

**MISSIONS ATLAS PROJECT
AREA OF THE WORLD
COUNTRY
FIJI**

Snapshots Section

Country Name: Fiji

Country Founded in: 1970

Population: 931,741

Government Type: (national, regional and local): Republic

Geography/location in the world: An island chain in the South Pacific Ocean, East of Australia

Number of people groups: 35

Picture of flag:



Religion Snapshot

Major Religion and percentage of population: Christian (45.8%)

All religions and % for each:

Protestant (45.8%)
 Methodist (34.5%), Assembly of God (3.8%), Seventh Day Adventist (2.6%),
 Other (4.9%)
Catholic (7.1%)
Hindu (38.1%)
 Sanatan (25%), Arya Samaj (1.2%), Other (7.8%)
Muslim (7%)
 Sunni (4.2%), Other (2.8%)
Sikhs (0.7%)
Others (0.5%)

*2007 estimate

Government interaction with religion: The Fijian government is supportive of religious groups and allows for the freedom of religion and its expression as a constitutional right.

Country Profile

Basic Facts

Official Country Name: Republic of the Fiji Islands

Demographics:

Fiji currently has a population of 931,741 people (2008 estimate). The population is growing at a rate of 1.388% per year and an average of 2.68 children are born per woman. The birth rate is 22.15 births per 1000 Fijians and the death rate is 5.66 deaths per 1000 Fijians. Currently, the infant mortality rate is set at 16 for every 1000 births.

30.6% of the population of Fiji is under the age of 15 with an equal amount of males and females. Like the children of Fiji, those under the age of 65, 64.8% of the population, have little to no difference in gender distribution. Those over 65 make up 4.6% of the population and there are slightly more females than males in this age bracket.

The median age for Fijians is 25.2 years. Life expectancy for the average Fijian is 70.44 years. Females tend to live 73.1 years while males live on average to be 67.9 years old.

According to 2003 estimates 0.1% of the population has HIV/AIDS and fewer than 200 have died from this disease. There is little to no risk of contracting major infectious diseases, such as yellow fever, in Fiji.

The largest ethnic groups in Fiji are the indigenous Fijian which is a mixture of Melanesian and Polynesian cultures. The Indian population makes up about 37.6% of the nation while the Rotuman make up 1.2%. Other ethnic groups, such as Europeans and other Pacific Islanders, make up the remaining 3.9% of the population of Fiji.

<https://www.cia.gov/library/publications/the-world-factbook/geos/fj.html>
<http://www.state.gov/r/pa/ei/bgn/1834.htm>

Language:

English and Fijian are official languages of the Republic of Fijian Islands which means that these are the languages that are used for business and for teaching in schools. English is primarily used, but in ethnic groups Fijian is what is primarily used.

Another language that is spoken in this country is Hindustani, which is spoken by the Indians living in Fiji. It became another official language in 1997.

English is the common language of Fiji though Fijians can use any one of three (English, Fijian and Hindustani) to express themselves. It was brought to Fiji by traders and missionaries in the mid-19th century. Actually, English and the Fijian language have many similarities alphabetically and phonetically.

Differences between the languages is that the “x” is not present in the Fiji language and the” h” and “z” are not often used. Because of this difference, those native to Fiji have a different way of pronouncing the English Language.

The Fijian language originated in the Austronesian language family and has since grown to more than 300 different dialects which are spoken on the island. However, as the need to have one single comprehensive dialect made itself apparent, the Fijian dialect of “Bauan” was and still is used.

The Bauan dialect was chosen because the island of Bau was and, in a way, still is a major player when it comes to Fijian politics. At the same time, individual dialects never died out because they were and still are used in everyday life by ethnic groups all over the islands.

The Hindustani is a dialect of Hindi but it is very different from the dialect that is spoken in India. This language came to Fiji when the Indians from India settled in the area from different provinces. What is interesting is that while Hindustani is used on the television and in daily life, Hindi is what is taught in schools. So, those that speak Hindustani speak Hindi, also.

<http://www.mapsofworld.com/fiji/culture/language.html>

<http://www.mapsofworld.com/fiji/culture/language.html>

<http://www.fijiiguide.com/Facts/language.html>

Society/Culture:

The current culture of Fiji is seen through its development from many peoples into one nation. Before the colonization of Fiji by the British, almost every one of the 322 islands was inhabited and each had its own culture, traditions, and rites.

The colonization by the British brought with it a type of unity between the islands. Along with indentured servants from India, other Pacific Islanders that were brought into Fiji in order to work the land for profit. The result is a nation which has been influenced by its own cultural diversity, along with that of Britain, India and other Pacific islands.

<http://www.everyculture.com/Cr-Ga/Fiji.html>

<http://www.fijituwawa.com/welcome.shtml>

In Fiji today there is an interesting mix of both modern and traditional. Cities in general are very much like the western world cities with buildings made of concrete and glass, streets, street lights, and buses. In the rural areas, one is transported back into a traditional society all its own.

Houses are now found to be made of more natural and local materials than in urban areas. For example, a home may be composed of wood from nearby forests along with thatched roofs of sugar cane leaves held together with coconut rope. Interiors are not painted like in city dwellings, but are covered with *masi*.

Masi is a type of cloth that is made from tree bark that is beaten over an anvil to be made pliable enough for such a purpose. Designs are then painted onto the *masi* to make the interior more

aesthetically pleasing by the use of natural pigments found in tree and plant resins. In comparison with other Oceanic cultures, the Fijian patterns and pigmentations are of a darker hue.

In addition to the difference between interior and exterior housing in reference to rural and metropolitan life, there is a difference in housing structure all together. There are still traditional structures in place, though are no longer used, but still part of the culture of the Fijians.

One such example would be the *Bure Kalou* house which would have been the structure which housed the ancient gods of the village. This house is differentiated from the rest in that it is the house that is highest from the ground and has the tallest roof. The largest livable structure, however, would be the house of the chief.

The traditional Fijian culture also had in place an old person's home called the *Vale ni Qase*. This was a structure specifically built for the aged of their society so that they would have the opportunity to pass on oral traditions to their grandchildren. It was and is their responsibility to teach the younger about their history, culture, folklore and beliefs.

<http://www.polynesia.com/fiji>

While also used for interior decoration, *masi* was and is sometimes used for the production of cloth for clothing purposes. Colors of this fabric are usually patterned in earthy tones of browns, whites, reds and blacks.

Originally, the Fijians wore a variety of skirts made of grass. The longer skirts were for the married women and the shorter ones were for those that were unmarried. In addition to wearing the shorter skirts, virgins wore their hair in locks.

The men wore loincloths made of *masi* and their hair was done in a variety of manners to represent their status and wealth. When *masi* was worn, the manner in which the cloth was wrapped around the body had spiritual significance.

Once missionaries came to Fiji, they impressed the values of Victorian modesty on the islanders and attempted to reform the dress codes instead of doing away with them. So, a style of skirt was made of bark cloth named *tiputa*. This became the intermediary form of dress that was used for modesty's sake in a tribal society.

The invention of *tiputa* paved the way for the creation of the *sulu* which is still used in Fijian society today. The *sulu* became the standard way of dress for those that converted and was a skirt that was wrapped around the body and extended from the waist to the ankles. Dressing in this manner, the converted natives differentiated themselves from those who were not Christian while still maintaining their indigenous heritage through the cloth they wore.

Now the *sulu* is the day-to-day style of dress and can be worn in informal and formal ways. There is even a *sulu* that is designed to wear with suits called the *Sulu va Toga*! It has been incorporated into the military uniform! Women generally wear the *sulu* with a cotton blouse but for special occasions they wrap a sheet of *masi* fabric around their torso's instead.

In terms of daily life, the children are expected to be obedient to their elders and the system of respect is built on age. This society is one that values their elderly and treats them as such. Even though the chief's position was hereditary, it still follows the rule of age. Instead of the son of the chief being the next ruler, the deceased chief's eldest brother maintains the role and so forth until all the male siblings of the chief have died. Only after there are no remaining siblings, can the son of the chief claim his right to rule.

http://books.google.com/books?id=pceTsId8vGkC&pg=PA35&lpg=PA35&dq=Fiji+sulu&source=web&ots=zG0s578iRn&sig=6ETzEc-MIDc0r8tcWRM0PJ0kpcw&hl=en&sa=X&oi=book_result&resnum=7&ct=result#PPA35,M1
http://www.fiji.gov.fj/publish/history_culture.shtml
<http://www.fijimuseum.org.fj/fm-masigal.htm>
http://www.experiencefestival.com/a/Culture_of_Fiji_-_Costume/id/4958668
<http://voicelab9.wordpress.com/non-western-cultural-norms/fijians>

A mix of traditional and modern is found in the marriage ceremonies of Fiji. In general, the presentation of a whale's tooth by the boy to the girl's family is constant between the different cultures. This signifies the boy's intent to marry and the gift of the whale's tooth must occur at least 21 days before the intended marriage date. Henceforth, the couple is now betrothed.

Traditionally, what follows is a nearly week long celebration of the marriage in which the village is only a part of two days. After two days of exchanging of gifts between families and the bride obtaining a tattoo, or set of tattoos, the couple is left to enjoy their honeymoon away from the work of the fields.

The modern part of the ceremony can be seen in the dress of the occasion and the fact that the ceremony takes place in a church more often than not. The bride's dress usually includes a set of masi clothes and an island wedding dress which the *masi* dress is worn over. Throughout the celebration, the bride changes her dress and there are more than one set of *masi* worn for different parts of the ceremony.

Also, with the introduction of the western prenuptial agreement, some of the legal aspects of the marriage ceremony have changed. For example, if a woman has been divorced, she is allowed to have a second marriage ceremony. The ceremony usually is much smaller and only is inclusive of sharing of some gifts and drinking of *yaquona* which is a drink made from plant root.

The financial aspect of a traditional Fijian wedding is very expensive for the village people and can go over 100 English pounds very quickly! In some villages, the couple elopes for a night and then the groom goes to the father to present the whale tooth.

This process entails the low key wedding that would take place for someone who was already married. Though this way is a lot cheaper for the couple, it is more dangerous for the groom involved. However, sometimes the father is not angry because it is sometimes planned this way!

http://www.worldweddingtraditions.com/locations/pacific_island_traditions.html
http://books.google.com/books?id=p-rmrHFyeJoC&pg=PA78&lpg=PA78&dq=Wedding+customs+in+Fiji&source=web&ots=CJOiCl2Uxy&sig=zt4lZXQ48mc4xYmCBhsj0syKmmA&hl=en&sa=X&oi=book_result&resnum=7&ct=result#PPA78,M1

http://www.fiji.gov.fj/publish/public_holidays.shtml
http://www.worldweddingtraditions.com/locations/pacific_island_traditions.html

The constitution of Fiji states that there is no discrimination based on sex which allows women to vote and hold their place in the government. However, this country is still a dominantly patriarchal society. Their social status is tied to the men in their family and determined by who they marry.

When women are legally married the husband then pays what is called a “bride price” to the father. This has led to the notion among some that paying the “bride price” gives the man the right to do whatever he wills to the woman including beating her into submission or neglecting her.

It is important to note that although the Fijian government has put laws in place, the majority of these notions come from the rural culture setting in which the woman lives.

At the same time, the local culture also affords some women a resource for support. For example, the Fijian native woman has a support system around her because her extended family will help her even if she gets pregnant out of wedlock.

On the other hand, Indo-Fijian families do not live in village settings that accommodate such a view. So, the typical Indo-Fijian woman does not have the familial support that the Fijian woman has should any indiscretions occur.

Dependent on the local culture, double standards may exist between the genders. For example, if a woman gets permission to work outside of the home, she has to remain faithful to all her domestic chores. Or, while women are expected to be virgins at the time of marriage and faithful wives after, men are not held accountable to such a standard.

Although women are allowed to have jobs and work within the government itself, they have jobs that are sensitive to their gender. For example, a nurse, teacher, or clerk would be the typical employment of a woman in Fiji.

In light of all this, the Fijian government has a Department of Women so that issues regarding women can be discussed and resolved. There are crisis centers that have been instituted to help those women who are suffering abuse in the home or who have experienced violence elsewhere.

<http://www.peacewomen.org/resources/Fiji/fijiindex.html>
<http://www.thewitness.org/agw/veran091703.html>
<http://www.nzetc.org/tm/scholarly/tei-GriWom2-c1-6.html>
<http://www.fijiwomen.com/index.php?id=1269>
<http://www.women.fiji.gov.fj/women.shtml>
<http://voicelab9.wordpress.com/non-western-cultural-norms/fijians>

In addition to the overcoming of spousal abuse in Fiji, the islands are also going through other societal issues. One of these would be the issue of prostitution which involves both genders of various ages including children.

Although the law prohibits prostitution some of the women that are neglected or deserted by their husbands use this as a way to make ends meet or for meals. Prostitution appeals to children as a means for income to use the monies for gifts around the holidays or out of boredom. The problem is further helped by tourism and taxis that sometimes serve as venues for such a business.

There has also been a recent rise in child pornography. Due to the fact that the children that are subjected to this are actually “adopted” by the abuser, the Fijian government is having a harder time tracking these children. The latest person caught by the authorities was one who had adopted Fijian children from another country.

These ‘adoptions’ sometimes also lead to sex trafficking. Though not as prevalent as child pornography or prostitution, authorities throughout the Pacific Oceanic Region are on alert to the issues of these ‘adoptions’ in regards to prostitution and pornography.

<http://www.fijitimes.com/story.aspx?id=91330>
http://www.hopefiji.org/news_detail.asp?news_id=227
<http://www.state.gov/g/drl/rls/hrrpt/2007/100520.htm>

Another societal issue that Fiji is dealing with is that of race. Although most of the interactions between the native Fijians and Indo-Fijians are peaceful, the coups that have occurred in Fiji allow for the sparking of old conflicts.

The Fijians want their nation to be ruled by Fijians but they also recognize the value of other cultures. This is manifested through their constitution which makes it illegal to discriminate on the basis of color, race or culture.

<http://www.everyculture.com/wc/Costa-Rica-to-Georgia/Indo-Fijians.html>

Fiji is also having an issue with drugs among the youth which is more prevalent in the cities than in the rural areas. Alcoholism in youth is not unheard of and drug use is also another reason for the spike in prostitution in the country.

Right now, a main issue is the sniffing of glue and other common daily items in schools and at home. This is being dealt with by the authorities in addition to the issue of marijuana entering and leaving the country. Another drug that is sneaking its way into the country is methamphetamines.

Authorities are actively involved in finding warehouses and production centers and are mainly fighting addictions through prevention programs and educating about the effects of these drugs.

<http://www.radioaustralia.net.au/programguide/stories/200808/s2330825.htm>
<http://news.bbc.co.uk/2/hi/asia-pacific/3789391.stm>
<http://www.fijitimes.com/story.aspx?id=56503>

The healthcare system in Fiji is also taking on the approach of preventative medicine and education to help with the population’s health situation. Old sicknesses and more modern ones

are putting a strain on the healthcare system and preventative medicine is seen as a way to avoid future illness in Fiji.

In the past decade, the prevalence of diabetes and hypertension has skyrocketed about 20% in some areas. This is mostly due to the changing culture in which diets are also changing to a more modern and international lifestyle.

Young children are still susceptible to anemia, respiratory infections and other parasitic infections which are the leading causes of death among children. These are the most prevalent issues found in the health systems and hospitals in Fiji.

HIV/AIDS and other sexually transmitted diseases are on the rise. There are a reported 158 cases of HIV infection in the country at this writing.

What will help most in these cases of illness is the fact that the health system of Fiji was decentralized in 2003. This allows for the urban and rural communities to evaluate what they need as communities instead of the national level of healthcare evaluating what the nation needs and having communities follow their agenda. Localized care involves people working as a community and helps them to get involved in their health situations and solutions.

Fijian government has the lowest percentage of their budget focused on health care as opposed to other nations in the Pacific. Healthcare is mostly funded by the government of Fiji by way of taxes. However, this does not cover all of the health needs of the country. On average the out-of-pocket cost for healthcare is 35%.

This is an issue that has been taken on by the political parties of Fiji as the country continues to look for a better tomorrow and a better Fiji through leadership. It is no wonder that political parties take on very different views how the government should support the healthcare system and to what extent the healthcare system should implement education and prevention.

http://www.wpro.who.int/countries/05fji/health_situation.htm
<http://www.worldpress.org/Asia/2356.cfm>
http://www.fiji.gov.fj/publish/page_10502.shtml

Education in Fiji is not mandatory and is free to all those in primary school, which would be the equivalent of the United States 8th grade. The system is broken down into thirteen years starting at the age of 5 years, 8 months of age and is generally balanced between female and males in the classroom.

There is a difference in the size of the classroom between the urban and rural schools. In the urban cities, schools are larger and are able to divide students by their age and grade level. This allows them to have different teachers for each grade level. Rural schools, however, may have one teacher in the village that has to teach 20-30 students of varying ages and grade levels.

Another difference between the education system in the urban areas and the rural areas is that in the urban areas there is more cultural diversity among the students. In the cities, for example, there may be a good mix of Fijian, Indo-Fijian, and European students.

On the other hand, the villages have a smaller population and a more homogenous cultural center so that most of the students may be Fijian with only one or two Indo-Fijian or European students in the school.

A major educational leap has been taken by the Fijian government in that their schools offer sexual education. Fiji is the first nation in the Pacific to allow for such education to take place. They see it as a necessity in the development of the individual in relation to understanding the physical changes that occur in the individual. Due to the rise of sexually transmitted infections and as a prevention of the spread of HIV in the country, they believe it is their responsibility to educate the children so that they can make informed decisions.

Although the government only provides for the first 8 years of the schooling that a child may receive, there is aid for those that wish to go beyond primary school. Schooling is funded through charitable foundations and scholarships that the secondary schools provide.

Fiji also has 4 higher education universities located in various cities. One of these is the University of South Pacific which has two campuses on the island chain of Fiji.

<http://www.t.soka.ac.jp/chem/CEAP/Fiji.html#anchor1411307>

<http://www.fiji-island.com/tourist-information/schools.html>

<http://www.usp.ac.fj/>

<http://www.fijitimes.com/story.aspx?id=57968>

<http://www.purefiji.com/infocenter/education.html>

The culture of the islands of Fiji is made up of a combination of indigenous Fijian, Indian, European and Chinese influence. As such, the foods which are common in the area reflect these cultures. For example, since about 38% of the island's ethnic makeup is from Indians, this is an excellent place to eat Indian curries.

Within Fijian culture, food is traditionally prepared in a *lovo* and then eaten with the hands on mats which are spread on the floor. A *lovo* is an underground oven likened to the Hawaiian *Imu* pit.

A pit is dug into the ground and husks are set on fire. While this is happening rocks are placed over the burning husks and after the flames die down, meats are wrapped in a variety of leaves and placed over the rocks. The rocks may also be heated by putting them in a flame above ground before burying them.

A pile of leaves is then placed over this layer of meat which is then layered with vegetables that are also wrapped. Earth is then piled over the layered oven and the food is left to cook for a couple of hours.

A typical traditional meal in Fiji would include some sort of meat alongside a variety of roots and vegetables. Main staples for such dishes include sweet potatoes, taro, coconut (*lolo*), fish, rice, and yams.

Seafood is the main source of meat on the coast, but as one goes inland, there is more pork, beef, and poultry used in dishes. Exotic fruits such as pineapple, lime, and mango are also used in their dishes.

Coconut milk (*lolo*) is something that is found in every Fijian kitchen in that it is used in almost any dish for flavor. In addition to the use of coconut milk, a variety of chilies, cumin, ginger, garlic, and other spices are used to season food.

Although these are the basics of the Fijian diet, it is important to note that these are generalizations of indigenous Fijian foods and not specifics. Each region has different ways of making dishes and also has a different level of cooperation from the village as a whole in making a meal.

Also, dependent on the location of the village, certain roots, meats, and fruits may or may not be available. In addition to this, some villages have a more Indian influence than others which may present itself in the foods of that area.

<http://www.mapsofworld.com/fiji/culture/food.html>
<http://fiji.union.edu/section.php?section=food>
<http://www.recipes4us.co.uk/Cooking%20by%20Country/Fiji.htm>
<http://www.earthyfamily.com/FJ-recipe.htm>
http://encarta.msn.com/encyclopedia_761563473/Fiji_Islands.html#s9
<http://www.fijilive.com/recipes/story.php?rlx=1>

A major fixture of Fijian society is the *yaquona* ceremony which is found in all areas of celebration. Once used only by priests and chiefs, this is now a common beverage among the people of Fiji to pass the time, welcome visitors, or in settling social disputes. Some villages still use it in some religious practices. There are traditions that are to be kept with the drinking of *yaquona*.

This is a drink that is prepared by mixing local water with a ground up root called *kava*. This root is from the pepper family and has a numbing effect on the body. This produces a kind of paralysis instead of intoxication. Coconut shells that have been cut in half are used as cups for this purpose. It is served to a group of people in a large wooden bowl. People then gather around to dip the cups made of coconut in to drink the *yaqona*.

Normally, a person is to accept a cup from a Fijian, clap once and say “*bula!*” This is their way of saying “cheers” or “life.” After this, the visitor is to drink it all in one go and then clap three times to show thanks to those that offered it.

Though *yaqona* is not alcoholic it does produce some psychological effects in the individual. It is used as a diuretic. Its medicinal properties have helped local healers to help treat a variety of illnesses ranging from breathing problems to gonorrhoea. At the same time, the over use of it can produce negative side effects.

The normal amount of *yaqona* drunk usually involves one or two cups a day. Those that are found to drink up to six liters a day have what the Fijians call *kanikani*. Its effects range from stomach problems and bloodshot eyes to restlessness and skin issues.

When Fiji was discovered the explorers took note of the effects of the *yaqona* on the natives. The drink was recorded as being much more potent than the *yaqona* that is drunk today which is also known as *grog*. Two theories arose to explain this.

One stated that the *yaqona* was more potent then, because the grinding up of the kava root involved virgins chewing on the root which gave the mixture mystical properties. The more logical theory would be that there were other substances added to the powder that was mixed with the local water to produce more potent effects.

There is now an issue in Fiji where some people, such as school teachers, are not able to work to the best of their abilities because of the amount of *yaqona* that they drink. This is because the effects of drinking this substance take a long time to get into the bloodstream of a person. The effects can begin 9 hours after consumption!

Some believe that the overuse of *yaqona* is because it was once only consumed by a limited few who only used it for ceremonial and religious purposes. Regardless, this beverage and the sharing of it with others has become a sort of “peace pipe” for Fijian society.

<http://www.fijiguide.com/Facts/kava.html>
http://www.fiji.gov.fj/publish/history_culture.shtml
http://kavaroot.com/aboutkava_frames.htm
http://fsrio.nal.usda.gov/news_article.php?article_id=4240
<http://www.fijitimes.com.fj/story.aspx?id=103771>
<http://www.fijian-kava.com/information/index.html>
<http://www.fiji-islands.com/kava-kava-yaqona.html>

The tradition of *yaqona* drinking even has its own legend! Apparently the great Fijian god *Degei* gave his sons the choice of where they wanted to live and how they wanted to live. After answering these two questions, *Degei* told them that although he was happy with their decisions, they did not have the wisdom with which to do what they willed. So, *Degei* gave them all two sacred plants to draw wisdom from: the *yaqona* and the *vuga*. These sons then gave these crops to the people of Fiji and these two plants have remained with the people ever since.

According to Fijian legend, *Degei* is the greatest god who is also responsible, in part, for the creation of human beings in populating the islands. At first, he was the only creature (a snake) on the islands who later befriended a hawk. One day the hawk stopped visiting *Degei*, so he began to search for the hawk. Once he had found the hawk, he was very glad, but the hawk met him with indifference and began to build a nest.

The next day, when the hawk was away, *Degei* realized that there were two eggs in the nest. He realized that the hawk had found a mate and would no longer need him as a friend. So *Degei* took the eggs with him to a *vesi* tree and kept them warm with his body until they hatched. When they did, two human bodies were birthed: one male and one female.

He separated the two by placing each one in a den underground on opposite sides of the tree. When the man had outgrown his den, he ventured out and found the woman. The man then told her that *Degei* had made them for each other.

Degei taught the man and woman how to cook in an underground oven so that they could sustain themselves. This relationship did not daunt *Degei* as he saw this as an opportunity for future generations to worship him as the father of the human race. So he nurtured them and taught them what they needed to know to live.

Another Fijian god would be *Dakuwaqa*, who was known as the fiercest god and took the form of a shark. This god went around conquering other shark gods who protected their territories around the reef.

One day, one of his friends, another shark god named *Masilaca*, challenged him to conquer the territory around Kadavu Island which was protected by an octopus god.

The octopus god trapped *Dakuwaqa* and started to strangle him to the point of death. *Dakuwaqa* pleaded with the octopus for his life. In exchange for his life, he would live peaceably with the people of Fiji and not attack them when they came into the water.

The people of Fiji today hold no fear of sharks when swimming or fishing due to this tale. They even pour out *yaqona* into the sea before they go out fishing at night as a libation to the god *Dakuwaqa*.

Other legends in Fiji are based on the nature that surrounds the people. For example, a ceremony that people can still witness today is that of the calling of turtles on the island of Suva in the village of *Namuana*.

The story follows that there were two maidens, a chief's wife and her daughter that were out playing in the reef. They took no notice of the warriors from the neighboring tribe, Nabukelevu, sneaking up on them. The men bound them and threw them in the canoe and ignored their cries for mercy. The gods of the surrounding sea had mercy on the women and brought about a storm. The canoe turned over and the women were turned into sea turtles which the men held onto while their canoe was thrashed about by the waves. Then the men left the sea turtles alone and went back to their village, but the women remained as sea turtles. They remained in the bays surrounding their village as they pined to live on land again.

Currently, the women from the *Namuana* village still call to the sea turtles by chanting and dancing. Surprisingly, sea turtles do actually come to the surface and the beach to hear the songs of the women. Legend has it, however, that they will not come to the beach if members of the Nabukelevu tribe are present and the ceremony stops once the women on the beach know that a member of that tribe is present.

For other legends of Fiji, including the legend of the Firewalker and the Tagamaucia Flower, follow the links below.

http://www.likulikulagoon.com/uploaded_documents/Legend_of_the_Magic_Box.pdf

<http://www.bulafiji.com/page.php?id=5>

<http://www.bulafiji.com/page.php?id=6>

<http://www.bulafiji.com/page.php?id=7>

<http://www.bulafiji.com/page.php?id=8>
<http://www.bulafiji.com/page.php?id=9>
<http://www.bulafiji.com/page.php?id=10>

Dance is another important part of Fijian culture. The island of Fiji has two main different forms of dance, one being of Fijian origin and the other Indian. This is to be expected as these two ethnic groups are the main two populations that inhabit the island chain.

A traditional Fijian dance is known as a *meke*. These were tribal dances that were used in welcoming honored guests to the village. They were also used in religious and historical ceremonies, as well as in education as the elders passed on wisdom and legends to the next generation.

These dances are usually preserved by an elderly person in the tribe called the *daunivucu*. It was his job to pass down knowledge of the dances and add movements to them as the spirits would like. Each movement has meaning and a purpose. Even the position of people who are watching the *meke* holds significance. Places around the *meke* are assigned according to a person's social status within the tribe.

A *meke* consists of two groups. One is the *Vakatara*, which is composed of the orchestra, and the dancers, which are also called *Matana*. Those in the orchestra play instruments, and when possible, chant and sing songs that pertain to the dance.

The dancers are all traditionally dressed. Men and women do not dance together. The main difference is that the men dress in full warrior costume and the women are in their normal traditional clothing which is treated with coconut oil. In the dance, both groups wear grass skirts, wrist bands, leg bands, and garlands of flowers, however, women dance with fans and men with spears. Faces are painted and flowers, foliage, or shells can be used to decorate the hair.

Traditionally, the men performed the *Cibi*, or the death dance, and the women performed the *Dele*, which was a dance that sexually humiliated the corpses and captives. In addition to this, some dances were and are performed sitting down.

Currently, the *meke* dances that take place are mainly in reference to tourism in inviting others to be a part of the Fijian culture. Dances that involve the retelling of history and legend are still used for traditional purposes.

It is not at all uncommon to find a child performing a traditional Fijian dance that is followed by an Indian dance. Classic Indian dances are taught alongside traditional Fijian dances in the school system. *Bharatha Natyam* and *Kathak* are the two most popularly taught Indian dances in Fiji.

Classical Indian dances, like Fijian dances, also hold meaning with every movement and the participants are also dressed in traditional Indian garb. This would include *saris* and ankle bells called *ghungroos*. These dances, like the Fijian dances, tell of stories, legends, and histories of India and the Indian people's occupancy in the island of Fiji. Unlike the Fijian dances, however, Indian dances are not gender specific. Men and women can and do dance together.

One example of this is the annual dance called the *Gujerati Dandia*. In this dance, men and women dance together at the end of the festival of the nine goddesses which provides single men and women to seek possible in-laws.

Also, Indian dances are considered to have a divine origin. As such they express Indian mysticism through these dances as well as the history and mythology of Indian religion. Many of the dances are used devotionally. People believe that the gods themselves are skilled dancers and gave such skills to man for this purpose.

Another culture that has had its influence in Fiji is that of the Chinese culture. Chinese dance is mostly used for entertainment purposes. At the same time, it is also used to expand and encourage the multicultural arts that are found in Fiji. It is taught to the students by way of various schools hosting cultural fairs with this type of dancing.

[http://myfijiguide.com/about-fiji/traditions--culture/meke-\(traditional-dance\).aspx](http://myfijiguide.com/about-fiji/traditions--culture/meke-(traditional-dance).aspx)

<http://www.tourismfiji.com/fiji-culture-religion.html>

http://www.fiji.gov.fj/publish/history_culture.shtml

<http://www.abc.net.au/arts/artok/dance/s193448.htm>

Like dancing, Fijian music is comprised of a mixture of indigenous cultures and other cultures that have had their effect on Fiji. In reference to indigenous Fijian music, the guitar and mandolin were traditionally used for music along with drums. Voices were added for chants and people clapped their hands and stomped their feet with traditional rhythms and beats. Each tribe had different ways of employing the above instruments but despite the difference between tribes, indigenous Fijian music held one common denominator: Drums.

The two main types of drums used in music are the *lali ni meke*, and the *derua*. The *lali ni meke* is a smaller version of the *lali*, and makes a sound by a hammer hitting the side of the drum. The *derua* are hollow bamboo tubes that are stamped on the ground in order to produce sound and rhythm.

The large drum, called the *lali* was used for the purpose of calling people together. One such occasion would be to announce war or the birth or death of a person. This drum was made of hard wood and was designed so that when the drummer hit it, the entire village would be able to hear. Some of these drums could be heard 8 kilometers away!

Some instruments were only used for special purposes. For example, the nose flute was used by women to attract suitors and was seen as very desirable.

One of the most famous singers in Fiji is Laisa Vulakoro who has been singing for over 15 years. Her music, like the culture in which she grew up, is very diverse and mixes many different aspects of music. Some of her music comes from traditional music, but she is not afraid to mix it with disco, rock, or country rhythms.

Indian music was introduced to Fijian culture after the colonization of Fiji by the British. Most of the influence comes from the South of India although some northern states are represented. *Bhajan*, a religious type of music, is the most common form of Indian music in Fiji.

An up and coming Indian singer in Fiji is Sumeet Tappoo. In an area of the world where Indian artists are being made everyday, through such programs as “Indian Idol,” Tappoo has broken through with an album of *Bhajan*.

Currently, the music that is available in Fiji is as diverse as any other European or Western nation. Mixtures of new age meet rap while still mingling the sound of traditional tribal drums in the background.

http://museumvictoria.com.au/fiji/results.aspx?NavMode=PageCounter&PageNo=4&Topic=householdANDdaily_life&btnkeywordSearch=&StartPage=1
http://www.janesoceania.com/fiji_music/index.htm
<http://myfijiguide.com/about-fiji/music.aspx>
<http://worldmusic.nationalgeographic.com/worldmusic/view/page.basic/country/content.country/fiji>
http://encarta.msn.com/media_461519190/vocal_music_of_the_fiji_islands.html
<http://www.radioaustralia.net.au/programguide/stories/200810/s2380708.htm>
http://calabashmusic.com/world/publisher/artistview/action/viewbio?item_id=21898
<http://www.fijitimes.com/story.aspx?id=85197>
<http://www.nationmaster.com/encyclopedia/Music-of-Fiji>

With such a diverse culture, the artists and writers of Fiji and other Pacific Islanders who have lived in Fiji find much to write about and expand on. Albert Wendt, although not being a Fijian, was a major literary influence in Fiji as well as the Southern Pacific as a whole.

Wendt came to Fiji in 1974 and taught at the University of the South Pacific where he wrote *Flying Fox in a Freedom Tree* (1974) and *Inside Us the Dead* (1976). His *Pouliuli* (1977) was a book about a Pacific Islander chief who struggles with western influences.

Another important author from Fiji is Joseph Veramu. He was a high school teacher for ten years and is now a lecturer at the University of South Pacific for the Education Department. A great portion of his works are dedicated to the development of education, however he does touch on other societal issues. For example, he tends to write about racism and its effects on society and the school system.

In terms of Fijian films, Vilsoni Hereniko, is one of the most renowned directors in Fiji. After obtaining higher education at both the University of the South Pacific and in England, he changed his passion from plays to film. One of the films, for which he has received many awards, is *The Land has Eyes* (2004). What makes this film unique is its use of the land of Fiji as personification which brings the Land of Fiji to life.

http://www.litweb.net/biography/58/Albert_Wendt.html
<http://liblit.wordpress.com/2007/11/05/the-television-footage-by-joseph-veramu>
<http://www.abc.net.au/ra/carvingout/issues/veramu.htm>
<http://www.altfg.com/blog/online-news/fiji-films>
<http://www.rotuma.net/Images/hereniko/herenikohome.htm>

Fiji was a place which called to various artists worldwide for inspiration in paintings. Brett Whiteley fled to Fiji for his version of paradise that he sought to represent in one of his earlier paintings. Fiji inspired him to paint canvases of people, but what he most loved to paint were the birds. One of his most famous works in Fiji is called *Orange Fruit Dove Fiji* (1969), which depicts a bright orange bird looking at fruit while sitting on its nest.

Another artist which has drawn inspiration from the islands of Fiji is Sofia Tekela-Smith. What sets her apart from the other artists that have spent time in Fiji or are descendants of Fijians is that her area of expertise is in jewelry. She brings natural and traditional materials and makes them into jewelry that reflects the past which can be worn in a modern context. Most of the materials that she uses are bone, shell, and stone which combines both tribal and modern art.

While some art is used for pleasure, other art can be used in diplomatic ways. One such example is Thomas Williams, who was one of the first missionaries to Fiji along with his wife and family. Williams drew Fijian life so that those back in Western Civilization would better understand this newfound culture in the east. Some his works have been redone by his grandson for the purpose of preservation of the artwork which first represented Fiji to the Western World.

As of right now, there are exhibitions and galleries of Fijian art in London, England. This effort is called The October Gallery- Red Wave Collection. This exhibition highlights Fijian and other Oceanic artists' works.

Tattooing as a form of art was very popular in Fiji. At one time, tattooing only applied to the women of the tribes who were marked after they were betrothed or married. However, after missionaries came, they declared the practice to be pagan which caused the tradition to die out.

Now, tattooing is mostly done by those of Indo-Fijian decent in reference to the women who decorate themselves for their weddings. The mother-in-law draws patterns on the bride's hands and feet with henna. It is said the darker the henna, the more the mother-in-law loves the bride because as long as the temporary tattoo is in place, the bride is not responsible for housework.

<http://www.reviewpainting.com/Brett-Whiteley.htm>
<http://www.artgallery.nsw.gov.au/?f=80452>
http://www.rotuma.net/Images/tekela_smith/tekela_smithhome.htm
http://www.fiji.gov.fj/publish/history_culture.shtml
<http://www.justpacific.com/fiji/engravings/williams/index.html>
<http://www.octobergallery.co.uk/exhibitions/2006red/index.shtml>
<http://www.abc.net.au/arts/artok/bodyart/s195582.htm>

Currently Fiji is in the process of transformation. Talks are being held to restore Fiji to a democracy in place of the current militaristic rule. This would include changing the country's flag and national anthem. These would reflect the three cultural influences that are present in Fijian society: Fijian, Indian, and European.

Fiji is also struggling with forms of communication as technology and the western cultures prove to be a constant influence on the island nation. One example of this would be the decreased use of the radio. Attempts are now being made to make the stations, in reference to music and talk shows, relevant to the society in which they are present.

At the same time, individuals are representing Fiji to the world positively in spite of the political and militaristic coups that have occurred in past years. Vijay Singh has introduced Fiji into the world wide arena of sports. A Fijian golfer, he has not only given middle-aged men hope of winning and actively competing in tournaments, but has proven to be a constructive representative of Fiji.

http://portal.unesco.org/ci/en/ev.php-URL_ID=22554&URL_DO=DO_TOPIC&URL_SECTION=201.html
http://www.khaleejtimes.com/DisplayArticleNew.asp?xfile=data/sports/2008/October/sports_October748.xml§ion=sports

<http://tvnz.co.nz/view/page/411366/2228081>

<http://tvnz.co.nz/view/page/411366/2235523>

http://www.fiji.gov.fj/publish/history_culture.shtml

Government:

Like most democratic nations, the Fijian government is made up of three branches: Executive, Legislative and Judicial.

The executive branch is made up of the President, the Vice President and the Cabinet which supports them. The president is elected to a 5 year term by the Great Council of Chiefs after conferring with the Prime Minister. As of right now, Ratu Josefa Iloilovatu Uluivuda is the president. While his role, like the British Queen, is mainly symbolic, he is the commander-in-chief of the military.

The office of the Vice Presidency has the purpose of assuming the responsibilities of the President should the President be unable to continue on in his role. Before this happens, however, the Prime Minister must confer with the Chief Justice. This involves providing good reason, medical reason or evidence of misbehavior, for the change in the Head of State to occur. If neither party can assume responsibility then the Speaker of the House of Representatives would take responsibility of the President's and Vice President's obligations.

In the Fijian government, the Prime Minister holds the most power. Commodore Josaia Voreqe Bainimarama is currently responsible over the departments of Finance and National Planning, Public Service and the People's Charter and Information. He also holds the office of Minister of Foreign Affairs and is the head of the Cabinet.

It is the President's job to elect the Prime Minister in accordance with the House of Representatives. However, the House of Representatives must have confidence in the Prime Minister in order for him or her to maintain their position.

The Cabinet's members are formed by those chosen who are also members of the Senate or the House of Representatives. These must be approved by the President after consultation with the Prime Minister. Each of the members is the head of a department of the government such as Health or Public Affairs. These departments are all under the Prime Minister who is, in effect, the head of the government.

Fijians have the right to vote at the age of universal suffrage which is achieved at the age of 21.

The Fijian Legislative branch is composed of the bicameral Parliament. This means that, like most western nations, there is a Senate and a House of Representatives. A law proposal must go through both the Senate and House before it can be ratified and made into law.

The Senate is made up of 32 seats, all of which are appointed by the president with the consent of leadership groups in the government. For example, 14 of the seats in the Senate are appointed by the president in conjunction with the Great Council of Chiefs while 9 are appointed in conjunction with the Prime Minister. The Great Council of Chiefs serves as a type of Electoral College. Seats in the Senate are appointed for 5 year terms.

The House of Representatives has 71 seats which are reserved based on ethnicity and elected by the people of Fiji. There are 23 seats for Fijians, 19 for Indians, 3 for minorities and 25 seats that are open to any ethnicity. Like the Senate, the seats in the House of Representatives are also appointed for 5 year terms.

Bills are brought up in the House of Representatives and then passed on to the Senate for ratification and amending. Once a law is passed by both the Senate and the House of Representatives, the President does not have the authority to veto.

The Judicial system of Fiji has three levels: the High Court, the Court of Appeals, and the Supreme Court. All of the above courts are composed of a Chief Justice who is helped by a panel of judges in making decisions and rulings over cases.

This is different from the Western World that has a system of juries that are composed of the common people who may or may not have legal training. Another main difference is that the Chief Justice of the Supreme Court makes the rules of the court. The rules that the Chief Justice makes do not have to strictly adhere to the Constitution if he deems necessary.

A case is first taken to the High Court. If a decision has been made and one of the parties wishes to appeal then the case is taken to the Court of Appeals. If the decision made by the Court of Appeals is unsatisfactory or they rule that they cannot try the case, it is taken up by the Supreme Court who will make a final decision.

In order to become a judge in Fiji, one has to have held a high judicial office in Fiji or in another country or must have at least 7 years of experience in the judicial system in Fiji or another approved country.

The President of Fiji makes his nominations known to the Prime Minister and after consultation with the Leader of the Opposition. A judge may also be disqualified from hearing a case or may be released from office based on a variety of factors.

<https://www.cia.gov/library/publications/the-world-factbook/geos/fj.html#Govt>

<http://www.nationmaster.com/encyclopedia/Constitution-of-Fiji:-Chapter-8>

<http://www2.hawaii.edu/~ogden/piir/pacific/fiji.html>

<http://www.fiji.gov.fj/>

Economy:

As of 1969, the Fijian currency system is that of the Fijian dollar whose current exchange rate to the American dollar is F\$1/US\$1. Before this time, Fiji used the British pound as it was a colony of England.

Currently bills are available in 2, 5, 10, 20, 50, and 100 Fijian dollar amounts. All have the portrait of the English monarch except for the \$2 and \$100 which were put into circulation after 2000.

Coins are in circulation for 1, 2, 5, 10, 20, and 50 cent pieces as well as a \$1 piece. 1c and 2c pieces are copper plated, 5c to 50c pieces are made of nickel bonded steel and the \$1 piece is made of brass.

According to 2006 estimates, the Fijian Labor Force is made up of 117,500 people with 70% participating in agriculture and the other 30% being employed in industries and services. The current unemployment rate is 7.6%.

What is interesting is that 77.6% of this country's income is achieved by services provided. Only 8.9% of the country's income is provided by the agricultural sector. The average Fijian brings home about \$3,900 a year according to 2007 estimates. 25% of the population is below the poverty line.

The island of Fiji has the power to purchase \$5.079 billion per year and exchange \$3.409 billion. This sum is declining at a rate of 4.4 % a year which almost matches their inflation rate of 4.8%. As of December 2007 there was \$1.042 billion in the bank which allowed for the country to have a domestic credit line of \$1.948 billion.

Domestically, the budget has been set for \$1.363 billion even though \$1.376 billion is spent. The country is known to have a \$127 million external debt to other countries since 2004.

Tourism is a major source of income for Fiji and is the major venue through which it participates in the world economy apart from agricultural products. On average 400,000 to 500,000 people visit Fiji every year.

The various coups, however, have damaged the tourism economy in Fiji. They are still recovering since a series of coups started in 2000. For 2007 alone, was estimated that tourism went down 6%.

Agriculturally, Fiji is known to produce crops such as coconuts, cassava, rice, bananas, and sweet potatoes. A third of the economy is actually taken up by the sale of sugar from the sugarcane that is harvested here. Livestock is raised here as a source of meat and protein. A large source of meat would include the fishing industry.

In addition to tourism and sugar, another part of the economy is made up of mineral industries like gold and silver. Seeing as Fiji has an abundance of foliage, a portion of the economy is taken up by lumber and the making of small cottages.

Fiji imports \$3.12 billion in manufactured goods, petroleum products, food, chemicals, and other equipment each year. Most of these goods come from Singapore, which provides 30.4%, though Australia (21.6%) is another major helper in terms of imports. 17.7% of the expenditures made in imports goes to New Zealand and another 4.5% goes to China in return for imported goods.

In terms of exports, Fiji exports \$1.202 billion to the world in the form of sugar, clothes, minerals, timber, coconut oil, and fish. The United States receives 17.3% of Fijian exports which is followed by the United Kingdom at 11.3% of the total exports from Fiji. Fiji also exports to countries in the Pacific like Australia, Samoa, Tonga, Japan, and New Zealand.

http://www.theodora.com/wfbcurrent/fiji/fiji_economy.html

<https://www.cia.gov/library/publications/the-world-factbook/geos/fj.html>

<http://www.heritage.org/Index/country.cfm?id=Fiji>

<http://www.fijianmoney.com/history-of-fiji-dollar.cfm>

Literacy:

Literacy in the Fijian islands began when the Wesleyan missionaries began to convert Fijians to Christianity. The missionaries started to instill a formal schooling system in which literacy was a path to further knowledge and learning. This was previously provided by the tribal nations through experience in a particular trade.

In order for this to occur, a Romanized alphabet was introduced along with the teaching of numerical values. This was so that the people would be able to read the Bible, among other things, on their own.

The missionaries were further challenged when they found that there were a variety of dialects and instead focused on a dialect called Buan which was chosen for diplomatic and governmental matters and it became the standard.

Literacy in Fiji today is defined as those who are over the age of 15 that can read and write. Of this population group, 93.7% are considered literate.

In terms of gender, 95.5% of the males living in the nation of Fiji are literate compared to 91.9% of the women who are literate according to 2003 estimates.

<https://www.cia.gov/library/publications/the-world-factbook/print/fj.html>

<http://www.christusrex.org/www1/pater/ethno/Fiji.html>

<http://www.fijiguide.com/Facts/language.html>

<http://www.ucl.ac.uk/english-usage/ice/icefiji.htm>

<http://www.nationmaster.com/encyclopedia/Fijian-language>

http://74.125.95.132/search?q=cache:ymDRMldDe7wJ:www.glp.net/resources%3Fp_p_id%3D20%26p_p_action%3D1%26p_p_state%3Dexclusive%26p_p_mode%3Dview%26_20_struts_action%3D%252Fdocument_library%252Fget_file%26_20_folderId%3D12858%26_20_name%3DDDLFE-1131.pdf+Fiji+literacy&hl=en&ct=clnk&cd=7&gl=us

Land/Geography:

Fiji, a grouping of over 300 islands, is located in the South Pacific Ocean about two-thirds of the way from New Zealand to Hawaii. With an area of 18,270 km, Fiji is roughly the size of the state of New Jersey. Despite its area, it has 1,129 km of coastline area.

About 11% of the nation's land is arable and about half of this land is taken up by permanent crops. The rest of the land is unable to be used for agriculture, but is not necessarily unusable.

Natural resources in Fiji include timber, fish, gold, copper, and power by means of possible oil and hydropower.

Interestingly, the islands location falls directly on the International dateline. So, in order that the islands would not be in two different time zones, the International dateline was adjusted so that the islands would all be in one time zone.

The islands are remnants of volcanic activity and the oldest island among the island chain is Viti Levu. Overall, there is still some amount of geothermal activity that occurs, but for the most part, the islands are made up of mountains. The volcanic activity that produced these islands is responsible for the limestone and coral reef formation that outline the islands.

Mountain chains are found all over the islands. Mt. Tomanivi is the highest peak in the nation at 1324 meters, but the closer to the shore you are, the flatter the terrain becomes.

The mountain formations allow for a type of rain-shadow effect on the islands, making these islands very diverse in terms of terrain, vegetation, and fauna. For example, on the island of Viti Levu, the eastern side averages twice as much rain as the western side. This is general for most of the larger islands.

The Rewa River, located on Viti Levu, is the largest river in Fiji and is navigable for more than 160 km. Other rivers found on this island are the Sigatoka, the Nadi, and the Ba River. The largest river on Vanua Levu is the Dreketi. These rivers provide excellent fishing grounds for the local regions which they cross.

Overall, the climate is a tropical marine climate, with slight variations due to elevation and location in reference to the mountains. On average, the temperature is around 25 degrees Celsius (77 degrees Fahrenheit) but, heats up from December to April with temperatures reaching 32 degrees Celsius (90 degrees Fahrenheit).

However, the hot temperatures are tempered with rains. These islands are subject to cyclones anytime from November to January which further the environmental concerns of soil erosion and deforestation.

The mountainous terrain and tropical marine climate allows for a variety of foliage and fauna to occupy the territory. For example, the coasts of Fiji are littered with Mangrove forests, but the inland forests in Fiji are mostly made up of hardwood trees, bamboo, and coconut palms.

Botanical gardens are available to the visitor which exhibit native orchids to the rare Tagimaucia flower. The Tagimaucia flower is Fiji's national flower and is a type of woody vine. The leaves of the vine begin to grow at the stem. The flower has a crimson red exterior and a pure white interior. The anthers are a deep purple and the stem is as white as the interior of the petals. Usually these are found high up in the forest canopy and they bloom between October and December. They are mostly found on the northern islands or in the high rainforests of the main islands.

Fiji is well known for its variety of bird life. There are over 100 species which live on the island chain, mostly dwelling in the rainforests of the country. Kadavu is the island which is mostly composed of rainforest which allows for such diversity. The southern islands have an abundance of birds as well.

Several of the islands have been set aside as a reserve for the wildlife that occupies it. One of the species of bird that is protected in Fiji is the Kadavu Parrot. This is a bird is highly colored from a bright red to peacock blues and greens.

In terms of land animals, there is not much variety. There are 30 species of land reptiles, only 12 of which are native. The crested iguana and the banded iguana are the most well known of these endemic reptiles. The crested iguana is endangered and can be found on the island of Yaduataba. The banded iguana can be found all over Fiji, but is harder to spot because of its coloring which blends into the foliage.

Marine life is one of the attractions that cause tourists to visit Fiji. The volcanic activity that helped make the islands have allowed for reefs to form along with limestone formations. The primary reef in Fiji is known as the Rainbow Reef which is located in the northern islands. In the south is another reef called the Great Astrolabe Reef which calls for diver's attention. These diverse reefs allow for sea turtles, dolphins, rays, and reef sharks to be common to the area.

The introduction of foreign species, however, has caused trouble for some of the native species of Fiji. For example, the introduction of the mongoose, while helping with the rat situation, has done irrevocable damage to some of the bird species which nest on the ground.

Environmentally, Fiji has dedicated itself to a number of agreements and treaties in order to help protect and save the environment in which they live. For example, the Climate Change-Kyoto Protocol has been signed and ratified along with attempts to preserve biodiversity through Marine Life Conservation and Ozone Layer Protection.

<http://www.mapsofworld.com/country-profile/fiji.html>

<http://www.fijiguide.com/Guide/Islands/kadavu.html>

<http://www.naturefiji.org/endspecies.php?info=Tagimaucia>

<https://www.cia.gov/library/publications/the-world-factbook/geos/fj.html#Geo>

<http://www.fijidiscovery.com/geography.php>

<http://www.fijiguide.com/Natural/nathist.html>
<http://www.pacific-travel-guides.com/fiji-islands/eco-tourism/nature.html>

History

While folklore would dictate that the native people of Fiji arrived by boat guided by the great chief *Lutunasobasoba* and *Degei* before 3000 BC, it is more likely that the island chain was settled by voyagers from Melanesia who were on their way to the Solomon Islands or Australia.

This culture grew and progressed through tribal societies that were based on familial ties. Chiefs were given reign over a local area and alliances were made and broken with consequences as severe as death for any offense. Usually, these alliances were made with arranged marriages which were supported by a polygamist society.

Almost 2000 years later, around 1500 BC, the Lapita group, now known as the Polynesians, came and also lived on the islands. They brought with them a new culture to integrate into the longstanding one. The trail this people left suggest that they trekked inland, started a civilization and were then driven out to other islands such as Tonga.

Even though the Lapita people left the islands of Fiji, they still retained a trading relationship with the Fijians. This involved the trading of sandalwood in return for basic arms. Fiji also traded with other Polynesian islands such as Samoa.

Much later, around 1000 AD, the Tongans and Samoans invaded Fiji and resettled the area. This resulted in wars and civil wars among the tribes and new alliances were formed. At this point, cannibalism had already become common and the tribes were lead by family succession.

Most of what is known about pre-discovered Fiji, however, is mostly speculation as this was a society that had no written language. The history of each of the tribes was handed down orally from generation to generation, provided the tribe had not been eradicated. Most of their tribal history has been recorded through secondary sources and through archaeological excavations.

<http://www.fco.gov.uk/en/about-the-fco/country-profiles/asia-oceania/asia-fiji?profile=history&pg=3>
<http://winne.com/fiji/bf01.html>
http://www.furtherarts.org/index.php?option=com_content&task=view&id=71&Itemid=45
http://www.tropicalfiji.com/about_fiji/Culture/PreHistory.asp

In 1642, a Dutchman named Captain Abel Tasman was chosen by Anton van Diemen of the East Indian Trading Company to find a better sea passage en route to Chile. In addition he was to look for a legendary continent called Terra Australis, which was not discovered at this time. On his quest, Tasman discovered the islands of Fiji.

Tasman, however, did not disembark and just saw the islands from a distance so as to take note of them. In addition, he made note of the difficulties of getting to and charting the islands. These notes kept other explorers from these islands for quite some time.

A century later, a British captain named James Cook led a three year expedition into the Southern Hemisphere to find Terra Australis, which he did. In addition, he was to continue exploring the islands which earlier explorers had made note of.

In 1774 James Cook actually disembarked on Vatoa which is one of the southernmost islands of Fiji. He noted that these people were different from those on other islands such as Tonga or the New Herbrides.

Even though James Cook and Abel Tasman were the first to find the Fijian islands and make the first contact, the European explorer that had the most impact on the Fijian islands was the British captain, William Bligh. He was one of the men that Captain Cook had taken with him on his third voyage.

What is interesting is that William Bligh's original intent was not to navigate through the Fijian islands. He was being sent to Tahiti as the captain of the *Bounty* in 1787 but his crew mutinied and set him, along with those loyal to him, in an open boat around the Fijian islands in 1789.

Captain Bligh charted the islands out of necessity on the way to Timor, Indonesia while trying to get to safety. Once to safety, his remarkably accurate charts were made available to Europeans. They were actually called the Bligh islands for a time and to this day the water between the two islands of Viti Levu and Vanua Levu is called Bligh Water.

The further exploration of these islands was not encouraged due to witnesses. One witness was Captain Bligh who had warned of the cannibal nature of the island. This was further supported by the Tongans of the "friendly islands" who cautioned those who visited them about the war torn and cannibal nature of the islands which were also known as the Cannibal Isles.

There were a few who found their way to Fiji during this time. These were usually ex-convicts who had escaped from Australia or those who had been unlucky enough to have been shipwrecked in the treacherous waters next to Fiji.

At the same time, some lived among the Fijians for quite some time and were able to present the goings on of the country to those who were interested. One of these was Charles Savage, an American who had been marooned in Fiji when the ship *Eliza* from Providence, Rhode Island shipwrecked in 1808.

Contact with foreigners like Charles Savage allowed for chiefs, such as Ratu Mbau and Cakobau, to rule over more than their original locality and expand their rule over a region. Faced with being cannibalized Savage traded his arms for his life and thus introduced firearms to Fiji.

The natives took a liking to Savage and Chief Ratu Mbau set him up as their military advisor. With Savage's help, Chief Mbau became a fearsome force to be reckoned with on the islands. This lasted until Savage, who was leading a group during a raid, was ambushed and then cannibalized by those who won the skirmish.

Nevertheless, Chief Ratu Mbau did not lose his place as the most formidable force on the islands. The years of fighting and training provided by Savage afforded the Chief the power to hold his position. This position was still retained by his nephew Cakobau when Fiji later became an English colony.

Fire arms were also introduced into this culture because of the high demands of the trade industry. In addition to letting foreigners know of the danger of the Fijian islands, the Tongans also let the Europeans know that there was an abundance of sandalwood on the island that would be useful for trade.

Not only was there sandalwood available, but Fiji was abundant in a type of sea slug called *beche-de-mar* which was considered a delicacy by the Chinese. This led to another invasion of the Tongans in the late 1700s to the early 1800s in order to obtain the sandalwood and sea cucumbers that were demanded for trade.

http://encarta.msn.com/encyclopedia_761560700/Abel_Tasman.html

http://encarta.msn.com/encyclopedia_761570467/James_Cook.html

http://encarta.msn.com/encyclopedia_761566019/William_Bligh.html

<http://levuka.wordpress.com/2007/09/30/1808-wreck-of-eliza-introduces-guns-to-fiji>

http://www.janesoceania.com/fiji_aspects/index.htm

In the 1820s the first European settlement was planted on Levuka on the island of Ovalau. The islands of Fiji were then explored by Charles Wilkes in an attempt to map out the islands which was done in the 1840s. The political climate was tense as half of the Fijian population had suffered and died due to warfare and diseases such as measles that were brought by the Europeans.

There was also a domestic tension as Chief Cakobau and Ma'afu struggled to grasp control of the islands in order to be named its king. This was done by allying the new settlers to either chief with bribery by way of land acquisitions.

In 1858, Chief Cakobau signed a cessation deed of the land of Fiji to Queen Victoria which was denied because it would recognize the Chief as the King. Instead, a consul of seven Chiefs was made with Chief Cakobau functioning as the president of the consul. This group met annually and discussed topics of mutual interest which affected the island nation.

The United States, on the other hand, already viewed Chief Cakobau as king of Fiji and held him responsible for the actions of the peoples of Fiji. For example, on July 4, 1849 a U.S. Consul lost his home due to the exploding of cannon in his home. This was followed by the looting of his home by the natives who saw it as an opportunity for gain instead of helping.

In addition, damage was done to some of the settlers' homes in the settlements and the blame was put on Chief Cakobau. This made him responsible for over \$44,000 in damages to the American government. War seemed on the horizon as the American government threatened to take over Fiji and its resources due to the debt owed.

In 1868, after years of foreign countries buying land for cotton plantations, the Polynesia Company, Ltd. was created and recognized by the British government. It was through this entity that Chief Cakobau sought to settle the debt with the United States by offering this company 200,000 acres of land which was, in reality, not really his to offer.

The Polynesia Company, Ltd. made an advance payment to the United States, but found out afterward in 1871 the instability of the agreement they had made. Most of the chiefs agreed with Chief Cakobau about the land, but Chief Rewa who was an enemy of Cakobau did not agree. This formed more enmity in relations between Britain and Fiji and inside of Fiji.

Due to the civil unrest of the region, the European settlers in the region at the time made their own government and recognized Chief Cakobau as king in 1871. However, the unrest continued both domestically and with foreign entities. This pushed Chief Cakobau to annex the nation of Fiji to Britain in 1874.

Fiji was now a British colony with the capital in Levuka, which was later moved to Suva in the late 1870s. The first governor of Fiji was Sir Arthur Gordon who chose to rule the nation by the means that had been in place for centuries. He gave power to the individual chiefs and ruled through them and allowed them to keep their land. In fact, 80% of the land today is still owned by Fijians.

In addition to protecting the land of the Fijians, Gordon also stipulated that Fijians not be used as indentured labor on European plantations. For this purpose, during the years of 1879-1916, over 60,000 indentured workers from India and other Pacific Islands migrated to Fiji.

The terms were that the indentured servants were to stay in the nation working on the plantations for 5 years and then had to stay on the island 5 years before deciding to return home or remain on the island. These terms came to an end in 1920. This arrangement led to a society that viewed Indians as second-class citizens or as a working class. There is still this sentiment between ethnic groups today in Fiji.

The islands lived peaceably for a time and were practically undisturbed during the World War I era. While World War II did not directly affect the island nation, soldiers from Fiji fought for their British rulers. They were so skilled at warfare that the term "Missing in Action" was changed to "Not Yet Arrived" for the case of those that had not returned from the field.

<http://www.naia.com.fj/fiji/history.html>

http://encarta.msn.com/encyclopedia_761563473_2/Fiji_Islands.html#s12

http://www.janesoceania.com/oceania_history

Social situations between the Fijians and the Indians continued to escalate well into the 1960s. The nation of Fiji was granted independence in 1970. This allowed for a constitution which recognized all its citizens as equal. At the same time, the new constitution held fast their tradition of the lands belonging to the indigenous peoples while remaining a part of the Commonwealth of Nations still supported by Britain.

The new constitution was not seen as equal by the working class of the nation, of whom the majorities were the Indians. For almost 15 years, social rifts between Indians and native Fijians continued to separate even though a non-discriminatory constitution held the nation together.

In 1985, new political parties run by the working class formed and then won free-elections in 1987 which started a series of coups. Lt. Col. Sitiveni Rabuka, along with 10 other soldiers, led Fiji's first coup on May 14, 1987. While most would see this as the Alliance Party's reaction to the elections being won by the Fiji Labor Party, some would see it as an attempt to stop racist indigenous rioters who were part of the Taukei Movement.

Timoci Bavadra was deposed from office and was replaced by General Ratu Penaia who formed a counsel, led by John Falvey. The counsel would look at the 1970 constitution and look for its short comings and ways that those problems could be fixed. Lt. Col. Sitiveni Rabuka also formed a military counsel. However, these efforts were of no help and nothing came out of the committee.

Meanwhile, the storm of another coup was brewing in Fiji. General Ratu Penaia had dissolved Parliament and had granted Lt. Col. Sitiveni Rabuka amnesty while giving the Lt. Col. the position of commander over the army. This, of course, roused suspicions.

While General Ratu Penaia had instilled a framework for a less racially divided Fiji; this did not fit the purposes of the first coup. So in September of 1987, another coup was led by Lt. Col. Sitiveni Rabuka which deposed General Ratu Penaia of his leading office. Lt. Col. Sitiveni Rabuka then introduced a government with Ratu Mara as the Prime Minister and General Ratu Penaia as the President. This represented the new beginning of a civilian government as opposed to a militaristic one.

Later, in 1990, a new constitution was made which extended the Fijians power to the political realm and severely disadvantaged Indians in political affairs. Fiji continued to be a racially charged society as it plowed its way into yet another coup which would be much different from the previous ones.

The Taukei Movement was formed and in April of 2000 men who were heavily armed invaded the Parliament and held its members hostage for 56 days. The military, through Commander Frank Bainimarama intervened, and instilled an interim government with Laisenia Qarase as the head.

Peace did not last long as a definite difference of objectives and ideals in regards to how the 2000 coup should have been handled appeared between Laisenia Qarase and Commander Frank Bainimarama. One main difference was that Laisenia Qarase wished to grant amnesty to those who had led the 2000 coup.

Laisenia Qarase signed off on three legislative bills that the military saw as a threat to national security and their original intentions of giving power to the indigenous. These three bills included the Racial Tolerance and Unity bill, the Qoliqoli bill and the Land Claims Tribunal bill.

This led to a fourth coup which took place on December 5, 2006. The military, led by Commander Frank Bainimarama deposed Laisenia Qarase and assumed control of the nation of Fiji for a short time. After a while, executive power was given to President Ratu Josefa Iloilo.

Whereas the first three coups were ill received by the people of Fiji, this last coup was well received. The goal was to balance intolerances and to wipe out the corruption that was originally instilled in the government based on inter-ethnic issues.

After four coups in 20 years, power is still in the hands of those that are indigenous to the land. Fiji remains one of the few nations in the world who can boast that.

<http://www.worldpress.org/Asia/2916.cfm>
<http://www.worldpress.org/Asia/2773.cfm>
<http://www.commonwealth-of-nations.org/article.php>
<http://news.bbc.co.uk/2/hi/asia-pacific/4674875.stm>
<http://www.historycentral.com/nationbynation/Fiji/History2.html>
http://encarta.msn.com/encyclopedia_761563473/Fiji_Islands.html
http://www.fijihighcommission.org.uk/about_2.html

Christian History

Though most would conclude that the British were the first to introduce Christianity to Fiji, it is not the case. In fact, the British had an indirect affect on the first introduction of Christianity to Fiji through their witnessing to the Tongan people of the Friendly Isles which are now referred to as Tahiti.

The Tongans had established trade with the Fijians in order to obtain sandalwood and other hard woods for the building of their canoes. Some of the Tongan sailors had learned about and professed Christianity and introduced it to the Fijians in the early 1830s. In addition, some Fijians who traveled to the Friendly Isles received Christ there through trade.

In 1834, the King and Queen of Tonga accepted Christianity and had compassion on their kin in Fiji. So in December of 1834 a meeting was held to decide how best to spread Christianity to the Fijians. From this meeting it was decided that Mr. Cross and Mr. Cargill, two Methodist missionaries who had labored in Tahiti for more than five years, along with their families, were to go to Fiji and spread Christianity.

The Cross family and the Cargill family were to start on the island of Lakemba and bring news to King Tui Nayau from the King and Queen of Tonga. Before them was sent a person of importance to the King with a letter to grant the missionaries and their family's assurance of safety in Lakemba. Safety was granted and a house was erected for the missionaries and their families between the Fijian town and the Tongan settlement so that the mission work could begin.

After a year, the mission families split and the Cargill's stayed at Lakemba. Meanwhile, the Cross's went to the Rewa area to minister to Chief Thombakou, who made a lasting impression as the major Christian chief in Fiji.

Throughout the 1840s more missionaries were sent from the Methodist/Anglican Church in England in order to help the first missionaries in Fiji. Some of these missionaries would include James Calvert, Thomas Williams, and James Hunt. For the most part, the work was fruitful, but it depended on a great many factors.

One factor showed itself in the way that Mr. Cross and Mr. Cargill were received. They were only allowed to minister within the boundaries where the local chief granted them protection. In addition the ability to preach to the natives was based upon the chiefs they knew which would protect them with blessing from other chiefs.

There were also times when the chief of a town wanted to accept Christianity for himself, but was unwilling to do so unless a chief of higher rank was willing to do so first. They did not want to be the first in this newfound religion even if they knew it to be true.

On the other hand, some chiefs allowed the missionaries to stay, as in Somosomo, but only for the trade that the mission house allowed them. So, in effect, the chief had the power to hinder the work that was to be done.

In some cases, the “oven” was prepared for those who professed this foreign new faith. This eventually led to missionaries leaving some areas which paved the way for other religious sects to witness to Fiji.

One of the religions was the Catholics who started their mission to Fiji in 1844. Two French priests were sent to Somosomo in an attempt to establish Catholicism on the islands. This first attempt by the Catholics on the island did not go well as their first tactic of conversion was to try to get the natives to see the Methodist missionaries in a negative light. As the natives had befriended the Methodist missionaries, while not entirely holding to their ideals, they did not take well to this form competitive friendship.

In addition, while the priests did try and teach the natives, they were not patient with them in regards to their native habits. This gave the natives the opportunity to taunt the priests. By the early 1850s, the priests had left the island of Somosomo.

The Catholic Church did have success in other areas such as Levuka and Rotuma with Friars Villers, Favier and Mathieu. These missions started at around 1844 but were all abandoned by 1855 due to hardship and persecution.

The year 1858 was a major milestone in Fijian religious history as it marked the year of the signing of the Treaty of Religious Freedom. This allowed for other religions and protestant denominations to send missionaries to Fiji and set up missions.

The most significant of these were the Catholic Church, the Seventh-Day Adventist Church, and the Assemblies of God Church. The converts to these new denominations were Fijians who were already Methodist.

By 1862, the Catholic missionaries had returned and Fiji had become a prefecture. By 1879 there were over 7,600 Catholic baptisms reported and many Catholic schools had been instituted by the 1880s.

Bishop Vidal was the first Bishop of Fiji whose labor set the foundation for the Church which is currently in place today. His successor, Bishop Nicholas, took his cues from Bishop Vidal and made his main focus the educational system.

In 1891, after the introduction of Islam into the country by way of indentured labor, the Seventh-Day Adventists made an appearance. John Tay was the missionary responsible for bringing this denomination to Fiji, but he died 5 months into the mission. His work was picked up by Reverend Cole and Reverend Fulton along with their families.

Much like the early missionaries of the Methodist Church, Reverends Cole and Fulton had to first win over one of the chiefs to the denomination in order to gain a foothold in Fiji. One main difference however, was that the Seventh Day Adventist missionaries ministered to the indentured laborers from India and these individuals still make up a good portion of their congregations.

Later, in 1926, The Assemblies of God established a church in Fiji; however, it did not gain notoriety until the 1960s. Growth was achieved because this denomination offered the islanders of Fiji a type of charismatic worship they enjoyed which was less structured than the Methodist Church.

Interestingly, the aforementioned denominations and religions have all played a part in the politics in Fiji. These churches were sometimes used as political centers in rallying members towards a candidate. In some cases, churches encouraged their members to support the various coups that have taken place in Fiji.

The Pacific Conference of Churches was established in 1961 with exclusivity to Protestant churches in the Pacific Islands. However, in 1976 some Catholic churches were admitted into the Council. Currently, the offices of the Pacific Conference of Churches are in Suva, Fiji.

In addition to the Pacific Conference of Churches, Fiji has its own council which is called the Fiji Council of Churches which was established in 1964. This, too, had Catholic involvement in the year 1968.

Though there have been many denominations involved in these two councils, power shifts occurred between the groups and because of that, focuses shifted with the shifting of power. For example, one denomination might have a focus on the educational system while another may focus on evangelism and missions to other countries.

After World War II the Pacific Theological College was established in Suva in 1961. Others schools followed, such as the Fiji College of Theology and Evangelism, Fulton College, and the Banmatmat Bible College. These schools formed an association called the South Pacific Association of Theological Schools which serves to connect these individual educational bodies.

These seminaries have been and continue to prepare those who wish to do ministry in the churches of Fiji. In fact, South Fiji is one of the few nations known to have a surplus of qualified ministers!

<http://www.ptc.ac.fj/fastpage/fpengine.php/templateid/1>

<http://www.wocati.org/SPacific.htm>

http://books.google.com/books?id=yaecVMhMWAEC&pg=PA313&lpg=PA313&dq=Fiji+Council+of+Churches+beگان&source=web&ots=fyZSQPkTxC&sig=ml9jgztdEUEac5UIK_X9pLFn5Kc&hl=en&sa=X&oi=book_result&resnum=2&ct=result#PPA312,M1

http://books.google.com/books?id=T5pPpJl8E5wC&pg=PA197&lpg=PA197&dq=Assembly+of+God+Fiji+1926&source=web&ots=CukDgnLQz4&sig=-yFdfp496TEgD2rzbm98pI6e70U&hl=en&sa=X&oi=book_result&resnum=1&ct=result

http://adventist.org.au/about_adventists/history/adventism_in_the_south_pacific/fiji

http://books.google.com/books?id=RPBzLWRAMJsC&pg=PA64&lpg=PA64&dq=Assemblies+of+God+Fiji&source=bl&ots=0ITiLfi_s5&sig=PoJFDLyUxMIRW9bD8IzfEZmUVYc&hl=en&sa=X&oi=book_result&resnum=2&ct=result#PPA64,M1

http://books.google.com/books?id=1kxCAAAIAAJ&pg=PA220&lpg=PA220&dq=Christianity+in+Fiji&source=web&ots=Jg774PO2nq&sig=rEHbuMk1W23TZG8NgXAu5Ab4cI0&hl=en&sa=X&oi=book_result&resnum=6&ct=result#PPA234,M1

http://www.archive.org/stream/MN41974ucmf_1/MN41974ucmf_1_djvu.txt

<http://www.adb.online.anu.edu.au/biogs/A030307b.htm>

<http://www.adb.online.anu.edu.au/biogs/A060438b.htm>

<http://www.adb.online.anu.edu.au/biogs/A050067b.htm?hilite=Cakobau>

<http://www.state.gov/g/drl/rls/irf/2008/108406.htm>

<http://levuka.wordpress.com/2008/01/13/1844the-catholic-church-mission-in-fiji-started-in-lau-in-1844-with-the-arrival-of-bishop-bataillon>

<http://levuka.wordpress.com/2008/02/05/1838-wesleyan-missionaries-john-hunt-and-hannah-summers-in-fiji-description-of-records-held-in-mitchell-library-sydney>

<http://www.oikoumene.org/en/member-churches/regions/pacific/fiji/methodist-church-in-fiji-and-rotuma.html>

http://books.google.com/books?id=r0ktfzHcJPYC&pg=PA166&lpg=PA166&dq=Methodist+Fiji+history&source=web&ots=Mvc5YORDLW&sig=zX6ZPPJzlk_2J1hW7fJIK5jzZbY&hl=en&sa=X&oi=book_result&resnum=8&ct=result#PPA158,M1

http://books.google.com/books?id=oQ8BFk9K0ToC&pg=PA101&lpg=PA101&dq=Assemblies+of+God+Fiji&source=web&ots=_5Z9hOhue1&sig=h5qwFQpSF81ARB26dLrKhsw0hJM&hl=en&sa=X&oi=book_result&resnum=5&ct=result#PPA100,M1

http://findarticles.com/p/articles/mi_hb3371/is_/ai_n29079401

Religion

Non Christian

Judaism

Judaism made its way to Fiji through an individual named Henry Mark in 1881, who at 20 years of age, decided to start an enterprise in Suva. Since then, three Jewish cemeteries have been built in Fiji as well as an Israeli embassy which serves as a place of meeting for religious ceremony.

There are currently 60 persons who practice Judaism in Fiji and most live around the capital. In addition the Fiji Jewish Association was recently made which has allowed the Jews of Fiji another outlet for religious gathering.

<http://www.jewishvirtuallibrary.org/jsource/vjw/fiji.html>
<http://www.jewishworldcenter.com/FijiIslands.html>
http://www.worldjewishcongress.org/comm_asia.html

Islam

Islam was introduced to Fiji during the time of its colonization by England when indentured servants were brought from India to Fiji in order to work on plantations. Of the over 60,000 indentured servants brought to Fiji, about 12.5% were Muslim. After the laboring contracts were halted and Fiji gained its independence, some Muslims decided to stay and make Fiji their new home.

20% of the Indian population living in Fiji is practicing Islam. Currently, at least 7% of the total population practice Islam and the majority of these belong to the Sunni sect of Islam.

Muslims have the freedom to worship and because of this they hold many religious activities and have formed other cultural organizations in Fiji. Though there were 2 incidents of vandalism and theft in mosques in 2007, the authorities said that it had more to do with robbery than with prejudice. One can find a mosque in most locations.

<http://www.pacificmagazine.net/issue/2007/06/29/a-consistent-call-to-prayer>
http://books.google.com/books?id=weYQMv2RqCgC&pg=PA288&lpg=PA288&dq=Islam+in+Fiji&source=web&ots=oSEtoSbujf&sig=e6pnlPQW9DI2eNYvtRuJt2pa10M&hl=en&sa=X&oi=book_result&resnum=3&ct=result

Hinduism

Like those practicing Islam, those who practice Hinduism are also of an Indian majority. Brought to Fiji by the British, Indian Hindu's sought to make Fiji their home as well.

Currently 38% of the total population of Fiji and over 85% of the Indo-Fijian population practice Hinduism. They are most known for their marriage rites as arranged marriages are still in place. However, the rules are less stringent depending on the sect of Hinduism that one belongs to.

In 1999 a Hindu Prime Minister was elected to office and was shortly deposed afterward due to a series of coups. Though Hindu's are free to practice their religion, there is a racial political atmosphere present which has hindered them in the past. However, there has been less discrimination the past few years which is seen in the decrease in temple abuses.

<http://www.everyculture.com/Cr-Ga/Fiji.html>
http://www.hinduamericanfoundation.org/pdf/hhr_2005_html/fijiislands.htm

Buddhism

Buddhism was brought to Fiji by way of the Chinese trade with Fiji in the 1870s. By 1911 there were 27 confirmed Buddhists in Fiji. This number fluctuated until 1946. Today there are over 80 members who practice the Buddhist faith and have organized to form a religious institution in Fiji which is part of the Soka Gakkai International.

<http://books.google.com/books?id=gjTWmz6JzhEC&pg=PA79&dq=Chinese+Fiji+Buddhism&lr=#PPA79,M1>
<http://books.google.com/books?id=3DplxkDpVIsC&pg=PA131&dq=Chinese+Buddhism+Fiji&lr=#PPA129,M1>
<http://www.sgi.org/events060916.html?pv=28>

Baha'i

In 1924 the Baha'i faith was first presented to an expatriate living in Fiji by Miss Nora Lee who had taken up work as his nanny. She was an English woman who had converted and worked in both New Zealand and Hawaii prior to visiting Fiji. Contact was continued with those in New Zealand for three years while she worked in Labasa.

In 1950, a man named Joseph Perdu came and converted a small group of Indo-Fijians. These believers suffered much for their change in religious practice. Another worker, Miss Irene Jackson, came in the mid 1950s as a missionary to the region.

The first regional assembly was conducted and instituted in 1959. Currently there are over 80 locations where those of the Baha'i faith can be found. There are over 21 assemblies including the National Baha'i center in Suva where weekly prayer meetings are held.

<http://bahai-library.com/asia-pacific/02bahaifaith%20in%20the%20pacific.htm>
<http://news.bahai.org/story.cfm?storyid=366>

Jehovah's Witness

The first Jehovah's Witnesses arrived in Fiji in 1939, but were quickly banned from entering the country. Since then, they have been allowed back into the country and have founded more than 30 congregations.

Less than 1% of the total population consider themselves Jehovah's Witness. According to their statistics from 2005, there are 34 congregations and 96 baptisms for the year. However, there were over 7,000 who attended their yearly memorial services.

http://www.watchtower.org/statistics/worldwide_report.htm
<http://books.google.com/books?id=T5pPpJl8E5wC&pg=PA198&dq=history+Jehovah%27s+witness+Fiji&lr=#PPA198,M1>

The Church of Jesus Christ of Latter Day Saints (Mormons)

Mormonism was introduced to Fiji by a missionary named Mele Ashely who traveled to Fiji from Tonga with her family in 1924. By the 1950s more families had immigrated to Fiji and missionaries had been sent by the church which resulted in the first branch being formed in Suva in 1954.

A Fiji mission was constituted in 1971 and the first stake in 1983. After 1987 a law which stated that only two missionaries were allowed from various religious groups was lifted which allowed the Mormons the opportunity to send more missionaries.

Currently, there are over 23 wards and 4 stakes which are divided into 2 districts. Membership exceeds 14,000 which constitutes over 1.5% of the population. A temple has been built in Suva for the purposes of religious ceremony.

http://globalmormonism.byu.edu/?page_id=89

Sikhism

Much like Hinduism and Islam, Sikhism came to Fiji through immigration from India. However, those who practiced Sikhism came from Northern India. The tradition of the men not shaving and wearing a turban differentiates them from the other Indian groups.

0.7% of the total population practice Sikhism at the moment which incorporates aspects of Hinduism and Islam. They, too, are able to practice their religion and congregate without discrimination.

<http://books.google.com/books?id=gjTWmz6JzhEC&pg=PA79&dq=Chinese+Fiji+Buddhism&lr=#PPA79.M1>

Non-religious

Of the 0.4% of the population that is non-religious, the majority is made up of Chinese and Indo-Fijians. 2% of the Indo-Fijian population consider themselves non-religious.

<http://www.fijidiscovery.com/history.php>

<http://www.joshuaproject.net/peopctry.php?rog3=FJ&rop3=103686>

<http://www.knowledgerush.com/kr/encyclopedia/Indo-Fijian>

Catholic/Orthodox

After first making their mark in Fiji in 1844 with a group of French friars and some converts from Tonga, Fiji became a diocese in 1966, and its first local Bishop was instituted in 1971. In 1976 the Catholic Church placed an Archbishop over Fiji whose name was Petero Mataca who continues as the Archbishop today.

Currently, there are about 80,000 adherents which associate with the Catholic Church. This would constitute about 10% of the total population. In addition, the church still operates some of the oldest schools in the country. The Church functions as the Archdiocese of Suva.

<http://myfijiiguide.com/about-fiji/religion/christian-churches.aspx>

<http://levuka.wordpress.com/2008/01/13/1844the-catholic-church-mission-in-fiji-started-in-lau-in-1844-with-the-arrival-of-bishop-bataillon>

Christian/Evangelical

Methodists

The Methodists first introduced Christianity to Fiji by way of sending missionaries Cross and Cargill, along with their families, to the Islands of Fiji in 1835. Due to this, it is no surprise that the majority of the population of Fiji affiliate themselves with the Methodist Church.

Over 218,000 people belong to the Methodist Church which constitutes 34.5% of the total population. The Methodist church is involved in both the social and political lives of the people it serves. It holds weekly services and is not hindered by any other religious sect.

<http://www.justpacific.com/fiji/engravings/williams/wesleyans.pdf>

Adventists

John Tay first brought Seventh-Day Adventism to Fiji in 1890 while bringing food and literature to the Island of Fiji. Though he died five months into the mission, John Fulton followed up on the contacts that had been made.

One contact that was of utmost importance to the success of the mission was the conversion of a Chief Ratu Aporosa and his wife. By 1915 there were over 200 Adventists in Fiji.

As of right now, 2.6% of the total population belongs to the Seventh-Day Adventist Church. The church boasts of more than 25,000 members which would mean that one in every 34 people in Fiji is an Adventist. Currently a new church building is under construction for the Adventist students who attend the University of South Pacific.

<http://www.adventistmission.org/article.php?id=322>

http://adventist.org.au/about_adventists/history/adventism_in_the_south_pacific/fiji

Anglicanism

Anglicanism was introduced to Fiji through an Irish clergyman named William Floyd, who was invited by the governor, Sir Arthur Gordon in 1874. This was done on the stipulation that Floyd would not try to convert any of the people who had already chosen Methodism as their form of worship.

Floyd was alone in his mission until 1902 when another bishop came to minister to the Indians. The island of Fiji was placed under the Anglican diocese of Polynesia in 1925.

Currently Jabez Leslie Bryce is the Most Reverend and Bishop of Polynesia. There are at least 8,000 members in Fiji according to records from 2000. They are allowed to congregate and hold services weekly.

<http://www.anglican.org.nz>

<http://ctlibrary.com/ct/2000/mayweb-only/44.0c.html>

Baptists

Missionaries were sent to Fiji by the Southern Baptist Convention in the 1980s and since then have continued the work which they have started. As of right now, there are 14 churches and about 750 members which are affiliated with the Baptist Church.

These 14 churches have formed the Fiji Baptist Convention and are part of the Fiji Council of Churches. In addition, the Fiji Baptist Convention is a member of the Asia Pacific Baptist Federation.

<http://www.oikoumene.org/en/member-churches/regions/pacific/fiji/fcc.html>
http://swp.baptistchurch-online.com/pages/default.cfm?page_id=537
<http://www.bwanet.org/default.aspx?pid=437>

Pentecostals

Of the Pentecostal churches, the largest church which has been established for the longest time is the Assemblies of God Church. Started in 1926, most members were converted from Methodism to the Pentecostal Church. This occurred because of the freer and less restricted form of worship that attracted members.

Though membership dwindled in the 1970s, 3.8% of the population is part of the Assemblies of God Church. In addition, since independence, the church no longer has to register with the government and is free to evangelize and congregate.

<http://epress.anu.edu.au/fiji/pdf/ch23.pdf>
http://books.google.com/books?id=T5pPpJl8E5wC&pg=PA197&lpg=PA197&dq=Assembly+of+God+Fiji+1926&source=web&ots=CukDgnLQz4&sig=-yFdfp496TEgD2rzbm98pI6e70U&hl=en&sa=X&oi=book_result&resnum=1&ct=result
http://findarticles.com/p/articles/mi_qa3654/is_1_75/ai_n29149748/pg_1?tag=artBody:col1

Presbyterian

The Presbyterian Church was founded in Fiji primarily for the white settlers who had come to make their riches. By 1883, St. Andrews Church had been established in Suva to minister to a congregation. Currently there are over 35 churches on 14 islands.

<http://www.pcusa.org/worldwide/fiji>
http://goliath.ecnext.com/coms2/gi_0199-4364357/Turning-the-spirits-into-witchcraft.html
<http://www.wholesomewords.org/missions/biopaton2.html>

General resources:

http://books.google.com/books?id=r0ktfzHcJPYC&pg=PA68&lpg=PA68&dq=Anglican+Fiji&source=web&ots=MvdYYSVBMP&sig=2S9bHbcJckqXvzr0-hzCUXOIL5M&hl=en&sa=X&oi=book_result&resnum=1&ct=result#PPA174,M1
<http://www.state.gov/g/drl/rls/irf/2008/108406.htm>
http://www.adherents.com/adhloc/Wh_98.html#240

People Groups

8215

Anglo-Australian (7,100)

The Anglo-Australian people are composed of those who have immigrated to Fiji from Australia. They speak a dialect of English known as Australian Standard English. Their primary religion is Christianity and over 14% of this people are evangelical Christians.

The Scriptures and other resources, which include the Jesus film, have been made available to them.

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Bengali (21,000)

The Bengali people are descendants from Northern India and Bangladesh. They are also known as Bangla-Bhasa and Bangladeshi Hindu in Fiji. Their primary language is Bengali and their primary religion is Islam. The majority of the Muslims belong to the Sunni sect.

Overall, 1.12% of the Bengali population is known to be evangelical Christian although no churches have been built specifically for them. Another small percentage is affiliated with the Catholic Church.

The Bible has been made available in Bengali along with the Jesus film among other resources.

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Bhojpuri Bihari (25,000)

The Bhojpuri Bihari people are descendant from India and came to Fiji due to economic hardship during the late 19th and early 20th century. They came to work in Fiji as indentured servants on plantations owned by the British.

These people are also known as Bihari, Indo-Mauritian Muslim, Tamil, Urdu/Urdu speakers, Deswali, Marathi, and Telugu. Their primary language is Bhojpuri and their primary religion is Hinduism.

Some have affiliated themselves with the Catholic Church. Others, about 1%, have affiliated themselves with evangelical churches. There are no churches built specifically for this people group.

Scriptures have been made available to this people in their native language along with the Jesus film.

18418

British (500)

The British first had a foothold on Fiji in the mid-1800s as Fiji became a British colony. Since Independence, British people have continued to live in Fiji.

They are also known as Anglo-Pakistani, Euronesian, Scottish, Anglophones, Scots, and Whites. Their primary language is English and their primary religion is Christianity.

Though some attend the Catholic Church the majority attend Protestant churches. 9.51% of the British belong to an evangelical church.

In addition to many new churches and fellowships being built, the Bible and the Jesus film are available in English for these people.

47724

Deaf Fijian (3,661)

Deaf Fijians include people in Fiji who lack the ability to hear. This is by no means impairment as they have invented a language with which to communicate.

While the primary religion is Christianity, only 17.5% are part of evangelical fellowships. On the other hand, many new fellowships which are being made for those that cannot hear.

Currently there is a need for a visual translation of the Bible as well as a New Testament video recording. There is no Jesus film available as of yet for the deaf.

18419

Euronesian (16,000)

Euronesian people are also known as Eurasian, Part-Maori, Part-Samoan, and French. Their primary language is English and their primary religion is Protestant Christianity. 11.54% of the Euronesian people living in Fiji are evangelical.

The Scriptures and the Jesus film, among other resources have been made available to the Euronesian people. There are fellowships and churches throughout Fiji.

8220

Fijian (475,739)

Fijians are the ethnic majority in Fiji and are descendents of the indigenous people which originally inhabited the island nation. They are also known as the Bauan and Mbau. Their primary language is Fijian and most speak the Fijian West Vanua Levu dialect.

Due to the nature of the country being one of many islands, each of the indigenous groups who live on Fiji speak other dialects of Fijian. These may have resemblances in language and customs which vary from region to region.

The primary religion is Protestant Christianity and of these 17.5% is evangelical. The Methodist church has a large Fijian following which can be attributed to the fact that the Methodists sent the first missionaries to Fiji.

The Scriptures are readily available to this people group along with other resources such as the Jesus film. The church for this people group is one that is established and disciplined.

8221

Fijian Hindi (288,928)

The Fijian Hindu people group is descendant of those who came to Fiji from India during times of economic hardship in the late 1800s to the early 1900s. Like the Fijian people group, customs vary depending on which part of India or Pakistan they came from.

The Fijian Hindi are also known as Hindustani which is also their primary language along with Fijian. Another language that some speak is Urdu. They are also known as Muhajirs or Undri.

Most of those that are Fijian Hindu practice Hinduism as their primary religion. There are a few Christians. It is unknown as to how many are evangelical, but estimates are less than 1%.

While there has been no active church planting among this people group in the past, there is a team that has committed to church planting. A New Testament recording is in progress and the Jesus film is available for use along with Scriptures.

8222

Gonedauan (728)

The Gonedauan are descendant from a group of Pacific Islanders who are known as Taveuni. Their primary language is Gone Dau and their primary religion is Protestant Christianity.

Of those that are referred to as Protestant Christians, more than 21.8% are evangelical. Scriptures are not available in the language of this people group and there are no other reported ministry tools available. However, from the statistics, it would seem that they have accepted Christianity as their primary religion by way of the other official languages of Fiji. There are many resources in the Fiji language.

18420

Gujarati (22,890)

The Gujarati came to Fiji from India in order to seek a better life during economic crisis. Since their arrival in 1904, they have made it a point to seek business opportunities. Some businesses that started in the early 1900s still help boost the Fijian economy.

Those that belong to this people group are also known as the Tarimuki and speak the Tarimuki dialect of Gujarati. Other names for this people group are Bajania, Indo-Pakistani, Parsi, Zarabe, and Karana.

Their primary religion is Hinduism, but there are a small number of evangelical Christians (1.5%). There has been no active church planting for this specific people group, but many are now involved in helping in church planting.

Scriptures have been made available to the Gujarati along with other tools such as the Jesus film.

http://www.fiji.gov.fj/publish/printer_7914.shtml

8223

Han Chinese (5,500)

The island of Fiji has been in contact with the Chinese ever since the sea slug and sandalwood trade began in the late 1700s. When the Chinese started to settle on the island, however, is uncertain. There were Chinese who were shipwrecked so came to Fiji in that way.

Those that belong to this group are also known as Yueh, Beijinghua, Cantonese, and Pei among other names. Most in Fiji speak the Mandarin Xinan Guanhua dialect of Chinese.

14.51% are evangelical Christians. This is an important note because the Han Chinese youth are in the process of abandoning the previous generation's religion. However, even though some have converted, there still remain the superstitions of their previous religions.

Currently, there is an effort to reproduce a church movement for the Chinese in Fiji. The Scriptures have been made available to the Han Chinese as well as the Jesus film in their language.

<http://books.google.com/books?id=3DplxkDpVIsC&pg=PA131&dq=Chinese+Buddhism+Fiji&lr=#PPA11.M1>

8224

Kadavu (11,000)

The Kadavu are descendents of those ethnic Fijians who were located in West Fiji. They speak the Fijian-West Vanua Levu dialect and are also known as Tavuki.

Most Kadavu profess Protestant Christianity and of these 19.77% are a part of evangelical fellowships. Currently there are efforts to reproduce church movements for this people group.

The Scriptures are available to this people in their language along with the Jesus film and other printed Christian materials.

8225

Kiribertese (6,218)

The Kiribertese, also known as the Gilbertese, were first introduced to Fiji in the late 1800s when Fiji was looking for laborers for their plantations. These peoples are descendant from those in the

Gilbert Islands who immigrated to Fiji for work by the thousands over a few short decades. The language that is spoken specifically by this people group is Kiribati- Nui.

Most of the Kiribertese who live in Fiji are primarily Roman Catholic. 7% of the population is evangelical and there is a disciplined church which is established for the Gilbertese to worship.

The Bible and the Jesus film have both been made available to the Gilbertese in their native language.

http://books.google.com/books?id=Yeu4MnVVss0C&pg=PA55&lpg=PA55&dq=Gilbertese+in+Fiji&source=bl&ots=uYxPjtx3j&sig=aAbPk-XGP5quT2BIFvuQWhfmFUU&hl=en&sa=X&oi=book_result&resnum=3&ct=result

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Korean (400)

The Koreans that live in Fiji are the progeny of those that came to Fiji from Korea. They are also known as Chaoxian, Chosun, and Hangohua and they speak the Korean language.

Of the Koreans who live in Fiji 25% are evangelical. There are well disciplined churches for this people group and there are missionaries among them.

The Scriptures and the Jesus film are available for use in Korean and there are Christian audio recordings available.

8226

Lauan (21,000)

Lauans are a people group which is indigenous to Fiji and hail from Lau which is the Eastern Archipelago in Fiji. They are also known as the Lau and speak the Lauan dialect of Vanua Balavu.

Most of the Lauan population professes Protestant Christianity as their primary religion and 27.84% of the population is evangelical.

At this time there is not a Bible translation in Lauan or a New Testament recording. The Jesus film is not available in Lauan either. However, though this people group speaks Lauan, they also speak the nation's official languages of English, Fijian or Hindustani. These materials are available in those languages.

http://lucy.ukc.ac.uk/ethnoatlas/hmar/cult_dir/culture.7857

8227

Lomaiviti Islander (1,734)

The Lomaiviti Islanders come from a group of islands in Fiji which are located east of Fiji, but are still a part of the island nation. While they also speak the official languages of Fiji, they primarily speak Lomaiviti which is a language specifically used on this island.

Most profess a Protestant Christianity and 19.13% are known to be evangelical. Currently there is no Bible translation or gospel recording in their dialect. However, they are able to acquire these materials, as well as the Jesus film, in the nation's official language which is still beneficial to them.

<http://www.fiji-islands.com.au/lomaiвити/islands-guide.cfm>

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Malayali (300)

The Malayali are descendants of a group from India who sailed to Fiji along with other Indians to labor on plantations in Fiji in the late 1800s to the early 1900s. They are also known as Cochin Jew or Moplah and they speak Malayali.

Their primary religion is Hinduism but there are Christian Malayali in Fiji. 10.67% of the Malayali population is evangelical Christian.

The Scriptures and the Jesus film are both available to this people group in Malayali along with other resources both printed and audio/visual. There is currently on going work to establish a church movement in respect to this people group.

http://books.google.com/books?id=7QEjPVyd9YMC&pg=PA837&lpg=PA837&dq=Malayali+in+Fiji&source=web&ots=uotGZNI CLB&sig=0jq4RxaKZ9OX6cQ_tR5TsHuNTEA&hl=en&sa=X&oi=book_result&resnum=6&ct=res ult

8229

Nadroga (26,000)

The Nadroga are a people group who are descendant from the indigenous people who lived in Western Fiji. They speak a dialect of Western Fijian called the Waya dialect and are also known as Western Fijian.

Most of the Nadroga claim to be Protestant Christian. It is unknown how many are evangelical, but estimates are that there are more than 10%. There is an established church that is well disciplined for this people.

While there are no Scriptures and no Jesus film in this language, the Nadroga are able to access these resources in the nation's official languages.

8230

Namosi (1,734)

The Namosi people group is from a group of indigenous Fijians found in the southern part of the island. They speak the Tubai dialect of Namosi-naitasiri-serua.

Their primary religion is Protestant Christianity and 19.13% of the population is known to be evangelical.

Like other specific indigenous groups in Fiji, there is not a translation of the Bible or the Jesus film or gospel recording in the language specific to their group. However, they are able to access evangelical and ministry resources in the nation's official languages.

<http://www.maplandia.com/fiji/namosi>

8234

Punjabi (7,999)

The Punjabi is a people group from India who came in the early 1900s to help work on plantations in Fiji. They are also known as the Gurmukhi, Sikh, and Mirpur Punjabi. They speak the Eastern Panjabi and Powadhi dialects of Punjabi.

Those that live in Fiji mainly follow Sikhism, but are also adherents to Hinduism and Islam. In the past, there have not been many missionaries sent to minister to this people group, and as such, there are few Christians. Of those who are Christian it is not known how many are evangelical.

Nonetheless, the Scriptures and the Jesus film are both available for use in their language. These can be supplemented by the use of global recordings and radio. There are no churches at the moment for this people group and there have been no attempts to start one in the past several years.

8235

Rotuman (10,061)

The Rotuman people consist of those who come from the island of Rotuma which is an island in North Fiji. Like other indigenous groups in Fiji, Rotumans have their own language called Rotuman, while also speaking the national languages.

Protestant Christianity is their primary religion and 16.80% of the Rotuman population is evangelical.

The Bible and Christian gospel recordings are available to Rotumans in their language. However, the Jesus film has not yet been translated in this language. This is accessible in Fiji's official languages.

8236

Samoan (1,215)

The Samoan population in Fiji results from those who have emigrated from the Samoan Islands in the South Pacific. They are also known as American Samoans and speak Samoan.

While most profess Protestant Christianity it is unknown how many are evangelical. Estimates are around 10%. There are well established churches which are well disciplined for those that wish to worship within the community.

The Scriptures and the Jesus film have both been made available to Samoans in Samoan.

<https://www.cia.gov/library/publications/the-world-factbook/geos/ws.html>

8237

Solomoni Creole (6,937)

Before Indians were brought to Fiji to work on plantations, Sir Arthur Gordon sought out peoples from neighboring island nations. One of these was the Solomon Islands which started bringing workers in as early as 1864. These workers brought a version of the language of Pijin with them which is still used today.

The majority of the Solomoni Creole people profess Protestant Christianity and 12.09% of the population are evangelical Christian.

The Jesus film and the Scriptures have been made available to the Solomoni Creole people in their language of Pijin.

http://books.google.com/books?id=9w1yGM3aZkgC&pg=PA12&lpg=PA12&dq=Solomon+Creole+Fiji&source=web&ots=mKaUjtex5b&sig=hLy_Qn0NgarNLnUCGUCmUlknmhc&hl=en&sa=X&oi=book_result&resnum=7&ct=result

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Tamil (73,000)

The Tamil people first came to Fiji from Madras in Southeast India during the time of indentured servants. They are also known as Ceylon, Labbai, Marue, and Madrasi. Tamil is their primary language. Their primary religion is Hinduism.

There are Tamil who are Christian in Fiji and 3.24% of the Tamil are evangelical. There are currently efforts being made to help with a church movement in reference to this people group.

The scriptures and the Jesus film are available to the Tamil in their primary language along with other resources such as a Christian radio broadcasting listing and tracts.

http://books.google.com/books?id=ZOINv8MAXIEC&pg=RA2-PA612&lpg=RA2-PA612&dq=Tamil+in+Fiji&source=web&ots=Xz4sOUfgn2&sig=qDDnEShLX95LIEQyRqd7s59gvx0&hl=en&sa=X&oi=book_result&resnum=5&ct=result

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Telugu (31,000)

The Telugu, like the Tamil, came from Southern India in the Madras area in order to work on plantations in Fiji in the late 1800s. They are also known as the Andhra and Tolangan. Their primary language is Telugu. Their primary religion is Hinduism.

Though there are some Telugu Christians in Fiji, it is unknown how many are evangelical. Estimates are no higher than 2%. The scriptures and the Jesus film are both available to the Telugu in their primary language among other Christian resources.

8240

Tongan (1,300)

The people of Tonga have been in contact with the Fijian people long before the Western World knew of the islands existence (c.a. 1500 BC). They were actively involved with Fiji in trade and were known by the early explorers to be very friendly, thus the nickname for the island of Tonga, the “Friendly Isles.”

Most Tongans affiliate themselves with Protestant Christianity though it is not known the exact number of evangelical Christians. However, estimates are higher than 10% and churches that minister to this people group are well disciplined.

The Bible and the Jesus film, among other World Christian Videos, are available to Tongans in their primary language.

8241

Tuvaluan (520)

In the early 1800s, Tuvaluans were brought to the island nation of Fiji as slaves to work on plantations. At that time, their land was called Ellice Island and because of this they were known as Ellice Islanders. Another name given to them was the Nanumanga. They speak Tuvaluan as their primary language.

The primary religion for the Tuvaluans is Protestant Christianity with 30.57% of the population known to be evangelical. Churches are established that minister to their needs in addition to providing discipleship.

While the scriptures are available to the Tuvaluan in their native tongue, other resources like the Jesus film are not. However, this and many other Christian resources are still available to them in the official languages of Fiji.

http://books.google.com/books?id=3mE04D9PMpAC&pg=PA912&lpg=PA912&dq=Ellice+Islanders+Fiji&source=web&ots=6yLPAJpdz2&sig=zGPGqmz1rkuG474fKHBbp7LGE4I&hl=en&sa=X&oi=book_result&resnum=10&ct=result

18421

USA White (4,100)

The people from the United States of America have been involved and in contact with the peoples of Fiji from the 1800s during the time of its colonization. They are also known as Americans and primarily speak English.

Most Americans who live in Fiji claim Protestant Christianity as their primary religion. Of these it is unknown how many are evangelical. However, estimates are less than 5%. There are American missionaries in Fiji who help to support well established churches which continue to disciple their members.

The scriptures and the Jesus film are available in the English language, but no significant church planting has been done in the previous two years.

8243

Wallisian (866)

The Wallisian people have been in contact with Fiji for more than 2000 years. The islands of Wallis and Futuna lie just east of Fiji and corresponded with the easternmost islands of Fiji. They speak Wallisian and are also known as East Uvean.

While most Wallisians would affiliate themselves with Catholicism, 18.75% of the population is evangelical Christian.

As of right now, there are no ministry tools that are available to the Wallisian people in their primary language. However, these tools are available in the official languages of Fiji.

http://books.google.com/books?id=KhwukAp7jSsC&pg=PA109&lpg=PA109&dq=East+Uvean+Fiji&source=web&ots=YV8keQJXcl&sig=t38FZtQAtG_PC2jxbSmu7HUv4Pg&hl=en&sa=X&oi=book_result&resnum=5&ct=result#PPA109,M1

General resources for People Groups:

<http://www.statoids.com/yfj.html>

<http://www.joshuaproject.net/peopctry.php>

www.peoplegroups.org

<http://www.statsfiji.gov.fj/Key%20Stats/Population/2.1%20census%20of%20population.pdf>

Missiological Implications

1. Evangelical Christians and churches should recognize that while Fiji has been blessed in being a primarily Christian nation, many areas remain in need of Christian conversion and spiritual growth which will not only reach out to those who need Christ but will also strengthen the community of believers in Fiji.
2. Evangelical Christians and churches should seek to guide the people of Fiji to overcome the rather intense racial tensions that exist that are largely due to stresses between people groups in the past.

3. Evangelical Christians and churches should help the peoples of Fiji overcome the remnants of Traditional Religions that persist. Fiji's past has strong connection to witchcraft and cannibalism. The people need spiritual help in accepting the forgiveness of their pasts. Some of the people actually fear some of the artifacts that have been used for evil purposes.
4. Evangelical Christians and churches should seek to develop ways to reach several of the spiritually needy groups that are neither evangelized nor gathered into vital congregations. Peoples from India such as the Bhojpari Bihair, Telegu, Tamil, Punjabi, and Bengali should be targeted by evangelism. The Han Chinese, though only around 5000 in number, make up groups that Christians should seek to reach.
5. Evangelical Christians and churches should seek to help the believers in Fiji to find ways to guide these believers in leadership training. Leadership training should seek to train leaders for House Churches and other forms of ministry in addition to training leadership for larger congregations.
6. Evangelical Christians and churches should seek to help provide materials in specific local languages. These are dialects which are primarily used in the home and presenting the gospel to those individuals in their primary language would be beneficial. Support and prayers can be given in realizing the goal of making Christian literature available to people in their primary languages.
7. There is a need for Evangelical Christians and churches to offer encouragement and leadership to increase dedication to the Christian lifestyle and soul-winning. The culture has devalued the virtue of chastity and the result is making itself known in the youth of the nation. Sex-trafficking and prostitution by underage teens and single mothers is a recognized issue in society. They are still in the process of instituting more "safe houses" for women on the islands, but resources have been strained in attempting to do so.

In response to the above issues, conferences can be set up and missionaries can be sent in order to uplift and train the leaders in how to approach and deal with these situations. Brief training in crisis counseling or counseling in general could be an advantage to those leaders who are in contact with persons struggling with promiscuity and abuse. Financially helping churches to serve as safe houses for those with these issues would also be beneficial to the culture and its people.

Encouragement and leadership in reference to overcoming domestic abuse would be beneficial. As mentioned before, the husband sometimes pays what is called a "bride price" in order to get married. This fosters the notion that the woman is bought. Conferences among Christian men being encouraged to continue being a witness in their community, in reference to this issue, would be a benefit.

8. Evangelical Christians and churches should seek ways to alleviate the mounting drug problems in Fiji. Drug use has increased in the past decades as more foreign contacts were made and as people continued to look for a purpose in life or escapes from it. Drug

clinics and counseling centers could be set up for the purpose of helping those with these struggles and for furthering the gospel. Another help would be sending missionaries with knowledge of these issues to pastors so that they can better tend their flock.

<http://www.operationworld.org/country/fiji/owtext.html>

Pictures

<http://www.worldatlas.com/webimage/countrys/oceania/fj.htm>

http://images.google.com/imgres?imgurl=http://farm4.static.flickr.com/3214/2295142048_b01e5fbb67_o.jpg&imgrefurl=http://flickr.com/photos/52851774%40N00/2295142048&usq=XwG61Z3xRVLhJRdPxt3hjWwU2U=&h=1360&w=2048&sz=135&hl=en&start=9&tbnid=pz3U7D7E0uGe5M:&tbnh=100&tbnw=150&prev=/images%3Fq%3DFiji%2BLandscape%26hl%3Den%26rls%3Dcom.microsoft:

http://images.google.com/images?hl=en&rls=com.microsoft%3A*&sa=3&q=Fiji+

<http://images.search.yahoo.com/search/images?p=Fiji&fr=yfp-t-501&toggl=1&cop=mss&ei=UTF-8>

http://images.search.yahoo.com/search/images;_ylt=A9G_bi_5HHpJ3VQA7R6JzbfF?p=Fiji+people&fr=yfp-t-501&ei=utf-8&x=wrt

<http://images.google.com/images?hl=en&q=Fiji%20people&um=1&ie=UTF-8&sa=N&tab=wi>

<http://images.google.com/images?um=1&hl=en&q=Fiji+Indian+people>

<http://images.google.com/images?um=1&hl=en&q=Fiji+history>

General Links

http://books.google.com/books?id=1kxCAAIAAJ&pg=PA129&lpg=PA129&dq=Fijian+nose+flute&source=web&ots=Jg75XNSYmq&sig=BienNec8qgB4owcq96XPUsfsx4A&hl=en&sa=X&oi=book_result&resnum=3&ct=result#PPP13,M1

<https://www.cia.gov/library/publications/the-world-factbook/geos/fj.html>

<http://www.state.gov/r/pa/ei/bgn/1834.htm>

<http://www.polynesia.com/fiji/>

<http://www.fijiiguide.com/Facts/language.html>

http://www.fiji.gov.fj/publish/history_culture.shtml

http://www.janesoceania.com/fiji_indo-fijian_history_culture/index.htm

<http://www.fijiwomen.com/index.php?id=1269>

www.joshuaproject.com

<http://books.google.com/books?id=r0ktfzHcJPYC&printsec=frontcover&dq=Footsteps+in+the+Sea>