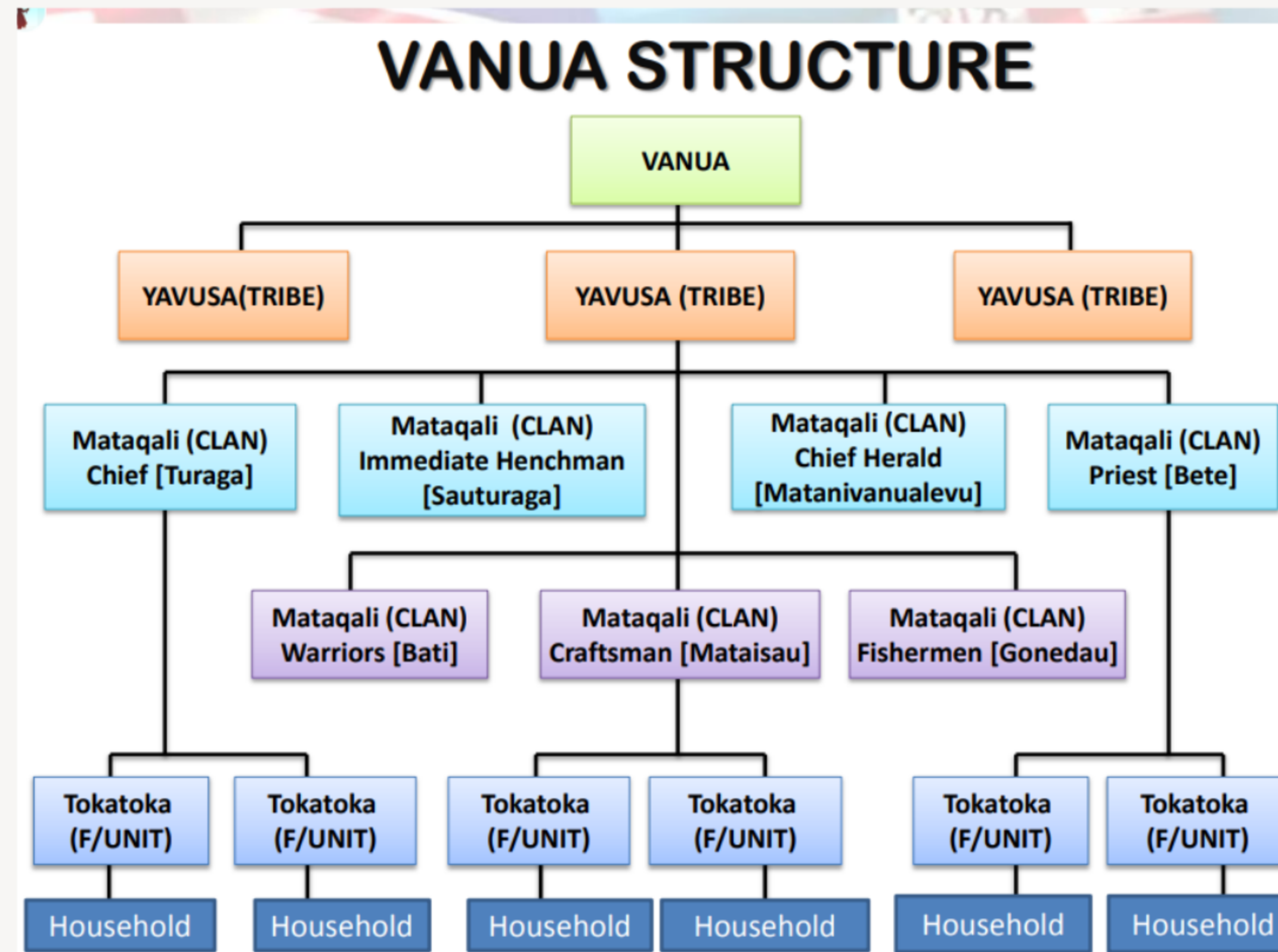


# Key Conclusions:

- Fiji is a layered and complex nation and social life has a variety of extremely complex weighted interactions
- Ascribing to i-taukei identity interpersonally will always involve an interaction of both Christian and vanua characteristics
- Some are invoked differently in different situations, with a pre-eminence on the religious aspect when forming a boundary between I-taukei and Indo-Fijian
- Concerning tourists, the openness of Fijian sociality to outsiders demonstrates that the boundary is unthreatened by the mixing of groups
- The sharing of space and culture with strangers, the majority of whom are respectful and culturally sensitive, serves to reinforce pride in i-taukei cultural characteristics and thus increases ascription to those.



# Abstract:

This project looks to explore the ways in which I-taukei (indigenous Fijians) interpersonally construct their ethnic and social identity. I focus on two core themes of identity formation- Lotu (Christianity) and Vanua structure (a complex interrelation of clans, tribes, villages, chiefs). To interrogate the nature of group identity in Fiji I will be deploying the analytical tools and theory of Barth in his seminal work *Ethnic Groups and Boundaries*. It is a theoretical cornerstone, influential in leading the discourse on ideas of ethnicity as a structuring force in social groupings. Applying my own ethnographic fieldwork to this theoretical model has allowed me to analyse the importance of tourism, and shared social space in, counterintuitively, re-inforcing i-taukei identity.



# From Kaiviti to Kaivalagi an exploration of I-taukei identity

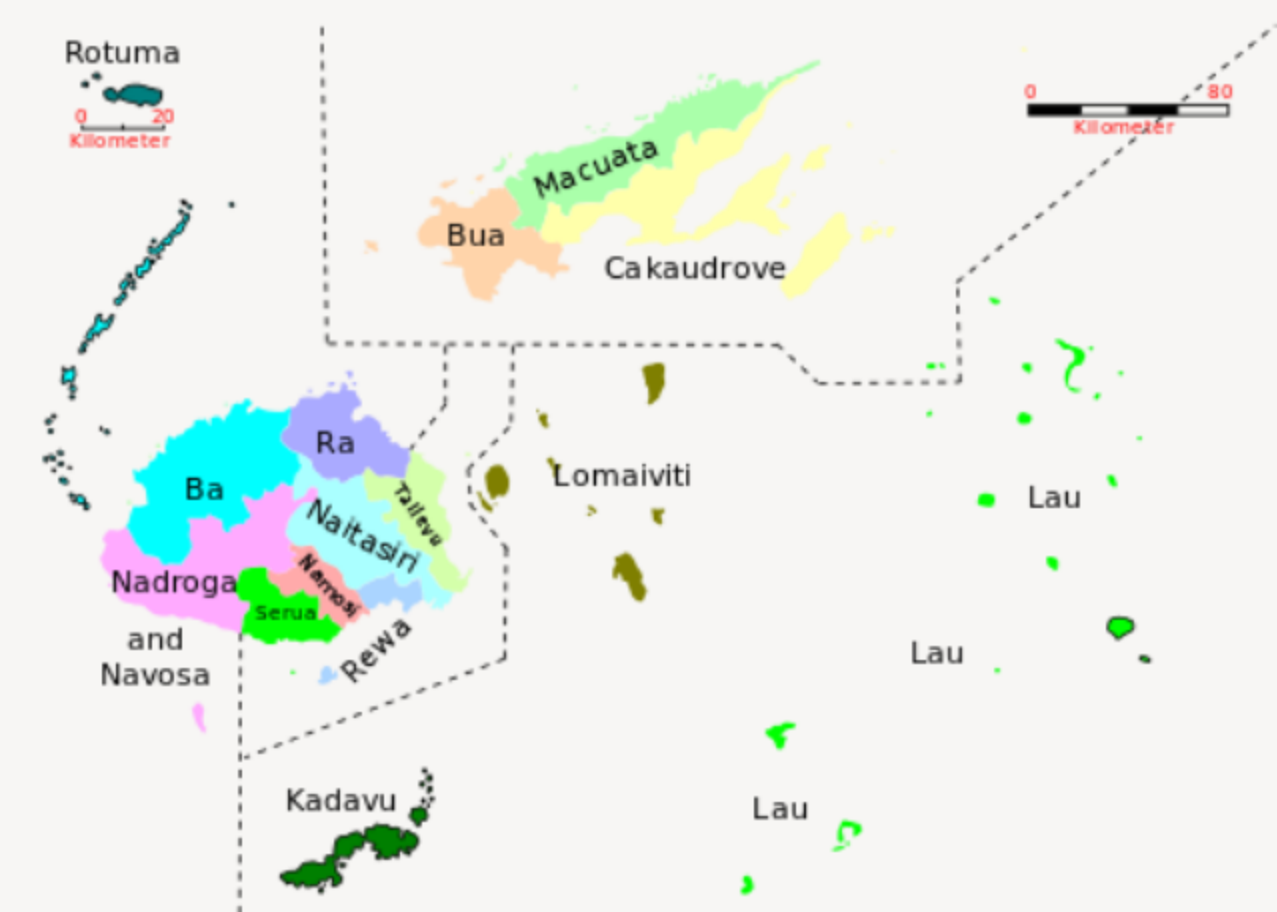
## Methods:

Ethnographic fieldwork.

Analysis based on looking at mechanics of social, interpersonal boundary creation

Cultural relativism

Interpretivism



## Theoretical position:

Looking at social organisation of culture difference.

Barth:

“ethnicity is a matter of social organisation above and beyond questions of empirical cultural differences: it is about the social organisation of culture difference”

