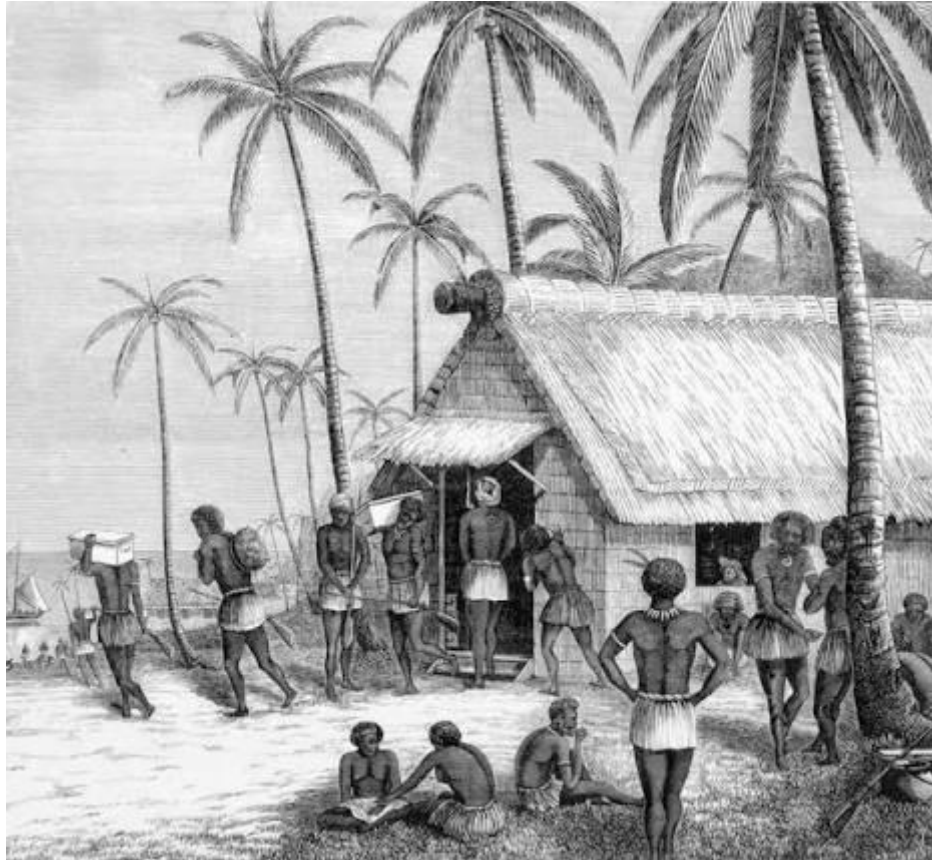


Year 11

Fijian History

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Migration of people groups across the Pacific

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

Overview of migrant communities in the Pacific

Samoans in Fiji: Migration, Identity and Communication

Migrant communities are found all over the Pacific and it is important to keep knowledge of their history alive. The history of some settlements can be dated from 1,180 BC. Many settlements cannot be precisely dated and include the settlement of Uvea (also known as Wallis Islands) by Tongans and Futuna by Samoans.

Uveans must have been skilful navigators because their footprints are evident all over the Pacific. They have historical and cultural links with the neighbouring islands, Tuvalu, Rotuma and the Lau islands of Fiji. In Savai'i, Samoa, villages of Falealupo trace their descent from Uveans. Uveans settled in Anuta and Rennel in the Solomon Islands, and Futunans settled in Sikaiana, a Polynesian outlier in the Solomon Islands as well as in an island called Futuna in southern Vanuatu.

Fijians were early settlers of Samoa. In Manu'a, the kings of a group of three small islands in American Samoa, were styled Tui Manu'a. One of the first Tui Manu'a was Fiti-aumua (Viti the foremost) and on one of the islands, he settled in a village called Fiti-i-uta (Viti in-land). In Samoa lies the big island of Savai'i. A god called Tui Fiti lives in the village of Fagamalo. These Fijian connections were revived in 1978 when the village council bestowed an honorary matai title on Fiji's Governor-General and Vunivalu of Bau, while on a state visit to Samoa.

Recent Fijian arrivals from Gau in the Koro Sea, live in 'A'ai o Fiti –Fijian settlement in Vaimea village in the greater Apia environs. Other migrant communities in the Apia environ include Melanesian descendants in Sogi at Mulinu'u Point, Niueans in 'A'ai o Niue, Tokelauans in 'A'ai o To'elau, Tuvaluans at Elise Fou in Vaigaga village, and along the airport road lies 'A'ele Fou in Fale'ula village, another home to Melanesian descendants.

Tongans were intrepid wanderers. Earliest settlements include Saina and Toamua in 'Upolu, Samoa to more recent settlements in Fogalegogo in American Samoa to Efate, Vanuatu. The Efate settlement began when a group of Tongans were blown off course and were washed up in Vanuatu. There are not many examples of settlement by conquest. The most famous conquest is the settlement of Vanuabalavu by Tongan raiders in the 19th century under the

command of Henele Ma'afuotu'itonga. Tongans brought Niuean and Samoan craftsmen, and the latter's descendants settled in Kabara and Fulanga in southern Lau, becoming master craftsmen and sailors to leading Fijian chiefs.

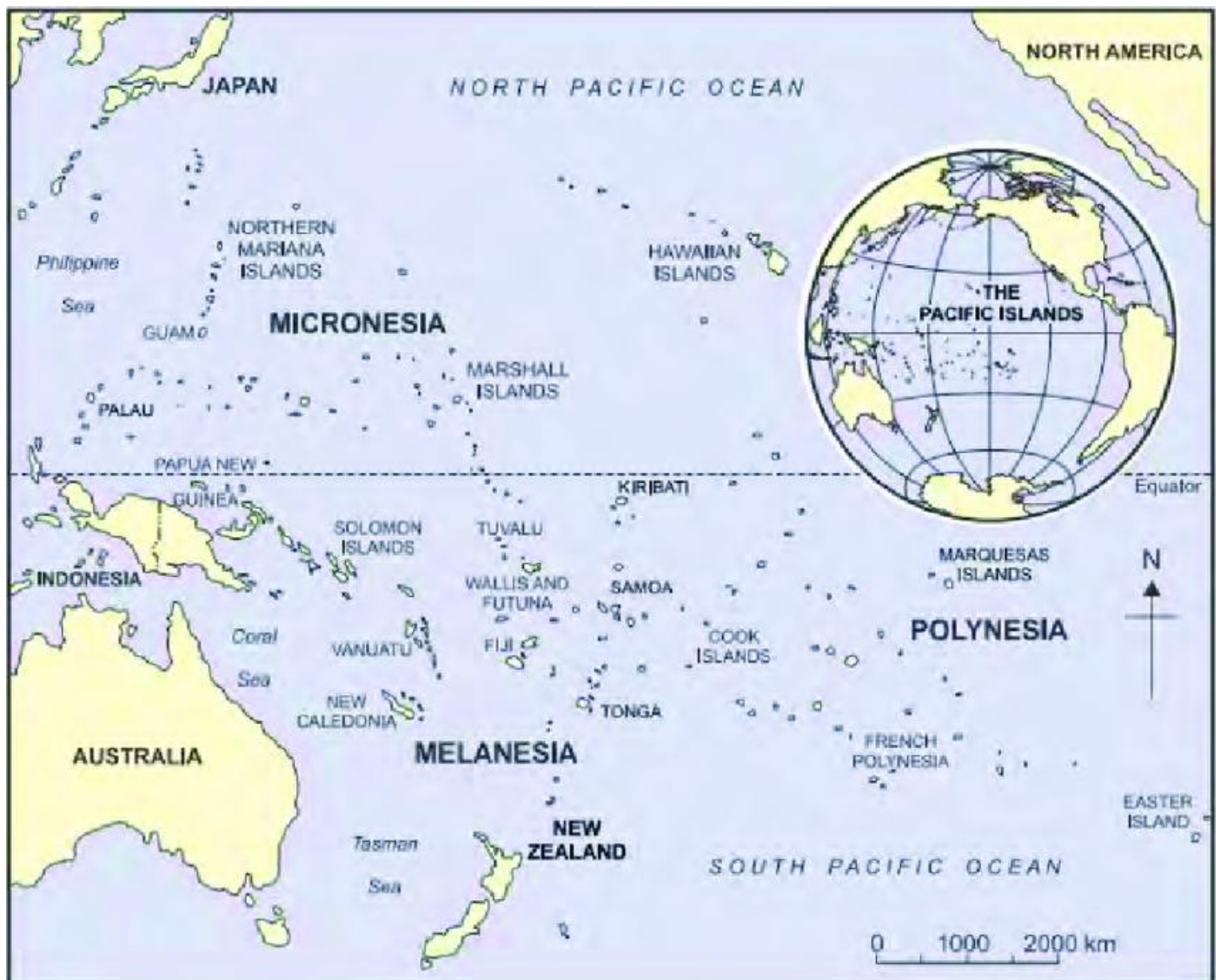
Outside of Nuku'alofa lie two settlements, Lomaiviti and Mataliku Fisi. Descendants of Fijians and Solomon Islanders who went to Tonga as seamen and plantation workers live in these villages. Pocket settlements of Hawai'ians are found in Tahiti, Tonga, Rotuma and Uvea; and New Zealand Maoris in Rotuma and Pohnpei, and the Federated States of Micronesia.

Shortage of land and water was a major cause for migrating. People from the northern Gilberts moved to the Phoenix Islands in the 1930s, and were relocated to Wagina and Titiana in the Western Province, Solomon Islands between 1950-1960. Some moved closer to Honiara at White River. Other reasons for migrating included diseases, isolation and natural disasters. This led to the resettlement of Tikopians in Nukufero, Russell Islands in the mid-1950s, Kapingamarangi settlers in Pohnpei, Federated States of Micronesia, and South-west Islanders from Fana, Sonsorol and Pulo Anna to Babelthuap in Belau (Palau). Europeans also formed migrant communities.

Between 16th to 18th centuries, the Pacific Ocean was a highway for Spanish ships sailing between Acapulco in South America and Manila in the Philippines. Many ships were lost at sea. Survivors were washed ashore in Eastern Polynesia, lived with and were absorbed into the local communities. In Polynesia, entrepreneurial Cook Islanders in the 19th century purchased a ship and property in neighbouring Tahiti. In 1868, the Atiuans purchased a suburb at Patuto'a in Pape'ete, and many still live there. The people of Mangaia bought land at Pamata'i from the Catholic Church in Tahiti in Pape'ete as did Easter Islanders from Rapanui. There are many ancient migrant communities that we know little about, and these include Polynesian migrants in Peru and Chile, and along the coast of California. Many were small and quickly absorbed by the dominant local community.

Mapping Exercise:

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



Migrant community and where they came from

Next to each community group (numbered), write in brackets where the country they came from. The first two are done for you.

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

After a brave and difficult expedition, probably from the Solomon Islands, the first people arrived about 3200 years ago to settle in Fiji. This may have been at Vuda Point, sometime known as the "first landing place", or at Momi Bay, or at the mouth of the Sigatoka River or at Bourewa.

There were also several waves of original settlers, often hundreds of years apart. About 700 years ago we do know that Tongans settled in several parts of Fiji and their hill forts can still be seen in the Sigatoka valley.

Gradually the early settlers spread across the islands of the Fiji group. Some became the "hill tribes", others settled on outer islands, and some moved to the Lau group, later inter-marrying with Tongans. They had a complex system of land-owning and leadership – tikina,

mataqali, chiefs, and confederations – and had already absorbed people from elsewhere in the Pacific. They were not a single, unified nation. They spoke different dialects, obeyed different chiefs and practised different local customs.

The word ‘Fiji’ and the idea of belonging to a single, common and unified nation did not occur before Cession or even during the British colonial period from 1874 to 1970.

The Deed of Cession

On **October 10, 1874**, Cakobau and other chiefs signed the **Deed of Cession**, formally transferring sovereignty over Fiji to the British Crown. This event took place in **Levuka**, Fiji's first capital, where a cession stone now marks the location

However, the British did begin to talk about one place on the map – which they named the “Cannibal isles, and later, just Fiji. Bauan also became the official language and one Chief, Ratu Seru Cakobau – became chief of all Fiji (the Tui Viti) – and one village was later transformed into a town (called Levuka), and later a city (called Suva). Initially Levuka and later Suva, became the capital city where decisions were made about everyone from Yasawas to Lau group and Kandavu to Vanua Levu.

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

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

Activities

1. What year BC did the first Fijians arrive?
2. How long after the Tower of Babel (2242 BC) was this?
3. Babel (Babylon) is now in the country of Iraq. How do you think the first Fijians got to Fiji from Babel?
4. Who were the first settlers?
5. What is ‘Cession’?

6. Was the term 'Fiji' used before cession?
7. What did the British call Fiji?
8. What are the three types of Fijians?

Pacific Islander Migrant Communities in Fiji

Tongans are evident across the Pacific, most noticeably in Lau, Fiji. The sizeable community speaking Tongan in Vanuabalavu, northern Lau has provided many of Fiji's national leaders.

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

Melanesians, particularly Solomon islanders have been coming to Fiji since the first landing 3,200 years ago. The other Melanesian communities are the descendants of workers who were brought, sometimes on a contract or indenture, between 1864 and 1874. They number a thousand people in Fiji. The following text discusses the extent of migrant communities evident in Fiji. Many are evolving as people continue to move as their circumstances change and create new homes.

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

Activities

1. Make a list of countries listed in the article on page 7, and identify these countries on the map on page 4.

2. On the table below, against each migrant community, locate the island, village or rural area or town and the major ethnic composition of the migrant community.

Three have been done as examples.

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

Cultural Interaction prior to Independence

Indians in Fiji

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

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

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

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

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

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

Labourers came to Fiji on their own choice and according to the terms of an indenture agreement. The agreement bound them to serve for five years from the day they stepped

ashore on the other side of the kala pani or 'dark dreaded sea'. The Indians called this agreement girmit, and they became the Girmityas.

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

Activities

1. How many requests for Indian labourers were made before it was granted?
2. Who introduced the system of indentured labour from India?
3. How many arrived between 1879 and 1916?
4. Explain what is meant by a Girmitya?
5. Approximately how many chose to make Fiji their home?
6. What is meant by the term kala pani?
7. In two sentences describe the working conditions.
8. Name one cultural or ethnic group of Indians who came as free settlers?

Fijian iTaukei and Indian Relations

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

Relations between Fijians iTaukei and Indians did not get off to a good footing because they were separated by colonial policy. Before Indians arrived, iTaukei Fijians were already confined to villages under a chief by the 1876 Native Affairs Ordinance. When Indians arrived, they were confined to the plantation under the watchful eye of overseers and planters. Fijians could not leave villages without passes and Indian labourers required passes or tickets-of-absence to leave the plantations. Some Fijians wanted to experiment with working for a wage but the colonial regulations did not encourage them to work outside the village. Indians who wanted to set up small businesses in Fijian village areas were often unable to get government approval.

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

Activities

1. When was the Native Affairs Ordinance created and how did it affect Fijians?
2. What was a “pass system”?
3. What happened when Fijians wanted to work for a wage?
4. What happened to Indians who wanted to settle near Fijian villages?
5. What was the consequence of the separation for both Fijians and Indians?

Summary

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

Events over the last hundred years suggest that interaction between the iTaukei and Indians was not always successful. Arriving in large numbers between 1879 and 1916, the initial relations between the two communities got off on a bad footing. British colonial policies discouraged interaction between the two with the iTaukei confined to villages and Indians restricted to work in the sugar plantations. This continued in the 20th century when, for example, separate electoral rolls were introduced for Indo-Fijian and Fijian voters and even churches and schools were started for the separate communities. The policy of separating the two communities was a major factor in shaping Fiji’s present and future. The two coups

of 1987 catapulted Fiji on the world stage as a trouble spot, a year after Pope John Paul II told the world in 1986 that Fiji is “the way the world should be”. Fiji was once described as being “multiracial, and later as being multicultural”. Later the terms changed again to “Multi-ethnic”. These terms will be discussed in Units 2 and 3.

Glossary

Acculturation - adapting or borrowing practices from another culture

Archaeology - science of discovering origins using physical artifacts

Blended - mixed or absorb Catapult to force forward quickly Co-exist to live together

Enculturation - to learn the traditional content of a culture from ancestors and descendants and follows the same practices and values

Evolved - change, grow, progress, go forward

Girmit - agreement

Girmitiyas - a descendant of an indentured labourer who signed an agreement (girmit)
Indigenous original inhabitants

Integration - Mixing and blending

Interaction - Relationships between groups iTaukei ni Vanua owners of the land

Kala pani - the dark and dreaded water

Migrants - Settlers moving from one country to live in another multi-cultural a society embracing many different cultural practices multi-religious a society embracing many different religious practices

Plural society - A country where many different ethnic and cultural groups live together, but often maintain elements of their own religion, language, and practices

Viti - word used by original inhabitants of Fiji to describe their islands

Activities

1. Name two places where Pacific islanders had been conquerors?
2. Why were Kiribati people relocated to the Solomon Islands?
3. Name two islands in Fiji that were purchased to resettle migrants from Kiribati and Tuvalu.
4. Why were attempts made to employ Indentured labourers from India before cession?
5. When did the indenture system stop?

6. How many Indians were recruited between 1879 and 1916?
7. What Ordinance kept the iTaukei Fijians and Indians separated?

Suggested essay question

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

Suggested exam question

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

Further activities

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

The Link between Economy and Ethnic Relations

In 1959, an Australian Professor, OHK Spate, was asked to write a report on Fiji's economic problems and prospects. This is what he said about ethnic groups and the importance of economic success in relations between communities. From a primary source like this, or evidence that was created at the time of the event, a historian can gain access to what people did or thought at the time. Spate identified that there could be a potential problem due to an economic 'disbalance':

Fijians did not earn as much from copra and bananas as the Indians were earning from sugar cane. They also earned considerable income from secondary industries. The Indians, as an immigrant community 50 years prior were economically poor, but now, in 1959, were far better off than the Fijians. Spate stated that although things were stable at the time, there could be unrest in the future.

Activities

1. What was the first problem that Spate identified?
2. In which sectors of the economy did iTaukei have the most success?
3. In which sectors of the economy did Indians have the most success?
4. What “special positions” did iTaukei benefit from?
5. What was Spate’s conclusion on “inter-racial relations”?
6. Spate uses the term “disbalance” - what did he mean by this term?

Early Government Policies

In the colonial era before independence the British promoted the idea that individuals could “represent” their community. These individuals were given honours and special titles and were appointed to Town Boards, Water Boards, and Hospital Committees and other committees. The British encouraged people to interact as representatives of racial groups. However, this interaction was restricted to three groups – Fijians, Indo-Fijians and Europeans. Others were excluded.

Fiji could therefore claim to be cosmopolitan and multiracial, but when it came to decision making at the national and local government levels, the Europeans (British) remained clearly in charge. The term ‘multiracial’ meant only relations between Indians and Fijians. Other communities were not thought about, or included in the use of this word.

Cultural diversity, integration and interaction

In the period of British government of Fiji (1874-1970) it was often said that Fiji was the best example of different cultures living together. This claim was based on the good relations between the three main communities – iTaukei, Indians and Europeans. It was based on the view that Fiji’s history had avoided race-based conflict, and tensions between the original inhabitants and new settlers, or between communities of different ethnic, religious or cultural background.

However, this claim did not take into account many examples of racism and discrimination and intolerance between 1875 and 1970.

Today, Historians would probably agree that Fiji as a society was characterised by cultural diversity, harmony, integration and interaction. But Historians have also shown us that many iTaukei and Indians protested during the colonial period, particularly about unequal wages, commercial opportunity.

It could be argued that harmony in Fiji was not the result of British policy, but the result of individual people’s good character and behaviour. Human beings, despite moments of brutality and selfishness, are naturally friendly, tolerant and accepting of other people’s

needs and values. All societies are built on this belief. The sharing and relationships that develop usually arise from people's desire to have fun, improve the quality of their life, or help others, and share in moments of joy and achievement.

As well, we need to acknowledge the work of many clubs, organizations and sporting groups who deliberately accepted all members as a normal action. This type of community activity was usually in response to the call of churches, or international or regional organizations. In this sense, the non-government organizations achieved the ethnic integration and interaction for which the colonial government took the praise.

Activities

1. Define "harmony".
2. Define "an ethnic and cultural community".
3. What were the major ethnic and cultural communities in Fiji prior to Independence?
4. What role do individuals play in creating integration and interaction?
5. What role did the British colonial government play in creating integration and interaction?
6. Which single factor had the most influence on creating integration and interaction?

Suggested essay question

Discuss the main features of cultural interaction and integration in Fiji in the colonial era 1874-1970.

Fiji today

Here, the Polynesians and Melanesians mixed and created a highly developed social system long before the arrival of the Europeans. The Dutch explorer Abel Tasman sighted islands and reefs in the Fiji group in 1643 and some English navigators, including Captain James Cook in 1774 discovered other islands.

But major credit for the European discovery and recording of the islands goes to Captain William Bligh, who sailed through the group after the Bounty mutiny in 1789.

The 19th Century brought European traders in search of sandalwood, settlers in search of land and missionaries in search of souls.

From 1879 to 1916, Indians came as indentured labourers to work on the sugar plantations and stayed as indentured farmers, business and professional people or wage earners. The immigrants have multiplied until they outnumbered the indigenous Fijians.

To the islands of Rabi, east of Vanua Levu, came the Banaban people of Ocean Island as their homeland of rich phosphate was dug away under their feet to provide fertilizer.

Other races have come to Fiji and made their home here and today it is a nation with rich cultural background which has set the world an outstanding example of multiracial harmony.

Fijians, Indians, Rotumans, Tongans, Samoans, Solomon Islanders, Banabans, Chinese, Part Europeans and Europeans – these are the people of Fiji: people of different origins, cultures, customs and creeds, living together as free citizens in a cosmopolitan country.

The History of Religion in Fiji

Ancient Religion in Fiji

Before Christianity and other belief systems came to Fiji, Fiji's ancient religions were in the form of *animism* and *totemism*. These strongly affected every aspect of life. The term ancient religion refers to the religious beliefs and practices prior to the arrival of the Christian missionaries.

Traditionally Fijian religion had a hierarchy of gods called "Kalou". The Fijian gods (Kalou-Vu, Kalou-Yalo and numerous lesser spirits) were generally not made into any wooden, stone or shell form of idol for worship. Some small objects were used in ceremony and *divination*. Generally certain places or natural objects like rocks, bamboo clumps, giant trees such as Baka or Ivi trees, caves, isolated sections of the forest, dangerous paths and passages through the reef were considered sacred and home to a particular Kalou-Vu or Kalou-Yalo.

These sites were treated with respect and a sense of awe and fear, or "Rere". It was believed they could cause sickness, death, or punish disobedience. Other sites were thought to provide protection.

The main gods were honored in the Bure Kalou or temple. Each village had its Bure Kalou and its priest (Bete). The Bure Kalou was constructed on a high raised rock foundation. It had a stone base raised above ground level and stood out from other bures because of its high roof, which formed an elongated pyramid shape.

First and foremost, among the Kalou-vu was Degei, who was a god of Rakiraki but was known throughout most of the Fiji Group of islands. Other gods recognised throughout the Fiji group were: Lutunasobasoba, Dakuwaqa, Ravuyalo, Rakola, Ratumaibulu, Cirinakaumoli and Cirinakausabaria and many others.

The different gods were consulted regularly on all manner of things from war to farming to forgiveness. The Bete (Priest) acted as a mediator between the people and the various Gods.

While Biblical Christians reject Fiji's ancient religion, and regard it as worship of Satan, some non-Christians still practice witchcraft in private. Some still acknowledge the old gods, but the majority of indigenous Fijians practice Christianity.

Christianity came to Fiji via Tonga. Before the European missionaries arrived in 1835, Fijians had learnt about Christianity from Tahitian pastors of the London Missionary Society, coming via Tonga. The key person bringing Christianity to Fiji was Joeli Bulu, a Tongan. As Tongan influence grew in the Lau Group of Fiji, so also did Christianity under the Tongan chief Henele Ma'afu.

The cession of 1874 saw Christianity take a more dominant role within Fijian society as the old religion was gradually replaced by the new Christian faith. Bure Kalou's were torn down and in their place, churches were erected. Most influential were the Methodist denominations and they still form a majority today. Other denominations such as Catholicism, Anglicanism, and other such as Baptists, Pentecostal are very much a part of current Fijian religion.

The conversion of chief Ratu Cakobau led to an enthusiastic and widespread acceptance of Methodism by lesser chiefs and all their communities. Because of this, chiefs still say that "the lotu belongs to the chiefs". The spread of Methodism resulted in the transformation of much of the social system. Practices such as cannibalism, the strangling of widows, and infanticide were outlawed. There was an end to tribal wars.

Methodism was the first, and the major denomination later other Christian groups arrived. Catholic missionaries came to Fiji in 1844 but tended to go where the Methodist had little influence. Later Anglican and Presbyterian churches were established for the white settlers.

A mission that contrasted in style and doctrine with the British mainline churches was the Seventh-day Adventist, who began in Fiji in the 1890s. Then in the 20th century, American missionaries established Pentecostal churches, namely the Assemblies of God, which have been in Fiji since 1926 and are therefore a well-established church. Many of the Pentecostal churches were begun by American missionaries only after Fiji's independence in 1970.

Activities

1. How did Christianity come to Fiji?
2. Explain a contribution of Ratu Cakobau towards Christian religion in Fiji?
3. Who were the first Methodist missionaries and when did they arrive in Fiji?
4. What practices of the past that were ended as a result of missionary work in Fiji?
5. Make a list of the main church denominations in Fiji.

Hinduism

Hinduism, founded about 1500 BC, is the religion of the majority of people in India and Nepal. It also exists among significant populations outside of the sub-continent and has over 900 million adherents (followers) worldwide.

The introduction of Hinduism in Fiji can be traced back to the period of indenture labour system (1879-1920), where Indian immigrants were contracted and arrived to work on sugarcane plantations.

Unlike most other religions, Hinduism has no single founder, no single scripture, and no commonly agreed set of teachings. Throughout its extensive history, there have been many key figures teaching different philosophies and numerous holy books, such as the *Vedas* which are considered the oldest holy texts in Hinduism, and they contain hymns, prayers, and rituals used in the religion. Other holy books include the Bhagavad Gita, which is a conversation between the god Krishna and the warrior Arjuna, and the Upanishads, which contain philosophical teachings and insights.

Most Hindus draw on a common system of values known as dharma. Hindus celebrate many holy days, but the Festival of Lights, Diwali is the best known.

Social Practices and Daily Worship

Daily Hindu life is immersed in religious practice. Families maintain household idols, which they bathe, feed, and care for—part of their domestic worship. Arranged marriages are the norm, occurring within the same social caste.

Hindus also engage in spiritual disciplines such as yoga and meditation to escape the physical realm and reach spiritual maturity. The cow, considered sacred, roams freely in India and is revered and even worshipped.

Hindu Views of Eternity and the Soul

Hinduism believes in reincarnation—a never-ending cycle of rebirth governed by karma, the idea that one's actions in this life affect one's station in the next. Hindus believe in many gods. There is no concept of a personal God who offers forgiveness. Instead, salvation (moksha) is something to be earned through many lifetimes of purification. Material existence, including the body and mind, is seen as something to eventually escape.

Activities

1. How did Hinduism come to Fiji?
2. What Hindu practices affect daily life?

Islam

The Muslims of Fiji comprise around 7% of the population (62,534). The Islamic community is made up of people of Indian origin, who came as workers, or later as merchants in the late 19th century. Around 16% of the Fiji's Indian community is Muslim. There are also a few hundred iTaukei, who have converted to Islam.

Muslims are mostly Sunni followers Imam Abu Hanifa (59.7 percent) or unspecified (36.7 percent), with an Ahmadiyya minority (3.6 percent).

By 1900, Islam was firmly established in India. The families of some Muslim migrants had practiced Islam for generations when the first ship brought Indian indentured labourers to Fiji in 1879.

The Fazl-e-Umar Mosque in Samabula, is the largest in the South Pacific. In the 1966 elections, a Suva-based Muslim communal party, the Muslim Political Front, took part.

Although Muslims lived as a separate community in India, the early indentured labourers spoke the same language as their Hindu counterparts and the two communities lived together amicably. There was also a high proportion of inter- marriage between Hindus and Muslims.

Where did Islam come from?

Islam was founded by Muhammad in 622 AD, who had grown up in poverty. At an early age, he lost both of his parents and spent his developmental years being shuttled between relatives. Finally, he was adopted by a poor uncle.

After being mentored by his uncle, a tradesman, Muhammad took up the same occupation and became quite successful. He travelled the region around a prosperous city called Mecca, buying goods to sell to the wealthiest members of the city. On his 40th birthday, Muhammad received what he believed to be a vision from the angel Gabriel, who told him that he had been chosen by Allah (Arabic for “god”) to be his next prophet and apostle. He wrote down what he believed the angel was saying to him, and these writings became the Muslim holy book called the Qur’an.

What do Muslims believe?

Islam means “surrender,” and the Islamic faith is characterized by total surrender to their god, Allah. Islam is built on the foundation of five pillars—five action steps that symbolize a Muslims total surrender to their god, Allah. These pillars include sole worship to Allah and recognition of Muhammad as his prophet, a daily series of prayers, tithing, fasting, and a pilgrimage to Islam’s sacred site, Mecca, where Muhammad received his vision. Islam impacts a follower’s lifestyle, including diet, dress, and work life. And it certainly impacts their political beliefs.

What is the state of Islam today?

Globally, Islam is the second largest religion in the world. Beyond that, the number of Islamic nation-states continue to display a significant amount of political power in the Middle East, Asia, and Africa.

Islam compared to Christianity

While Islam claims to be a continuation of established religions, and not a new faith itself, this religion is an obvious distortion of the Jewish faith, and certainly opposed to the teachings of Jesus. While Islam claims Jesus Christ as one of its prophets, they reject His deity, His crucifixion, salvation by faith in Christ alone, and more essential doctrines of Christianity.

Followers of Islam are characterized by passion, zeal, and total devotion to their god, but their god offers them no assurance of salvation or forgiveness of sin. The only type of Muslim who is guaranteed a place in paradise is a jihadist, someone who dies in a holy war against the enemies of Allah. (Enemies of Allah are said to be people who do not believe in Islam).

Allah is not the same God as Jehovah. While Muslims worship only one god, he is a false god. The Jesus of Muslim faith—a good teacher and prophet of God—is not the true Jesus. The true Jesus, the Son of God, is the Saviour of the world, fully divine and equal with God the Father.

One of the most clarifying distinctions between Islam and Christianity is that a Muslim does not have any assurance of salvation.

Activities

1. How did Islam come to Fiji?
2. Where is the largest mosque in the South Pacific?
3. Who was the founder of Islam?
4. Who is the Islamic god?
5. Draw up a 3-column table and compare the differences between Christianity, Hinduism and Islam

	Holy Book/s	Who they worship	Daily practices	Belief about eternal life	When founded
Christianity					
Hinduism					
Islam					

The History of education in Fiji

Early Mission Education in the 1800s

The first schools in Fiji were set up by missionaries. These schools were not like the schools we have today. They were mainly set up to train young local men to read the bible and help in evangelizing or spreading the Gospel. By 1900, there were 1,453 Methodist mission schools with 25,610 registered Fijian students.

Schooling in colonial Fiji

The curriculum of the first mission schools consisted of two years of religious instruction and basic skills in arithmetic, reading and hygiene. The wives of European missionaries trained Fijian women in domestic homemaking skills, such as sewing, the washing of the cotton clothing they were provided with for modesty. They were also taught child care practices.

Fijian males were schooled in animal husbandry and agriculture to garner self-sufficiency in “modern” methods of food production, carpentry and woodwork to assist with the construction of schoolhouses and printing and binding to assist with the production of bibles, teaching manuals and other curricular materials. Wesleyans also trained Fijian males as pastor-teachers to serve in distant mission schools within the Fijian islands, while some Fijian teachers accompanied missionaries to serve in a similar capacity in other Melanesian islands of the Southwestern Pacific.

Activities

1. Why were the schools set up? What was their main purpose?
2. Compare women’s education with men’s education.
3. Make a list of the skills taught to the students of these schools.
4. Why do you think learning to read would have been a great advantage to the students?

Colonial Education

From 1879, the children of European settlers were educated at Levuka Public School and later when the capital moved to Suva, the Suva Public School was set up. There was a Girls Grammar School at Selbourne Street and the Boys Grammar on Victoria Parade next to the Suva City Library. The teachers of these schools were mainly from New Zealand, Australia and Britain. You will read more about these two schools later in this unit.

The time came when Fijian chiefs wanted an education that was similar to that of Europeans. The chiefs were dissatisfied with the vocational type of education that was being offered to their sons at Vulinitu. This school, Vulinitu, (Vulinituraga later known as Queen Victoria School) was a school set up for the children of chiefs that would train them to be

better farmers and users of the land. They wanted an education that was similar to that being offered at Levuka Public School and Suva Grammar.

Vulinitu closed by 1900 and was reopened in 1906 by the colonial administration and renamed Queen Victoria School. This time the subjects offered were the same as those offered in the elite English public schools' curriculum and was still mainly for iTaukei males of chiefly descent.

Activities

1. Why did Fijian chiefs in the 1900s want a school similar to that of Europeans?
2. What were the objectives of setting up such a school?
3. Find out the meaning of the name Vulinitu.

Integrated Education

"Multi-racial schools" as they were then known were in existence during the colonial period but not because of a government policy. Some of the first exclusive schools were established because of a need to provide education for other ethnic and cultural communities other than iTaukei and Europeans.

The Methodist Mission School

The Methodist Mission School was founded by Hannah Dudley initially for Indian girls. Mission work among Indians was a struggle for the missionaries back in the 1890s. There was a lot of distrust among Indians towards the Europeans because of:

1. the Indenture System, and
2. Some Indians were converting to Christianity and schools were blamed for this.

Rev. John Williams was one of the missionaries responsible for spreading Christianity among Indians. When he left Fiji in 1894, the mission work among Indians came to a stop.

In 1897, Hannah Dudley arrived in Fiji and was given a house outside of Suva to live in but rejected it. She chose to live with the Indian community since she had come to work among them. It was a rare moment for Indians to hear that a European had volunteered to stay with them. She spoke Hindi well, having worked in India for five years. Within six weeks, the school roll of the Miss Hannah Dudley Mission among Indians, increased from 8 to 40 men, women and children.

A night school was opened at the request of some Indian men. The numbers fluctuated. Despite this Miss Dudley believed in the power of prayer and relentlessly continued to work

with the Indian community. In 1899, land was bought in Toorak for the Indian Mission. This is the land that the present Dudley High School is located.

Due to Miss Dudley's ability to communicate in Hindustani, the trust towards her flourished and eventually they started calling her mai, meaning 'mother'. She took up a vegetarian diet and lived on strict Indian menu.

Hannah Dudley left for India in 1905 and returned to Fiji in 1908 to continue her mission among Indians in Fiji. Much of this work involved educating Indian girls. She continued doing this until January 1913 when deteriorating health caused her to finally leave Fiji, to reside in Sydney, Australia. She took with her six adopted Indian children but was refused residency because of Australia's racist immigration policies (known as the 'White Australian Policy'), so she settled in New Zealand. On May 3rd, 1931 in Auckland, this devoted worker was called to eternal rest. She was buried at Hillsborough Cemetery in Auckland, New Zealand, her adopted home.

Activities

1. Why did Indians distrust the Europeans at that time?
2. How did the Indian community's distrust of schooling affect Hannah Dudley's work of setting up a school for them?
3. What enabled Hannah Dudley to gain the Indian community's trust to the point where they addressed her as mai or mother?
4. In your opinion how is the role of missionaries in the twentieth century in these two case studies different from those of nineteenth century missionaries?

Suggested essay question

Write an essay in answer to the following question:

How important has education been in the integration of ethnic and cultural communities in Fiji.

Suggested exam question

What do names of schools tell us about the way people saw the role of education many years ago, and today?

Sports and Recreation: Agents for integration 1970 - 2006

Sports in Fiji: Colonial days

History of Athletics in Fiji

The sport of athletics started in the early days of the colony and led to the formation of the Fiji Amateur Sport Association. The sport started in Levuka, the old capital of Fiji where it was associated with betting. After the formation of the Suva Amateur Sports Club in 1936 competitions were held in Suva and Levuka. New Zealand service men stationed in Fiji (at Laucala - now USP) during the war in the early 1940s fueled interest in the sport through regular competitions at Buckhurst Park.

In 1947 the Fiji Amateur Athletics Association was formed. The sport of Athletics at that time was mostly run by expatriates who were working in Fiji who were often amazed at the natural talent of local athletes. In 1950 Fiji sent a team to the Commonwealth Games in New Zealand where they won a number of medals in the men's shot put, discus and javelin. Fiji continues to send athletes to the Commonwealth Games, the South Pacific Games, the World Youth Games and the Olympic Games. The national primary, secondary and paraplegic school athletics competitions are held annually at the National Stadium in Suva.

Pioneers of Fiji Rugby

Rugby was believed to be first played in Fiji in the 1880s by European and Fijian police of the Native Constabulary at Ba. By the early 1900s, reports of games began to appear in the Press and although most players were expatriates, a club competition began in 1904.

Fiji played their first test match on 18 August, 1924, against Western Samoa, winning 6-0. While the game kicked off at 7am with a small tree on the halfway line and Fiji played in an all-black uniform, some things evidently do not change – Fijians were praised for their speed and agility, Samoans were described as “the big, sturdy men of Apia.”

1938 was also notable because Fijians played in boots for the first time. Rugby initially was a sport played by iTaukei, but by 2005, Indian players were representing Fiji in the national team.

In recent times, Fiji Rugby has expanded to include the IRB Sevens, Pacific Cup, and regular international tests such as the World Cup. After winning the Hong Kong Sevens three years in a row in 1991, a national public holiday was declared and Fijians from all ethnic and cultural communities rejoiced and celebrated together!

History of Soccer in Fiji

French missionaries are credited with introducing soccer to Levuka in the latter part of the nineteenth century. Soccer was to become an important Saturday social activity with a number of Fijian teams competing for the Ricarnie Cup. Some of the club teams that were formed included: Shamrock (Suva), Kadavu (Suva), Lomaiviti (Suva), Bau (Suva) and Ovalau (Levuka).

The end of Indenture by 1920 provided a further impetus to the game. Historians have often commented on the greater zest for life that first soccer-playing generation after 1920 shown in comparison to the more severe approach of their non-soccer playing indentured labourer forefathers who had come from India.

Soccer, before and after independence was not integrated and predominantly a game played and managed by Indians. Gradually over the next 40 years, new teams and competitions and regional and international representative teams were created and these drew their players from all ethnic and cultural communities in Fiji.

Soccer today is played enthusiastically at the village provincial, national and international level by all ethnic and cultural communities.

(www.galeon.com/stroh/fiji.htm)

History of Cricket in Fiji

The history of cricket went way back to the time of the arrivals of shipwreck sailors, traders and beachcombers. The game of cricket stayed within the Europeans for some time, as the Fijians did not play introduced western sports.

“Saturday last, February 21, 1874 was an eventful day in the annals of cricket in Fiji. It may be scored as a red-letter day because on it was played the first cricket match that has been witnessed in these islands. And upon the result we may congratulate ourselves. It is only a short time since we recorded the formation of the Levuka Cricket Club...”

Fiji at the Olympics

The island nation of Fiji first joined the Olympic Games in 1956. This was at the Summer Games held that year. Since then, Fiji has taken part in fourteen Summer Olympics. They have also competed in three Winter Olympics.

Fijian athletes have tried many different sports. These include archery, running (athletics), boxing, and football. They have also competed in judo, sailing, shooting, swimming, and weightlifting. One of their most successful sports is rugby sevens.

Fiji has won four Olympic medals in total. Three of these medals are from the men's rugby sevens team. One medal comes from the women's rugby sevens team. Rugby sevens became an Olympic sport in 2016. The Fiji men's team has been very strong. They won gold

medals in 2016 and 2020. They also earned a silver medal in 2024. The women's team won a bronze medal in 2020.

Activities

1. What did sports build over the ten years after independence?
2. List the sports that have been played in Fiji from 1970 to 1980.
3. What has the government done as a way of recognizing the role of sports in the country?
4. Identify the two venues where there are 'special opportunities for getting together in an informal and relaxed way'.
5. State some of the benefits for the future as friendship from sports 'multiplied a thousand-fold'.
6. Make a list of the medals that Fiji has won at the Olympic Games, and in which years.