Funds-in-Trust for financial assistance towards the latter).
- Identification and surveying of once unknown historical sites that could be submitted to Fiji's Heritage Foundation for consideration and inclusion in the national heritage listings.
- Formulation of a Cultural Research Policy in Fiji. Earmarked to counter current system of screening local and overseas researchers who wish to undertake research in cultural localities.
- Instigation of the 'Revival of once-endangered heritage' workshops. This program although had commenced earlier prior to the notion of a national inventory but at a slower pace because of the inaccessibility to information by coordinators. The program is undertaken in three phases: PHASE 1 - Field Officers visit villages and gather information. They then, with the consent of traditional custodian(s) identify a heritage element in danger of disappearing. PHASE 2 involves community participation and activities, especially youths, in the form of workshops. The bearer of the tradition becomes the facilitator of the workshop. The concluding phase (PHASE 3) entails an evaluation of the project: documentation of findings, experience gained, and report on anticipated ongoing applications and benefits.

Samples of workshops conducted include pottery making, traditional house-building, traditional fishing net-making &s.

- Proposal to make Fijian the national language in Fiji through the current language policy developed and earmarked for implementation in 2006.
- Publication of the first-ever monolingual Fijian dictionary – this entails Fijian words defined only in the Fijian language.
- Digitalization of historical/heritage information, in the form of DVD's for educational purposes. Traditional custodians often request the Institute to edit footages taken in their villages and collate it as a production of cultural heritage evident and often in need of revitalization.

CURRENT CHALLENGES

- Funding obligations and constraints. Although Government is committed to the project, its funding is rather limited and is budgeted year by year for a period of three years. Besides, majority of the funds is spent on administration and less on action plans that are a resultant of the inventory/research.
- Each day that passes we forecast the loss of important information that should have been properly documented. Thus, when a custodian passes away, metaphorically, a "library is completely burnt to the ground".
- Integrity of information given by informants is always questionable.
- Disputes between members of the local community regarding ownership is quite a challenge since it can affect the integrity of information provided by original custodians of information and also prolong of inventorying process, as the dispute needs to be resolved first.
- Less of qualified human resources available to the Institute to undertake data collection.
- Cultural stakeholders and academics are often at loggerheads on issues relating to the project.
- The mentality (psychology) of most Fijian villagers is focused more on monetary gains rather than cultural safeguarding and revitalization. Hence, it is often difficult to convince them to take up the initiative themselves, considering an apathetic youthful population in local communities.
- The focus of Fiji Government is more on economic development and less on cultural development.
- Promulgation of an effective outreach program for communities. (How to reach the communities?)
- Often villages are less enthusiastic about the initiative. (How committed are the communities in the inventorying and safeguarding of their ICH?) More than often there were signs of non-interest shown by communities of tradition holders.

LESSONS LEARNT AND IMPORTANT POINTS FOR CONSIDERATION.

- **Involvement of local communities and custodians.**

A priority for the project is to engage local villages (communities) to participate fully in the recognition, collection, verification and promotion of aspects of their

intangible cultural heritage. The role of the Institute and researchers is simply to facilitate and coordinate the collection of appropriate data. The local communities have an immense task to play in terms of making provisions for the dissemination of appropriate and distinct information; the effort to initiate transmission of knowledge to the younger generation through requests for cultural mapping workshops; identification of living human treasures within their villagers; establish networks with other custodians; and identifying income-generating projects for the village that could be assisted by the Ministry. These objectives, the Institute intends to gauge and hopes will eventuate at the end of this initial project year (2005) and subsequent years.

- **Evolving elements of ICH.** Certain aspects of elements of ICH evolves, thus, this has to be taken into consideration for years to come. Hence, it should be a priority that the inventory is regularly updated to cater for the evolving nature of ICH.
- **Utilization of current systems.** Limited funds and qualified human resources is an on-going challenge in most developing countries, like Fiji, that are trying to undertake a project of such magnitude. Hence, a proposal that we would consider for 2006 is a move to utilize the current Fijian Administration System which filters right down to village level. In fact, officers monitoring the system had to be approached initially before an agreement is reached to enter a village. Each village has an appointed turaga ni koro or village headman who is a representative of the Provincial Council Office and the Fijian Administration. The proposed idea is to utilize these village headmen to identify endangered heritages and traditional bearers who have reached a critical age and are about to pass away so that our limited researchers can move quickly to record and document these heritages before they are completely lost.
- **Collaboration with Cultural Institutions.** Other government bodies, statutory bodies, and non-government organizations have in one way or another, organized mini-inventories of Fijian cultural elements. The plan is to coordinate collaboration, through MOUs, with such institutions so that information they have already gathered is shared or given directly to the Institute, with the prior consent of traditional custodians. The approach will not only create a realistic and a wholesome national inventory but would necessitate less 'double job' on our part.
- **Human resources.** A tertiary (educational) institution in Fiji has shown great interest in the national inventory and has proposed that students during semester breaks be recruited as volunteers (with stipend given) to undertake research on the Institute's behalf. Their participation to constitute a percentage of their total results for semester.
- **Funding.** Requisition of funds from other sources other than the government's treasury.

Prior to my concluding remarks I wish to reinforce the importance of bearer community's participation at all stages of the inventory making process. Their ideas and thoughts need to be taken into consideration at all levels, for without their input there will be no inventory/ies. However, simultaneously be neutral, mindful and critical of information received.

Having outlined all that I want to divulge at this meeting, I believe, that I have fulfilled the errand that I had embarked on, and by sharing Fiji's experiences – being open and revealing as possible – I hope I have highlighted one or more issues of interest to you.

VINAKA (thank You).

Appendix 1:

Recommended Guideline for socio-cultural researchers when undertaking fieldwork in cultural settings.

We, the participants of the 2005 Training Workshop on “Field Research Methodology designed for Cultural Mapping Field Officers” and current staff of the Institute of Fijian Language and Culture, in

1. Respecting the wishes of the Bose Levu Vakaturaga, the Provincial Offices and Fijian people, for sound policy advice,
2. Appreciating the current roles of the Ministry of Fijian Affairs, Culture & Heritage, and the Institute of Fijian Language and Culture,
3. Realizing the vulnerability of natives to researchers,
4. Understanding the clauses of the Fijian Affairs Act and the Native Lands Act.
5. Recognizing the non-existence of a proper research guideline in the Institute,

Recommend the following approaches for a proper Fieldwork (Research) Guideline for IFLC, for local, regional and international researchers who will engage in fieldwork activities in villages and communities, in one way or another, whilst in Fiji:

1. Pre-Research Phase (Preparation Stage):

PROCESS/PROCEDURES	CODE OF CONDUCT/ VALUES/ ETHICS
<p>STAGE 1. IN-HOUSE PREPARATION In-house preparation involves:</p> <ol style="list-style-type: none"> a. The sitting together of researcher(s) and coordinator to look at the vision, goal objectives of research. b. Choosing a topic and identifying a problem running parallel with the vision and goal of research; narrowing focus by forming a hypothesis and determining whom to question, i.e. population; make an outline of major headings/subtopic to be researched c. Identifying a research methodology. d. Selection of research sites location and duration of research. 	<p>Researcher(s) and coordinator should create an understanding of one another’s roles so that both parties can have the same vision and goals. The researcher should be competent and capable of conducting research, i.e. he/she should have credibility with professional integrity.</p> <p>Research must be clearly defined and agreed to in consultation with the participants of the research. It should empower locals, redefine an area or to understand a social reality better. If research initiative is conceived externally (outside of Fiji) and driven by policy imperatives and market interests, it is important that these are made clear to the local stakeholders and include their perspectives as early as possible.</p> <p>Best methods to use include participant observation, semi and unstructured interviewing. Ensure that strategies and methods used are culturally appropriate and ethically consistent.</p> <p>Issues to take into consideration include: Population size – <i>does it meet the required number for research?</i> Events currently underway – <i>would they be a barrier to your research?</i> Location of site – <i>Would it</i></p>

<p>e. Preparing Informed Consent Forms for yavusa heads, mataqali heads and respective informants.</p> <p>f. Preparation of materials and equipment for research. These include tape recorder, camera, first aid, stationeries, Yaqona for <i>sevusevu</i> and <i>tatau</i>.</p> <p>g. Communication with Provincial Office.</p> <p>h. Preparation of schedules for awareness and actual research exercise</p> <p>i. Logistics-arrangement of transport.</p> <p>j. Briefing with other researchers and coordinators and checking of questions and other papers that should be taken to the field for research. (Questionnaires, approval Letters, receipts, impress form, brochures, Pamphlets & etc). Include in the resource (budget) considerations some acknowledgement of individual/group participation.</p>	<p><i>affect the distinctiveness of information provided by informants – rural vs. semi-urban vs. urban status?</i> Taboos and strict protocols imposed by site/village.</p> <p>The following questions should be highlighted in the informed consent form: <i>Purpose of research? Who benefits from the study? Who has access to the results and data? How confidentiality of informants and data provided is maintained? Who controls the research process? How ethical are methods that the researcher is prepared to use to gain access to informants? Who has control of the interactions? Who has control of storing of data? Who owns the research report?</i> And other questions.</p> <p>Researcher(s) should be encouraged to work according to budget allocation of the research project.</p> <p>The Provincial Office has to be informed prior to the actual research date of the purpose of research.</p> <p>The vanua has to be informed accordingly prior to arrival of purpose of visit and date. It is important to maintain the appointed date and time and not to reshuffle as it may drastically affect their future schedule and your relationship with them.</p> <p>Provision of a schedule for vehicle booking is vital thus prior arrangement for transportation should be made with transport officer for vehicle usage. [Logistics needs to be arranged with Administration Officer who is responsibly for in and out of staff.]</p> <p>Researcher should maintain a level transparency, accountability and good governance according to the values, policies and code of ethics of the Public Service.</p>
<p>STAGE 2. INDIVIDUAL PREPARATIONS Individual preparation involves the researcher to prepare for:</p> <p>a. Personal belongings (toiletries, cloths & etc)</p>	<p>Researcher(s) should know that preparation of personal belongings is very important because villages should not be responsible for the provision of personal items.</p>

<p>b. Researchers should be aware and expect unforeseen circumstances in the field so, psychological preparation is vital.</p> <p>c. Individual should conduct his/her research of the village where research will be undertaken on written materials in the Institute library or other libraries.</p>	<p>Understanding of cultural norms and values of a particular village are important because the above social aspects will vary in different villages. Therefore, researcher(s) need to look at the icavuti raraba, taboos, traditional relation/ ties that exist, kau and vu. These necessitate the researcher to follow at every stage of the research.</p> <p>Ensure barriers which may hinder participation are eliminated e.g. language, age, gender &s.</p> <p>Focus of literary research should be on everything that is available regarding the site/location in question. This will ensure the research having a thorough knowledge of the issue researched and the population being researched. Reviewing literature is important as these will: <i>further focus research question; influence researcher in gaining entry; help researcher's establish rapport with subjects whilst in the field; generate issues that have been neglected; spark ideas on how to proceed with research.</i></p>
<p>STAGE 3 FIELD PREPARATIONS Stage three involves:</p> <p>a. Final check of equipment to be used such as tape recorders, camera before conducting actual research.</p> <p>b. Awareness raising in villages of purpose of research. Also encompassed within are the:</p> <ul style="list-style-type: none"> ● Identification of key informants ● Disseminating brochures, pamphlets & posters. ● Facilitation of 'homestay' lodging. ● Identification of sacred sites and areas restricted for visitation. <p>c. Consult with appropriate groups including individuals, community leaders and institutions throughout every stage of the research.</p> <p>d. Obtaining the consent of owners/custodians</p>	<p>Researcher should test all equipment prior to taking it into the field so that it may not cause inconvenience and/or disturbance to the informant.</p> <p>Researcher should maintain the reputation of the Ministry of Fijian Affairs and the Institute of Fijian Language and Culture in respecting and accepting the culture of the village or research site. Researcher should adapt to the culture and environment and should not show any sign of dissatisfaction whether verbal or non verbal because it can affect the image of the Ministry and Department.</p> <p>Clarify and articulate the cultural ideals, values and protocols that may be relevant for the subject and participants of the research.</p> <p>Care must be taken to ensure that appropriate consent is negotiated and obtained at different points 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.</p>

II. Research Phase:

PROCESS/PROCEDURES	CODE OF CONDUCT/ VALUES/ ETHICS
<p>APPROACH "First Impression Lasts"</p> <ol style="list-style-type: none"> a. Presentation of isevusevu. b. Introduction of researchers <ul style="list-style-type: none"> ● Brief awareness of the purpose and aim of research [prepare brochures/posters to assist in awareness] ● Explain benefits of the exercise. ● Allow question and answer session with villagers. c. Seek consent from and Head of the Yavusa or village and stress confidentiality of any information gathered. d. Undertake ethnographic mapping of the village. Identify an assistant to assist in the facilitation of the map. 	<p>Be Respectful and presentable (men wearing sulu & shirt; women with sulu & jamba).</p> <p>Local etiquette on traditional protocols must be observed and followed at all times.</p> <p>Acknowledgment and maintenance of mana (dignity) of the 'researched' and the 'researcher' is central to the research. This aspect is relevant to the honouring of the individual and/or clan or tribe in all aspects of research, including participation, ownership and responsibilities.</p> <p>Reasons for research must be clearly defined and agreed to in consultation with the participants of the research.</p> <p>Establish agreed understanding of mutual benefits of the research.</p> <p>Avoid harm or wrong; respect well-being of humans and animals within the vicinity.</p> <p>Work to preserve archaeological, fossil and historical records.</p> <p>Be observant and take note of anything that you come across.</p> <p>Researchers should not exploit individuals, groups, animals, or cultural or biological materials. They should recognise their debt to society. They are obliged to reciprocate with the people they study in appropriate ways.</p> <p>Researcher(s) should ensure that participants are protected in terms of their personal identity, details and involvement. The issues of confidentiality and safe participation are made more critical.</p> <p>As communities are small confidentiality are often difficult to maintain when doing these communities.</p>
<ol style="list-style-type: none"> e. Proceed with the research. Qualitative Method of research to be adopted and used: <ul style="list-style-type: none"> I] Questionnaires–Formal (structured) printed interview 	<p>Be unbiased;</p>

<p>schedules or questionnaires maybe used to ensure that complete, comparable information is available for everyone of interest.</p> <p>II] Unstructured interview - Informal (unstructured) conversation with varying degrees of formality from daily chit-chat that helps maintains rapport. This includes probing, open/closed questions.</p> <p>III] These other research techniques could be utilised: Life Histories – in depth interviewing of particular people; Participant Observation – Direct, firsthand observation of daily behaviour; Tape Recording – Obtaining full and accurate record of interview</p> <p>Whilst undertaking research, the interviewer must be physically, mentally & spiritually on par.</p>	<p>Be respectful, attentive & value informant input; Be a cultural relativist. Judging informants according to their own culture.</p> <p>Be an attentive listener/observer Maintain rapport Maintaining naiveté (innocence) at all times.</p> <p>Pay attention to the details of daily life, seasonal events and unusual happenings. Maintain a personal diary.</p> <p>BEFORE INTERVIEW Use a small machine that looks less intimidating; Check that equipment and batteries are in good working condition; Use long playing quality tapes so that the conversation is not regularly interrupted; Inform the informant that you will be taped or video recording the conversation (for more than after this informant feels vulnerable).</p> <p>DURING INTERVIEW Place recorder in the best position possible to catch both the voices of the interviewer/informant; Do not constantly check the recorder; it is distracting to the informant; Listen analytically; Stop conversation when changing tape sides. Ask informant to briefly reiterate what she/he last said when recording begins on next side; Respect what informant's view should be recorded. Develop inner critical dialogue - speaking to oneself during the interview process.</p> <p>Encourage and ensure that the language used is appropriate. Ideally informants should be encouraged to use the relevant local lingua franca/dialect throughout the research.</p> <p>Ensure that the interviewer gets adequate rest, food, and spiritual nourishment (keep yaqona consumption to a minimum).</p> <p>AFTER INTERVIEW Carefully, clearly label tapes with the informant's identification, topic, date of interview and interviewer</p>
<p>f. NOTE - TAKING Note - taking is useful when conducting</p>	<p>Develop your own shorthand; Make commentaries or interview notes of your</p>

<p>participant observation, interviews and other fieldwork approaches.</p>	<p>sessions with informant. To record body language in relation to speech patterns. Concentrate your attention on key words and ideas and follow these as they develop in conversations. Important to write notes whilst or soon after you have finished the interview (written on the same day) Field notes should include and address the following: WHO, WHAT, WHEN, WHERE, HOW. Write down anything that enters your mind. These can be lost if not written immediately.</p>
<p>g. PHOTOGRAPHY Photography, regarded as visual anthropology is important, since photographs of places, things and events can be shown to informant for events can be shown to informant for their comments. The use of audio-visual equipment is essential, however, only if one has access to the latter.</p>	<p>Check that camera is in excellent/working condition; Take pictures at close range Store in proper casing especially when travelling; NOTE in appropriate form, and format, the ratio of shots taken, number of camera, topic of research, interviewer & informant.</p>
<p>h. SCREENING/FILTERING DATA GIVEN BY INFORMANTS.</p> <p>i. CROSS - CHECKING Emphases on cross checking of information provided so that account given by informant is genuine and honest.</p>	<p>Ensure that any data/information given by informant in regards to titular, land, Tukumuku Raraba, Vola ni Kawa Bula, and Customary Fishing Rights be totally disregarded. The Native Lands and Fisheries Commission addresses such issues</p> <p>Ask the informant to reintroduce the story again and look for inconsistency OR directly confront the informant with evidence of the problem in a gentle manner.</p>
<p>j. CLOSING THE INTERVIEW You may wish to pre – interview the informant at a later date. Interviewing creates a relationship between the participant and that such relationship creates expectations. This may commit the researcher to earlier promises such as contacting the informant.</p>	<p>No promises. Show respect to informants, their generosity and for sharing their stories with you. Acknowledge with thanks</p> <p>VERBAL AND NON – VERBAL Cues which an interviewer can use when closing an interview:</p> <ul style="list-style-type: none"> • Explaining the reason for closing: <i>Well, I have no more questions for now.</i> • Clearing House Questions: <i>Is there anything else we should discuss?</i> • Summarising the Interview • Making personal enquiries and comments: <i>Do you think that Fiji will win the World Cup?</i> • Expressing thanks and satisfaction • Shake hands with the interviewer [Most acceptable non-verbal cue].

	Be consistent, kind, patient and respectful.
k. Undertake regular communication meeting with community leaders, key research participants and reference people to discuss progress, obtain feedback and report on achievements or otherwise.	<p>Fijian people are connected by family/community links and obligations that exist before and after the phases of research. Research with Fijian villages need to be set in a context of enduring relationships rather than as an episode encounter.</p> <p>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 village subjects appropriately to enhance the research process and outcomes.</p> <p>Researchers are obligated to reciprocate with the people they study in appropriate ways.</p> <p>Researchers should do all they can to preserve opportunities for future fieldworkers.</p> <p>Concerns over the public right to know as against a community's privacy to certain knowledge can pose ethical dilemmas. The researcher should therefore take care, as a custodian of certain knowledge, that private knowledge is kept private.</p>

III. Post-Research Phase (Analysis Stage):

PROCESS/PROCEDURES	CODE OF CONDUCT/ VALUES/ ETHICS
a. Collected Data.	<p>Researchers should maintain that information gathered from a village should not be disclosed to the next village or any village/individuals/groups for that matter.</p> <p>Research is knowledge. Knowledge is Power. Research on Fijian peoples should facilitate their well-being through both the involvement in and use of research outcomes</p>
b. Transcribing.	<p>Recordings should be transcribed according to dialect spoken at time of interview.</p> <p>Create a catalogue of new vocabulary, seeking assistance from relevant provincial office.</p>
c. Editing	<p>Data are to be analysed through themes from descriptions by informants.</p> <p>Researchers should provide the opportunity for individual informants to veto their own</p>

	<p>contributions before these are included in any documentation.</p> <p>Informants should be informed of development resulting from their participation. Where possible, informants should be presented back to villages so that they are able to see the positive impact of research.</p>
<p>d. Audio Cassettes, Photographs, Audio Visual</p>	<p>Provide appropriate captions for photos to be included in computer files under the relevant subject.</p> <p>Audio cassettes to be labelled accordingly to allow consistency in the retrieval and transcription of tapes.</p> <p>Audio Visual materials need to be recorded appropriately and edited sooner after the footage was recorded in the field to avoid deterioration in colour and display.</p> <p>All of the above should be made available to informants upon editing.</p>
<p>e. Accessibility to information collected. Cultural data should not be placed in the public domain without prior approval of the custodians and/or informants.</p>	<p>Researchers who develop close relationships with individuals must adhere to the obligations of openness and informed consent. They must also carefully and respectfully negotiate the limits of the relationship.</p>
<p>f. Report Outcome</p>	<p>Research in villages must enhance the mana, well-being and lives of the inhabitants of the respective communities. Outcomes of the research must therefore be of practical value, be community-oriented and must be particular to the group researched.</p>