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***Yaqona (kava)* and education in Fiji:
Investigating ‘cultural complexities’
from a post-development perspective.**

A thesis presented in partial fulfilment of the requirements for the degree of

Doctor of Philosophy

In

Development Studies

At Massey University, Palmerston North,
New Zealand.



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2012

Ai Vakananumi (Dedication)

Na vakadidike oqo sa votai kivei ira na turaga na Tui Rauni (Turaga ni Yasana: Natokalau, Korovou kei Busa, Yawe, Kadavu) sa bale, Sivorosi Tomasi Vasu (1927-2009), na turaga au vakatokai ira me ra tamaqu, sa ka levu kina na noqu rokova na nodra i tutu vakatama. Na nodra bula sa i yaloyalo titobu ni veivakaturagataki kei na i vakarau ni bula dina vakaViti.



This thesis is dedicated to the late *Tui Rauni* (sub-district chief: Yawe, Kadavu, Fiji) Sivorosi Tomasi Vasu (1927-2009), a father figure I greatly respected and a man who demonstrated to me what it is to be chiefly and Fijian.

iVakamacala Taumada (Abstract)

Na gunu yaqona se tiki ni itovo vakavanua e Viti ena gauna qo. Ia e vica na itukutuku se bera ni vakadeitaki e vakaraitaki kina ni gunu yaqona vakasivia e dau vakaleqa na cakacaka kei na toso ena levu ni sikele. Na leqa qo e tara sara na vuli, na ka e okata na matanitu me gacagaca bibi ena veivakatorocaketaki. Sa mani lomalomarua kina na Tabana ni Vuli ni dau dokai kina na yaqona ena itovo, qai leqataki tale de vakataotaka na toso ni vuli ni qaravi vakaca kina na veivakavulici. Qo gona na vakadidike ni veidre vou ni gauna qo.

Na vakadidike qo era a dikevi kina na qasenivuli nira se qai curu yani i valenivuli ena mataka ni oti mai na gunu ena bogi. Ni salavata kei na itukutuku tale eso ni noda itovo sa via macala kina ni gunuvi sivia ni wainivanua qo e vakaleqa na cakacaka, vakavuna vakalevu tale ga na bera kei na vakalutu cakacaka. Qo e rawa ni tukuni ni vakaleqa na inaki raraba ni veivakatorocaketaki. Ia e veicalati kei na nodra ivakamacala eso ra vakatarogi ena vakadidike qo, mana ni veivakavulici e vakatau ena yaqona baleta ni wainivanua qo e yavu ni noda itutu vakavanua, koya e gadrevi me mana kina na vuli, qai tokona tale ga na veiwekani ni matanitu kei na vanua (State/Community partnership), na veitauriliga e yavutaki vakabibi ena cau ni vanua ena cakacaka kei na ilavo me cici kina na koronivuli.

E taurivaki ena vakadidike qo e dua na yavu vou me dikevi kina na veidre ni itovo vakavanua kei na tosoiliu. Sa biu na rai makawa eso me vaka na 'modernisation', na 'alternative development' kei na 'neo-liberalism', me golevi na 'post-development' – na veivakatorocaketaki e yavutaki e dokai kina na vuku ni vanua, kauaitaki kina na domodra na lewenivanua kei na nodra itovo. Na rai vou qo e sega ni baleta na saumitaro se me togoraki ni iwali ni leqa, se ganita dina se sega, na tikina au vakabauta ni malumalumu kina na itovo makawa ni veivakatorocaketaki sa mai matau tu. Na vakadidike qo e lewena na vua ni vakadidike me mana kina na ivakarau ni lewa e so, salavata kei na kerekere ni Tabacakacaka ni Vuli me tosoi na vakadidike ni veiwekani ni itovo kei na vuli. E vakaraitaki tale ga e ke na leqa e rawa ni yaco ni yali na noda itovo, baleta ni dikevi ga na mataqali veidre qo ena rai vakavalagi.

Abstract

Embedded practices and systems associated with the consumption of *yaqona* (known Pasifika wide as *kava*) continue to express and demonstrate culture in contemporary Fiji. However, a number of untested reports suggest the over-consumption of *yaqona* manifests a physical hangover effect which inhibits productivity and development. This concern extends to the education arena where the Fiji Islands Government has embraced this development input to aid their national development agenda. This has created a unique challenge for the Fijian Ministry of Education (MoE) which both acknowledges the cultural importance of *yaqona*, but questions whether the over-consumption of this indigenous substance is impeding academic achievement through impacts to quality education delivery. This study investigates this unique traditional/contemporary tension.

To explore these hangover assertions, teachers in this research were cognitively assessed as they entered the classroom to teach in the morning following *yaqona* consumption. Together with ethnographic reports, the findings suggest that the over-consumption of this indigenous substance does inhibit work performance and increases the likelihood of lateness, absenteeism and presenteeism. From a development perspective this is argued to negatively impact on national development goals. However, the achievement and delivery of education was conversely described by research participants as dependent on *yaqona*. This is because the indigenous substance is critical to the identity reinforcement which aids academic accomplishment, while also underpinning the State/Community partnership – a union that relies heavily on community labour and financial input for school survival.

This study utilises *Vanua* Research – a post-development aligned framework – to investigate this unique traditional/contemporary tension. In contrast to the development approaches of modernisation, “alternative development” and neo-liberalism, post-development endorses locally conceived and driven development systems by recognising and legitimising traditional knowledge systems, local voices and

culture. Moreover, post-development is not about coming up with answers or imposing a way ahead, an aspect deemed to be a key weakness of many of the conventional one-size-fits-all hegemonic development approaches. Instead, this study presents the findings to aid local decision-making processes under the MoE's call for further research on the relationship between culture and education. Further, this investigation highlights the dangers to socio-cultural stability from cultural loss and displacement when complexities of this nature are considered purely from a Eurocentric development perspective.

Vakavinavinaka (Acknowledgement)

Na vakadidike oqo e dikeva na bula vakaivakarau ni yaqona, kena gunuvi na yaqona mai vei ira na qasenivuli, kei na kena vakilai e na gauna ni veivakatavulici e koronivuli. Oqo e dua na ulutaga titobu ka na rogoci kina na domodra era tokona ka vaka talega kina o ira era saqata na uto ni vakasama oqo. Au vakatutusa raraba vei kemuni kece sara o ni nanuma niú na vakalewai kemuni me baleta na nomuni dau gunuva na yaqona. E sega ni o koya qori na i naki ni vakadidike qo. Na i naki levu ni i vola qo me vakarabailevutaka e dua na ulutaga ka se sega soti ni levu na kena vakadikevi me yacova mai ni kua, vaka talega kina me na solia vei ira na lewe ni vanua e so na i vakamacala dina me vukea na kena veitalanoataki mai vei ira era vakaitavitaki ira se taleitaka na veika e baleta na veivakatorocaketaki ena veika vakavuli.

Era vakaitavi ena ena vakadidike qo e so era solia wale tuga na nodra gauna, ia ena vuku ni veivakadonui taumada ena maroroi na kedra I tukutuku. Ke a sega na nodra lomasoli, veivakabauti kei na dina ke a sega ni rawa na vakadidike oqo.

Au via cavuta talega na noqu vakavinavinaka vua na Minisita ni Vuli e Viti, Mr. Filipe Bole, na i vukevuke ni Vunivola Tudei ni Tabacakacaka ni Vuli vakacegu, Mr. Filipe Jitoko, kei Qasenivuli Joji Qaranivalu, ena tabana ni vakadidike ni Tabacakacaka ni Vuli (MoE), ena nodratou solia na nodratou veitokoni ena vakadidike oqo. Au via vakavinavinakataki ira talega na noqu i tokani voleka ena nodra veivosakitaka ka vakaraitaka rawa vei ira na nodra qasenivuli liu na veika e baleta na noqu veisiko, ni'u vulagi ga, ka'u vakataroga e so na taro dredre na kena i sau. Au na sega sara ni guilecavi kemuni rawa. Na noqu vakavinavinaka cecehia talega vei kemuni kece sara na Qasenivuli Liu ena nomuni lomasoli ena kena dolavi tu na nomuni koronivuli, nomuni veitokoni ena dikevi ni ulutaga bibi oqo ka tiki ni nomuni bula vakaivakarau. Na vakavinavinaka levu talega vei kemuni kece sara na maroroi au voli ena nomuni dui vale kei na loma ni bai ni koronivuli ena noqu moce, kana ka vakauasivi e na noqu vakagunuvi ena wai ni vanua, dina ga ni so e vica walega na auwa ka so tale e vica vata sara na siga.

Na noqu vakavinavinaka cecekia vua na Dauravuli Liu (SEO), Qasenivuli Serupepeli Udre (Mau, Namosi) kei Qasenivuli Sekove Degei (Visama, Nakelo) ena School of Language, Arts & Media, Univesiti ni Ceva ena nomudrau veivakaitaukeitaki, veikauwaitaki, yalovinaka kei na veidusimaki, sega ni guilecavi kina na veigauna ni dau vakavulici au kina ena I vakarau duidui, na i tuvatuva kei na itovo e okati ena bula vakaitaukei e Viti. Au via kacivaka talega e ke na veivuke levu nei Ro Misiwaini Qereqeretabua (Navolau, Naitasiti), na i Liuliu vakacegu ni iTaukei Institute of Language and Culture qai lai liuliu ni Fiji National Archives yacova nona mai leqa. E dau tu vakarau ena gauna taucoko me dau vukei au ka'u na guiguilecava dredre na nodra i vakasala momona kei na veitokani vinaka.

Au vakavinavinaka vakalevu tale ga vei ira kece sara na wekaqu kei na noqu i tokani voleka ena koro ko Natokalau, Korovou kei Busa mai Kadavu ena nodra veiciqomi, rawa kina me'u bulataka ka vulica na veika e dina me baleti Viti. E dodonu me rau cavuti vakatabakidua talega eke ko Tevita kei Evia Bainimoli (na i tubutubu nei noqu yaca) ni Natokalau, ni rau vakarautaka e dua na vanua kau okata me noqu loma ni vale, dina ga ni'u tu vakayawa.

Au kalougata talega vakalevu ena nodratou veidusimaki e tolu na qasenivuli lelevu ka ratou kena dau dina ena veika vakavuli. Vinaka vakalevu Professor Regina Scheyvens kei Associate Professor Glenn Banks e na Massey University, kei Associate Professor Unaisi Nabobo-Baba e na University ni Guam, ena nomudou loma vinaka ena soli i vakasala, veidusimaki kei na veivakauqeti. Na noqu vakavinavinaka cecekia talega vei Dr. Matt 'Maciu' Tomlinson, Research Fellow ena Australian National University na gone ta mai Tavuki, ena a lomavinaka, veitokoni, vakasala momona kei na veitalanoa veivakauqeti ena veigauna kece ni nodaru soso yaqona ka veitalanoataka vata na vakadidike oqo.

Au vakavinavinaka talega vei Maika Balenaivalu (Senior, Nakorosule, Wainimala) kei Sachin Sumer (Lekutu, Bua) ena nodrau veivuke ena vakavakadewa, Qasenivuli Seci Waqabaca (Waiqori, Oneata, Lau), SEO MoE, ena nona solia nai

tukutuku maroroi eso ni veikoronivuli, Dr. Alasdair Noble ena kena vakamacalataki na veika vakavika kei Keri Trim ena nona wilika ka vakadodonutaka na veika au vola. E ka levu talega na noqu vakavinavinaka vei Tomasi Tui, na Talai Veivuke vakacegu ena Wasewase e Loma vakauasivi ena nodra vukea na noqu i lakolako kina ceva ni vanua vakaturaga mai Lau, Dr. Robert 'Bob' J. Gregory, na qasenivuli vakacegu ena Department ni Psychology mai Massey University ena nona kilaka ena veika vakavanua kei na vakadidike, kei Dr. Ian Goodwin ena nona veivakauqeti kei na veitokoni.

Au vakavinavinaka talega vei ira kece sara era a vagolea mai na nodra veivuke ena ASAO Net (nai Soqosoqo ni veiwasei tukutuku ni Social Anthropology e Oceania), Pasifika@Massey (Pasifika Directorate mai Massey University), dau ni vola i tukutuku makawa ka kena dau ena volavola, Mr. Murdoch Riley, soqosoqo ni itaukei e Hamilton, Niusiladi (vakauasivi vei noqu kai Tui Rara Levu Asaeli Tulagi mai Leya, Cakaudrove kei Sitiveni Sivivatu mai Naboutini, Dogotuki) kei iratou na 'Dox Brother's [yaqona] Kalapu' e Hamilton (vakabibi vei Pīsope Kauasi Bourne mai Otea [Ma Vela], Va'vau, Tonga) ena nomu dau vakarautaka na vanua ni gunu yaqona, rawa me veitalanoataki ka vaqaqacotaki talega kina na veimaliwai kei na veika me baleti ira na itaukei ena Pasifika raraba.

Na noqu vakavinavinaka levu vua na watiqo ka noqu itokani vinaka duadua, Jan. E sega ni cegu na nona veivakauqeti, dau vakawilika ka vakaraitaka na nona rai ena veika au vola, vakayagataka nona iyau kei na ilavo ena gauna kece e qaravi tiko kina na vakadidike qo, kei na noqu vuli. Sa i koya na vuni noqu toso tikoga ki liu.

Na vakadidike qo e tokoni ena cau kei na veivuke soli mai na:

- New Zealand Postgraduate Study Abroad Awards, Education New Zealand.
- NZAID Postgraduate Field Research Award.
- Massey University School of People, Environment and Planning Graduate Research Fund.
- Massey University Doctoral Hardship Bursary.

Na vakadidike qo e vakadonuya na Tabacakacaka ni Vuli ni Viti kei na Human Ethics Committee mai Massey University.

Acknowledgement

The greatest contributors to this research are those who I cannot acknowledge by name. They are the people who volunteered as participants and were assured confidentiality. Without their openness, trust and honesty, this research would have been impossible.

I would also like to thank Mr. Filipe Bole, the Fiji Minister of Education (MoE), Mr. Filipe Jitoko, former Deputy Secretary for Education, and Mr. Joji Qaranivalu, Research Division, MoE, for their support toward this research. Additionally I wish to thank my friends who approached their school Principals and put their reputations on the line to arrange the visit of a stranger who was coming to ask difficult questions. I will always be in their debt. Further, I am also indebted to all of the school Principals who, without exception, willingly opened their schools to me, accepted me as a friend, and supported me in researching this sensitive subject. Additionally, to all who hosted me, fed me and often ‘watered’ me (with *yagona*), some for a few hours and others for several days in private homes and school compounds, I am sincerely grateful.

I am deeply grateful to Master Serupepeli Udre, Senior Education Officer (SEO), MoE, and Master Sekove Degei, Lecturer, School of Language, Arts & Media, University of the South Pacific, for their friendship, hospitality, patience and mentoring, together with the many hours they spent in teaching me the multi-layered systems, structures and protocols involved in being Fijian. I also wish to acknowledge the assistance of Ro Misiwaini Qereqeretabua (recently deceased), former Director, *iTaukei* Institute of Language and Culture and recently Director, Fiji National Archives. He was always available and willing to assist and I miss his wisdom and friendship.

I am deeply indebted to my family and friends at Natokalau, Korovou and Busa Villages, Kadavu, for allowing me to live with them, accepting me as a ‘local’, and teaching me about the ‘real’ Fiji. Special mention must go to Tevita and Evia Bainimoli (*na i tubutubu nei noqu yaca ni* Natokalau, Kadavu) for providing me with my ‘home

away from home’.

I have been fortunate to have the guidance of three brilliant supervisors, Professor Regina Scheyvens and Associate Professor Glenn Banks at Massey University, and Associate Professor Unaisi Nabobo-Baba from the University of Guam, who were generous with their guidance, support and encouragement. I owe special thanks to Dr. Matt ‘Maciu’ Tomlinson, Research Fellow at the Australian National University and ‘adopted son of Tavuki’, for his generosity, thoughtful advice and the hours we spent drinking *yaqona* together and discussing research.

I must also thank Master’s Sekove Daveta and Sachin Sumer for their translation work, Master Seci Waqabaca, SEO MoE, for assistance with school logistical data, Dr. Alasdair Noble for his help with the statistical calculations and Keri Trim for taking on the unpleasant job of proof reading. I am also grateful to Mr. Tomasi Tui, former Commission Eastern Division, Fiji, for assisting me to travel to Southern Lau, Dr. Robert ‘Bob’ J. Gregory, retired, Department of Psychology, Massey University, for his knowledge on culture and cognitive testing, and Dr. Ian Goodwin for his encouragement and support.

I am especially thankful to all those who assisted through ASAO Net (the discussion group of the Association for Social Anthropology in Oceania), *Pasifika@Massey* (*Pasifika* Directorate, Massey University), historian and author Mr. Murdoch Riley, the Hamilton, New Zealand Fiji crew (especially Asaeli Tulagi and Sitiveni Sivivatu) and the *Dox Brothers Kalapu* (particularly Kauasi Bourne) for providing venues that have become cultural hubs of *yaqona* consumption in which research topics are wrestled and *Pasifika* identity is continued in a new homeland.

My greatest thanks, love and appreciation must go to my wife and best friend, Jan. She has been ceaselessly encouraging and has made many sacrifices, both personal and financial throughout this journey. It was she who believed in me and encouraged me to go to university.

This research was supported by the following grants/awards:

- New Zealand Postgraduate Study Abroad Awards, Education New Zealand.
- NZAID Postgraduate Field Research Award.
- Massey University School of People, Environment and Planning Graduate Research Fund.
- Massey University Doctoral Hardship Bursary.

This research was approved by the Fiji Ministry of Education and Massey University Human Ethics Committee.

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Glossary¹

<i>arevareva</i>	Term for <i>kava</i> dermatopathy in Tahiti (Oliver, 1989:302). See <i>kanikani</i> .
<i>'ava</i>	Name for <i>kava</i> in Sāmoa and Tahiti. See <i>yaqona</i> .
<i>'ava-ava</i>	One of several names for <i>kava</i> in Tahiti. See <i>yaqona</i> .
<i>'awa</i>	Name for <i>kava</i> in Hawaii. See <i>yaqona</i> .
<i>bachelor</i>	See <i>cauravou</i> .
<i>badge of honour</i>	A colloquialism referring to <i>kanikani</i> (the skin condition that manifests as a result of high <i>yaqona</i> consumption). This term infers a sense of masculinity, and can indicate a person's stature in being able to competitively consume vast quantities of <i>yaqona</i> , or simply indicates that a person has the ability to drink large amounts of the beverage (Aporosa, 2008:78-9). Also see <i>kanikani</i> .
<i>bati</i>	Literally meaning 'warrior', a traditional soldier of the chief.
<i>Bantu beer</i>	See <i>kaffir</i> .
<i>Bauan</i> Fijian	The dialect of those from the chiefly island of Bau, a term frequently and incorrectly used to mean the common/national dialect of Fiji. See <i>vosa vakabau</i> .
<i>bete</i>	Traditional priest.
<i>betel</i>	Also known as betelnut and <i>buwa</i> . This reddish-yellow fruit grows on the areca palm tree (<i>Areca catechu</i>) and is an indigenous substance of Papua New Guinea (PNG).
<i>bilu</i>	A cup made from a coconut shell. Called a <i>shell</i> in Vanuatu.
<i>black-belt</i>	See <i>grog swiper</i> .
<i>bole</i>	Literally meaning 'to challenge'. The word has historical origins in challenging rituals performed between warriors prior to combat (Clunie, 1977:40). One of its uses in contemporary Fijian society is to describe playful challenging during <i>yaqona</i> sessions. Also see <i>grog fighting</i> .
<i>bolei</i>	Literally meaning 'to be challenged'. See <i>bole</i> .
<i>buai</i>	See <i>betel</i> .
<i>buli</i>	Cowry shells attached to the <i>magimagi/sau</i> . <i>Buli</i> denotes 'chieflihood'.
<i>bush-beer</i>	An alcohol brewed by from oranges Raratongan's and used in a pseudo-traditional practice which carries with it many of the appearances of traditional <i>kava</i> use.
<i>cauravou</i>	Literally meaning 'bachelor', an unmarried male over 18 years old.
<i>chemotype</i>	The chemical composition of a plant.

¹ This glossary contains a large number of *vosa vakabau* (common Fijian language) words that I know and use. In a small number of cases words were sourced from Capell (1991), *A new Fijian dictionary*.

<i>cobo</i>	Clapping as a mark of respect.
<i>coca</i>	The leaf of the <i>Erythroxylum</i> plant, chewed for centuries by the Indians of the Peruvian and Bolivian Andes (Cherry, 2002:59).
<i>dabe</i>	Literally meaning ‘sit’.
<i>dari</i>	<i>Tanoa</i> (<i>kava</i> bowl) made from <i>lapita</i> pottery.
<i>din maaro</i>	A <i>Fiji Bāt</i> word literally meaning ‘to relax, killing time, socialising’ (Prasad, 2009:171).
<i>Diwali</i>	Hindu festival of lights.
<i>dokadoka</i>	A person with an arrogant and/or condescending attitude.
<i>drau ni kau</i>	Literally meaning ‘sorcery, witchcraft’. Also see <i>vakatevoro</i> .
<i>drug half-life</i>	The amount of time it takes for the potency of a drug in the body to fall to half its strength (Julien, 2001:17).
<i>dry isevusevu</i>	The exclusion of the consumption of aqueous <i>yaqona</i> that typically follows the traditional presentation of <i>waka</i> (Aporosa, 2008:37).
<i>elimination half-life</i>	The time it takes for the potency of a drug to decrease by half in the bloodstream (Julien, 2001:19-20).
<i>‘evava</i>	One of several names for <i>kava</i> in Tahiti. See <i>yaqona</i> .
<i>faikava</i>	<i>Kava</i> consumption by Tongan commoners, or denotes purely recreational consumption.
<i>Fijian</i>	Person of Indian decent formerly known as Fiji-Indian or Indo-Fijian (Government of Fiji, 2010).
<i>Fiji Bāt</i>	Also known as ‘Fiji Hindi’, the common/national <i>Fijian</i> dialect, comprising a blend of Indian Hindi, Tamil, Teluga and Malayalam and developed during the indenture period (Mugler, 2004:247).
<i>gámada</i>	One of several names for <i>kava</i> in Papua New Guinean. See <i>yaqona</i> .
<i>Girmitiyas</i>	The indenture period, 1879 and 1916, when over 60,000 Indian labourers were brought to Fiji (Mugler, 2004:247).
<i>gonedau</i>	The traditional role of fisherman, belonging to the fisherman clan. Also be known as <i>kai wai</i> .
<i>grog</i>	A colloquialism referring to aqueous <i>yaqona</i> , adapted from the <i>grog</i> (rum) ration given to the sailors who visited Fiji prior to colonization (Norton & Ruze, 1994:10; Geraghty, 1996).
<i>grog-doped</i>	A colloquialism referring to <i>yaqona</i> intoxication (Aporosa, 2008:38). It is also used when referring to the lethargic effects of a <i>yaqona</i> hangover. Also see <i>mateni</i> , <i>lomaloma ca</i> .
<i>grog fighting</i>	A colloquialism referring to competitive, non-aggressive <i>yaqona</i> drinking (Aporosa, 2008:69,82). Also see <i>bole</i> .
<i>grog swiper</i>	A colloquialism referring to a person who habitually consumes large quantities of <i>yaqona</i> (Aporosa, 2008:22). Also known as a <i>heavyweight</i> or <i>black-belt</i> .
<i>Gujarati</i>	The free migrants who entered Fiji after the indenture period to pursue business opportunities (Brison, 2011:232).
<i>gunu</i>	Literally meaning ‘to drink’.

<i>gunu sedi</i>	Literally meaning ‘drinking [<i>yaqona</i> for] cash’ (Toren, 1999:37-8).
<i>gunu taudua</i>	Solo <i>yaqona</i> consumption, believed to comprise an act of witchcraft. Also see <i>vakatevoro</i> .
<i>heavyweight hot-stuff</i>	See <i>grog swiper</i> .
<i>ibe</i>	A colloquialism referring to alcohol.
<i>ibou</i>	Mat woven from the <i>voivoi</i> plant.
<i>i cake</i>	A fibrous strainer made from the branch of the <i>vau</i> ; Hibiscus tree, and use for straining aqueous <i>yaqona</i> .
<i>'ilo kava</i>	Literally means ‘up’. At <i>yaqona</i> sessions often refers to ‘up in the chiefly position’.
<i>isevusevu</i>	<i>Kava</i> consumption by Tongan nobility. The formal presentation of <i>yaqona</i> . <i>i sevu</i> literally means “first fruits, a libation of a small quantity of <i>yaqona</i> poured from the first <i>bilo</i> as an offering to the <i>Vu</i> [ancestral gods]” (Vunidilo, 2006:4).
<i>itovo</i>	<i>iTaukei</i> culture and practice.
<i>iTaukei</i>	“Replaces the word ‘Fijian’ or ‘indigenous’ or ‘indigenous Fijian’... when referring to the original and native settlers of Fiji.” (Government of Fiji, 2010).
<i>kaffir</i>	A traditional beer made from corn and brewed by the South Africa Bantu people (Steinkraus, 1996:408). Also known as <i>Bantu beer</i> .
<i>kahuna</i>	Traditional Hawaiian priest (Titcomb, 1948).
<i>kailoma</i>	A person of mixed European <i>iTaukei</i> ancestry.
<i>kaivalagi</i>	A visitor from overseas.
<i>kai Viti</i>	A person/people of Fiji.
<i>kanikani</i>	Also called <i>kani</i> , referring to <i>kava</i> dermatopathy, a ichthyosis or dry scaly condition of the skin that results from excessive <i>yaqona</i> consumption (Norton, 1998:383). Also see <i>badge of honor</i> .
<i>Kamohoali'i</i>	Hawaiian shark god (Kepler, 1998:8).
<i>Karisito</i>	The Christian Godhead. Also see <i>Kalou Vu</i> .
<i>kastom</i>	Pigeon (<i>Bislama</i>) meaning custom (Young, 1995:61).
<i>káu</i>	One of several names for <i>kava</i> in Papua New Guinean. See <i>yaqona</i> .
<i>kava</i>	See <i>yaqona</i> .
<i>kava circle</i>	See <i>yaqona</i> session.
<i>kerekere</i>	Reciprocal system of exchange, traditional form of purchase and transaction.
<i>kavalactones</i>	The active constituent in <i>yaqona</i> (MediHerb, 1994a:1-2).
<i>kawakawa</i>	Also known as <i>Māori kava</i> and <i>kavakava</i> (<i>Macropiper excelsum</i>), an indigenous substance of enormous sacred significance to <i>Māori</i> (Bock, 2000:176-7).
<i>kéu</i>	Papua New Guinean name for <i>kava</i> . See <i>yaqona</i> .

<i>kila na iyatu</i>	Literally meaning ‘knowing ones place in the community’, an aspect of <i>vakaturaga</i> .
<i>komatua</i>	<i>Māori</i> elder.
<i>koro</i>	Literally meaning ‘village’.
<i>kosa</i>	<i>Waka</i> (<i>yaqona</i> root) after being pounded in a <i>tabili</i> , or the ‘leftover’ <i>yaqona</i> once mixed into the aqueous beverage.
<i>kuma-kuma</i>	A gourd made by <i>Māori</i> who boiled and hollowed out a marrow.
<i>kumete</i>	Tongan <i>kava</i> bowl.
<i>lewena</i>	The basal stump of the <i>yaqona</i> plant, considered second (quality) grade <i>yaqona</i> after <i>waka</i> .
<i>lomaloma ca</i>	<i>Yaqona</i> hangover, refereeing to the post-consumptive bodily effects of laziness, lack of energy, decreased motivation, heightened impassivity, generalised carelessness and occasionally interrupted memory recall .
<i>lose</i>	Literally means ‘to mix’, as in mix aqueous <i>yaqona</i> .
<i>lovo</i>	Traditional ground oven.
<i>lua</i>	Literally meaning ‘to vomit’.
<i>maca</i>	Literally meaning ‘finish/finished’, or ‘drained’ when use in conjunction with a fully consumed <i>bilo</i> (<i>yaqona</i> cup).
<i>mada</i>	A particle used to soften a request or a direction, or as part of seeking permission, similar to ‘please’.
<i>madua rarawa</i>	Literally means ‘shame/hurt feelings’.
<i>magimagi</i>	The plaited coconut fibre rope attached to the <i>matanitanoa</i> (front of the <i>kava</i> bowl). Also called <i>sau</i> .
<i>mana</i>	Power of effect. See Footnote 21.
<i>manuia</i>	Sāmoan term expressing ‘good fortune’. Often said prior to <i>kava</i> consumption (Kallen, 1982:42).
<i>Māori</i>	The indigenous people of <i>Aotearoa</i> New Zealand.
<i>mataisau</i>	Traditional carpenter.
<i>matanigasau</i>	A formal apology accompanied by <i>yaqona</i> .
<i>matanivanua</i>	Herald or spokesman for the chief (Abramson, 1999:270).
<i>matanitanoa</i>	Literally meaning the ‘face of the <i>tanoa</i> ’, the small triangular shaped piece of wood on a <i>tanoa</i> that faces the ‘high’/chiefly position during <i>yaqona</i> consumption.
<i>mataqali</i>	“An agnatically related” group forming part of the larger clan (Ravuvu, 1983:119).
<i>mateni</i>	Short for <i>mate ni yaqona</i> , meaning <i>yaqona</i> intoxication or drunkenness (Hocart, 1929:58). Also see <i>grog-doped</i> .
<i>meke</i>	Traditional Fijian dance.
<i>mesini</i>	An offering of <i>kava</i> made by warriors to deities prior to combat or competition in pre-colonial Tonga (Gifford, 1971:318).
<i>mix</i>	See <i>lose</i> .
<i>myristicin</i>	Chemical found in nutmeg and <i>kawakawa</i> capable of causing psychoactive effects (Bock, 2000:176-7).
<i>na batini tanoa</i>	Literally meaning the ‘edge of the <i>tanoa</i> ’ (<i>kava</i> bowl), denoting sitting around the <i>tanoa</i> . See <i>yaqona</i> session.

<i>nakamal</i>	A designated area or structure for <i>kava</i> consumption in Vanuatu (Lindstrom, 1987:99).
<i>namaloku</i>	Name for <i>kava</i> in northern Vanuatu. See <i>yaqona</i> .
<i>nekava</i>	Name for <i>kava</i> in southern Vanuatu. See <i>yaqona</i> .
<i>Pasifika</i>	Refers to both the people of the Pacific islands and their “unique cultural perspectives and beliefs embodied in the values, customs, rituals, dance, song, language and cultural expressions” (CreativeNZ, 2012:n/a).
<i>Pasifikan</i>	Term coined by Massey University’s <i>Pasifika</i> division, <i>Pasifika@Massey</i> , and refers to a person/people of Pacific origin.
<i>piala</i>	A small enamel bowl used by <i>Fijians</i> to consume <i>yaqona</i> , similar to a <i>bilo</i> . Also spelt <i>pyala</i> .
<i>pyala</i>	See <i>piala</i> .
<i>qaciqacia</i>	Literally meaning to ‘show off’.
<i>qaravi tavi</i>	Fulfilling obligations, an aspect of <i>vakaturaga</i> .
<i>qito vakaViti</i>	Traditional Fijian games.
<i>qwua</i>	Solomon Islands name for <i>kava</i> . See <i>yaqona</i> .
<i>raupo</i>	Also called bulrush (<i>Typha angustifolia</i>), a plant commonly used by <i>Māori</i> for weaving.
<i>rihumae</i>	A Solomon Islands ceremony of remembrance held approximately six months following a death (Fox, 1924:216-17).
<i>rongoa Māori</i>	Traditional <i>Māori</i> medicine (McGowan, 2009).
<i>saka</i>	Literally meaning ‘sir’.
<i>sakau</i>	Name for <i>kava</i> in Phonpei. See <i>yaqona</i> .
<i>sau</i>	See <i>magimagi</i> (as used in this study – can also refer to ‘value’ or ‘power’).
<i>sauturaga</i>	Executives to the chief, the clan that appoints the chief.
<i>seka</i>	Name for <i>kava</i> in Kosrae. See <i>yaqona</i> .
<i>shell</i>	Term used in Vanuatu for <i>kava</i> cup. See <i>bilo</i> .
<i>sosoko</i>	In reference to <i>yaqona</i> means concentrated strength, ‘thick mix’.
<i>sova yaqona</i>	Literally meaning ‘to pour <i>yaqona</i> ’. The ‘pouring’ is a libation to give efficacy to the malevolent spirit/s. Also see <i>vakatevoro</i> .
<i>spoiling</i>	A colloquialism for joking or teasing. Also see <i>veiwali</i> .
<i>steady-state concentration</i>	The achievement of a predicted level of drug accumulation in the body following regular doses (Julien, 2001:19-20).
<i>swiper</i>	See <i>grog swiper</i> .
<i>tabua</i>	Whales tooth as used in ceremonial exchange.
<i>taki</i>	Literally meaning ‘serve’ when used in connection with <i>yaqona</i> .
<i>talanoa</i>	The meeting together of two or more people where information is shared.
<i>Talatala</i>	A consecrated church minister, Reverend.
<i>tanoa</i>	Wooden bowl for mixing <i>yaqona</i> , serving <i>yaqona</i> from.
<i>tanoa poi</i>	<i>Tanoa/kava</i> bowl made from a plastic fishing float.
<i>tatau</i>	Traditional Sāmoan tattooing.

<i>taumafa kava</i>	Ceremonial <i>kava</i> , or <i>kava</i> use in Tonga involving the Tongan Royal Family.
<i>tauvū</i>	A political and social linkage between villages and regions based on traditional religious observance. Those who make up these relational connections frequently refer to each other as ‘ <i>Tau</i> ’, and their relationships are often “marked by mutual assistance, license, and joking” (Tomlinson, 2002:39).
<i>tavale</i>	Cross-cousin.
<i>tigwa</i>	One of several names for <i>kava</i> in Papua New Guinean. See <i>yaqona</i> .
<i>tikina</i>	Literally meaning ‘district’.
<i>Tui</i>	A king, person holding a chiefly title.
<i>tuki</i>	Literally meaning to ‘pound’, as in crush, when used in relation to <i>yaqona</i> .
<i>tuki na kosa</i>	Literally meaning ‘to pound or re-pound <i>yaqona</i> ’ allowing it to be used again to mix aqueous beverage, although subsequent use reduces the potency (Tomlinson, 2004:657).
<i>turaga</i>	A chief, a respectable term used to address a male or group of males.
<i>‘umeke</i>	Sāmoan ‘ <i>ava (kava)</i> bowl.
<i>vakatevoro</i>	Literally meaning ‘witchcraft’. This is a spiritual mechanism used to bring about a curse and often involves the use of <i>yaqona</i> (Katz, 1993:24). Also see <i>drau ni kau</i> , <i>gunu taudua</i> and <i>sova yaqona</i> .
<i>vakamarama</i>	See <i>vakaturaga</i> .
<i>vakamavoataka</i>	See <i>madua rarawa</i> .
<i>vakarokoroko</i>	Literally meaning ‘humility’, an aspect of <i>vakaturaga</i> .
<i>vakaturaga</i>	“The central [Fijian] ethos” and value system that includes, behaving in a chiefly manner irrespective of ones status, respect, knowing ones place in the community, fulfilling obligations, sharing and caring, and a quiet disposition (Ravuvu, 1987:18-19,319-320). <i>Vakaturaga</i> refers to the observance and practice of this ideal by the male gender: <i>turaga</i> meaning chief/male position holder. <i>Vakamarama</i> is the female equivalent: <i>marama</i> equating to the feminine version of <i>turaga</i> .
<i>vakavinavinavina</i>	Literally meaning ‘to show appreciation’.
<i>vanua</i>	Literally meaning ‘the land, its people and traditions’.
<i>Vanua Research</i>	A research methodology developed by Nabobo-Baba (2006:24-36) and employed when the research focus has implications for the <i>vanua</i> .
<i>veidokai</i>	Literally meaning ‘respect’, an aspect of <i>vakaturaga</i> .
<i>veikauwaitaki</i>	Literally meaning ‘caring’, an aspect of <i>vakaturaga</i> .
<i>veitabani</i>	Insinuating ‘retaliation’. When used in reference to relational connections, indicates former enemies. In the contemporary culture the relationship is characterised with gaming, trickery,

	joking, competition, <i>bole</i> , and <i>grog fighting</i> , although this never descends into aggression or confrontation (Tomlinson 2006:13).
<i>veitalanoa</i>	Literally meaning ‘to discuss, discussion’. See <i>talanoa</i> .
<i>veivosoti</i>	Literally meaning ‘forgiveness’, an aspect of <i>vakaturaga</i> .
<i>veivukei</i>	Literally meaning ‘helpfulness’, an aspect of <i>vakaturaga</i> .
<i>veiwali</i>	Literally meaning joking or teasing. Also see ‘ <i>spoiling</i> ’.
<i>veiwasei</i>	Literally meaning ‘sharing’, an aspect of <i>vakaturaga</i> .
<i>vesi</i>	Fijian hardwood used to make <i>tanoa</i> .
<i>voivoi</i>	Leaves of the <i>Pandanus</i> plant used to weave <i>ibe</i> (mats).
<i>vosa vakabau</i>	Literally meaning ‘generalised’ <i>iTaukei</i> language, the common/national dialect. This is often incorrectly referred to as ‘ <i>Bauan</i> Fijian’, which gives the inference that the national dialect originated from the Fijian chiefly island of <i>Bau</i> (Geraghty, 2007:385) – note uncapitalised letter ‘ <i>b</i> ’.
<i>Vu</i>	Ancestral gods, ancestors and spirits (Katz, 1993:20-21).
<i>waka</i>	The prized root crop of the <i>yaqona</i> plant which contain the greatest levels of kavalactones.
<i>waka kari</i>	<i>Yaqona</i> root with skin scrapped off, removed.
<i>wainivanua</i>	See <i>yaqona</i> .
<i>yalo malua</i>	Literally meaning ‘a quiet demeanor’, an aspect of <i>vakaturaga</i> .
<i>yaqona</i>	A plant, botanically named <i>Piper methysticum</i> (Singh & Blumenthal, 1997:36), and more commonly known as <i>kava</i> in the wider Pacific. <i>Yaqona</i> is considered sacred and can be mixed into an intoxicating beverage creating Fijian’s national indigenous substance. <i>Yaqona</i> is also commonly referred to as <i>wainivanua</i> , literally meaning ‘water of the’ (<i>waini</i>) people, land and culture (<i>vanua</i>) (Tomlinson, 2009:109).
<i>yaqona circle</i>	See <i>yaqona session</i> .
<i>yaqona session</i>	Also referred to as a <i>yaqona circle</i> , “ <i>kava circle</i> ” (Lindstrom, 2004:17; Tora, 1986:30) or <i>na batini tanoa</i> . This is a gathering of two or more persons where <i>yaqona</i> is consumed. This reference is used irrespective of the time duration, or whether the consumption is done for formal or informal reasons.
<i>yavusa</i>	Genealogically, largest kinship group in Fiji.

List of Abbreviations

CIB	Criminal Investigation Bureau
<i>FNNS</i>	<i>Fiji National Nutrition Survey</i>
GDP	Gross National Product
HoD	Head of Department
IMF	International Monetary Fund
LQA	Labour Quality Index
mgs	milligrams
MoE	Fijian Ministry of Education
MUHEC	Massey University Human Ethics Committee
NGO	Non-Governmental Organization
NLTO	Native Land Trust Ordinance
PMS	Performance Management System
PNG	Papua New Guinea
PSC	Public Service Commission
<i>RPEIPP</i>	<i>Rethinking Pacific Education Initiative for and by Pacific Peoples</i>
SEO	Senior Education Officer
SPSS	<i>Statistical Package for the Social Sciences</i>
<i>UNESCO</i>	<i>United Nations Educational, Scientific and Cultural Organization</i>
US	United States (of America)
USP	University of the South Pacific
VAT	Value Added Tax
WAIS-III	Wechsler Intelligence Scale 3 rd Edition
WB	World Bank
WHO	World Health Organisation