Ono-i-Lau

Muana – i – cake
Village Hall, Vulaga

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Muana-i-cake Village Hall (Vulaga/Ogea **DATE:** 5th May 2026

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	ALIFERETI LUTU	62	MUANAICAKE	VULAGA	~~M~~ T	IT	[signature]
2	ALIPATE JITOKO	59	MUANAICAKE	✓	T	IT	[signature]
3	INOKE IKANHABU	65	MUANAICAKE	✓	T	IT	[signature]
4	TENTA LEDUA	40	MUANAICAKE	VULAGA	T	IT	[signature]
5	SITIVENI KOTO	62	MUANAICAKE	✓	T	IT	[signature]
6.	Aminio Muimalagi	66.	Muanaicake	✓		–	[signature]
7	LOTE. LAWA	62	MUANAICAKE	✓	T	✓	[signature]
8	Aminio YALOYALO	56	MUANAICAKE	✓	T	–	[signature]
9	Jone Tuimalolo	36	Muanaicake	–	T	–	[signature]
10.	Filimoni Yavala	37	Muanaicake	Vulaga.	T	IT.	[signature]
11	TOMU TUIWAI	62	Muana-i-Cake	Vulaga	T	IT	[signature]
12	Esiteri Baleikoro	56	Muanaicake	Vulaga	M	IT	[signature]
13	TAILASA KELEKELE	69	MUANAICAKE	VULAGA	T	IT	[signature]
14	Sokilan Bintiviti	47	✓	✓	T	IT	[signature]
15	Maika TALE	79	MUANAICAKE	VULAGA	T	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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16	Setadeki Dawai	74	Muanaicake	Vulaga	T	IT	[signature]
17	Saimoni Tagilesu	66	✓	✓	✓	-	[signature]
18	Raisele Bulivesi	58	Muana-i-cake	Vulaga	✓	IT	Bulivesi
19	Qeleasi Tokase	57	Muanaicake	Vulaga	M		Tokase
20	Acule Gula	46	Muana-i-ka	Vulaga	M	IT	[signature]
21	Tomasi Vakabanuni	54	Muanaira	Vilaga	T	IT	[signature]
22	Penina Wati.	72.	Muanaicake.	Vulaga.	M.	IT.	P. Wati.
23	Litiana. Matainavula	57	Muana-i-cake	Village	M	IT.	[signature]
24	JOTAME LUTU.	66.	M/RA	VULAGA	M.	IT.	[signature]
25	PAULA SUKA	66	N/DAMU.	VULAGA	M.	IT	[signature]
26	Saimoni Tuvakaca	63	M/Cake	Vulaga	M	IT	[signature]
27	JIMIONE LEDUA.	43	NAIVIDAMU.	VULAGA	T ~~M~~	IT.	[signature]
28	Lanieta. Lala.	62	Muanaicake	Vulaga	M.	IT	[signature]
29	Asena Ravuvu	58	✓	✓	M.		[signature]
30	TARAISULU SERA	69	M/CAKE	VULAGA	M	IT	Sera

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31	Lanieta Lesuvakaruakilakeba	43	Muanaicake	Vulaga.	M	Itaukei	[signature]
32	EPELI moto	42	//	//	T	//	[signature]
33	TAGINOA MOCEIWASA	29	✓	//	T	//	[signature]
34	TEMO YACARUA	21	NAIVIDAMU	//	T	//	[signature]
35	Sunia QALO	41	M/RA	✓	T	✓	[signature]
36	Makareta Biumkarua	60	Muanaicake	//	M	//	[signature]
37	Biu Rawa	57	M/RA	//	T	//	[signature]
38	MOSESE CALACAKA	33	M/RA.	//	T.	✓	[signature]
39	KOROI TURAGABECI	50	M/RA	//	T	✓	[signature]
40.	Viliame Bogidua	42	muanaicake	//	T	✓	[signature]

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Transcript

Muana I Cake Village Fulaga
Date: 5/5/2025
Prayer by the Roko Tui Lau

Mr. Biu: On behalf of the chairman and the commissioners we appreciated your welcoming us in your village this morning. The main purpose of our visit today is because of the amendment of our constitution. Everything that will be heard today will be recorded, if you have a say, please raise your hands and mention your name. After you raise your questions if the commissioners feel that that need to elaborate more on your questions then they will discuss it more with you all. Thank you.

Mr. Valenitabua: Thank you to the Vanua, VanuaSeu for welcoming us this morning. We felt you're your hospitality when we arrive to your village this morning. Before we proceed, I would request my other fellow commissioner s to introduce themselves.

Mr. Beg: Bula Vinaka. My name is Conway Beg, From Suva, Vasu ni Sawaieke.

Ms. Nailatikau: Bula Vinaka. Mere Nailatikau. From Yale Kadavu, Vasu ni Kabara.

Mr. Valenitabua: My Name is Sevuloni Valenitabua, I'm from Nukui, Rewa. I'm the chairperson of this constitution review team. There is 7 of us altogether and we divided into 2 teams. Now the other team is in Beqa and we are here with you today. Let me explain briefly about why we are here today and the reason that we are with you. The introduction of the constitution of Fiji in 2013, majority of us not only iTaukei including other races that we are in Fiji disagree with the 2013 constitution. It was drafted by only a few and we have been using it from then until now. Most time we ask ourself how did we end up with this constitution, our customary laws, our land issues how to deal with it

Now, as a way of opening this consultation, I will address as the chairperson, the Constitution Review Commission is an independent commission. We see ourselves as independent. We were appointed by His Excellency the President of the Republic of Fiji, and our task is to review the 2013 Constitution.

And part of that task is to collect submissions and views and thoughts from our people, the people of the Republic of Fiji, as to what they consider should be in the Constitution. We are talking about amendment, which means some things can be removed, some things can be added, some things are to remain in the Constitution. We don't have any preconceived ideas on what is to go and what is to remain. We need to let everyone know that we are not going to write a new constitution we are here to amend the constitution and add things that can be added and removed the things that has to removed.

We have to listen to you the people of the Vanua Sei on what you think should be in the Constitution. So, that is our task, and in accordance with our term of reference, we have started on consultations. We have embarked on that, and for the past three weeks, we have been hearing submissions from ministries, from associations, from individuals.

We were supposed to start from Ono I Lau on Monday but due to the bad weather we cannot attend to the people of Ono-i-Lau. We request if you have any ideas or submissions that you need to be put in our constitution, this is your time to submit, we will listen to you we will write and we will analyze all report from all over Fiji. After all this we will write a referendum, this is like an election but there will be only one question where the whole of Fiji will make decision.

After all our work is done than we will submit to Parliament. If its agreeable from Parliament it will be something like' Do you agree that you need our constitution to be change" if you said 'yes' if you said 'no' tick no. this will come after this review if it needed, then we will need your support on the referendum. That is the ending of the work that we will be doing and it will end if reach to that and we will be asking you all if you agreed or not.

Please bear with us we are not here for rural development we are here alone to hear your views on the amending of our constitution alone. I'll give the floor to you and please submit your views to us. Vinaka.

Mr. Biu: We now give you the floor to give your views on amending our constitution.

Tui Fulaga: I wanted to ask about the constitution of Fiji, we here in the island today we Do not have any idea on what is to be added and what is to be change, please if you can enlighten us why is it needed to be change.

Mr. Valenitabua: Thank you, while making my opening speech I was saying that the 2013 constitution majority of the people do not know how this constitution was written and how was it conducted. This is the mother of all laws in Fiji. We have laws of the Ministry of Health, we have laws of Education, we have laws on Rural Development. It is because of the starting, that we were not made aware of on the constitution, because of the many talks and disagreement between the people on the writing of this constitution, the government has decided to amend the 2013 constitution. The team has to amend the 2013 constitution because majority of us people we do not know how it was conducted. That is why we are here in Fulaga on the 5th of May 2026, that we are here to listen to your submission and you would take witness that we were here to listen to you on the amendment of the 2013 constitution.

As we all know that the Bainimarama government was running on that time. It was on that period where the starting of the 2013 constitution was implemented. It was between Frank Bainimarama and his Attorney General Ayaz Sayed Khaiyum that implemented this constitution and we are here to hear you views on what we need to amend.

Secondly, we are living in democracy. It means that our voices need to be heard and take into account all the submission communally. Majority of the changes in the 2013 constitution, many of the iTaukei we do not know. That is why we needed you to support in the amending of our constitution and that all iTaukei to support the constitution of our country. That is a short brief in regards to why we are here today.

Okay let me briefly start it for you on why we are here today. The Bose Levu Vakaturaga was stated in the 1990 and 1997 constitution. But in the 2013 constitution GCC was not stated in any clause. Which simply means that there was nothing on the Bose Levu Vakaturaga so it was demolished by the former government. Fortunately, there was a law that was able to implement the Bose

Levu Vakaturaga as it is today. The submissions of the GCC were to add the Bose Levu Vakaturaga in the constitution.

For us who are old enough we use to know that there is 2 houses in Parliament. One is for cabinet and one is for the senate. In this 2013 constitution there is no senate only the cabinet. Some are submitting that we bring back the senate. Laws have to be implemented in the senate and then it will have to be pass through the cabinet. I know you would understand now, I have said a few about the GCC, Bose Levu Vakaturaga. Another one is name Fijian. Some are submitting that only iTaukei be called Fijians and the rest to be called others. I hope you would briefly understand what we are here for today.

Another submission made by the GCC is customary laws. To be included in the constitution of Fiji. You in Fulaga you are specialized in crafting tanoa, we can see that it is circulating in the media now are the advertisement of plastic tanoa. Some places are designing their 'kesakesa' and selling it at their known cost. Customary law is where your rights will be protected on this kind of things.

Some others people are saying that Fiji to be a Christian State. We are here in the 'Vanua of Vanuasei' so that we hear your views about all these things about us iTaukei or anything else on your mind.

Aminio Muamatagi: I wish to show my support that we change this constitution, I support you in changing this constitution. Many things that need to be change; one is corporal punishment. These are some of the laws that they implemented. We have now seen the hardship we face with these children because of no corporal punishment. 'If we could re- implement corporal punishment again for children.

Secondly the things about us iTaukei our land, these laws had really belittled us iTaukei and would request that this constitution be amended.

Sokilau Biutivit: I wish to show my support about us iTaukei on the laws about customary laws. Secondly the return of the rights of qoliqoli to us landowners. Thank you.

Mr. Valenitabua: Thank you. You all heard some suggestion, one from Aminio on the change of laws on corporal punishment. Secondly to change the

laws about us iTaukei. We have heard the GCC, we have heard the Soqosoqo Vakamarama. We have from other submittees about corporal punishment. They all saying the same and about the attitude of children nowadays as compared to the ones before. The ministry of education has said that nowadays teaches had to make way for the children in school. Some teachers are being punched, sworn at and the FTA has submitted that corporal punishment be brought back. But some other association have a different view 'son corporal punishment. Things about us iTaukei Niko Nawaikula mostly speaks about, we cannot see anything on iTaukei on this constitution.

The qoliqoli and the land if you have heard the ownership of our land have limits. Majority are requesting that the ownership of the land be returned to iTaukei from the land to the deep sea 6ft under. I'm just trying to clarify with you all about land. There are laws about land in here but its not that strong.

Kelesa Tokase: My Name is Kelesa Tokase from the Fulaga Women's Club. This is in regards to our handcraft making *'masi kula siti'* which is our main supply and source of income for us women in Fulaga. We request if it can be added in the constitution on ways, we can preserve our handy crafts '*masi kula siti*'.

Mr. Valenitabua: I have been elaborating from my earlier speech the customary laws. Customary laws it will include all this about us the hand craft, carvings, weavings we will include in this constitution so that no one misused our products. We are now seeing that people are using your design's and products to make money and tends to forget the very people that produce all this. Hence the introduction of customary law.

There was a submission from the Ministry of Health regarding nurses. I can see that our health officer is seating amongst us, do you want to clarify anything in regards to your workplace your right to employment. Can you elaborate more on the situation you faced with regards to your employment here in the island.

Nurse Yavala: Thank you my name is Filimoni Yavala , I'm from Matawailevu Nalawa Ra. One of the issues that I would raise is the payment of my allowances especially on travelling allowance if we are travel to

Fulaga. If it can be added into the constitution that we paid we such allowances at all time. This includes maritime allowance's, overtime allowance. It is not captured when we work overtime.

Mr. Valenitabua: The Fiji Nursing Association have already submitted their submission to us and we are so grateful that we can hear from people working in maritime areas about your working employment.

Ms. Nailatikau: I have a question for Ms. Kelesa about your ' Kula siti'. Are you getting a fair price on your products -handi craft '*kula siti*'.

Ms. Kelesa: There are different market price from the one that we sell here and the ones sold at flea market. Different '*kula siti*' different price.

Mr. Valenitabua: Is there a place or a government department that you sell your products to?

Ms. Kelesa: I believe there is, those at the Flea Market.

Mr. Valenitabua: There is no government department that you sell your product to?

Ms. Kelesa: No sir.

Tomasi Vakananumi: I wish to raise a question about children not getting corporal punishment. The question that I would like to ask is that why are children not getting corporal punishment. I'm glad that you are here to amend the constitution and as for me, I would suggest that you add into the constitution to bring back corporal punishment. Children should be given corporal punishment as we can see nowadays children are misbehaving to their elders, they are not following orders. I would request that we bring back corporal punishment and be added in the constitution.

Mr. Valenitabua: Thank you, part of your question that how did we ever get to the stage to stop corporal punishment. In Fiji, we have signed so many agreements with the declaration of human rights. Since we have signed, it was signed by the late Tui Nayau Ratu Sir Kamisese Mara that we stop corporal punishment. There is a law of abuse, corporal punishment, that we are not allowed to perform on others. We are also given a lot of freedom, freedom of speech, freedom of expression.

The Fijian Teachers Association had submitted to us that we bring back corporal Punishment in school.

Also, some of the submittees that disagree with the bring back of corporal punishment. But from our point of view something is wrong with children nowadays but then there are laws which protects them. There is an international agreement about the children right and woman's right, this law protects them. It is then our job to see that these laws are clarified analyze. We have individual rights nowadays. The right to freedom and the freedom of expression. These are some of the laws appearing now days for us in Fiji.

Sokilau Biukiviti: Is there a law that will protects us from transportation. This is for transporting of our cargoes, can you please clarify on the mode of transportation that is servicing with us. The cost of transport and cargo is too high for us people in the island.

Mr. Valenitabua: For transport issues, the constitution says that everyone has the right to transport this includes travelling by boat. Everyone has the right to transportation. I think this is in regards to fare issues, as we all know that fare will be entirely on the owners of the transport vessels or boat owners. There can only be discussions made between ship owners, if we see chapter 13 subsection 34; it says that everyone has the right to transport. The government has to implement a criteria that matches with what has been in process for every individual which means that government had to provide the mode of transport and see what are the means that will help the people which includes shipping and cargo transport. We have received your question and we will further clarify it.

Alifereti Lutu: Thank you, I would like to speak on the same 'about cargo payments and the cost of transport. I think it that it is advisable for us to pay the fare, if we do not pay our fares, we won't be able to go to Suva. The point that I would like to raise is the costing made on our cargoes that will be transported in the ship. For example, for myself I always send Tanoa to sell in Suva, so for one whole 'sack of Tanoa they will charge individual tanoa for 'freight cost instead of only charging one 'sack. They charge me at $25.00 for one Tanoa inside a sack. I would seek your assistance on the ways that it will be calculated and show how do they come with such a huge cost.

Mr. Valenitabua: Thank you, this question has been asked at most, the cargo costing on ship. There is a law we will go and clarify and analyses with the cargo cost and passenger cost.

For our '*qoliqoli*' we will be looking at it at a more serious note. The qoliqoli bill that is being going around that we have to pay license on our qoliqoli including the ones we eating.

Jotame Lutu: I wish to clarify on the licensed for our qoliqoli that was being discussed earlier. We have asked the fisheries department and we are being advised that powers of our *qoliqoli* only reaches up top 6ft after the 6ft it belongs to the government. If I'm correct, why don't the qoliqoli be returned back to the owners of the qoliqoli. I would request if this be included as part of my submission that qoliqoli be returned back to the qoliqoli owners after the 6ft. thus we request that we take ownership back of our qoliqoli.

Mr. Valenitabua: Thank you. The qoliqoli we have our own different qoliqoli. For us in Rewa the owners of the qoliqoli have its own rights on his or her qoliqoli known as fishing rights. The ownership belongs to the government. This law has been put since 1905. It needed to be change. There is also a team going around led by Tevita Bukarau on the research about iTaukei lands which has also been enacted since 1905. The aim is that we are trying to return back what rightly belongs to us the landowners and owners of the qoliqoli. The government owns the qoliqoli that we are paying license on. We will go back and clarify under section 28 of the constitution. We have heard you, we are now trying to add the qoliqoli bills, the customary laws, the land Act and the amending of our constitution.

Biukiviti Sokilau: Thank you we would request that you add on to the amended constitution that Fiji be removed from secular state and be known as the Christian State.

Mr. Valenitabua: Following the secular state we have heard your suggestion that to remove the Secular state and Fiji be known as the to the Christian State. We will go back and analyses it properly as I have already said that individual has their own rights to choose which church and religion to be in. We have received submission from people about this and now we also receive yours here in Fulaga and we will look into it.

Tevita Ledua: I just wish to raise a point on location allowance for teachers. We would request if there could be a rise in location allowance since it has decreased a few years back, this is especially for us teaching in remote areas such as Fulaga-maritime areas. Majority of the teachers are motivated to be teaching in the Lau groups because of location. But ever since a few years back from today majority has refrain from coming to the Lau Group. This is one way that can motivate teachers to come teach in the Lau group.

Mr. Valenitabua: Thank you, we have heard your submissions teachers, this will be the same as the submissions from the nursing association. There is a law on the employment relations but it misses out to specify about the people that are employed in maritime areas. Mr. Conway was able to attend the Nursing association AGM and was able to brief them on what they need to add on the constitution under this section.

I can see that a few have just arrived, I can see that you are getting to grasp what we are here for according to the questions asked.

I have a question how about our Parliament, now we are only having one constituency. From the past elections there are different constituency, each places have different constituencies. Each 'Yasana' has different reps, few from Lau, few reps from Lomaiviti, few reps from Rewa all have different constituency. But as for this constitution there is only one constituency for the whole od Fiji. Then we appoint those who we think to be member of parliament, I ask you is that okay or you need to change?

Jekope Ledua: I wish to ask about the election process that you were just mentioning it earlier. I would advise if it is divided in to constituency it is much easier for development purposes since there will be a rep representing us in parliament. But as for now it is really hard for those who we did not vote to fight for the developments in our village. I would request to amend the election process and follow the old ones to have constituencies elections. This will be much easier for us and it will be much easier in terms of development in our village. Secondly, we don't want an indo-fijian to hold the position of prime minister in Fiji. We can see that is the bigger problem happening in Fiji now. What the old Bainimarama and Khaiyum government did to us and that we suggesting from Fulaga

that no indo -Fijian to hold the highest title in our country. That's all I would like to share thank you.

Mr. Valenitabua: Thank you, your first suggestion about constituency, it has been noted we will put it together and analyses with other submissions received. Majority have submitted that there be a change in constituency and it should not be only one constituency. In regards to your submission that no indo-fijian be a prime minister, our law says that we are all equal-equality before the law. We will go and see together and discuss and analyze about it. Thank you. Any more questions.

While we are still here if have any other questions or suggestions this is the time that you put it through us. When the late Ratu Sir Kamisese Mara was the Prime Minister, there is the Parliament and then there is a Senate, I'm just asking this to start giving you ideas about what to ask. What do you think to be separated like before or it remains as it is like what we having now. The parliament will create the law, the parliament passes it then it is endorsed and signed by President. In the earlier government there is the Parliament the law is passed by the senate which includes the GCC members and other constituencies they will analyze the law and discuss and if they agree then it is passed as a law. What do you think people of Fulaga should we follow the last procedure that was done by previous government or we remain as it what is happening right now in our government? Where do you think the law will be rightfully enacted?

Biukiviti Sokilau: The people of Fulaga have agreed that the Senate be brought back.

Mr. Valenitabua: Not only us iTaukei we are suggesting that the senate be brought other races too are wanting that the senate be brought back. The GCC have also submitted that we bring back the senate and also other submittees are submitting that there be a senate to properly analyses our laws.

Jekope Lutu: We the people here we don't understand what are these twos' role the senate and the Parliament. What powers does the Parliament has and what power does the senate has and what power does the GCC has. At this point we would request if you can clarify us what

are their roles who is stronger than the other. If you can just tell us which one is right for us iTaukei.

Mr. Valenitabua: Thank you. The lawmaking in Fiji, it is always done by the government of the day. In the 2013 constitution the government in power has a committee that are known as the cabinet. They see and 'analyze the laws that are needed to be designed. When they are done with all the papers and discussion it will be put up to the cabinet the cabinet will then put it through Parliament. So that does mean the Rabuka's government it has a cabinet. If a new law needs to be designed lawyers will be conducting researching and analyzing than writes up a new law. It will then go through the cabinet if cabinet agrees it will be put into Parliament. If it's agreed than Parliament will put into parliament and the opposition that this is a new law that needs to be implemented.

You will listen to radios that there is a debate amongst the parliamentarians and the opposition and there will be discussions and debates about a new law to be passed. So that does mean that Parliament they design the new laws, every suggestion from the government if it is not agreed in Parliament, it will be returned back to cabinet. If it is agreed it will then be passed by the President to sign and then it will be passed as a new law of the country.

On the discussion that I've just made, the senate is missing from it. We go back tot eh leadership of the late Tui Nayau. When they were the Prime Minister, he had hi government the Alliance Party led by the Turaga Tui Nayau. He has his own government and his cabinet too. When they create a new law, it also started like the one's said before.it will have to be passed into parliament. The Alliance Party – The government at that time and the Opposition Party at that time the National Federation Party they will have a debate and then when it is approved it this new Law will then be put to the senate. At that time there was a senate in our government to be second phase of lawmaking in our country.

As I have stated the senate will then collaborate, elaborate and analyses and have a through discussion. There will be a representative from iTaukei and Rotuma, reps from the indo-fijian and other race representatives. Once they have analyzed and feel that it is suitable, it will then be passed into Parliament. This is how

sit is done before. So that's means in making a new law it has four phase, one sis from the implementation through government, 2nd it will be taken to Parliament they will discuss with opposition if they agree, it will go through third phase to the senate like before. Once the senate have approved and analysis it properly then it will be passed and signed by the President. The President at that time used to be known as the Governor General.

I m just clarifying on the procedure of introducing new laws into the country. I leave sit to you as to what you think and suggest.; Do you think that we need to bring back the senate? One of the reasons that we bring back the senate sis that the GCC to choose a few members to be members of the Senate. If a new law is introduced to change the iTaukei land the GCC will have to analyze from there whether it is right for us iTaukei or not.

Another Example, if a new law passed in regards to the Rotuman's – there will be a Rotuman Representatives that will be part of a senate that will oversee and analyze the new law introduced for Rotumans and monitor that it will benefit them and the people of Rotuma. This is done before passing the law. If there is no representative to senate present for us indigenous people and Rotuman's it will be just like what is happening now, we will be all surprised there is a new law being implemented. This is because there is no one to oversee our indigenous rights.

I think I have answered your questions. That is the procedure of how a new law being implemented into the country. We have here a few ladies that are helping in law reforms for our government.

Biukiviti Sokilau: We are submitting that the senate be reinstated in our government.

Mr. Valenitabua: Thank you. How about the GCC, to be re-instated in the constitution or we just let them be in the Act. When i say this, it means the GCC was recognized in the 1990 Constitution and the 1997 Constitution. GCC was in the constitution of the government of Fiji the mother of all laws in Fiji. When the 2013 was implemented by Frank Bainimarama and Ayaz Sayed Khaiyum they remove the clause of the GCC. They were not seen.

When did the legislation of the GCC come in 2010 or 20?

There was an Act [ITaukei Affairs Council of Chief Act] which was implemented to recognize the GCC. The GCC was only recognized on the Act and was not passed in the 2013 constitution. That is why we find the GCC to be weak as they are not written in the 2013 constitution. But they are active today but under the Act.

We need your suggestion that they be included in the constitution to say that there needs to be a Bose Levu Vakaturaga in Fiji and members to include all the great chiefs of Fiji. To be detailed in the constitution that their job is to see and analyze everything that belongs to the ITaukei. Do you get the difference? That is why that is needed.

I'm again asking how about the GCC to be included in the constitution or leave them functions under the Act. I believe you all are thinking that you needed to be put included in the constitution.

Mr. Valenitabua: Anyone wants to elaborate more.

Biukiviti Sokilau: Yes, we are supporting to be included in the constitution.

Mr. Valenitabua: Another clause, the appointment if the President. The norm that that the appointment of the President is done by the Bose Levu Vakaturaga. This follows your submissions -people of Fulaga that we add into the amended constitution the Bose Levu Vakaturaga if they are appointed that they choose who shall be the President. That was always done in the past. The appointment of the Ratu Kamisese Mara it was appointed by the Bose Levu Vakaturaga. Before the appointment of Ratu Mara, governor General was Ratu George.

One of the procedures that was submitted by the submittees in Suva, one submitted that the people are to choose who shall be the President and not by the Bose Levu Vakaturaga. The name will be tabled in a poll and; it will be conducted like an election that everyone every citizen will have to vote who shall be the president. There will be names elected from the Indo-fijian, the Rotuman's, other races. What do you think and suggest the people of Vanuasei? If it's done like that, the Indo Fijian will give their names such as Mr. Prasad, Indigenous people will give their names either 2 or 3. The Rotuman's will give theirs than the voting's will begin.

So, if a lot people vote for Mr. Prasad, then Mr. Prasad will be the President of Fiji. Nowadays, it still with us the iTaukei because the choosing of President is done by the GCC. Up until now the Rabuka government it looks like they still have the power who to choose to be the president of Fiji which is done in Parliament. Its either only 2 names will be given than they choose who to be the President. One of the submissions being received by us that the whole of Fiji to choose who is to President and to be done like a voting process. Any clarification on that part?

Tui Fulaga: I will speak on behalf of the people of Vanuasei that we all agree that the appointment of the President be done by the GCC. Thank you.

Mr. Valenitabua: Thank you. We have asked a lot and discussions made specifically about the iTaukei for the constitution. Any other questions?

Jimione Ledua: I have a question on; village by laws, any village by laws that is captured in the constitution?

Mr. Valenitabua: The village by laws, we are trying to design a village by laws. But its taking time on its completion. I was appointed for a while at the GCC to be their legal advisor. My roles in that role were to design and analyze the village by laws in all villages. It is available, the draft is available but [wee facing difficulties in the Bill of Rights that is design in the current constitution. I since then left but I believe someone is working on it right now. That is all that I can say, but there is an old village by laws but it designed a way back past the years. What we are trying now is to have a law that suits what is really happening in all our villages now. That is the only thing that I can say about village by laws, but I do believe it's with The Office of the Attorney General. And the GCC together with the Ministry of iTaukei Affairs. That is the reason the village by laws no enacted now because it dopes not consolidate with the laws that it is in the 2013 constitution.

We would ask ourselves that if one is caught today if he or she wanted to sell drugs we have the right to chase him out from the village. But when seen in the 2013 constitution it is really hard to chase someone out from the village. In some places they had done it but it is done maybe if that person is not from that village.

Secondly if the person is not written sin the VKB. That is what I can only answer to your question Turaga ni Koro. It has been drafted but have not been done completely. I believe it's with the Attorney General's office, GCC and the Ministry of iTaukei Affairs. Thank you.

Qelesa Tokase: I have question, what is the age for a person to vote in the election, I would suggest that 18years they are still young and don't know anything about what is going in the government. How about if the person turns 21 then be allowed to take part in the elections. Thank you.

Mr. Valenitabua: Thank you we have received. We have the law here that every person who turns 18 can take part in the voting. Now we will go and analyze if there is need for the voting age to 21 years age. Thank you.

I'm sorry I keep on saying we will go and see and analyze because after all these sessions around the whole of Fiji we will sit and discuss and analyze together as a team then we will all contribute to what will be considered in the constitution.

Ms. Lanieta: I have a question the years of elections for the government. It normally takes only 4 years for a government in power to operate. I always thought that 4 years is a bit too short before the completion of a project of one government there is another election. I always think of that why don't they give a longer period for a government to lead us after they complete their assignment then we have another election. That is all, thank you.

Mr. Valenitabua: The four years of a government in power is 4 years, some says that's too long, to reduce to 3 years. Some thinks that it needs to be 5 years, but we will go and discuss whether we remain at 4 years or reduce to 3 years or else increase to 5years. Thank you.

Mr. Biu: I wish to asked if you have some other question or suggestion if you can raise it now, if not then we will end or discussion now. Thank you.

Tui Fulaga: I have a question, the law of human right. It says that if you swore; at a woman that woman can report you if you swore at her? What is the difference with readings comments on Facebook, some comments going on fakebook is way too dangerous even though

the person you swearing you don't know each other. Do you have a law that binds them? Thank you.

Mr. Valenitabua: Thank you, Tui Fulaga. The rights that we have now, is that we have a freedom of speech. But for iTaukei we cannot talk unnecessary to anybody as to what you are saying. The freedom of speech doesn't count about spreading information about wars and other things like that. I can only say that swearing is not right, it's not counted in the 2013 constitution if we analyze it properly because the person who had been sworn, he or she have the right not to be sworn at. Especially for woman there are laws that protects them. But for Facebook as to what you are saying there is a department the Online Safety Commission Act. That is the law that is written specifically for people who comments unnecessary on Facebook or any discussion the internet. That is the law being used to charge people who are commenting unnecessary on Facebook.

The government has implemented that law. Woman are not allowed to swore at them because if they have their rights known as CEDAW. If it's not reported than it will not be known, many have seen their names written on facebook or being sworn at they report direct to the online safety commission. For us when we correct someone, we just speak with the right words that will be understandable.

today that you all be aware the reason we are here today with b you. Thank you very much.

----------End of Session [05-05-2026] ----------

Nakeleyaga Village Hall, Kabara Island

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nakeleyaga Kabara **DATE:** 5th May 2026

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	LAITIA VAKATAWA	43	UDU	Kabara	T	ITaukei	
2	SEBERU TALEBULA	50	TOKALAU	✓ ✓✓	✓	✓ ✓ ✓	
3	SAMISONI RAIKAMILA	58	UDU	KABARA	T	ITAUKEI	
4	LLAITIA VAKAREWA	56	UDU	KABARA	T	ITAUKEI	
5	Soko Lelea.	67.	Nakeleyaga	✓	T	Tauke	
6	TAITUSI TUKANA	63	LOMATI	✓	T	I TAUKEI	
7	JOELI. TURAGA	63	NAIKELEYAGA	✓ ✓	T	I TAUKEI	
8	Peni Dautu.	67	✓	✓	T	TAUKEI	
9	KAULOTU WAQA	69	TOKALAU	✓	T	TAUKEI	
10	SEKONAIA	48	✓ ✓	✓	✓	✓	
11	AMENATANE. RAIKA.	63	NAIKELEYAGA	✓	✓	✓	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Nakeleyaga Village-Kabara

Mr. Biu: The Turaga Tui Kabara, before we commence with our discussion this evening, I would kindly request the commissioners if they could please take their seats before we commence with our discussion this evening. On behalf of the chairman and the commissioners we appreciated you, welcoming us in your village this evening. The main purpose of our visit today is because of the amendment of our constitution. Everything that will be heard today will be recorded, if you have a say, please raise your hands and mention your name. After you raise your questions if the commissioners feel that need to elaborate more on your questions, then they will discuss it more with you all. Don't hesitate to say anything about the constitution, the commissioners are here to assist you. Thank you.

Mr. Valenitabua: The Turaga Tui Kabara. The 4 Yavusa of the Island. We acknowledge your acceptance this evening. Before we proceed, I wish to introduced ourselves, on my right is Conway Beg and on my left is Merewalesi Nailatikau. My name is Sevuloni Valenitabua. We are appointed by the President and we are part of the committee that will analyze our 2013 constitution. This is the reason we are here with you all this evening. We are here today because of the 2013 constitution. As we have heard from you that you have been waiting for us coming from Suva and that you are ready to show your support in amending the 2013 constitution. The procedure and the process of amending the constitution is why we are here this evening. When the 2013 constitution was designed there was discussions amongst people, they disapprove this constitution. Some says that it was forcefully given to us, that is the reason the government have thought to amend the constitution and to hear what the people say. We were not able to reach Ono-I Lau and we only reach Fulaga. Tomorrow we will be going to Moce and then to Oneata.

We request your submissions this evening, what you think, your ideas of what to amend in the constitution. There are some of the items written in the constitution we do not agree with it and some we needed it to be added. Some of the contexts is also needed to be change and be removed completely. We are here this evening with the believe that at most have been discussing about it during church gathering, village gathering, Bose ni Tikina, Bose ni Yasana in all gathering that you all attended, we know that you have been discussing about the 2013 constitution. We are here this evening to serve you people of Kabara this evening to hear your submissions. We will record, we will analyze with all other discussions then we will 'amend the 2013 the constitution. It's not a role to write a new constitution, we just have to

amend the constitution. Please do not be ashamed of submitting your submission this evening. I now give the floor to you all to speak your mind and submit whatever you think that needs to be amended in our constitution.

We have begun collecting submissions since April this year. The GCC were the first to submit their submission and then there were more others submittees. The GCC have submitted that the Bose Levu Vakaturaga be implemented again into the constitution. As of today, the 2013 Constitution there is no context in this constitution to mentioned about the GCC or the roles of our chiefs in our confederacy. The GCC was included in the 1990 constitution,1997 constitution,2013 it was eroded. The people that wrote the 2013 constitution they remove everything; about the GCC.

The GCC have also submitted that the iTaukei only to be known as Fijian. As you might have known that now we are all known the same as with other ethnicity. We are all Fijian including all other ethnicity. The GCC have submitted that they be the one to appoint the President of Fiji. As you might have known in the earlier days the President is always appointed by the Bose Levu Vakaturaga. But today it has change, the President is being appointed in Parliament. They have made voting's in Parliament and Parliamentarian chooses who to be the President. Even though when names are submitted by chiefs or the current government. They still vote as to who to be the next President in Parliament. The GCC have submitted that the Bose Levu Vakaturaga be re-instated again and that one of their roles sis to appoint the President of our country.

Those are few things that the GCC have submitted to us and I'm relaying to you just to have a fair idea of what we are doing here this evening. I believe you have with you some of the idea and I now give you the floor for you to submit your submission. Please state your name before you submit.

Kaulotu Waqa: I have heard all about what you discussed with us this evening and I hereby submit my submission that only iTaukei to be known as Fijian. Secondly, the appointment of the President, I agree with the GCC that the appointment of the President be steered by the GCC. The Chairperson of the CRC review committee, I hereby submit my submission for your record and I apologies if I may have said something not in accordance to your preference please accept my apology this evening. Thank you.

Mr. Valenitabua: Thank you.

Peni Dautu: I thank you for your presence this evening members of the government officials to come and discuss about this important topic this evening. My name is Peni Dautu and I'm the Chief of the Yavusa ko Nakoro and I wish to submit my submission. I'm one of those that always listens and carry out my duties in my Vanua. I have heard a lot of stories and I always listen. I'm a bit surprised that I have heard that a team had come to enlighten us on the constitution. I wish to state you this evening that I agree with the amended of the 2013 constitution. What I have heard, what they have shared about in their stories the government officials, I always listens.

I now have got an understanding with what you have been telling us this evening that 2013 constitution have eroded the power of the GCC. We can now understand that we the iTaukei have been poorly led but I want to emphasize on you all that the owners is on us to help the iTaukei. I believe that there is a submission in our Bose Vakayasana ko Lau, it's with you and I believe that the whole of Lau have really supported the amended of the 2013 constitution in order to support and kept the indigenous Fijian rights and culture.

Many of the stories I have always heard that our rights, our iTaukei have been taken aways from us and we are just landowners. Even when we dig deep down to our resources, indigenous Fijian don't receive what they are supposed to be receiving the government gets all its main share. I want the indigenous Fijian to receive all this and have a feeling that as landowners that I receiving a fair share of their land. To change the constitution so that landowners can be received their fair share of resources.

I've heard stories that the landowners of this country are poor landowners, they are being poor because of this constitution and gone are what supposed to be their golden cost of resources. My submission is that we support the GCC and its quiet right that we follow what their intentions and the ways forward for us indigenous Fijian. To chair and commissioners I hereby submit my submission of my support change the constitution in a way that suit us all indigenous Fijian and that it lifts up the standard of living for iTaukei. We all support whatever the Bose ni Yasana and the GCC have submitted and we all show our support on this. If you commissioners feel that their needs to be a change for our betterment than you change the constitution. Thank you.

Mr. Valenitabua: Thank you, any more submission.

Taitusi Tukana: Thank you to chair and the commissioner's team this evening. Before I proceed let me introduced myself. I'm Taitusi Tukana and the Turaga ni

Koro from Lomaji village. I'm also the rep from the village of Lomaji to submit our submission this evening that we all agreed to amend our constitution. As we have heard that it is in the submission of the Bose ni Yasana, and have all discussed and agreed to amend our constitution. It is important to know of what we heard this evening. We have all heard that the iTaukei are not mentioned in this constitution. We are not owners of our land and we don't have the right on our resource's and we are being stripped aways from being owners of our land. We are now submitting and agreed that we change our constitution from the 2013 constitution.

Mr. Valenitabua: Thank you.

Soko Lelea: Thank you Bula Vinaka to you all government officials this evening. Firstly, I would like to apologies on the turnout of the Vanua Kabara this evening. You can see that the hall is a bit empty, this week is our fasting and prayer week for the Methodist Church of Fiji. The Vanua is in taboo for one week and all is banned from drinking yaqona and smoking hence the turn out this evening, and we seek your forgiveness this evening.

I would like to submit my submission I wish to request the Ministry of Education. Sorry my name is Soko Lelea and I'm from the Yavusa Nakoro, Tokatoka Naeka. I wish to submit this evening on corporal punishment on children. From 1990 we have heard, I'm in fully support to return back corporal punishment for our small children. I submit this evening as we can see in all our 14 provinces and we have agreed that when a child and an elderly meet, the elderly will have to make way for the child. It doesn't happen in the earlier days, but the bill of rights of every individual around the world have taken coverage of our Fiji. I believe and I request that the 2013 constitution it should be changed, we have to changed it. You are now the committee chosen by the government, going around the 14 provinces of Fiji and you are here today in our foreshore.

That is just one submission in support of the Fijian Teachers Association if we can bring back corporal punishment. If we continue to give this freedom to the children, I believe in the future our generation will; start to erode away with our culture in the near future. That is why I'm requesting and urging you on my submission for corporal punishment to be considered. I thank the government officials you here in Kabara this evening to be able to hear the concern of the Kabara people.

Secondly, is the secular state that Fiji is in today. I would request that change in the constitution. From the risen of the church in Fiji in 1938 when it first landed in Tubou I'm driven back and I would like to request this evening to request to you committee of the amended constitution to make Fiji into Christian state. 6 days to work and the 7th day that Fiji have to preserve Christianity. It is important on both of my submission this evening to be considered members of the government officials., I apologies if I may say words to offend you, my Vanua of Nukuni and the Vanua of Kabara, that is my submission. Thank you.

Mr. Valenitabua: Thank you. Any more submissions that you have or any recommendations. I see that you have submitted that Fiji be a Christian State. This submission was also submitted by the Soqosoqo Vakamarama iTaukei and few other submittees and now also have been again submitted by the Vanua of Kabara.

The secular State have also been submitted top us earlier and now you also have supported about it to be amended from the Vanua of Kabara. The return of the corporal Punishment which was also brought up by the Fijian Teachers Association. You have now also supported it. If I have to go back to Taitusi the iTaukei qoliqoli and land, also will include our natural resources on land within 10mteres deep. Our resources found 10 ft down, I can see that Taitusi have submitted. It has also been submitted to us by a few iTaukei association that we own the land after 6feet that has been stated. If we found; gold after 6ft it should be given to the landowner's and take ownership of whatever is found after 6feet.

The qoliqoli as we all know; we are only owning the Fishing Rights. The qoliqoli is not ours it belongs to the government. Starting from the sea right into the deep sea. If we want to use the sea, we only have the fishing rights we don't own the qoliqoli. We only have the right to the qoliqoli the ownership it's not ours. I acknowledge that we are receiving submission's that we have been hearing it from you this evening.

The submission for the Bose ni Yasana Lau, we haven't received it as yet. I believe when we go back to Suva than we will receive the submission from the Yasana ko Lau. I acknowledge you all that you are submitting all this. The indigenous Fijian ownership, we have to also see about the customary laws. This is the law about what we do and what we own. The carvings and art crafts like people of Fulaga, all those kinds of customary owners shall be added into the constitution which can be protected.

The women of Natuicake are skillful in Kesakesa. If we see around Fiji as well as in overseas, they are using the type of kesakesa that is only known by you people used by our women who knows kesakesa. That is why we are designing customary laws to be added into the constitution to protects indigenous Fijian and that people should not misuse to gain profit from it. That is one point that I wish to praise across you gentlemen this evening. Is anyone have a clear idea on the point that I have just elaborated. The floor is open you can elaborate on your point.

Soko Lelea: The government officials present here this evening. I wish to raise a point on the issue that has been elaborated. I wish to make my submission on the issue of our resources. The craft that Kabara is known for the Kumete, weaving all the handi crafts that Kabara is known for. At this point there is no source that our elderly have been paid for or have been assisted with. At this moment I wish to propose that we be taken care for in the new amended constitution because when the times comes to the future of Kabara people, therefore I wish that one thing that the government can assist Kabara with. through the amended 2013 constitution of Fiji so our future generations can be taken care of. My apologies if I may have raised more issues that is one issue that I wish to submit with you all.

Mr. Valenitabua: Thank you. The rights of every individual -human rights. Nowadays every child has their own rights. The rights of women's. There more other rights that I cannot mentioned it all. I'm not saying that whatever you gentlemen are saying. Many countries nowadays has every person's rights. Anyone wishes to elaborate more on the rights that we have and has been implemented in our country.

Taitusi Tukana: The chairperson of the CRC committee. I wish to speak on the Human Rights of every individual. The rights of Children and the rights of women's. Today the children's are unruly to the old people that are living nowadays. We hope that the amended constitution will bring in changes and if these rights could be removed and we rely solely on the new amended constitution.

Also, including the rights of women, now days women are misbehaving with men's. It is because of these rights they are acting this way; I'm requesting if this could be added in the constitution of Fiji that such rights be removed. The chairperson presents this evening and all members of the committee. I formally present you my submission and I seek your apologies if I may say words that would offend you and your team. Thank you.

Mr. Valenitabua: Thank you.

Kau Vatuwaqa: Thank you, I wish to elaborate more on Human Rights. I'm speaking specifically on the Rights of Women's in our village and also our Homes and also there membership to other associations. These rights of women have enabled them to praise their voice amongst us men and also in our households. In the constitution that we are discussing about it now, I request that we remove this constitution context on the rights of women. Also, the rights of children to be removed. As we can see a child's behavior nowadays its not that we have done in the olden days we can see the difference now days. We hope that this constitution that will be amended that we are supporting the removal of the child and women's rights. Thank you.

Mr. Valenitabua: Thank you. Gentleman if you still remember the type of elections that we did before. We have our own reps and Fiji were divided 'according to constituencies. Some of you still remembers that and have also taken part in those elections. The Yasana Lau will have 3 reps to represent the whole of Lau. 3 reps will be needed for the whole Lau group since 3 reps will be needed from Parliament. In the earlier days, when the elections are conducted, we have the Communal seats and we will all take spart in those elections. If it's a communal seat, one of you from Kabara will stand for elections, that is communal; seats. If it's a national seat another person will stand for Kabara will represent all people in the Lau group.

The important thing is the division of elections. One constituency will be Rewa, one for Lau one for Bua, Cakaudrove it has been distributed like that, that was before. But as of today, only one constituency has been allowed for the whole of Fiji. Representatives that have been chosen in Parliament they will represent the whole of Fiji. One difficulty that we face is that when we came in to seek for assistance, we doesn't even know who to ask. They are not reps for Lau, they are not reps from Rewa, they can only assist if they know each other and if we know each other then we tend to seek aid from them. What do you think about the constituency, should we be separated or we still have only one that will represent us all. One is staying is Lautoka and will be representing the Yasana ko Lau or we should be divided in to constituency.

Peni Dautu: I have a question, when you are enlightened us on the type of elections that was done; and the one that is going on now. My question is that, what is your advice for us living in the rural areas what is the best opportunity. Is the old one better or the current one is better. I heard your explanation just now; I know that the development to rural areas will be who you know policy. It will not be conducted like what it is used to before. We normally go to our representatives and our

representatives will assist us. The only question that I would like to ask which one is better, the old one the new one that is currently going on. Thank you.

Mr. Valenitabua: Thank you for your question. I believe that you answering yourselves your questions. You have already told us that it is better the ones before because we have our representatives in Parliament. Whenever we needed something, we go straight to our representatives. We would know who do we request assistance from. Nowadays when we want rural assistance for our village, who do we go and see, the Minister he is from Tailevu than he or she has to go and seek assistance from him. Then we the people of Lau will struggle to go and seek help from someone who is from Tailevu or Cakaudrove. You have answered the question, it's better to be in constituency so that when we need assistance we go and see the person that was our rep in Parliament.

Peni Dautu: Just because you are saying that I'm answering my own question, the question to ask who is responsible for us to sit, is there a constitution. That was followed that they threw away the old constitution. If you can answer that for us.

Mr. Valenitabua: The 2013 constitution that I'm holding here right now. This the one that brings about the separation. 1997 it was divided into constitution; 1990 it was divided into constituencies. 2013 then brings about that we are all into one constituency which covers all of us, that can be amended if you allow. But what I can see that the contribution from Kabara that you needed it to be amended and be divided into constituencies. Do you all agreed?

Soko Lelea: Mr. Chairperson, we wish to inform at this forum that the 2013 constitution, it has been 20 years now that you now arrived at our shores to amend the constitution. We wish to show support that the constitution be amended and go back to how it was conducted during the leadership of the alliance party.

Mr. Valenitabua: Thank you, we will look into that. This is not the first time, what I'm saying is what we have been receiving. Not only us iTaukei, the indo-Fijian are also submitting to change the way we conduct our elections.

Lastly one thing that we have been receiving in Suva is the senate, we the elderly will know what is the senate. Do you still remember the senate? Before there use to two phase of the government, one is the lower house they will design the laws and then it is passed to the senate where the reps of GCC will be members, reps from the indo Fijian and other constituencies representatives.

When the law is passed through the senate, the senate will analyze the constitution. When it is passed it is passed by the parliament than taken to the President for signing. In this new constitution it doesn't have all this. When the laws are passed from government it went straight to the President to sign and approve a new law. In this new constitution it doesn't have this. Once the Parliament passes the law it is then taken for signing. Toi the President. There is no analyzing of the laws.

For those of us that have come across this the law will follow the channel Parliament, Senate, Monitoring etc. What do you think about the designing of the new laws.

Soko Lelea: We are all supporting that we change that include the senate back into the constitution.

Mr. Valenitabua: Thank you, not all of us iTaukei there are other people submitting also some other people have submitted and suggested the senate be brought back. So, that when a new law is designed and it be done properly. One thing that the senate is good because if there is conflict for iTaukei and the Rotuman's. This is their land issues. They are the one that will be analyzing especially on iTaukei land, Rotuman and Banaban.

There will be some representatives in the senate that will oversee the information of the iTaukei. Appreciate that you have supported and we have counted that Kabara have supported the return of the senate. We will not touch as to the procedures of appointing senate members, but will always knew that members of the senate will be 14 because there 14 provinces. One from each province, it's been long and we will try and return it back. Thank you.

Soko Lelea: The chairperson, I would like to ask another question. I wanted to ask about the service of the franchise in the rural maritime areas that we have been a subsidy to it. I wanted to ask this to you committee if there has been any progress. There has been a lot of discussions from all the franchise services along Lau group. As you know that the Tai Kabara company started the subsidy franchise business here in the Lau Group. The whole of Lau group started from Vanuavatu right up to Ono-I Lau we only using the old boat.

We have been using it and now it's 2026, I wanted to ask you government officials, what can you say about the services of franchise company here in the Lau group. Is it okay that we remain using this old company or what can the government do to support us. Thank you.

Mr. Valenitabua: Thank you. There is right -the right to transport. The government to provide you on transportation by boat. I believe it will not change; it will remain. I wanted to ask the franchise is still operating or not?

Sai Lelea: The franchise still going, Gounder shipping is now in operating.

Mr. Valenitabua: Is the franchise still going?

Sai Lelea: Yes, still going.

Mr. Valenitabua: Yes, its in this book everything about transport.

Sai Lelea: But their services that we have seen, when the tai Kabara started, we have been fulfilled. But the quality of their services for us outside Viti Levu it's just like the boat from Lomaiviti. The service is there but the quality is not the standard that we deserve. We appreciate that the government is helping us, but if the government could lift up their standard of servicing us that would be great. That is the question ik wish to raise this evening.

Mr. Valenitabua: Thank you. We will write but we will not say anything now; about that questions because we are just here to analyze about the 2013 constitution what is needed to be added what is needed to be taken away. But there is a section that will upgrade about the right to transport. Thank you.

Thank you, I believe there is no other questions. I wish to explain to you all the procedures that will be done to amend the 2013 constitution. We have collected all submissions that was given from all Fijians. This team we will be visiting the lau group, next week is the Lomaiviti and the following week we will be in Vanua Levu. After that we will be in Viti Levu. Another team is in Beqa today, tomorrow they will be in Ovalau. We will meet in Suva on the 16th , we will go as far as Taveuni . Team number 2 will be going for Bua and Macuata. After that we will go around Vitilevu. After collating all submissions, we will discuss and analyze all the submissions than prepare a submission of all the laws that will be added and the ones that will be remove before submitting to President of Fiji.

We will write a report first in that report we will state in the report our submissions to amend the 2013 constitutions. The report and the amended constitution will be then submitted to the President. The President will then submit to the government -the cabinet. They will come and see, if Rabuka's government is still in power, they are the ones that wills be analyzing the constitution. If they agreed in

Parliament than there is something coming later known as the referendum just like the election voting. There will be only one question given 'Do you agree the amended 2013 constitution, yes or no. There should be only 2 places to tick either yes or no. If there are plenty tick with yes in the referendum it will then pass. Then they will prepare a fully report and then will be passed and given to the President to be formalize as a law.

It is important that I relay this information to you this evening, after we have completed our work, we will submit the report to the president, we will submit the amended constitution. But I urge you all during the referendum for us to agree or not to amend the 2013 constitution, please vote for the referendum. It will be like elections' only 2 tick is required yes or no. And if we went pass this and ignore the referendum, there will be less vote for us and more tick for other ethnicity then we cannot change the 2013 constitution.

It is important that you say this in the Tikina Meeting, Yasana Meeting, Church Meeting, Village meeting that we wait for the referendum. That is what I wish to share to you all 'before closing this meeting this evening. That law is in the 2013 constitution, and it is difficult to remove that is why we are [following this procedure. I believe that is enough for us and I hereby close the meeting. Thank you.

Mr. Biu: The Turaga Tui Kabara, on behalf of the commissioner, we wish to show our deepest gratitude for accepting us this evening. W e have a lot of interesting submissions this evening and we thank you a lot. Thank you. We would now request a photo session for us this; evening. Thank you.

----------End of Sessions [5-5-2026] ----------

Submission(s) Received

Isoa Kotoivanuabalavu
Mob # 8486510
Isoa [signature]

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 23 May 2026

Yaca/Yacamu Isoa Kotoivanuabalavu, Naikekyaga village, Rabasa, Lau
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU Lewa ni tawkei ni gele: 6 feet. Kerea me soli tawako vei ira. Corporal Punishment: Kerea me vakasukai na lewa me rawa tale na vei vakanakuitataki mai vei ira na gasenivuli, tubutubu etc.	
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

.....

Saini (tikini ni siga)

Nasau Village Hall, Moce Island

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nasau Moce Lau.

DATE: 06 09 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Lemeki Biu	54	Nasau	Moce	Turaga	Itaukei	[signature]
2	Kelemedi Tataka	65	Nasau	Moce	Turaga		[signature]
3	Waisake Tukana	68	Nasau	Moce	Turaga	Itaukei	[signature]
4	Solomoni Rokito	68	✓	✓	✓	✓	[signature]
5	Ilimeleki Kuca	28	✓	✓	✓	✓	[signature]
6	Cama Marau	57	✓	Moce	✓	✓	[signature]
7	Josua Yodowaganna	67	Korotolu	Moce	✓	✓	[signature]
8	Tuicakau Jikoisuva	28.	Korotolu	Moce	Tagane	✓	[signature]
9	Ledua Veitacini	30	Nasau	Moce	Tagane	✓	[signature]
10	Lepani Vakafolona	24	Nasau	Moce	Tagane	✓	[signature]
11	Simione Paki Verkacegu	45	Nasau	Moce	Marama	✓	[signature]
12	Takayawa Mele	69	Nasau	Moce	Marama	✓	[signature]
13	TADU Lale	56	Nasau	Moce	Turaga	✓	[signature]
14	Gamlaki Kainai	39	Korotolu	Moce	Turaga	✓	[signature]
15	Simmio Qalovaki	49	Korotolu	Moce	Turaga	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nasau Moce Lau

DATE: 06 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
				Moce		Itaukei	
16	Josaia Cama.	30	Moce Nasau	Moce	Turaga	ITAUKEI	
17.	Isaro Dautu.	29.	Nasau.	Moce	Turaga	I-Taukei	
18	Salailagi Veitacini	20	Koro 3	Moce	Turaga	I - Taukei	
19.	Moce daveta.	19	Nasau	Moce	Turaga	I - Taukei	
20	Maciu Temo	23	Nasau	Moce	Turaga	I - Taukei	
21	Mosese Talemaivavaka	59	Korotolu	Moce	Turaga	I Taukei	
22.	Mikaele Sovea	42.	Nasau	Moce	Turaga	I Taukei	
23	Sunia Tuiwai	20	Nasau	Moce	Turaga	I-Taukei	
24	Wilisoni Lomani	61	Nasau	Moce	Turaga	I-Taukei	
25	Setaiaia Volau	50	Nasau.	Moce	Turaga	I-Taukei	
26	Cama. Solomone	57	Korotolu	Moce	Turaga	I-Taukei	
27	Rupeni Diani	75	Nasau	Moce	Turaga	Taukei	
28	Cacacaka - Sau.	55	Nasau.	Moce.	Turaga	Taukei	
29	Sovea Tukambeci	69	✓	✓	✓	✓	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nasau Mace Lau DATE: 6 05 26.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
			Nasau	mace.		Itaukei	
30	Vijiame Cama	60	✓	✓	M	✓	
31.	Ulai Wagalevu Lata	63	✓	✓	✓	✓	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nasau Mace Law DATE: 7/5/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
32	Katarina Biuleba	49	Nasau	mace	marama	Itaukei	
33	Kesaia Valcaola	59	Korotolu	Moce	Marama	Itaukei	
34	SEKOPE BIAUNILEVA	64	NASAU	✓	TURAGA	TAUKEI	
35	PAULINE KASANITA	68	NASAU	✓	MARAMA	TAUKEI	
36	Salaiwai Tosataki	64	Korotolu	✓	Marama	Taukei.	
37	SAVENACA WAQABACA	76	NASAU	✓	TURAGA	TAUKEI	
38	LEDUA WAISAKE	40	NASAU	✓	MARAMA	TAUKEI	Waisake.
39	Taubale Veisikiyaki	60	NASAU	✓	MARAMA	TAUKEI	Taubale
40	ASINATE CATI	64	NASAU	✓	MARAMA	TAUKEI	✓
41	JOFILITI, CAMA	59	KOROTOLU	✓	TURAGA	TAUKEI	
42	JIKITEA. CAKACAKA.	49	KOROTOLU	✓	TURAGA	TAUKEI	
43	UHUSELE MAINIUSILADI	40	KOROTOLU	✓	TURAGA	TAUKEI	
44	Ledua - Veitaeini.	30	Nasau	✓	Turaga	Taukei	
45	Ammo Qarani.C	49	KOROTOLU	✓	TURAGA	✓ ✓	
46	Tupou Kalōudreiāqqa	69	NASAU	✓	TURAGA	✓	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nasau Moce Lau

DATE: 06 05 26.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
47	VULI BABIYA	59	NASAU MOCE	Moce.	Turaga	Itaukei	
48	Paulini LEDUA	62	NASAU	MOCE	Marama	Itaukei	Ledua
49	'ILAISA TIKOKUMA	61	NASAU	MOCE	[illegible]	—	[illegible]
50	SEMI ROQICA	43	NASAU	MOCE	TURAGA	TAUKEI	[illegible]
51	Sefanai John Kafuti	19	Nasau	Moce	Turaga	Taukei	Kafuti
52	Josaia Rabila	60	NASAU	MOCE	TURAGA	ITAUKEI	Rabila
53	Aliferete Amani	66	NASAU	MOCE	Turaga	Taukei	[illegible]
54	ROKODREU. SOLIANATURAGA	42.	NASAU.	MOCE	TURAGA	ITAUKEI	[illegible]
55	KIRIKITI. WAQABACA	56.	NASAU.	MOCE	TURAGA	ITAUKEI	[illegible]
56	Iliesa Vuli	23	NASAU.	MOCE	Turaga	I TAUKEI	Vuli
57	MEREADANI. KUSETI	40	—	—	MARAMA	—	[illegible]
58	TATAKA BUADROMO	60	—	MOCE	TURAGA	—	[illegible]
59	FIONA TALEI	46	—	MOCE	MARAMA	—	TALEI
60	MIQAWALU TOKODUADUA	46	—	—	MARAMA	—	[illegible]
61	ELENOA. TAKOTAUNIKI	48	—	—	MARAMA	I TAUKEI	Takotauniki

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nasau Moce Lau

DATE: 7/5/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
62	Josaia Cama.	30	Nasau	Moce	Turaga	ITAUKEI	[signature]
63	SISARO DAUTU.	39	NASAU.	MOCE	Turaga.	ITAUKEI	[signature]
64	MUISA MAFI	54	Korotolu	MOCE	Marama	ITAUKEI	[signature]
65	'APISAI .LEKA.	68	KOROTOLU	MOCE	Turaga	ITAKEI	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Nasu Village, Moce Island [6-05-2026

Mr. Valenitabua: On behalf of the chief of Delaimakotu. We apologies for seating up here this morning. It's not easy, but we appreciate that we are given the freedom to seat up here this morning. It's been recorded -whatever it will be told to us. Everything that is done it's been recorded and when we go back to Suva we will go discuss and analyses all the submissions made today. We hope that you would forgive us as we are trying to complete a project for the government. Before we move forward, two of the commissioners sitting; beside me. There are seven of us together, one team is in Ovalau today. They are there to perform whatever we are doing here today. Our group has been in the Lau group; for this week and we will be in Lomaiviti group by next week. Let me introduce themselves on my right Merewalesi Nailatikau, on my left Conway Beg. I'm Sevuloni Valenitabua.

We have been appointed by the President of Fiji. We are thankfully to be chosen by the government by the President in amending the 2013 constitution. There has been plenty of constitution in Fiji, the first one was done in London in 1970 by the Ratu sir Kamisese Mara. Then there was a 1997 constitution and the 2013 constitution. Some may have asked why do we have to amend the 2013 constitution. The answer is when it was designed majority of the people do not know that it was designed. This has create a lot of conflicts in our country. We can be proud since we are iTaukei that not the iTaukei are against this constitution other ethnicity are also not proud of this constitution. One of the reasons is that we do not know how it was designed, which was designed by only a few and then they expect us the whole of Fiji to follow this constitution.

Another reason is that there are some roles in the constitution which needs to be amended or removed completely because it dopes not bring us anything good. For iTaukei we inform you that in this constitution it does not reflect anything on the GCC. The GCC was reflected in the 1997 constitution. When the designing of the 2013 constitution the 1997 constitution was completely wiped out and some have said that the 2013 constitution weakens the rights of iTaukei. That is two main things that it is then decided to amend the 2013 constitution and that everyone has to be consulted and on what you

think that needs to be added in the 2013constitutioin. We have completed visiting Fulaga. We have visited Kabara and we are here this morning in the island of Moce. We are here to listen to all your submissions. For us iTaukei we use to conduct a lot of storytelling. And we believe this 2013 constitution is one of the topics you mostly discussed whether be it in village meeting, Tikina meetings and church meetings. I believe that you must have been discussing the issues with our 2013 constitution. We here today we wanted to hear from you about the all your submissions what are the things that needs to be removed, what needs to be changed and what needs to be amended form the constitution. I have said an example the GCC it is not reflected in t eh constitution. There has been submission that the GCC needs to be reinstated back even though it is active today but they are not stated in the constitution.

We will be using the term amended constitution and not change in constitution. We are not here to write a new constitution we here to listen to your submission, remove what is not needed and change what needs to be changed. We will still be using this constitution but we just have to amend some laws that are needed to be enshrine in the constitution. I wish to clarify on that, some thinks that we should draft a new constitution. But it was not told on us to do that, we were just advise to amend the 2013 constitution. To amend the laws in embedded in the 2013 constitution. To the people of Delaimakotu, I'm here this morning to open the discussions of the reasons that we are here this morning in your beautiful village.

The process that we used is that we wish to hear the people's submissions. If there are some submissions then it has to be submitted for us to hear, write and recorded. We can also discuss it if it's needed to be open for discussions. I now open the discussions to your people of Delaimakotu to give in your submissions. Thank you.

Tui Moce: Thank you members of the government officials you are here this morning for the review of the constitution. To you all people of Delaimakotu The floor is open to us for discussions this morning. Something that stopped us is fear. This is good that they come down to our level and listens to us. If it's held in Suva, I think you won't be able to speak. Now if you want to make a discussion you should be do it now,

not only when the leave the shores then you start discussions amongst yourselves. If you need a change, you explain it to them your submissions. This constitutions majority of us disagree with it. So, from your point of view, you explain to them what is needed to be changed. So, when they go back, they will take back whatever you have submitted to them, we don't want to make a new constitution we just needed it to be amended. Whatever is there for you to submit please do; submit it now, because they have come down to us. It is easy when we speak in our own dialect. That's all I wish to advise you all.

Taka Buadromo: My Name is Taka Buadromo. My Submission this morning if the Bose Levu Vakaturaga to be enshrined he constitution.

Mr. Valenitabua: Thank you.

Taka Buadromo: I have another request some of the submissions you people has able to grasped the good ones. I believe majority of us; doesn't really know what all the clause that are in the constitutions and requesting if you can start for us what all that we should support and those that we do not support. Thank you.

Mr. Valenitabua: Thank you. On the 1st April when we started with our work this year. The first submissions that was made to us at our office at Suvavou House were the GCC. A few of the paramount chief were part of the delegations including the Turaga Tui Nayau. They came into submit their submissions. One of the submissions that they submitted is the Names for us iTaukei. As you be made aware that Under the 2013 constitutions all of us citizens of Fiji we are known as Fijian. If you are an iTaukei ma, Indo-Fijian man, Chinese Man, Banabana's Man we are known as Fijians, that is stipulated in the 2013 constitution. They have submitted to us including the Soqosoqo Vakamarama iTaukei that the name Fijian should be known only to us iTaukei and other ethnicity to have their names different from us. That is one submission made by the GCC, what do you think people of Delaimakotu, anyone wishes to speak on the topic?

Taka Buadromo: It's me again, Iam in full support of the submissions made by the GCC that only iTaukei be known as Fijian. Indians to be known as Indo-Fijian and ITaukei to be known as Fijian. Thank you.

Mr. Valenitabua: Any other submissions.

Sovea Turagabeci: Members of the Constitution Committee, this is in regards on what we have raised in the Provincial meeting. We have all supported here in Delaimakotu to remove the secular state. The Fijian to be known as Fijian and the Indian to be known as Ind-Fijian. The reason is because we are different, I didn't say that I dislike them. Thank you.

Mr. Valenitabua: Thank you, someone has just submitted that we iTaukei be known AS Fijian and we have to look for another ethnicity that we live together. So now we have two submissions that supported about the name Fijian. The GCC have submitted that the GCC to appoint the President of our country. From 1970,1990, 1997 it is embedded in the constitution the GCC., it is lawfully legal. That they be other organization to choose the President of the Republic of Fiji.

When the 2013 constitution was established the GCC was removed. As I have stated earlier, the power of appointing the President was also disposed. As we all know that the President is the leader of our government. The president is the leader of the Rabuka government now and then follows the Prime Minister and others.

The power given to the GCC is the appointment of the President by the Bose Levu Vakaturaga. For now, the election of the Presidents is done in the cabinet. Members of the parliament will than choose who opt be the President. Whoever gets the highest vote from members of the Parliament will have to be the new President. Our current president was chosen that way.

Another submission that we have receives in the appointments of the President is that everyone to submit the name of the president to parliament, and then it is conducted like and election voting the one who gets the highest vote will be the new president. That was one of the submissions that we have received. Before the GCC appoints the President but now the Parliament are the ones making the decisions who to be the President of the country. Then there was one submission that the appointment of the President to be like general elections. For example, someone will appoint Mr. Prasad, another is the Fijian Chief and another is another ethnicity. And then it will be conducted like an election voting. I'm just trying edify on you people on what is actually

happening and to make you really understands what I'm trying to bring across.

Viliame Cama: My Name is Viliame Cama, for the position of the President i support that the appoint to go back to its old system i.e. to be chosen by the Bose Levu Vakaturaga. This is due to that all people have a say in the appointment of the President whereas when it is chosen in Parliament by cabinet, they will only choose who they decide amongst themselves. Some of the people who will be chosen are not written in the VKB in Fiji. That is why I'm suggesting to return back to its old system of appointments to be done by the GCC.

Mr. Valenitabua: Thank you. That I s one submission, anyone else wishes to speak on it or anyone has a different view from him?

Metuisela Mua: I have a question Mr. Chairman. I'm Metuislea Mua , I wish to ask about the GCC ius it confirmed or not. I wish to suggest if its; confirmed then I'm submitting to return the appointment of the President to the GCC as its use be before.

Mr. Valenitabua: When the 2013 constitutions was drafted, the GCC was revoked. There was no law that the GCC was attached to. Then there was another law created known as [iTaukei Affairs Amendment Act.]. This is the Act that has the GCC embedded today. This law doesn't have the power that is enacted in the constitution. It will still remain as an Act. What is needed that the GCC be enshrined in the constitution that can have the enumerated power in order to be legally recognized. The constitution is the highest law of any country. So, to answer your question, GCC is active now but they enacted in an Act known as the iTaukei Affairs Amendment Act. They are now can operate legally under this Act.

Metuisela Mua: Is it confirmed or they still doing what they always do?

Mr. Valenitabua: They are legally operated again now but they are still enshrined in the ITaukei Affairs Amendment Act. In order for them to have back the authority they use to have; they will be needed to be enshrined in the constitution. There submitters submitting that the GCC need not to be in the iTaukei Amended Act, it needs to be in the constitution.

Metuisela Mua: I have a request. What procedure that we have to follow in order to have the GCC be enshrined in the constitution.

Mr. Valenitabua: The procedure that has to be followed is why we are here today. Buadromo has agreed for the GCC to be embedded in the constitution. Viliame Cama also have agreed that GCC to be enshrined in the constitution. If you agreed then you have give in your submission that you agreed that the GCC be incorporated in constitution and it shouldn't be in the Act.

Metuisela Mua: I have agreed.

Mr. Valenitabua: Let's move on.

Viliame Cama: I have a question on Human Rights. Is the rights of Woman and Men separated from the rights of a child? Thank you.

Mr. Valenitabua: The Bill of Rights is in our constitution which included all different rights of every individual. There is a right on corporal punishment, the right to live, the right to life, the right to freedom, the right of privacy. There are other laws like the women's rights known as CEDAW [Convention on the Elimination of All Forms of Discrimination against Women]. That is women have the right to speech women can take leadership. This is achieved through the signed convention known as CEDAW. For us iTaukei it is a norm that only men take leadership but, in that convention the rights of women; is embedded in the 2013 constitution.

We have received; submission to bring back the corporal Punishment in school. The Fiji Teachers Association have also submitted to bring back corporal punishment in school. This is due to the attitude of children have changed so to bring back corporal punishment in order to teach the children.

Nowadays we also have the rights of Children [Convention on the Rights of a Child]. This is a worldwide right and its embedded in our 2013 constitution. Human Rights, we also have our rights, what do you think that needs to be done.

Viliame Cama: I wish that the rights of the child be removed. I was in Suva; one father smacked his child, the father ends up in police station, then taken to court then imprisoned leaving the wife and son behind. That was my submission if the rights of the child be removed 'completely. This is because the child is supposed to be listening to father and Mother in our Fijian culture. Thank you.

Mr. Valenitabua: We have heard and it will analyze it in our report. This is not the first time someone have submitted this, we have received a lot to bring back corporal punishment. They have; witnessed change in child behavior ;nowadays, 'teachers are being stoned , teachers have to move aside when meeting a child on the corridor's. There is no respect for the elderly. Evens though at home when we teach our children, but nowadays they will respond back this is my right. That is the sacred part of this rights nowadays. Thank you.

Buadromo: The first one is the return of the constituency election voting's and to remove the 2013. Secondly, the qoliqoli of the landowners to be amended. Thirdly, the return of the senate that has been revoked. Thank you.

Mr. Valenitabua: We have received your submission; it has also been submitted by submitters on the places we have visited. I believe there 2 phases of election done before. The first one is the constituency phase and the second one is the individual counting in elections. Before it is known as constituency, Lau is one constituency, Rewa one constituency, Suva city one constituency. We can say it is being divided into province for the whole of Fiji. If it's divided into province one constituency one province that what use to happen before. Election is done in communal seats. For the young generation I believe you wouldn't know what I'm trying to explain but for the elders they would know what I'm saying. If there is one constituency; for Yatu Lau, then 3 would be chosen to members of the parliament. So that does really mean majority of the party would stand for election and it will depend on the party who to choose to be their representatives for election. When the election completes, they will decide who the y chose and that representatives will be there representatives in Parliament. That is what Buadromo wants and it usually happens in the earlier days. Am I correct?

Buadromo: Yes, you are right.

Mr. Valenitabua: Secondly the counting of our votes. After the elections were conducted our voting's, it is then counted. Before, only the one who got the highest votes will win but for this one it depends on the leader of the party. It means if Voreqe counts majority votes then all his party members will be able to get a seat also. If the Rabuka'count is a majority then his party members will also be able to have a seat in parliament. The easiet

used to be done before the person who gets the highest point out of the three will win. Buadromo has suggested that we go back to the communal seats, he is not the first one we have receive submissions of the same suggestion. We will count these that Delaimakotu have supported this communal seat.

Thirdly is the qoliqoli. Believe you must have understood ladies and gentlemen that the qoliqoli at this moment is owned by the government. We are not owners of the qoliqoli but we are only given fishing rights. So that's means if someone comes and said, Delaimakotu this is your place of qoliqoli, they are only giving fishing rights you do not own the qoliqoli. If license is paid it is paid to the government because it belongs to the government. For us in Rewa, whatever amount of cash we received it is then given to the Marama Roko Tui Dreketi , this is because the head of every villages we have our rights at our qoliqoli at Burebasaga including my village Nukui in Rewa. The suggestion made by Buadromo have also been suggested by Niko Nawaikula and Semi Tukana. To return the qoliqoli owners to us. To be owners of Fishing areas. That means the qoliqoli to be ours not only the rights of qoliqoli, we want it to be ours. We will go back and analyze that suggestion.

Thirdly the senate, I'm just asking this to start giving you ideas about what to ask. What do you think to be separated like before or it remains as it is like what we having now. Before the parliament will create the law, members will be a representative from Rotuma, Indian Com community, Babanaban representatives. The parliament passes it then it is endorsed and signed by President. In the earlier government there is the Parliament the law is passed by the senate which includes the GCC members and other constituencies they will analyze the law and discuss and if they agree then it is passed as a law. If there is need to change the law, the GCC is there to control. That is the reason a few have requested the senate be brought back. Thank you Buadromo. That is 3 other submissions from Delaimakotu. The Ministry of Fijian Affairs have also supported the GCC. Nay more questions.

Alivereti Amani: My name is Alivereti Amani, I have suggestion that I would like to submit. How about the land that belongs to us iTaukei. How about the land be return to the landowners. Land that has not been develop to be

return to the landowners. If we return the qoliqoli then might as well return the land too to the landowners. Thank you.

Mr. Valenitabua: Thank you. The return of the qoliqoli have been submitted also there is submission too on the land. The land in our country is divided into 3 division. One is for the government; one is private land and one is freehold land. We will be discussing on iTaukei land and suggestion have been received that we return the land to the landowners. From the top of the land and go deep down, if gold is found then it has to be owned by the landowners. What is happening now landowners only owns up to 6ft, we will try put together that when the land is return - return everything to the landowners. Thank you for all your submission, we have written down and we have seen that the support is there in all the submissions received.

The freehold land is a bit hard. Nowadays the people who used to own the land and have change to freehold and now they are wanting to buy it back. The government land only belongs to the government. You must have herd the name Niko Nawaikula they have submit the same submission that we have just received from you.

Lemeki Biu: I have a suggestion if the tradition culture be return back. Secondly if the secular state be provoked from the constitution. That is all. Thank you.

Mr. Valenitabua: I have a question what iTaukei law you are talking about.

Lemeki Biu: Our Fijian law the -iTaukei laws.

Mr. Valenitabua: Thank you. There are 2 laws for iTaukei. One is known as customary laws. This law applies to us ITaukei. The name custom is like something that we treasure and it has to be legalized. There should be a law to be embedded in our constitution about what is known as the customary laws. Thank you, we have received this from Delaimakotu. One example people of Delaimakotu your women's art & craft is kesakesa? Many of the Kesakesa product started of from your village. Now it is being used worldwide. It is never even requested There is one print on the Fiji Airways plane., was it asked, was it paid. That is why we are suggesting to add customary laws to protect us iTaukei and our customs.

Secondly the village by laws. People of Fulaga asks us how about the village by laws. It has been noted that our villages lifestyle is getting more like people living in town areas. The village by laws, we are trying to design a village by laws. But it's taking time on its completion. I was appointed for a while at the GCC to be their legal advisor. My roles in that role were to design and analyze the village by laws in all villages. It is available, the draft is available but were facing difficulties in the Bill of Rights that is design in the current constitution. Example if a child is selling drugs in your village, then you all decide to chase him but ion the other hand he has his rights. That is why it's a little bit hard to adjust the village by laws. If the customary law is added in the constitution, whatever the chiefs decided it will happen because it is now embedded into the constitution. Have I answer your question.

Lemeki Biu: Yes.

Mr. Valenitabua: Secondly on secular state. Some of the submissions we have received that Fiji be a Christian state. It is not shown in here anything about God. We are discussing on it because majority are submitting these to be incorporated into the constitution. Following that is the Christian state, Fiji to be a Christian state. But everyone has their own to church. To choose whatever church they wanted to be a member in. If it has to Christian state then the laws will be amended. We have been receiving submissions for Christian state, this was submitted by the Soqosoqo Vakamarama. Thank you.

Lemeki Biu: The age group of elections. If the age group to be 21 years.

Mr. Valenitabua: Thank you. It has also been submitted from Fulaga to have age group of election be 21 years of age. Thank you.

Mr. Biu: Can we have request for 10 minutes break. Thank you can you take your seats before we commenced.

Mr. Valenitabua: Do you have any other submissions?

Mr. Biu: The chairperson, the Turaga koro have indicated that they don't have any other submissions to make. You may make your conclusion speech.

Mr. Valenitabua: Thank you to the people of Delainamotu. We acknowledge your presence this morning. We have heard a lot of good submissions from you all and its

quiet the same with the other places that we have visited. If there is a question.. This constitution we will go back and then analyze and try to amend the constitution and if its approved. We will submit our submission to the President. We have collected all submissions that was given from all Fijians. This team we will be visiting the lau group, next week is the Lomaiviti and the following week we will be in Vanua Levu. After that we will be in Viti Levu. Another team is in Ovalau today, tomorrow they will be in Kadavu. We will meet in Suva on the 16th, we will go as far as Taveuni. Team number 2 will be going for Bua and Macuata. After that we will go around Vitilevu right to Yasawa.

After collating all submissions, we will discuss and analyze all the submissions than prepare a of a report. Two European people will be coming to write the constitution. We will analyze the report and these two European will write the constitution. If it's agreed in Parliament then there will be a referendum just like voting on elections. There will a ticking vote where you had to vote whether you want the constitution amended or not. After the referendum than the President will sign it and have this constitution be amended. We will complete this consultation by the 31st August where we will complete our report and then submit it to the government. I thank you for your contributions today that you all be aware the reason we are here today with you.

As for the two lawyers coming from overseas, we are the ones that will advise them on what to be drafted in the constitution they will design the draft constitution. If anyone wishes to send anything or have a say then email it to the email written in the booklet. We apologies for sitting on top. We seek your approval to be back to our seats. Thank you very much.

----------End of session [6-5-26] ----------

Waiqori Village Hall, Oneata

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Waigon Village Hall Oneata. DATE: 06 05 26 TIME: 6:34 pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Talei Soqpiwasa.	28	2922388	Waigori	Oneata	Marama.	IT	Talei
2	Laisani Wati	46	2311804	Waigori	Oneata	Marama.	IT	Wati
3.	Veiogo Vika	63	–	Waigori	Oneata	Marama	IT	Vika
4	Losana. Toga	47.		Waigori	Oneata	✓	IT	Toga
5	Cati	67		Waigori	Oneata.	Turaga	IT.	Cati
6	Sunifi Gadi	62		Waigori	Oneata	Tagane	IT	Gadi
7.	Monre Tasy.L			/	/	Turaga	IT.	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Waiqori Village Oneata DATE: 060526 TIME: 6:84pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8.	JOJI WAQANUNA TABUNA	69	9918405	WAIQORI	ONEATA	TURAGA	IT	
9.	Kurusiga Tuivanua	53	8397002	waiqori	Oneata	Turaga	IT	
10	PETEPE: [illegible]			WAIQORI	ONEATA	TURAGA	"	
11	TUIMASI ; SECI	44	9803572	WAIQORI	ONEATA	TURAGA	"	
12	[illegible] KAUKITOGA	57	2478154	WAIQORI	ONEATA	TURAGA	"	
13	Lopeji Yalisaya	39	218291	Tubou	Lakeba	✓	"	
14	Jone Bola	26	2505914	-	-		"	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Waiqon Village Hall Oneata DATE: 06 05 26 TIME: 6:34pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	SALOTE SOQOLWASA	30	2012261	WAIQORI	ONEATA	MARAMA	IT	
16								
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KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Waiqori Village Oneata [-6-5-2026] 6pm-10pm

Mr. Biu: On behalf of the chairman and the commissioners we appreciated your welcoming us in your village this evening. The main purpose of our visit today is because of the amendment of our constitution. We are not here for any rural development projects everything is solely on the amending of our constitution. Everything that will be heard today will be recorded, if you have a say, please raise your hands and mention your name. After you raise your questions if the commissioners feel that that need to elaborate more on your questions then they will discuss it more with you all. Thank you.

Mr. Valenitabua: Thank you. Bula Vinaka the Turaga Tui Oneata, Vanua Bukatatanoa and its kinship families. We are so fortunate to arrive at your island this evening. We apologies that we are late today but it's because of a bout of clash on our program that cause delay on our arrival. We acknowledge your welcoming sprit this evening. We apologies for sitting on top of you guys this evening. Before we proceed, I would like to introduce ourself.

Ms. Nailatikau: My name is Merewalesi Nailatikau, I'm from Rakiraki Yale Kadavu, vasu ni Udu, Kabara, I will seek your apologies that I will be speaking mostly in English I therefore seek your indulgence.

Mr. Beg: Bula Vinaka Tui Oneata. My Name is Conway Beg, I can say I'm a mix blood of Gau and Rotuma. Thank very much for your welcoming and I look forward to your consultation.

Mr. Valenitabua: My name is Sevuloni Valenitabua, I'm from Nukui, Rewa. I'm the chairperson for this Constitution Review Commission. We are here to amend the 2013 constitution. There are three of us this evening, altogether there are 7 of us and we are appointed by the President of Fiji. This 3 of us will be going around the Lau and Lomaiviti group collecting submissions form the people of Lau. The Constitution Review Commission we are appointed to amend the 2013 constitution. There has been discussion that the drafting of this 2013 constitution no one knew how was it drafted. I believe it has been a talk amongst all people on how the 2013 constitution was drafted. There were lot of conflicts with regards to the 2013 constitution clauses that were embedded does not meet our standard of living.

The 2013 Constitution fundamentally changed indigenous governance by removing the requirement for prior consent of the iTaukei. This is the reason the Fijian government has launched a nationwide Constitutional Review

Commission conducting public consultations to gather submissions in order to amend the 2013 constitutions. The primary role of the Constitutional Review Commission (CRC) is to conduct a comprehensive nationwide inquiry into the 2013 Constitution and gather public submissions to strengthen Fiji's democracy and governance. Commissioned by President Ratu Naiqama Lalabalavu, the independent body is tasked with ensuring that Fiji's supreme law reflects the modern needs, values, and aspirations of all its citizens.

We will not draft a new constitution but amend a few clauses in the 2013 constitution. If there are clauses which needs to be removed, Citizens submit requests to delete unwanted clauses and if there are clauses which needs to be added, Citizens submit proposals to insert missing elements. At the amended the drafted constitution will be known as the amended constitution that will be then made legally.

There are many discussions amongst us on the topic of constitutions during village meetings, church meetings, Provincial meetings. If you have ideas or submissions that you feel that needs to be amended or added, this is the moment for you to submit your views. You have to submit your views we will collect, record your views and then we will review your submissions through a report. That is the reason we are here this evening. We have been receiving submissions since April. Today we are here with you all, that is reason we are here to listen to your submissions to you the people of Bukatatanoa. I will assist with you should you wish to give your submission. I will now give you the floor to submit your submissions.

Sekope Sokoiwasa: We have been discussing these during our Provincial Meetings, Tikina Meetings with regards to our qoliqoli. The qoliqoli of the Bukatatanoa is written under the Tui Nayau. At this moment it still written under them. That is why are seeking your assistance as to what we have to do on the above issue. What advise can you give with regards to our qoliqoli as we have been discussing this a lot during our village meetings.

Mr. Valenitabua: Thank you. We have received submissions to return the qoliqoili and land bill back to us owners -iTaukei. It will be added in the amended constitution on the clause about the land and its return to owners as well as the qoliqoli. I thank you for your questions this has been a high demanding legal framework on the formalizing and restorations of indigenous land and qoliqoli sovereignty. Under The 2013 Constitution the qoliqoli owners are

guarantee only on traditional fishing right. For us in Rewa when we pay the license, we pay it to the state and only a few shares will be given to the Marama Roko Tui Dreketi in regards to the qoliqoli. It will likely the same for you the people of Bukatatanoa. I can guarantee that the submissions we have been receiving is the return of our land to the land owners and the return of the qoliqoli to the owners. I hope I have answered your question.

Kurusiga Tui: I have been listening to the discussion and submissions made this evening. I know that you must have understand what we are trying to share this evening. I believe that it is important to note it down that the Tikina Oneata have supported the submissions of the earlier submittees on the return and the restoration of the qoliqoli and land back to the land owners. That is a modified version that we have heard this evening that the Tikina Oneata have submitted their support that it needs to be embedded in the constitution the return of the qoliqoli and land back to the iTaukei. Thank you.

Mr. Valenitabua: I have a question. Is Oneata alone have only one Tikina?

Kurusiga Tui: Yes, only one Tikina itself.

Mr. Valenitabua: Any other submissions. We have written it down that the people of Bukatatanoa have given their submission on the return of qoliqoli and land to the iTaukei.

Kurusiga Tui: I believe if we take the discussions on constitution there are many topics on laws about our country. I used to listen to discussion, this is my own submission. I support on the removal of the immunity clause that is in our constitution. We cannot go against the problem's that we are facing today. I'm a civil servant and I work as a head teacher in our school. And its all part of work as a teacher in rural maritime is supporting the developments made by the state. An example I would like to raise; if someone have break in a canteen and to be charged by the law as stated by the law, then why isn't someone been convicted for taking over our government. It is part of discussion with us teachers, and we think that immunity clause needs to be taken away and to see that we are all equal whether you are in military or civil servants, we should all be treated equally by law. That is all I wish to submit this evening.

Mr. Valenitabua: I thank Master Kurusiga for his submissions this evening that he was able to state this is his own submissions. In suva organizations appear ingroups some appear individually to submit their submission. On immunity clause

we have receive submission on the amended of the 2013 constitution. Immunity was givens to soldiers who were part of the coup in 1987,2006 and coup by Frank Bainimarama. It was given to them and they are not allowed to be convicted in any court in Fiji. If someone wishes to take them to court, the court will refuse the application, that is the power on immunity clause. It has been submitted starting from the GCC submission, individual submitters they are saying that immunity has brought abuse of their power, violated human rights, or disregarded the rule of law, knowing they cannot be arrested, imprisoned, or sued while in office. We have note it done and it will be analyses together with all submission received from other places.

I wish to clarify more Master, one of the issues that we are discussing, if this law has to be removed -chapter 10 constitution. We are worried that it would create tension to us the people and the military. It doesn't mean that it cannot be removed, but it can be incorporated in chapter 10 and be embedded that immunity shall not be given in Fiji in the amended constitution. That means we start with the new ones and move forward. This is also indicated in the supreme court law. For you to know, these constitutions have already been dealt in the supreme court of Fiji. The supreme court cannot amend the chapter 10 because it will create conflict controversy amongst people.,

Kurusiga Tui: I know everyone has different views. After hearing you this evening, as a person that is where my understanding lies. I know I have explained it already, it has always been part of our discussions in schools with the teachers. Comparing to Countries; like Australia, New Zealand coup is not always part of their lives. Seating here today, I support the idea of forgiveness and then effective immediately after the drafts is submitted then we used the amended constitution as the starting point that there should be no more immunity, which means there is new era in Fiji that we will walking by through. Thank you.

Mr. Valenitabua: We receive and take note of all your submissions. Thank you.

Semiti Gade: The prime minister has already notified that he will change the constitution. The GCC have also requested that. I have a question why can't we just change the constitution?

Mr. Valenitabua: When you saying change the constitution you mean this one to be eliminated?

Semiti Gade: Yes.

Mr. Valenitabua: Rabuka's government have taken this constitution in the supreme court of Fiji. The supreme Court has given their judgement that the 2013 constitution can only be amended but cannot be eliminated. It has been submitted by few of the parties including The People Alliance Party and also the SODELPA to remove the 2013 constitutions and retrieve back the 1997 constitution. But the supreme court has made decisions relaying that the 1997 constitution has eroded and that the 2013 constitution can only be amended. Unless the immunity clause that Master was just saying. If you want to be amended, that is why we are here with you this evening and you submit your submissions.

Semiti Gade: Secondly, the court cases that has been going on, we found out that the past government cannot be convicted. Isn't this constitution keeping them safe from being convicted? That's what I'm saying in this constitution why are they not convicted?

Mr. Valenitabua: I will answer your question as a lawyer. This constitution does not keep them from being convicted. In court if someone is allegedly being accused there are laws that abide them. The accused has a right. Secondly there is a process to be followed before someone is being called to court it is called criminal procedure. After the procedure the case will be called in court and their different other laws that abide the accused person. That is what happens in court. That is also the reason he cannot be convicted, I know you asking about the Khaiyum, but it's not, they not yet convicted. Our former prime minister has already been convicted but our former; AG has not yet been convicted.

Cati Vakaloloma: This is because of our qoliqoli rights. I believe The Fijian government owned our qoliqoli (customary fishing grounds). The government holds sovereignty over all inshore and territorial waters, but traditional iTaukei communities only hold and recognized, legally protected rights to fish -Right to fish. Here in Bukatatanoa big fishing boats are often seen using our qoliqoli. That's what I wish to submit to you people amending the constitution that the state holds our qoliqoli from the shore right to the deep sea. For us at Bukatatanoa our qoliqoli has attracted a lot of fishing boats and they have gain a lot from our qoliqoli.

Mr. Valenitabua: Are this fishing boats the big Japanese one or the small ones.?

Semiti Gade: We don't get to know because we only see them in the night from our island. In the daytime when we woke up in the morning, we see the long line across our sea.

Mr. Valenitabua: Firstly, the sea, starting from the shore right to the deep sea it belongs to the government. For us we only have traditional rights to qoliqoli for us to fish, access, and manage the marine resources within our demarcated qoliqoli areas known as Fishing Rights. if we have to market our fish then we have to pay license with the Fisheries department then we can fish in that demarcated area knows as watermark. Those Japanese boats fishing they paying a large sum to the government for their license. That is why we are imposing that if the qoliqoli is ours then it has to be ours and we take ownership of it. The problem is that we only have the fishing rights only for our daily feeds otherwise we have to pay license.

The GCC have raised that the deed of session has been returned they are suggesting that the land and the qoliqoli be returned back to us. We take ownership of the land and qolioqoli. The GCC has also raised that the deed of session to be our directives for this new amended constitution. We have heard your submission -return the land and the qoliqoli. I have also explained it also this; evening, but we have also received your submissions and we will go and discuss with the other commissioners and then analyses all the submission's being submitted. After all this we will write our report together with a draft constitution on what we think that should added and what should be removed. The draft will be given to the President of Fiji and the President will submit to the Parliament. Debates will be held in Parliament on the draft constitution.

Kurusiga Tui: I have a question with regards to what you have just explain it earlier. Our submission It will be added to the other submission's that you have received. If it is going to be approved then our land and qoliqoli will be returned to us. I have a question on land and qoliqoli, if it is going to be returned to us or not, if it has returned who is going to take charge on both.

Mr. Valenitabua: The land has been returned to us iTaukei on the independent period in 1970. When land was returned it has been subdivided into 3. The iTaukei Land, The Freehold Land and the State Land and other one is schedule A & B. Freehold land is used to be known as Native Freehold. Schedule A& B if the owners have deceased; and there is no ownership of that land. During independent when land was returned to us, it also came with our Native Land that is why

it is written in the Mataqali. It has been written in 1948 during the Ratu Sukuna time. In short when the iTaukei land was returned it was returned to us but as for the qoliqoli it doesn't, it still belongs to the government. That is the simplest term that I can elaborate now. The GCC is fighting against it and other submitters like Niko Nawaikula. Thank you.

Mr. Valenitabua: We will start opening the discussion to the floor.

Ms. Nailatikau: Thank you ladies and gentlemen's, I can see that the youths are also present here this evening. I have a question on the Bill of Rights. There is a right stated in the constitution; the right to reasonable act to transportation. We heard from Fulaga the concern was raised there about affordable transport, accessible transport affordable cost for cargo on transportation. I wish to ask if you have some ideas or submissions on these rights. The right to transportation; and accessible transport especially for us in the outer islands on marine transportation.

Kurusiga Tui: It is a good question for us in the Lau group. It has always been part of our discussion if government can adjust or control the transportation issues we have. One of the good examples is on cargo transportation cost. In here there's two company servicing here is the MV Yavirau and the Gounder's shipping. Both have variations in their freights. We don't know exactly what are they using to determine the freight cost. So that's a concern for us in the Yatu Lau if the government can take control. At times freight cost has been expensive given our context that we live in the rural maritime.

Another example when our women's take their Masi to Suva. Even before reaching Suva, they are being charged at the wharf. Gounder's Shipping will advise our ladies that they working on the volume of the space of the cargo. Even though the Masi is being folded but still the freight is way a more expensive. They know how much would a women get from selling the Masi that is why they are charging women more. Given our context we staying in Lau and we struggling to come but the services on the charging of our freight is another 'story, it's like they just decide on the amount we pay. And if there is someone you know on the boat than the cost would be cheaper. That's the reality, that is what's happening on the ground. But if the government interferes and try to put a standard costing that would be really helpful for us. I'm speaking on the freight cost. As it is concerning about the fair its quiet okay. The government is assisting on the franchise but the concern is the freight cost.

Ms. Nailatikau: Do you have any other submissions about your rights. The rights of children and the rights of women. Do you have any question on the bill of rights.

Vika: Thankyou my name is Vika I'm from Waiqori Village. I have a question to you all. This in regards to us women in the family, when pressure hits us at home to our children we wanted to smack them at home, is it allowed for us to do that at home or should we not?

Ms. Nailatikau: Thank you Vika. Fiji has signed with a United Nation Convention- Convention on the right of a child. That is why in our constitution there is a section says- Every child has the right to be protected from abuse, neglect and violence. What you have mentioned Vika is a very big concern with the Fijian Teachers Association and Master have also brought to us. About the difficulties that teachers have in their classroom, the interacting in their class in supporting their learning, they are finding it difficult to discipline children in the classroom. And as we hearing it from Vika, we also heard in Fulaga, Kabara and in Moce as well. I will give chair to explain about Fiji's international commitments about these conventions. But we are also thinking about how to reflect the concern Fiji citizens have been sharing with us about disciplining a child.

Mr. Valenitabua: Thank you, corporal punishment has been banned under these constitutions. But the Fiji Teachers Association have sent their submission that corporal punishment be embedded again in the constitution. We have seen the different attitude of a child nowadays as compared to our time in the olden days. When the banned corporal punishment law was enshrined in the constitution for children or the prisoners or drunkards' people, we can see that there is rise in power for this people including students.

The Fijian Teachers Association have stated that nowadays teachers are scared of students. If a teacher is walking and a student is walking to the teacher will have to make way for the student. Some teachers have been sworn at, some have been punched at. These are some of the attitudes that results in reflecting back corporal punishment in the constitution. When compared to the rights of a child it says that there shouldn't be harsh corporal punishment. But to give corporal punishment in teaching the child. We will analyze the difference and how we are going to incorporate it together with what's in the constitution. Because in the constitution abuse is stated there and we will try and enshrined it together on the laws that are to be embedded into the amended constitution.

We have here is school teacher, I was also a teacher at R.K.S, and yet we do not find this kind of attitude during that time as compared to today, because during that we have the freedom of giving corporal punishment to; discipline a child. We can see that the child has respect and full also he or she is discipline. Just to shortens things up we have been receiving submission to bring back corporal punishment. Thank you.

Kurusiga Tui: I request if I can add to the submission submitted earlier. I fully support the idea of corporal punishment. I would request if it can be put like an Act, but only head of school or principal to give corporal punishment. The government to put a policy or an act on corporal punishment. The state to recognized in the constitution the number of punishments a person should 'received. Thank you.

Mr. Valenitabua: I have a question. The GCC, when I started our discussion this evening, I have informed that the GCC is not enshrined in the 2013 constitution. It was embedded in the 1990,1997 and was eliminated in the 2013 constitution. In the 1990 and 1997 constitution it is quoted that their; should be a GCC. But the as of today it is not in the 2013 constitution. Some may ask, but what meeting are they conducting in Suva, the Turaga na Tui Nayau is also part of the meeting. They were revoked and eliminated; they were not counted in the government of Fiji. Ministry of iTaukei then introduced [The iTaukei Affairs (Amendment) Act].

The Act allows the reinstatement of the Great Council of Chiefs (GCC) and was passed in Parliament which enables them to functions legally. The GCC has formally submitted sweeping proposals to the Constitution Review Commission to permanently restore its legal authority and dismantle the framework of the 2013 Constitution. What do you think people of Bukatatanoa on the reinstating the GCC.

Joji Waqavanua: The chairperson, The Roko Tui Lau and officials, I wish to submit as part of my submission to bring back the GCC. It is my submission and be registered to be written in the constitution. I'm submitting that the GCC be embedded again in our constitution. Thank you.

Mr. Valenitabua: Thank you.

Kurusiga Tui: Thank you this is my own submissions. I wish to submit that the GCC be counted as a senate for our country. For the reintroduction of a bicameral parliament and the restoration of the Senate, rather than the council itself

acting as the Senate. Instead of counting the GCC directly as the Upper House, the proposed framework seeks to restore the council's historical power to appoint its own representatives to the Senate. So, my submission is that the GCC to be the senate of our country.

Mr. Valenitabua: Thank you. Now we have received submission on the topic of the Senate. To young people the Senate is an inclusive body representing all provinces and ethnic communities in Fiji to ensure balanced national wisdom. When a law is being passed in Parliament it is then submitted to the house of representative than will be finalized to the senate to analyze the new law.

We have received submissions that the great council of chiefs must become Fijis upper house to replace the senate. In the early days there are Permanent Members comprise the Representatives from Rotuma, Banaban, and Indian Community and the Fijian chiefs. They are elected to oversee and to review laws from Parliament and independent bodies. We have received submissions and we are analyzing these points.

We have also received submission to have senate and only the GCC to be members of the senate. The GCC will be a Council not only for iTaukei but for all Fijians and Chiefs will not only be chiefs of iTaukei but chiefs for all Fijians including Indians and Rotuman's. The GCC will still continue to maintain its role as head of iTaukei cultural autonomy. We have accepted your submissions. Thank you.

Joji Waqa: Thank you chair, I wish to speak on the topic of drugs. Is there a law that can tackle those people who are found bringing drugs into our country. People who are charged with drugs they don't get harsh penalties.

Mr. Valenitabua: The people who were convicted in Lautoka had 50 years in prison. The amendment of the charge will not be mentioned in the constitution, there is a law that will determine all about the charges of a person found with drugs namely sentencing and penalties Act. We will follow what the constitution to charge someone in accordance with the charges he or she have been charge with.

The election process in Fiji. In the past elections there will be representatives from Lau. Two from Cakaudrove, Two from Bua and Two from Rewa. It is always divided into constituencies. Then their will National Seats and there will be communal seats for both Fijian and Indo -Fijian and Rotuman's. This happens in the o1990 and the 1997 constituencies. These

were ethnically reserved seats allocated on closed, race-based electoral rolls. Voters could only vote for candidates of their own registered ethnicity.

Under the current legal framework of Fiji 2013 constitution, the entire country operates as one single national constituency. There are no localized geographical electoral boundaries or individual provincial districts for parliamentary voting. The country is not partitioned into localized electoral seats. Every voter in Fiji—whether voting in Suva, Labasa, or a remote maritime island—receives the exact same ballot paper featuring a list of candidate numbers.

This system operates on the principle of "one person, one vote, one value," meaning no single geographic region holds disproportionate voting power over another. All votes are tallied into a single nationwide pool to determine which parties clear the electoral threshold to enter Parliament. Nowadays when assistance is needed, we don't know who to go and see in the office because of this – most people are going to office under who you know policy. What do you think do you still need the elections to be conducted like the current one or bring back the old system pf elections -constituencies elections.

Semiti Gade: I wish to submit to return back the old election system -the one that you have just explained the constituencies.

Mr. Valenitabua: The president of our country. On the 1990 and 1997 constitution the appointing power of the President is done by the GCC. In the 2013 constitution the President of Fiji is appointed indirectly by Parliament. The nomination is done and it's voted in parliament. Someone had submitted to us that the people to nominate anybody and then people to vote who will the next President. The one who gets the highest vote wins the title. People of Bukatatanoa, who do you think who should appoint the President.

Semiti Gade: The chairperson, we submit that the appointed of the president to be done by the GCC.

Mr. Valenitabua: We move onto the secular state. In the constitution it says Liberty as recognized in the Bill of Rights is the founding principle of the state. Secondly, Religious belief is personal. Thirdly Religion and the state are separate. We have received suggestion that Fiji to be a Christian State. Christian state meaning to join together the church and the state. Do you

have a suggestion should we remain secular state or Christian state or Muslim state?

Joji Waqa: The chairperson and members of the committee, we at Bukatatanoa we support the idea that Fiji to be a Christian state.

Mr. Valenitabua: The Soqosoqo Duavata ni Marama iTaukei led by Adi Finau Tabakaucoro they had submitted to us that Fiji to be a Christian state. Some have also submitted that Fiji to remain a secular state. Now we have two options and we will analyze and discuss about it.

Another submission received for you ladies.is the customary law. Customary law will be added and it will read as Customary Laws shall be recognized in the state of Fiji. The details' part will be put in the Act. The idea came up on Adding customary law legally secures the distinctive group rights of the indigenous population alongside universal citizen rights. When we were in Moce I was telling them about kesakesa for Masi, in Fulaga about their wood carvings, our indigenous cultural identity have been tarnished and completely tarnished our indigenous rights of identity. We have seen that kesakesa is with the Fiji Airways, not sure if you indigenous Fijian have been paid or not for this big companies to use the Masi designs. That is why it is important for customary laws to be embedded in the constitution to protect us indigenous people. What do you think gentlemen of Bukatatanoa?

Kurusiga Tui: Thank you, the vanua Bukatatanoa have supported the customary law .

Mr. Valenitabua: Under the 2013 constitution we are all called on the name Fijians. Fiji was first. The first settlers of Fiji they are called Fijians. If we read the history of Fiji, iTaukei are known as Fijian. But in the 2013 it completely wipes it out, Fijian have been incorporated to all people living in Fiji. The Fijians are then known as iTaukei. Some saying iTaukei for what, qoliqoli is not ours, land is not all ours , that is the question to ask we have received submission that only iTaukei to be known as Fijian. The other ethnicity they have to find their own names. What do you think people of Bukatatanoa.

Kurusiga Tui: The people of Bukatatanoa have fully supported that only iTaukei be known as Fijian.

Mr. Valenitabua: Thank you, we have received these submissions. The teacher's employment relations, nurses have submitted their submission for civil servants based in the maritime area.

Lastly, we have started our collating of submissions in Suva. After we have received all submission from all over Fiji. We will draft an amended constitution and submit it to the President Ratu Naiqama Lalabalavu. The President will submit to parliament to discuss and analyze.

If Parliament approves the changes, the final decision goes directly to the citizens through a public vote. This is known as the referendum. Referendum is done like voting for an election. There will be only one question whether you like the amended constitution or not. If you like you have to tick in the box, this is similar to voting's in elections. If majority tick yes then it will be passed as a law. Never mind if Parliament has approved, we will only work with the referendum. That is why I keep reminding to us all when the referendum comes if we need to amend the constitution this is the procedure to follow. That is our presentation this evening. We thank you for your present Tui Oneata and the people of Bukatatanoa. We acknowledge your presence this evening, we apologies again for sitting here on top of you. Thank you.

Semiti Gade: On behalf of the people of Bukatatanoa we acknowledge your arrival this evening to enlighten us on the constitution review. Thank you very much; for arriving at our shores this evening. Vinaka Vakalevu.

----------End of Session [6-5-2026] ----------

Tubou Village Hall, Lakeba

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tubou Lakeba DATE: 7/5/26 TIME: 10:30 .

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1					Lakeba		Itaukei	
2	LOTE YAVUGA	72	7221864	TUBOU, LAKEBA	LAKEBA	M.	I	
3	JIMJIMA ULUIQALAU.	69	8369484	TUBOU LAKEBA LAU	LAKEBA	M		
4	NEMANI TAUSEIBE	70	7885054	TUBOU LAU LAU	LAKEBA	M		
5	LEONA GAUKIMALEYA	74		TUBOU, LAKEBA LAU	LAKEBA	Mam.		
6	PAIMACA SERETI	64	7253215	YADRANA	LAKEBA	MARAMA		
7	CAKAU GADEKITOGA	72	7219364	TUBOU	LAKEBA	TURAGA	I TAUKEI	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tubou Lakeba DATE: 7/5/26 TIME: 10:30

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Koroi · Vasitia	42	7160494	YADRANA VILL...	LAKEBA	TURAGA	IT	[signature]
9	Nanise Wagabaca.	36	7394410	Levuka Vill...	Lakeba	Marama		[signature]
10	Jone Koroicuki	52	2902780	Tubou, ~~Lakeb~~	Lakeba	Tagane		[signature]
11	Titilia Cenawa	54	5054128	Tubou Vill	Lakeba	Marama		[signature]
12.	MANAINI MASICOLA	42	7913726	TUBOU	LAKEBA	[signature]		[signature]
13.	AKUILA TAUKE	43	7886998	/	/	[signature]		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tuba Lakeba DATE: 7/5/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
16	MARIKA . KOTOBALAVU	20	WAITABU	LAKEBA	TURAGA	ITAUKEI	Marika.
17	EPINERI : WAQABACA		WAITABU	LAKEBA	TURAGA	ITAUKEI	
18	[illegible]	42	Tuba	✓	✓	✓	
19	SOSICENI DELAI	34	–	–	–	–	

87

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tubou Lakeba Lau

DATE: 7 05 2026

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Ledua Cogabula	38	Vakano	Lakeba.	Marama	Itaukei	[signature]
2	SINIA. TALE	61	VAKANO	LAKEBA	MARAMA	ITAUKEI	[signature]
3	TEVITA DILOI		TUBOU	LAKEBA	T	ITAUKEI	[signature]
4	KALOMITA TALE	61	NASAQALAU	LAKEBA	MARAMA	TAUKEI	[signature]
5	LEDUA. TAWAKE	51	VAKANO	LAKEBA	T	TAUKEI	[signature]
6	LEDUA. LAVAKI	36	VAKANO	LAKEBA	TURAGA	ITAUKEI	[signature]
7	Tukli. TUALAU	42	NASAQALAU	LAKEBA	T	ITAUKEI	[signature]
8	Radio. Gaunaynaka	42	Nukumuku	LAKEBA	T	ITAUKEI	[signature]
9	JALE ATAOGO	38	TUBOU	LAKEBA	Turaga	Taukei	[signature]
10	Jone Tani	29	Tubou	Lakeba	Turaga	Taukei	Jone
11	KOROWAQA RAMALO	56	LEVUKA	LAKEBA	T	TAUKEI	[signature]
12	MARECA. KAMACUATA	63	Tubou	Lakeba	Marama	ITAUKEI	[signature]
13	Suliasi Waqutu	61	Levuka	Lakeba	T.	Taukei	[signature]
14	TUIMEREKE. DAUCAKACAKA	37	WAITABU	LAKEBA	T	TAUKEI	[signature]
15.	MANAKO : DAUVEI QARAVI	30	WAITABU	LAKEBA	TURAGA	ITAUKEI	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Tubou- Lakeba [7-5-2026]

Mr. Biu: On behalf of the chairman and the commissioners we appreciated your welcoming us in your village this morning. The main purpose of our visit today is because of the amendment of our constitution which is being requested by His Excellency the President. Turaga Tui Nayau, I seek your approval for the commissioners to be seated on the table provided for easier discussions with you all.

Everything that will be heard today will be recorded, if you have a say, please raise your hands and mention your name. After you raise your questions if the commissioners feel that that need to elaborate more on your questions then they will discuss it more with you all. Lastly, we wish to advise you all that we here today is not for Rural Development we are here solely to listen to your views and submissions on the amendment of the Fiji Constitutions. Thank you.

Mr. Valenitabua: The Vanua Vuanirewa and all its people, Tui Nayau Sau ni Vanua Lau. We are deeply honored to be here this morning in the sacred village of Lakeba and grateful for your warm hospitality. We have always heard about it on the radio, we've watched it on Televisions, but today we thank the Lord we are honored to be here in person this morning. Before we proceed, I would love to introduce ourselves to you.

On my left Conway Beg and on my right Merewalesi Nailatikau from Kadavu. I'm Sevuloni Valenitabua from Nukui Rewa. I lead this team and I'm fortunate that I have been chosen by the President to lead this commission known as the Constitutional Review Commission.

When I mentioned to amend, it does not mean introduce a new one. We are tasked with facilitating a nationwide, inclusive dialogue to reshape Fiji's governance. What are your submissions that you think that will be embedded into our constitution. The roles that we are tasked is to gather soral submissions and determine whether to add or remove clauses from the constitutions. If you have questions on why we changing the constitution.

The answer to that is that the 2013 constitution was drafted that no one knew about. No one knew who drafted and how it was conducted. That is the reason we are here this morning to listen to hear your views and submissions. We have started from Vanuasei, Kabara, Delaimakotu,

Tui Oneata and we are here these morning with you the Vuanirewa clan. Lastly, I wish to apologies again for seating on top here to listen to your views and submissions. I now open our discussions this morning. Thank you.

We are given authority to uphold and protect the rights of the iTaukei people, including our Rotuman brothers and sisters, in the Constitution. We have been given the authority to listen to the views of the people and to contribute to the Constitution regarding our land, qoliqoli, and the indigenous wealth beneath our seas. If you have any submissions or views regarding qoliqoli, land, and our indigenous wealth that you wish to see included in the Constitution, we are here to listen. We also have the authority to consider and include matters relating to the Great Council of Chiefs in the Constitution. We also welcome your views on what the role and responsibilities of the Great Council of Chiefs should be in relation to the Government of Fiji.

These are the three main issues concerning the iTaukei people: the protection of our land and qoliqoli, the safeguarding of our indigenous wealth, and the role of the Great Council of Chiefs within the Constitution and the governance of Fiji.

This is what we thoughts that we should be discussing about it this morning. If some of you have your views and submissions from you all, we will give you the floor to submit your submissions. I believe this has been an ongoing discussion with us ITaukei, If you have issues that you disagree with on the constitution or you wish to add, this is the day that we will listen to you all.

Yavuca Ualokaloka: I have a proposal to restore the Great Council of Chiefs in the Constitution. In the past, Fiji had an Upper House, the Senate, and a Lower House. Why should this not be restored? I respectfully suggest that the Senate be reinstated in the Constitution, together with a recognized role for the Great Council of Chiefs. In the past, issues concerning the iTaukei people were discussed in the Senate before being taken to the Great Council of Chiefs for deliberation and guidance. My submission if the senate can be restored back. Thank you.

Mr. Valenitabua: Thank you. One of the suggestions we have received is the return of the Senate. This was part of the submission made by the Great Council of Chiefs in Suva. Since April, we have also received submissions from members of the public calling for the return of the Senate and the Upper House in the Constitution. We have heard these views, and we will continue to write, review, and analyze all submissions received. Thank you. Any more submissions.

During the leadership of Ratu Sir Kamisese Mara, the Turaga Tui Nayau, Fiji operated under the leadership of the Alliance Party. At that time, the electoral system was divided into constituencies, with representation structured along communal and national lines. Thank you , I will stop there.

Jujuwa Uluiqalau: I wish to show my respect to the Government, to the Chairman on the Constitutional Review Commission, and to the chiefs of the vanua — Vunivalu Tui Kaba na gone Marama Bale na Roko Tui Dreketi — for arriving here in Tubou this morning. We sincerely thank you for coming to be with us today. My question concerns the election process. We have now gone through two elections under the current system.

In the earlier years, the election process was different, and I would like to suggest that consideration be given to returning to aspects of the previous system. Nowadays, although elections are conducted nationally, we still see campaigning largely focused within provincial areas. For example, in Yasana Lau, Cakaudrove East, and Cakaudrove West, support is often concentrated within those regions. Therefore, I respectfully suggest that the election process be reviewed and possibly changed to reflect some of the structures used in the earlier years.

Mr. Valenitabua: Thank you. We have received submission that to return back to the election process under the 1990 and 1997 constitution. In the earlier years, constituencies were organized on a provincial basis. For example, there was a constituency for Lau, one for Rewa, and others for the different provinces in Fiji. Within each constituency, around five or six representatives would be elected, and these individuals would then represent the people in Parliament.

However, that provincial constituency system has now disappeared under the current single national constituency arrangement. In the past, Fiji also had communal seats — communal seats for Indians, communal seats for Rotuman's, and seats for other ethnic communities. Alongside these were the national seats, where representation was shared among all communities. Under the 2013 Constitution of Fiji, the whole of Fiji was made into one single national constituency. If we are given the opportunity to make our choice, we will choose wisely.

I believe that this aspect of having one national constituency is something that you are now considering reviewing or changing as part of the constitutional discussions this morning. That is correct. To return back the consistency like in the olden days. This also includes the voting elections. Nowadays, for some they got only 200 votes, they are now seating in Parliament. Some with 1500 votes they are not seated.

Jujuwa Uluiqalau: We support that we return to the constituencies.

Mr. Valenitabua: Thank you. Please I urged you when you speak, please use the mic because everything is recorded for evidence that we have been Lakeba. Any more submissions.

Tevita Diloi: Greetings to the Chairman of the Constitutional Review Commission and the team of officials present today. My name is Tevita Diloi, and I would like to raise a question regarding land ownership. Nowadays, for us as landowners, we are told that what we own is only the land from the surface down to about six feet. Beyond six feet below the ground, it is said that the ownership no longer belongs to the landowners. Likewise, regarding the seashore and qoliqoli areas, the qoliqoli owners are also said not to own resources beyond certain limits into the deep sea.

I have seen cases in Wainadoi where landowners stated that they do not own the gravel found below six feet underground. This raises concerns among landowners about the extent of customary ownership over natural resources found within their land. Big Companies and individuals are extracting gravel from the land and receiving significant financial benefits from it, while the landowners feel they are not receiving full ownership rights or benefits over those resources. My

question is whether this situation can be reviewed or changed, so that customary landowners may have greater recognition, rights, or benefit-sharing over the natural resources found within their land.

Mr. Valenitabua: Thank you for the question. ; You are submitting your views now, its no longer a question.

Tevita Diloi: Yes sir, it is my submission to the commission.

Mr. Valenitabua: We have heard similar submissions in many of the places we have visited, and the concerns you are raising are the same as those expressed by other landowners and qoliqoli owners. What you are saying is correct under the current legal arrangements. Landowners are generally recognized as owning the land only to a certain depth, often referred to as up to six feet below the surface. If valuable minerals such as gold are discovered beyond that depth, the ownership does not belong to the landowners.

The same applies to qoliqoli areas. Qoliqoli owners do not own the seabed or deep-sea resources; rather, they mainly have recognized as fishing rights. That is why licenses and fees relating to marine resources are paid to the Government. We have received a number of submissions calling for changes to the law so that ownership or greater rights over land resources and qoliqoli areas may be returned to the customary owners of the land and qoliqoli. Thank you.

Any more questions?

Jujuwa Uluiqalau: My name is Jujuwa Uluiqalau, and I wish to make my submission to the Chairman of the Constitutional Review Commission. We have now seen the Great Council of Chiefs operating again. Around Fiji, chiefs are once more being traditionally installed. Here in Lau, the chiefs in every village are now having their traditional installations, together with their Tokatoka. This shows that there is recognition and encouragement for us to return to our traditional ways and customs.

For us as indigenous people, this is not a small matter — it is a very important step. We feel that the iTaukei people are again being recognized. We thank you for coming here and allowing these discussions to be conducted in the Fijian language, because many of these matters are things we normally discuss within our villages and communities.

We also support the reinstatement of the Great Council of Chiefs. Many iTaukei rights and traditional structures were removed or changed under the 2013 Constitution of Fiji. We believe there is a need to restore traditional recognition and protections for our customs, leadership, and identity as iTaukei people. Our traditional roles and titles such as Bati, Gonedau, and Mataisau are important parts of our heritage. These traditional responsibilities, together with their customs, values, and knowledge, have been passed down through generations and should continue to be protected and preserved.

In the past, village laws and customs helped maintain discipline, respect, and order within the community where individuals who are found to be breaking the village laws are being given corporal punishment in the village halls in front of the elders of the villagers. Today, many people feel that some traditional authority and practices have weakened over time. There is concern that some of the traditional values that guided respect for elders, chiefs, and community responsibilities are slowly disappearing.

We thank you, that the Great Council of Chiefs has been reinstated. My submission is that laws and protections relating to iTaukei customs, traditions, and institutions should be strengthened and preserved to help safeguard our people, culture, and identity for future generations. Vinaka vakalevu.

Mr. Valenitabua: Thank you he matters you have raised this morning can be summarized into five main points. Firstly, the return and strengthening of the Great Council of Chiefs Secondly, the restoration and recognition of laws relating to the iTaukei people. Thirdly, the protection of indigenous wealth, resources, and traditional inheritance belonging to the iTaukei people. Fourthly, concerns relating to corporal punishment and traditional forms of discipline within the community. Fifth, the return or strengthening of traditional iTaukei laws and customs that previously guided village life and cultural practices. These are the five key issues that you have presented to us this morning.

Jujuwa Uluiqalau: Yes sir.

Mr. Valenitabua: Firstly, regarding the Great Council of Chiefs, the last Constitution in which it formally appeared was the 1997 Constitution of Fiji. Following

the events of the 2000 coup, its role and recognition were removed, and since then the legal authority and constitutional recognition of the chiefs who were members of the GCC gradually eroded because there was no law in place to protect or maintain it.

Even under the 2013 Constitution of Fiji, the GCC was still not recognized. However, it is fortunate that the Ministry of iTaukei Affairs later supported the establishment of legislation to bring back the GCC, although this was done outside of the Constitution itself.

Today, the Great Council of Chiefs is once again operating. Meetings are being conducted, and the chiefs are again using the Bose Levu Vakaturaga Building at Draiba for their gatherings and discussions.

Here in Lakeba, we have received submissions calling for the GCC to be formally included again in the amended Constitution, so that its place and recognition may be properly protected under the law.

Secondly, we are also considering the inclusion in the Constitution of protections for iTaukei indigenous wealth and customary knowledge, commonly referred to as customary law.

There are many aspects of iTaukei culture and heritage that are unique to our people, including traditional arts, crafts, skills, and knowledge practiced by both men and women. For example, in Fulaga there are traditional handicrafts, while in Moce Island the people are well known for their kesakesa weaving and craftsmanship.

These cultural practices and traditional knowledge form part of our indigenous wealth, and there is a strong desire for laws that will protect and preserve these customs, traditions, and intellectual heritage for future generations.

The view being raised is that if customary law and the protection of indigenous wealth are recognized within the Constitution, then the Ministry of iTaukei Affairs can further develop and implement these protections through specific Acts and legislation.

Thirdly, there is the issue of protecting our rights and our way of life as iTaukei people. This includes the protection of our rights to our land and qoliqoli.

Many people are expressing the view that greater ownership rights and protections over land and qoliqoli resources should be returned to the customary owners. There is also concern that the individual and collective rights of iTaukei people, particularly in relation to land, culture, identity, and traditional resources, should be more clearly recognized and protected under the law and the Constitution.

Lastly, there is concern about the village laws and traditional iTaukei laws that have gradually been removed or weakened over time.

You will often hear Niko Nawaikula speak about these matters. As a lawyer from Vanua Levu, he has consistently spoken about the importance of iTaukei law and traditional governance. He has often pointed out that the laws relating to the Great Council of Chiefs are no longer properly recognized within the Constitution, and that many other laws connected to iTaukei customs and institutions were also removed.

That is why there are now strong suggestions from communities for these laws and protections to be restored or strengthened once again.

We thank you for your questions and submissions. We take that these views are also strongly supported here in Lakeba. The purpose of this consultation is to allow as many people as possible to participate and share their views. We, as Commissioners, will return and carefully review and analyze all the discussions and submissions that have been received.

Yavuca Ualokaloka: I have a question. If the surfing decree be eliminated. There is also concern regarding the Surfing Decree. Many people feel that the decree is too deeply entrenched and gives extensive control over activities within our qoliqoli areas. Some landowners and qoliqoli owners believe that it has affected their traditional rights and limited the benefits they receive from resources connected to their waters.

The view being submitted is that the decree should be reviewed, amended, or possibly removed, so that greater recognition and control may be returned to the customary owners of the qoliqoli and marine resources.

Secondly, I wish to raise concerns regarding the Land Bank. Although its effects may not yet have fully reached us living in the maritime

islands, we understand that under the current laws and policies, the Government has the authority to place land into the Land Bank for leasing to investors and businesses for development purposes. Therefore, my submission is that the Land Bank system should be reviewed and possibly removed, so that customary landowners may retain stronger authority and control over their land and its use

Mr. Valenitabua: Thank you, the surfing decree and the land bank this are Acts. There is the surfing decree and there is the land bank act. This are Act and not under the constitution. It can be embedded when the iTaukei land and qoliqoli are returned back to the iTaukei. We can then make decisions on whether changes should be made, including the possible removal or amendment of the Land Bank provisions and the Surfing Decree

Jale Ataogo: Members of the Constitutional Review Commission. I stand before you this morning. My name is Jale Ataogo and I'm from Tubou village. I'm the Tikina Youth President Tikina Lakeba. We have 8 submissions today, a few have been said by the oldies and I will read out the others now. Firstly, Fijian. Only iTaukei to be known as Fijian as we are the Vola Kawa Bula. Secondly, Fiji to be a Christian state. Thirdly the appointment of the president be appointed by the GCC. Fourthly, the GCC to be embedded in the constitution. Fifth, Election to be return back to constituencies as it is done in the past. Sixth, to return back the senate. Seventh, corporal punishment to be return back. Lastly, the land to be return back to the landowners.

Mr. Valenitabua: There was also a submission requesting that the name 'Fijian' be used specifically for the iTaukei people, as it was traditionally known in the past. We have received similar submissions from other communities as well. We have heard your views and have taken note of your submission as part of this consultation process. Secondly, there were also submissions requesting that Fiji be declared a Christian state. We have received similar submissions in other consultations as well, and we will return to carefully analyze and discuss these views.

One important matter to note is that the rights of all people in Fiji are protected under the Bill of Rights contained in the 2013 Constitution of Fiji. The Constitution provides for freedom of religion, meaning that every person has the right to practice their own religion and that no one

should be forced into any religion against their will. These protections are already embedded in the law.

Therefore, if there is to be consideration of Fiji becoming a Christian state, then the constitutional provisions relating to freedom of religion and religious rights would also need to be carefully examined and discussed. We have heard your submission, and these matters will be analyzed and discussed further as part of the constitutional review process.

Thirdly, there were submissions proposing that the Great Council of Chiefs should have the authority to appoint or nominate the President of Fiji. We have received many submissions raising this same recommendation, with people expressing the view that the GCC should again play a formal role in the selection or nomination of the President, as was practiced in earlier constitutional arrangements. We have taken note of these submissions, and they will be carefully reviewed and analyzed as part of the constitutional consultation process.

Fourth is the electoral system. As I have already explained in response to Jujuwa's question, there have been submissions calling for the return of aspects of the previous electoral system that existed in the past.

There were also submissions calling for the return of the Senate, as existed in the past. Under the earlier constitutional arrangements, laws were first passed through the Lower House, while the Senate served as an Upper House that reviewed and analyzed proposed legislation before it became law.

The Senate included representatives such as chiefs from the provinces, as well as representatives from Rotuma, Rabi, Banaba, and other communities, including the Chinese community. The view being expressed is that the Senate provided an additional level of discussion and scrutiny to ensure that laws were carefully considered and suited the people of Fiji before being finalized.

Once agreement was reached, the legislation would proceed through the normal process and eventually be submitted to the President for signing. However, under the 2013 Constitution of Fiji, the Senate no

longer exists. Some people therefore feel that there is now less independent review and analysis of laws before they are passed by Parliament. Concerns have been raised that changes to laws can now be made more easily without the additional level of oversight that the Senate previously provided. Thank you for raising this important issue. We have taken note of your submission.

We have also received submissions regarding corporal punishment. The views being raised are that discipline and correction of children should continue to be carried out through proper teaching and guidance within families and communities.

At the same time, the Government of Fiji is a member of the United Nations and is party to a number of international conventions and agreements, including principles contained in the Universal Declaration of Human Rights. Fiji has signed and agreed to uphold certain international standards, and therefore many of our laws are aligned with international human rights obligations. Because of this, any discussion about corporal punishment must also take into account Fiji's international commitments and existing constitutional protections.

We will continue to consider and analyze the submissions that have been made on this matter. However, at this stage, I cannot say whether the law will change or not, as this will require further discussion and careful consideration. Thank you Jale.

Jale Ataogo: Thank you. I have one last submission. The drafting of the 2013 constitution it was not properly done and only done by a few people. I wish to submit that, in my view, the 2013 Constitution of Fiji did not follow the proper consultative process when it was introduced. Therefore, my submission is that the 2013 Constitution should be reviewed and possibly removed or replaced through a process that fully involves the people of Fiji and reflects the views of all communities.

Mr. Valenitabua: The Great Council of Chiefs also appeared before the Commission and made submissions, including a recommendation that the 2013 Constitution of Fiji should be removed or replaced. There have also been attempts by the State and other groups to amend or review the Constitution. However, the 2013 Constitution itself sets out the legal

procedures that must be followed for any amendment or replacement process.

The concern being raised is that any attempt to remove or change the Constitution outside the legal procedures established within it could create serious constitutional and political instability. Therefore, any reform process must carefully follow lawful and constitutional procedures to avoid conflict or unrest.

The Government had taken the matter of the 2013 Constitution of Fiji to the Supreme Court of Fiji regarding the process for its amendment or possible replacement. The Supreme Court advised that any changes must follow the constitutional procedures and proper legal process. That is one of the reasons why we are here today conducting these wider public consultations — to allow the people of Fiji to participate and provide their views as part of a lawful and consultative process, following the guidance of the Court. As for the 1997 Constitution of Fiji, the Supreme Court has ruled that it was revoked and therefore cannot simply be reinstated or used again. To answer your question, we don't have the authority; to discard the 2013 constitution. Thank you. Any more questions.

Suliasi Makutu: Bula Vinaka, my name is Suliasi Makutu from Levuka Village. I have been witnessing that nowadays it feels as though we are living in a movie because of the increasing problems affecting our communities. There have been many incidents linked to drugs, causing division within families and communities.

Many people have been taken to hospitals, including St Giles Hospital, and sadly some people have also lost their lives. We have also seen police officers being harmed and even losing their lives because of the serious situations arising from drug-related crime and violence in our country. I feel for the police officers and the difficult work they carry out, as people such as SSP Biu would understand. My submission is that greater protection and support should be given to the Police Force, including consideration of appropriate equipment and resources necessary for their safety and for them to effectively carry out their duties.

Mr. Valenitabua: Regarding drug-related issues, the Fiji Police Force has already made submissions proposing that stronger laws relating to drugs and drug-related crimes be more firmly recognized within the constitutional and legal framework. We will review those submissions together with the concerns and recommendations you have raised this morning.

Regarding the issue of ammunition for the Fiji Police Force, we have noted this submission. There are already provisions in the law and the Constitution relating to the role and responsibilities of the Police Force, although they do not specifically state that police officers must be armed with ammunition at all times.

The question of whether police officers should again routinely carry ammunition is a matter that requires careful consideration and discussion. In the earlier years, police officers carried firearms and ammunition, but following the events of 2006, the military took control of police weapons and ammunition. Officers such as DPC Biu have witnessed those changes. Today, the military and police are working together on national security matters. At the same time, any changes relating to police powers and the carrying of firearms must also take into account the constitutional rights of individuals and the broader public interest. These issues will require further review and discussion.

Suliasi Makutu: Nowadays, there are growing concerns about weapons and ammunition being found in the possession of members of the public. There have been reports and social media posts showing individuals holding firearms such as revolvers, and concerns have also been raised about dangerous weapons, including grenades.

There is also ongoing public concern regarding the container of ammunition that reportedly went missing in 2021 and has still not been fully accounted for. Because of these concerns, I am suggesting that the Fiji Police Force should be properly equipped and given appropriate protection, including access to firearms and ammunition where necessary, so they can safely carry out their duties and respond effectively to serious threats.

Mr. Valenitabua: ***I have ben notified that its 12pm and that we should have prayer. Thank you. [Prayer led by Turaga Vakatawa-Tubou].Prayer ends 12.15pm.***

Mr. Valenitabua: Suliasi to answer your question in other words, the Police Force already operates under its own legislation and policies, but additional constitutional recognition or protections could also be considered if recommended through the review process.

Yavuca: This is an enquiry regarding the penalties and charges given to people caught with drugs. There is concern among members of the public that some sentences given for drug-related offences are too light and may not act as a strong deterrent. People have raised examples of individuals convicted of drug offences receiving short prison terms before being released. There is also growing concern about the increase in drug trafficking and drug-related crime in Fiji, including recent high-profile drug cases. Some members of the public feel that stronger punishments should be considered to help combat the spread of drugs in the country.

The submission being made is that the Government should consider reviewing the laws and constitutional provisions relating to serious drug offences, including whether tougher penalties and stronger enforcement measures are needed. Some people have also raised views about restoring harsher punishments [hanged and corporal punishment that existed in earlier times, believing that this could discourage drug trafficking and related crimes.

Another point I wish to raise concerns the 2013 Constitution of Fiji itself. As you have explained, any attempt to remove or change the Constitution outside the legal process could be regarded as unconstitutional or even linked to a coup situation. However, many people continue to question the process through which the 2013 Constitution was originally introduced. Some feel that it did not follow a fully democratic or consultative process. Therefore, the question being raised is: what is the State's position regarding those who drafted and introduced the 2013 Constitution? Are there any legal or constitutional consequences to be considered? Thank you.

Mr. Valenitabua: Firstly, regarding the penalties given to drug offenders, the death penalty is currently not allowed in Fiji. In the past, people such as George Speight were initially sentenced under laws that allowed severe punishment, but the Government later commuted those sentences to life imprisonment, and in some cases, release was later granted

through mercy or pardon processes. As for suggestions relating to the return of the death penalty, these are matters that would require careful consideration by the Government, Parliament, and the courts, particularly in light of constitutional protections and Fiji's international obligations.

In relation to recent drug cases, sentencing depends on the seriousness of the offence and the quantity of drugs involved. For example, some offenders, including the trio from Lautoka involved in major drug-related offences, received lengthy prison sentences. These penalties are determined under Fiji's criminal laws, including the sentencing and penalty provisions applied by the courts. Now there charge is 50 years which is way too much.

There are still people who question and discuss the process through which the 2013 Constitution of Fiji was drafted and introduced. It is also widely recognized that the Constitution emerged following the military takeover of Government in 2006. The Constitution contains provisions relating to immunity and protections connected to actions taken during that period, including protections for those involved in the takeover and related events. The courts are unlikely to reopen matters relating to the coups because the 2013 Constitution of Fiji contains immunity provisions that protect those involved in the takeover and related events from being charged or legally challenged for those actions. That is where the immunity clause exists within the Constitution.

The view being expressed is that continually revisiting those past events could create further division or instability for the country. Therefore, some people believe it may be better for Fiji to move forward peacefully, focus on national unity, and work through constitutional reforms and discussions in a lawful and constructive way rather than reopening past conflicts.

Jujuwa Uluiqalau: Chairman of the Constitutional Review Commission, Jujuwa Uluiqalau, I wish to raise a matter concerning iTaukei culture and our Vola ni Kawa Bula. This concerns the recording and registration of biological children and children from single-parent situations within the Vola ni Kawa Bula system. In the past, there were different customary practices and distinctions used in how these records were

entered and recognized. Today, under the current constitutional and legal framework, people are treated equally under the law, and these distinctions are no longer recognized in the same way. The concern being raised is that some traditional customary practices relating to registration and lineage within the Vola ni Kawa Bula have changed over time.

Mr. Valenitabua: Thank you. This is an important topic, and it has also been discussed during Tikina meetings in Rewa. The issue concerns the law relating to the registration of children in the Vola ni Kawa Bula. Under earlier practices, the law generally required that a child be registered under the father's lineage. However, over time it became clear that many children who did not have a recognized father were left unregistered in the Vola ni Kawa Bula system. Because of this concern, the law was later changed to allow children without a recognized father to be registered through the mother's side of the family. That is why today children with maternal links may be registered within the mother's tokatoka, mataqali, and yavusa. In many cases, the grandfather or maternal family would provide confirmation or take an oath acknowledging the child, allowing the child to then be entered into the Vola ni Kawa Bula.

The relevant provisions under the iTaukei Lands Act 1965 recognize that children born outside of marriage may be registered under the mother's tokatoka, mataqali, and yavusa. The question now being raised is whether these arrangements and customary registration practices should continue under the current system, or whether there should be constitutional recognition or further clarification on how such registrations should be treated in the future.

Jujuwa Uluiqalau: I wish to clarify my earlier statement. These children should still be registered within our tokatoka, mataqali, and yavusa for the purpose of recognition and protection, so that they are properly recorded in the Vola ni Kawa Bula and are being protected. While they are registered for protection and recognition, their traditional authority, roles, or decision-making rights within the village structure should be limited.

Mr. Valenitabua: Thank you. Any more questions.

Pasimaca Seleti: I wish to further explain the issue we have just discussed regarding children born out of wedlock. I have grandchildren whom I personally look after. They do not have a recognized father, but they are still my grandchildren. I have always reassured them not to worry, because as their grandfather I have ensured that they are properly registered in the Vola ni Kawa Bula so that they are recognized and protected within the family and community.

There was also a situation in Lakeba involving a young boy where concerns arose that he might one day succeed to a chiefly position. During an argument, someone told him to remain silent because the person who had brought him into the village and supported his place there had already passed away. Following that incident, the man eventually left the village and took with him everything he had invested there. The concern being raised is about how these situations can affect children and families emotionally and socially, particularly regarding belonging, recognition, inheritance, and traditional authority within the village structure.

Mr. Valenitabua: Thank you we have heard a lot of important things this morning. Another thing that is yet be discussed is the freight cost, it was raised up in Moce and Oneata. We have note that, it was submitted to us that the boat fare is okay its only the freight cost that they are having issues with. There use to be franchise before is it still available now?

Jujuwa Uluiqalau: Yes.

Suliasi Makutu: Mr. Chairperson, you bringing up the topic on fr6anchise. In Lau only one ship is franchise that is Gounder. That is why there is difference in cargo cost. The second boat is the MV Yavirau owned by the Turaga Tui Nayau. We have been asking around about the issuing of franchise, the Tui Nayau then told us that the past government had signed Gounder 15 years of franchise. When we try to pursue the MV Yavirau to be franchise, it wasn't able to. But the MV Yavirau is servicing with us every week and it reaches right up to Kabara. The request if this committee could review the franchise, why would they give k15 years franchise, it should have just be given 1 year franchise. That's what we are submitting if it can be amended in the constitution in regards to the service delivery of the government.

Mr. Valenitabua: The past government have signed the franchise, the Bainimarama government?

Suliasi Makutu: Yes sir.

Mr. Valenitabua: We have taken note we will go and review what are the options that we can take. My advice as a lawyer if you can advise the Turaga Tui Nayau to see the franchise agreement if it can be amended. Thankyou.

Ledua Lavaki: My name is Ledua Lavaki im from Vakano. I have a question regarding village by-laws. Do you have a copy or framework of the village by-laws that can be strengthened, because many people feel that village rules are now clashing with the individual rights protected under the Constitution. For example, when the Turaga ni Koro calls for village work, meetings, or community obligations, only a few people may respond while others choose to act on their own and do not follow the village authority. My submission is that the Government should consider strengthening village by-laws and giving clearer legal or constitutional recognition to village governance and traditional authority, while still balancing the constitutional rights of individuals.

Mr. Valenitabua: The issue of village by-laws has been under discussion for a long time, and the Ministry of iTaukei Affairs has been working on completing and strengthening them. The Great Council of Chiefs has also submitted that one of its priorities is to finalize and strengthen village by-laws. One of the main difficulties is that some village by-laws may conflict with the constitutional rights of individuals protected under the 2013 Constitution of Fiji.

Balancing traditional village authority with individual rights has therefore become an important legal issue. For example, one question often raised is this: if someone in the village is involved in selling drugs, and the matter is reported and the person is charged by the police, what authority does the village itself have to remove or banish that person from the village? These are legal questions that likely require guidance from the Government and the Attorney-General's Office, because any village action must still operate within the law and constitutional framework.

Jone Liwaki: I am the representative of our National Resource Owners Committee for Lau. Previously, the organization was known as the National iTaukei

Resource Owners Committee. However, the name was later changed and the word 'iTaukei' was removed.

We have continued to make submissions requesting that the original name — National iTaukei Resource Owners Committee — be restored, because many of us feel that the word 'iTaukei' carries important meaning, identity, and recognition for indigenous resource owners. Without it, we feel the name no longer properly reflects the purpose and representation of the organization.

I have raised this matter in many of our meetings, but so far it has not been accepted. Therefore, I felt it was important to bring this issue before this consultation meeting as part of my submission.

Mr. Valenitabua: Thank you. I believe we will go and review issues about iTaukei I believe we work on what you have submitted.

Jone Liwaki: When the word iTaukei is missing it has taken away our identity and it carries a lot of weight when iTaukei is mentioned. Thankyou.

Mr. Valenitabua: The Turaga Vuanirewa, The Tui Nayau Suni Vanua Lau and all the people of the 8 villagers of Lakeba. We have come to end of our discussions this afternoon. We thanked you for all your submission on the amended constitution review. Everything raised will be reviewed and analyze when we write our report. If you are asking what will happen after the constitutional review consultations, our work as the Commission is to continue collecting information and gathering submissions from the people until the end of June. The team here today is Team 1, while another group, Team 2, is currently in Levuka carrying out the same consultation process.

Once all consultations are completed, we will compile and analyze all the submissions received. After that, we will prepare a report together with a draft constitution or proposed constitutional amendments for consideration by the President and the Government.

Following that process, there may be another important stage known as a referendum. In a referendum, the people will be asked to vote 'Yes' or 'No' on a constitutional proposal, similar to the way voting is done during general elections.

The question put to the people could be whether they agree for a new or amended constitution to become the law of the country. If the majority of people vote in favor, then the proposed changes may proceed. If not, then the current 2013 Constitution of Fiji would remain in force. Therefore, when the referendum process comes, we encourage everyone to participate. I again wish to apologies for seating here on top of you. I do hope that you are able grasp whatever we have discussed and we hope for the betterment of this country. Thank You.

Mr. Biu: Turaga Tui Nayau, Sau ni vanua Lau, I seek request the commission to be seated again this morning. On behalf of the chairperson, we wish to acknowledge you this morning for allowing us to be here this morning. We hope that these changes will bring us hope and a better future for Fiji. Thank you.

----------End of Session [7-5-2026]----------

Submission(s) Received

FIJI REVIEW COMMITTEE.

VAKATUTU E LAKEBA.

1. ME VAKADEITAKI NA BOSE LEVU VAKATURAGA ENA YAVU NI VAKA VULEWA VOU.

2. FIJIAN ME NODA GA NAI TAUKEI VOLAI ENA VKB.

3. VITI ME CHRISTIAN STATE

4. VEIDIGIDIGI - ME SA SUKA TALE NA KENA I VAKARAU MAKAWA. ME MATATAKI VAK YASANA.

5. SENETI - ME SA DURI KA VAKALESUI MAI NA MATABOSE NI SENETI.

6. COPORAL PUNISHMENT - ME VAKALESUI TALE NA NODRA DAU VAKAVULICI NA GONE E NA KANA KUITA.

7. PERESITEDI - ME DIGITAKI MAI NA BOSE LEVU VAKATURAGA

CONSERVATION INTERNATIONAL Fiji

8. VAKALESUI LESU NA QELE NI
TAUKEI KINA KENA ITAUKEI
DINA.

Gtuoge

Tarukua Village Hall, Cicia

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tarukua Cicia Lau DATE: 08 05 26 TIME: 10:00am,

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
9	PAULIASI VUNAGOGO	57	9260143	TARUKUA CICIA LAU	CICIA	TURAGA	IT	[signature]
10	VUKICEA TAMANIG	45	7465442	TARUKUA CICIA LAU	CICIA	TURAGA		[signature]
11	AMIASI IGTO	68	7423561	MATUKA CICIA LAU	CICIA	TURAGA		[signature]
12	NAGAGILEVU RACEVA	36	7464188	TARUKUA	CICIA	TURAGA	IT	[signature]
13	JOPE DELBI	43	5066750	MATUKA	CICIA	TURAGA		[signature]
14	MALONI NAMOLI	41	7623144	TARUKUA	CICIA	TURAGA		[signature]
15	NABAIKANAWANAWA NAIKAVANISAU	58	7275914	TARUKUA	CICIA	TURAGA	IT	[signature]
16	MIETUISELA LUTU	69	7223931	TARUKUA	CICIA	TURAGA		[signature]
17	SEMITI BULIAMASINRAU	56	7429965	TUBOU	LAKEBA	✓	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tamuka Cicia Lau DATE: 08 05 26.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Alipate Bese	62	Tamuka	Cicia	Turaga	Itaukei	

116

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tarukua Cicia Lau

DATE: 03/05 2026.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	SUNIA. VULA.	50	TARUKUA.	CICIA.	T	I TAUKEI	SV.
	KOLINIO. RAIWAQANI	59	TARUKUA	CICIA	T.	TAUKEI.	KR
	SAKIUSA. BULINAKARUA	68	TARUKUA.	CICIA	T.	TAUKEI	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

(15)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tarukua Cicia Lau **DATE:** 08 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Apisalome Nayai	80	MABULA	Cicia	T	Itaukei	[signature]
2	Samuela Wailevu	59	TARUKUA	Cicia	T	IT	[signature]
3	Tevita Mooibaroi	83	Mabula	Cicia	T		
4	Sakaraia Saubalavu	70	TARUKUA	CICIA.	T.	I TAUKEI	[signature]
5	Manasa Uladila	35	TARUKUA	CICIA	T	TAUKEI	[signature]
6	Rusiate Uanicewa.		MABULA	CICIA	T	TAUKEI	R. Uanicewa
7	Uraia Waqavonovono	70	TARUKUA.	CICIA	T	TAUKEI	U. Waqavonovono
8	Mosese Uakabalavu	64	TARUKUA	CICIA	T	TAUKEI	[signature]
9	ARIETA BOSEIWAQA	27	TARUKUA	CICIA	M (R)	ITAUKEI	[signature]
10	Ruci Tawatatau	27	TARUKUA	Cicia	M	ITAUKEI	[signature]
11	Saveniaca Salaiwai	40	TARUKUA	Cicia	T	ITAUKEI	[signature]
12	Eroni Lesikibeqa.	45	TARUKUA.	Cicia.	T.	ITAUKEI	E.L.
13	SEMITI GABE	49	TARUKUA	CICIA	T	TAUKEI	[signature]
14	TAGILALA VAKALOLOMA	65	TARUKUA	CICIA	T	✓	[signature]
15	Mikaele Sawrana	35	TARUKUA	CICIA	T	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

TARUKUA -CICIA

08-05-2026

Mr. Biu: Na gone Turaga na Tui Cicia. We are here this morning. On behalf of the chairman and the commissioners we appreciated your welcoming us in your village. The main purpose of our visit today is because we have been asked by His Excellency the President of the amendment of our 2013 constitution. We are not here for any rural development projects everything is solely on the amending of our constitution. Everything that will be heard today will be recorded, if you have a say, please raise your hands and mention your name. After you raise your questions if the commissioners feel that that need to elaborate more on your questions then they will discuss it more with you all. Thank you.

Before we proceed Turaga Tui Cicia, I seek your approval of the commissioners to be seated on top of the table please. I shall now give the floor to the chairperson to lead the discussion this morning.

Mr. Valenitabua: The Vanua Walakeya na Gone Turaga Tui Cicia. To the representatives of the Turaga Tui Cicia. We deeply appreciate that you accepted us this morning. To the chiefs and ladies and gentlemen's sitting here before us, we apologies that we are sitting up here this morning and we seek your forgiveness. I wish to elaborate more on the reason we are here with you this morning. We have been to Fulaga, Kabara, Moce, Oneata, Tubou and this morning we are here with you all. We are appointed by the President and we are part of the committee that will analyze our 2013 constitution. This is the reason we are here with you all this morning. We are here today because of the 2013 constitution.

The procedure and the process of amending the constitution is why we are here this evening. When the 2013 constitution was designed there was discussions amongst people, they disapprove this constitution. Not only us ITaukei other ethnicity they disagree with this constitution. Some says that it was forcefully given to us, that is the reason the government have thought to amend the constitution and to hear what the people say. We request your submissions this morning, what you think, your ideas of what to amend in the constitution. There are some of the items written in the constitution we do not agree with it and some we needed it to be added. Some of the contexts is also needed to be change and be removed completely. After we leave your island today, we will then go to Vanuabalavu then to Moala and to the Lomaiviti Group. Th Turaga tui Cicia we hope that we will be receiving a lot submissions this morning

so that we review it and add it to our submissions. . If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you. We also request that you introduce yourselves before you make your submission. Before we proceed on my right Merewalesi Nailatikau and on my left Conway Beg. Iam Sevuloni Valenitabua. We are the 2nd team and another team is in Ovalau today and will also leave Ovalau in the afternoon. That is the reason I'm relaying information for you to know the importance of this exercise and that we should have a great change in our constitution.

Nabakanawanawa: My Name is Nabakanawanawa Naikavanisau. Firstly, is to return to the constitution everything about the GCC. Secondly, the GCC to appoint the President of Fiji. Thirdly the word Fijian to be used on by the iTaukei that are registered in the Vola ni Kawa Bula and the other ethnicity can be called the names that they are known for. Fourthly Fiji to be a Christian state and not secular state. Fifth, the process of voting, we request to return back to constituencies or our representatives to be elected from our province like it used to be before.

The counting system not to computerized but done manually like it is used to do before. The sixth one is to bring back the members of the senate. The seventh is corporal punishment, if government to look into adding into the constitution on corporal punishment because we have seen children's attitude changes because of these rights. On immunity clause we request that it be added in our constitution. the nineth is the return of the land and qoliqoli to the owners.

Those are nine submissions that we submit this morning to be amended in the 2103 constitution and i also give freedom to others members of Tikina Cicia if they have other submissions this morning. We also included the mining done on our roads and seabed. Since there are limits as to where the landowners own and also there is a share of government. We are worried that government using our gravel but are not paid at a fair rate here in Cicia.

Mr. Valenitabua: We acknowledge your submissions this morning Mata ni Tikina. I'm writing down I think about 11 points of your submissions. The GCC were the first to submit to in Suva. They have submitted that the GCC be entrenched in the constitution. I have seen that majority of us are old , we know that it is always written in the constitution the GCC. They have a role- to appoint the President. But when the 2013 constitution was

design the law of the GCC was removed. Now they have submitted that they be written in the constitution. Following that because of the senate. The GCC to members of the Senate. We have received, we will review and analyses accordingly.

The name Fijian, only iTaukei to be called Fijian. The name Fijian is in the 2013 constitution. we are all counted as Fijian for all of ethnicity in Fiji. when you submit today you are adding to the same submission as others across Lau. The name Fijian is only for us iTaukei. The Christian state , we have also received submission that Fiji to be a Christian state. This is in order to amend the secular state. The secular state states that you cannot force anyone else to perform his or her religion. Everyone has the right to religion. We don't force anyone on any religion. We have received a number of submissions requesting that Fiji be declared a Christian State. These submissions, together with all other views received during the consultation process, will be carefully reviewed and analyzed by the Commission. Following the consultation period, the Commission will assess the submissions and make recommendations as part of its report and constitutional review process.

On the issue of constituencies, some submissions have proposed a return to the constituency system that was previously used, where constituencies were divided according to provinces such as Lau, Rewa, Cakaudrove, Bua, and Macuata.

Under this system, if a constituency was allocated three seats in Parliament, candidates would contest those seats and the three candidates receiving the highest number of votes would become Members of Parliament representing that constituency.
Many submissions have requested the reinstatement of provincial constituencies. The main reason given is that the current national constituency system makes it difficult for people in villages and rural communities to identify and approach their representatives, as they often do not personally know the Members of Parliament who represent them.

The Commission has also received submissions regarding the voting system. Some participants have suggested that election results should be determined directly by the total votes counted, with candidates receiving the highest number of votes being elected to Parliament according to the seats allocated for each constituency.

These submissions, together with all other views received during the consultation process, will be reviewed and considered by the Commission as part of the constitutional review.
Some submissions raised concerns about the electoral system under the 2013 Constitution. Participants noted that under the current system, candidates may be elected to Parliament based on the total votes received by their political party, even if the individual candidate did not receive a large number of personal votes.

As a result, some submitters expressed the view that candidates who receive higher numbers of individual votes should be elected directly, rather than relying on the overall party vote. They suggested that the electoral system should better reflect the direct choice of voters and ensure that those elected have strong support from the people they represent. That ius the reason people submitting to change the process of election voting's.

On the issue of corporal punishment, some submissions noted that the 2013 Constitution and related laws do not permit corporal punishment in schools and other settings. During the consultation process, the Commission received submissions expressing concern about student discipline and behaviour. Some participants stated that it has become more difficult to discipline and teach children without the option of corporal punishment. They argued that the removal of corporal punishment has contributed to challenges in maintaining discipline and respect in schools.

The Commission has also received submissions from teacher representatives and members of the public advocating for the reintroduction of corporal punishment as a disciplinary measure, citing concerns about the attitudes and behaviour of some children and students.

On the issue of the immunity provisions in the Constitution, the Commission has received a number of submissions expressing different views. Some submitters, including representatives of the Great Council of Chiefs (GCC) and other organizations and ministries, have proposed that the immunity provisions be removed from the Constitution. They argued that these provisions should be reviewed as part of the constitutional reform process.

Other participants referred to the history and purpose of the immunity provisions, noting that they were introduced in relation to events surrounding past political upheavals and coups in Fiji. It was also noted that legal challenges have previously been brought before the courts concerning constitutional matters, including questions relating to the Constitution and its amendment. Some submitters expressed the view that removing or altering the immunity provisions could reopen past grievances and create divisions within the country. They suggested that Fiji should focus on national unity, reconciliation, and moving forward together rather than revisiting past conflicts.

On the issue of land and qoliqoli rights, the Commission has received a number of submissions requesting the return of qoliqoli areas to their traditional owners and that such ownership be formally recognized and protected under the Constitution.

Submitters noted that Fiji has different categories of land ownership, including iTaukei land, freehold land, State land, and lands classified under various schedules. Some participants expressed the view that traditional ownership rights over qoliqoli areas should be clearly recognized and vested in the customary owners.

Many submissions have specifically requested that qoliqoli ownership be returned to, or formally recorded under, the traditional landowning units and customary owners. Submitters stated that qoliqoli areas are an important part of their cultural heritage, identity, livelihoods, and traditional way of life.

The issue of compensation for the extraction and use of natural resources has also been raised during the consultation process. Some participants submitted that where gravel, sand, water, and other natural resources are extracted or utilized from their islands, lands, or customary areas, appropriate compensation should be paid to the landowners and resource owners.

Submitters expressed the view that communities should receive fair benefits from the use of resources located within their traditional lands and waters. They emphasized that the extraction of gravel, the use of water resources, and the removal of sand should be undertaken with proper consultation and that compensation arrangements should be considered where such activities affect local communities.

The Commission has also received submissions concerning the valuation of land and the returns received by landowners. One submitter of Indo-Fijian descent expressed the view that landowners are currently receiving less income from their land than they should. The submission proposed that the current method of valuation based on unimproved

capital value be reviewed and replaced with a market-value-based approach.

The submitter argued that using market value would provide a fairer assessment of land and result in greater returns and benefits for landowners. It was suggested that this approach would better reflect the true economic value of the land and ensure that landowners receive compensation and lease payments that are more consistent with prevailing market conditions.

Apisalome : My name is Apisalome Navalidakai I'm from Mabula Cicia Lau. I am speaking on behalf of our landowners and resource owners regarding the use of natural resources from our mataqali land.

For many years, gravel from our mataqali land has been extracted and used for road construction and maintenance on Cicia Island. While we acknowledge the benefits of these developments, we are concerned that the compensation received by the landowners has not been adequate in relation to the value of the resources taken from our land.

We therefore submit that the laws governing mining, quarrying, and the extraction of natural resources should be reviewed to provide fairer benefits and compensation to landowners. We also request a review of the provisions relating to ownership and rights over minerals and resources beneath the surface of the land.

It was submitted that the current limits 3 meters and measurements recognized under the law should be reconsidered, and that greater rights and benefits should be accorded to landowners in respect of the minerals and resources located beneath their land. The Commission is requested to consider these concerns and recommend reforms that will ensure fair recognition, ownership rights, and compensation for landowners whose natural resources are utilized for public and commercial purposes.

Mr. Valenitabua: We have received your submission this morning and note the concerns that have been raised regarding landowner rights and compensation for natural resources.

The Commission has also received similar submissions from other participants requesting that landowners have ownership rights extending beyond the current limits recognized under the law. These concerns are consistent with the issues raised during in other consultation.

At present, matters relating to minerals and mineral extraction are governed by legislation such as the Mining Act, which applies to the

extraction of resources including gold, bauxite, and other minerals. A number of submissions have requested that these laws be reviewed to ensure that landowners receive fair value and appropriate compensation for the use of resources located on or beneath their land.

There have also been submissions advocating for compensation based on market value, rather than lower valuation methods, so that landowners receive a fair share of the benefits derived from the use of their land and resources.

In addition, some submittees have suggested that where public infrastructure, such as bridges and roads, is located on customary land, consideration should be given to lease arrangements or other forms of compensation to ensure that landowners are appropriately recognized and compensated for the use of their land. These views have been recorded and will be considered together with all other submissions received during the constitutional review process.

Tevita Moceibaravi: My Name is Tevita Moceibaravi, I'm the chief of Mabula.I have been listening to your explanation and you have said that you don't any complaints to be received on your table this morning. I apologies that, this is the same what the Apisalome have said. For me the past few years my sand has been extracted to be used ion roads. All throughout the years I have not received any payments on my sand. No money received for me and my mataqali. I was thinking to ask the government do they only pay gravel extraction but not sand extraction.

Mr. Valenitabua: I have a question, who is extracting your gravel.

Tevita Moceibaravi: The road construction people -Fiji Road authority.

Mr. Valenitabua: From the moment they started extracting sand until now you haven't received any money?

Tevita Moceibaravi: For the past years they dug a hole on my land past year until now they dug a big land. I'm asking if there is a law that the government to pay the sand.

Mr. Valenitabua: There is a law that requires compensation to be paid to landowners when the Government uses land within their customary land boundaries. This is why we are strongly advocating for the protection of all matters relating to our land to be included in the Constitution. Compensation for the use of land should be paid to the rightful landowners, including the yavusa and the mataqali. We believe that these rights should be clearly protected and guaranteed under the Constitution to ensure that landowners receive fair and proper benefits from the use of their land.

I have a question did they ask for it from you ?

Tevita Moceibaravi: I just saw it when they dug a big hole on my land. And when I ask members of the mataqali who has agreed, no one spoke up.

Mr. Valenitabua: It suppose to be paid to you. Have you told the Bose Ni Tikina.

Tevita Moceibaravi: Yes, I have told the bose ni Tikina.

Mr. Valenitabua: Maybe you should write a letter and send to Fiji Road that they are using our sand in Sawana, Mabula and we have not received any compensation because of the use of our mineral resources.

Any more question?

We submit that Customary Laws should be formally recognized and protected in the Constitution. Customary laws encompass our traditional knowledge, cultural practices, arts and crafts, designs, carvings, traditional performances, and all matters relating to iTaukei customs and heritage.

The 2013 Constitution does not specifically provide adequate recognition and protection of these customary rights. As a result, important aspects of iTaukei culture and traditional ownership are not sufficiently safeguarded.

For example, the people of Fulaga are well known for their traditional carvings and designs. However, there are instances where other individuals or groups copy and use these designs without the consent of the original owners or creators. We believe that where traditional designs, carvings, cultural performances, or other customary knowledge are used by others for commercial or public purposes, the rightful owners should be recognized and fairly compensated. Hence the introduction of the customary laws.

This also applies to the use of traditional customs and cultural performances for tourism purposes, including the entertainment of guests in hotels and other tourism establishments. Where iTaukei cultural knowledge, performances, designs, and traditions are used for economic benefit, the owners of those customs and traditions should receive appropriate recognition and compensation.

We therefore recommend that provisions on Customary Laws be included in the Constitution to protect iTaukei cultural heritage, traditional knowledge, intellectual property, arts, crafts, designs, cultural expressions, and customary practices for present and future generations.

Tevita Moceibaravi: I wish to raise a concern regarding yaqona. During our Tikina meeting, yaqona was one of the matters discussed. I came back from Suva and I purchased yaqona and when I reached Cicia I then unwrapped it, I found that it had been wrapped in several layers of newspaper. For the amount I paid, approximately $17, there were only three small pieces of waka inside.

I am deeply concerned and disappointed by this practice. It reflects a level of dishonesty towards consumers who are paying good money for yaqona but are not receiving fair value for their purchase. Many people rely on yaqona for cultural, social, and traditional purposes, and they should be able to trust that what they are buying is genuine and fairly measured.

I raise this issue because consumers need greater protection from unfair practices, and there should be measures to ensure honesty, transparency, and fairness in the sale of yaqona so that people receive the quality and quantity they are paying for.

Mr. Valenitabua: Thank you for raising your concern regarding yaqona. We understand and appreciate the point you have made.

There are already laws and regulations that govern the sale and purchase of goods, including consumer protection matters. However, yaqona is also an important part of our customs, traditions, and cultural heritage, and therefore aspects relating to yaqona may be considered under customary laws.

At the same time, it is not within our mandate to determine or regulate the price of yaqona. Matters relating to pricing are governed by existing laws and market conditions. Nevertheless, your concern regarding honesty, fairness, and the protection of consumers has been noted and will form part of the discussions and submissions received during this consultation process.

Any more question?

I thank you that you have discuss your submission last night as prepared by the Mata ni Tikina.

Apisalome Navali: For us here in Cicia we only have the old copy of the constitution did not have the 2013 constitution. We did not really understand the 2013 constitution, we asked Roko if he has one 2013 constitution but he said he only have the old one.

Mr. Valenitabua: Which one is the old one.

Apisalome Navali: The 2013, yes that one, but we don't know anything about the 2013 constitution.

Mr. Valenitabua: Ladies and gentlemen, these are the matters that have been presented to us for consideration and amendment. Our task is to identify the changes that are needed and to ensure that the rights of the iTaukei and Rotuman people are properly recognized, protected, and safeguarded in the Constitution.

We submit that the Constitution should protect all matters relating to land, natural resources, and qoliqoli rights of the iTaukei and Rotuman people. This protection should extend to resources found on land, within qoliqoli areas, and in the seas of Fiji and Rotuma.

We further submit that the rightful owners of these resources should be recognized and should receive fair compensation and benefits from the use, development, or exploitation of their resources. The Constitution should ensure that the rights and interests of resource owners are e submit that provisions relating to the Great Council of Chiefs should be included in the Constitution. The Great Council of Chiefs should be formally recognized as an important institution representing the interests, traditions, and cultural heritage of the iTaukei people.

We further recommend that the Constitution provide a clear role for the Great Council of Chiefs in matters of national importance and governance, particularly on issues affecting iTaukei land, customs, traditions, and the welfare of the indigenous people of Fiji.

The inclusion of the Great Council of Chiefs in the Constitution would help ensure that the voices of traditional leaders are heard and considered in decision-making processes relating to the government and the future development of the nation. Safeguarded for present and future generations.

Nabakanawa: This morning you have been telling us about customary law. I would ask the elders to support customary laws. That mean the island of Cicia support the embedded of the customary laws into the constitution.

Apisalome Navali: I would also support that the 2013 constitution be eliminated.

Mr. Valenitabua: The abolition or replacement of a constitution should only occur through lawful and constitutional means. A Constitution cannot be legitimately removed or set aside unless the procedures prescribed within the Constitution itself are followed.

The 2013 Constitution contains provisions that set out the process for its amendment or replacement. Therefore, any attempt to eliminate or replace the Constitution should be carried out in accordance with those

established legal procedures. If those procedures are not followed, the action may be regarded as unlawful or inconsistent with constitutional requirements. We submit that respect for the rule of law and constitutional processes is essential to maintaining stability, good governance, and public confidence in the legal system.

Samu Laliqavoka: Chairperson of the Constitutional Review Commission and members of the Commission, I would like to seek clarification regarding the process for changing or amending the Constitution. Earlier, there was discussion on the issue of constitutional reform, and I would like to know what procedures the Government is required to follow when amending the Constitution.

In particular, has a new process for constitutional amendment been established, or does the Government continue to follow the procedures set out in the existing Constitution? We would appreciate an explanation of the legal and constitutional steps that must be followed to ensure that any amendments are carried out lawfully and transparently.

Mr. Valenitabua: Thank you. In any Constitution, there are provisions that allow for the amendment of laws within the Constitution. Generally, the Constitution itself sets out the process that must be followed to make those changes. Fiji's first Constitution at Independence was established in 1970 under the leadership of Ratu Sir Kamisese Mara and remained in force until 1987. During that period, changes could be made through the amendment procedures provided in the Constitution itself.

In 1987, following the coup led by Sitiveni Rabuka, the 1970 Constitution was set aside. For a period, the country was governed through decrees. Later, those decrees formed the basis of the legal framework under which the Government operated. Subsequently, a new Constitution was introduced in 1990, which remained in force until the adoption of the 1997 Constitution.

The 1990 and 1997 Constitutions both contained provisions setting out how constitutional amendments could be made. In 2006, following the change of government led by Commodore Voreqe Bainimarama, the constitutional framework was again altered, and eventually a new Constitution was promulgated in 2013.

Today, we are gathered as part of the constitutional review process. Our purpose is to consider amendments to the laws and provisions contained in the current Constitution and to make submissions on the changes that the people of Fiji wish to see reflected in the supreme law of the country.

If you have been listening to the radio or following the news, you would have heard that the Government has been seeking to amend certain provisions of the 2013 Constitution. The proposed amendments were brought before Parliament; however, they did not receive the required number of votes needed for approval. As a result, the amendments could not proceed through that process.

Following this, the Government referred questions concerning the constitutional amendment process to the Supreme Court. In 2025, the Supreme Court provided guidance and clarification on the procedures that must be followed when amending the Constitution.

The constitutional review process that we are participating in today is being conducted in accordance with that guidance. The purpose of these consultations is to gather the views and submissions of the people so that any proposed constitutional amendments can be considered through the proper legal and constitutional process. Therefore, the process we are following today forms part of the broader effort to review and amend the Constitution in accordance with the law.

I wish to reiterate the importance of being prepared for the possibility of a referendum in the future. I encourage all our people, particularly the iTaukei community, not to become complacent or relaxed if a referendum is called. It is important that everyone understands the significance of participating in the process. If people do not take part and cast their vote, whether in support of or against the proposed changes, the outcome will be determined by those who do participate.

Should the referendum result in the rejection of the proposed amendments, then the 2013 Constitution will remain in force. Therefore, it is important that people are well informed and actively engaged in the process.

I would also like to acknowledge Mr. Samu, who was once my student at Ratu Kadavulevu School. Following this consultation, I will discuss the process with him further, and he will be able to provide guidance and information to the community regarding the referendum process and what it will involve.

This means that many government ministries and agencies are seeking amendments to constitutional provisions that affect their operations and responsibilities. Under the current constitutional framework, the Attorney-General has significant responsibilities in relation to government legal affairs and the administration of government business.

In the past, the public service was primarily administered through the Public Service Commission, which had responsibility for matters

relating to civil servants and public administration. However, changes to the constitutional and governance framework over time have altered the way these functions are structured and exercised.

As a result, some ministries and government officials are making submissions to the Constitutional Review Commission regarding provisions they believe should be reviewed or amended. These submissions form part of the broader discussion on how government institutions should operate and be governed.

Jese Sautabua: Chairperson of the Constitutional Review Commission, I have a question regarding the constitutional amendment process. We have heard that many submissions are being made proposing changes to the Constitution. My understanding is that any constitutional amendment must ultimately be considered by Parliament and may require a two-thirds majority vote for approval.

My question is: What will happen if the proposed amendments do not receive the required two-thirds majority in Parliament? Will the proposed changes fail, or is there another process that may be followed?

Mr. Valenitabua: If the proposed constitutional amendments do not receive the required two-thirds majority in Parliament, the next course of action would depend on the Government. At present, the Constitution does not specifically address what should happen if a proposed amendment fails to obtain the required level of support on a subsequent attempt.

As a Constitutional Review Commission, it is not our role to speculate on what actions the Government may take in that situation. Our mandate is to collect information, receive submissions, and listen to the views of the people of Fiji.

We encourage as many people as possible to participate in this process and make submissions. The more views and recommendations that are received, the more representative the review process will be. This will help ensure that any future amended Constitution reflects the aspirations and wishes of the people.

It is our hope that when an amended Constitution is eventually adopted, the people will feel a sense of ownership and be able to say that their views, traditions, and aspirations have been included. These principles and values may also be reflected in the Preamble, which sets out the vision and foundations of the Constitution.

In the Preamble of the 2013 Constitution, it begins with the words, "We, the people of Fiji."

I wish to raise a question for consideration: Do the people truly know and understand this Constitution? Many people would say no, because they believe that there was insufficient consultation with the wider public during the process that led to its adoption.

The phrase "We, the people of Fiji" suggests that the Constitution reflects the views, aspirations, and consent of the people. However, many citizens have expressed concerns that they were not adequately consulted or given the opportunity to participate meaningfully in the drafting process.

This is one of the reasons why the current constitutional review process is important. It provides an opportunity for people to share their views, make submissions, and contribute to any future amendments so that the Constitution can better reflect the wishes and aspirations of the people of Fiji.

Mata ni Tikina is there anymore submissions from the floor or we end here?

Nabakanawa: The Tui Cicia and the Turaga ni Yavusa, The Constitutional Review Commission would like to ask whether there is anything further that you would like to elaborate on regarding the 2013 Constitution.

We have listened to your submissions and concerns, and we now give you this opportunity to provide any additional comments, recommendations, or views that you believe should be considered as part of the constitutional review process. If there are any matters that have not yet been addressed, or if there are specific provisions of the Constitution that you wish to discuss further, we welcome your input at this time.

Sakaraia Saubalavu: Chairperson of the Constitutional Review Commission, my name is Sakaraia Saubalavu I'm the Turaga ni Yavusa of Cicia-Tui Cicia. I would like to make a submission regarding the Preamble of the 2013 Constitution. Having read the Preamble, I respectfully request that consideration be given to amending its wording.

The Preamble begins by referring to "We, the people of Fiji," which suggests that the Constitution was developed through the participation and agreement of the people. However, it is the view of many that only a small number of individuals were involved in the drafting process and that there was insufficient consultation with the wider population.

For this reason, I believe that the Preamble should be reviewed and, if necessary, amended so that it more accurately reflects the history of the Constitution and the aspirations of the people of Fiji. Any revised

Preamble should be based on broad public consultation and should reflect the views, values, and contributions of all the people of Fiji.

Mr. Valenitabua: Thank you very much na Turaga Tui Cicia for your contribution and your submission regarding the amendment of the Preamble and other provisions of the Constitution.

I believe that your comments reflect and reinforce many of the submissions that we have heard throughout our consultations today. Your views, together with those of other participants, will form part of the record that the Commission will consider in its review.

The submissions received today demonstrate that the people of Cicia have actively participated in this consultation process and have provided their recommendations on the proposed amendments to the Constitution. We appreciate the time, effort, and thoughtful contributions that have been made by community members, leaders, and representatives.

On behalf of the Constitutional Review Commission, I thank you all for your participation and for sharing your views on the future of our Constitution.

Mr. Biu: Na Turaga Tui Cicia, the Masi ni Vanua, It is with great pleasure that we acknowledge your submission received this morning. We believe we are moving towards a positive and constructive day for Fiji.

For the past 16 years, we have been operating under the 2013 Constitution. Today, we acknowledge and appreciate all submissions received, including those conveyed through the Office of the President and the members of the Commission. We sincerely acknowledge and thank you for your valuable contribution this morning. Your views and participation are an important part of this constitutional review process.

Before we conclude, I would like to respectfully invite the Talatala Qase to offer a word of prayer to close our meeting this morning.

----------End of session [8-05-2026] ----------

Naroi Village Hall, Moala

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

9:30.

VENUE: Naroi Moala Lau

DATE: ~~Hara~~ 11 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Veli Koyamaibole	64	Naroi	moala	T.	IT.	[signature]
2	Takelo	67	✓	✓	T	F.	✓
3	Salabogi S.	67	✓	✓	T.	F	✓
4	Waka K.	68	✓	✓	T.	F	✓
5	Saimoni Tadu	64	Moala	Moala	T	F	✓
6	Keni Koroi	55	Naroi	✓	T	F	[signature]
7	Sepeti Titoko	60	Naroi	Moala	T	F	S. Koroi
8	Jolame Sivolia	49	Naroi	Moala	T	F	[signature]
9	Amani Q. Besa Tinoale	51	Naroi, Moala	Moala	T		[signature]
10	Sefanaia Cama Atino.	48	Naroi Moala	Moala	T		[signature]
11	Vuetasau Nadawato	46	✓	✓	✓	✓	Nadawato
12	Naika Bolatolu	76	Ketera	Moala	T	✓	[signature]
13	Inia Cakacaka	46	Nasoki	moala	T	✓	[signature]
14	Epeli Nadanisau	40	Yunuku	Moala	M	✓	[signature]
15							

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Naroi- Moala
13-05-2026

Mr. Valenitabua: The people and chiefs of Moala, I seek your forgiveness for sitting on top of you all this morning. We are group of 7 commissioners but only 3 of us is here with you this morning the rest are with the second team that is going around Beqa, Kadavu and Ovalau. We have been appointed by his excellency the President of Fiji to review the 2013 constitution. The Government has sought the advice of the Supreme Court in finding out how this Constitution, which was imposed in 2013, could be reviewed. The Supreme Court has sought the advice of the Supreme Court in finding out how this Constitution, The Supreme Court has given advice and direction as to how we can do this legally. On my Right is Conway Beg, a well-known architect designing big houses in Suva. On my left Merewalesi Nailatikau from Yale, Kadavu. Iam Sevuloni Valenitabua I'm a lawyer, I'm from Nukui in Rewa, I'm the chairman of this commission. We then split ourselves in 2 teams as i have said earlier, right at this moment the other teams are in Kavala in Kadavu. I have been told by Roko that altogether there 8 villagers in Moala. We hope that the Turaga ni Koro are here to submit their village submission.

If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you. We also request that you introduce yourselves before you make your submission. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. So please know that this session will be in English but you are free to speak in ITaukei and I will translate into English for the record just so that it can be captured on the record and for our transcriber to also type it out once we get back to Suva.

We are aware that the 2013 Constitution did not follow the normal process when it was formed. It did not seek widespread consultation. It was promulgated and decreed as an act and did not go through the normal process of Parliament. That is why the reason we are here with you to listen to your views about the amendment of this constitution. We have left Suva last week Saturday together with bour team of secretariat we visited the Lau Group and then next week the Lomaiviti Group the following week to Vanualevu then to Vitilevu and the Yasawa's. One of the main

roles that we are tasked to do is to get a lot consultation as many as possible. We thank you for your listening and I do hope that this will be a fruitful discussion. I now give you the floor to submit your submission. Vinaka.

I will start it off with us this morning. During our consultations in villages across Fiji, one of the key issues consistently raised by the people is the restoration of the Bose Levu Vakaturaga (Great Council of Chiefs).

Traditionally, the Bose Levu Vakaturaga played a significant role in the governance of our nation. Members of the Bose Levu Vakaturaga were represented in the Senate, which served as the second chamber of Parliament. Through their representatives, they reviewed, analyzed, and provided oversight on proposed legislation before it became law.

However, the 2013 Constitution removed the Senate and contains no provision for the Bose Levu Vakaturaga. As a result, the institution no longer enjoys the constitutional recognition and authority that it once had. Although the Bose Levu Vakaturaga currently exists under an Act of Parliament, many people feel that this does not provide the same level of status, effectiveness, or influence that it previously held when it was constitutionally recognized.

For this reason, many submissions received during our consultations have called for the Bose Levu Vakaturaga to be reinstated and embedded within the Constitution. The view expressed by many participants is that constitutional recognition would strengthen the institution, safeguard its role, and ensure that it continues to contribute meaningfully to the governance and leadership of Fiji.

Salabogi Simeli: I have a question the Bose Levu Vakaturaga are in active now. If they are not in active now, Moala is supporting that they be reinstated again.

Mr. Valenitabua: Let me explain on that. At the moment, the Bose Levu Vakaturaga (Great Council of Chiefs) is active under an Act of Parliament. However, many people have pointed out that it does not have the same authority and influence that it once had because it is no longer recognized in the Constitution.

The Constitution is the supreme law of the land. All other laws, including Acts of Parliament that govern ministries, institutions, and government bodies, must operate under the Constitution. When an institution is protected and recognized by the Constitution, its role and status are strengthened.

Today, the Bose Levu Vakaturaga exists only under an Act, and many people feel that this limits its effectiveness and authority. That is why submissions have been made calling for the Bose Levu Vakaturaga to be included in the Constitution. The view expressed is that constitutional recognition would provide greater protection, strengthen its role, and restore its significance as an institution that contributes to the leadership and governance of Fiji.

Saimoni Vunilagi: My name is Saimoni Vunilagi I'm from Kadavu. In the 1990 constitution does the GCC is reflected in the constitution.

Mr. Valenitabua: It was in the 1990,1997 constitution and remove in the 2013 constitution. That is why it is needed to be entrenched in the 2013 constitution. What is your view people of Moala, do you support that the GCC be embedded in the constitution?

Isimeli Salabogi: We are supporting that the GCC be entrenched in the constitution.

Mr. Valenitabua: Thank you.

Vili Koyamaibole: Chapter 3 Bill of Rights on Chapter 29 to 31. If you can have clear demonstration that the evaluation belonging to iTaukei should be considered 'contribution to business. The support of the vanua Moala to return the GCC as it was in 1990 and 1997.

Mr. Valenitabua: Thank you , you have been reading from the section and I'm grateful for that . Section 29 protection of ownership and interest in land. Section 30 All minerals in under any land or water are owned by the state. Section 31. Every person has the right to education and section 28 The ownership of all iTaukei land shall remain with customary owners on that land including Rotuman and Rabi Islander. Is that correct?

Vili Koyamaibole: Correct sir.

Mr. Valenitabua: We are also considering the inclusion and recognition of customary laws in the Constitution. Customary laws are the traditional laws, practices, knowledge, and customs that belong to the iTaukei people and have been passed down through generations.

Across Fiji, different communities have unique traditional skills and cultural expressions. For example, the people of Fulaga are renowned for their wood carvings, the people of Kabara are known for their carving traditions, and the people of Moce are recognized for their traditional kesakesa craftsmanship. These cultural practices and traditional knowledge form an important part of our identity and heritage as indigenous Fijians.

Many people have expressed the view that these customary practices, traditional skills, and cultural products should be recognized and protected under the Constitution. Constitutional recognition would help safeguard these indigenous customs and traditional knowledge from misuse, ensure their preservation for future generations, and acknowledge their importance to the cultural heritage of Fiji.

Another issue that has been raised by several submitters concerns the ownership, use, and benefits derived from Fiji's natural resources and mineral wealth. Many landowners have expressed concerns that the lease payments and compensation they currently receive do not meet their expectations or adequately reflect the value of the resources extracted from their land. Several submissions have called for an increase in lease payments and a fairer distribution of benefits when iTaukei land is leased for commercial development, mining, or other economic activities.

One submitter explained the difference between unimproved capital value and market value. Unimproved capital value refers to the value of land in its natural state, without any development or improvements. Market value, on the other hand, reflects the value of the land when it is being used or developed for commercial purposes and generating income.

Many landowners feel that while large companies may earn substantial profits from the use of their land and resources, the benefits received by the landowners are often limited. As a result, there have been calls for compensation and lease arrangements to better reflect the market value of the land and resources being utilized. These concerns relate to the protection of property rights, natural resources, and the fair treatment of landowners, which are matters addressed in Sections 28 to 31 of the Constitution.

Vili Koyamaibole: Thank you chairman. The vanua Moala and the vanua Nasau are supporting the recognizing of customary law to be embedded in the constitution. Another concern raised by submitters relates to the recognition and protection of customary resources that belong to landowners but are often not considered when land is leased. These resources include qoliqoli fishing grounds, forests and trees, traditional burial grounds and cemeteries, and other culturally significant sites that are closely connected to the people and their way of life. Many landowners believe that these resources have cultural, social, and economic value and should be properly recognized when land is assessed for leasing or development. Submitters have suggested that before any lease is approved, the evaluation of the land should also take into account customary resources and traditional areas used by communities, such as fishing grounds and other places that support their livelihoods. They argue that these resources should form part of the overall valuation and compensation process.

Many participants have further proposed that these matters be protected under customary law and that customary law itself be recognized in the Constitution. They believe that constitutional recognition would help safeguard these traditional rights, resources, and cultural sites for future generations. The people of Moala have raised these concerns and hope that if customary law is embedded in the Constitution, their submissions regarding the protection and recognition of customary resources and traditional rights will also be given due consideration.

Mr. Valenitabua: Thank you for raising that point. In many cases, when assessments are conducted for development projects or leases, efforts are made to calculate the value of marine resources that may be affected. This can include prawns, fish, and other resources found within the sea and coastal areas.

The purpose of these assessments is to determine the potential impact on the livelihoods of local communities and to ensure that any loss of resources is properly recognized and considered during the valuation and compensation process. An example, is what happens in Viria Naitasiri. They have lost all their resources and their market produce because government has built a reservoir at their land. The villagers then sought the government to pay the market value to the villagers before they proceed with the projects. Many

submitters have emphasized that these calculations should be accurate, fair, and reflective of the true value of the resources that communities depend upon for their sustenance and income.

Saimoni Tabu: I wish to recommend that the name Fijian be changed that only iTaukei exclusively to be known as Fijian. The people that hold Prime minister and President to be iTaukei.

Saimoni Lagi: I propose that drug penalties for traffickers of drugs must be penalized in accordance with the severity of their crime and their harm to the communities of Fiji. Secondly the return of Fiji to be recognize in the constitution as a Christian state.

Waqa Kosaya: I have a question; The 2013 constitution will remain and then we will insert this ones.

Mr. Valenitabua: That is correct. The Constitution will remain in place. Our role is not to remove the Constitution but to review and amend provisions that the people believe should be changed or improved. Any amendments that are made will become part of the Constitution itself. The purpose of this process is to strengthen and improve the supreme law of the country while maintaining constitutional order and stability. The Commission's responsibility is to listen to the views of the people, consider their submissions, and recommend changes where appropriate. The intention is to ensure that any reforms are carried out through lawful constitutional processes rather than taking it in an illegal way.

Waqa Kosaya: Thank you, you have answered my question.

Vili Koyamaibole: Section 41, chapter 2 Bill of Rights. The rights of children. I know this chapter has weekend the way we raise our child. This is because of these rights. I suggest that the rights of parents be uplifted where they see fit.

Mr. Valenitabua: One of the issues that has been frequently raised during our consultations concerns the rights of children and the ability of parents and schools to maintain discipline. Many submissions we received have expressed concern about what they perceive to be increasing indiscipline and behavioral challenges among children and young people. Some submitters believe that existing laws and policies place strong emphasis on the rights of the child, while limiting the authority of parents, teachers, and school administrators to enforce discipline. A number of submittees have

shared their view that previous generations were raised under stricter disciplinary practices and that these contributed to respect, responsibility, and good behavior. As a result, some submissions have called for a review of current provisions relating to children's rights and parental authority. In particular, some submitters have requested that parents, teachers, and school principals be given greater authority to discipline children in appropriate ways in order to maintain order at home and in schools. They argue that this would help address concerns about discipline and respect for authority.

Another issue that has been raised during our consultations concerns the electoral system and parliamentary representation.

In the past, Fiji had constituency-based representation. For example, provinces and regions such as Lau and Rewa had designated seats, and elected representatives were directly associated with those constituencies. Many people felt that they knew who their representatives were and could approach them directly to raise concerns affecting their communities.

Under the current system, Fiji operates as a single national constituency. Members of Parliament are elected to represent the whole country rather than a specific geographical area. While this system aims to ensure equal voting power across the nation, some people have expressed concerns that local communities may feel less directly connected to their representatives.

As a result, submissions have been received calling for the return of constituency-based representation. This is an important question for the people of Fiji to consider. To the people on the island of Moala, what do you think, Should the Constitution be amended to reintroduce constituencies and regional representation, or should Fiji continue with the current system of a single national constituency? We welcome your views on this matter as part of the constitutional review process.

Vili Koyamaibole: The chairman of the CRC, the Turaga Tui Moala Tui Nasau, we support that the return of multiple consistencies arrangements for election. Thank you.

Mr. Valenitabua: There is a provision in the Constitution known as the Preamble. The Preamble serves as an introduction to the Constitution and sets out

the values, history, and principles upon which the Constitution is based.

The 2013 Constitution begins with the words, "We, the People of Fiji." This phrase signifies that the Constitution belongs to all the people of Fiji and that its authority is derived from the people as a whole.

The Preamble goes on to recognize the iTaukei people, the people of Rotuma, the descendants of indentured laborers from British India and the Pacific Islands, and the descendants of settlers and immigrants to Fiji. It acknowledges their respective cultures, customs, traditions, languages, and historical contributions to the nation.

Some may feel that it inappropriately recognizes all communities and promotes national unity. Amendments are needed to better reflect particular values, traditions, institutions, or constitutional principles. The question for consultation is whether the current wording of the Preamble accurately reflects the identity, history, and aspirations of the people of Fiji today. The way it is written that we the people have contributed to the writing of this constitution, do you agree?

Waqa Kosaya: We don't agree. It doesn't refer to the people of Fiji. I support that we changed the preamble of the 2013 constitution.

Mr. Valenitabua: Another issue that has been raised during our consultations is the question of whether Fiji should reintroduce a Senate. Prior to the 2013 Constitution, Fiji had a bicameral Parliament consisting of the House of Representatives and the Senate. The Senate served as a reviewing chamber that examined proposed laws before they became law. Many people viewed it as an additional level of scrutiny and oversight in the legislative process. Under the 2013 Constitution, the Senate was abolished, and Fiji now has a single-chamber Parliament. Laws are debated and passed by Parliament and then presented to the President for assent in accordance with the Constitution.

Some submitters have argued that a Senate should be restored to provide an additional review of legislation and to ensure that laws are carefully examined before they are enacted. This is an important constitutional question. Should Fiji reintroduce a Senate as a

second chamber of Parliament, or should it continue with the current unicameral system? We encourage the people to share their views on what arrangement would best serve the interests of Fiji.

Vili Koyamaibole: The chairman CRC Review team the Tui Moala, Vanua Nasau and its people have supported the return of the senate for the further review of the law before it is submitted to the president.

Mr. Valenitabua: any more questions.

Vili Koyamaibole: It has been raised that Parliament should strictly follow proper legislative processes when making laws, rather than rushing bills through in a short period of time. Some submitters have expressed concern that certain laws in the past were passed too quickly without adequate time for public consultation and proper scrutiny. As an example, Bill 17 has been mentioned in discussions as having progressed through Parliament in a very short timeframe.

The view expressed by these submitters is that the law-making process should begin with wide consultation with the public and stakeholders. After consultations, a draft bill should be prepared, followed by proper parliamentary debate, committee review, and sufficient time for consideration before it is passed into law. The purpose of this approach is to ensure transparency, accountability, and public participation in the legislative process, so that laws reflect the views and needs of the people they affect.

Mr. Valenitabua: It has been noted that Bill 17 was passed through Parliament in accordance with the Standing Orders, which set out the procedural rules for the legislative process. Under Standing Order 15, the process allowed the Bill to progress and be passed within a relatively short timeframe. Some submitters have raised concern that this type of procedure may limit the depth of scrutiny and public consultation on important legislation. The view has been expressed that if a Senate or second chamber were in place, it could provide an additional layer of review by examining, analyzing, and refining draft legislation before it is passed by Parliament.

For these reasons, some submitters have expressed the view that it is important to consider the re-establishment of a Senate as part of Fiji's parliamentary system.

The concern raised is that legislative decisions are currently made through a single parliamentary process, and that in some cases

there is a perception that laws affecting land and natural resources are being passed without sufficient scrutiny or safeguards.

Supporters of the idea of a Senate argue that a second chamber could provide an additional level of oversight in the law-making process. They believe it could carefully review legislation, particularly laws relating to land, minerals, and natural resources, to ensure that these are properly considered and that the interests of landowners and resource custodians are protected. It is further suggested that a Senate could strengthen the overall system of checks and balances, improve accountability, and ensure that important national decisions undergo thorough examination before being enacted.

Maika Bolatolu: My name is Maika Bolatolu Turaga ni Koro Keteira. I have a question why is it that Parliament have agreed to pass the law but when sit reaches the senate they cannot approve it and they return it back for more analysis and discussions. What can you say about that?

Mr. Valenitabua: Under the 1997 Constitution, Fiji operated a bicameral parliamentary system which included both the House of Representatives and the Senate. In that system, legislation passed by the House of Representatives would be submitted to the Senate for review. The Senate had the role of examining proposed laws and ensuring they were appropriate and fair for all communities in Fiji, including iTaukei and Indo-Fijian communities. It will only be return twice. If the Senate considered that a bill did not adequately reflect the interests of certain groups, or required further refinement, it could return the bill to the House with recommendations for amendment. This process was intended to provide an additional layer of scrutiny and ensure that legislation was carefully reviewed before becoming law.

Maika Bolatolu: Those that are appointed to be members of the senate, are they appointed from the current government or they are appointed from the opposition or from the GCC.

Mr. Valenitabua: In the old constitution, we want the GCC to reinstated in the constitution. Usually there 14 members of the GCC appointed to be members of the GCC. In the old constitution 14 from GCC,8 from opposition, 9 from Prime Minister, One from Rotuman, One from Rabi this the old constitution. Now there is no senate, we have been receiving submission on how to demarcate the senate. We will

analyze and discuss on how to align the senate. Niko Nawaikula is suggesting is we don't discuss again we choose the 14 members of the GCC to be members of the senate.

Maika Bolatolu: There is difficulty of leasing of lands for government services such as their school due to the requirement for 60% mataqali members to sign for approve. It has been difficult given the placement of mataqali members all over Fiji making it difficult and causing delay leasing for government services.

Mr. Valenitabua: I think what you saying you facing hardship in getting teh 60% signature of mataqali members, correct?

Maika Bolatolu: Yes sir.

Mr. Valenitabua: If it does not reach the 60% as advised the money cannot be released to the mataqali. The reason that some are in overseas and some in Suva and Lautoka, it really hard to collect signature.

Maika Bolatolu: Ye. Sir.

Mr. Valenitabua: Thank you, that is also faced in Suva.

Maika Bolatolu: I would like to suggest that it can decrease down to 15%.

Mr. Valenitabua: No, it cannot, if that is embedded it will be put in the iTaukei Land Trust Act. The solution can be done via phone we call them by email send them the electronic copies they signed and scan and send back to me. I do that with my Mataqali clients in Suva. That is accepted by the Tltb.

Maika Bolatolu: I have another question, the resources for landowners , I think its only 3feet but beyond 3 feet is not owned by the landowners. What are your views about the landowners and their resources.

Mr. Valenitabua: We have received submissions from two villages requesting a review of the current law relating to the ownership and control of resources within the six-foot coastal boundary. The submitters have expressed concern that the existing arrangements may not adequately reflect traditional ownership rights and customary use of coastal and marine resources. They believe that the law should be reconsidered to better recognize and protect the interests of local landowning communities in relation to these resources.

Right of landowners to fair share of royalties for extraction of minerals 30.—(1) All minerals in or under any land or water, are

owned by the State, provided however, that the owners of any particular land (whether customary or freehold), or of any particular registered customary fishing rights shall be entitled to receive a fair share of royalties or other money paid to the State in respect of the grant by the State of rights to extract minerals from that land or the seabed in the area of those fishing rights.

So, you are suggesting to have these laws change on Section 30 – that beyond 6 feet it should be owned by the landowners.

Maika Bolatolu: Yes, we support that to change.

Saimoni Tadu: You are here to change the constitution you are asking us most times and we are answering. but that is the reason for you to be here to tell us what to do

Mr. Valenitabua: Thank you for the question. There was no question or submission raised to us so that we are asking you people directly. I'm answering the questions because the question is being asked. It's not only here, i do this when people are stuck withs their question, I'm answering it on my lawyer's point of view.

Saimoni Vunilagi: I have a question regarding the current electoral system, particularly the difference between open seats and communal or constituency-based representation. My concern that under the current system, it is not always clear to people in rural areas who their specific representatives in Parliament are. In the past, under constituency-based arrangements, communities knew their elected representatives and were able to directly approach them to raise issues affecting their villages and districts.

Under the current electoral system, candidates are elected on a broader basis, and some people feel this has reduced the direct connection between rural communities and their parliamentary representatives. As a result, there is uncertainty among some citizens about how to identify the appropriate Member of Parliament to approach when they have local issues or concerns.

Mr. Valenitabua: Thank you. With regard to the electoral system and the division of representation, this matter has already been discussed during the consultations. It has been noted that there is support from participants in Moala for a return to constituency-based elections. The view expressed is that constituencies would allow communities to elect representatives who are directly accountable to specific

geographic areas, and who can represent the particular needs and interests of those communities in Parliament. Some participants have further suggested that this system should be formally recognized and provided for in the Constitution to ensure clarity, stability, and proper representation in future elections.

Any more questions on the constitution?

Vili Koyamaibole: The 6feet down in for our resources, if valuable resources are found beyond 6 feet . we have heard that when the land was given after ceded to Great Britain, the ownership of the land was given to landowners. If I can be corrected.

Mr. Valenitabua: It has been noted in discussions that land beyond the six-foot coastal boundary is generally regarded as being under state ownership and has not been returned to customary landowners at any point.

Some participants have raised this as a matter of concern, particularly in relation to traditional ownership, customary rights, and the use of coastal and adjacent land areas. The issue has been linked to broader discussions on land rights, marine resources, and the recognition of customary interests.

Vili Koyamaibole: I have heard it somewhere and read. That the ownership of the land it has been given to the GCC. Is that correct or not, because that will enable us owners to have access to our wealth and resources.

Mr. Valenitabua: Thankyou there has been talks between the government and the GCC. The GCC have also raised this during their submission's ion Suva because of the deed of session. When deed of session was written our land and sea was given. The GCC has given back the ownership to us ITaukei. But the Qoliqoli is not return to us. The government still owns sit as it is still written under the constitution.

Vili Koyamaibole: It's not really clear we wanted to know the truth of the ownership iof resources so that when we give submission it sits right on the right organization.

Mr. Valenitabua: Fiji has had different constitutions over time, including the 1990, 1997, and 2013 Constitutions. In all cases, the Constitution remains the highest law of the country. This means that any law made by Parliament, including Acts relating to iTaukei land and other matters, must be consistent with the Constitution. If a law is

created that is outside of or inconsistent with the Constitution, it cannot override the Constitution.

At present, there are various laws governing iTaukei land and other areas, including legislation such as the iTaukei Lands Act. These laws operate under the authority of the Constitution.

Vili Koyamaibole: Thank you Mr. Chair. We now need to strengthen the return of the GCC and the return of the senate.

Mr. Valenitabua: Thank you that's is what we are trying to do here starting from the GCC.

Saimoni Tadu: I wish to reiterate about our earlier request., in regards to drugs. I feel that they are not getting a harsh penalty because of bringing in drugs to Fiji. If the government can give harsh penalty so that they are scared. If it can be entered in the constitution about drug penalty.

Mr. Valenitabua: We have received submissions from some villages concerning penalties for drug-related offences. Some islands we've been to have expressed strong concern about the increasing impact of drugs in communities and have called for stricter penalties for those involved in the importation, distribution, and possession of illicit drugs. A number of submitters have suggested the possible reintroduction of the death penalty for serious drug offences, particularly where large quantities of drugs are involved. Now the penalty is 50years -that's the highest penalty for drug.

Reference has been made to Fiji's historical use of the death penalty in the past; however, it was later abolished, and sentencing practices have since changed. It has also been noted that sentencing for serious offences, including drug-related crimes, currently includes lengthy custodial sentences under existing criminal laws.

Some submissions have further suggested that penalties should be proportionate to the quantity of drugs found in a person's possession, with harsher punishment for larger amounts. In addition, it has been raised that there should be stricter enforcement of drug testing within the civil service, including proposals for mandatory testing of government employee.

Maika Bolatolu: We are submitting that examination of the use of the day of worship or Sunday. Stating that it is difficult to tell between Sunday and any other day of commerce. I propose that Sunday is a sacred day without commerce sale and purchasing as well as without sports.

Mr. Valenitabua: We have received submissions relating to the observance of Sunday as a day of rest and worship. Some participants have proposed the introduction of a formal "Sunday Law" or similar arrangement to restrict commercial and recreational activities on Sundays, including retail operations and sporting events. The intention expressed by these submitters is to preserve Sunday as a dedicated day of worship, family, and rest. Reference has been made to other countries in the region, such as Tonga, where Sunday is traditionally observed with strong restrictions on commercial and public activities in order to protect its status as a sacred day. These views have been recorded as part of the consultation process for further consideration.

Vili Koyamaibole: Chapter 10 immunity. We have gone through this, and the chargers laid on those coup makers is not fair they are not being charged. We request that to remove immunity from the constitutions that this people can face the law.

Mr. Valenitabua: We have received a significant number of submissions on the issue of constitutional immunity provisions. These submissions have come from various locations, including Suva, the Lau Group, and now the people of Moala. The common view expressed by these participants is a call for the removal or review of existing immunity provisions in the Constitution.

Some submitters have raised concerns about the scope and application of immunity and its impact on accountability and the rule of law. As a result, this issue has been identified as one that requires further discussion and consultation within the Commission and with relevant stakeholders. The Commission will document these submissions and engage further with its team and other relevant parties before making any recommendations on this matter.

Vili Koyamaibole: =

Mr. Valenitabua: Thank You we have received submission that we analyze again the role of FICAC. We are taking that into consideration and we will analyze and make recommendation with the rest of the team.

Once the report is completed, it will include recommendations on what provisions should be added, amended, or removed from the Constitution. Following this, constitutional drafting experts will prepare the draft amended Constitution based on the recommendations that have been accepted.

After the amended draft Constitution is completed, it will be submitted to His Excellency President. The President will then submit it to Parliament for consideration. For every constitution there should be always a first reading and second reading in parliament. Parliament will debate the proposed amendments, and the required majority of Members of Parliament must vote in support of the changes before the process can proceed further. If it's passed by two thirds of the voters that means parliament has agreed.

Once the parliamentary process is completed, the proposed amended Constitution will be taken back to the people through a referendum. This will be like an election process. During the referendum, citizens will have the opportunity to vote on whether they support the proposed constitutional changes or whether they wish to retain the existing Constitution. If the majority of voters support the proposed amendments, the amended Constitution will come into effect. If the majority vote against the amendments, the existing 2013 Constitution will remain in force.

When the time comes for the referendum, I encourage you all Turaga NAI Talatala and the Turaga ni Koro and community leaders to assist in informing people about the process and to encourage all eligible citizens to participate and cast their vote so that the outcome reflects the will of the people

I just want you to remember if the majority vote against the amendments, the existing 2013 Constitution will remain in force. That is the last discussion I wish to raise this morning and it will conclude our discussions. I apologies again this morning for us sitting on top; here we seek our forgiveness again this morning. Vinaka.

Mr. Biu: Members of the commission you may now retire and take your seats this morning. We take this time to acknowledge your presence this morning. We thank you the Turaga Tui Moala and your people for availing yourselves this morning. We are concluding our work this morning and we hope that this change will bring betterment for our beloved country. Vinaka.

----------End of Session [13-5-2026] ----------

Lomaloma Village Hall, Vanuabalavu

Attendance Sheet(s)

7

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lomaloma Village Vanuabalavu DATE: 09 05 26 TIME: 10:00am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Isimeli Bendoh	64	2851872	Lomaloma	Lomaloma	T		[signature]
2	Viliame Vinaka	71	7340899	Lomaloma	Lomaloma	T		[signature]
3	Lemeki Batiri	71	7367737	Levukana	Lomaloma	T.		[signature]
4	RT Jaoji Sucusugu	56	2166105	Lomaloma	Lomaloma	T		[signature]
5	Tikiko Korocoiri	61	7444242	Sawana	Lomaloma	T		[signature]
6	Joeli S. Nagera	63	7600296	Mualevu	Mualevu	T		[signature]
7	Tuiloma Vovau	50.	–	Muamua.	Mualevu.	T.		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

7

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lomolomo Vanuabalavu DATE: 9/5/26 TIME: 10:00

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Apisen. Turaga	59	7857453	Boitaci	Mualevu	Turaga		[signature]
9	Ulaiyasi Bulu	50	7915737	Sawana	L/Loma	T		[signature]
10	Josese Tokainaqila	63	9999644	Daliconi	Mualevu	✓	IT	[signature]
11	Cama. Vakanoe	58	—	Malaka	Mualevu	✓	—	[signature]
12	Ilisoni Vuli	50	9381309	Daliconi	Mualevu	✓	IT	[signature]
13	Sakope Duki	51	2363449	Subui	Loma Loma	✓		[signature]
14	Panna Dulaki	63	7272898	Nalocivo	Loma Loma	—		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

13

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lomaloma Village Vanuabalavu **DATE:** 09 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Samani Koroivuki	83	Lomaloma	Lomaloma	Turaga	IT.	
2	Wame Boselawa	48	~~Nacula~~ Lomaloma	Lomaloma	Turaga	IT	
3	Savenaca Volau	79	Lomaloma	Lomaloma	Turaga	IT	
4	LEDUA-LASA	74	MUALEVU	MUALEVU	TURAGA	IT	
5	[illegible]	63	Lomaloma	Lomaloma	TURAGA	IT	
6	[illegible]	57	[illegible]	[illegible]	TURAGA	IT	
7	[illegible]		[illegible]	[illegible]	TURAGA		
8	ALIPOSO SENIBUKA	29	Lomaloma Hospital	Lomaloma	Turaga	IT.	
9	Filomena Leba	67	Lomaloma	Lomaloma	Marama	IT	
10	Litea Colati	58	Lomaloma	Lomaloma	Marama	IT	
11	ULAIASI KULI	50	Sawana	LILOMA	TURAGA	IT	
12	JOSESI TOKANAQILA	63	DALICONI	MUALEVU	✓	✓	
13	ANA. VAKAMOCE	58	MALAKA.	MUALEVU	✓	✓	
14							
15							

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

(1)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lomolomo Vanuabalavu DATE: 9 MAY 26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Viliame Finau	60	736675	Nuanua	Nuanua	Turaga		
16								
17								
18								
19								
20								
21								

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lomaloma, Vanuabalavu

DATE: 09 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Julalenirosi	62	Lomaloma	Lomaloma	Marama		Jenirosi
	Vakamoce Sukabula	29	Lomaloma	Lomaloma	Marama		Sukabula

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Lomaloma-Vanua Balavu
9-05-2926

Mr. Biu: To the Vanua of Ravunisa and Sau of Mualevu, I would like to take this time to acknowledge your presence this morning. Our acknowledgement goes to you Reverend of Vanuabalavu for opening this meeting with short script and prayer. We acknowledge your acceptance this morning when we arrive at your beautiful village. Before we start we seek your approval if I could ask the commissioners to come and sit on top of the table. Firstly, I would like to clarify a few things before we start this morning. We wish to advise you all that we are here today that everything conducted will be recorded in English. We will conduct in iTaukei and then we will translate into English. Secondly, when you need to submit your submission, we would advise you to raise your hand and mentioned your name. Thirdly, this morning we would only be collecting on submission for your amended constitution new are not here for rural development. Lastly, we acknowledge your presence this morning and we hope that you would elaborate more on these discussions on whatever is on your mind.

Mr. Valenitabua: Firstly, I acknowledge your presence this morning. The Turaga Ravunisa the Turaga Sau Mualevu. We deeply appreciate that you accepted us this morning. We apologies that we are sitting up here this morning and we seek your forgiveness. There is 3 of us commissioners that we are here to review the 2013 constitution. We are appointed by his Excellency the President. Altogether there is seven of us and three of us are here in the Lau group. We will finish with Lau Group and then we will go on to the Lomaiviti Group. The other team will finish from Ovalau than to Kadavu. I will introduce ourselves on my right I Mr. Conway Beg and on my Left Ms. Merewalesi Nailatikau, she is from Kadavu.

There has been a lot of discussions surrounding the 2013 Constitution. The government has decided to review the 2013 constitution. I believe in 2015 the government has taken up to Parliament and to try amending the 2013 constitution. It was than not agreed to change the constitution in 2025. The government that decides to take it up to the Supreme Court. It was then called in the Supreme Court and the court to decide on how to amend the 2013 constitution. They then decide on the process to be followed when amending the constitution. That is why we are here this morning. The task that the President has

laid upon us to visit the whole of Fiji and gather submissions and discussions from the people of Fiji on your ideas and submission's that you think that needs to be in the constitution. That is why that we are here this morning. I now open our discussions this morning.

I'm going to give you the floor whoever wants to speak on the topic shall speak and we will record and listen and then we will analyze all the submissions given to us. Please lift your hands if you want to give your submission.

Joeli Soro: I would like to introduce myself, my name is Joeli Soro, I am from Mualevu Matani Tikina for Mualevu, and stated his name for the record, made three requests. The first request was for the preamble of the constitution to be changed to declare, in terms of declaring that we are all Fijians, requesting that a recognition of the indigenous people as Fijians.

He further stated that this preamble had not been widely consulted on amongst the people of Fiji, and hence did not have the consent of people to be stated as such in the preamble, and hence the change that he recommended. His second recommendation was for chapter one, section four, mentioning that Fiji is a secular state to be changed to be a Christian state. He mentioned that Fiji was ceded to Britain, and our conversion to Christianity was part of that foundation. He further stated that there was no consultation with Fijians for this chapter and section, hence to return Fiji's standing as a Christian state under God.

And finally, his third recommendation was that in terms of section five, in terms of Fiji's citizenship for all citizens of Fiji to be known as Fijians, to clarify that iTaukei, also stating that iTaukei is an incorrect usage of the indigenous term, stating that others must be addressed according to ethnicity, with Fijians relegated only to indigenous Fijians. Guyana speaks of the need to close commercial and recreational activities on Sundays as the day of worship, noting that as people attend church services on Sundays, recreational life continues and can disturb the commemoration of the holy day.

Mr. Valenitabua: Thank you. Another submission.

Samani Koroivuki: Mr. Samani is 83 yrs of age and was raised in traditional customary ways. To close shops and canteens on Sundays noting

that people do not attempt to attend church on Sunday's recreational life's and disturb the commemoration of the holy day. He has requested that the seventh day as a day of rest be recognized somewhat in the constitution, in order to reflect Fiji's day of worship on the seventh day. Vinaka.

Joeli Soro: The Matani Tikina Mualevu mention that the 1997 constitution acknowledges and recognizes the Great Council of Chiefs as the highest representation of indigenous interest and the ways of life of indigenous communities. He has requested that the GCC be entrenched and be recognized in amended 2013 constitution. With GCC as the custodian of all Fijian.

That the GCC has representatives in the senate and be returned and cherished of the Great council of Chief. The removal of GCC has led to the erosion of respect for chiefs being the indigenous identity and has requested the indigenous identity be permanently returned and be recognized in the constitution.

Mr. Valenitabua: Any more submission.

Tikiko Korocawiri: He has requested that the Constitution be aligned to the customary ways of life of indigenous people, as well as their ways of faith and ways of governance. He requests that the Constitution seek a path for the Vanua, the church, and governance to be respected in light of human rights.

Mr. Valenitabua: Thank you any more submission. That is one of the issue that we having nowadays on the bill of rights.

Paula Vura: My name is Paula I'm from Narocivo. I have issues Police and Drugs Penalties. He states that police and authorities are working hard to address this issue. The RFMF commander recently spoke about the issue of addressing drugs and drug trafficking in the communities. He has asked for punishment according to law to be fair and meeting the severity of the issue and its impact in Fijian communities, not just in terms of how it is addressed in their communities but how the issues are addressed in courts of law and for punishment to be fair and meeting the severity of the issue.

Secondly, the gentleman raised franchise services to places Vanua Balavu in which ships arrive and leave as the police and

services are unreliable. He has requested if there can be some way of compelling ship owners to provide ship services at timely hours and timely and proper services for the citizens of Vanua Balavu.

Mr. Biu: Thank you, ladies and gentlemen, we would request a 10minutes break The chair wishes to address the commissioner on a few things then we can continue again. Members of the Secretariat, please, can you move up? Thank you, Mr. Chair, will now resume with our proceeding this morning.

Mr. Valenitabua: Thank you we will now proceed with our discussions this morning. It has been wonderful listening to your submissions this morning. I believe there is more so this is the time should you wish to make submissions.

Jone Fuakau: My name is Jone Fuakau. Mata ni Tikina Lomaloma. I would like to raise a concern regarding the Qoliqoli Bill and the rights of the traditional owners over their qoliqoli. At present, the qoliqoli areas are administered under government ownership and control. However, we, the people of in Tikina Lomaloma, respectfully request that the qoliqoli be returned to its rightful traditional owners.

Mr. Valenitabua: Thank you, Anyone else.

Ilisoni Vuli: Ilisoni Vuli I'm the Vakatawa Tabacakacaka Mualevu. "I have two submissions to make this morning. Firstly, regarding the issue of LGBTQ rights. I understand that this matter is protected under human rights provisions in the Constitution. However, many people within our communities continue to have concerns based on cultural values, traditional beliefs, and Christian teachings.

Last year, officers from the Education Ministry and the Police visited a school following a case involving same-sex relationships among students. Questions were raised about how such matters should be handled, and we were informed that no action could be taken because it is protected as a constitutional right. As members of the community, we are concerned about the social and moral impacts we are witnessing, especially within villages and schools. We respectfully request that the Government carefully review these provisions and consider the views, values, and beliefs of the people of Fiji during the constitutional review process.

Secondly, I would like to raise the issue of corporal punishment in schools. Since its removal under the 2013 Constitution and current education policies, many teachers are finding it increasingly difficult to manage student discipline and behavior in schools. Through my visits to schools while leading church services, I have personally observed the level of disrespect and indiscipline shown towards teachers. Many students appear to feel that they can act without consequences because they are fully aware of their rights. I respectfully request that the Government review the policy on corporal punishment and consider whether limited and properly regulated disciplinary measures can be reintroduced in schools. Any such measures should have clear guidelines and limitations to ensure that discipline is maintained while also protecting the welfare and dignity of children. Vinaka vakalevu.

Samani Korocawiri: I would like to raise a concern regarding the increasing issue of drugs in Fiji and the impact this is having on our young people and communities. While we acknowledge and appreciate the contribution made by Fijians living overseas through remittances and support to their families and the country, there is also growing concern within communities that some individuals returning from overseas may be contributing to the spread of drugs into Fiji. This issue is deeply affecting our villages, families, and especially our children and youth. We are worried about the future generation and the long-term impact drugs will have on their lives, education, health, and wellbeing. We recognize that the Government, the Republic of Fiji Military Forces, the Police, churches, and community leaders have all been trying to address this issue. However, despite these efforts, the problem continues to grow and is becoming increasingly difficult to control. We respectfully ask the Government to strengthen border controls, enforcement, community awareness, and rehabilitation programmes. We also call on Fijians living overseas to support the country positively and help protect the future of our children and communities. The future of our young people is at risk, and we believe stronger collective action is needed before the situation worsens further.

Paula vurai: I wish to raise a few issues affecting our community due to the services being provided by Government officials visiting our island. I have served as Turaga ni Koro for the past 18 years, and during this time I have observed that for almost 10 years now, Government officials from various departments have been

visiting our shores. However, many community members feel that the services and assistance being provided are not fully meeting the needs of the people. In particular, concerns have been raised regarding officers from departments such as Law and Education.

In some cases, certain officials remain in the community for long periods, forming close relationships within the village for 7 to 10 years, yet the level of service delivery and support to the people does not seem effective or satisfactory. We respectfully request that Government departments review the performance, accountability, and effectiveness of officers serving in rural and maritime communities to ensure that the people receive the full services they deserve.

Secondly, I would like to request that the Government priorities repairs and upgrading works for our airport. It has been a long-standing concern for the people, and we believe the condition of the airport is affecting transportation, accessibility, and development for our island communities. In addition, our roads are also in poor condition and require urgent attention. At present, there are only two workers at the PWD station in Lomaloma, and the progress of work has been very slow due to limited manpower and resources. We respectfully ask the Government to provide additional support and resources so that road maintenance and infrastructure work can be carried out more efficiently These are some of the concerns I wish to raise for consideration. Vinaka vakalevu.

Joeli Soro: If only then DCP Biu if the concern to be raised to the department of works.

Mr. Biu: Thank you. I know that before we had started this meeting, I had highlighted that this forum is focused only on the amendment of the 2013 constitution. The ministry of Works are also in the island and will be coming in after this.

Matani Tikina Toga: We acknowledge the government for providing services to the island in all government services. We would like to thank the Government for continuing to provide services and development to the island of Vanua Balavu and to the people of Fiji. We acknowledge the efforts being made to improve the lives of ordinary citizens and to ensure that services reach maritime and rural communities. However, there is one concern that many

people continue to discuss and wonder about, particularly regarding the conduct and behavior displayed in Parliament. As leaders of the nation, Members of Parliament are looked upon by the people and by the younger generation as examples of leadership and Fijian values.

Many people feel concerned about the way some Members of Parliament speak and debate with one another. Although politics naturally involves differences in opinion, the manner in which some debates are conducted sometimes reflects disrespectful behavior that is not traditionally associated with the Fijian way of life. The Government is currently promoting civic education and encouraging good values, respect, and unity among the people. However, the behavior displayed in Parliament at times appears to contradict these teachings. In the past, many leaders and politicians debated issues strongly but still maintained mutual respect and dignity towards one another. Today, many people feel that this culture of respect is slowly changing. We respectfully ask whether this is the image and lifestyle that Fiji wishes to present to the world. As leaders of the nation, parliamentarians should demonstrate respectful dialogue, good conduct, and unity despite political differences, so that they continue to uphold the values that Fiji is known for.

Joeli Soro: I would like to raise two issues regarding the Constitution and the electoral system in Fiji. Firstly, regarding the appointment of the President. In the past, the appointment process is done by the GCC to appoint the president. However, today the appointment is made through Parliament. Many people feel that the position of President is a national symbol that should unite all people of Fiji and therefore the appointment process should involve broader consultation and consensus rather than being determined mainly through parliamentary numbers. We respectfully request that the Government review this process during the constitutional review discussions

Secondly, I would like to raise concerns regarding the current electoral system. At present, Fiji operates under an open voting system where the whole country votes generally. We respectfully request consideration for a return to a constituency-based electoral system. Under constituencies, people know clearly who their representative is, and Members of Parliament are directly accountable to the communities and areas they represent. This

would also allow representatives to better understand and fight for the needs, concerns, and development requests of their own people and regions. Many people believe that bringing back constituencies would strengthen the relationship between voters and their representatives and improve service delivery and accountability throughout the country.

Litea Colati: I have a submission to make. My name is Litea Colati. I would like to request that the Government look into the handicraft work done by women, especially those from rural and maritime communities. Many women work very hard to make traditional handicrafts and other handmade products to support their families and communities. When we take our products to expos and events, sometimes the pricing changes and we do not always receive fair returns for our hard work. While there are times when sales are good, there are also challenges with marketing, pricing, and finding regular buyers for our products. We respectfully request assistance from the Government to provide proper market spaces and facilities where women can regularly sell and promote their handicrafts and local products. Having a permanent or organized place to market our products would greatly help women improve their income, support their families, and preserve traditional skills and culture. We also encourage the Government to continue supporting women's groups through training, transport assistance, and opportunities to participate in local and national markets.

Mr. Valenitabua: Thank you.

Joeli Soro: I would like to make a submission regarding the importance of tabua to the iTaukei people of Fiji. As indigenous Fijians, we highly value the tabua as an important part of our culture, identity, customs, and traditional ceremonies. However, we are becoming increasingly concerned that tabua are becoming less available nowadays.

Recently, I visited DoubleTree Resort by Hilton Fiji - Sonaisali Island to receive tabua that had been returned by Māori PM. There were about 246 tabua involved, but we were informed that many tabua had been stopped at the border and could not be brought through. We have also heard of many similar situations where tabua are being stopped at the borders of countries such as Australia and New Zealand. This is becoming a concern for the iTaukei people because tabua are not ordinary items to us; they

are deeply connected to our customs, ceremonies, reconciliation practices, marriages, chiefly protocols, and cultural identity. We respectfully request that the Government look into this issue and work with foreign governments and border authorities to find a solution that will allow tabua intended for cultural and traditional purposes to be returned or brought into Fiji more easily and respectfully. This is our humble submission for consideration during the constitutional review process. Vinaka vakalevu.

Mr. Valenitabua: Anyone else.

Josese Tokainaqila: I would like to make a submission regarding the number of political parties contesting elections in Fiji. I respectfully request that the Government consider reducing the number of political parties allowed to contest during election periods. Many people feel that having too many parties makes it difficult for governments to work effectively and for Parliament to operate smoothly. Over the past years, Fiji experienced a period where one major party led the Government, and decision-making and administration were more straightforward because members were united under one leadership and one manifesto. Today, we see coalition governments formed by several parties joining together. While this is part of democracy, it can also create challenges because each party has its own manifesto, priorities, and policies. This can sometimes slow down decision-making and make it more difficult for the Government to carry out its plans effectively.

We believe that for a small country like Fiji, having too many political parties contesting elections may create unnecessary division and confusion among voters. For example, countries such as United States mainly operate with two major political parties, which many people believe allows for clearer governance and stronger opposition. Therefore, we respectfully request that the Government review the electoral laws and consider limiting or reducing the number of parties contesting elections in Fiji, possibly allowing only a smaller number of major parties to participate. We believe this could contribute to more stable governance, clearer policies, and stronger leadership for the country. These are my humble views for consideration during the constitutional review process. Vinaka vakalevu.

Mr. Valenitabua: Thank you any other submission.

Reverend: Bula vinaka I'm the district Methodist reverend I would like to make a submission. I'm from Narata regarding the increasing number of Christian religious denominations and registrations in Fiji. Many indigenous iTaukei communities are concerned that the growing number of different religious groups and denominations is creating division among families, villages, and communities. In the past, villages were more united in worship and fellowship, but today differences in religious beliefs and practices are sometimes affecting relationships within homes and among villagers.

We respect the right of every person to practice their religion and beliefs freely. However, we also believe that unity, peace, and harmony within communities are very important for the wellbeing of the people and the preservation of our traditional values and relationships. Therefore, we respectfully request that the Government review the process of religious registrations and consider measures that may help minimize unnecessary divisions caused by the increasing number of religious groups operating within communities. We hope that any future policies or laws will continue to promote freedom of religion while also encouraging unity, mutual respect, and social harmony among the people of Fiji. Vinaka vakalevu.

Mr. Valenitabua: Any more submission.

Savenaca Volau: I have a question on why members of the denomination of the Latter-day Saints Church or the Mormon Church do not vote. I believe, as a side note, that there are other denominations, like the Jehovah's Witnesses who also do not vote as a matter of their religious beliefs. Mr. Volau asks, why not? due to the distribution of government services, which all people benefit from, including those who do not vote. So, I ask why there is no participation in voting as part of your civility, while also benefiting from government services, but not voting.

Mr. Valenitabua: Any other submission.

Mr. Biu: If you have any other submissions if you can submit it now.

Ulaiasi Riadike: My name is Ulaiasi Raidike of Lomaloma. I wish to raise on the demarcating of the of the qoliqoli as for us owners it is on 6ft deep and we are requesting to be more than 6 feet. I 'm enquiring

on the ownership of the full benefits of the land can be returned to the landowners.

Mr. Valenitabua: Thank you, I believe there I no more submission.

Joeli Soro: The progress on the by back system to sale of land to native European settlers. There was a nearby island was recently bought back under this scheme and has asked if the government can mediate to ensure that relating land that has been lost to freehold can be returned under this arrangement by which the government facilitates the return of the land and its sale back to the original landowners. Thank you.

Mr. Valenitabua: Thank you. Any other comments. I would like to return to the earlier submission regarding the Great Council of Chiefs (GCC). At present, the GCC is operating under the Great Council of Chiefs Amendment Act, which allows the institution to function today. However, many submissions received during these consultations, including those from members of the public here today, strongly support the reinstatement and recognition of the GCC within the Constitution itself. Therefore, we respectfully note that many of the submissions received are supportive of including the Great Council of Chiefs in the Constitution so that its role and existence are formally recognized and protected for future generations.

It has also been raised in consultations from other places regarding the use of the name "Fijian" and concerns surrounding identity and terminology. Many submissions have been received from indigenous iTaukei communities expressing their views on this matter and requesting that the Government review the current arrangements relating to the use of the term "Fijian.

Another issue that has recently been raised during the consultations is the matter of the Sunday law or Sunday observance. This is the first time we have heard this issue being raised during the consultations we have conducted in different places. Because it is a new issue being brought forward by the people, we will take note of it and continue to discuss and consider the views being shared on this matter. We acknowledge that this issue may relate to religious beliefs, cultural values, business activities, and the daily lives of the people.

Therefore, it is important that proper discussions and consultations continue to take place so that all views and concerns can be carefully considered.

Another issue that has been raised through the submissions is the return of the Senate.

Many people have expressed the view that the Senate should be reinstated to assist in the review and development of laws in the country. There is a belief that a second chamber of Parliament would provide additional oversight, careful consideration, and balance in the law-making process.

In the past, the Senate also played an important role in matters relating to national leadership and governance. The Great Council of Chiefs (GCC) had a significant role in the appointment of the President, and the Senate contributed to reviewing laws and ensuring that important national decisions were properly considered.

Many people feel that the removal of the Senate reduced the level of traditional and independent representation within the governance structure of the country. Therefore, there are growing calls from communities for the Senate to be brought back so that it can assist in strengthening governance, representation, and the development of laws in Fiji. These are some of the reasons why people are requesting the return of the Senate during the constitutional review consultations.

Another issue I would like to raise concerns the increasing focus on individual rights and the impact this is having on our communities, homes, and schools.

While we understand that individual rights are important and are protected under the Constitution, many people feel that the strong emphasis on individual rights has also affected discipline, respect, and relationships within families and communities.

Today, many parents, elders, and teachers feel that children are becoming more difficult to discipline because they are very aware of their rights but are not always taught equally about responsibilities, respect, and accountability. This situation can be felt at home, in schools, and within the wider community.

Teachers are increasingly facing challenges in classrooms, including disrespectful behavior from students. There have been incidents where teachers are insulted, ignored, or even physically confronted by students. Many teachers now find it difficult to properly discipline and teach children because students feel protected by their rights.

As a result, many people believe that respect for parents, elders, teachers, and community leaders is slowly declining. In the past, children were taught to respect authority, behave properly, and value discipline both at home and at school.

Therefore, we respectfully request that the Government consider strengthening education and policies that balance individual rights with responsibilities, discipline, cultural values, and respect for others. Rights should continue to be protected,

but there should also be stronger emphasis on teaching responsibility, respect, and proper behavior within families, schools, and communities.

Another issue raised during the consultations concerns the penalties and charges relating to drug offences in Fiji. One of the submissions received suggested that the Government consider introducing the death penalty for serious drug-related offences because of the increasing impact drugs.

Many people are deeply concerned about the growing drug problem and believe that stronger penalties may help deter those involved in drug trafficking and distribution. However, this is a serious issue that requires careful discussion and consideration from legal, human rights, and national security perspectives.

During the discussions, comparisons were also made to past cases in Fiji's history, including the events surrounding the 2000 coup involving George Speight, where the death sentence was initially considered before later legal decisions changed the sentence.

At present, drug-related offences in Fiji in Lautoka were charged 50 years in prison. We note this submission as one of the views received from the public, and it will be further discussed and considered as part of the consultation process.

Another issue that has been raised concerns the franchise and services provided by shipping companies, particularly regarding the people's right to travel and access transportation services.

Many communities, especially those in the maritime islands, depend heavily on shipping services for transportation, access to essential goods, medical services, education, and economic activities. Concerns have been raised about the reliability, affordability, and quality of these services.

Another issue that has been raised during the consultations concerns the ownership of qoliqoli areas.

A number of submissions have been received requesting that ownership and greater control over qoliqoli areas be returned to the traditional qoliqoli owners rather than remaining under Government control and administration.

Many indigenous iTaukei communities believe that qoliqoli areas are closely connected to their identity, culture, customs, livelihoods, and traditional way of life. There is a strong feeling among many communities that the customary owners should have greater authority, recognition, and involvement in decisions relating to the use, management, and protection of these marine resources.

Another issue that has been discussed during the consultations concerns the rights of LGBTQ persons in Fiji.

At present, these rights are protected under the Bill of Rights in the Constitution, which guarantees equality and protection from discrimination for all individuals. Fiji is also part of international

human rights agreements and conventions that recognize and promote the protection of human rights.

During the consultations, different views have been expressed by members of the public on this issue.

Another issue that has been raised frequently during the consultations is the matter of corporal punishment in schools.

A significant number of submissions have been received requesting that corporal punishment be reconsidered and that provisions relating to school discipline be reviewed. Many participants have expressed concerns about increasing indiscipline in schools and the challenges teachers face in maintaining order and respect in the classroom.

Another issue that has been raised during the consultations concerns the conduct and behavior of Members of Parliament during parliamentary sittings.

A number of participants have expressed the view that Parliament should reflect the highest standards of leadership, respect, and professionalism, as it is the nation's highest decision-making institution and is closely observed by the public.

Concerns have been raised regarding the manner in which some debates and exchanges are conducted during parliamentary sittings. Many people believe that Members of Parliament should demonstrate mutual respect, dignity, and proper decorum, even when there are strong differences of opinion on political matters.

It has been suggested that greater emphasis be placed on maintaining respectful conduct and behaviour in Parliament so that it serves as a positive example to the people of Fiji, particularly young people.

These concerns have been noted, and we will review the relevant constitutional, legal, and parliamentary provisions relating to standards of conduct and behaviour within Parliament.

Another issue raised during the consultations concerns the appointment of the President of Fiji.

A number of submissions have been received expressing support for the Great Council of Chiefs (GCC) to have a role in the appointment of the President. Many participants have stated that the President is a symbol of national unity and that the GCC, as a traditional institution representing the indigenous iTaukei people, should be involved in the selection process.

Several submissions have specifically proposed that the GCC be given the authority to appoint, nominate, or play a leading role in the appointment of the President, similar to arrangements that existed in the past. Supporters of this proposal believe that such a process would strengthen the connection between traditional leadership and national governance.

We note that there has been considerable support for this submission during the consultations, and the views expressed by participants will be recorded and considered as part of the constitutional review process.

Another issue raised during the consultations concerns Fiji's electoral system and the representation of communities in Parliament.

A number of submissions have expressed support for a return to a constituency-based electoral system. Many participants believe that constituencies would allow communities to elect representatives who are directly accountable to the people and areas they serve.

There is a view that having constituency representatives would strengthen the connection between Members of Parliament and their communities, as people would know who their elected representative is and would have a direct person to approach regarding local concerns, development needs, and government services.

Many submissions have emphasized that Parliament should include representatives who are closely connected to the communities they represent and who can effectively advocate for the needs and priorities of their constituencies. We note that there has been considerable support for this proposal during the consultations. These views will be recorded and taken into consideration as part of the constitutional review process

Another issue raised during the consultations concerns the number of political parties contesting elections in Fiji.

A number of submissions have expressed concern about the large number of political parties that are able to contest elections under the current electoral system. Participants have noted that the 2013 Constitution and related electoral laws allow for multiple parties to be registered and participate in elections.

Some members of the public have suggested that the number of political parties be reduced or that stricter requirements be introduced for party registration. They believe that having fewer political parties could contribute to greater political stability, clearer policy direction, and more effective governance.

Another issue raised during the consultations concerns the protection of iTaukei cultural heritage, traditional wealth, and customary practices, including handicrafts and tabua.

A number of submissions have suggested that customary laws and traditional cultural rights should be specifically recognized and entrenched within the Constitution. Participants believe that stronger constitutional protection would help preserve and safeguard important aspects of iTaukei culture for future generations.

Concerns have been raised regarding the preservation and promotion of traditional handicrafts, which provide income for many women and communities while also maintaining important cultural skills and knowledge. There have also been concerns regarding the protection, availability, and cultural significance of tabua, which continue to play a vital role in

iTaukei customs, ceremonies, reconciliation processes, and traditional protocols.

Many participants have expressed the view that iTaukei cultural wealth and customary practices should receive greater legal recognition and protection. They believe that entrenching customary laws within the Constitution would help ensure that traditional knowledge, cultural assets, customs, and heritage are preserved and respected as an important part of Fiji's national identity.

Another issue raised during the consultations concerns the rights of churches and religious organizations in Fiji.

A number of submissions have discussed the role of churches and the registration of religious organizations. While some participants have suggested reviewing the number of religious registrations, others have emphasized that churches and religious groups have rights that are protected under the Constitution, including the right to freedom of religion, worship, and association.

Participants have noted that any consideration of changes relating to religious organizations would need to carefully balance the rights of churches and individuals with concerns that have been raised about community unity and social harmony.

This issue involves important constitutional rights and requires careful consideration. Therefore, the matter will be reviewed further, taking into account the various views expressed during the consultations, as well as the constitutional protections relating to freedom of religion and belief.

Another issue raised during the consultations concerns land ownership and the buy-back of land by indigenous iTaukei landowning groups.

A number of submissions have highlighted efforts by some mataqali in Viti Levu to purchase and reclaim land that was previously alienated as freehold land. Participants have expressed support for initiatives that enable traditional landowning units to regain ownership of land that has historical and cultural significance to them.

There have also been discussions regarding certain lands, including those identified as Schedule A lands, and proposals that such lands be reviewed for possible return to the administration of the iTaukei land system through the iTaukei Land Trust Board where appropriate and in accordance with the law.

Many participants believe that land is an important part of iTaukei identity, culture, and heritage, and that opportunities should be explored to strengthen indigenous land ownership and stewardship while respecting existing legal rights and interests.

Those are some of the submissions that we have received here this morning.

We sincerely thank everyone who has taken the time to attend this consultation and share their views, concerns, and

recommendations. Your contributions are important and will assist us in understanding the aspirations and issues affecting communities throughout Fiji. All submissions received today will be taken back to Suva, where they will be compiled together with submissions received from other parts of the country. The Constitutional Review team will carefully analyze and consider all views presented during the consultation process.

Our task is to ensure that the submissions are properly reviewed and assessed so that the recommendations made will support the interests of all Fijians and contribute to national unity, understanding, and togetherness. We appreciate your participation, your openness, and your commitment to the future of our country. Thank you once again for your presence and valuable contributions this morning.

Turaga na Vunisa, people of Mualevu, ladies and gentlemen, we thank you all for your participation and valuable contributions during this consultation.

We came here today to listen to your views, concerns, and aspirations for the future of Fiji. We appreciate the time you have taken to share your submissions and engage in this important process.

Before we conclude, I would like to briefly explain the next steps in the Constitutional Review process. All submissions received from communities throughout Fiji, including those received here today, will be collected and compiled by the Constitutional Review Commission. The Commissioners will carefully analyze and consider all submissions before preparing a report and drafting a proposed Constitution. Once the draft Constitution has been completed, it will be presented to the President of Fiji. The President will then submit it to Cabinet for consideration. Following Cabinet's review, the draft Constitution will be taken to Parliament for debate and approval.

If Parliament approves the proposed Constitution, it will then be brought back to the people of Fiji through a referendum. A referendum is similar to an election, where every eligible voter will have the opportunity to cast their vote on whether they agree with the proposed constitutional changes.

Voters will be asked a simple question and will have the option to vote "Yes" if they support the proposed Constitution or "No" if they do not support it. If the majority of voters choose "Yes," the new amended Constitution will come into effect. If the majority vote "No," Fiji will continue under the existing 2013 Constitution.

That is the process we wished to explain to you this morning. Once again, we thank you for your attendance, participation, and valuable contributions to this consultation.

With those remarks, we now formally conclude our consultation. Vinaka vakalevu, and may God bless you all.

Mr. Biu: Turaga na Taukei Vunisa, Turaga na Taukei Mualevu, with your permission and respect for your traditional authority, we humbly

seek your leave for the Commissioners to take their seats. We thank you for your leadership, hospitality, and guidance throughout today's consultation. We also acknowledge the people of Vanuabalavu for their participation and valuable contributions. With your approval, we respectfully invite the Commissioners to now take their seats as we proceed with the next part of the programme. Vinaka vakalevu.

A prayer from the Reverend which concludes the meeting.

----------End of Session[9-05-2026]----------

Yaroi Village Hall

Tovulailai Village Hall, Nairai

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tovulailai Nairai

DATE: 13 05 2026.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Sokove Korop	52	NATAULOA	Nairai/Batiki	TURAGA	Itaukei	[signature]
2	RT JEREMAIA KALIKAU	54	NATAULOA	NAIRAI/BATIKI	TURAGA	I TAUKEI	JKALI
3	Atunaisa Vunivaqa	53	NATAULOA	NAIRAI		I TAUKEI	AVUNIVAQA
4	JOSEFA KAMUNAGA	64	WAITOGA	NAIRAI	TURAGA	I TAUKEI	[signature]
5	Josua Colandolu	68	✓	✓	✓	✓	[signature]
6	Tevita Tavodi	48	MANUKU	BATIKI	TURAGA	I T	[signature]
7	MALANIVOSA COLATI	68	NATAULOA	NAIRAI	✓	TAUKEI	[signature]
8	EKEMASI CAMA	52.	TOVULAILAI	NAIRAI	TURAGA	TAUKEI	Cama
9	Metuisela Moce	60	Tovulailai	NAIRAI	TURAGA	✓	M. Moce
10	Rt Drivendawa	79	Lawaki	Nairai	Turaga	✓	[signature]
11	JOHE G. RASEKASEKA	71	MANUKU	BATIKI	✓	L-TAUKEI	[signature]
12	ESALA KONIFEREDI	26	WAITOGA	NAIRAI	TURAGA	I-TAUKEI	[signature]
13	Tovulisi Nagatalevu	70	Tovulailai	✓	Turaga	I-Taukei	[signature]
14	Niumaia Duruwaqa	38	NATAULOA	✓	✓	✓	[signature]
15	Aisake Delai	40	WAITOGA	✓	✓	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tovulailai Nairai

DATE: 13 05 2026.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
19	Nakanrieli Bulivaa.	76	Waitoga	Nairai	Turaga		[signature]
20	SIMIONE BULUSAYA	45	Natauloa	Nairai	Turaga		[signature]
20	Isoa. M	63	TOVULAILAI	✓	✓		[signature]
21	EPELI. TAGICAKIBAU	64	LAWAKI	✓	✓		[signature]
22	Pauliori R. Cokolala	55	Waitoga	✓	✓		[signature]
23	JONA TAGI Vuniyagi	57	Natauloa	✓	✓		[signature]
24	LIAITIA. Waga	37	Tovulailai	✓	Turaga		[signature]
25	JOSEVA SONOTAKA	64	TOVULAILAI	✓	TURAGA		[signature]
26	Akiuda. V. Rasauliwa	20	Tovulailai	✓	Turaga		[signature]
27	MELI TABANICALA	53	NATAULOA	–	TURAGA		[signature]
28	REV. OLE NADAVO	39	NATAULOA	✓	✓		[signature]
29	JOJI. NAMOSIMALUA	37	NATAULOA	NAIRAI	TURAGA		[signature]
30	Mesake. Rokoyago	60	Tovulailai	✓	Turaga		[signature]
31	Panapasa. Buiragata	70	Lawaki	✓	✓		[signature]
32	Enesi Pulotu	63	✓	✓	Marama		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tovulaitai Nairai

DATE: 18 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	~~Sereana Waga~~						
17	Sereana Waga	76	Lawaki	Nairai	Marama		
18	Saimone Rokoro	66	Tovulaitai	Nairai	Turaga		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tovulailai, Nairai DATE: 13/05/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Diana Veniani	26.	Tovulailai	Nairai	Marama.	IT	
	Akesa Nakasava	64	Lawaki	NAIRAI	Matanaa	IT	

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KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tovulalai Nairai DATE: 18 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
16	ESETA VAKACAGICAGI	55	NAIRAI-NATAULGA	NAIRAI	MARAMA	ITAUKEI	

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KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Tovu Lailai-Nairai
13-05-2026

Mata ni Tikina: The representatives of the Government present here this morning. We thank you for your arrival this morning on our shores. We are normally left out in some of the developments and talks of the government, but when you arrive here this morning it has been overwhelming and we welcome you to our village. We appreciate you for coming down to us and be able to hear our views and ideas and we hope that this would benefit us and the people of Fiji as a whole.

Mr. Biu: The Chiefs of Kubuna I Wai, Turaga na Tui Nairai, Toranibau na Vanua Batiki. Before we proceed with our programme this morning, we would seek your approval if the commissioners to take a seat on the table. I thank you all the vanua for opening doors this morning. We acknowledge your acceptance this morning and we hope that we would be getting a lot of submission from you on the amendment of the 2013 constitution. I just have a few housekeeping matters to go through with you all before I introduce the commissioners. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you. We also request that you introduce yourselves before you make your submission. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. So please know that this session will be in English but you are free to speak in ITaukei and I will translate into English for the record just so that it can be captured on the record and for our transcriber to also type it out once we get back to Suva. . Thank you.

Mr. Valenitabua: The chief Kubuna I Wai Turaga na Tui Nairai, The chief of Natoranibau Turaga na Tui Batiki. Firstly, we apologies to both the two Tikina for seating here on top of the table this morning beheads of you. We have been appointed by his excellency the President of Fiji to review the 2013 constitution. The Government has sought the advice of the Supreme Court in finding out how this Constitution, which was imposed in 2013, could be reviewed. The Supreme Court has sought the advice of the Supreme Court in finding out how this Constitution, The Supreme Court has given advice and direction as to how we can do this legally. On my Right is Conway Beg, a well-known person in the Lomaiviti Rugby Union at

one time. On my left Merewalesi Nailatikau from Yale Kadavu. Iam Sevuloni Valenitabua I'm a lawyer, I'm from Nukui in Rewa, I'm the chairman of this commission. We then split ourselves in 2 teams, right at this moment the other teams are in Kavala in Kadavu. There are three of them in Kavala together with their team. One of the main roles that we are tasked to do is top a lot consultation as many as possible. We started our consultations in April in Suva, we finish with Lau group and then we are here with the Lomaiviti Group before we head to Suva. We are aware that the 2013 Constitution did not follow the normal process when it was formed. It did not seek widespread consultation. It was promulgated and decreed as an act and did not go through the normal process of Parliament. That is why the reason we are here with you to listen to your views about the amendment of this constitution.Our focus point on our discussion will be, Firstly the protection and guarantees, under the Constitution, of the rights, interests and concerns of the indigenous Fijian and Rotuman people as well as ensuring that the rights of other communities and groups are fully respected secondly the protection, guarantees and security, under the Constitution, for land and fishing rights and resources of indigenous Fijians and Rotuman's and the assurance that registered owners of native lands and customary fishing rights have an equitable share of the income derived from the exploitation of the resources beneath and above the surface of their land the seabed and rivers thirdly the recognition of the Great Council of Chiefs in the national affairs of the State under the Constitution. That is what we are here for this morning for our discussions.

c: Bula Vinaka. My name is Malani Vosa Colati. I'm from Natoloa Village I'm the Mata ni Tikina Nairai. In regard to the team that came earlier last week, they came to Natoloa and we had a discussion with them about the constitution. We have 35 submissions to start of with our discussions this morning.

Mr. Valenitabua: I have a question, that 35 is the submission for the Tikina Nairai.

Malani V Colati: Yes. Sir.

Mr. Valenitabua: Vinaka. Is it written. Can we have a copy after the discussion?

Malani V Colati: Mata

Mr. Valenitabua: Vinaka vakalevu Mata ni Tikina. We have received, notes it down, we will go back and review it.

Malani V Colati: I have a request, many of the Bose ni Yasana that we attend to, they keep on saying it's been taken up, then we replied remember to bring it down back, that's we are saying think of us when you amend the constitution.

Mr. Valenitabua: This commission we are appointed to and the 2013 questions. Add whatever is needed to added, and remove clauses that needs to be removed. For example, in this constitution, the Attorney General is mentioning 66 times meaning overruling 66 government ministries and departments. Submitters from government ministries are calling for a change. It will only change when you agreed to change and we add a new one and remove the clause that doesn't suit us to be removed. Anyone else with their submission.

Tevita Vodi: My name is Tevita Vodi Mata ni Tikina Batiki. We have 2 submissions from the Tikina Batiki and the third is my own submission. Firstly to; support the submission of the Great Council of Chief to remove the 2013 constitution. Secondly for the GCC to be part of Parliament in order to convey the iTaukei leadership and the indigenous people in Parliament. Lastly my submission, if the constitution to be changed to remove completely the reference of the 2013 constitution. That would remove the power of the previous authors of the constitution who did not consult with the people in that writing. The governance and sovereignty of indigenous of Fiji, stating concern that democracy renders us as all the same but there must be limits to protects the rights of indigenous people.

Due to the introduction and unsavory ways of life that there must be respect for authority holders in indigenous iTaukei ways of life. For example, village by laws are powerless in light of the constitution. So, they must be recognized as valid in the constitution. He also stated that values in indigenous Fijian it must have a clear adulation and the balance of democracy for indigenous iTaukei people. For example, for villagers to only accepts methodist and catholic denomination sharing and new denomination - Pentecostal denomination for example are disturbing the peace of the village establishing the various ways of life. Finally, the qoliqoli rights must be return to customary landowners for example the no only holds fishing. We request that land rights to beyond 6ft

underground and also extend qoliqoli meters and to 200 meters and beyond-200m square from the coastline.

Mr. Valenitabua: Thank you Mata ni Tikina. I wish to enlighten you on an important matter regarding your submission to remove and eliminate the 2013 Constitution Firstly, the Constitutional Review Commission (CRC) does not have the authority or power to abolish or eliminate the 2013 Constitution Secondly, there is currently no legal procedure that allows for the complete removal of the Constitution.

The Supreme Court has already provided guidance on this matter, and that is the process we are following today Therefore, our task is to review and recommend amendments to the Constitution—removing provisions that are no longer suitable, modifying existing provisions where necessary, and adding new provisions that will better serve the interests and aspirations of the people The purpose of this review is not to abolish the Constitution entirely, but to improve it so that it reflects the needs and wishes of the people of Fiji.

Your second submission proposes that only the Methodist Church and the Catholic Church be accepted in rural areas. However, we must also consider the rights of people who belong to other religious denominations and faiths. Fiji is a diverse nation with citizens who practice different religions and beliefs. Therefore, the question that arises is: what about the followers of other religions? They also have the right to practice their faith freely and without discrimination. Any submission concerning religion must take into account the constitutional rights and freedoms of all citizens, regardless of their religious affiliation, while also respecting the traditions and values of local communities.

Tevita Vodi: Since Batiki is a small island, our leaders believe that having only the Methodist Church and the Catholic Church operating in the village has helped maintain unity between the churches and the vanua. Their concern arises from past experiences where some members of other denominations have not always participated in village activities in the same way as other residents. For example, when village elders or chiefs call meetings at the village hall, there have been occasions when some members did not attend or follow the decisions of the village leadership. There have also been situations where certain religious groups do not take part in traditional

ceremonies because of their religious beliefs. The Methodist and Catholic churches have traditionally worked closely with the vanua and participated in village customs and communal activities. Another concern raised by villagers is that church services sometimes take place at the same time on Sundays. While the Methodist congregation is conducting hymns and prayers, another denomination may also be holding worship services nearby with amplified music, which has led to tension and disputes within the community. In one instance, these disagreements escalated into a serious conflict in the village.

For these reasons, some community leaders feel that limiting denominations in the village would promote harmony and preserve traditional practices. However, this view must also be balanced against the constitutional rights of all citizens to freedom of religion and freedom of worship. The reason for this request is to preserve our culture, traditions, and the peace and harmony of village life. As a small island community, we place great importance on maintaining the customs of the vanua, respecting the authority of traditional leaders, and ensuring unity among all villagers. We believe that our traditional practices, ceremonies, and communal way of life are an important part of our identity and should be protected for future generations.

Mr. Valenitabua: Thank you. The third is your village by laws to be in the constitution. With regard to village by-laws, there continues to be challenges and differing views between those responsible for developing village regulations and the legal authorities of Government, including the Office of the Solicitor-General. One of the main issues is the Bill of Rights contained in the Constitution. While villages may wish to introduce by-laws to regulate community life and preserve cultural values, these by-laws must also respect the fundamental rights and freedoms guaranteed to every individual. As a result, there are limits on how far village by-laws can go. We cannot interfere with a person's lawful rights simply because a village rule requires it. The Solicitor General office is working closely with the ITaukei Affairs Ministry on the formation and implementation of village by laws.

With regard to land and qoliqoli, we have received many submissions requesting that ownership and control be returned to the iTaukei people. We acknowledge these submissions and the concerns raised by landowners and communities throughout the

country. These views have been formally recorded and will be carefully considered as part of the constitutional review process. I believe that is all Mata ni Tikina Nairai and Mata ni Tikina Batiki. Anyone else have a submission to make.

Simione Bulusaya: My name is Simione Bulusaya, I'm the head teacher at Nairai District School. It's my 19 years in the school. My first proposal is for vote counting methodology to be change due to the situation of parliamentarian having less votes and is having places in Parliament due to the extensive number of vote that the leader of their party has attained. Requested that this be change so that there is fairness in the representation for people in Parliament. Secondly, requesting that the constitution be included in the school curriculum at a young age this I due to the election age in for people in Fiji under the current constitution is 18 Years, he 6added that this will make the children be familiar with the constitution and the laws of Fiji. Thirdly, limitation to be places son children's; right in areas such schools and to enable a disciplining and education as children. Finally, requesting the intellectual property of the knowledge of an itaukei example the crafting of Tanoa. which has led to the dilutional of such practice for example the adoption of plastic tanoa. For this to protect the ways of life and for the indigenous to receive fair return for their effort

Mr. Valenitabua: . Thank you for your submission regarding the electoral system. It is true that under the current electoral system, some candidates who receive relatively few votes, such as 300 or 500 votes, are able to enter Parliament, while others who receive several thousand votes may not be elected. This issue has been raised in many submissions received by the Commission. We have received numerous recommendations calling for changes to the electoral system. One of the main proposals is to move away from the current single nationwide constituency and return to constituency-based representation. Many people have expressed concern that under the current system, which treats the whole of Fiji as one constituency, voters do not know who their specific representative is. In the past, constituencies provided a direct link between elected representatives and the communities they served.

Another concern raised is that the current system allows candidates with relatively low personal vote totals to enter Parliament through their political party's overall vote allocation. As a result, some

people feel that candidates who receive a larger number of individual votes may miss out, while others with fewer votes are elected. It has also been suggested that party leaders have significant influence over which candidates from their party ultimately enter Parliament. We have received these submissions and concerns, and they will be carefully reviewed as part of the constitutional review process. Any recommendations for changes to the electoral system will be considered alongside the views expressed by people throughout Fiji.

our second proposal is a new submission for us. The suggestion that the Constitution should be included as part of the school curriculum has not been raised in the submissions we have received so far.

We appreciate this recommendation because it encourages citizens, especially young people, to understand the Constitution, their rights, responsibilities, and the system of government from an early age.

We will take note of your proposal and discuss it further as part of our review process. The Commission will carefully consider its merits together with other submissions received from the public before making any recommendations.

With regard to children's rights, we have also received submissions requesting that certain provisions relating to the rights of the child be reviewed and, where appropriate, limited or adjusted.

Many of these submissions are linked to concerns that some provisions within the Bill of Rights have made it difficult for villages and communities to enforce certain village by-laws and traditional disciplinary practices. As a result, some people believe that the balance between individual rights and community responsibilities should be reconsidered.

The Bill of Rights is an important part of the Constitution and protects the rights and freedoms of all citizens, including children. However, we have received these concerns and proposals, and they will be carefully reviewed as part of the constitutional consultation process.

Eseta: My proposal is about the laws that abide us women's. For these laws to be assessed because this law affects women living in

villages maritime areas. It makes it difficult for them to exercise authority, to mobilize women to support traditional ways of life in the village and she acknowledges that while there are benefits to womens life and there are also problem; to be able to run and mobilize activity in the village. She has asked to be look into relating to women's right.

Mr. Valenitabua: I have a question. How about the appointment of the President in Fiji. Do you have any ideas from Kubuna I Wai and Batiki. Nowadays appointment of the President is done in Parliament.

Malani V Colati: Both Tikina and we confirm and proposing that from the 2 Tikina Batiki and Nairai that the appointment of the President be appointed by the Bose Levu Vakaturaga.

Mr. Valenitabua: Vinaka Vakalevu. I have seen that you all have submitted all the things that are required according to our terms of reference. The election, constituencies, appointment of the president, the GCC and customary laws. Customary laws we are planning to embed it in the constitution. Th parliament and the senate we have discuss it and the indigenous right to be strengthen. The common name Fijian be only for iTaukei.

Simione Bulusaya: Another one of my submissions is the removal of the FICAC as they are undertaking the activity that can be undertaken by police. The role of the police is not that extensive in the 2013 constitution in compared to FICAC. He has requested that FICAC be abolished and for police to undertake their responsibilities.

Mr. Valenitabua: We have also received submissions, including some made in Suva, regarding the powers and functions of the Fiji Independent Commission Against Corruption (FICAC). The submissions suggest that there should be a clearer distinction between the roles of FICAC, the Office of the Director of Public Prosecutions (DPP), and the Police. It has been noted that certain cases are prosecuted by the Police, while others fall under the responsibility of the DPP.

Some submissions have proposed that FICAC should focus primarily on the investigation of corruption-related offences. Under this proposal, once investigations are completed, the matter would be referred to the Office of the DPP, which would then be responsible for conducting the prosecution before the courts.

We have received these views and recommendations, and they will be carefully analyzed as part of our review process. The Commission will consider whether any constitutional or legislative changes may be necessary and will assess these proposals alongside other submissions received from the public before making any recommendations.

Tevita Vodi: We are suggesting that Immunity clause be removed. We have received submissions suggesting that the immunity provisions in the Constitution should be reviewed or removed. Some people have argued that those who act against a democratically elected government should be held accountable under the law in order to discourage any future unlawful attempts to remove a government, as occurred in Fiji's past.

At the same time, there are concerns about the legal implications of removing immunity provisions entirely, particularly in relation to actions that have already taken place. Some submissions have suggested that any changes should apply only from the date of the constitutional amendment onwards and should not operate retrospectively.

Under this proposal, if any person were to engage in unlawful actions against a government in the future, they would not be protected by immunity provisions and would be subject to the ordinary processes of the law. The intention of such a proposal is to strengthen accountability and act as a deterrent against future unconstitutional actions. We have received these submissions and will carefully analyze them as part of the constitutional review process.

Mr. Valenitabua: Your views are similar to the advice that we have received from the Supreme Court. The Court advised that we must be very careful when considering any changes to the immunity provisions. We all understand that the immunity clause has played a significant role in Fiji's constitutional and political history, particularly in relation to the military and past political events. Because of this, any decision regarding its future must be approached with caution.

The advice given to us was that there are two broad options. One option is to remove or alter the immunity provisions, which could give rise to legal, political, and social challenges. The other option is

to move forward, focus on the future, and consider how Fiji can continue to promote stability, unity, and development.

This is consistent with the views you have expressed. One possible approach that has been suggested is to ensure that the current immunity provisions remain the final immunity clause under Chapter 10 and that no future immunity provisions can be granted for similar actions.

At the same time, we recognize that in times of political instability, the Constitution is often the first institution that comes under pressure. Therefore, we must carefully consider how any amendment can protect constitutional government, uphold the rule of law, and prevent future unconstitutional actions. We will continue to review these submissions and discuss the best way forward before making any recommendations on this important issue.

Thank you if there are no other submissions. I will now explain what will happen after our consultations are completed. The Commission will review and analyze all submissions received from communities throughout Fiji. We will consider which proposals are suitable for inclusion in the amended Constitution and prepare a comprehensive report outlining the views and recommendations submitted by the people of Fiji.

Once the report is completed, it will include recommendations on what provisions should be added, amended, or removed from the Constitution. Following this, constitutional drafting experts will prepare the draft amended Constitution based on the recommendations that have been accepted.

After the draft Constitution is completed, it will be submitted to the President. The President will then submit it to Parliament for consideration. Parliament will debate the proposed amendments, and the required majority of Members of Parliament must vote in support of the changes before the process can proceed further.

Once the parliamentary process is completed, the proposed amended Constitution will be taken back to the people through a referendum. During the referendum, citizens will have the opportunity to vote on whether they support the proposed

constitutional changes or whether they wish to retain the existing Constitution.

If the majority of voters support the proposed amendments, the amended Constitution will come into effect. If the majority vote against the amendments, the existing 2013 Constitution will remain in force.

When the time comes for the referendum, I encourage both Mata ni Tikina and community leaders to assist in informing people about the process and to encourage all eligible citizens to participate and cast their vote so that the outcome reflects the will of the people. That is the last discussion I wish to raise this morning and it will conclude our discussions. Vinaka.

Mr. Biu: The chief and the vanua of both island Kubuna I Wai Turaga na Tui Nairai, Toranibau vanua o Batiki. On behalf of the President and on behalf of the chairman of the Constitution Review we wish to acknowledge your presence this morning. This is one of the liveliest discussions that we had encounter. We appreciate your submissions this morning and we hope that whatever we discuss today will be supported by every individual in our beloved Fiji. Thank you.

----------End of Session [13-05-2026] ----------

Submission(s) Received

VAKATUTU NI VEISAU NI YAVU NI VAKAVULEWA 2013

VAKATUTU NEI MATA TIKINA O NAIRAI

A)NA LOTU VAKARISOTO

1. Na cabe ni Lotu e Viti e na 1835 ka kauta mai na rarama vou, muduka na butobuto ni veikanikani kei nai tovo vakadomobula ka rerevaki, e dodonu me tukuni vakamatata ena Kau ni Vakavulewa se PREAMBLE.
2. Na cabe ni Lotu Wesele e Viti, e kauta vata mai na veivakatorocaketaki ni vuli, bula vakaituvatuva, veidokai vakai taukei, bula ni veilomani kei na duavata, kei na veivakatorocaketaki ni bula e Viti.
3. E matata na tukutuku raraba ni cabe ni Lotu, ka volai na kenai vola e vuqa. Ia e na naki ca nei Bainimarama, kei na tuvatuva lawaki ca nei Khaiyum, e mai yali kina na tukutuku bula ni cabe ni lotu e Viti e na Yavu ni Vakavulewa 2013.
4. Sa dua na vakacalaka vakaitamera, ni yavu ni vakavulewa 1970, 1990, kei na 1997 e tukuni ka maroroi kina na sema bula ni Lotu Vakarisito kei na draki ni bula e na noda Viti lomani.

MATA NI TIKINA KO NAIRAI
MALANI VOSA COLATI
DATE: 18/05/25
SIGN

MALANIVOSA COLATI
JUSTICE OF THE PEACE
JPC 437 DATE 13/05/25

5. Sa dua na ka lialia, ni sa rauta ni 60 % na lewe ni vanua e Viti edaidai e itaukei, me qai sega ni rokovi na bibi ni lotu Vakarisito se tukuni e na noda Yavu ni Vakavulewa.
6. Na bula e na koro vaka- Viti e laurai kina na veisemati ni Lotu kei na bula ni veisiga, na rokovi ni siga tabu, na gauna ni lotu vakavuvale e na veiyakavi kei na gauna lokuci ni masumasu.
7. E na gauna ni veisau vou e lako curuma o Viti, kei na kena sa vakabibitaka na matabose levu ni vuravura na United Nations na veika me baleti keda na uma tamata taukei ni vanua e vuravura, na nodai tovo, noda vosa, noda qele, noda qoliqoli e ratou veisemati kei na noda qaravi Kalou.
8. Sa ciqoma o matanitu na United Nations Declarations of the Rights of Indigenous Peoples 2007 e na yabaki 2023 ka sa dikeva tiko na Komiti e na Palimedi na kena vakalawataki na dodonu ni uma tamata taukei ni Vanua, ni bera ni qai pasitaki vakalawa me LAWATU NI MATANITU.
9. Turaga na Chairman ni Komiti ni Dikevi ni Yavunivulewa, na matanitu levu o Amerika, o Peritania, o Australia, Niusiladi kei levu tale na matanitu coko vata ka qali ki Peritania kei

MATA NI TIKINA KO NAIRAI
MALANI VOSA COLATI
DATE: .....
SIGN: .....

na matanitu kece e na PASIFIKA, era rokova na Kalou ko Jiova.

10. Sa dua na ka lialia dina, ni cava e qai sega kina o Viti.

11. Sa vakatutu talega na tabana 4 ni yavu ni vakavulewa 2013 ka tukuni kina o Viti me Secular State me boko laivi BALETA ni sega ni vakaraitaki draki ni bula e Viti edaidai

12. E na macawa sa oti, e tukuni kina ni veisautaka na yavu ni vakavulewa e Papua New Guinea me toqai kina ni vanua Lotu Vakarisito. Na matanitu o Tonga e dua volai vakamatata ni Matanitu rokova na Lotu Vakrisito.

13. E SEGA KINA NI VAKAMALUMALUTAKI IRA NA MATA LOTU TALE ESO, IA E ROKOVI NA NODRA QARAVA NODRA DUI KALOU.

B) TOKONI NA BOSE LEVU VAKATURAGA

14. E tokona ka duavata na Vanua o Kubuna i Wai na kena taqomaki ka rokovi na Bose Levu Vakaturaga.

15. E mosi dina vei keimami na kena rawarawa ni mai basuraki na matabose bibi oqo e na nodrau vadi ca o Bainimarama kei Khaiyum, ka kune votu e na yavu ni vakavulewa 2013.

16. Oira na Turaga e ra digitaki mai vua na Kalou ka soli vei ira na mana kei na sau mai

MATA NI TIKINA KO NAIRAI
MALANI VOSA COLATI
DATE: .....
SIGN: .....

lagi, me ra vakatulewa e na vukui ira na nodra lewenivanua.

17. Na dei ni bula vakaivakarau, maucokona ni veisemati vakaveiwekani, kei na tovo vakataukei ka sala vata kei na wasewase ni dui tutu vakavanua, e duatani kina o Viti,mai na veivanua tale eso.

C) <u>Vakabulai na Mata Bose e Cake se Senate</u>

18. Sa keimami tokona talega me vakabulai e na noda yavu ni vakavulewa vou na Bose Levu Vakaturaga kei na Mata Bose e Cake se Senate ka ra dau lewena na mata Turaga, Mata digitaki mai vua na Prime Minister kei na Mata digitaki mai na Liuliu ni To ni Veisaqa.

19. Me laurai na lewe ni Mata Bose e Cake se Senate, me ra lewena eso na lewenivanua e rokovi e na nodra kilaka, veiqaravi e na matanitu, Vanua, bisinisi, bula raraba ka mataka na vei uma tamata duidui e Viti.

D) <u>YACA NI LEWE NI VANUA E VITI ME VEICIQOMI KA ME KUA NI VEIWASEI</u>

20. Sema talega e na neimami vakatutu oqo na bibi ni kacivi kece na lewenivanua e Viti e na dua na yaca era semati kece kina se "Fijians" se "Fiji Islanders" se dua tale na yaca rokovi.

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21. O Viti e dau kilai tu e vuravura " THE WAY THE WORLD SHOULD BE". E bolei keda e na gauna oqo me dau ciqomi ira na uma tamata era sa mai digitaka me ra lewenivanua tudei e Viti. Me vaka ga nodra ciqomi oira na i taukei e ra toki yani vakadua ki Niusiladi, Australia, Amerika, Peritania se Varanise.

E) <u>DIGITAKI NI MATA E NA PALIMEDI</u>

22. Sa neimami vakatutu e Kubuna e Wai me boko laivi yani na tiki ni lawa 53, e na Yavu ni Vakavulewa 2013, na walewale ni digitaki e dua na mata kina palimedi, mai vei ira kece na lewenivanua e ra veidigitaki se na " single national electoral roll".

23. Sa vakatututaki me keimami veidigitaki vaka- Yasana se Constituency ka me tiko talega na dabedabe digitaki veicurumaki se Open Constitutency.

24. Na walewale ni " single national electoral roll" sa dredre kina vei keimami na Dauveidigitaki me kilai ira se sotavi ira na neimami mata digitaki.

F) <u>ME CIQOMI E SO NA LAWA NI NODA BULA VAKAVEIWEKANI SE CUSTOMARY LAW E NA NODA YAVU NI VAKAVULEWA VOU</u>

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25. Ni raici vakayalomatua na bolebole sa tarai Viti e daidai, ka gauna donu me sa toqai se biu me yavu talega ni lawa eso na noda i tovoni bula vakavanua se kilai leve tu ena Customary Law. E dua na malumalumu levu e kune e na yavunivakavulewa sa oti, 1970, 1990, 1997 kei na 2013, ni mataboko saraga me rokova na lawa ni taukei.

26. Na matanitu e Solomoni, Vanuatu, Samoa, Tonga, Nauru kei Kiribatie ratou vola kece me yavu ni lawa eso na tiki ni nodra bula.

27. Sa tiko na lawa ni qele ni taukei, se digitaki na Turaga se volai e na vola ni Kawa bula, e na lawatu e Viti. Ia e sega ga ni volai me yavu ni lawa e na noda Yavunivakavulewa.

28. E rui bibi na tikina oqo, baleta ni laurai na eso na vakavuvuli ni noda bula edaidai, e yavutaki vaka-Vola Tabu. Me vaka na nodra vakavulici na luveda e na kuita ni loloma, ni sa qase e na seg ani lako tani mai kina. Ka duatani mai na vakasama ni " "veivakamavoataki" se " violence against children".

29. Ni laurai ena draki e bolei Viti e daidai, na tovo kaukauwa oira na luveda, viavia levu, na yalo qaciqacia, tobo i tovo, veivakacacani ni waigaga ni veivakamatenitaki, kei na vakatabui ni vakavulici na gone e na

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kanakuita, e matata vakasigalevu tu vei keda ni Viti e gadreva e dua na lakolako vou, me rawa ni bula kina.E vinakati e dua na tovo vou, valavala vou, e dua na veisau ni vakasama, me rawa ni lesu tale mai ki Viti e na veigauna vinaka.

30. Turaga Chairman ni Matabose cecere oqo, e dua na vakacalaka levu e da cakava tiko edaidai, ni ra veilewaitaki na tubutubu kei na dauniveisusu kei ira na qasenivuli, era veivakavulivi vei ira na gone era qarava tiko. Sa rauta mada. Me da veisautaka na lawa.

31. Ke dina noda rokova na lawa baleti keda, kei na law anni Vuravura baleti keda nai taukei ni Vanua se UNDRIP, edonu vinaka na kena dau dikeva na mataveilewai na dodonu ni tamata yadudua kei na dodonu ni veiwekani raraba. E dodonu merau dau veisemati.

32. E vakaturi na kena vakasamataki sara vakabibi na buli ni yavunivakavulewa vou e Viti me maroroya na nodai tovo nai taukei, keda yau bula, qoliqoli, uma qele kei veika talei e ruku ni qele.

33. Sa kerei me na dikevi sara vakavinaka na dodonu ni tamata yadudua ka me rau veiwekani se kua ni veiriti kei na dodonu ni

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lewe vuqa se " group rights" ni dua na uma tamata.

G) NA VEITABANA SE WASEWASE NI MATANITU

32) Keimami tokona na wasewasei ni 3 na tabana duidui ni Matanitu; Palimedi, Mataveilewai kei na Veiliutaki vaka-matanitu (kena liuliu na Paraminisita).

33) E tokoni na tu galala ni mataveilewai kei na kena cicivaki mai veiliutaki vakamatanitu.

34) E tokoni nai tavi bibi ni Tabana ni Ovisa kena maroroi ka yadravi na lawa e Viti.

35) Na vakaitavi ni mataivalu kena yadravi na lawa, me veisureti mai kina na Komisina ni Ovisa ka veitokoni mai kina Bose Yaco kei na Turaga PM.

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Qarani Village Hall, Gau

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Qarani Gym DATE: 14 05 26.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	SITIVENI KARAVAICI	53	QARANI	NAVUKAILAGI	TURAGA		
2	Apisalome Koroi	72	✓	✓	✓		Koroi
3	Manasa Bokani	41	✓	✓	✓		
4	SITIVENI SILE	72	✓	✓	✓		
5	JOLI SUKA	56	✓	✓	✓		JSuka
6	Volau Kadavaki	49	NAVUKAILAGI	NAVUKAILAGI	✓		
7	Viliame. Nasava.	70	VANUASO	VANUASO	✓		
8	Nimotama. Tunawai Koro	49	Qarani	Navukailagi	Turaga.		
9	JOELI KOROVOU.	41	YADUA	SAWAIEKE	TURAGA		
10	JOSATEKI. DAKUNIMATA	46	NUKULOA	SAWAIEKE	TURAGA		
11	Josefa Ratabua	24	Qarani	Navukailagi	Turaga	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Qarani Gau

DATE: 14 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	TEVITA. SERU.	63.	NAVUKAILAGI	NAVUKAILAGI	T	IT.	[illegible]
2.	TAITO RAULUNI	74	QARANI	QARANI	T	IT.	Raulunni
3	ETWATE SATAKALA	63	NAVUKAILAGI	NAVUKAILAGI	T	IT.	[illegible]
4.	MARIKA BULIMAIBAU	80	QARANI	✓	T	IT	[illegible]
5.	PAULA TUPOU	66	MALAWAI	NANUASO	T	IT	[illegible]
6.	APETE. Camacabau	76	VIONE	Navukailagi	T		[illegible]
7.	MITIELI ROKO	55	QARANI	✓	T		MROKO
8.							
9.							
10.							
11.							
12.							
13.							
14.							
15.							

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Qarani Gau
14-05-2026

Mr. Biu: The Turaga Nadawa na Takala I Gau, Vanua o Vanuaso and members of the Vanua. On behalf of the President of the Republic of Fiji and the constitution review commission We acknowledge your acceptance this morning and we hope that we would be getting a lot of submission from you on the amendment of the 2013 constitution. Before we proceed with our programme this morning, we would seek your approval if the commissioners to take a seat on the table. I just have a few housekeeping matters to go through with you all before I introduce the commissioners. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you. We also request that you introduce yourselves before you make your submission. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. So please know that this session will be in English but you are free to speak in ITaukei and I will translate into English for the record just so that it can be captured on the record and for our transcriber to also type it out in their report. We here this morning solely for the amendment of the 2013 constitution and we not here for any rural developments. Lastly, we would advise you that you submit as much more proposals to the commission this morning and do not be afraid to speak as we are here to listen to you all.

Mr. Valenitabua: The Turaga Nadawa I Natakala I Gau, the Vanua Vanuaso and its people. Firstly, I must apologies for; sitting here on top of you all. I know it is not part of our culture that we be seated like this I and we apologies to you this morning. As we came this morning, we feel more welcome when coming into your village. We have been appointed by his excellency the President of Fiji to review the 2013 constitution. There are seven of us altogether and only three of us are here with you this morning. On my Right is Conway Beg, a well-known person in the Lomaiviti Rugby Union at one time. On my left Merewalesi Nailatikau from Yale Kadavu. Iam Sevuloni Valenitabua I'm a lawyer, I'm from Nukui in Rewa, I'm the chairman of this commission. The Government has sought the advice of the Supreme Court in finding out how this Constitution, which was imposed in 2013, could be reviewed. The Supreme Court has sought

the advice of the Supreme Court in finding out how this Constitution, The Supreme Court has given advice and direction as to how we can do this legally. We are here to discuss the 2013 Constitution with you. Together, we will review its provisions and consider whether certain clauses should be added, amended, or removed. We welcome your views and submissions, as they will assist us in identifying areas of the Constitution that may require change to better serve the people of Fiji. That is our purpose of being here this morning. We cannot eliminate the 2013 constitution we can only ad, insert or remove clauses of the 2013 constitution. Thank you. The Turaga Nadawa Natakala I Gau, Turaga Ni vanua o Vanuaso, I now open our discussion this morning.

Before we proceed with our discussion this morning, I have to inform you all that we will be focusing on 3 main clauses for us living in the rural areas. Our focus point on our discussion will be, Firstly the protection and guarantees, under the Constitution, of the rights, interests and concerns of the indigenous Fijian and Rotuman people as well as ensuring that the rights of other communities and groups are fully respected.

Secondly the protection, guarantees and security, under the Constitution, for land and fishing rights and resources of indigenous Fijians and Rotuman's and the assurance that registered owners of native lands and customary fishing rights have an equitable share of the income derived from the exploitation of the resources beneath and above the surface of their land the seabed and rivers. Thirdly the recognition of the Great Council of Chiefs in the national affairs of the State under the Constitution. That is what we are here for this morning for our discussions which is important for us iTaukei. I now open the floor for our discussion.

Tevita Seru: My name is Tevita Seru, I'm from Navukailagi. I have two proposals; the first submission is the Bose Levu Vakaturaga to be recognized; as a governing role in the government of Fiji. Secondly is to consider the provision in the constitution in particular the ITaukei Affairs Act which underlines the lands and resources which indigenous Fijian have entrusted with. I had noticed that other acts or other legislation make the state more powerful in terms of ownership rights of qoliqoli or land. I requested that ITaukei Affairs Act can

supersede and be more prominent than other law and to protect the custodianship of the indigenous people land and qoliqoli.

Mr. Valenitabua: Thank you. I believe this constitution has been part of our discussion every time we had Tikina meeting, Provincial meeting, village meeting. You just have to submit we will take over.

Tevita Seru: Yes, I'm propose that the request of law making could be determine with the bose Levu Vakaturaga. As of now only parliament makes law, meaning the contribution of chief is not recognized. We went top hospital

Mr. Valenitabua: Thank you i have receive 4 submissions today.

Etuate Satakala: My name is Etuate Satakala of Navukailagi. in courts and sporting spectators seems to be more familiar with the rules. And similarly saws this is his observation how legislation and laws were made in Fiji's political processes. In observing past government, i had seen many challengers relating to laws their origins and their interpretations. I had also observed the incoming government commitment to change these laws, but they have committed to change these laws. But in effort to change this constitution have been challenged due to the entrenchment of 2013 constitution by its original authors making it difficult to change.

First submission, can there also be provision in the new constitution to ensure that it can be change without the provision we are challenged today. Secondly, on the matter of land and resource right iTaukei seems to; be customary owners on name only. And our request for land and resources takes years to address, I'm asking why, and if this can be redressed in the new constitution. Thirdly, i submit that it seems politician are playing the most prominent role in differentiating Fijian people, but in communities people live in harmony.

Mr. Valenitabua: Thank you I will speak a little bit on the issue changing the constitution as Turaga ni Koro Navukailagi was saying. On the issue of promises made to the people, especially those living in rural areas, during election periods. Politicians often promise that, if they are elected into government, they will change the 2013

Constitution. However, I believe that changing a constitution is not an easy task. Once elected and seated in Parliament, they come to realize how difficult the process of constitutional amendment can be. We have already seen an example of this when the Coalition Government attempted to change the Constitution. The matter eventually went before the courts because there were questions about the legal process required to amend the Constitution.

When Parliament considered constitutional changes, the required support was not achieved because the necessary number of votes was not obtained. As a result, the Government sought guidance from the Supreme Court on the proper process for amending the Constitution.
The Supreme Court advised that the Constitution can be amended, but the amendment process must follow the provisions already contained within the 2013 Constitution. The Court confirmed that any proposal to amend the Constitution must be supported by a two-thirds majority vote in Parliament.

We now have that guidance and ruling before us. This is the process that we are following throughout Fiji during these consultations. It is important for all citizens to understand that constitutional change is not simple. Any amendment must go through Parliament and must receive the support of at least two-thirds of Members of Parliament before it can be approved. That is the information I wish to share this morning. It is important for everyone to understand that changing a constitution is a serious matter and requires broad agreement and careful adherence to the law.

This Constitution is the supreme law of Fiji. It is the highest law in the country, and all other laws must be consistent with it. If we wish to amend or change any law, including the iTaukei Affairs Act, we must first ensure that any necessary constitutional provisions are amended in accordance with the Constitution itself. Secondly, the Constitution cannot be changed unless the procedures set out in Chapter 11 are followed. Chapter 11 provides the legal process for constitutional amendments. If these procedures are not followed and changes are made outside the constitutional framework, then such actions would be unlawful and could be regarded as

undermining the constitutional order. That is why we seek your support and participation in this constitutional review process.

I also wish to draw your attention to Section 28 of the Constitution, which provides for the ownership and protection of iTaukei land. Under this provision, iTaukei land shall remain with and belong to the iTaukei owners and cannot be permanently alienated. However, there are circumstances where the State may acquire land for a public purpose, such as the construction of roads, bridges, or other essential infrastructure, in accordance with the law and subject to the provisions relating to compulsory acquisition and fair compensation. These are important provisions that safeguard the rights of landowners while also allowing for national development when necessary and in accordance with the Constitution.

Viliame Nasave: My name is Viliame Nasave I'm from Vanuaso. My proposal is the right of children. I request that corporal punishment be brought back for the instruction and discipline of children. Secondly, I saw in the Fiji Times the prime minister saying that all citizen are Fijian. I propose that this can be look at for the name Fijian to be reserved only for iTaukei.

Seru: I'm Seru of Navukailagi. I have supported Mr. Viliame Submission on the issue of national identity. I believe that names are attached to custom to lands and language and ways of life. For example, a Fijian has custom ways of life to land and culture likewise title of Indian carries with it all these connotations. The terms Fijian comes with language and culture which makes Fijian unique . This is why when the term iTaukei is used, iTaukei is transferable across Tonga for example. I ask that Fiji as Fijian distinctively are related to our culture and indigenous customs and language and ways of life. I asked that a National ID to recover Fiji citizenship.

Mr. Valenitabua: Under Chapter 5 of the 2013 Constitution, all citizens of Fiji are recognized as Fijians, regardless of their ethnicity, religion, or cultural background. This provision establishes a common national identity for all citizens of our country.
Secondly, during our consultations, we have also received submissions calling for the return of corporal punishment to the Constitution. Those making these submissions believe that corporal

punishment could serve as a deterrent to crime and help maintain discipline within society. As with all submissions received, these views will be carefully recorded and considered as part of the constitutional review process. Our role is to gather and document the views of the people of Fiji. All submissions received will be included in our report for consideration when recommendations are made regarding possible constitutional amendments.

Manasa Bakani: My name is Manasa Bakani, I'm from Qarani Village. My submission is on the sovereignty of Fijian indigenous language. If someone visited our country we speak their language. I request that Fijian language be the official language in Fiji relating experiences to challenges due to his inability to speak English. He also expressed his worry due to the erode of language and the ways of life by the use of other languages such as English in Fiji.

Mr. Valenitabua: Chapter 31 of the 2013 Constitution provides for the right to education. Every child has the right to access education, including early childhood, primary, and secondary education. The Government has a responsibility to provide an education system that enables every child to develop their knowledge, skills, and potential.

The Constitution also recognizes the importance of preserving and promoting Fiji's languages and cultures. As part of the education system, the teaching of the iTaukei language and Fiji Hindi, as well as other languages used in Fiji, is encouraged to ensure that future generations continue to understand and appreciate their cultural heritage.

As I mentioned earlier, Chapter 5 of the 2013 Constitution recognizes all citizens of Fiji as Fijians, regardless of ethnicity, religion, or cultural background. This provision establishes a common national identity for all citizens of our country. We have also received submissions calling for the return of corporal punishment. These submissions, along with all other views expressed during our consultations, will be carefully recorded and included in our report. Our responsibility is to gather the views of the people and present them for consideration during the constitutional review process. These are some of the important provisions contained in the 2013 Constitution, and it is important

that the people understand both their rights and the processes required to amend the Constitution.

There is a proposal for the Fijian language to become the sole official language of Fiji, this is an issue that requires careful consideration. While the Fijian language is an important part of our identity, culture, and heritage, there are practical challenges that would need to be addressed. For example, many modern legal, technical, scientific, and administrative terms do not have direct equivalents in the Fijian language. As a result, English is often used in government, education, business, and the courts. Significant work would be required to develop and standardize Fijian terminology for these areas before such a change could be fully implemented.

This does not diminish the importance of the Fijian language. Rather, it highlights the need to continue strengthening and promoting the language while ensuring that communication remains effective across all sectors of society. Any proposal concerning official languages should be carefully studied and considered through the constitutional review process, taking into account the views of all citizens of Fiji.

Manasa Bakani: I wish to raise an issue that affects many people in our rural communities. When some of our men from the villages attend lay preacher training courses at theological center's, they often face difficulties because the courses are conducted mainly in English. Many of them are not fluent in English, which makes it challenging for them to fully understand the lessons and participate effectively in the training.

This is one of the reasons why some people are proposing that greater emphasis be given to the Fijian language as a national language. They believe that learning and teaching in one's own language helps people to better understand information, especially in education, training, and community development.
We can also look at other countries like China where children begin their education in their national language. For example, in some countries, children are taught primarily in their mother tongue

during their early years of schooling before gradually learning other languages.

Mr. Valenitabua: The nurse just entered-my grandchild. Do you have a submission from the nursing department.

Josefa: I have a submission on one of my patients, according to the mental health decree they are not allowed to leave their place. If they pose a risk to the public. Do you have a law that binds them so that they can be place somewhere because they cannot be admitted in hospital and they cannot go home because his family doesn't want him there, what do you think.

Mr. Valenitabua: You full name please.

Josefa Nofoibuli: My Name is Josefa Ratabua Nafoimuli from Ono I Lau maternal links to Nukui Rewa. I request legal amendment to protect mental health patients.

Mr. Valenitabua: In Fiji, the divisional medical officer should give instruction on what to do with the mental patients to be treated medically. the government will have to provide support whatever way that is already and to provide for the wellbeing of the patients. as for that case it will be the medical facility at st Giles hospital.

Josefa Nofoibuli: I have another question. As it is our culture in Fiji when there is a visitor in the village people of the communities will gather gifts in the form of mats, food, Lovo etc. as for us civil servants there is law that abides that we are not tor receive anything or gifts from the communities, would you please enlighten on that issue for us.

Mr. Valenitabua: You arrive late, we have informed communities that this discussion is mainly focuses on the constitution's restricting of accepting gifts from the communities for thanksgiving, it is in the general orders of the government. It is better to discuss with the Nursing Association.

Josefa Nofoibuli: One of the rights protected in the Constitution is the Right to Health. Section 38 the right to health is not the reality in the island of Gau. One of the major challenges we face here in Qarani is access to healthcare services, as the hospital is located far from the main

road. Patients often arrive in a more critical condition because of the long and difficult journey they must make to reach the hospital.

Another issue is our water supply. Here in Qarani, we rely on water from the dam, and frequent water cuts affect the hospital. The lack of a reliable water supply regularly disrupts our services and hinders our ability to provide proper healthcare to the people.

We respectfully request that these issues Accessible, Transport and water be considered during the constitutional review process so that the right to health can be better realized for the people of Qarani and other remote communities facing similar challenges.

Mr. Valenitabua: We have recorded your submission from the Nursing Department on the island of Gau. We acknowledge the concerns and issues that you have raised this morning. Mr. Beg was also present during the Annual General Meeting of the nurses and is familiar with the matters that have been discussed.
On behalf of the Commission, we thank you for your contribution and for sharing your experiences and concerns regarding the delivery of healthcare services on the island. Your submission will be included in our records and considered as part of the constitutional review process.

Manasa Bakani: I wish to inform that now we don't have anything to suggest but we would be grateful if you could just start it for us and we would be giving in our ideas whether we support or not.

Mr. Valenitabua: The appointment of the President is an important matter in the Constitution. Under the current system, a nominee for President is put forward and Members of Parliament vote to appoint the President. In the past, the appointment of the President was made through the Great Council of Chiefs.
We would like to hear your views on this issue. Which system do you believe Fiji should follow in the future? Should the President continue to be appointed by Parliament, or should the Great Council of Chiefs have a role in the appointment of the President?
We welcome your suggestions and recommendations on this matter as part of the constitutional review process.

In the past, Fiji's electoral system was divided into constituencies. For example, provinces such as Lomaiviti, Lau, and Rewa had their own representatives in Parliament. There were also two types of seats: communal seats and national seats.

Under the current system, Fiji uses a single national constituency, where all voters vote in one nationwide election.
We would like to hear your views on this matter. Do you support the current electoral system of a single national constituency, or would you prefer a return to the constituency-based system that existed before, where provinces and regions had their own representatives?

Taito Rauluni: Return the consistencies' just like before.

Mr. Valenitabua: We will go and see. We have received a number of submissions calling for the return of the Senate. The Senate was previously known as the Upper House of Parliament and served as a second chamber to review legislation before it became law.

Under the former system, the Senate consisted of members appointed from different groups, including nominees of the Great Council of Chiefs, the Prime Minister, the Leader of the Opposition, and the Rotuman community.

Since you are proposing the return of the Senate, we would like to hear your views on how it should be structured. How should Senators be appointed? How many members should there be? Should the Great Council of Chiefs, the Government, the Opposition, and the Rotuman community continue to have representation, or do you propose a different arrangement?

Tevita Seru: I support that we like the ones that we used before the appointment of those senates like before appointment for province in constituencies .

Mr. Valenitabua: That means to follow the 1997 constitution. We have discussed a number of important issues this morning, including qoliqoli rights, corporal punishment, and human rights. We have also received a new submission that has been supported by many participants during our consultations.

This submission relates to customary law. At present, customary law is not specifically recognized in the 2013 Constitution. We have received recommendations that customary law should be embedded and protected within the Constitution, recognizing its importance in preserving our traditions, customs, culture, and way of life. We would like to hear your views on this matter. Do you support the inclusion of customary law in the Constitution? If so, how should it be recognized and applied alongside the laws of the State?

In contrast, the 2013 Constitution does not include many of these references. One of the key principles specifically stated in the 2013 Constitution is that Fiji is a secular state.

During our consultations, we have received different views on this matter. Some people have suggested that the preamble should once again include references to God, the traditional chiefly system, the Deed of Cession, and other aspects of Fiji's history and identity.

We would like to hear your views. Do you support retaining the current preamble of the 2013 Constitution, or would you like elements of the 1997 Constitution's preamble to be restored? Your submissions will assist the Commission in considering any proposed changes to the Constitution.

Viliame Save. We respect the religious of another ethnicity just like the 1997 constitution. We respect one another.

Mr. Valenitabua: Thank you any other suggestion.

Etuate Satakala: My name is Etuate Satakala Turaga ni Koro Navukailagi. My submission is that his experience by the recent bose ni Tikina, working on solution for breaking the law. For example, when children are incarcerated and put in jail, they then come to experience the yellow ribbon campaign for rehabilitation. He has asked for prevention which ensures that when laws are broken that instead of incarcerated, young people could take community services under village by laws this will assist them in being remedial assistance to spent hours serving the community. However, police have stated that such by laws exist but not effective. He has requested the village by laws can complement state laws to ensure

that young people can provide remedial assistance in the village and be part of preventing them from entering the prison system.

Mr. Valenitabua: The Village By-Laws have not yet been finalized. I continue to raise this issue because the work remains incomplete. In the past, I served in an advisory capacity with the Great Council of Chiefs, and one of the tasks assigned to me was to assist with the completion of the Village By-Laws. In my view, one of the main reasons for the delay in implementing the Village By-Laws is the potential conflict between the Constitution and the proposed by-laws. As a result, the matter remains under consideration by the Attorney-General's Chambers and the Solicitor-General's Office.

I believe that if customary law were recognized and embedded in the Constitution, it would provide a stronger legal foundation for the Village By-Laws. The by-laws could then operate more effectively, as they would be supported and reflected under the constitutional recognition of customary law. Also, there are legislation in the provincial meeting, the Tikina meeting, the village by laws can be entrenched in these laws. This is an issue that deserves careful consideration as part of the constitutional review process, particularly in relation to the recognition and protection of customary laws and traditional governance structures.

Tevita Seru: I support the village by laws and its alignment within the constitution within the reinstatement of village magistrates to enable those that break the laws to serve their punishment within the communities.
It is not village magistrate it is provincial judicial arrangement so that people can undertake their punishment within their provinces.

Mr. Valenitabua: The provincial and Tikina councils have the authority to design regulations; however, they must ensure that any regulations they draft are strong, clear, and legally sound. In practice, one of the challenges we are facing is that the Village By-Laws have not progressed as intended.

In some cases, village by-laws are being enforced against individuals who are not registered in the Vola ni Kawa Bula (VKB). However, there are legal limitations in removing or restricting people from the

village, as constitutional provisions on rights and freedoms must also be considered.

This situation highlights the need for careful alignment between customary governance systems and the Constitution. Without clear legal support, enforcement of village by-laws becomes difficult and may lead to conflict or legal challenges. Therefore, strengthening the legal framework is essential to ensure that village regulations are effective and consistent with constitutional requirements.

Apete: My name is Apete Camabau from Vione. Can you please explain to us the state, crown and the royal.

Mr. Valenitabua: What is the purpose of your question?

Apete: I just needed the explanation of this words.

Mr. Valenitabua: State -Government of Fiji. Crown- it is used when we are still ceded to Great Britain. In the early years we are using crown proceeding Act because of the crown. It is now change to todays as State Proceeding Act. The royal is for the Kings and Queens in England. Tonga can use because of the queen and King of Tonga. So, for us in Fiji the Crown and Royal it is only history.

Apete: So that means we are not ceded to England.

Mr. Valenitabua: For government wise No. Starting from 1987 it has ended on that year.
Thank you if there are no other submissions. I will now explain what will happen after our consultations are completed. The Commission will review and analyze all submissions received from communities throughout Fiji. We will consider which proposals are suitable for inclusion in the amended Constitution and prepare a comprehensive report outlining the views and recommendations submitted by the people of Fiji.

Once the report is completed, it will include recommendations on what provisions should be added, amended, or removed from the Constitution. Following this, constitutional drafting experts will

prepare the draft amended Constitution based on the recommendations that have been accepted.

After the draft Constitution is completed, it will be submitted to the President. The President will then submit it to Parliament for consideration. Parliament will debate the proposed amendments, and the required majority of Members of Parliament must vote in support of the changes before the process can proceed further.

Once the parliamentary process is completed, the proposed amended Constitution will be taken back to the people through a referendum. During the referendum, citizens will have the opportunity to vote on whether they support the proposed constitutional changes or whether they wish to retain the existing Constitution.

If the majority of voters support the proposed amendments, the amended Constitution will come into effect. If the majority vote against the amendments, the existing 2013 Constitution will remain in force.

When the time comes for the referendum, I encourage the people of Gau and community leaders to assist in informing people about the process and to encourage all eligible citizens to participate and cast their vote so that the outcome reflects the will of the people.

When the Israelites cried out in Egypt, waiting for someone to help them, God raised up Moses to lead them. Although there were many disagreements and challenges along the way, the Israelites were eventually freed from bondage. Their journey to the Promised Land was not easy. They spent forty years in the wilderness, facing many trials and hardships, yet they persevered and survived.

Today, we may reflect on that story as we consider the future of Fiji. Like the Israelites, we may face differences of opinion and difficult decisions. The people of Gau the future of our nation depends on our willingness to work together, listen to one another, and make wise choices for the generations to come.

When the time comes for a referendum, the decision will rest with the people of Fiji. Each citizen will have the opportunity to vote and help shape the future of our country. Let us approach that responsibility with wisdom, unity, and a commitment to the wellbeing of all our people.
hat is the last discussion I wish to raise this morning and it will conclude our discussions. Vinaka.

Mr. Biu: The Turaga Nadawa na Takala I Gau, Vanua o Vanuaso and members of the yavusa. I take this time for your agreement if members of the commission may retire to their seat this morning.

On behalf of the President and on behalf of the chairman of the Constitution Review we wish to acknowledge your presence this morning. We were in Nairai yesterday and we have received the same sentiments from you this morning, the discussion was liveliest and more submissions received. We appreciate your submissions this morning and we hope that whatever we discuss today will be supported by every individual in our beloved Fiji. I now request the Pastor to pray for us and conclude our discussion this morning. Thank you.

----------End of Session [14-05-2026] ----------

Nasau Village, Koro Island

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nasau Koro

DATE: 15 05 26.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Vilitati Veitala	55	Dinuvala	Mudu	Turaga	IT	[signature]
2	Jaoji - Malumalumu	56	Navaga	Cawa	"	IT	[signature]
3	Teroce Ilaisa	62	Navaga	Cawa	"	IT	[signature]
4	Sakiusa Likuweiyale	50	Vatulele	Cawa	"	IT	[signature]
5	Peni Niunifoga	48	Navaga	Cawa	"	IT	[signature]
6.	Nanise Viribale	60.	Nasau.	Mudu	Marama	✓	[signature]
7.	Apolosa Tacage	44	Kade	Cawa	Turaga	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nasau Koro

DATE: 15 6526.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	Rusiate Tiwabe	68	Tuatua Koro	Mudu	Turaga	"	[signature]
2	Simosi Radrodro	70	Mudu, Koro	Mudu	✓	✓	[signature]
3.	Nemani Tikoilevuka.	86.	Nasau, Koro Is.	Mudu	✓	✓	[signature]
4	LASIASA PAKOKA	75	NAKAKU. KORO	Mudu	✓	✓	[signature]
5	Teni. Vulaimate. Titokoma	85	Nagaidamu Koro Is	Mudu	✓		[signature]
6.	Netani Koroi	75	Tuatua	Mudu	✓		[signature]
7.	Vonevate. Vetankula	64	Nasau	Mudu	✓		[signature]
8	JOSEVATA - KOLI	64	NAKODU	MUDU	✓		[signature]
9	Mili Kaitani	64	Nasau	Mudu	Marama	✓	[signature]
10	Solomoni Turaga	73	TUATUA	Mudu		✓	[signature]
21	Meli. Nisoro	54	Tuatua	MUDU	Turaga	✓	[signature]
22	Tevita. Vunileba	62	Mudu	Mudu	Turaga	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Nasau Koro
15-05-2026

Mr. Biu: The Chief and the Turaga ni Tikina Cawa and the Tikina Mudu. Before we proceed with our programme this morning, we would seek your approval if the commissioners to take a seat on the table. I thank you all the vanua for opening doors this morning. I thank you all the vanua for opening doors this morning. We acknowledge your acceptance this morning and we hope that we would be getting a lot of submission from you on the amendment of the 2013 constitution. I just have a few housekeeping matters to go through with you all before I introduce the commissioners. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. So please know that this session will be in English but you are free to speak in ITaukei and I will translate into English for the record just so that it can be captured on the record and for our transcriber to also type it out for our record. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. We know that there shas been a lot of discussion about this, but we here today in the island of Koro to hear your views about amending the constitution. We request that you don't be afraid of giving your submission this morning. I will now handover to the commissioners to start with our proceeding this morning.

Mr. Valenitabua: The chief and the people of the Two Tikina, the Tikina Cawa and the Tikina Mudu. Firstly, we apologies to both the two Tikina for seating here on top of the table this morning. On my Right is Conway Beg, he's an Architect, well-known person in the Lomaiviti Rugby Union at one time. On my left Merewalesi Nailatikau from Yale Kadavu. Iam Sevuloni Valenitabua I'm a lawyer, I'm from Nukui in Rewa, I'm the chairman of this commission. We welcome you this morning. There are 7 of us commissioner's and we have been appointed by his excellency the President of Fiji to review the 2013 constitution. The three of sitting her before us we have been appointed to visit the people of Koro in the village of Nasau. We have left Suva last

week Saturday together with bour team of secretariat we visited the Lau Group and the Lomaiviti Group. Our purpose of being here this morning One of the main roles that we are tasked to do is top a lot consultation as many as possible. We started our consultations in April in Suva, we finish with Lau group and then we are here with the Lomaiviti Group before we head to Suva.

The Supreme Court has sought the advice of the Supreme Court in finding out how this Constitution, The Supreme Court has given advice and direction as to how we can do this legally. That is why the reason we are here with you to listen to your views about the amendment of this constitution. It will not a new one, we will remove some of the clause, then we will add a new clause and remove the clause that is not suitable for us indigenous people. Our focus point on our discussion will be, Firstly the protection and guarantees, under the Constitution, of the rights, interests and concerns of the indigenous Fijian and Rotuman people as well as ensuring that the rights of other communities and groups are fully respected secondly the protection, guarantees and security, under the Constitution, for land and fishing rights and resources of indigenous Fijians and Rotuman's and the assurance that registered owners of native lands and customary fishing rights have an equitable share of the income derived from the exploitation of the resources beneath and above the surface of their land the seabed and rivers thirdly the recognition of the Great Council of Chiefs in the national affairs of the State under the Constitution. That is what we are here for this morning for our discussions. I now open the discussions on the floor.

Aporosa Kaunisela: My name is Aporosa Kaunisela, Mata ni Tikina Mudu. Our first submission to change identity of the terms Fijian to registrants of the VKB. Secondly Fiji to change from a secular state to a Christian state Thirdly, is for the qoliqoli and land right to be return to its owners from the surface of the land to its deepest depths. Fourthly the voting methods in Fiji to change from its current arrangement to the former constituency model.

Fifth is to change parliamentary submission in order to change legislation from three quarter to two thirds. Sixth the return of the senate to Fiji law making process as was previously under the 1997

constitution. Seventh for the return of the restoration of GCC for Fijis lawmaking and constitution. Eighth for the return of corporal punishment in Fiji. Nineth the election age which is currently 18 years to be increased to 21 years. Lastly the tenth submission if customary rights are to be returned to iTaukei that they have access to legal expertise and lawyers. And this can be undertaken at the Ministry of ITaukei Affairs. Currently there is limited access to legal rights, if there can be a legal unit within the ministry of iTaukei affairs to provide legal expertise to landowners.

Mr. Valenitabua: Thank you there are 10 submissions from Tikina Mudu. Thank you for your submissions this morning. Firstly, you have proposed that the name "Fijian" should be reserved exclusively for the iTaukei people. Secondly, you have submitted that the provision declaring Fiji a secular state should be removed from the Constitution. Thirdly, you have called for the return of qoliqoli rights and greater recognition of indigenous land rights. You have also raised concerns that while land rights are recognized, ownership below a certain depth is limited, and submissions have been received requesting that these rights extend beyond the current provisions.

We wish to note that these submissions are not new to the Commission. Similar recommendations have already been received from the Bose Levu Vakaturaga, the Ministry of iTaukei Affairs, and many other individuals and groups throughout our consultations.

You have also raised concerns about the current electoral system. Under the present system, Fiji operates as a single national constituency. Some members of the public have expressed concern that they do not know who specifically represents their community or region in Parliament. Others have suggested that a constituency-based system would provide stronger local representation and accountability.

Concerns have also been raised regarding the allocation of parliamentary seats. Some people have questioned how candidates with a large number of votes may not obtain a seat in Parliament, while others with a much smaller number of votes are elected through the operation of the electoral system.

A question on majority three quarter and two thirds, what election is this?

Apenisa Kaunisela: That submission is because when there is a show of hands in parliament when they need a change from three quarter to two thirds.

Mr. Valenitabua: The two thirds and three quarter they represent for the changes on constitution, this one. If there is a need to change in the constitution it will be submitted in parliament. When they submit in parliament it has to be three quarter. The government had submitted to the supreme court and they had request that supreme court look at section 160. So, then a decision made is decrease down to two thirds. When you are raising your submissions today it has already change. For voting's, when there is a show of hands it only caters for majority. Majority only reaches half plus one.

Another issue that has been raised during our consultations is the proposal to restore the Senate. Many iTaukei submitters have expressed support for the return of the Senate. Under Fiji's previous constitutional arrangements, the Senate served as the Upper House of Parliament and acted as a second chamber in the law-making process.

The Bose Levu Vakaturaga was represented in the Senate, along with other appointing authorities. When legislation was passed by the House of Representatives, it would then be submitted to the Senate for further scrutiny. Senators would carefully examine, review, and consider the proposed laws before they proceeded through the legislative process. Supporters of the Senate's return believe that it would provide an additional level of oversight and review, helping to ensure that legislation is thoroughly considered before becoming law. They also believe that it would provide an avenue for greater representation of traditional institutions, including the Bose Levu Vakaturaga.

Another submission that has been received is the proposal for the restoration of the Bose Levu Vakaturaga (Great Council of Chiefs).Many people regard the Bose Levu Vakaturaga as an important traditional institution with á significant role in Fiji's

history and governance. Under previous constitutional arrangements, the Bose Levu Vakaturaga played a role in the appointment of members of the Senate and contributed to national discussions on matters affecting the country. Another issue that has been raised during our consultations concerns the voting age.

A number of submitters have suggested that the minimum voting age should be increased to 21 years. They believe that raising the voting age would ensure that voters have greater maturity and understanding of national issues before participating in elections. Others may hold different views and support retaining the current voting age. Therefore, we would like to hear your opinions on this matter. The legal advises to be at the office iTaukei. Another submission that has been received is the proposal for legal advisory services to be made available through the Ministry of iTaukei Affairs. Supporters of this proposal believe that having legal advisers based within the Ministry of iTaukei Affairs would make it easier for iTaukei communities to access legal assistance and understand legal processes. This could be particularly beneficial in matters relating to land, customary rights, traditional governance, estates, leases, and other issues affecting iTaukei people.

The proposal aims to improve access to legal information and advice, especially for those living in rural and maritime areas who may face difficulties obtaining legal services. We thank you for this submission. Your recommendation regarding the provision of legal advisory services through the Ministry of iTaukei Affairs will be recorded and considered as part of the constitutional review process.

Mili Kaitani: My first submission is there be a section within the constitution recognizing the Bose Levu Vakaturaga. At present this August body is unrecognized and therefore toothless in the current constitution. Secondly the currently election processes proportional representation is not representatives. For a person with 100 votes to be in parliament is unfair, if there can be a process that combines previous election methods. Or for example if that is not possible because there is no party representatives. Because to have a party leader resulting in placing those in parliament with those of much lesser votes within their party diminishes the votes of voters.

Finally, chapter 11 within the constitution on the supremacy of the constitution to be change to prevent any future abrogation of the constitution.

Mr. Valenitabua: Your last question what do you mean?

Mili Kaitani: Apologies Mere it has to do you can't-overthrow the constitution you are reading it the other way round you have to go to chapter 11.

Mr. Valenitabua: Chapter 11 [189] to change the constitution.

Chapter 11 [160] the procedure to amend. Chapter 11 [161] we cannot do anything because the law was just for 31st December 2103. So, you are speaking on section 159 and 160.

Mili Kaitani: Chapter 159 [2].

Ms. Nailatikau: Forgive me Dr. Kaitani I believe Dr. Kaitani has mentioned of the entrenchment of the constitution is too strong. It entrenches the constitution and preventing from being amended.

Mr. Valenitabua: We have received your submission on the return of the GCC. The Electrol system Many submitters have expressed concerns about the current electoral system and have indicated that they would prefer a return to constituency-based representation. They believe that constituencies would allow communities, provinces, and districts to elect representatives who are directly accountable to them and who better understand their local needs and concerns. Section 159 [2] this law has been changed by the supreme court. that mean the law in the constitution is changed. i dent have a copy of the supreme court judgement. Part c 159 2[C [which says no amendment to this constitution may ever speak, infringe or diminish the effect of this chapter. Now it has change. The reason of its changes is the reason we are here top amend the 2013 constitution.

The appointment of the President is now done through Parliament. A person's name is nominated and submitted to Parliament, and Members of Parliament vote to choose the President. In the past, the President was appointed through the Bose Levu Vakaturaga

(Great Council of Chiefs). The Great Council of Chiefs played an important role in selecting the President of Fiji.

What do the people of Koro think? Is it sufficient for the President to be chosen by Parliament, or should the President be chosen by the Bose Levu Vakaturaga (Great Council of Chiefs)? We welcome your views and submissions on this important matter.

Aporosa Kaunisela: Thank you I wish to show my support that the GCC supports the President as was previously the arrangement and for this to be recognized by customary laws.

Mr. Valenitabua: Mr. Valenitabua: Thank you. We have received submissions requesting that customary laws be included and protected in the Constitution. Many people have noted that customary laws are not specifically entrenched in the 2013 Constitution. Some submissions support the idea that customary laws should be recognized and safeguarded as part of the supreme law of the country. What do you think, ladies and gentlemen of Koro? aspects of customary law do you believe should be protected? We invite you to share your views and submissions on this important matter.

Aporosa Kaunisela: I have supported for the customary law to be recognize in the constitution.

Mr. Valenitabua: We have also received submissions concerning human rights, including the rights of women, children, and all individuals in Fiji. Today, there are strong legal protections for women and children, ensuring that their rights are respected and protected. Human rights provisions are intended to protect every person equally, regardless of gender, age, ethnicity, religion, or social status. What are your views, ladies and gentlemen? Do you believe the current human rights provisions are sufficient, or are there areas that should be strengthened or amended in the Constitution?

Emosi: Is there law that can be made to bind them rather than we following their rights.

Mr. Valenitabua: There are many human rights protected under the 2013 Constitution. However, some of these rights are subject to

limitations under certain circumstances. The Constitution also allows Parliament to make laws that regulate how these rights are exercised, provided that such laws are consistent with the Constitution and serve the public interest.

Emosi Radrodro: So that means their rights have to have limitation.

Mr. Valenitabua: Yes. We have received a submission from the Fiji Teachers Association (FTA) concerning student discipline in schools. The submission states that while children should be properly disciplined, they should not be subjected to abuse. The submission further suggests that corporal punishment, if permitted by law, should only be administered by the school principal or assistant principal under strict guidelines and supervision.

Aporosa Kaunisela: I'm seeking limitations on the rights of children to enable decline for the sake of education within schools and villages.

Mr. Valenitabua: You can see the work that we do is not easy. We cannot satisfied everyone's idea. We welcome your comments and submissions on this amendment constitution. We have immunity, some are suggesting for it to be removed.

Mili Kaitani: I'm seeking chapter 10 immunity to be removed. If it's not it can encourage the repetition of future political crisis in the country.

Mr. Valenitabua: There is no more submissions than I will have to doit alone.

Aporosa Sela: The submission on scholarship system to be return the iTaukei he student scholarship, and multi ethnic. Scholarship as oppose to the current arrangement as suppose the Toppers scholarship. He requests a return to the scholarship unit to enable more scholarship for iTaukei students. The village by laws, we submit that it could be recognized within the constitution.

Mr. Valenitabua: We have received submissions relating to customary law. Some contributors have proposed that village by-laws be recognized and entrenched within the framework of customary law. It has also been noted that there are international laws and conventions relating to human rights and indigenous rights that influence how customary

practices and local governance are understood. In light of these submissions, there is a proposal that customary law, village by-laws, and relevant international legal principles be properly recognized and reflected within the Constitution.

This relates to the Preamble of the Constitution. When we look at the 1997 Constitution, the Preamble reflects important parts of Fiji's history and journey as a nation. It acknowledges significant historical developments such as the Deed of Cession, the arrival and growth of Christianity, and the arrival of the Girmitiya. These historical events are part of the foundation of Fiji's identity and nation-building story.

The preamble of the 2013 constitution. I will read sit and you listen. We, the people of Fiji, recognizing the indigenous people or the iTaukei, their ownership of iTaukei lands, their unique culture, customs, traditions and language; recognizing the indigenous people or the Rotuman from the island of Rotuma, their ownership of Rotuman lands, their unique culture, customs, traditions and language; recognizing the descendants of the indentured laborers from British India and the Pacific Islands, their culture, customs, traditions and language; and recognizing the descendants of the settlers and immigrants to Fiji, their culture, customs, traditions and language. That is the preamble of the 2013 constitution. There was no mention of God and Religious. We are thinking that preamble be change and write the God and religion just like the 1997 constitution. What do you think people of Koro should we change the preamble or leave it as it is.

Aporosa Kaunisela: To change the preamble and to include the introduction of Christianity and the deed of session in Fiji.

Mr. Valenitabua: Under the current law, a person who was born in Fiji or is entitled to Fiji citizenship may be able to hold dual citizenship. This means that the person can be a citizen of Fiji and another country at the same time. Some people have asked whether a person who holds dual citizenship and lives overseas can return to Fiji and stand for election. Under the current constitutional and electoral laws, there are eligibility requirements for candidates seeking election to Parliament. These requirements may include matters relating to

citizenship, residency, and other legal qualifications. What are your views, ladies and gentlemen? Should dual citizens be allowed to stand for election in Fiji, or should Members of Parliament hold only Fiji citizenship? We welcome your submissions on this important matter.

Emosi Radrodro- A person maybe a candidate for election if the person is a citizen of Fiji and does not hold citizenship of any other country.

Mili Kaitani: Should they be in Fiji if they want to stand for election.

Mr. Valenitabua: That's a good question.

Ms. Nailatikau: Its in Section 159 [c]

Mili Kaitani: My proposal on people holding dual citizenship and wants to stand for election. Countries like Australia they don't allow dual; citizenship for election you have to relinquish one of your citizenships. I'm submitting that anyone standing for lection in Fiji if they holding dual citizenship, they must relinquish one of the citizenships and stay in Fiji for a period of time.

Mr. Valenitabua: Thank you. We have also received submissions concerning the right to transportation and access to transport services, especially for people living in the maritime islands. Transportation is an important issue because it affects access to education, health services, employment, markets, and other essential services. Have you experienced any problems with shipping services, including franchise shipping services? Are the services reliable, affordable, and accessible to the people of Koro? What are your views, ladies and gentlemen? Do you believe the Constitution should provide greater protection for the right to transportation and access to essential shipping services?

Emosi Radrodro: I requested the right to reasonable access to transportation particularly maritime transportation be strengthen in the constitution.

Mr. Valenitabua: There has been a lot of talks about FICAC. We have received submissions from the Fiji Independent Commission Against

Corruption (FICAC) and from the Office of the Director of Public Prosecutions (DPP). Both institutions play important roles in the administration of justice and the fight against corruption. Some members of the public have expressed concerns about FICAC and have questioned whether it has always operated independently.

What are your views, ladies and gentlemen? Do you believe FICAC should continue to operate as an independent anti-corruption institution, or should its functions be transferred to another body? If changes are needed, what reforms would you recommend to ensure fairness, accountability, and public confidence?

Ponipate Vetaukula: I propose that FICAC should be relinquish and remove and remove should undertake objects that are form by the police and the DPP.

Mr. Valenitabua: I think that is all what we have to share this morning. You may be asking where we will end and where are we going to end up to. We will be in Vanualevu for 10 days and then we will cover whole of Vitilevu and the Yasawa's. Once the report is completed, it will include recommendations on what provisions should be added, amended, or removed from the Constitution. Following this, constitutional drafting experts will prepare the draft amended Constitution based on the recommendations that have been accepted.

After the amended draft Constitution is completed, it will be submitted to His Excellency President. The President will then submit it to Parliament for consideration. For every constitution there should be always a first reading and second reading in parliament. Parliament will debate the proposed amendments, and the required majority of Members of Parliament must vote in support of the changes before the process can proceed further. If its passed by two thirds of the voters that means parliament has agreed.

Once the parliamentary process is completed, the proposed amended Constitution will be taken back to the people through a referendum. This will be like an election process. During the referendum, citizens will have the opportunity to vote on whether they support the proposed constitutional changes or whether they

wish to retain the existing Constitution. If the majority of voters support the proposed amendments, the amended Constitution will come into effect. If the majority vote against the amendments, the existing 2013 Constitution will remain in force.

When the time comes for the referendum, I encourage both Mata ni Tikina and community leaders to assist in informing people about the process and to encourage all eligible citizens to participate and cast their vote so that the outcome reflects the will of the people. I told the people of Gau yesterday that for 40years the Israelites waited in the wilderness, facing many trials and hardships, yet they persevered and survived before they reach cannon. For the past 16 years, Fiji has been governed under the 2013 Constitution. During this period, many people have expressed different views about how the Constitution has shaped the country's leadership and governance.
Some have raised concerns that the current system does not adequately reflect or protect the aspirations, values, and interests of Indigenous iTaukei Fijians.

I just want you to remember if the majority vote against the amendments, the existing 2013 Constitution will remain in force. That is the last discussion I wish to raise this morning and it will conclude our discussions. I apologies again this morning for us sitting on top; here we seek our forgiveness again this morning. Vinaka.

Mr. Biu: Members of the commission you may retire and take your seats. Thank you.

----------End of Session [15-05-2026] ----------

Yaroi Village, Savusavu

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Yaro Village Sausau

DATE: 19 05 26.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ ~~MARAMA~~	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
30	Laisenia Tuita						
	⇓	68	Waivunia	Nasavusavu	T	1 Taukei	[signature]
31	Epeli Ratabacaca	46	Waivunia	✓	T	1 Taukei	[signature]
32	Nacanieli Balemaisolomone	41	Vatulele	Wailevu	T	✓	[signature]
33	Rt Jope Tuitoga	75	Viani	Navatu	T	1 Taukei	[signature]
34	Iosefo Loka Nadumu	68	Naweni	Naweni	T	✓	[signature]
35	Mateo Rokovesa		Naweni	Naweni	T	1 Taukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: YAROI VILLAGE SAMUSAVU DATE: 19/5/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
~~22~~	VILIVAKABUA MANAYALA	65	766					
23	VILIVAKABUA MANAYALA	65 yrs	7663398	NUKUBOLA	KORALAU	TURAGA	ITAUKEI	
24	TAITUSI TABAKI	57	2564857	VIVILI	NASAVUSAVU	TURAGA	ITAUKEI	
25	Mereita Rokawa	60	8315008	Yaroi	Nasavusavu	Marama	✓	
26	Salome Dicau	28	8709571	Yaroi	Nasavusavu	Marama	Itaukei	
27	Enele Namasi	68	9890289	Yaroi	Nasavusavu	Marama	Itaukei	
28	Seresia Dikula	62	9033462	Yaroi	Nasavusavu	Marama	Itaukei	
29	Laisa Veikoso	75		Yaroi	Nasavusavu	Marama	Itaukei	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: YAROI VILLAGE NAUSAVU DATE: 19/05/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
16	Kirisitiana Kotorsuva	31	2184905	Kasavu Estate	Cakaudrove	female	Itaukei	
17	Mere Dikeli	31	8344796.	Yaroi Village	Nasavusavu.	Female.	Itaukei	
18	Raywyn Thaggard	27	8665493	Vatudamu Est	Cakaudrove	female		
19	Teri ONOVA	78		VIVILI	CAKAUDROVE	female	Itaukei	
20	MOSESE SARA	64	9767902	NAVUNOTA	CAKAUDROVE	M	IT...	
21	ILISAM. RALAGA	52	8633251	YAROI	CAKAUDROVE	M	I TAUKEI	
22	Nacanieli - Bola	50	2431434	Wainunia	Nasavusavu	M	I TAUKEI	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Yaroi Village Savusavu.

DATE: 19 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Soani Nalico	72.	Nabaci	Wailevu	Turaga	I.T.	[signature]
2	Dimere Lalanavanua	72	Laucala	Wailevu	Marama	I.T.	[signature]
3	Iva Baliki	82	Savudrodro	Nasavusavu	Marama	I.T.	[signature]
4	Tomasi Salabulileka	80	Naidi	Nasavusavu	Turaga	IT	[signature]
5	Ilaitia ~~Rokoro~~ Rakuni	80	Waivunia	Nasavusavu	T	IT	cannot sign medical
6	Saimoni Tuibua	34	Waivunia	Nasavusavu	T	IT	[signature]
7	Aisake. V. Tuibua	75	✓	✓	Turaga	I.T.	[signature]
8	Lagelagi Vosabei	78	Naidi Village	/	Turaga	IT	[signature]
9	Maciu Koro Delaibatiwu,	47	Yaroi.	Nasavusavu	Turaga	IT	[signature]
10	Tanieta Nayasi	63.	Yaroi	/	T.	IT.	[signature]
11	Josefa Ralea	72	Yaroi.	Nasavusavu	Turaga	IT	[signature]
12	Mosese Raluevu	60	Viani	Viani	Turaga	IT	[signature]
13	Emosi Bainikoro	54	Yaroi	Nasavusavu	T	Taukei	[signature]
14	Josefa Kabakoro	75	Naweni	Naweni	Turaga	✓	[signature]
15	Cherish Prasad	29	Vunikoka	Nasavusavu	Male	FID	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Yaroi Village -Savusavu
[19-5-2026]

Mr. Moce: The Chief of the Village and all members of the village Savusavu, on behalf of the President of Fiji, Prime Minister, Consultation Review Commission team, I stand before you this morning with the team of the Commission Team. It is my honor to layout the discussions for this morning. We thank you for your acceptance, the vanua for accepting us this afternoon and we pray that we will provide you with the best service and also, we hope that we will be receiving a good discussion from you on the review and the amendment of our constitution. The program for our discussion, we apologies that it will be held only in English.

The commissioners sitting here they don't get to speak the iTaukei language but it is my duty to translate to you all this evening. For those that doesn't speak the English language I will translate with you. For those who l wish top submits their submission today, please raise your hand and mention your both names. The process of our discussion is that after you submit your submissions, please pause and I will translate in English then you can continue. The reason that it will be conducted in English because the report will be done in English and taken to His Excellency the President. I also wish to emphasize that the commissioners are here to day solely of the constitution and they are not here for any rural development. They are here to listen to your submissions on the amending of the 2013 constitution. Thank you.

Mr. Valenitabua: The Turaga na Tui Savusavu, The Marama of the Yavusa Yaroi ,Ladies and gentlemen. I welcome you all this morning. This morning, you see a team from Suva. They are members of the Constitution Review Commission. This commission was appointed by His Excellency, the President of the Republic of Fiji. There should be seven of us. There are only five of us here this morning. And I'd like to introduce them first. To my immediate left is Dr. John Fatiaki. Next to Dr. John Fatiaki is Merewalesi Nailatikau. To my immediate left is Mr. Conway Beg. And further on to my left is Dr. Neelesh Gounder. Joining us from Labasa this morning, later, will be Mr. Ami Kohli, a lawyer in Labasa. We are lacking one commissioner whose appointment is still on the line. The commission is here this morning to listen to the members of the nation, citizens of the nation, in relation to the 2013 Constitution.

kept for record. Now Mr. Rokovesa do you have any more submission to make.

Thank you, the answer, from Mr. Rokovesa is that the written submission is sufficient and thank you very much, we will keep note of it. Vinaka.

Is there any other submission from anybody else? Ladies and gentlemen?

Yosefo Lokanaduva: Good morning, everybody. I've got a submission here from, my name is Yosefo Lokanaduva. Actually, I'm from Naweni village. This submission here is for the whole village and I've got all the signatures, over 40 people that have signed it.

I've got two copies, at least I'll give one now so that I'll give it now and like if you want to discuss about it and I can talk more about it. There's like 12 points on it in regards to all the constitutional change.

Mr. Valenitabua: Mr. Yosefo, do you wish to highlight some of the points from your submission?

Yosefo Lokanaduva: Yeah, I'll do that. In regards to the submission itself, I've got about 11 points. The first one is about in regards to the constitution itself, the difference of why it's all jumbled up and it needs to be corrected. The second one is in regards to the faith. It's like wanting it to be a Christian state. The third one is about the Fijian identity, calling ourselves Fijian or as in regards to the whole of everybody, calling it like all Fijians to be called Fiji citizens rather than just being Fijian. There's other things and the fourth one is about the Qoliqoli in regards to the section 28, 29, and 30 in regards to the native land for the iTaukei.

The fifth point is in regards to the electoral boundaries and changes in regards to the voting, the election boundaries, and including that is the parliament sitting in regards to the lower house and the upper house. The seventh point is in regards to the Fiji military forces under section 131. I see that in regards to that one there, it's in regards to when you look at it, there's no actual Fijian ex-servicemen Remembrance Day when you look at it. For all of us in Fiji, like you're using this just to like edit to the section 31. If you could edit it would be good. Just taking into account all the ex-servicemen, we haven't got any Remembrance Day for all of them.

why we believe that the National Youth Council should be a constitutional body.

Another submission that the Youth Council would like to put up is youth representation on constitutional commissions. Proposal is to require that at least two members of the Human Rights Commission and Judicial Service Commission be under the age of 35. Reason being is young people have direct stake in elections, rights, enforcement and justice systems.

Another one we have come up with is mandatory youth impact statements on new laws. So, our proposal is to require that any bill affecting employment, education, digital rights include an assessment of its impact on persons aged 15 to 35.

And our last submission is an anti-discrimination clause including age. We propose that add age as a provisional ground on discrimination alongside race, sex, religion, disability, etc. So that we can address adultism systems and discriminate against young people having access to services such as loans, housings or justice.

Mr. Valenitabua: Mr. Prasad, if I may, you have given us six points. Am I correct?

Cherish Prasad: Let me just recheck one. The second last one before the anti-discrimination clause against age.

Mr. Valenitabua: What was the second last one?

Cherish Prasad: Second last one is mandatory youth impact stating on new laws. So, to require that bill affects, we do an assessment that also impacts people between the ages of 15 to 35 with any bill in regards to affecting employment or digital rights. Thank you.

Mr. Valenitabua: That has been recorded. We would be happy if you could put that down in writing and send it to us or deliver it to us.

Cherish Prasad: Sure.

Mr. Valenitabua: Now we have had three. We have had three submitters this morning. I believe that my commissioners have comments to make or they may

Mr. Rokovesa: Commissioners, reference to this USA constitution, that was just my reference about the coup, I'm not recommending, I'm not recommending the USA constitution. That is all my introduction. I am referring to the 238 years of no coup. That is why I am talking about this U.S.A. constitution promulgated 230 years ago still in existence without a coup. That is what I mean about that constitution. I did not recommend the U.S.A. constitution. All my proposals are still here. If you want me, Commissioners, if you want me to read them out, I can read them out now. It is all there. All my proposals.

Mr. Valenitabua: Vinaka Vakalevu Mr. Rokovesa. We got your point. We will consider that. It is a comment, I would say. It is a comment, not a suggestion or a recommendation.

You raised the second point about Fiji. Your second point was that Fiji was to have a two-party cabinet parliament only. Is that a suggestion, a recommendation, or just a comment?

Mr. Rokovesa: I did not recommend that. That is just for conversations. We will do some conversations about the two parties in the U.S.A. All my proposals are still here. This is only my introduction about my submissions.

Mr. Valenitabua: Thank you very much. Point taken. You are not the first who has raised this. You, as a comment, there have been recommendations in two or three places where we have come through which have recommended two-party parliament only. But we take your point. Thank you.

Ms. Nailatikau: I am very pleased to make some suggestions and perhaps ask a question. Just a reflection question on the contributions made by our National Youth Council representatives this morning. A few weeks ago, my colleague Mr. Beg and I attended a public awareness and civic education program in Suva, which was for young people, socializing this constitution with them and seeking their views and encouraging them to return to their communities and stimulate some discussion for submissions there as well. These were young people from the Central and Eastern Division. And I especially refer to your contribution about having youth membership in constitutional commissions. For example, the three commissions that you mentioned.

native. Fijians only. That has also been raised. Thank you very much for making that submission. You will be a person who has endorsed that submission from the others, qoliqoli and landowners.

We have also received submissions in two about the return of qoliqoli areas and land to the iTaukei or native owners, just like before. The electoral boundaries, that has also, for everybody's information also, that has been raised a number of times. There has been a call for change from the one national constituency which we now have back to the former, the old system, where we had constituencies around Fiji. One for the Cakaudrove constituency, one for Macuata, one for Bua. Then we had to elect members of parliament from those constituencies. In relation to the section 31, no Remembrance Day for veterans, I might say. We'll consider that. Whether it can fit into the constitution or not, that is a matter we will decide.

The lower house and upper house, yes, we have come through or we have been given submissions in places in which we have come through. There have been strong suggestions that the senate be restored. Those of you who are in the age group like we are, or like I am, we know that there used to be a house of reps and there used to be a senate. The senate had members of the great council of chiefs who were there to safeguard any laws in relation to iTaukei's. So, the senate also has been suggested to us to be restored. The appointment of the president is to be the work of the senate, of the great council of chiefs, pardon me. Corporal punishment, that is an issue that has come up a lot in the various places we have been.

The reason that corporal punishment is being strongly submitted to be brought back is that the behavior of our children these days is just uncontrollable in some aspects. So that has been dealt with. May I ask you, please, Mr. Rokovesa? Mr. Yosefa, could you explain what you mean by the birth certificate for ITaukei registration process in the VKB? Just please enlighten us on that.

Yosefo Lokanaduva: In regards to that point, when you read the constitution itself, it just says that from the hospital, you take that record from the hospital direct to the BDM to make the birth certificate. And it misses out the iTaukei that needs to go through the Vola ni Kawabula, which is recorded on the piece of land or the Tokotoka or the Mataqali. And that misses out. And that is at the moment a problem within the Vola ni Kawabula because all the

add additional rules to the original copy so it fits into the village situation. Vinaka.

Mr. Valenitabua: The village by laws for your information and for the information of the audience this morning it is still in the process you have correctly said. There is a problem. Some of the provisions which are needed in the bylaws are contrary to the Bill of Rights. There is a problem. And the Bill of Rights is in the Constitution.

We cannot have bylaws which breach the Constitution. There have been talk about it I know because I had gone through that bylaw under the instructions from the Great Council of Chiefs but that is the main problem and the Attorney General's office and the SG's office are still working on that.

Yosefo Lokanaduva: Sir, it's ten years down the line what are we waiting for? What is NLTB waiting for or the one that's supposed to be doing the work? They should be doing this. Ten years is not good enough.

Mr. Valenitabua: It is being dealt with by the iTaukei Affairs.

Dr. Fatiaki: Chair. If I might just add to that through our Chair. As the Constitutional Review Commission our job is to review the Constitution and obviously what you are discussing right now comes under the Ministry of iTaukei Affairs that has its acts legislated by Parliament. Because this matter has been brought up to us the issue of provincial governance customary laws it's been brought up by many different submittees.

As a Commissioner I would understand that to mean that you want us the Commission to entrench your requests so that it is no longer part of the legislative process at the level of executive power in government but to actually entrench it into the Constitution itself. That will require lots of legal thinking balancing aspects like our Chair has alluded to in the Bill of Rights. But as a Commissioner I hear what you are asking for that it's no good to talk about iTaukei land rights to be guaranteed and then it goes to the executive and they don't do it.

We hear that very clearly at many different places and we will take on board that suggestion because we do have the power to actually entrench that into legislation as the supreme law. And if we entrench it there then it's no longer left to the government of the day to decide how

Mr. Taniela: Thank you Mr. Chair Thank You Commissioners. My name is Taniela I am from Yaroi village I have three points One is to go back to what the guy from just mentioned it was all regarding bylaws which I think really needs to be strengthened. Just an example Here at Yaroi we were facing a lot of difficulties with youth as we are very close to town. Our Bose Vanua sat few times. When we take this law to the police station they said that the government law is still superior So I really support what I got from my friend from Naweni .

Second one is about the name Fijian I'm not trying to be racist It's just how I value my identity I say it okay If you look at this constitution paper the preamble note that says it recognizes it okay through ownership language and so on likewise for Rotuma. It doesn't say anything with our friends the laborers or those immigrants. That's how I value our identity and I request if that can be re-looked at.

The third one is about the right. Looking at the constitution about 100 plus in the Bill of Rights. That can be re-looked at, Maybe some were enacted through decree because we are really facing a lot of difficulties with rights in the village in the rural areas.

Those are three main points; I did not bring what I wrote. So maybe I'll need to email it to you. Just three that came into my mind. Vinaka.

Dr. Fatiaki: Thank you, Taniela The issue of the bylaws I think we've spoken about We hear what you're asking for .We recognize that the current way that the bylaws have been implemented or attempted to be legislated is not adequate in addressing it .You are asking us as the Constitutional Review Commission to put those bylaws entrench it into the constitution which would then make it superior to all the other laws that are subsequently produced. And we will consider that.

The issue of the name Fijian is an interesting one because it's been brought up by a lot of people, I'm not sure exactly what you asked for then except to say that in the preamble it does recognize all the other people. So, the preamble says we the people of Fiji recognize the indigenous people of iTaukei, etc. recognize the indigenous people of Rotuma from the island of Rotuma recognizing the descendants of the indentured laborers from British India and the Pacific Islanders recognizing the descendants of the settlers the Kaivalagi and immigrants to Fiji their culture, customs, traditions, and language. Those are the four

that it can be circulated with some other evidence not evidence line sentence to clearly note the meaning of it because in the Constitution it's just a sentence. A lawyer maybe can translate this verse in a lot of ways but to the local the rural people maybe they won't, I request if it can be done through provincial officers or Vinaka.

Mr. Valenitabua: Vinaka Vakalevu. Our Constitution has been with us since 2013 That was about 13 years ago. The Constitution was translated into the Hindi and the iTaukei languages, I have here a copy of the iTaukei version of the 2013 Constitution. Now this was circulated I did not know about it until I found it at home in my village It was given to my mum at the time because it was distributed to villages.

So, the Bill of Rights could be taken from the ITaukei version of the 2013 Constitution. Maybe the Provincial Council, the Tikina Council could work through the Ministry of ITaukei Affairs and the Solicitor General's Office to have this Bill of Rights provided to our various villages and various Tikina's and various yasanas.

The Bill of Rights in the Constitution like we have said are in the Constitution, it is our job to review the Constitution. We may be able to remove some. We may be able to water down some remove their limits and things like that. To bring them to you for education purposes to teach you what the bill of rights are we will ask the solicitor general's office to deal with us through the iTaukei affairs, would that be a good enough answer for you sir.

Mr. Taniela: Thank you, sir, sorry I know that constitution book was circulated throughout the country. It's just the interpretation of the clause just as said a clause can be interpretated many times with the lawyer that interpretation it enact with other law if they can try and bring those and put it all in one not just in a sentence, as I have said a sentence can be interpretated in a lot of ways. Thank you.

Mr. Valenitabua: Just in response to that there was a suggestion to us from Lomaiviti that lawyers can be employed by the iTaukei affairs ministry to assist landowners and iTaukei who need interpretations on laws and other matters.

Mr. Taniela: Can that be included in the constitution.

Tevita Vakalalabure: My name is Tevita Vakalalabure, clan of valenisau. I'm one of the many from Cakaudrove that is currently practicing law. I was one of the chosen to hear the decisions of the Supreme Court on constitutional reform law with regards constitutional reference. So that decision that you are now sitting and hearing the submissions from the public as members of the Constitutional Review Commission.

So, I am now responsible to voice the submissions of the people of the Cakaudrove. I fully respect the duties that have been chosen for, and I will speak upon the written submission that is now before you. On page one is one of the most important submissions that the Bose ni Yasana thinks which is vital to be submitted to the Commission.

The topic answers the question as to if the landowners own the land in qoliqoli, why are they still living in poverty? And the Fiji Bureau of Statistics, the Fiji Bureau of Statistics, has asked us to answer this question. This is based, if you look at page three, section four, based on the research by the Fiji Bureau statistics on the 2019-2020 poverty rate in Fiji.

From the household income and expenditure data, it states that 75% of the iTaukei still live in poverty. It also states that 41.5% of the 75% live in the rural and maritime areas. It also states that 36% of the iTaukei live in extreme poverty. So, the members of the bose ni yasana is inquiring as to why this is the case, because there are a lot of resources available to the iTaukei.

There is one saying in our province that we are resource-rich but cash-poor. We will begin from page one on the foundation of the government of Fiji. It has been raised by the GCC that it is now 152 years since the deed of cession. Still, we are not compensated fairly on what we are supposed to be getting through time. So, it is the view of the Bose ni Yasana that this is how it should be done. The view of the Bose ni Yasana is that since 1874 all the land and resources of Fiji was given to government. All the resources and minerals was used to develop the Fiji economy. So, when all these resources were given in 1970, when it was returned, it was returned back to government. So, that authority of power is now regarded as the government sovereignty. As part of our land and resources and minerals is now under the rule of government. So that is the basis of the recommendations that are being put forward today from the Bose ni Yasana.

the use, and the social and environmental impacts on landowning community.

Section 30 of the constitution should be amended to clarify that a fair share of mineral value is not confined to the current royalty formula. And that parliament may provide, by law, for broader value-based mechanisms including stronger revenue sharing, profit-linked arrangements, and where appropriate, minority equity participation by customary owners. Submission from Bose ni Yasana Cakaudrove 'A new section 30A should be inserted to provide that customary owners of ITaukei land are entitled to a fair, equitable, and proportional share of the economic value derived from the use of that land and connected resources, whether the activity is carried out through leases, licenses, extraction arrangements, or other commercial structures.

Fourthly, Section 32A should be inserted to make clear that the constitutional right to economic participation includes the right of customary owners to participate meaningfully in economic activities conducted on or from their land and connected resources, whether through revenue sharing, profit participation, minority equity, joint ventures, or other lawful structures.

Section 3 of the constitution should be supplemented to require courts, when interpreting provisions relating to land, resources, and economic participation, to adopt a construction that gives practical effect to the ownership rights recognized in Section 28, the fair return and fair share principles recognized in Section 29 and 30. We are also recommending that all laws be included that encompass native land and resources. Included in annexure B, page 13. Most of the landowners are not aware that there are different separate laws on land. All we know are those that are enacted by the TLTB. So, the same formula in those X is also encompassed in those other land and resources laws.

I will read out just for the record. I will read out just for the record. Number 2, ITaukei Land and Trust Act, Agricultural Landlord and Tenant Act, Mining Act, Mining Regulation, Fair Share of Mineral Royalties Act, Forest Act, Rivers and Streams Act, Petroleum Exploration and Exploitation Act, Fisheries Act, Offshore Fisheries Management Act, Climate Change Act 2021, we are recommending that all those X have a similar statement with regards to distributing fair share of equities to landowners. To all those X that I have stated, including the Climate

And we have not had any submission that has comprehensively given us a background on the history, the problems, and possible solutions. And for that we are very grateful. In the way of reassurance, I can tell you that, and I'm not going to read every part of it, but there are four parts of our terms of reference.

Specifically, from the president that ask us, I use the words, protect, guarantee, and secure under the constitution. Three different areas pertaining to exactly this. I alluded to it when I spoke earlier on about the entrenchment aspect of it.

I can only reflect that our task will be to decide how entrenched it becomes in the constitution and how much is left to subsequent elected governments to tinker with as they see fit. That, in essence, is for me, and I'm sure for my fellow commissioners, our task. I don't want anyone to underestimate how important we think this matter is because, as rightly pointed out in your historical narrative, it is fundamental to this country existing as a state. Thank you.

Tevita Vakalalabure: Thank you. Commissioner, The Yasana Cakaudrove holds dear that this s [the basis pf the recommendation that they submit today based on what they are saying their major development coming into the Cakaudrove that's why they are raising it today.

Mr. Beg: Just one question. The laws that you stated in your submission on Annex B, are you finding that the laws are not– Is this the question? The laws are not enacting the instruments of the Constitution. The Constitution is the law of the people, and the Constitution is the law of the people. You could refer to page 3. 4.2 and onwards, two major portions of land that the interpretations are based on. One is protected under the TLTB Act, those that are owned by the landowners. The other one is the leases that are being provided on the state land. When our land is being leased through the TLTB Act, 6% is unimproved capital. So, 6% goes to the landowners. It's a different method administered on state land.

The gap is there, it's real. When the value of land increases through developments and investments like hotels, the lease remains the same as when the land before the hotels or the investments were done. When the value of that land increases due to the developments that have taken place upon it, the same share of rent should also increase in value. In

Aaron Nunnink: Oh, okay. Sorry. I beg your pardon. And where you are from. Okay.

Mr. Valenitabua: Thank you. I beg your pardon.

Aaron Nunnink: My name is Aaron Nunnink. And I live in Savusavu. I have spent more than half of my life here. I often tell people that I was invited by Mr. Rabuka. In December 1986, I was buying a five-acre block of land in Wailevu from a subdivision. And I paid a deposit. And in May of 1987, while I was working in Melbourne, we got a letter from the developer, refunding us the deposit check and saying that Fiji is finished. No one will ever buy land in Fiji. Here is your money back. And I didn't want to accept that. I contacted the Australian Embassy and then some local building company who assured me. It's actually John Hill from J.S. Hill who said it's not a communist coup. They're not taking over the land. It's an issue, a political issue between the Indian and the Fijian people.

On that basis, I negotiated with the Indian family who owned that coconut plantation, the Gulabdas family. And I bought the entire 122-acre coconut plantation on the 3rd of June of 1987. I was the first foreigner to buy land in Fiji after the Rabuka coup, 17 days after the Rabuka coup. And I bought that site unseen because I was buying that. And I came later that year to check it out. And I felt very comfortable dealing with the Fijian people. Of course, the whole country was in political turmoil. And I believe I was the first foreigner for a long time. But I've been here since then, since 1987. And I've been through all the upheavals. I was here during the George Speight coup when the people in Wailevu took over my land. And Ratukini, who was the president of the Senate, he actually came to our state and chased out the people. And he's often supported us.

Now, we've done a development project out there. We have a lot of foreign investors who've built their homes. There's resorts there and so on. I'm a Fiji citizen. My wife is from Labasa. My daughter was born here. And I'm here for 37 years full time as a citizen. And I'm making my submission to you on that basis. And I support Fiji and the economic... I look forward to a prosperous future for Fiji and its people. And I've made submissions to numerous parliamentary select committees on all sorts of things. And here I am again making a submission to yet another Constitution Review Commission. And that's why I'm showing you my purple finger. Because I actually made a submission to the Yash Ghai

more a legislative issue. If the government of the day is taking too much and not giving enough back to the land owners, I don't see how the constitution can change that. Unless you want to actually entrench in the constitution what percentage land owners should get.

And when we're talking about royalties and all that, are we talking only about iTaukei land or are we also talking about freehold land? So that's an interesting issue that hasn't really been discussed very much. So, I'd be interested to see what your commission comes up with in that recommendation. Whether freehold land owners will get the same sorts of guarantees or benefits when you're talking about royalties and so on.

Now the main thrust of this submission, because I've made lots of submissions in the past, is that I think what we need to do is we need to look at the future of Fiji. What type of Fiji do we want in 10 years from now, 15 years from now? And where we can all see Fiji is hitting is into an urbanized country. And with that come a lot of problems.

We know the drugs, the crime, the congestion, the traffic, the infrastructure, the services. All the problems that the big towns and cities in Fiji are facing. At the same time, in our rural areas, we are getting a massive urban drift and we're losing people on the farms, out in the villages. Villages are being emptied, farms and so on. The rural economy is suffering because of this urban drift. I'm here advocating for two types of change in our constitution.

One is, I would call it provincialism or federalism, that we should seriously consider that in our next constitution. Looking at countries like Malaysia, Switzerland, Belgium, where you have this sort of federalism. And in Fiji, probably call it provincialism. Another side to that is a positive gerrymander. Positive discrimination in favor of rural communities. And so, at the moment, we're having this one man, one vote.

We've got this very funny kind of electoral system. And I would actually advocate returning to a constituency-based electoral system. But also added to that is that we should either have two chambers in our parliament, a senate and a house of representatives, where the senate is specifically designed to give more representation to rural areas of low population.

Now, that's not going to change if we continue with the current electoral system, because it's all in favor of the numbers. As more and more people keep drifting down to Suva and Nandi, Lautoka, looking for jobs, that's where the politicians get elected, that's where they're going to spend the money. We're emptying the rural areas. Is that the Fiji that we want for the future? The Fiji that's attractive to us, to outside people, is a Fiji based upon our traditions, our history, village-based lifestyle, rural economy. Get the people back here. But the government's not going to do that unless we have voices in Parliament.

And how are we going to get that? Through a positive gerrymander. I want that to be in the newspaper and on the news. I support a gerrymander whereby rural communities get more votes. So, for every four votes in Suva, every one of our votes, they need four votes in Suva. So, we'll get more representatives representing Vanualevu. So, we can stand up, so we can actually have a Member of Parliament for Savusavu.

Not the Member for Cakaudrove, not the Member for Vanualevu. Oh, the Member for Savusavu, can we please hear from him? The Member from Taveuni, can he please stand up? We don't have that. Because we don't have enough people representing us. Unless we start supporting, unless our constitution is written in such a way that gives a voice to these marginals, to these rural communities, Lau, Lomaiviti, Vanualevu, Mamanucas, where are the representatives for those areas? In ten years' time, 90% of our population is going to live in three or four big towns in Fiji. And all the rural communities will be disenfranchised, have no voice. That's what I'm really plugging for here today.

And I think the constitution should reflect that. And I've said either provincialism, whereby we have another House, a Senate, and that is like, you know, every province gets two members. It doesn't matter if there's only 5,000 people in that province, they've got two senators in the parliament. Give every province two members. Provincialism or federalism, something like that. But that's what we need. That's the thrust of my submission today, Mr Chairman.

Mr. Valenitabua: Thank you. Thank you very much, Mr Aaron. Thank you very much for your point. There is a strong call. There is a strong call. We have been given strong calls and submissions for the return of the two Houses of Parliament. Two Houses of Parliament. That is Parliament and the Senate. There has also been strong calls for the constitutional change to

For the rural people. For 10 years. And then you give us all an equal vote again. And then you'll see how many people will have come back to Vanuatu. You've got a major urban problem in Suva. Ghettos, slums, crime, drugs. We don't have that because guess what? All our criminals go down to Suva. There's more money to be made down there. But send them back home. But you know why they won't come here? It's a hard life. There's no work. There's no employment. And I'm asking you, I'm saying that to you, I'm pleading to you, give us a bit more voice in the Parliament. That's my submission.

Mr. Valenitabua: Thank you very much.

Dr. Fatiaki: Mr. Aron, I thought I should say something because the chair was out temporarily. So, in respect of your frustration, in respect of the many submissions you have made, I think my only comment is, this is the first Constitution, Supreme Law, review commission since 2013. A lot of the issues you have raised are issues related to governance at the executive and I guess by extension the legislative level.

We are here only to address the Constitution, the Supreme Law. I'm not going to allude to previous speakers who have basically in their frustration with the executive and governance of the country, have approached us with the request that we entrench it into the Constitution so that subsequent governments cannot tinker with it. I hear what you're saying.

We have just done the maritime provinces. And everything you speak about in terms of the problems associated with rural to urban drift, and the hardship and the lack of development that you in Savusavu, I can assure you that that is amplified by a factor of maybe two or three for most of the maritime provinces. We've done Lomaiviti, Lau, Beqa, Kadavu over the last two weeks. We hear it. We see it. Again, the issues in terms of resolutions for these should come from government. And these are government failures.

I state that categorically. I'm not blaming one particular government. These are government failures. And I think it's a recognition that we need to relook at what you rightly point out. What do we want Fiji to look like going forwards? In the context of our job as Constitutional Review Commissioners, we've had discussions about this. And I can see that. I won't say we're going to engineer social change into this Constitution.

Dr. Fatiaki: That's correct, because it doesn't address the issues that you've raised. And I think having come from the maritime areas, we recognize. I think you'd be blind not to recognize. You know, it's a tragedy. My group came from Kadavu. Kadavu's a beautiful island, like Vanualevu. It's got so much potential. And it's only one hour, one and a half hour away from Suva. And yet, I don't know the percentage, but so many people from Kadavu have to go to Suva to make ends meet. That shouldn't be the case. And I hope that the issues that you've raised, my commissioners and I will be deliberating upon. I can assure you, it will be definitely taken on board, as per our chairman's comments.

And, you know, some of us outside the box may be thinkers. I'd like to think that we are very independent. I don't think any of us are civil servants. And in that context, I reiterate, we are an independent commission. We will say it as we see fit, and according to a reflection of what the people of Fiji want. With those assurances, thank you.

Aaron Nunnink: Thank you, Commissioner.

Mr. Valenitabua: Thank you very much, Mr. Aaron. Now, an announcement. We will take a break at 12, at 1 o'clock. We will take a break at 1 o'clock for lunch, and we will be back here by 2 o'clock. If there's any other submissions to be made now, please let us hear you until 1.

Aaron Nunnink: Mr. Chairperson, and if there's no one else, depending on what gets changed in the Constitution, because I know you've got limitations on what's allowed and so on, but the current voting system, which is de dehont system, it's a Belgian word, it means the dog.

I'm Dutch, so I know what that word means. We're all held, enslaved by the dog electoral system. There are other types of counting systems, and this particular one very much favor's large parties, because I did the math after the 2018 and 2022 elections, and you can see how the weighting, when you do the counts and all of that, it ends up swaying in favor of large parties, and I think we really need to seriously, and it's an extension of my theme, that smaller parties should be given a bigger voice.

We need diversity in our Parliament that reflects our broader community, and at the moment, the larger parties are going to have more influence. The electoral system favor's that, and to Commissioner Dr.

Mr. Valenitabua: Thank you. Well, it appears that we do not have any more submissions. Thank you.

Mr. Taniela: Just supporting our presentation for the Cakaudrove with regards to list that he was mentioning, the difference in native list or state list. If improvements can also be included, improvements. An example, after a 99-year list of a native to state list, I, in charge of our Mataqali, did the agreement to renew the list. We put in our request if a value of all improvements can be included. And we see, after the list was renewed, only $40,000 was given for the six acres. I would have rather give these six acres to put it outside. It will give us plenty money. If the value of improvements when renewing a list can be included. Thank you.

Mr. Valenitabua: We have considered that. We are talking about market value here instead of the unimproved capital value in relation to leases. Like I said, when Ratu Tevita Vakalalabure was speaking to us, that there has been a strong call for using market value in leases, market value of land. Thank you. Thank you.

Aaron Nunnink: Commissioners, if you don't mind, there's some other things that I would like to raise, and it's actually some issues that we had previously. In fact, we had a committee in Savusavu who actually had come up with submissions for the People's Charter for Progress in Building a Better Fiji when we had the previous constitution. And one of the issues is the Bill of Rights. Fiji is great at writing wonderful constitutions, but never actually implementing the provisions in those constitutions.

We hold them up to the world, and everyone says this is one of the best constitutions ever, and then that's it. I've made submissions to the Parliamentary Select Committee on the Code of Conduct, and on a few other bills that we keep making submissions, but the government never actually passes the legislation, and yet the constitution says that we're supposed to have those things. I mean, maybe the constitution should make it firmer. I don't know how you can make it firmer, but that it's compulsory, that in the first 12 months, the government must enact this legislation. If you have a Bill of Rights, it must be enacted. If you have a Code of Conduct type of structure for parliamentarians, it must be.

If you have some anti-corruption things, it must be enacted. Because a lot of this stuff is still sitting in the constitution, and it has never been

you could have a lower threshold for that, but at least it allows the politicians to hear what the people think about certain things. It's very common in Switzerland, where they very often have a plebiscite, a poll among the citizens of the country, to say, what do you think about that? And it could be done in tandem with the parliament, so that the referendum doesn't necessarily automatically make it law, but it becomes a guiding principle to the parliamentarians, that could be somehow written into the constitution. So those were some other ideas that we had previously put together, and I just wanted to share that with you.

Mr. Valenitabua: Well, thank you for that, Mr. Aaron. General elections every five years? Yeah, I think so, yeah. Is it expensive, these elections? Unless we can keep on asking Australia or New Zealand to pay for them, but the next thing it'll be China paying for them, and then God knows where we'll end up. It has been brought up before us. I beg your pardon? It has been brought up before us. It has been submitted to us, that the term of a government be increased to five years.

The reason behind that was to enable the government to finish off what projects they started off, when they started to run government. That was it. The circular state, you have indicated that we are to continue with Fiji as being a circular state. Yes, yes. No one is to impose on anybody else his beliefs and so forth, as is current in the 2013 Constitution. Referendum? Yeah, we're still trying to get the Referendum Act enacted. That was brought in specifically for the 2013 Constitution, its amendment. Yeah, we are still waiting for that.

On the implementation of the Bill of Rights, you stated that government is to enact laws to support constitutional provisions in the Bill of Rights, rather than just leaving the Bill of Rights there, with no legislation to support it, or to set out its operations, its regulations and so forth. So that is a note that we have got here with us. And the Christian state? You are against the Christian state?

Aaron Nunnink: No, I'm not against the Christian state. I'm just saying, let's have a Christian state. We're going to have a five-year election, so I think on the first year it should be a Christian state, a second year a Hindu state, a third year a Muslim state. I mean, let's give everybody a chance, and otherwise let's just leave it as a secular state.

In 1997, they removed Christianity as a term to allude to a religion, but they did not remove God. They still deem that this constitution to govern the people of Fiji will be guided under God and morals and values, etc.

You realize how important this is, particularly to the iTaukei indigenous Fijian people. By imposing a secular state, you are essentially telling people, and again, this has been brought up by eminent lawyers, and we've sought advice on it, that actually, for instance, bans the practice of it. For instance, you can't say a prayer. Forget what religion you say it in. You can't say a prayer to start a meeting like this because the secular state would deem that to be an infringement not only upon the people who have other religious beliefs, but people who have no beliefs at all. Atheists, for instance, or agnostics.

It is on that grounds that many of the petitioners who asked us to remove the secular state have asked and argued. I guess I thought I should point it out because this is an important one. Do we want a constitution that does not say God, or do we want a constitution that acknowledges God because in this country, the impression we get is that 97% of people in this country acknowledge God in some form or other.

Is that what we want, a state that is, I guess, people say Godless? I can only repeat to you the submissions we get. Or do we want a state that actually allows people to acknowledge God, maybe not define the state under a particular religion, but does actually acknowledge God? If we were to do that, then the recommendation of the state provision needs to be removed. But Bill of Rights, Section 22, is very specific.

It endows everybody with the right to their own personal liberty to choose whether you believe in anything or nothing without imposing that standard on everyone else in the country.

Aaron Nunnink: So, what you're suggesting, Commissioner, is that by removing Section 4, but not actually replacing it with a positive statement that Fiji shall be a Christian state, but simply remove that, that then removes that sort of perceived restriction that public officials cannot make that prayer or that people cannot... So that would be a simpler solution that tries to accommodate wider viewpoints but the concept of freedom of religion is still protected under the Bill of Rights and so on. So, I hear what you're saying.

said, report to the excellency, to his excellency. Together with the draft constitution, that is where we end.

Aaron Nunnink: Right. Mr. Chairperson, thinking about Dr. Fatiaki's comments, here's a possible solution. We amend Section 4 to say that Fiji is a moral state. We will have a look at that. Drop the word secular. It's a moral state and then we can also affirm that our country is a Christian, Buddhist, Hindu, Muslim, and a little bit atheist state and that all of those people are affirmed and recognized and they can pray as they wish and let's put that in the constitution and then so there, we go, we cover for everybody.

Mr. Valenitabua: Thank you, Mr. Aaron. We will consider that.

Mr. Ami Kohli: Thank you, Chair. Thank you, Aaron. I just want to thank you because I've known Aaron ever since he arrived in Savusavu and I've seen his contribution when I was a special administrator. I know that some of your ideas do not go well but they are very well thought out and if used, are very practical. Just to say, like Chair has said, you asked a question. One of the reasons why we are here is because of the complaint that when 2013 constitution was made, they were not heard. So, we are here to hear you, not to give you our opinion, but to hear you. And after we have heard everybody's opinion, then we will make our submission. So, thank you for submission.

Mr. Valenitabua: Okay, I think we will take a break. We will continue after 2 p.m. if you have any friends out there who may wish to make submissions to us. I'm interested in our Indo-Fijian friends. If you have any friends out there who would like to give us submissions, please call them and let them appear before us at 2 p.m. We will be here from 2 p.m. until 5 p.m. We will take a break now for lunch. That is for those who have lunches. I don't know whether I have lunch or not. Thank you very much. For everybody. Thank you.

----------End of Session [19-05-2026]----------

Submission(s) Received

Mr. Maika Rokovesa
Yaroi Village
Savusavu

ELECTION REVIEW COMMISSION
APRIL 2025

Submission By Mateo Rokovesa
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HONOURABLE COMMISSIONERS

INTRODUCTION

Couldn't Fiji be like U.S.A a constitution promulgated 238 years ago still in existence couldn't Fiji be like USA with only two political parties, and extreme left. Those believing on the extreme right to moderate?

Fiji is only baby nation with only, only 55 years in this world maybe a centre left but with 4 coups already in the bag. How many more to come no one can predict. May be a constitution with a government of Democratic Leadership style. Making room for multi people to participate in decision making. A government of the people by the people and for the people. Majority rule applies. A constitution endorses by the people.

1970 CONSTITUTION

I still remember vividly that sunny morning of 10th October, 1970, marking the end of a 96-year British Colonial rule. How everyone witnessed a nation on a state of intense joy and excitement, euphoria, into happiness what a nation feeled so proud when His Royal Highness the Prince of Wales now His Majesty King Charles the 3rd handed over the Instrument of Independence and the 1970 constitution to the late Rt Sir Kamisese Mara the Chief Minister at that time. A new nation bracing itself with hopes opportunities for a bright future for all multiracial, cultural societies to live peacefully together.

The 1970 constitution provided a 52-member parliament. Twenty-two (22) ethnic Fijians, twenty-two (22) Indo Fijians and eight (8) general electors.

Seventeen years on, all our hopes and aspirations were shattered when some Hardline Elements among ethnic Fijians resented the power arrangements gave Indo Fijians voters over ethnic Fijians representatives, especially in urban areas where Indo Fijians were disproportionately concentrated and one of the reasons for the abrogation of the 1970 constitution following the military coup état of 1987.

THE 1990 CONSTITUTION

In 1990, constitution the interim government promulgated a new constitution which sought to strengthen ethnic Fijians control of the country. Under this constitution the position of President and Prime Minister could only be filled by ethnic Fijians.

The constitution provided for a predominantly Fijian house of Representatives with 37 seats reserved for Fijian candidates, 27 for Indo Fijian candidates, 5 for the general electors and 1 for Rotuma.

The 1990 constitution abolished the common franchise and established 70-member house representatives.

This time many Indo Fijians bitterly resented the allocations of ten seats fewer than ethnic Fijians. It also led to international condemnation, which helped to trigger the review of the constitution in the mid 1990s.

The outcome of which is the 1997 constitution.

1997 CONSTITUTION

The 1997 constitution of Fiji was significant as it was a key attempt to establish a more inclusive and democratic political system. It was a product of the Review commission led by Professor Asesela Ravuvu, aiming to address the concern of racial segregation and discriminatory practices in the 1990 constitution. However, it faced challenges, including being abrogated by the military action 2000 and 2006.

The 1997 constitution chapter 6 Parliament had Five Parts (1) Parliament (2) House of Representatives (3) the Senate (4) Both houses (5) Institutions and offices.

Part two of chapter 6 comprising section 50 through to 63 established the House of Representatives commonly called the "LOWER HOUSE" of parliament.

Section 50 through 54 deal with the composition of the House. It consists of 71 members elected from single- member electorates by a system of transferable voting, under which the votes of the lowest polling candidates are successively added to those of the second indicated by the voter. Twenty-five (25) members elected by universal suffrage. The remaining 46 are to be elected by voters on closed Electoral rolls representing Fiji's ethnic communities 23 ethnic Fijians 19 Indo Fijians, 1 Rotuman Islander and 3 General Electors. (Europeans, Chinese, and other minorities) with the exception of 17 "provincial" electorates representing rural ethic Fijian which follow traditional provincial boundaries, all other electorates are to be substantially equal in population.

Rabuka and Jai Ram Reddy both lost in this election giving Fiji Labour Party the mandate to rule.

Chaudary's government was another civilian take over by Speight and a military coup détat by Bainimarama. Then an interim government headed by Laisenia Qarase. He later won two more Parliamentary elections but a military coup détat removed him from power on the 5th December 2006 and also abrogated the 1997 constitution.

In his ruling April 9th 2009 on the "NAQARASE vs BAINIMARAMA or state acting chief Justice Anthony GATES, clearly indicated and declared that the 1997 constitution valid and intact, while the abrogation of the 1997 by the then President Rt Josefa Iloilovatu was illegal and could only be amended through parliament and Bainimaramas coup illegal.

So, it doesn't take a "Rocket Scientist" to know all these, if it was declared illegal everything intended whether reviewing, amending or standing order 51 in parliament won't change anything.

PROFESSOR YASH GHAI

Professor Yash Ghai is to head the constitution submission commission for a new constitution of the republic of Fiji. He is a world-renowned constitution Expert, professor of Public Law at the University of Hong Kong. He was an advisor on the independence constitution Papua New Gunea and subsequently help to negotiate the Bougainville Agreement 1976. He later the Chair person for Fiji's Constitution Commission in 2012. I remembered him very well as I was one of the few who engaged in the constitution submission at KHAMENDRA school, Savusavu.

The role of the constitution commission members to travelling throughout Fiji to enable all Fijians to air their views on the new constitution and reached them on a mechanism that will soon be established. This includes establishing a database that would contain all submissions received by the commission.

Highlighting the importance of the process of forming a new constitution professor Ghai said that in keeping with the notion that the sovereignty of a country lies with the people, the commission will take seriously all the submissions made to them by the people. On the 2nd May 2012 the draft will then be delivered to the constitution Assembly for review near the end of the year.

In December 2012 Tikoitoga a military officer in the Fiji Military Forces ordered all copies of draft seized and demanded the prosecution of commission chair Yash Ghai. The draft was later as we heard burnt or discarded and a new military drafted constitution imposed to the people of Fiji.

What a fuss these law breakers making a mockery of democracy shame on them. Original draft author Yasg Ghai had publicly disagreed with changes in the final document including the removal of Regional Representations. That was how the 2013 constitution came into being, a constitution produced by only a small group of people, a constitution out from the Blue, but not through the process of parliament. This 2013 constitution should be thrown out outright.

MY VIEW ON ELECTION 2026 OR FUTURE

After reading all the four constitutions in details, examining documents, and studying them for specific information's, I came to the conclusion that the best constitution ever to be promulgated and legally accepted by the people of Fiji was the 1997 constitution by the late professor Aesela Ravuvu and co.

In my election review submission today, I strongly urge you our Honourable Commissioners, please if Fiji to be in good hands put in place the 1997 constitution and the 71-member parliament.

1. All communities and ethnic groups are very well represented
2. Respective constituencies are well represented and well served by their elected members of parliament
3. Address ethnic imbalances and promote social justice
4. Social justice, aiming to benefit any disadvantaged category of citizens regardless of ethnicity
5. The progressive Bill of Rights, modelled on South Africa constitution was seen as a step towards equal citizenship
6. Human rights commission established to empower and educate the public about their rights and make recommendations to the government, further strengthened the protection of rights.

REFORM FOR TRANSPARENCY AND EFFICIENCY

1. NADRA: NATIONAL DATABASE AND registration authority of Pakistan a government agency responsible for managing the national citizen database and issuing identity documents were being used for counting votes for the previous general elections must be taken – write off due to frauds and scams.
2. It may be relevant in Pakistan for their National Identity cards details but not for counting of votes here in Fiji.

3. Controversial glitches occurring during the counting of votes seemed to be intended and causing more suspicion and glaring error so it must be terminated
4. If America U.S.A were using manually counting by hand with million of votes why can't here in Fiji with very small popullation. Safe, full of hope and confidence.
5. Counting of votes must be taken seriously by manual and done in the four regional commissioners as before 2013 constitution.
6. Counting must be done with political parties representatives and candidates and international observers.
7. Results sent to counting headquarter must be signed by witnesses of political parties and candidates and returning officers for transparencies and efficiencies.
8. Prepolling must be ceased and we are only a small population while countries of million votes doing the counting in two three days, we in Fiji for a single day.
9. Police officers and representatives of all political parties must guard and witness the safety of all ballet papers including the presence of parliamentary candidates.
10. All polling stations must be opened for voting on the same day for only one day, to give space to observers and political party representatives and the candidates.
11. Transport must be provided for polling agents and political party agents in attending disabled voters.
12. Voting should be compulsory to avoid religious groups exercising their religious beliefs in sanctioning voting.
13. Encouraging voters to exercise their rights in choosing whoever their representatives in parliament.
14. Counting centres in the four regional commissioners could certify provisional candidates before confirmation from the central or national counting centre

CONCLUSION

John Locke – English philosopher who taught government – the right to rule – depended upon the consent of the people – the father of modern democracy – John Locke believed developments of government should be based upon compromise rather than absolute rule. His thinking was dominated by the theory that the best rule of conduct was "LIVE AND LET LIVE".

Honourable commissioners in short Fiji and its multiracial and multicultural communities want to live and continue living. How can we do that "A GOOD constitution and its election laws have the consent of the people.

While other races want peace to continue living peacefully, I Taukei on the other side their identity and destiny".

1. Country Fiji – Viti to be declared
2. Language – I – Taukei to be official
3. Flag – Ok
4. Coat Of Arms – Ok
5. Parliament – Bose Lawa
6. Currency – To Be Decided
7. National Anthem – Sung I – Taukei. official
8. I – Taukei Welcome ceremony – VIP official
9. Formal Dress – Sulu Vakatoga – Shirt, Tie And Sandal + coat.
10. It was done in every country once gaining independence why cant Fiji.
11. If you enter a market here in Fiji you Would never know you are in Fiji.
12. A simple way of Stopping Military Coupde'tat in Fiji.

Honourable Commissioners Thank you.

P.S/ As christians were accepted here long time ago and Practised by Natives before any Declare Viti a christian Country officially.

Constitution Review Commission Submission in Yaroi Village on Savusavu 19 May 2026 by NAWENI VILLAGE

Compiled by Iosefo L Naduva Voter No: 0082 020-00143, Phone: 9930130 / 7559559

Summary:
Our submission contains our views and recommendations on the following critical matters for our People:

1. Preamble on the 2013 Constitution
2. Christian Faith - Not Negotiable
3. Fijian Identity - Not Negotiable
4. Land & Qoliqolis - Not Negotiable
5. Electoral boundaries & Constituencies - Negotiable
6. Reinstatement of the Senate (Upper House) - Not Negotiable
7. Republic of Fiji Military Forces – Section 131 – Addition
8. Corporal Punishment for Children in School and Adults in Villages – Negotiable
9. Procedure from Hospital Birth to Record of Birth Certificate at BDM - Negotiable
10. Village By-Laws Implementation – Negotiable
11. Vernacular languages - Negotiable

1. PREAMBLE ON THE 2013 CONSTITUTION:

We the people of Naweni Village believe that there are a lot of contradiction points in the 2013 Fiji Constitution, as enclosed at the end of our seven page submission. The contradiction is where the Constitution promises full ownership on paper, but takes it away in practice.

The Supreme Court in its August 2025 judgement made a very conflicting decision by stating "While the Court reaffirmed that the 1997 Constitution was never lawfully abrogated, it noted that 'events has moved on', and that the 2013 Constitution has been the practical framework of governance for over a decade (13 years)".

Right now we are governed by a set of rules that was concocted by three individuals and imposed unto the people of Fiji. This act is a constitutional mutiny and a clear demonstration of constitutional weaponization, by the government than. It is treasonous in nature and deserves the harshest penalty upon those who were involved.

No proper consultation was carried out for the 2013 Constitution, as they had taken Professor Yash Ghai, Fiji Constitutional Consultation Process 2012 and used it as the 2013 consultation process.

To simply state that the reason we couldn't reinstate the 1997 Constitution was because "Events have moved on" is a "lazy judgement" and a direct insult to our Fijian Chiefs and to our people.

2. CHRISTIAN FAITH – (2013 Constitution Section 4 – Secular State)

The 1997 Constitution clearly acknowledges the advent of the Christian Faith in its acceptance by the Fijian Chiefs beginning on the 12th October 1835. While it clearly states the importance of God in our Nation, it fell short of declaration of the Nation of Fiji being a Christian Nation.

The 2013 Constitution took away any mention or acknowledgement of God in its preamble. It promoted a Godless or secular constitution. This secularism displays a total disregard to the faith of the Fijian people, who being influenced by the love promoted through the Christian faith, welcomed and received visitors into our land. The act is tantamount to that of a backstabber. While the Fijian people allowed the visitors to enter our Land and we took great care of them, they in turn backstabbed us by giving no recognition to the very faith that allowed you into our Land in the first place.

While declaring Fiji as a Christian Nation, it does not limit the rights of the people to practice their own religion. Only on one condition: that any religion or religious sect found to have in its holy book doctrines of (i) forced conversion or face death, or (ii) doctrines of forced conversion or forced to pay tributes, will not be allowed in this Country. Such religion and religious sects are acting under the cover of Freedom of Religion when it is indeed a terrorist movement.

Fiji has a 75% population Christian majority and in democracy majority counts. As such the will of the majority should be taken into consideration. The few that wrote the constitution were the decisive change in this matter and as such made it a Secular State, as to being a Christian Nation.

Recommendations

a) Fiji to be declared as a Christian Nation
b) A religion or religious sect that refers to a holy book which contains doctrines of forced conversion or face death, or forced conversion or forced to pay tributes will be declared as a terrorist movement and will not be allowed in this Country.

3. FIJIAN IDENTITY

For one reason or other, the authors of the 2013 Constitution really emphasized on the need to take away the ethnic identity of the Fijian people and enforced on all the Citizens of Fiji.
Unfortunately, there are some people who doesn't want to be called Fijians. Case in point: the Rotumans are adamant that the ethnic identity of Fijian rightfully belongs to the Fijian people, and they no way want to change their identity from Rotuman to Fijian.

The greatest insult to the Fijian people was the imposition of a new ethnic identity by the three authors of the 2013 Constitution, a term called "iTaukei". The term Taukei is an abstract noun and does not refer to anything. It floats in the air. However, it will only have meaning when you add something to it to make it a proper noun; like taukei ni bai-ni-toa, taukei ni koli, taukei ni sitoa, taukei ni vuaka, or taukei ni bulumakau. On its own it is in fact meaningless. Perhaps that was the objective of the proponents of this term. Our identity as Fijian is anchored in our land called Fiji.

Fijians are known, as those that arrived firstly into the Fijian Islands, with their traditional culture and ways. They are not to be mixed and named together with the later arrivals such as the Girimatias and other races. The Fijians are the ones that are recorded in the Fijian Affairs Vola ni Kawa Bula (VKB), with Fijian land allocation within the clan in Yasana, Tikina, Mataqali and Tokatoka.

Recommendation

a) All citizens of Fiji whether you reside in Fiji or abroad are called the common term of "**Fiji Citizen**". That term was used widely in the 1997 Constitution.

b) The ethnicities of every "Fiji Citizen" must reflect their own ethnic origin; Fijian refers explicitly to the indigenous Fijians. Indo-Fijians refer to Fiji Citizens of Indian ethnic origin. Chinese-Fijians refer to Fiji Citizens of Chinese ethnic origin. Euro-Fijians or Europeans refer to Fiji Citizens of European or Caucasian ethnic origin. Rotumans refer to Fiji Citizens of Rotuman ethnic origin. The term Fijian includes Part-Europeans or Kai-Lomas. Anyone who has a drop of Fijian blood in them are accorded the Fijian ethnic identity. It is possible that some Part-European may opt not to be called Fijian, and they prefer, instead, to be called Europeans or Euro-Fijians.

4. QOLIQOLIS & NATIVE LAND – (Section 28 Rights, 29 Protection & 30 Minerals Ownership)

It states that ownership of all iTaukei land stays with the customary owners, is protected and only if required by the State could be acquired undersection 27. Section 30 states that all minerals in or under any land or water, are owned by the State. The owner shall receive only a fair share of royalties or money paid to the State.

Recommendations:

All ownership of Qoliqolis to revert from the State to the Rightful Traditional Owners. The Taukei Land Trust Board to be given the powers to act as Trustees for the Qoliqoli Traditional Owners. The TLTB will be responsible for the proper administration of the boundaries, the setting up of the appropriate levy royalties, the levy collection, and the distribution of the royalties to the Rightful Owners of the Qoliqolis.

The TLTB shall or is to create VKB land and sea accounting process whereby it is accountable to the Turaga ni Mataqali and signed for, and making it current or updated always. It shall work

i) Shareholders
ii) Board of Directors
iii) Executive Management
iv) Employees
The Shareholders are the ones who invested their money into the Company. Some Companies have only 1 investor, and some can have 20,000 investors.
How do the Shareholders protect their investment in the Company? It is through their representation on the Board of Directors. They dictate the Policies and Statutes of the Company.
The Board of Directors then appoints the Executive Management.
The Executive Management appoints other lower management team and these lower management team then hires the Employees of the Company.
For a Country to exist we need the Land. Without the Land you cannot found a Country.
In the case of Fiji the contribution as shares for the founding of our Country is the Land.
The Shareholders are the owners of the Land:
90% owned by Fijian Landowners
7% owned by the Government
3% owned by Freehold Landowners
The composition of the Board of Directors must accurately reflect the Landownership proportion of Fiji.

The Senate or Upper House protects the say and rights of the Landowners. In the 2013 Constitution they did away with the Senate and by doing so they have deliberately quieted the Voice and the Rights of the Landowners of Fiji.
Shareholders Landowners
Senate represents the interest of the Landowners
Parliament Executive Management
Public Servants Employees

The removal of the Senate by the authors of the 2013 Constitution simply means that they wanted to operate Fiji like operating a Company without the Board of Directors. The Executive Management has all the say and the Shareholders have NO say at all.

Recommendations:

a) Senate (Upper House) to comprise 25 Seats, with the following members:
22 Seats to represent the Native Landowners
2 Seats to represent the Government for their State land
1 Seat to represent the Freehold owners

b) Senate (Upper House) has the explicit Authority to approve the following sensitive matters by 75% votes by the Senators:
i) Foundational faith of Fiji, as a Nation
ii) Identity of Fijian People
iii) Land & Qoliqolis

hand in hand with the NLTB mapping section and all pegs marked in GPS, GIS recorded points accordingly.

The 1997 Constitution clearly states the need for compensation for the Land acquired for State use. I refer specifically to all Road and Bridges Infrastructure in the Country. Legislation must be drawn up for the documentation of Leases and appropriate annual lease rental payments to the Landowners where their land has been acquired for the profit of the general public on the use of these land for Roads and Bridges infrastructure.

Government to recoup these lease rentals by imposing a small road toll tax added on to the Annual Wheel Tax through the LTA. It will be wise to setup a Trust Fund for these Landowners and for these lease rental money to be directed to these Trust Fund to be invested. Dividends to be used for Education, Housing, and Health purposes by these Landowners.

5. ELECTORAL BOUNDARIES & REINSTATEMENT OF CONSTITUENCIES

The present system doesn't give a fair division of power or responsibilities to the voters all over Fiji.

Recommendations:

a) Redraw the Electoral & Constituent Boundaries for the Parliamentary Seats (Lower House). Membership will do away with the Electoral Rolls based on Ethnicities, as was the case in the 1997 Constitution. Constituent boundaries to be redrawn on the basis of the number of persons up to 20,000. The number of seats will be determined by a ratio of 1:20,000 therefore with the current population of 864,000 it will limit the number of seats to 50, comprising the following:
Fiji Citizens living in Fiji 44 seats
Fiji Citizens living in NZ 1 seat
Fiji Citizens living in Aust 1 seat
Fiji Citizens living in UK/EURO 1 seat
Fiji Citizens living in MidEast/Asia 1 seat
Fiji Citizens in US/CAN/SthAmerica 1 seat
Fiji Citizens in other PICs 1 seat
Why include Fiji Citizens in other countries?
Because they contribute $1.5billion every year to our Fiji economy.

6. REINSTATEMENT OF THE SENATE OR THE UPPER HOUSE

The authors of the 2013 Constitution had the audacity to remove the voice of the major Stakeholders of this Land called Fiji, and that is by the removal of the Senate or the Upper House. The Senate was protected under the 1997 Constitution and the 1970 Constitution.
What is the significance of the Senate or Upper House? The best way to illustrate the importance of the Senate is by drawing a parallel to a Company.
For every Company, you need the following:

iv) Immigration
v) Electoral Boundaries & Constituencies
vi) Flag
vii) National Anthem
viii) Currency designs
ix) Votes at UN or any other Global forums
x) Alliances to a Bloc of Nations

The above matters may be debated on the floor of Parliament but the final decision rests with the Senate.

7. Republic of Fiji Military Forces – Section 131 – Addition

The present Section 131 does not show any Naval Division, TF Batt, Reserve Batt and Ex-servicemen & Women and as such are left out. An annual Fiji Ex-servicemen Remembrance Day to be established, based on the many Ex-servicemen people of Fiji involved.

Recommendations

The Section 131 does not include anything about the Naval Division, Territorial Forces Battalion, the Reserve Battalion and Ex Servicemen and Women. A dedicated Fiji Public Remembrance day to be allocated annually for all return Services plus the Ex-Servicemen and Women. This is in Remembrance to those that fought and served in the Malayan Campaign, Christmas Island, Solomon Island, UNIFIL, Rhodesia, MFO, UNDOF, UNAMSIL, MINUSTAH, MINUSMA and UNMISS.

8. Corporal Punishment for Children in School and Adults in Villages – Negotiable

Section 41 (1) (d) states that: "Ever child has the right to be protected from abuse, neglect, harmful cultural practices, any form of violence, inhumane treatment and punishment,"

Recommendation

The village believes that children's teacher to be given rights to carry out corporal punishment to students with the attendance or presences of the parents be present when child is disciplined.

9. Procedure from Hospital Birth to Record of Birth Certificate at BDM - Negotiable

Under Rights of Children – Section 41 (1) a – Every child has the right (a) "to be registered at or soon after birth, and to have a name and nationality;"

All iTaukei children that are supposed to be written in the Vola ni Kawabula (VKB) are missed out if they don't visit the Itaukei Affairs Office first before they visit BDM Office and register the child birth.

Recommendation

All Itaukei parents to visit the VKB Office first, get the child's detail as to what Mataqali, Tokatoka and Village he or she belongs too, before proceeding to the BDM Office, for Birth Certificate registration.

10. Village By-Laws Implementation – Negotiable

Authorized the protection of Indigenous interest (Section 29) This matter links onto the iTaukei Affairs Act known as the iTaukei Affairs Regulation – Village By Laws (Draft Copy) of 2016.

Recommendation

The village of Naweni would like that the Draft Copy to be implemented as it was done in 2016 by last Govt and remains a Draft Copy till now. All villages need the By Laws as the structure and we could add on additional matters to suit our village situation. Ten years now and nothing has been done by iTLTB.

11. Vernacular languages - Negotiable

Section 31(3) Rights to Education – "Conversational and contemporary iTaukei and Fiji Hindi languages shall be taught as compulsory subjects in all primary schools".

Recommendations

It is still yet to be followed or complied at the Primary School and the Ministry of Education to better see that this matter is fully carried out.

End of Submission by Naweni Village as compiled by Iosefo Loka Naduva on 19 May 2026

NAWENI VILLAGE CONSTITUTION REVIEW REGISTER - 19 MAY 2026

SRL	FIRST NAME	SURNAME	ID OR V/CARD NO.	DATE OF BIRTH	YAROI DAY - Y/N		SIGNATURE
1	KENETA DIVAKI			31-12-1954			KDivaki
2	SAKIUSA NADUVA	NADUVA		24/04/1988			Naduva.
3	Loata Iutu	Iutu		23/11/1990			Loata
4	ROSALIA Wagadueda	NADUVA		29/12/1985			RNaduva
5	OLIVA TAGIVEYTAU	Moceiwai		28/4/1974			Oliva
6	VOTIVA RATUBUBUCU			4/6/1965			[illegible]
7	VILOMENA DIVAKI			1/10/1970			K. Divaki
8	Sirilo Naduva	Naduva		~~28~~ 4.10.55			Naduva.
9	Waisale. Qomate	Bola		3/5/71			Qomate
10	Mereani Dibinavanua	Bola		9/4/58			MBinavanua
11	Paulini Lewatu	Bola		30/4/60			P. Lewatu
12	Naina Caginiveivoka			15/2/84			[illegible]
13	Marisilina Seetoga			30/9/82			MSeetoga.
14	VILIAME	LIGAINIU		18/01/89			[illegible]
15	Emosi Vlavia	Vosaniyavuadelamata.		12/06/65.			[illegible]
16	SiTeRi Dikou.	Raika.		29 March 1952.			STabua.
17	ALOSIO SOVITA E	RATUMAIBULU		12/07/1975			[illegible]
18	maria Teresia	—		06/06/84			[illegible]
19	TOKASA ~~REGUCI~~	REGUCI		23/2/80			Regui
20	Meli Fa	TAMANI		3/6/80			Tamani
21	LOROSIO BANUVE	NADUVA		15/03/97			Naduva
22	Iosefo Loka	Naduva		11/03/57			Naduva
23							

NAWENI VILLAGE CONSTITUTION REVIEW REGISTER - 19 MAY 2026

SRL	FIRST NAME	SURNAME	ID OR V/CARD NO.	DATE OF BIRTH	YAROI DAY - Y/N		SIGNATURE
1	JOSEFA ~~KABAKORO~~	KABAKORO		02/10/51			Kabakoro
2	ELAITIA	RADOVU		11.2.74			[illegible]
3	WAISANI	VEA		27.08.52.			[illegible]
4	Asena.V	Tusega		31/7/75			[illegible]
5	Jiutatia.V			10/05/83			[illegible]
6	AKENETA	VULILAU					
7				1-10-1964			[illegible]
8	Eseroma	Tusega		20-4-1949			[illegible]
9	Tamarisi. L	Tusega		27-4-1989			[illegible]
10	RTI APENISA	LOVODUA		25/06/05			[illegible]
11	[illegible]	Oseniviti		21/01/05			[illegible]
12	Senivaisai Mocevakaca	~~[illegible]~~		19/08/2000			[illegible]
13	ISOA	Vatutagiri		09/09/1999			[illegible]
14	JOSATEKI ~~TAVITACAGI~~	TAVITACAGI		02/09/60			[illegible]
15	Nanioe. Naduva.	Naduva		31/05/1977			[illegible]
16	LUISA	Tabuausa		17/09/2007			Tabuausa
17	Maria	Dirawlele		9/1/67			[illegible]
18	EMOSI	VIAVIA		2-1-66			[illegible]
19	Maika Lewamanawa	LEYANAVANA		21/12/57			[illegible]
20	Sereana. Bainimara	Vinakadina		31/3/63			Bainimara
21	FABIANO DAKAI	KABAKORO		23:10:68			[illegible]
22	EPELI ~~BOLA~~	BOLA		17.08.65			[illegible]
23	IOWANE	SEKAWA		22.04.67.			[illegible]

SRL	FIRST NAME	SURNAME	ID OR V/CARD NO.	DATE OF BIRTH	YAROI DAY - Y/N		SIGNATURE
1	RISIATE	KAVAVAKI		12.06.94			
2	MACA	SANITA		11.08.69			
3	DISERU	KACILIA		09-10-81			
4	SISILIA	VOSALALA		22:03:82			
5	AMANA	DAKAI		14:08:86			
6	TANIELA	BOLAITAMANA		26.12.1971			
7	TARAIVOSA	DIBAWA		15.01.1983			
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NAWENI VILLAGE CONSTITUTION REVIEW REGISTER - 19 MAY 2026

SRL	FIRST NAME	SURNAME	ID OR V/CARD NO.	DATE OF BIRTH	YAROI DAY - Y/N		SIGNATURE
1	EREMASI	KABAKORO		09:08:92			
2	ALANIETA	MILAMOCE		21:05:98			
3	MARIA	MARVALENISAU		19:06:03			
4	VITALINA	BOLA		10:05:94			
5	SAMUELA	TABAKAU		01-01-94			
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SUBMISSION TO THE CONSTITUTIONAL REVIEW COMMITTEE

At Yaroi Village, Savusavu, On behalf of the Cakaudrove Provincial Council

19 May 2026

1. INTRODUCTION

1.1 This submission is made on behalf of the chiefs and people of Cakaudrove. It is made respectfully, but plainly. The issue raised is not abstract. It is something our people see in daily life.

1.2 The question is simple. If the iTaukei people own most of the land in Fiji, why do they still make up such a large part of those living in poverty?

1.3 The answer advanced in this submission is also simple. The problem is not ownership alone. The problem is that the current legal system recognises ownership, but does not consistently ensure that the owners receive a fair and proportionate share of the value created from their land and connected resources.

1.4 This submission therefore asks the Committee to look not only at land, but at the wider legal structure for all resources connected to customary owners. That includes land leases, agricultural leases, minerals, quarries, rivers and streams, water extraction, forestry, fisheries, offshore marine activity, surf breaks, carbon, and other resource-based uses. In some of these areas the customary owners hold direct ownership. In others they hold a recognised customary interest while the State has taken legal control of the resource itself. That distinction matters. It is precisely why constitutional reform is needed.

1.5 Because the issue is structural rather than incidental, the submission must begin with the legal foundation of the State itself.

2. THE FOUNDATIONAL POSITION OF THE STATE

2.1 Fiji's modern constitutional order begins with the Deed of Cession of 1874. That document is not just history. It is the legal foundation of the State.

2.2 Under the Deed of Cession, sovereignty passed to the Crown. That means the highest public authority to govern the country passed from the chiefs to the Crown. At independence, that public authority passed from the Crown to the independent State of Fiji. Sovereignty, in simple terms, means the highest legal authority to govern the country and control public power.

2.3 That transfer of sovereignty did not mean that customary ownership disappeared. It did not mean that land, identity, and custom became irrelevant. The State took over public authority, but the customary owners kept their land and retained recognised customary interests. That is why the Deed of Cession still matters today. It explains why the modern State cannot be understood as if it began on empty ground.

3.5 The recent Supreme Court Opinion In the Matter of a reference by Cabinet for an opinion from the Supreme Court on a matter concerning the interpretation and application of sections 159 and 160 of the Constitution of the Republic of Fiji, Opinion dated 29 August 2025. The Court recognised the 2013 Constitution as legally effective, but it also warned that the amendment structure could create a democratic deficit by making constitutional change unrealistically difficult. That matters because it confirms two things. First, the Constitution is not frozen beyond criticism. Secondly, constitutional reform remains lawful and necessary where the present structure is not delivering justice in practice

3.6 However, constitutional recognition has little practical value unless it can also be seen in the actual economic conditions in which people live. That is why the present reality must now be examined.

4. THE PRESENT ECONOMIC REALITY

4.1 The official data shows the human result of the current structure. The Fiji Bureau of Statistics' 2019–2020 Household Income and Expenditure Survey recorded that about 36% of iTaukei people were living below the poverty line. It also showed that roughly 75% of all people in poverty were iTaukei. Rural poverty remained much higher than urban poverty, at about 41.5% compared with about 20.4%. This matters because most customary land and most iTaukei communities are in rural Fiji.

4.2 The contradiction is clear. The iTaukei own most of the land, yet they are over-represented among those living in poverty. This does not prove that law is the only cause of poverty, but it strongly suggests that ownership is not being converted into fair economic benefit.

4.3 The official lease and land data strengthens the point. Parliament's review of the 2023 iTaukei Land Trust Board Annual Report records that the Board administered about 55,224 leases for around 7,747 landowning units, with an annual rent portfolio of about FJ$55 million. The same review recorded rent arrears of about FJ$27.75 million and noted that a large number of agricultural leases will expire over the coming years. These figures show both the size of the customary leasing system and the limits of the present return structure.

4.4 The State's own land system provides an important comparison. Parliament's scrutiny of the Ministry of Lands and Mineral Resources records that State-land revenue collected in 2023 was about FJ$23.086 million. The same report states that State-lease premiums are charged at 20% of the unimproved capital value of the land, using prevailing market conditions at the time of lease issue. This is a buried but important insight. It shows that, when the State deals with its own land, it already uses a value-based approach tied to market conditions.

4.5 Seen over the long run, this is not just a question of individual leases or isolated projects. Since the Deed of Cession in 1874, and therefore for roughly 152 years, customary owners have, in effect, carried part of the burden of national development by making land and connected resources available under legal structures that often protected

visitor numbers. Much of the infrastructure that produces this value sits on leased land, including high-value resort areas such as Denarau.

5.3.2 The point is not that landowners get nothing from these developments. The point is that lease-based returns can remain narrow while the land hosts very high-value commercial activity. In simple terms, the land may rise sharply in economic importance without the owners sharing proportionately in that rise.

5.3.3 The comparison with State-controlled assets makes the point even clearer. Fiji Airports recorded strong commercial returns in 2023 from a public land-and-infrastructure estate. The point is not that airports and customary villages are identical. The point is that the State can and does capture the commercial upside of land-based assets when they sit within its own system.

5.4 Minerals, Mount Kasi, Namosi, and Bua bauxite

5.4.1 Section 3 of the Mining Act vests minerals in the State. Section 30 of the Constitution requires that landowners receive a fair share of royalties or other money. The landowners therefore do not own the most valuable part of what lies beneath their land. They have a recognised claim to a share, but not full proprietary control over the mineral value.

5.4.2 This is why the royalty formula matters. Under the Mining Regulations 1966, royalty is generally calculated at 3% of value for bauxite and iron ore and 5% of value for other minerals, including gold. Under the Fair Share of Mineral Royalties Act 2018, the owner receives 80% of that royalty. In practical terms, that means landowners effectively receive about 2.4% of value for bauxite and iron ore and about 4% of value for gold and similar minerals. This is lawful under the present framework, but it is still a small fraction of total value extracted.

5.4.3 Mount Kasi in Cakaudrove shows the problem in local form. Recent public reporting and parliamentary discussion confirm renewed exploration activity and a restored relationship between Government, the licence holder, and the landowning units. The project is still at exploration stage, but its significance lies in the fact that substantial mineral value is associated with the site while the legal structure still positions the landowners mainly within the royalty-and-lease framework rather than within the main value chain.

5.4.4 Namosi Copper shows the same issue at larger scale. The constitutional problem is not that landowners have no recognised interest. It is that the present legal model usually treats them as recipients of rent, disturbance compensation, and royalty sharing, rather than as meaningful commercial participants, such as minority equity holders or profit-sharing partners. That is the difference between being paid for access and sharing in value created.

5.4.5 The Bua bauxite project is one of the strongest Vanua Levu examples. Parliamentary reports on the petition by the landowners of Nawailevu, Bua record demands for

markets. The value is not created only at the point of catch. It is also created through aggregation, transport, and sale. The present law protects use and access rights, but it does not ensure that customary owners capture the downstream value.

5.6.4 The surfing legislation is a particularly sharp example. The Regulation of Surfing Areas Act 2010 vested all surfing areas wholly and absolutely in the Director of Lands and cancelled existing arrangements without compensation. The later Commercial Use of Marine Areas Bill itself acknowledged the need for a different framework. This is highly relevant because it shows that the law has already had to confront the unfairness of a complete State-vesting approach in valuable marine tourism spaces. (Source Note 17)

5.7 Forestry, mahogany, and Fiji Pine

5.7.1 Forestry must be dealt with in full, not only through mahogany. Parliamentary review of the Ministry of Forestry 2022–2023 annual report records total log production of about 516,795 cubic metres, with pine accounting for about 91% of the total, mahogany 6%, and indigenous species about 3%. That means pine is the backbone of the commercial forestry sector in volume terms.

5.7.2 Fiji Pine must therefore be expressly included in this submission. Parliamentary debate records that Fiji Pine lease landowning units involve more than 126 villages, and that Government continues to support landowners through the Fiji Pine Trust and related programmes. This is important because it shows that the State already accepts that pine economics must be linked back to villages and landowning units. The argument in this submission is that this link should not depend only on policy support or trust structures. It should rest on a clearer constitutional principle of fair and proportionate benefit. (Source Note 18)

5.7.3 Mahogany is also important. Parliamentary materials show that landowners have historically been paid through lease and stumpage categories. That is evidence that benefits existed. It is also evidence that the industry has largely treated landowners through fixed payment channels rather than as meaningful participants in the larger commercial value of the forest.

5.8 Petroleum, carbon, and airspace

5.8.1 Petroleum should also be included. The Petroleum (Exploration and Exploitation) Act reserves petroleum resources to the State and gives the State the right to explore for and exploit them. This is another example of a resource category where public authority is strong and customary proprietary control is weak.

5.8.2 Carbon and climate markets belong in the submission because they are the newest version of the same problem. The Climate Change Act 2021 creates carbon sequestration property rights and regulates how carbon-related value can be developed and transferred. Even when a new form of environmental value is created from customary land or forest,

7. COMPARATIVE INDIGENOUS MODELS

7.1 Comparative law helps because it shows that Fiji is not choosing between total State control on one side and absolute private title on the other. Other countries have developed intermediate models that protect indigenous ownership while ensuring stronger participation in value.

7.2 New Zealand is the clearest example. Te Ture Whenua Māori Act 1993 protects Māori land as a taonga tuku iho and expressly facilitates the occupation, development, and utilisation of that land by its owners, their whānau, and hapū. This is important because it shows a legal model that treats indigenous land not only as something to preserve, but as something to develop for the benefit of its owners.

7.3 The Māori Fisheries Act 2004 is even more relevant. It was designed to provide for the development of the collective and individual interests of iwi in fisheries, fishing, and fisheries-related activities for the benefit of Māori. New Zealand's official fisheries guidance also states that a 20% allocation of quota for new quota-management-system stocks is reserved for Māori fisheries. This is a concrete, legislated form of value sharing and asset participation.

7.4 The United States provides a mining comparison. The Indian Mineral Development Act allows tribes and certain Indian landowners to enter mineral agreements, including operating agreements and joint ventures, subject to approval. The significance for Fiji is obvious. Indigenous resource owners elsewhere are not always confined to passive royalty roles. The law can recognise more active commercial participation.

7.5 The Cook Islands provide a useful regional contrast. Their seabed minerals legislation vests seabed mineral rights in the State. That resembles Fiji's practice of State-vesting in some resource areas. The lesson is not that this model is ideal. The lesson is that, where the State claims public ownership, constitutional safeguards become even more important if indigenous communities are to receive a fair and accepted share of the value.

7.6 Comparative law does not mean Fiji must copy another country. It means Fiji is not alone in facing this problem, and fairer legal models already exist.

8. INTERNATIONAL LAW AND STANDARDS

8.1 International law supports the broad direction of this submission. Common Article 1 of both the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights recognises the right of peoples to self-determination and provides that all peoples may freely dispose of their natural wealth and resources. This does not automatically convert every State-vested resource into private customary title. But it does support the principle that indigenous peoples should not be cut off from the fair use and benefit of the natural wealth connected to their lands and territories. 8.2 The United Nations Declaration on the Rights of Indigenous Peoples is also relevant. It is not a treaty, but it is a powerful international standard. It supports

11.4 The Constitution should expressly support meaningful landowner participation in the economic activities conducted on their land, including revenue sharing, profit participation, and, where appropriate, minority equity participation.

11.5 Parliament should review the statutory framework across all connected resource sectors, including the iTaukei Land Trust Act, Agricultural Landlord and Tenant Act, Mining Act, Quarries Act, Rivers and Streams Act, Petroleum (Exploration and Exploitation) Act, Fisheries Act, Offshore Fisheries Management Act, the regulation of surfing and commercial marine areas, Mahogany Industry.Development Act, forestry and Fiji Pine arrangements, and climate and carbon legislation, to ensure alignment with the Constitution's fairness principles.

11.6 Before concluding, however, it is necessary to address an obvious concern. Any proposal for stronger protection of customary economic interests must also show that it can coexist with equality, stability, and continued development.

12. SAFEGUARDS AND PRE-EMPTIVE ANSWERS

12.1 The first likely objection is that customary owners already receive rent, royalties, and trust benefits. The answer is that the issue is not whether some payment exists. The issue is whether the payment is proportionate to the value being created.

12.2 The second likely objection is that the Constitution already protects iTaukei ownership. The answer is that protection of ownership is necessary, but incomplete if it does not secure the benefit of ownership.

12.3 The third likely objection is that stronger benefit-sharing will discourage investment. The answer is that fair and predictable systems reduce long-term conflict and strengthen the legitimacy of development. A plainly unfair system may look stable for a while, but it is weaker in the long run.

12.4 The fourth likely objection is that the submission is really claiming absolute ownership of all minerals, offshore resources, and public spaces. The answer is no. The stronger legal case is not full title to every resource. The stronger legal case is that, where the State has taken control of the resource, the Constitution should guarantee a fair and enforceable share of the value to the customary owners connected to the land or resource.

12.5 The fifth likely objection is that these matters are policy, not constitutional law. The answer is that they become constitutional because the Constitution already speaks in the language of fair and equitable return, fair share, and economic participation. The problem is that these recognised principles have not yet been given full practical effect.

12.6 With that balance addressed, the submission returns to its central point.

13. CONCLUSION

13.1 Fiji's constitutional history has consistently recognised the position of the iTaukei people. The 1990 Constitution recognised the need to protect their interests. The 1997

ANNEXURE A

Suggested Draft Constitutional Amendments

A.1 Section 29 of the Constitution should be amended so that the requirement of a fair and equitable return to landowners expressly requires that, so far as practicable, the return reflect prevailing commercial conditions, market value, profitability of the use, and the social and environmental impact on the landowning community.

A.2 Section 30 of the Constitution should be amended to clarify that a fair share of mineral value is not confined to the current royalty formula and that Parliament may provide by law for broader value-based mechanisms, including stronger revenue sharing, profit-linked arrangements, and, where appropriate, minority equity participation by customary owners.

A.3 A new section 30A should be inserted to provide that customary owners of iTaukei land are entitled to a fair, equitable, and proportionate share of the economic value derived from the use of that land and connected resources, whether the activity is carried out through leases, licences, extraction arrangements, or other commercial structures.

A.4 A new section 32A should be inserted to make clear that the constitutional right to economic participation includes the right of customary owners to participate meaningfully in economic activities conducted on or from their land and connected resources, whether through revenue sharing, profit participation, minority equity, joint ventures, or other lawful structures.

A.5 Section 3 of the Constitution should be supplemented to require courts, when interpreting provisions relating to land, resources, and economic participation, to adopt a construction that gives practical effect to the ownership rights recognised in section 28 and the fair return and fair share principles recognised in sections 29 and 30.

A.6 A saving provision should make clear that these amendments do not diminish equal citizenship, do not authorise discrimination inconsistent with section 26, and do not automatically invalidate existing lawful arrangements, except to the extent required by future law to bring those arrangements into conformity with the Constitution over time.

Transitional arrangements to align

ANNEXURE B

Suggested Legislative Review Agenda

B.1 The Committee may recommend that Parliament undertake a coordinated review of the principal statutes affecting customary ownership and resource value. That review should include, at minimum, the iTaukei Lands Act, iTaukei Land Trust Act, Agricultural Landlord and Tenant Act, Mining Act, Mining Regulations, Fair Share of Mineral Royalties Act, Quarries Act, Rivers and Streams Act, Petroleum (Exploration and Exploitation) Act, Fisheries Act, Offshore Fisheries Management Act, the legal framework regulating surfing and other commercial use of marine areas, the Mahogany Industry Development Act, forestry and Fiji Pine arrangements, and the Climate Change Act 2021.

the Matter of a reference by Cabinet for an opinion from the Supreme Court on a matter concerning the interpretation and application of sections 159 and 160 of the Constitution of the Republic of Fiji, Opinion dated 29 August 2025.

6. Fiji Bureau of Statistics, Poverty Indicators based on the 2019–2020 Household Income and Expenditure Survey.

7. Standing Committee on Social Affairs, Review Report on the 2023 iTaukei Land Trust Board Annual Report, Parliament of Fiji, 6 March 2026.

8. Parliament of Fiji, Consolidated Review Report on the Ministry of Lands and Mineral Resources Annual Reports 2021–2022 and 2022–2023.

9. Government of Fiji, National Development Plan and related national planning material recording tourism contribution to the economy in 2023.

10. Parliamentary Hansard, 27 June 2025, restoring the additional 4% landowner payment under the agricultural lease framework, bringing return to 10% of unimproved capital value.

11. Fiji Airports annual reporting for 2023, showing strong commercial returns from a State-controlled land-and-infrastructure estate.

12. Mining Regulations 1966 and Fair Share of Mineral Royalties Act 2018, read together for royalty rates and owner share calculations.

13. Parliamentary Hansard and public reporting on Mount Kasi exploration and landowner issues, including parliamentary responses in 2025.

14. Parliamentary reports and debates on the petition by the landowners of Nawailevu, Bua for a full and fair share of royalties from bauxite mining.

15. Fiji Revenue and Customs Service Annual Reports 2021–2022 and 2023–2024, including Water Resource Tax collections and their significance.

16. Ministry of Fisheries Annual Reports 2021–2022 and 2022–2023, including export earnings, State revenue, and sector contribution.

17. Regulation of Surfing Areas Act 2010 and later parliamentary and legislative discussion concerning the commercial use of marine areas.

18. Parliament of Fiji, Review Report of the Ministry of Forestry Annual Report 2022–2023, and related parliamentary discussion on Fiji Pine and landowning units.

19. Climate Change Act 2021, especially carbon sequestration property rights and the regulation of carbon-related value.

20. Convention on International Civil Aviation (Chicago Convention), article reflecting complete and exclusive sovereignty of the State over the airspace above its territory.

21. Te Ture Whenua Māori Act 1993 (New Zealand).

Saqani Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Sagani Village Sagani Cakaudrove DATE: 20 05 26 TIME: 10:00am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	M. Bukasaca	68	2509160	Navetau Sagani	Sagani	T	IT	
2	[illegible]	64	9823113	Sagani	Sagani	T	IT	
3	Sekania Vatucicila	61	9672987.	Sese	Sagani.	T.	IT	
4	[illegible]	69.	2485095	Sagani	Sagani	T	IT	
5.	Laisa Vuniviko	22	9624961	Sese	Sagani	Y	I	
6.	Rejeli Bauta	39	8751245	Sese	Sagani	Y	IT	
7	Elisabeta Mai	39.	2167683	Sese	Sagani	Y.	I	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Sagani, Sagani, Cakaudrove DATE: 20/05/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Alena Qalo	62.	2167683	SESE	Sagani	Y	IT	[signature]
9	Malikesa Tinai	63	8416413	SESE	Sagani	Y		[signature]
10	JOSESE RAPUGAPUGA	43	2167683	SESE	Sagani	T		[signature]
11	ILISONI LELEITOGA	49	2878027	SAQANI	SAQANI	T		[signature]
12	JOSUA DIMURI	47	2544142	Mbuetau	—	T		[signature]
13	MACIU CEREWALE	34	8672993	NABOUTINI ~~FAWAE~~	—	T		[signature]
14.	Asinurusi Nalega	61.	2422686	SAQANI	✓	T.		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Saqani, Saqani, Cakaudrove **DATE:** 20/05/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15.	ILIVANI GANITA	56	SAQANI V	SAQANI	T	–	[signature]
16.	Sitiveni Raseedre	46	SAQANI VILLGE	SAQANI	T	–	[signature]
17.	KAMINIELI. KAIKIVI	39	SAQANI VILLAGE	SAQANI	T	–	[signature]
18.	Tamela Qiwakalou	46	SAQANI VILLAGE	SAQANI	T	–	[signature]
19.	SUSANA BORO	50	SAQANI VILLAGE	SAQANI	M	–	[signature]
20.	MELIA ASATA	43	SAQANI VILLAGE	SAQANI	M	–	[signature]
21.	NEOMAI SALASIA	22	SAQANI VILLAGE	SAQANI	M	–	[signature]
22.	Maikeli Vosaki	34	Korotasere	Vaturova.	M	/	[signature]
23	Kata Delania	64	Saqani	SAQANI	M	/	[signature]
24.	MITIELI UNA	60	SAQANI	SAQANI	M	–	[signature]
25.	AKUILA KOLIDAMU	47	SAQANI VILLAGE	SAQANI	T	IT	[signature]
26.	Vasiti Divueti	27	Korotasere	Vaturova	M	✓	[signature]
27.	Tuiwara Vono	46	Nabouteni Village	Saqani	T		[signature]
28.	Ilikama Lagalagavesi	72	Sese Village	Saqani	T		[signature]
29.	Samuela Veibuli	68	Sese Village	Saqani	T		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Sagani, Sagani, Cakaudrove. **DATE:** 20/05/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
30.	INOKE VUINUBU	58	SESE	SAQANI	T		
31	Paula Nagese	59	Nabouluni	Sagani	T		
32	Kuliniasi Vasa	41	SESE	Sagani	T		

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KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Saqani Village, Saqani DATE: 20/5/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
36	Elden Brukle Qalilawa	29	8098336	SAVUSAVU	SAVUSAVU			
37	Ilisoni -S	50	2369927	Somosomo	Cakaudrove	M	1 Tau Kei	[signature]
38	Anasa Rabogaiva	67	9606236	SomoSomo	✓	✓	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Saqani Village
Date: 20-05-2026

Mr. Biu: The Turaga na Buli Saqani and people of Saqani. We welcome you all in this meeting place this morning. I believe it's about time we start and that everyone is here in this hall this morning. Before we proceed with our programme this morning, we would seek your approval if the commissioners to take a seat on the table. I thank you all the vanua for opening doors this afternoon. We acknowledge your acceptance this morning and we hope that we would be getting a lot of submission from you on the amendment of the 2013 constitution. I just have a few housekeeping matters to go through with you all. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you. We also request that you introduce yourselves before you make your submission. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. So please know that this session will be in English but you are free to speak in ITaukei and I will translate into English for the record just so that it can be captured on the record and for our transcriber to easily transcribe the transcript. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely here to collect your views and ideas about the amending of the 2013 constitution. Thank you.

Mr. Valenitabua: Bula vinaka na i Tikotiko Vakaturaga. The Turaga na Buli Saqani and people of Saqani. Firstly, we apologies to you all for seating here on top of the table this afternoon. Last week there was a team that came earlier before us. We here this morning the Constitution Review Commission. We have been appointed by his excellency the President of Fiji to review the 2013 constitution. The Government has sought the advice of the Supreme Court in finding out how this Constitution, which was imposed in 2013, could be reviewed. The Supreme Court has given advice and direction as to how we can do this legally. Before we proceed on my right is Conway Beg, he is an Architect by profession and on my left is Dr. Neelesh Gounder he is a Professor at the University of the South Pacific. I'm Sevuloni Ratumaiyale Valenitabua from Nukui Rewa. We are so blessed to come and see the village of Saqani today. One of the main roles that we are tasked to do is a lot consultation as many as possible. We started our consultations in April in Suva, we finish with Lau group, the Lomaiviti Group and now Vanua Levu. I

now open our discussions to you all the people of Saqani. Please say your name before you submit your submission this morning.

Eroni Daugunu: My name is Eroni Daugunu and I'm from Saqani. Shows his gratitude on behalf of the vanua of Saqani that members of the Commission and to hear their voices and what they want to share about the 2013 constitution. His proposing if members of the commission could look at the constitution and its entirety before the election is conducted.

Mr. Valenitabua: Thank you for your submission recommending that the Constitution be amended before the next general election. Our Commission has been given six months to conduct consultations, review submissions, and prepare recommendations for constitutional reform. What happens after that process will depend on the Government and His Excellency the President. However, please be assured that your submission will be carefully considered and included in our final report. We appreciate your contribution and thank you for taking the time to share your views on this important national matter.

Manueli Bukasasa: My name is Manueli Bukasasa. The 2013 constitution. You mentioned the offset our paramount chief Ratu Lalabalavu is the one who instituted this commission to review the 2013 constitution. My question sir is he aware, is the Tui Cakau aware that the 2013 constitution some of the clauses in that constitution contains grievances of the iTaukei people. Would you please answer that one before I proceed to the next question.

Mr. Valenitabua: To answer I think I will answer. Before the Tui Cakau and His Excellency, the President appointed us to this Commission, the current Government and Cabinet had already prepared the historical background and the Terms of Reference that guide our work. The Terms of Reference set out the matters that we are mandated to consider. Our responsibility is to work within those Terms of Reference and not beyond them. Since a question has been raised regarding the grievances and concerns of the iTaukei people, I would like to read the relevant section of our Terms of Reference that relates specifically to the iTaukei community. This will help clarify the scope of our work and the issues that we have been tasked to consider;

- Protection and guarantees, under the Constitution, of the rights, interests and concerns of the indigenous Fijian and Rotuman people

as well as ensuring that the rights of other communities and groups are fully respected;

- protection, guarantees and security, under the Constitution, for land and fishing rights and resources of indigenous Fijians and Rotuman's and the assurance that registered owners of native lands and customary fishing rights have an equitable share of the income derived from the exploitation of the resources beneath and above the surface of their land the seabed, rivers etc.;
- recognition of the Great Council of Chiefs in the national affairs of the State under the Constitution.

Those are the three Terms of Reference that have been given to us. As you have heard, they have generated wide and extensive discussions in every place we have visited. I believe this answers the question of whether His Excellency the President is aware of the grievances and concerns arising from the 2013 Constitution. The very issues that many iTaukei people have raised during our consultations are reflected in these Terms of Reference. These concerns have been identified as matters requiring careful consideration, which is why the Terms of Reference were specifically established to guide our work. Our responsibility is to listen to the views of the people, examine these issues thoroughly, and make recommendations based on the submissions we receive throughout the consultation process.

Manueli Bukasasa: You mentioned about the GCC, May I ask how does the President is appointed at this very moment, how is he appointed? Can we know that before I proceed to the next question.

Mr. Valenitabua: The appointments of the President shall be by Parliament. the Prime Minister and the Leader of the Opposition shall nominate one name each to the Speaker who shall put both the names to the floor of Parliament for voting by the members of Parliament. The person who receives the support of the majority of the members of Parliament present shall be appointed as the President, and the Speaker shall publicly announce the name of the President. That is the law in the constitution on chapter 84. I hope that you would understand that.

Manueli Bukasasa: I'm satisfied with that answer, so that clause is enshrined in the 2013 constitution. Vinaka. You did mention that maybe the administration wishes

that the GCC involved in the running of this country. Maybe me and my friends here we recommend, is it possible because you said in your statement that you want the GCC to be involved in the running of this country, is it possible that responsibility of appointing the president solely rest on the GCC to appoint a President, because most of the itaukei President are our paramount chiefs, so is it possible that responsibility of appointing a president rests on the GCC.

Mr. Valenitabua: You are out of question; do you want to recommend to that?

Manueli Bukasasa: Yes sir.

Mr. Valenitabua: Vinaka. We have received one submission on the appointment of the president. Do you have any more submission. This is the moment to ask.

Manueli Bukasasa: Sir, I have another question, sorry it might be offensive but as I'm concern it's not. We have Conway beg and doctor and my two friends they are my neighbor's. I love them both. Welcome to Saqani sir. The name Fijian, which is enshrined in that constitution, the name Fijian, yes? Well, I was not involved in the consultation process of that constitution when I was still at work, I was still involved in secular employment. Fijian, the name Fijian.

Why was it offensive to call the iTaukei Fijian? And my two friends like Doc, we call him Indian. What's offensive in that? Because if I was in Australia or US or Europe, they call me Fijian, I'm proud. Because my ethnicity suggests that.

So, what was offensive in the fact that we were called Fijian and Doc was called Indian? Because Doc, Doc as we know, is part of the diaspora from India, from subcontinent India by the British and brought here to Fiji. So, if I was Doc, I'm proud to be called Indian because my great-great-grandfather from subcontinent India.

That's what they say, go back to its original form or original format. iTaukei is a Kaiviti terminology. It's not a English terminology. Who in the US or Europe knows about ITaukei? They know nothing about ITaukei, it's only us here in Fiji. Because it's a Fijian terminology, ITaukei. ITaukei, if I'm correct, correct me, master, if I'm wrong, I believe ITaukei is native in the English form.

So, what's wrong with that? What's wrong with native, the word native? So, we have taken out native or maybe indigenous and we replace it with ITaukei. So, to me, that same as transfer something from Navetau to Saqani, still in the district of Saqani. That's the meaningless, as far I look at it.

So, can we go back to its original format? We are called Fijian because the language we speak is also known by the international community as Fijian. The language we speak, despite the fact it has various dialects, but it's known as Fijian. So, the Fijian in Fiji speaks Fijian. And our Indian diaspora, our friends from, who are descendants of our friends from subcontinent India, they speak Hindustani. They speak Hindustani, we speak Fijian.

So, I believe, I still remember when Mr. Kayum came to Ba, I was there, I was translating for the iTaukei community. He said, that terminology, Manu, is racial. I said, I don't find it racial, it's not. The people of this world are divided into races. Yes, it's a fact, it's a fact of life that we cannot change. It's a reality of things we cannot change. So, I don't find anything offensive in that. So, I'm part of Fijian, Doc is calling Indian. But in the nutshell, both of us are citizens of this beloved country.

Mr. Valenitabua: We have received submissions proposing that the iTaukei people be officially recognized as "Fijian." We have also received the same submission here in your village today. This matter forms an important part of our discussions and review process, and it will be carefully considered alongside all other submissions received during our consultations.
Any more questions?

Samuela Veibuli: My name is Samuela Veibuli, I'm from Sese Village. My submission this morning about the 2013 Constitution, only two persons brought this Constitution, i requests this morning that those decrees to be removed immediately, and for the Commission to look at the 2013 Constitution and submits that all the decrees that affects the Fijian to be removed. Thank you

Mr. Valenitabua: Many of the laws that affect the iTaukei people are rooted in the Constitution that we have been mandated to review and amend. This morning, we received a submission calling for the removal of certain decrees that, in the

view of Samuela Veibuli have weakened the rights of the iTaukei people, particularly in relation to land and customary matters.

As I have explained, the Constitution is the supreme law of the land. If amendments are made to the Constitution to strengthen the recognition of customary laws and the rights of the iTaukei people, then it may also be possible to review and amend the relevant Acts and legislation so that they are consistent with the Constitution. Your submission has been received and will form part of our deliberations as we consider the views and concerns raised throughout the consultation process.

Manueli Bukasasa: Is it true, I think that to change that Constitution, we need 75% of parliament and 75% of the population of this country.

Mr. Valenitabua: In the old constitution 75% is entrenched in it. You may be aware that the Government brought this matter before Parliament in order to pass legislation to amend the Constitution. Initially, a 75% threshold was proposed for constitutional change; however, that requirement could not be achieved. The process then followed the established legal and constitutional steps, including referral of the matter to the Supreme Court for its opinion. Cabinet had written to the Supreme Court seeking its views on the proposed constitutional changes.

The Supreme Court, through its response from the five judges, provided guidance which led to a review of the amendment threshold. As a result, the requirement was changed from 75% to a two-thirds majority.
Therefore, to clarify, the current requirement for constitutional amendment is no longer 75%. It is now a two-thirds majority, as reflected in the revised legal framework.

Manueli Bukasasa: I have another question Master, re you confident that it will go through according to that 2/3 percentage you mention.

Mr. Valenitabua: I'm not a politician, what ai can say looking at the number now in Parliament, I can see that it can because of those Fiji First Ministers who are now with the coalition because it will depend on the voting's inside the parliament.
Any more questions and submissions?

Manueli Bukasasa: The quarries came last week here. This is also counted in this review. My question this morning is whether the quarries and mining act is also included in terms of reference. Thank you.

Mr. Valenitabua: As advised by Police Officer Biu we are only here for the constitution. The mining act, the police act, the mining act, the police act, or any ither act that the past government had submitted, that is not ours. Its nit stopping for you to ask the mineral resources and land.

Manueli Bukasasa: I have a question this morning regarding the royalty of the benefits that arises from the land. I'm asking this morning whether that can go direct to the land owners. Thank you. Thank you very much.

Mr. Valenitabua: I will read to chapter 30 of the constitution it says ;, All minerals in or under any land or water, are owned by the State, provided however, that the owners of any particular land (whether customary or freehold), or of any particular registered customary fishing rights shall be entitled to receive a fair share of royalties or other money paid to the State in respect of the grant by the State of rights to extract minerals from that land or the seabed in the area of those fishing rights. That is the law about mineral resources That is own by the government We have received submission this to return to the landowners and the qoliqoli owners.

However, for us here in Saqani, let us take the example of gold being discovered on our land. The question then becomes: how do we ensure that the extraction of that resource benefits the landowners and the community?

I agree with Manueli's submission that the Government must work alongside and support the landowners. It is important that the Government is on our side to ensure that any development is carried out fairly and that the benefits are shared appropriately.

At present, the Government has enacted the Fair Share of Mineral Royalties framework, which provides for the distribution of royalties derived from mineral resources. Under the current arrangement, a significant portion of the royalties is allocated to the landowners, while the Government also receives a share. If Chapter 30 of the Constitution or the relevant legislation is amended in the future, then the distribution formula and the shares

allocated to the various stakeholders may also be reviewed and adjusted accordingly.

Manueli Bukasasa: I submit that for this law of fair share to be amended 70% for the resource owner and 30% for the government.

Mr. Valenitabua: That's from the 5% royalties. That's 70% of the 5% royalty.

Manueli Bukasasa: Yes.

Mr. Biu: The submission, Mr. Manueli, in relation to the Fair Share and Royalty Act, that the 5% royalty to be divided again into 30%, 50, 70% to the own landowners. That's correct.

Manueli Bukasasa: Take Vatukoula, for example, chair. Vatukoula belongs to the state. It doesn't belong to any landowner in this country. That land belongs to the state, so Vatukoula is out of the picture. When we discuss this topic, what if Mt. Kasi or some Nuku-Udu, that piece of land belongs to Mataqali? That's the reason we are trying to make recommendations on this topic. Thank you very much.

Sorry, Turaga ni Ovisa, that 5% goes to the landowner.

Mr. Valenitabua: No, it's the royalty.

Manueli Bukasasa: The reason I made that recommendation, because according to your statement, the government has the prerogative to offer the landowner anything or not. That's how I define your statement.

Mr. Valenitabua: According to Section 30, the state owns minerals. Now, in order to pay something to the landowners, the state has decided that when royalty is paid, which is 5% of the total value of what the businessman is getting, 5% only is paid as royalty. Out of that 5%, then 80% goes to the landowner, and 20% is held by the state.

Manueli Bukasasa: That's the practice Master?

Mr. Valenitabua: That is the law, not the current practice. It's the law now.

Manueli Bukasasa: Then we leave it at that. It sounds good now.

Mr. Valenitabua: Maybe the question to ask is, if a company like Mt. Kazi is getting profit at a value of, say, 500,000, now out of that 500,000, 5% is to be paid as royalty. Is that sufficient? Why don't we say we increase that 5% to, like in Beqa, they said 50-50, the royalty, and do away with the 80% and 20%?

Manueli Bukasasa: So, we can make a recommendation, Master, to increase the percentage of royalty?

Mr. Valenitabua: You can recommend that we amend Section 30.

Manueli Bukasasa: Okay. I recommend that we amend that section.

Mr. Valenitabua: Okay. Thank you.

Sekaia Vatucicila: My name is Sekaia Vatucicila, Mata ni Kovana, Cakaudrove. I wish to submit that the rights of Indigenous peoples should be expressly recognized and protected in law in accordance with the principles set out in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). My second submission, according to Chapter 2, Section 39 of the Constitution, I submit that the chief should be given the right to remove someone from the village if he or she is not acting according to the law by the village. Thirdly, according to Section 41 of the Constitution, the right of the children, he submits this morning that the right of the children to be limited, to have some limitations.

Mr. Valenitabua: You mentioned one of the laws to be included section 41.

Sekaia Vatucicila: Yes, adds that section 41.1 to be included as 1D, that the right of the children should have limitations. Thank you.

Mr. Valenitabua: Limitations in relation to discipline. For the UNDRIP Many people have been submitting that customary laws should be entrenched in the Constitution. If such provisions are to be included, we must also consider international instruments such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), as these may have implications for the laws of our country. I am not saying that the laws will necessarily be changed, but

they may need to be reviewed and amended where appropriate. UNDRIP recognizes and protects the rights of Indigenous peoples, including the principle that Indigenous communities should be informed and consulted on matters that affect them. Another matter that has been raised is ILO Convention 169, which relates to the rights of Indigenous and tribal peoples. Some submissions have suggested that its principles should be considered alongside customary laws and constitutional protections for Indigenous rights. In addition, the issue of corporal punishment has been consistently raised during our consultations. In many of the places we have visited, people have submitted that corporal punishment should be reinstated, particularly as a means of maintaining discipline in homes and schools. Any other question or submissions?

Eroni Daugunu: I submit that that has now be removed to ITLTB rather than NLTB. He submits to change again to NLTB.

Mr. Valenitabua: The ministry of iTaukei affairs to Ministry of Fijian Affairs but it will if Fijians is for indigenous people. Are you satisfied with the current electoral constituency system? At present, Fiji has a single national constituency, where all registered voters across the country vote in one nationwide electorate. We would like to hear your views on whether this system is working well or whether changes should be considered.

Manueli Bukasasa: Thank you for bringing that up. I suggest that we go away with multiple consistencies. We go with the 14 constituencies one from each yasana. How many seats is the elections.

Mr. Valenitabua: We haven't discussed that.

Manueli Bukasasa: Okay so we suggest 2 from each province.

Mr. Valenitabua: So that we go back to multiple constituencies and not one constituency. So it has been submitted that 28 representatives from itaukei and the rest from other ethnicity. Thank you.

Manueli Bukasasa: I'm sorry Master, that used to be communal seats. So, we put away communal and have provincial seats. I recommend 3 provincial seats from each province of Fiji. That would serve the province effectively. Also, the

format going on now the number, its confusing we take them out, just put the photo of the person.

Mr. Valenitabua: Thank you. it has been raised that we changed the law of elections. Because if we change the law of elections everything changes. Proposing that for the 14 province and have 3 seats from each province. If that is change the constituencies changes, the numbers changes, the law of elections will change. Thank you.

Paula Nagiti: My name is Paula Nagiti from Nautosolo. I propose that the 2013 constitution should be removed completely.

Mr. Valenitabua: Thank you for your submission, Paula. Firstly, I would like to clarify that the Commission has not been given the mandate to remove or replace the 2013 Constitution. Our Terms of Reference only authorize us to review and recommend amendments to the existing Constitution. The complete removal of the 2013 Constitution is not within our mandate. Our role is to consider the submissions received from the people of Fiji and recommend changes where necessary. Therefore, the 2013 Constitution will remain the foundation of our constitutional framework. However, if amendments are approved through the proper legal process, the Constitution may be revised and become an amended version of the 2013 Constitution. It may even be referred to by a different title to reflect those amendments, but it would still be based on the existing Constitution rather than being an entirely new one.

Manueli Bukasasa: I submit in regards to those that had overthrown the previous government like our brother Siti and Bainimarama. I'm proposing what the USA is doing to impeach the person.

Mr. Valenitabua: Thank you for your submission regarding the immunity clause. This matter has also been considered in the wider constitutional discussions. The Supreme Court has provided guidance suggesting that it may be preferable not to interfere with the immunity provisions contained in the 2013 Constitution, in the interest of legal continuity and stability, and to allow the country to move forward within the existing constitutional framework.
At the same time, we have also received submissions expressing the view that no immunity should be granted to any person or group that seeks to

overthrow the constitutional order. These are serious and important concerns that reflect differing perspectives within our consultations.

Manueli Bukasasa: Sir, that means Master its is recognized in the constitution that whoever do it now there will be no immunity give.

Mr. Valenitabua: No not yet.

Manueli Bukasasa: So, shall we recommend it.

Mr. Valenitabua: Yes, it can be recommended. Thank you we have received your recommendation. Ladies do you have a question? I can see someone at the back raising his hand.

Maciu Verewale: My name is Maciu Verewale from Naboutini. My propose is in regard to the land laws. Those that have lease the land and have not paid, my question if the landowners to be given authority to remove the lesser from the land.

Mr. Valenitabua: This is the new submission we will se if it can be add on to customary laws. Before someone wishes to lease there will be an agreement to lease or a paper that will be written about the lessee on the time that they will be removed. We have received and we will go and discuss it again with the other commissioner.

Ilivani Qamita: I submit on the state of emergency. The state of state of emergency that should be given to the president and not the Military.

Mr. Valenitabua: Let us see the law. Section 154 I t reads; 154.—(1) The Prime Minister may, on the recommendation of the Commissioner of Police and the Commander of the Republic of Fiji Military Forces, declare a state of emergency in Fiji, or in a part of Fiji, and may make regulations relating to a state of emergency, if there are reasonable grounds to believe that— (a) the security and safety of all or part of Fiji is threatened; and (b) it is necessary to declare a state of emergency to deal effectively with the threatening circumstances. The law states that the Prime Minister will await the decision made by the RFMF and the Police to declare a state of emergency and emergency powers will be activated and the prime minister will discuss it in parliament whether they

agree or not. Are you proposing that the laws to be given to the president and for him to make his decision?

Ilivani Qamita: The Commander RFMF AND THE Commissioner of Police To advise the President and not the Prime Minister.

Mr. Valenitabua: The Commander RFMF and the Commissioner of Police To advise the President and not the Prime Minister, is that what you saying.

Ilivani Qamita: Yes.

Mr. Valenitabua: Can you give us a reason?

Ilivani Qamita: Sometimes when there is a problem here in the rural villages, some of the children will be captured, they will be taken for questioning with the military. They sometimes abuse their powers. That's why I request that only the President to make decision, on this.

Mr. Valenitabua: I have another question the President stated to have a state of emergency, who has to start with the work to strengthen the state of emergency.

Ilivani Qamita: if such state of emergency is given by the president that the Fiji police force should enforce this power and not the military.

Mr. Valenitabua: Thank you. Any more question or anyone wishes to submit their submission.

Inoke Vuinubu: My name is Inoke Vuinubu I'm from Sese Saqani. My submission that to be elected to be members of the parliament we should not elect those that cause tension amongst us.

Mr. Valenitabua: Thank you, Inoke, for your question. There have been concerns raised that some individuals who were involved in past coups are now serving again in Parliament. This matter relates to Chapter 5, Section 56 of the Constitution, which sets out the qualifications and requirements for persons who are eligible to be elected to and sit in Parliament. Can it be read in iTaukei. 56.—(1) A candidate for election to Parliament must be either nominated by a registered political party or nominated as an independent candidate in accordance with the laws governing elections.

(2) A person may be a candidate for election to Parliament only if the person— (a) is a citizen of Fiji, and does not hold citizenship of any other country; (b) is registered on the Register of Voters; (c) is ordinarily resident in Fiji for at least 2 years immediately before being nominated; (d) is not an undischarged bankrupt; (e) is not a member of the Electoral Commission, and has not been a member of that Commission at any time during the 4 years immediately before being nominated; (f) is not subject to a sentence of imprisonment when nominated; (g) has not, at any time during the 8 years immediately before being nominated, been convicted of any offence under any law for which the maximum penalty is a term of imprisonment of 12 months or more; and (h) has not been found guilty of any offence under a law relating to elections, registration of political parties or registration of voters.

I think your question links to chapter 56 [G] which reads; (g) has not, at any time during the 8 years immediately before being nominated, been convicted of any offence under any law for which the maximum penalty is a term of imprisonment of 12 months. Is that enough or should you wish to have another ideas?

Manueli Bukasasa: I concur with Inoke Vuinubu that those who have been involved in the past is a threat to National Security must and should not stand or elected to be members of the parliament.

Mr. Valenitabua: If we look at Section 56(2)(g) of the Constitution, the key terms are "convicted," "found guilty," and "sentenced." Under the law, a person can only be disqualified from standing for election if they have been convicted of an offence and have received the prescribed penalty. We, cannot simply say that a person who has been accused or alleged to have committed a wrongdoing should be prevented from contesting an election if they have not been charged, tried, and convicted by ca court of law. As you may have heard, the legal principle of the presumption of innocence applies in criminal matters. A person is considered innocent until proven guilty.

With regard to those who were involved in coups in our country, no one who is currently protected by immunity has not been convicted for those actions. Sitiveni Rabuka has immunity, and Voreqe Bainimarama also has immunity. George Speight was convicted because he did not receive the support of the

military at the time, and several members of his group, including Josefa Nata, Timoci Silatolu, and Iliesa Duvuloco, were also convicted. It is possible for Parliament to enact laws dealing with attempts to overthrow a government or actions intended to destabilize the state. However, where there is only suspicion or an alleged threat, and no conviction has been secured, it becomes difficult to impose disqualifications because the law recognizes the presumption of innocence.

I believe that's the end of us today, we have received all submission that you have submitted today. You might be wondering what will happen after these consultations.

The Commission began its consultations in Vanua Levu yesterday. We were in Yaroi, Savusavu, and this morning we are here in Saqani. This evening, we will travel to Korotasere. We will continue around the island and eventually reach Taveuni. All the submissions that we are collecting during these consultations will be taken back to Suva, where they will be compiled together. We will carefully review, discuss, and analyze every submission to determine what recommendations should be included in the proposed draft Constitution.

Following this process, we will prepare a report together with a draft Constitution. Both the report and the draft Constitution will then be submitted to His Excellency the President.

The President will subsequently present them to the Government for consideration. Any amendment to the Constitution must follow the legal process prescribed by law and in accordance with the guidance provided by the Supreme Court. Ultimately, any proposed constitutional changes will need to be considered by Parliament and approved by the required two-thirds majority vote before they can take effect.

After the draft Constitution is completed, it will be submitted to the President. The President will then submit it to Parliament for consideration. Parliament will debate the proposed amendments, and the required majority of Members of Parliament must vote in support of the changes before the process can proceed further.

Once the parliamentary process is completed, the proposed amended Constitution will be taken back to the people through a referendum. A referendum will be conducted by the Elections Office. During the referendum, voters will be provided with a ballot paper containing a question regarding the Constitution. The question may be framed as follows:

"Do you agree that the 2013 Constitution should be amended? "Voters will then be asked to tick either "Yes" or "No."If you tick "Yes," it means that you support changes being made to the 2013 Constitution. If you tick "No," it means that you do not support any changes and wish for the 2013 Constitution to remain as it is. I have been encouraging everyone to participate in this important democratic process and to carefully consider the future of our Constitution when casting their vote. I thank you all for listening and for taking part in these consultations. I respectfully urge each of you to come out and vote when the referendum is held, so that your voice can be heard and your views can contribute to the future direction of our nation. Constitution. They will choose which one they wish to support. If the majority of voters support the proposed amendments, the amended Constitution will come into effect. If the majority vote against the amendments, the existing 2013 Constitution will remain in force.

When the time comes for the referendum, I encourage both Mata ni Tikina and community leaders to assist in informing people about the process and to encourage all eligible citizens to participate and cast their vote so that the outcome reflects the will of the people. That is the last discussion I wish to raise this afternoon and it will conclude our discussions.

Mr. Biu: Turaga Buli Saqani, respected members of the villages, I seek your approval for the members of the Commission to retire to their seats. On behalf of the President, and on behalf of the Chairman and members of the Constitution Review Commission, we wish to acknowledge and thank you for your presence here this morning. We sincerely appreciate the submissions that have been made today. We hope that the matters discussed and the recommendations put forward will receive the support of every individual throughout our beloved Fiji. Your contributions, experiences, and perspectives are invaluable to this review process and to the future of our nation. Thank you, and may God bless you all.

----------End of Session [20-05-2026] ----------

Korotasere Village

Attendance Sheet(s)

Page 2

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotasere Village, Vaturova DATE: 20 05 26 TIME: 2:30pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	ISIRELI ULUINAKUBAN	56	2753379	NAYARABALE	VATUROVA	T	IT	[signature]
2	Mocin. Rika	66		RAVITA	✓	T	IT	[signature]
3	Pelikisasari S	75	-	Vaturamuho	✓	T	IT	[signature]
4	Rotu. Manoa R. Matakiban	49	8765232	Koro Tasere	✓	T	IT	[signature]
5	TUCIRI LALANAKORO	70	9641663	DOMOKAVU	✓	T	IT	
6	ORISI MADORA	39	7567356	~~KO~~ SEAVACI	✓	T	Itaukei	[signature]
7	JOAPE TAWAGUICECANI	35	8706528	NAKUYAM	✓	T	Itaukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotasere Village, Vaturova DATE: 20/5/26 TIME: 2:30

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	SAMUELA TABUA	43	2356716	BALEYAGANIGA	VATUROVA	T	II	[signature]
9	TOMASI MATAMELI	66	505708	VUINADI	KOROALAU	T		[signature]
10	William Smith	56		Korotasere.	Vaturova	T		[signature]
11	Timoci Bulitau	64		Vuinadi	Koroalau			[signature]
12	Susana Matumeli	62		Vuinadi	Koroalau	M		[signature]
13.	Akeneta Boselekaleka	39	9797687	Vuinati	Koroalau	M		[signature]
14.	SENIRUU MASILAGO	56	7692010	VUINADI	KOROALAU.	M.		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotasere Village, Vaturova DATE: 20 05 26 TIME: 2:30pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Mereoni Lewalevu	61	2792891	Vuinadi	Koroalau	m	IT	[signature]
16	Kinisimere Samaci	38	2335347	vuinadi	koroalau	m	IT	[signature]
17	Ilaitia Tuwanua	60	9053179	Korotasere	Vaturova	m		[signature]
18	Virisila Cagintoba	54	2961101	KOROTASERE	Vaturova	F		[signature]
19	AILEI TURAGAVA	40	29/5/80	KOROTASERE	VATUROVA	M		[signature]
20	Iote Turaga	66	9542133	Nayarabale	Vaturova	M		[signature]
21	Mereoni Banaba	65	—	Vaturaminto	Vaturova	F		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotasere Village, Vaturova DATE: 20 05 26 TIME: 2:30pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	Makereta Rabete	80	—	Korotasere	Vaturova	Marama	/	[signature]
23	Timoci Bukuarua	62	-	Korotasere	Vaturova	Turaga	/	Timoci B
24	JONE TUUWALESE	80	—	VATUKUCA	VATUROVA	T	+ T	[signature]

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotasere village. DATE: 20 05 26 TIME: 2-4 pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
16	William Smith.	25	2359108	Korotasere.	vatunova.	Turaga.		[signature]
17	Wilkoni Rokotuibua.	28	2955[illegible]	✓	✓	✓		[signature]
18	Solomone Solconani	54	7680800	✓	✓	✓		[signature]
19	Abele Rokododo.	65	9219547	vatukua.	✓	✓		[signature]
20	Ilaitia Tuivanua.	60	9053179.	✓	✓	✓		[signature]
21	Epeli Raisimini	27		✓	✓	✓		[signature]
22	Daniele [illegible]	26.		✓	✓	✓		[signature]

repetitive (check no.17) of pg 4 hence not included in attendance excel. L.D.

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotasere Village

DATE: 20 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
23	Akuila Rawaqa.	55	Donokaru.	Vaturoa	Turaga.		[signature]
24	Tomasi Rika.	32	Ravitu.	✓	✓		T.R.
25	Samu gotani	24	✓	✓	✓		SG
26	John bogidua.	22	Korotasere	✓	✓		J.B.
27	Pio lele.	49.	Donokaru.	✓	✓		P.L
28	Lui Teraka. ①	56	Korotasere.	✓	✓		L.T
29	Lui Teraka. ②	28	Korotasere.	✓	✓		L.T
30	Lui teraka. ③	23	✓	✓	✓		L.T
31	Joti Sawaraga.	33	✓	✓	✓		J.S.
32	Aleposo Turaga. ①	54	✓	✓	✓		A.T
32	Alepose Turaga. ②	23	✓	✓	✓		[signature]
33	Gabriele Josua.	48	Wan.	✓	✓		G.J.
34	Taniela serubia.	28	✓	✓	✓		T.S.
35	Terita Baleinagasau.	53	Vaturoa.	✓	✓		T.B.
36	Viliame Dolokeba.	30	Korotasere.	✓	✓		V.D.

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotasere Village DATE: 20 05 26 TIME: 12:30pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
37	Sanaila Drecala.	65	✓	✓	✓			S.D
38	Tuinalese. Abele.	45.	9512485	Vatukanea.	Vatuvoa.	Turaga.		T.B.
39	Laisenia. Savuleka	35	5030994.	Vuinadi	Koroalau.	✓		Savuleka
40	Semisi watava.	55	✓	Domalau.	Vatuvoa.	✓		[signature]
41	Meli Iciate oronale.	50	✓	Korotase.	✓	✓		[signature]
42	Simione Mokosiri	45	✓	Nayarabale	✓	✓		[signature]
43	Mateo - Makakai.	50.	✓	Nakuwiu	✓	✓		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotasere Village, Vatuvoa, Cakaudrove DATE: 20 05 26 TIME: 2.30pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
51	Wakeini Melo	39	2790076	Korotasere	Vatuvoa	Turaga		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotasere Village DATE: 20.05.26 TIME: 2:30pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
44	JOSEFA. BIRAKI	40	2313813	KOROKOLI	VATUROVA	Turaga		[signature]
45	MANOA Dugulele	50	8000791	NAKUKU	VATUROVA	Turaga		[signature]
46	Abele Tuiwalese	42	—	KOROTASERE	Vaturova	✓		[signature]
47	Abele Tuiwalese	24	—	vatukuca	Vaturova	✓		[signature]
48	Navitalai V.	45	7620453	Wavu	Vaturova	m		[signature]
49	Maikali Vakadra	51	—	KOROTASERE	Vaturova	m		[signature]
50	Mosese Vanitoda	70	—	Domokavu	Vaturova	m		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Page 1

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotasere Village, Vaturova

DATE: 20 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Samuela Naka	54	VATURAMULO	VATUROVA	Turaga		[signature]
2	Ilisa Uabale	58	Nayarabalo	Vaturova	Turaga		[signature]
3	ESALA NAKAUALEPAKI	50.	NAYARABALO	VATUROVA	TURAGA		[signature]
4	MELANIA PEIPEI	59	KOROTASERE	VATUROVA	MARAMA		[signature]
5	PAULO TUMARA	30	KOROTASERE	VATUROVA	TURAGA		[signature]
6	ANARE TUVUKI	56	Korotasere	Vaturova	Turaga		[signature]
7	LINO TUIKILAKILA	60	TAVU	VATUROVA	TURAGA		[signature]
8	EMOSI SEKELACA	51	RAVITA	VATUROVA	TURAGA		[signature]
9	JOVEGA VOCEA	24	RAVITA	VATUROVA	TURAGA		[signature]
10	Isoa Tuvagamilewa	42	Nayarabale	Vaturova	Turaga		[signature]
11	Emosi Sekelala	40	Nayarabale	Vaturova	Turaga		[signature]
12	ILIESA TAGICAKIBAU	65	RAVITA	VATUROVA	TURAGA		[signature]
13	KAVAIA NAMOLI	35	KOROTASERE	Vaturova	Turaga		[signature]
14	Anare Tuvuki	26	Korotasere	Vaturova	Turaga.		[signature]
15	Waisea Masiwesi	30	Korotasere	Vaturova	Turaga		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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Transcript

Korotasere Village
Date: 20-05-2026

Mr. Biu: The Turaga na Tui Vaturova, we acknowledge your presence this afternoon. I know that you have get a little understanding on why we are here these afternoons. Before we start this afternoon, I would seek your approval if the commissioners could seat on top of the table this afternoon. The main purpose of our visit today is because we have been asked by His Excellency the President of the amendment of our 2013 constitution. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed.

So please know that this session will be in English but you are free to speak in ITaukei and I will translate into English for the record just so that it can be captured on the record and for our transcriber to also type it out for our record. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. We know that there shas been a lot of discussion about this, but we here today in the island of Koro to hear your views about amending the constitution. We request that you don't be afraid of giving your submission this morning. I will now handover to the chair to commence with our proceeding this morning. Mr. Chair I will now give you the floor to lead the discussion.

Mr. Valenitabua: The Vanua na Tikotiko na Tui Vaturova, Ladies and Gentlemen. We deeply appreciate that you accepted us this afternoon. The Tui Vaturova ladies and gentlemen's sitting here before us, we apologies that we are sitting up here this afternoon and we seek your forgiveness for seating here on top of you this afternoon. We are appointed by the President and we are part of the committee that will analyze our 2013 constitution. This is the reason we are here with you all this afternoon to collect information and submissions from the Fijian people on their view on the 2013 constitution. Altogether there are seven us appointed by His Excellency to review the constitution. There are only three of us here with you this afternoon from the seven commissioners. On my right Conway Beg he is an architect in designing houses and on my left Dr. Neelesh Gounder, educator at the University of South Pacific. Iam Sevuloni Valenitabua I'm a lawyer and I'm from Nukui, Rewa. The other three

of us are now in Bua this morning. The commission is here this morning to listen to the members of the nation, citizens of the nation, in relation to the 2013 Constitution. We are here to listen to your views on what you consider should be included in the Constitution. We are also here to listen to what you consider should be removed from the Constitution. And also, to listen to what you consider should be changed within the Constitution. We want to collect the views of as many people as we possibly can and gather their views in relation to the 2013 Constitution.

Like I said at the outset, we are here to listen to you. We will hear your recommendations for submissions. Our focus point on our discussion will be, Firstly the protection and guarantees, under the Constitution, of the rights, interests and concerns of the indigenous Fijian and Rotuman people as well as ensuring that the rights of other communities and groups are fully respected. Secondly the protection, guarantees and security, under the Constitution, for land and fishing rights and resources of indigenous Fijians and Rotuman's and the assurance that registered owners of native lands and customary fishing rights have an equitable share of the income derived from the exploitation of the resources beneath and above the surface of their land the seabed and rivers thirdly the recognition of the Great Council of Chiefs in the national affairs of the State under the Constitution. That is what we are here for this afternoon for our discussions. If you have submission, please lift your hands and say both names before submitting your submission.

Aisea Uable: My Aisea Uabale, I'm from Navatu Tikina Tawake. My question is on chapter 10 immunity of the 2013 constitution.

Mr. Valenitabua: Chapter 10 deals with the immunity provisions granted to those involved in the coups between 1987 and 2006. Based on the advice provided by the Supreme Court, we have been advised not to alter or interfere with the provisions contained in Chapter 10. The view expressed is that it is better to leave these provisions as they are, as any changes could create further legal and social challenges for our nation. Therefore, it is important that we focus on moving Fiji forward together, promoting unity, stability, and reconciliation, rather than reopening issues that may divide our people. In every place that we have visited, people have shared different views regarding Chapter 10. In some areas, there have been strong submissions calling for the complete removal of Chapter 10 from the Constitution. We have recorded and

acknowledged all of these submissions, and they will be carefully considered and discussed by the Commission.

At the same time, many people have expressed a different view. They have suggested that while the existing immunity provisions may remain as they are, there should be a clear constitutional provision stating that from this point forward, no person involved in any future coup or unlawful takeover of government should be granted immunity.

Emosi Rokotuibua: My name is Emosi Rokotuibua, Tui Vaturova. My submission, I propose the 2013 constitution to be removed completely. Secondly the bose Levu Vakaturaga to be the recognize in the constitution and also to be the institution that helps the government in development. Lastly, I propose that the constitution must recognize the minerals that is present in our land.

Mr. Valenitabua: We have received three submissions from the Tui Vaturova.

Firstly, he is proposing calling for the complete removal of the 2013 Constitution. I wish to clarify that the Constitution Review Commission (CRC) does not have the authority to remove or abolish the 2013 Constitution. Under the current constitutional framework, our mandate is to review and recommend amendments to the Constitution. The law provides for amendments through Parliament, but it does not provide for the complete removal of the Constitution.

We have received similar submissions in many places we have visited, with people expressing their desire for the 2013 Constitution to be removed. However, the only way a constitution has been completely removed in the past has been through unconstitutional means-the coup, and that is not a path that we wish to follow again. Our responsibility is to work within the law and to recommend amendments that reflect the wishes of the people of Fiji.

Secondly, Tui Vaturova proposing that the Bose Levu Vakaturaga (Great Council of Chiefs) be reinstated and entrenched in the Constitution. At present, the GCC continues to exist and operates under the iTaukei Affairs Act. However, we have received many submissions from places we have visited requesting that the GCC be formally recognized and protected within the Constitution. This is a matter that the Commission will carefully consider.

Thirdly, Tui Vaturova third submissions regarding the ownership and management of natural resources. There are concerns relating to land,

qoliqoli, and other traditional resources. He has have expressed the view that these resources should be returned to, or remain under the ownership and control of, the indigenous iTaukei landowners. These concerns have been noted, and the Commission will discuss them thoroughly as part of its review process. We thank the Tui Vaturova for his submissions. Every submission received will be considered carefully as we continue our work on the constitutional review.

Maciu Rika: My name is Maciu Rika I'm from Ravita, Tikina Tawake. Proposing that the 60% signature required from landowners for any development be signed only for us in the villages. It is really hard to get the signatures for members of the villages in Australia and overseas.

Mr. Valenitabua: I'm sorry ,60% of what? TLTB?

Maciu Rika: Yes. For us only in the village to sign.

Mr. Valenitabua: The law governing the iTaukei Land Trust Board (TLTB) also includes regulations and policies that must be followed. The requirement for 60% consent is part of that process. In the past, obtaining the consent of landowners was often difficult because communication was limited. However, today we have access to modern technology such as mobile phones, email, and the internet. We should consider making greater use of these tools, particularly when communicating with members of the mataqali who are living overseas.

Notices and documents can be sent electronically to ensure that everyone has the opportunity to participate in decisions affecting their land. The reason this is important is that the land does not belong only to those who are residing in the village. The land belongs to all registered members of the mataqali and tokatoka, whether they live in Fiji or abroad. Therefore, every member should have the opportunity to be informed and to contribute to decisions regarding their communal land. We have taken note of this concern and will write to the relevant authorities and discuss the matter with TLTB to explore ways of improving communication and participation in the decision-making process.

Emosi Rokotuibua: Proposing that children's right under constitution have some limitation in terms of discipline and teachings. Secondly, the election process in the 2013 constitution to be change and include constituency as like in the past.

Mr. Valenitabua: We have received submissions concerning the rights of children and the challenges that some parents, guardians, and schools face in maintaining discipline. Many people have expressed the view that certain provisions relating to children's rights have made it more difficult to exercise appropriate discipline at home and in educational institutions. Please note the Fiji Teachers Association (FTA) has also made submissions on this matter. While Fiji is committed to international conventions and standards relating to the protection of children, we have received views that there should be a better balance between protecting children's rights and allowing parents, guardians, and teachers to carry out their responsibilities in guiding and disciplining children appropriately. These concerns have been noted, and the Commission will carefully consider whether there is a need to review these provisions to ensure that they protect children while also supporting families and schools in fulfilling their responsibilities.

Secondly, we have received numerous submissions regarding the electoral system. Many people have expressed a desire to return to constituency-based representation, where areas such as Bua, Cakaudrove, Macuata, Rewa, and other provinces would each have their own elected representatives in Parliament. The view being expressed is that under a constituency-based system, people know who their representative is and can hold that person accountable for addressing the needs and concerns of their communities. Many submitters have stated that under the current system, they do not always know who directly represents them in Parliament. We have received these submissions in many parts of the country, and they will be carefully considered as part of our review of the Constitution and the electoral system. Anyone has any more question, yes, the gentleman have raised his hand.

Laisenia: My name is Laisenia Sauleka, Turaga ni Koro Vuinadi, I'm the representatives of Tikina Koroilau. We have a few proposals to share with you all. Firstly, is the Preamble to remove secular state and to include Christian State. Chapter 1 The country to be Republic under the leadership of Prime Minister and President. Secondly, the bill of rights, to have limitations particularly the rights of children and women which has caused indiscipline. The parliament be divided in 3 divisions, parliament representation to consist 60% of Itaukei. Process for election to have the constituency return instead of one single constituency.

Mr. Valenitabua: Thank you Laisenia, the secular state have been submitted to us to be removed and insert Christian state in the 2013 constitution, We have received a lot of submission on this regard. Secondly Fiji to continue be republic. Another proposal in parliament to include n60% Taukei and 40% others. the consistency to have multiple consistencies instead of one consistency as we have now. we have received a lot of submission to have multiple consistencies. Thank you.

Laisenia: Another proposal is that the President to be appointed by the GCC, Secondly the Prime Minister to be appointed by members of the Public.

Mr. Valenitabua: The appointment of the President so be done by the GCC, we have received similar submissions from other places as well and now you are one of them. The GCC to be inserted in the constitution and the GCC to appoint the president. The Prime Minister to be chosen by the public?

Laisenia: The person that has highest votes.

Mr. Valenitabua: The person that has highest voting's in the election's, nevertheless the race?

Laisenia: Yes.

Mr. Valenitabua: He has to actually stand for selection.

Laisenia: Yes.

Mr. Valenitabua: Thank you.

Laisenia: The services by the government officials, it has to be compulsory and it ahs to be done twice in a month to all the villages. The mineral resources and land ownership to be returned to land owners. The provincial office to see this arrangement is distributed equally.

Mr. Valenitabua: The fishing grounds and natural resources should be returned to their rightful owners. Thank you for this submission. We have received similar submissions in many of the places we have visited, and we appreciate hearing it again here today. Your contribution and views are duly noted and will be considered as part of our review process. Do you have any other submission.

Laisenia: The eight process is the anti-corruption practices, he submits that government officials to refrain from anti-corruption. Another propose is that during emergency situation the army and police to be on operationalized.

Mr. Valenitabua: The military and the police are always the ones that will be the front line during a state of emergency.

Laisenia: To removes the immunity clause and to stop ant constitution again. Another propose is to remove the 2013 constitution to be removed completely.

Mr. Valenitabua: I have already explained the issue regarding the removal of the 2013 Constitution. There is no provision in the law that allows for the complete removal of the Constitution. The only consequence of attempting to do so would be to create conditions that could lead to instability or a coup. Therefore, as advised by the Supreme Court, we cannot remove Chapter 10 of the Constitution. Any changes to the Constitution must be made in accordance with the legal processes that are already provided within it but it will only create a coup if someone tries to remove the constitution.

Laisenia: Chapter 12 talks about the amendments of the constitution, I propose that if that needs to be change consultations must begin from the village and the Tikina so that the constitution must be reappealed or amended

Mr. Valenitabua: So that means amendment's is counted on chapter 12. Because these two are different, chapter 11 is amendments and chapter 12 is the commencement, interpretation, repeal and transition, you can see the meaning of each words. So, if we need to change something about constitution, the vanua, yasana and the Tikina to be consulted.

Laisenia: I submit that life imprisonment for those dealing and the 20 years for those who are using. Mining Act to be changed 100% for the landowners.

Mr. Valenitabua: The royalties to be own by the landowner?

Laisenia: Yes.

Mr. Valenitabua: It is important to understand that the minerals found on the land, and the benefits derived from them, rightfully belong to the landowners. This is separate from royalties. Royalties are payments made by companies for the right to extract resources from the land. Under the current arrangement, companies pay a royalty Example 5%, of which a portion is paid to the government and a portion is distributed to the landowners. Therefore, royalties are not the same as ownership of the minerals or natural resources themselves; they are simply payments made for the extraction and use of those resources. It is better that the land to be return to the landowner's and the ownership as well as the qoliqoli. Thank you.

Mr. Biu: I will now handover submission from Mr. Laisenia for record.

Mr. Valenitabua: Firstly, GCC to remain and the constituencies we return back to the old election system. Everything about land and qoliqoli to be return back to the owners.

Gentlemen's, it has been proposed that the Senate be re-established. Some submissions have also suggested that members of the Bose Levu Vakaturaga (Great Council of Chiefs) be appointed to the Senate so that they can review and scrutinize legislation, particularly matters affecting the iTaukei people and their interests. The view expressed is that the Senate could serve as a reviewing body to ensure that laws are carefully considered before they are enacted. Anyone wishes to submit his or her proposal on the senate.

Emosi Rokotuibua: I propose that the Senate be re-established under the constitution, as it existed in the past. I believe the Senate played an important role in reviewing and scrutinizing legislation before it became law. Restoring the Senate would provide an additional level of oversight and ensure that important matters receive thorough consideration.

Mr. Valenitabua: We have also received submissions regarding customary laws. These laws relate to the indigenous iTaukei people and the proposal for them to be formally recognized and included in the Constitution. I shared with the people of Fulaga an example of their traditional carvings, which are now widely recognized around the world. These designs are even reproduced in modern materials such as plastic, but their original source is Fulaga. This highlights the importance of protecting and recognizing customary knowledge and practices.

For this reason, there is a strong view that customary laws should be formally developed and recognized. This would support village bylaws, strengthen the authority of chiefs, and ensure that customary governance is properly reflected in national law. One concern raised is that current village bylaws are not clearly recognized in the Constitution and are instead treated under general individual human rights provisions. This creates a gap in how customary governance is acknowledged and applied.

Maikali Vakadranu: My name is Maikali Vakadranu, we support that customary law be included in the constitution. Secondly, the name Fijian for itaukei only and the others as their own ethnicity.

Mr. Valenitabua: Thank you Maikali. We have also received the submission that the name Fijian to be known only for the iTaukei and we also thank you for supporting that customary laws be entrenched in the constitution.

Emosi Rokotuibua: I propose that the number of parties standing for election to be limited to 2- or 3.

Mr. Valenitabua: Thank you Tui Vaturova for your submission on the limitation of parties standing for election to be reduced.

Any more submission. How about something from the ladies, any submission.

Maikeli Vosaki: My name is Maikeli Vosaki from Korotasere. I submit in regards to the appointment of the President I propose that the appointment must be done by the GCC and should be a chief and confirmed by the NLC. Further submits that after the submission by the NLC, the installation must be done by the Vanua.

Mr. Valenitabua: This is a new submission on the appointment of President. Before holding on the President title, it has to go through traditional installation under the guidance of the NLC. After traditional installation then it has to be appointed to be President. Thank you.

The Tui Vaturova, this has been a wonderful discussion. We acknowledge you all this; afternoon. Before we end you will be wondering where will we go after this. We are given six months to amend the constitution until 31st August. The Commission will review and analyze all submissions received from communities throughout Fiji. We will consider which proposals are suitable for inclusion in the amended Constitution and prepare a comprehensive report outlining the views and recommendations submitted by the people of Fiji.

Once the report is completed, it will include recommendations on what provisions should be added, amended, or removed from the Constitution. Following this, constitutional drafting experts will prepare the draft amended Constitution based on the recommendations that have been accepted.

After the draft Constitution is completed, it will be submitted to the President. The President will then submit it to Parliament for consideration. Parliament will debate the proposed amendments, and the required

majority of Members of Parliament must vote in support of the changes before the process can proceed further.

Once the parliamentary process is completed, the proposed amended Constitution will be taken back to the people through a referendum. It will be conducted by the Fiji Election office. During the referendum, citizens will have the opportunity to vote on whether they support the proposed constitutional changes or whether they wish to retain the existing Constitution. They will choose which one they wish to support.

If the majority of voters support the proposed amendments, the amended Constitution will come into effect. If the majority vote against the amendments, the existing 2013 Constitution will remain in force.

When the time comes for the referendum, I encourage both Mata ni Tikina and community leaders to assist in informing people about the process and to encourage all eligible citizens to participate and cast their vote so that the outcome reflects the will of the people. That is the last discussion I wish to raise this afternoon and it will conclude our discussions. Vinaka.

Mr. Biu: The chief and the vanua of the Tui Vaturova, members of the vanua Ladies and gentlemen. I will seek your approvals 'for members of the commission to retire to their seats. On behalf of the President and on behalf of the chairman of the Constitution Review we wish to acknowledge your presence this morning. This is one of the liveliest discussions that we had encounter. We appreciate your submissions this afternoon and we hope that whatever we discuss today will be supported by every individual in our beloved Fiji. Thank you.

----------End of Session [20-05-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/5/2026

Yaca/Yacamu Mere Sakalai
(Yacani soqosoqo, tikotiko se vuvale) Viuragilai

Lewena	Vakatutu
IKAU (Preamble)	Rokova na i taukei ni vanua se kawa i taukei nodra taukena kedra gele i tovo kei na kena vosa.
WASE 1 NA MATANITU	Me li~~tata~~ na veiliutaki ena dodonu ka savasava, kei na dina
WASE 2 LAWA NI DODONU	Me boko na constitution ni 2013 ~~ka~~ ~~kaulesu~~ ~~mai na~~. Me sol na gagdala vei ira na tubutubu nura vulica na luvedra kani sa veileyaki vakalevu nodra bula vaka veitalia ena nodra vakaydaka nodra (3) dodonu.
WASE 3 NA PALIMEDI	Kua ni vakatulewa na palemedi na bulia na lawa ka mera ~~bulu~~ vakatulewa kina na bose vakaturaga ka dodonu me vaka viti taki na ~~veika~~ se vakadewa taki vakaviti.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me ra veiliutaki ga na kawa i taukei ka kua ni dua tale na mata tamata.
WASE 6 VEIQARAVI VAKAMATANITU	~~Mera va~~ Me vakayagataka vaka dodonu na yau ni matanitu Na kena rogoci ka saumi totolo na vakatataro ni lewe ni vanua kei na nodra garavi ena sala e veidokai, dodonu, veiganiti, sava² ka tautauvata. Me ra dau sirovi ira na lewe ni vanua mai na dabe tiko.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me keimami vakatulewa gana i taukei niqele ena kena tarai na i yau ka kua ni vakatulewa kina na matanitu
WASE 8 VEIQARAVI VAKADODONU	Me ra sauma nodra i vakaicava cava na dau ni bisinisi kece era tu i Viti.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me ra dau raici vakaidina o ira era tega me vaka na na vakacacani ena gauna ni cagilaba,

WASE 10 VEIVAGALALATAKI	Mera vakagagala taki o ira ~~Me boko na constil yavu ni vakalewa ena yabaki~~ kece era ~~2013~~ vakautavi ena matanitu sa oti, me ra tauri ga o ira era duri en matanitu vou
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	~~Boko~~ BOKO. NA YAUVU NI VAKAVULEWA ENA Y~~ABAKI~~ 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Mera biulaivi o ira kece era caka² butobuto kei na veivakaqumi.

VEIKA TALE ESO

Mera mai vulica na veimata tamata era via curu mai, Viti na tovo vaka viti, i ~~tovo~~, i sulusulu, vosavosa me vaka ga ni dau vulica na tamata era curu vanua, ena veiyasai vuravura. Na ka kece me vak viti, baleta eda vakalotoma ni duidui na rawa ka ena bula vaka² tauki ka dredre se matata na ka e dau vakadewa taki vakavavalagi. Sa kerei tale ga me vaka kaukawa taki ena nodra veikoronivuli na vosa vakatiti na kena vulici vakatitobu na noda vosa. ka kukua ni vaka vavalagi, ni sai koya oqori na noda kilai tani na kawa i taukei

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/5/26

Yaca/Yacamu Vuinadi Village, Koroalan, Cakaudrove
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me boko laivi na Circular State ka me vakalesui na noda Matanitu ki na Matanitu Lotu va Karisito
WASE 1 NA MATANITU	Me Republic tiko ga e na veliutaki ni Peresitedi kei na Prime Minister
WASE 2 LAWA NI DODONU	Me dikevi na Bill of Rights ka me musuki sobu noda dodonu na luveda kei na Marama. Sa vakavuna na viavia levu kei na Talaidredre
WASE 3 NA PALIMEDI	Me 60% na Mata i Taukei ka me ra qai wase na kena vo na veimata tamata e da bula vata

* Me veisantaki na i lako² ni verdigidigi ka me lesu tale ki na verdigidigi vaka constituency.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Na President me digitaka na BLV/GCC kei na Prime Minister me digitaki mai na lewe ni Vanua.
WASE 6 VEIQARAVI VAKAMATANITU	Me compulsory noda veisiko na i vakalesilesi ni Matanitu ki na veikorokoro ni noda Yasana. Vaka 2 e nd veivula
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Na Qoliqoli kei na i yau bula me sa vakalesui vei ira na i taukei ni Qele. na kena vakayagataki. Me raka na Provincial Office na Kena i tuvatuva.
WASE 8 VEIQARAVI VAKADODONU	Me vakankauwataki tiko ga na qaravi ni cakacaka vakadodonu
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me veiqaravi na Joint Task Force, Mataivalu/Ovisa e na gauna ni tiko leqa ni noda Vanua.

WASE 10 VEIVAGALALATAKI	Me boko laivi na Immunity Clause mai na Lawa levu me tarova na Kena vakayacori tale na Vuaviri
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Keimami vakatura me Sa veisautaki vakadua na ~~Cont~~ Constitution ni 2013 Me boko laivi
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me lesu tale na veitalanoa ki na veikoro/Tikina/Yasana me rawa ni matata na i Tuvatuva e vinakati me vakayacori kina

VEIKA TALE ESO

* Me totogi mate na tobo ena kena volitaki na Drugs. Me 20 yrs lako cake vei ira na tobo ni vakayagataka.
* Na Mining Act me veisautaki vakadua. Me 100% na pona na i taukei ni Qele ka vaka' kina na i goligoli.

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Saini (tikini ni siga)

TURAGA NI KORO
Sign
20/05/26
Date
VUINADI VILLAGE



FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 05/14/26.

Yaca/Yacamu Mikaele Ocioci (vuvale).
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Rokovi na kawa i Taukei kei na kena Veitiu Taki.
WASE 1 NA MATANITU	~~Me~~ Me sa Boko ~~laivi~~ na Yavu ni Vakavulewa ni 2013, ke rawa ni kau ~~na~~ Yavu ni Vakavulewa 1997.
WASE 2 LAWA NI DODONU	ME SA ~~BOKO~~ LAIVI NA NODRA DODONU NA GONE. BALETA SA LEVU NA VIAVIA-LEVU KEI NA VAKADUIDUILE. BALETI IRA NA I TAUKEI NI QELE SE NA YAUBULA, SA RUI VEIVAKALILOMATAKI NA ~~MATANI~~ TLTB, FORESTRY KEI NA SO TALE.
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 28/5/26

Yaca/Yacamu Lusi Alumeci Sivo - Nakalou, Macuata - Yavusi o Bureontu Macuata
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Protection of Rights of Landowners - ① Change of Village Name without we knowing ② Dredging of River with consultation with the people
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	① Provide proper consultation with the public before implementing laws. – LTA fines – exorbitant increase from $20 to $100 for wrong parking. Quite exorbitant for new 6
WASE 6 VEIQARAVI VAKAMATANITU	1.1. Provision of parking lots for patients in a health facility – Nasea HIC does not have a parking lot for pts but only for tenants & entry. We should have a parking lot for patients too like Labasa Hospital & Nadi Hos
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Taxi base is always to Engli
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

23/5/26

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Saini (tikini ni siga)

(2) Mortuary fees - Please review
Starts at 12MN. Why. Can it be
a ~~24hour~~ 24hour Service rather than
Starting at 12 MN. ~~if~~ ~~if~~ this was a
government property taken by
outsourcing. Can that be
renewed.

(3) FNPF pensioners - Can they
be considered for Social Welfare
pension too - For the ones who
receive $110 monthly or less -
We can not access that
fund because we are already
receiving FNPF. The FNPF
pensioners do not have any
death benefit and also are
not considered for an increase
from FNPF. Requesting a review
for people receiving $110 monthly
or less

Vinaka -

Drekeniwai Village

Attendance Sheet(s)

Page 1

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Drekeniwai Village, Cakaudrove DATE: 21/5/26 TIME: 10:00am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	Kitione Ravulo	73	9992759	Drekeniwai Village, Navatu	Cakaudrove	Turaga	Fijian	[signature]
2.	PENI RAVULA	45	9446007	DREKENIWAI, NAVATU	CAKAUDROVE	TURAGA	FIJIAN	[signature]
3.	Rupeni Beka	68	2363693	//	Navatu	T	ITAUKEI	[signature]
4	ASAELI K	53	2727426	VUSARATU NATEWA	NATEWA	T	ITAUKEI	[signature]
5	Moses Dyriyara	74	9041428	Drekeniwai	Navatu	Turaga	Fijian	[signature]
6.	Luke Ramulo	71.	8363328	Dawa Natewa	Natewa	T.	Fijian	[signature]
7	SUNIA DRAUNA	63.	8598187	NATEWA.	NATEWA	T	FIJIAN	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Page 2

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Drekeniwai Village Cakaudrove DATE: 21/5/26 TIME: 10 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Saruvelu Waitiontua	67	7200215	Vusaratu Natewa	Natewa	Turaga	Fijian	[signature]
9	Ateca Drauna	19	2442326	Natewa Natewa	Natewa	Marama	Fijian	[signature]
10	Vitalina. Talemaisiwa	46	9551295	Natewa. Natewa	Natewa	Marama	Fijian	[signature]
11	Kabu Mocitubua	54	9890861	NATEWA	NATEWA	MARAMA	FIJIAN	[signature]
12	Etuate R	48	2725568	DREKENIWAI.	Navatu	Turaga	Fijian	[signature]
13	Ropoama Lagilagi	49	2343448	NADREKENIWAI	NAVATU	Turaga	Fijian	[signature]
14	Waisele. S.	50		DREKENIWAI	NAVATU	TURAGA	FIJIAN	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Page 3

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Drekeniwai village, Cakaudrove

DATE: 21/5/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
16	ALUMITA . KUTA .	74	DREKENIWAI	NAVATU	Marama	Fijian	[signature]
17	Tiaisa Ramacake	55	DREKENIWAI	✓	M	Fijian	[signature]
18	SIMIONE MALODALI	49	DREKENIWAI	✓	M	Fijian	[signature]
19	Joana Vuniwaga.	76	Drekeniwai	✓	M	Fijian	[signature]
20	Gilbert . Vakalalalu	68.	Nafewa	Nafewai	M	IT	[signature]
21	LUKE MAITAROI	60	NATEWA	NATEWA	M	FIJIAN	[signature]
22	PITA . NAROBA	68	NATEWA	✓	T	✓	[signature]
23	Isimeli Matia	39	DREKENIWAI	NAVATU	M	Fijian	[signature]
24	APENISA TUIVAVALAGI	33	DREKENIWAI	NAVATU	M	✓	[signature]
25	VILIAME QASE	66	BAGASAU	CAKAUDROVE	T	FIJIAN	VILIAME
26	Atunaisa Qevei [T.N.K]	35	Bagasau	Cakaudrove	T	FIJIAN	[signature]
27							
28							
29							
30							

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Drekeniwai Village

Mr. Biu: The Turaga na Tui Navatu, Vunivalu na Tui Natewa. Before we start this morning, I would seek your approval if the commissioners could seat on top of the table this morning. The main purpose of our visit today is because we have been asked by His Excellency the President of the amendment of our 2013 constitution. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed.

So please know that this session will be in English but you are free to speak in ITaukei and I will translate into English for the record just so that it can be captured on the record and for our transcriber to also type it out for our record. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. We know that there shas been a lot of discussion about this, but we here today in the island of Koro to hear your views about amending the constitution. We request that you don't be afraid of giving your submission this morning. I will now handover to the chair to commence with our proceeding this morning.

Mr. Valenitabua: The Vanua na Qorovakarua, Na Tikotiko Tui Navatu, Turaga na Vunivalu, Tikotiko Na Tui Natewa. We deeply appreciate that you accepted us this morning. To the chiefs and ladies and gentlemen's sitting here before us, we apologies that we are sitting up here this morning and we seek your forgiveness. Before we proceed on my right Conway Beg he is an architect in designing houses and on my left Dr. Neelesh Gounder, educator at the University of South Pacific. Iam Sevuloni Valenitabua I'm a lawyer and I'm from Nukui, Rewa. There is seven of us we are here with you this morning and the other three they are in Bua as we speak. We are appointed by the President and we are part of the committee that will analyze our 2013 constitution. This is the reason we are here with you all this morning to collect information and submissions from the Fijian people on their view on the 2013 constitution.

Luke Ramulo: My name is Luke Ramulo Dawa, Natewa. My own proposal that the 2013 constitution to be removed to be taken away or remove

completely. And secondly, second submission I submits to the land and fishing rights that the land owners to be given total ownership. As for the drugs in Fiji and it's only the Lotu the church that remains. I submit this morning that strength of death penalties to be returned. I also propose this morning and submits customary law to be recognized in the Constitution. Therefore, the chiefs in the village must be given the powers in terms of the land owning and fishing rights. And lastly since there has been holidays i submits that a holiday to be given in recognition of the 1835 Christianity in Fiji.

Mr. Valenitabua: We have received a submission from Luke, and I would like to respond to the points he raised regarding the removal of the 2013 Constitution. It is important to clarify that the Commission has not been given the mandate or authority to remove or abolish the 2013 Constitution. The role of the Commission is to review the Constitution, receive submissions from the public, and consider amendments to provisions within the existing Constitution. We have received similar submissions from other locations calling for the removal or replacement of the 2013 Constitution. These views have been recorded and will be carefully considered as part of our review process. Our responsibility is to analyze all submissions, assess the issues that have been raised, and identify the most appropriate and lawful ways to address the concerns expressed by the people. Any recommendations made by the Commission will be based on careful consideration of the views received throughout the consultation process. We thank Luke and all other participants for their contributions and assure them that their submissions will form part of the Commission's deliberations.

Mosese Duriyara: My name Mosese Duriyara, I'm from Drekeniwai. I would like to submit how the people live in harmony here in Fiji. And we have different ways of living. That all citizens of Fiji live in harmony in order to improve development. There has to be a framework that captures the development to strengthen what each and every one in Fiji believes to be at heart. I further submit that the protection of their rights, including land rights and fishing rights, the village, and the recognition of customs. My third submission, I submit that the protection of their faith as it was ceded to Great Britain to be Christian state.

Mr. Valenitabua: Thank you, Mosese, for your submission and for the many important issues that you have raised.

The goal of any constitution is to promote peaceful coexistence, harmony, and mutual respect among all the people of Fiji. One way this is achieved is through the protection of fundamental rights and freedoms. The Constitution contains various rights, including the right to work, freedom of religion, the rights of children, the rights of women, and the right to health. These provisions are intended to help create a society based on peace, equality, harmony, and respect for one another. I have noted the matters that you have submitted concerning the rights and interests of the iTaukei people. These include your proposal for the removal of the secular state provision and for Fiji to be recognized as a Christian State. You have also raised issues relating to the protection of iTaukei land, qoliqoli, and mineral resources. In addition, you have proposed that customary law be recognized and incorporated into the Constitution. This would include the recognition and protection of traditional customs, practices, knowledge, and customary rights that form an important part of the cultural heritage of the iTaukei people.

Peni Ravula: My name is Peni Ravula, I'm from Drekeniwai. I propose that the constitution to be translated in iTaukei Fijian language. Secondly, I propose that the mineral acts to be change completely so that landowners to be recognized in the constitution.

Mr. Valenitabua: Vinaka Peni. Section 30 of the constitution. Right of landowners to fair share of royalties for extraction of minerals 30.—(1) All minerals in or under any land or water, are owned by the State, provided however, that the owners of any particular land (whether customary or freehold), or of any particular registered customary fishing rights shall be entitled to receive a fair share of royalties or other money paid to the State in respect of the grant by the State of rights to extract minerals from that land or the seabed in the area of those fishing rights. We have received your submission to return the mineral and the qoliqoli to the owners. We will write a draft constitution in iTaukei for everyone to understand.

Vitalina Talemaisuva: I'm from Vitalina Talemaisuva from Natewa. I have two submissions this morning. The first submission is about the children's right in the Constitution this right must be given limitations. I have witnessed what has happened in their own

village, that the children in the village are very arrogant. Secondly, I submit if the woman to be given more seats in the Parliament.

Mr. Valenitabua: Thank you for your submission. It is important to note that abuse of children is not permitted under the law, and corporal punishment in schools is also prohibited. However, concerns have been raised by some participants regarding discipline in schools and the ability of teachers to effectively manage student behaviour.

We have received submissions, including from representatives of the Fiji Teachers Association (FTA), calling for a review of existing laws and policies relating to school discipline. The view expressed by some submitters is that teachers, school administrators, and parents should be given clearer authority and appropriate measures to maintain discipline while ensuring the safety, welfare, and dignity of children. These submissions do not advocate for abuse of children, but rather seek a review of the current framework governing discipline in schools. The Commission has recorded these concerns and recommendations and will consider them alongside other submissions received during the consultation process.

Sunia Drauna: My name is Sunia Drauna. My sirst proposal is Education. Compulsory education is only up to form 4 therefore I submit if compulsory education has to reach form 7. Secondly is on mineral acts, I submit that the monetary value receive from mineral act is to be given to the landowners.

Mr. Valenitabua: Thank you Sunia. Thank you for your submission. We have noted your views regarding free education. It has been suggested that access to free education should be extended to cover students up to Form 7, so that young people can complete their secondary education without facing financial barriers.

It has been observed that existing laws and policies provide for compulsory education up to a certain age. However, some submitters believe that the Constitution should provide stronger recognition and protection for access to education through to Form 7. It has been submitted that the monetary value derived from the use of natural resources should be fairly shared with landowners.

Some participants have expressed the view that when natural resources located on or associated with their land are commercially utilized, there should be a fair and equitable return to the

landowners. The concern raised is that landowners should receive benefits that more accurately reflect the value of the resources being extracted or developed.

Luke Romulo: My name is Luke Romulo; I have a query for TLTB due to the amount of lease fund given to the landowners. Previously TLTB has only given $11,000 to the landowners though they are the owners of most land here. TLTB has to change laws in terms of distribution of lease fund to landowners. And he submits that the lease funds should increase to landowners.

Mr. Valenitabua: It has been submitted that the current system used for calculating lease payments under the iTaukei Land Trust Board (TLTB) arrangements should be reviewed and improved. Some participants have raised concerns that lease payments are currently based on the unimproved capital value of land, which they consider to be relatively low. As a result, they believe that landowners receive insufficient financial returns compared to the benefits gained by lessees who develop and utilize the land. The view expressed by these submitters is that landowners often remain in a disadvantaged economic position despite owning the land, and that this contributes to ongoing poverty among landowning communities. It has therefore been suggested that lease calculations should instead be based on market value, particularly where land is being actively developed or generating commercial returns. The aim of this proposal is to ensure a fairer and more equitable distribution of benefits between landowners and lessees.

Asaeli Kavika: My name is Asaeli Kavika from Yavusaratu, Natewa. My proposal, firstly is to look at the issue of Christian state in Fiji. Fiji to be a Christian state. It is not the intended to belittle other faith it has to be included in constitution. Th secular state to be removed and Fiji to be Christian state. Secondly the name Fijian he has a lot of faith for doctor being and Indian, he submit that iTaukei to be known as Fijian. Thirdly, the election process top change, I propose to return to the old system of election.

Mr. Valenitabua: Thank you we have receive a lot of submission about this, Fiji to be a Christian state. Secondly the name Fijian a lot has submitted and requires changes that only indigenous people are known as Fijian. Lastly on election, there need to be a change in election, people are

submitting to use the old constituencies. We have received submission to change to provincial constituencies.

Sunia Drauna: I have a proposal to only have 2-3 party in election. The number of parties created results in a lot of problems.

Mr. Valenitabua: We have also received submissions relating to the electoral system and political parties. Some participants have expressed the view that the number of political parties should be reduced. The concern raised is that a large number of parties may lead to fragmentation of votes and instability in Parliament. The appointment of the president be done by the GCC.

Supporters of this view believe that reducing the number of political parties could help strengthen governance, improve accountability, and create a more stable political environment. Others may hold different views and support the current system, which allows for a broader range of political representation.

Pita Naroba: My name is Pita Naroba im form Natewa. I propose that it has to be written in constitution that Fiji to be Christian state. Secondly to return the Bose Vakaturaga to be included in constitution. To brings back the senate that used to be Parliament. I propose to eliminate ITLTB. The election to be done in a period of 5years. The natural resources be return back to landowners. The GCC to appoint the President of Fiji.

Mr. Valenitabua: We have received submissions from various locations on a range of constitutional and governance issues, including proposals relating to Fiji becoming a Christian State, the re-establishment of the Great Council of Chiefs (Bose Levu Vakaturaga), and the structure of Parliament. Some participants have expressed support for Fiji to be declared a Christian State, while others have raised different views regarding the secular nature of the State. These matters remain part of ongoing public discussion and consultation. Submissions have also been received calling for the return of the Bose Levu Vakaturaga (Great Council of Chiefs), with suggestions that it could play a role in national governance and appointments, including bodies such as women's organizations. In relation to the iTaukei Land Trust Board (TLTB), it has been noted by some submitters that funding arrangements and benefits to landowners require further review to ensure fairness and transparency.

Anymore submission.

Joana Vuniwaqa: I wish to give my submission son Education. In very school there are counsellor. I believe all these counsellors they are paid. I would request if the church minsters who are taking part in school as education counselor's can also be paid. Secondly if there could be a sit for Church in Parliament.

Mr. Valenitabua: Firstly, the school counsellors. there are also religious teacher's in schools. are you talking about religious teachers or the school pastors.

Joana Vuniwaqa: The school pastors.

Mr. Valenitabua: These are schools that has school pastors like R.K.S and Q.V.S they have their pastors. How many schools in Cakaudrove have pastors in schools.

Joana Vuniwaqa: 2

Mr. Valenitabua: Are they paid for church or not?

Joana Vuniwaqa: The church. We seek that they be paid from government because sit is government schools.

Mr. Valenitabua: Thank you we receive your submissions and we will go and discuss, especially with the church. The church seat in parliament. We still have sone submissions that the senate to be reinstated and this will also include the church pastors to be part of the senate. But your submission today they are needed to be in Parliament. But one thing you should know that those who should be in parliament has to be appointed by the people. That means the pastors to have to stand for elections. We have received your submissions, we have taken note w will analyze it together with other team.

Pita Naroba: I'm suggesting that the office of the Chief Justice should be expressly provided for in the Constitution to clearly define its role, responsibilities, and safeguards. I don't have any detailed legal knowledge, but I'm expressing my concern about public confidence in some judicial decisions and the pace at which certain cases are determined is a concern.

The view expressed is that the Chief Justice, as the head of the judicial system, should uphold the dignity of the office and ensure that justice is administered efficiently and fairly. However, I'm

concern about delays in the determination of cases and the perceived impact this may have on public confidence in the judiciary.

My second proposal regarding the law-making process in Fiji. The Office of the Director of Public Prosecutions (DPP) has engaged with the consultation here in our village. I'm proposing that the number of personnel/students involved in drafting laws should be increased, in order to strengthen the legislative drafting process. The view expressed is that having more people involved in drafting legislation could improve the quality, clarity, and effectiveness of laws, and ensure that they are properly reviewed before being presented to Parliament.

Mr. Valenitabua: I have a question in regards to your comments about the Chief Justice. With regard to the role of the Chief Justice, what is the main point that you raised that the office of chief justice should be focused strictly on its constitutional and judicial responsibilities.

Pita Naroba: To focus on his chief justice role .

Mr. Valenitabua: The chief justice is a member of constitutional and judicial responsibilities.

Pita Naroba: that's has to stop

Mr. Valenitabua: To focus on his chief justice role so that he can hastens his decisions on case.

Pita Naroba: Yes.

Mr. Valenitabua: How about there are other judges beneath him?

Pita Naroba: Mr. Chair I'm advising I don't know the details of all the laws.im just proposing that CJ be cleared from other cases.

Mr. Valenitabua: Thank you. We have received that. The legal Drafters they are under the Solicitor General's Office.

Peni Ravula: I wish to propose about the license given by forestry, we submit that the license be given to us landowners in terms of those that are involved in chain saw and sawmill.

Mr. Valenitabua: The issuance of license is always done by the Forestry department. We have received this proposal that logging license be given to landowners. Thank you.

Gilbert Vakalalabure: In every places that you have gone to I believe sit is now clearer what the people wants. In everything that we are doing now it will end up on the elections. We have to appoint 55 people to make laws. Having listened to the submissions made throughout the consultations, it appears that the views and aspirations of the people are becoming increasingly clear. Ultimately, many of the issues being discussed will be decided through the democratic process and reflected in future elections.

The people elect representatives to Parliament to make laws and govern on their behalf. Once a government is formed, citizens continue to assess its performance and may express support or dissatisfaction based on how effectively it addresses the needs and concerns of the people.

I wish to state that I support the submissions that have been made today by the people of my village. In my view, the success of any government depends on the vision, commitment, and sound judgment of those elected to serve.

I also propose that consideration be given to the recognition and regulation of political parties within the constitutional framework. The reason for this proposal is that political parties have played a significant role in Fiji's governance since independence in 1970. Political leaders and parties carry the mandate given to them by the people into Parliament, and they often state that they are accountable to the voters who elected them.

Mr. Valenitabua: Thank you Mr. Vakalabure. Your submissions the party should not be stopped.

Gilbert Vakalalabure: Yes, the freedom to be given to the people.

Mr. Valenitabua: Just like what's it is stated in the constitution.

Gilbert Vakalalabure: To have a clause constitution to respect the constitution of every political parties. But the constitution is to serve the people.

Mr. Valenitabua: Mr. Vakalabure submission that for each to understands, that each political party which wishes to register as a party to stand for election must provide their constitution to the Electrol commission and the Electrol commission has to assess whether the provision are in the party's constitution provisions which will support the rights and beliefs of the people.

Gilbert Vakalalabure: Nowadays when a party needs to register is $5000.00. The works of the party is development and facilitate from the government.

Ilaisa: I'm proposing that Fiji to be a drug free country to be included in the constitution.

Mr. Valenitabua: Thank you, we have received submission about drugs, we will try and embed it in the constitution.

Atunaisa : My name is Atunaisa Qiri from Bagasau. Our first proposal is fiji to be Christian state. To remove the rights of the child. Thirdly iTaukei to stake leadership in their mineral resources and its development. Fourthly change the constitution before making the elections.

Mr. Valenitabua: Thank you Ataunaisa. We have received submissions that Fiji to be Christian State. We also discuss that in Saqani and korotasere. To remove the rights of the child, yes, we have also received submissions on corporal punishment rights to be given to parents and principals. The mineral 'resources and ownership, we had also received submissions on that. Lastly about your proposal that before the elections the constitutions must change. Thank you, we have note that, we will discuss what will be reflected in our constitution.

Mosese Duriyara: I wish to submit the Tribunal under iTaukei affairs is to be removed. It has create a lot division in villages. Secondly is for children who are born out of wedlock and are from single parent. I propose that this people shouldn't be entered in the VKB. Reason being this are the people creating problems in the villages. These children some are registered within our tokatoka, mataqali, and yavusa for the purpose of recognition and protection, so they are properly recorded in the Vola ni Kawa Bula and are being protected which is illustrated on their VKB under The fathers name as [SK]. Proposed if there can be a law be implemented because this people are creating a lot of problem in the village.

Mr. Valenitabua: Thank you the Appeal Tribunal from ITaukei Ministry to be removed because it has created divisions in our villages. We will go and discuss because this will goes through the Act of the ITaukei Affairs. We have received submissions on this issue but we will have to review and discuss it accordingly.

Suliano: I support the submission from Bagasau to start the election after reviewing the constitution. The issue of drugs, the penalty of drug's to be increased.

Mr. Valenitabua: The submitter expressed concern about the growing impact of illicit drugs on families, communities, and the nation as a whole. The view presented is that stronger penalties may act as a deterrent to those involved in the importation, manufacture, distribution, and trafficking of illegal drugs. This has been recorded and will be considered alongside other submissions relating to criminal justice, public safety, and law enforcement.

Following this, constitutional drafting experts will prepare the draft amended Constitution based on the recommendations that have been accepted.

After the amended draft Constitution is completed, it will be submitted to His Excellency President. The President will then submit it to Parliament for consideration. For every constitution there should be always a first reading and second reading in parliament. Parliament will debate the proposed amendments, and the required majority of Members of Parliament must vote in support of the changes before the process can proceed further. If its passed by two thirds of the voters that means parliament has agreed.

Once the parliamentary process is completed, the proposed amended Constitution will be taken back to the people through a referendum. This will be like an election process. During the referendum, citizens will have the opportunity to vote on whether they support the proposed constitutional changes or whether they wish to retain the existing Constitution. If the majority of voters support the proposed amendments, the amended Constitution will come into effect. If the majority vote against the amendments, the existing 2013 Constitution will remain in force.

When the time comes for the referendum, I encourage both chiefs and Turaga ni Vanua and community leaders to assist in informing people about the process and to encourage all eligible citizens to participate and cast their vote so that the outcome reflects the will of the people.

I just want you to remember if the majority vote against the amendments, the existing 2013 Constitution will remain in force. That is the last discussion I wish to raise this morning and it will conclude our discussions. I apologies again this morning for us sitting on top; here we seek our forgiveness again this morning.

Mr. Biu: The Vanua na Qorovakarua, Na Tikotiko Tui Navatu, Turaga na Vunivalu, Tikotiko Na Tui Natewa. I wish to acknowledge your presence this morning that we have come for a productive discussion. We thank you all for your presence and may the peace of God be with the people of Navatu.

----------End of Session ----------

Tukavesi Village

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET 2pm

VENUE: Tukavesi Village Hall

DATE: 21 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Josua Qaikula	66	Tukavesi, P.O Tukavesi	Natewa	T	IT	[signature]
2	Ismeli Keli	54	MNT Tukavesi	Natewa	T	IT	[signature]
3	Asaeli Vatuvatu Saga	54	Buca Village, Natewa, Cakaudrove	Natewa	T	✓	[signature]
4	Iliesa Cuci	29	Tukavesi	Natewa	T	✓	[signature]
5	Salote Raikala	46	Tukavesi	Natewa	M	✓	[signature]
6	Gade Temo	33	Buca Village	Natewa	M	✓	[signature]
7	Joyce Kabakaba	75	Loa	Korocani	T	IT	[signature]
8	Aliputa Vaka	36	Tukavesi	Korocani	T	✓	[signature]
9	Adriano Lasaga	77	Kanakana	Tunuloa	T		[signature]
10	Tapeau Lemalie Vovo	41	Vunikura		M	✓	[signature]
11	Sulueti Maria	40	Vunikura	Cakaudrove	M	IT	[signature]
12	Loposio M. Bavuti	53	Vunikura	Cakaudrove	T	IT	[signature]
13	Diana Tadulala	63	Tukavesi	Cakaudrove	M	IT	[signature]
14	Mareta Vunawa	61	Kanakana	Cakaudrove	M	IT	[signature]
15	Sulita Vanabala	59	Kanakana	Tunuloa	M	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

2pm

VENUE: Tukavesi Village Hall

DATE: 21 05 26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
16	[illegible]	✓	Tukavesi	Nadewa	Turaga	Fijian	[illegible]
17	[illegible]	✓	✓	✓	[illegible]	✓	[illegible]
18	MATEO		Tukavesi	nadewa	[illegible]	IT	[illegible]
19	[illegible]	65	TUKAVESI	NADEWA	TURAGA	Fijian	[illegible]
20	AISAKE LEQEUA	35	✓	✓	✓	✓	[illegible]

384

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Tukavesi Village
21-05-2026

Mr. Biu: The Turaga Na Ravouvou Turaga na Makita, Turaga Tui Tunuloa. Before we proceed with our programme this afternoon, we would seek your approval if the commissioners to take a seat on the table. I thank you all the vanua for opening doors this afternoon. We acknowledge your acceptance this afternoon and we hope that we would be getting a lot of submission from you on the amendment of the 2013 constitution. I just have a few housekeeping matters to go through with you all before I introduce the commissioners. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you. We also request that you introduce yourselves before you make your submission. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. So please know that this session will be in English but you are free to speak in ITaukei and I will translate into English for the record just so that it can be captured on the record and for our transcriber to easily transcribe the transcript. Thank you.

Mr. Valenitabua: The Turaga Na Ravouvou Turaga na Makita, Turaga Tui Tunuloa. Firstly, we apologies to you all for seating here on top of the table this afternoon. We have been appointed by his excellency the President of Fiji to review the 2013 constitution. The Government has sought the advice of the Supreme Court in finding out how this Constitution, which was imposed in 2013, could be reviewed. The Supreme Court has given advice and direction as to how we can do this legally. We are split ourselves in 2 teams, right at this moment the other teams are in Bua. One of the main roles that we are tasked to do is a lot consultation as many as possible. We started our consultations in April in Suva, we finish with Lau group, the Lomaiviti Group and now Vanua Levu. We were in Drekeniwai and Navatu and then Korotasere yesterday afternoon and we here this afternoon with you all.

We are aware that the 2013 Constitution did not follow the normal process when it was formed. It did not seek widespread consultation. It was promulgated and decreed as an act and did not go through the normal process of Parliament. That is why the reason we are here with you to listen to your views about the amendment of this constitution.Our focus point on our discussion will be, Firstly the protection and guarantees, under the Constitution, of the rights, interests and concerns of the indigenous Fijian

and Rotuman people as well as ensuring that the rights of other communities and groups are fully respected secondly the protection, guarantees and security, under the Constitution, for land and fishing rights and resources of indigenous Fijians and Rotuman's and the assurance that registered owners of native lands and customary fishing rights have an equitable share of the income derived from the exploitation of the resources beneath and above the surface of their land the seabed and rivers thirdly the recognition of the Great Council of Chiefs in the national affairs of the State under the Constitution. That is what we are here for this afternoon for our discussions. I now open our discussions to you all the people of Tukavesi.

Setefano: My name is Setefano Suenavanua I'm from Kanakana. I'm bringing the form that was given to us on some of the points that needs to be amendments, this is our submissions. My First Point is to strengthen back the GCC into the constitution. Secondly, the rights of the children there should be some limitations on the rights and to bring back the corporal punishment. Thirdly, I propose the election systems to change from single constituencies to multiple constituencies. Fourthly, Fiji to be a Christian state and remove secular state. Fifth Fiji in regards to the circuit school that only teachers of the circuit school to be teachers. Sixth is on customary laws that the Fishing rights and landowners' rights should be return to landowners.

Mr. Valenitabua: I wish to thank Setefano for his submission. Firstly, on the proposal to strengthen the Bose Levu Vakaturaga (Great Council of Chiefs), this aligns with similar submissions we have received from other areas. Secondly, there is a proposal for the Senate to be reinstated, as it would serve an important role in reviewing and analyzing legislation before it is passed by Parliament. We have also received similar views from other places supporting this idea. On the issue of children's rights, submissions have been received suggesting the introduction of corporal punishment for disciplinary purposes. Regarding the electoral system, there have been calls to move away from the current structure and return to multiple constituencies instead of the existing arrangement. On the question of the secular state, we have received submissions advocating for its removal and for Fiji to be declared a Christian state. Finally, on natural resources, land, and fishing grounds, we have received submissions from various places calling for these to be returned to the landowners. We also acknowledge and thank Tukavesi for their support on this matter.

Setefano: My other submissions, the president to be appointed by the Bose Levu Vakaturaga. My 10th Submission, the term Fijian to be given only to indigenous Fijian. The 11th Submission that the court decision to give severe punishment, it seems that the right of the accused people are more protected than the punishment that is given or dish out by the court. The 12th submission due to the reason drug crisis, I submit that the state of emergency must come into force.

Mr. Valenitabua: I wish to thank Setefano for his submission. On the appointment of the President, under the current Constitution the President is appointed by Parliament. However, we have received submissions from various places we have visited suggesting that the appointment of the President should instead be made by the Bose Levu Vakaturaga (Great Council of Chiefs).

On the issue of the name 'Fijian', it is already provided in the Constitution that all citizens of Fiji are referred to as Fijians. However, we have also received submissions calling for the term 'Fijian' to be used exclusively for iTaukei. This view has also been supported in some of the submissions received at Tukavesi.

On drug-related issues, there is concern that current penalties imposed by the courts are not strong enough. We have received submissions calling for increased penalties, including the death sentence in extreme cases. It was noted that in Lautoka, a drug-related offence resulted in a 50-year sentence.

Regarding a state of emergency on drugs, this issue was raised in Saqani. While there have been attempts by government to address the drug situation through emergency measures, submissions suggest that these have not yet reached the level required for a full state of emergency.

It has also been noted that under the 2013 Constitution there is limited specific reference to drug-related issues. In addition, submissions from the Police have recommended that drug testing of individuals be introduced as part of enforcement measures.

Setefano: We acknowledge this afternoon for your presence, We thank you that you are able to hear and receive our submissions from my village-Kanakana in Tunuloa. All members of my village have signed at the back to confirm sour submission. Vinaka Vakalevu.

Mr. Valenitabua: Thank you, for the record we have receive submission from Setefano Suenavanua of Kanakana Village, Tunuloa he has presented oral submission

and then endorsed by this written submission which have been handed to us. Thank you.

To you civil servants do you have anything to share.

Salote Railala: My name is Salote Railala, I wish to read out the submissions from Koroivonu Village. Firstly, that the constitution 2013 must recognize Fiji as a Christian state. Secondly, to bring back corporal punishment and the rights of the child to have certain limits. Thirdly, that the president to be appointed by the Boselevu Vakaturaga. Fourthly the Prime Minister to be an Itaukei.

Mr. Valenitabua: Thank you, Salote, for your submission regarding the Christian state and secular state. We have heard from various places we have visited the consistent call for Fiji to move from a secular state to a Christian state.

On the issue of corporal punishment, we have also received submissions suggesting its reintroduction for disciplinary purposes only, and not for abuse.

Regarding the appointment of the President, we have received submissions proposing that this responsibility be given to the Bose Levu Vakaturaga (Great Council of Chiefs).

As for the submission that only iTaukei should be Prime Minister, this is not provided for in the current Constitution. Such a change would only be possible if the law itself is amended. This is because the Prime Minister is always chosen from the Party that won the election has more votes.

Salote Railala: My fifth submission, the developments of roads and rural electrification done by the government should be done fairly. The sixth submission, regarding mineral to be returned to the owner of the land. The seventh submission the return of land that was taken by foreigner to be return to the legal owner.

Mr. Valenitabua: Thank you. On the issue of fair distribution of rural development, including road development and rural electrification, we have received submissions calling for these services to be delivered more equitably by government. This submission was raised in Korotasere and has also been supported in Tukavesi this afternoon. On natural resources and land, we have also received submissions calling for the return of ownership to landowners, including qoliqoli areas. There are views that qoliqoli rights should be fully returned to the original owners, as currently only qoliqoli rights are provided

On land that is alleged to have been taken illegally, it has been noted that this would depend on evidence and proof as to whether the acquisition was lawful or not. It has also been referenced that under the Constitution in force from 7 September 2013, this constitution was implemented it is written that whoever is leasing on the freehold at that time the land has now belong to that person provisions relating to freehold land state that once leased, such arrangements are protected under the law. It has been stated that such provisions came into effect with the Constitution and are not easily altered. We have received these submissions and will further examine whether any changes to the law are possible within the legal framework.

Salote Railala: Seventh submission is that those that brings illicit drugs to the village to be removed. Lastly, the voting age to be increased from 18 to the age of 21. Thank you.

Mr. Valenitabua: The removal of people, do you mean those in the village or those outside of town or those from Setefano overseas. What is written on the paper because there will be 2 different laws on both. Thank you. But if it is for a person in overseas the person can be removed forms the village and shouldn't be allowed back.

Mr. Biu: Members of the commission I now handover the written submission from Koroivonu which was submitted by Salote Railala this afternoon. Thank you.

Asaeli Vatuvatu: My name is Asaeli Vatuvatu, Turaga ni Koro from Buca. Firstly, I concur with the submission made by Kanakana and Koroivonu. Secondly is to strengthen the way of life in village life settings. I have seen poverty in village and to undertake a compulsory law that those who live in the village undertakes village necessities and to make it compulsory. To have a law to reduce poverty rates. Also there has been a lot of drunkenness in our village. I submit to have zero tolerance on drunkenness. Fourthly is the rural development. I submit if the Bose ni Yasana Cakaudrove to be rotated to bother Tikina.

Mr. Valenitabua: Thank you, Asaeli, for supporting the submissions made by the people of Kanakana and Koroivonu. On matters concerning village governance, we have received your submission and will consider it further as we review whether such provisions should be included in the Constitution. One issue that has been consistently raised in almost every place we have visited is the recognition of customary laws. These laws would cover many aspects of life for indigenous iTaukei people. The matters you have raised, Asaeli,

could potentially be addressed through constitutional recognition of customary laws, with the detailed provisions later set out in an Act of Parliament.

As I have stated before, there is also strong support for strengthening village bylaws and providing them with greater legal recognition, including consideration of their place within the constitutional framework.

With regard to the Bose ni Yasana, this matter falls primarily under the responsibility of the Provincial Office. Therefore, it would be appropriate to continue engaging with the Provincial Office on this issue. While such initiatives can bring benefits to communities, it is important that they are implemented fairly and that government policies and decisions are applied equitably to all.

Asaeli: I submit that owners of the land to give their land to be subdivided amongst village members. Secondly government to set up a law for income generated for the use of land by the villagers. I have seen that members of the villagers that have earned from the use of lands, once it used there nothing left for them to use in future.

Mr. Valenitabua: Your question about land to be subdivided to farmers, is this in regard for planting yaqona?

Setefano: Dalo and everything. I have another submission, on the grant given by the government example the UNDP since most of them don't have title of land they cannot involve themselves in generating income development undertaken.

Mr. Valenitabua: I will request Mr. Biu to read Chapter 32 of the constitution to read. Right to economic participation 32.— (1) Every person has the right to full and free participation in the economic life of the State, which includes the right to choose their own work, trade, occupation, profession or other means of livelihood. (2) The State must take reasonable measures within its available resources to achieve the progressive realization of the rights recognized in subsection (1). (3) To the extent that it is necessary, a law may limit, or may authorize the limitation of, the rights set out in subsection (1).

It is provided in the Constitution that every person has the right to engage in employment, operate a business, or pursue any lawful means of generating income to support themselves and their families. Secondly, there have been submissions calling on the government to provide greater assistance to

those who wish to undertake income-generating projects, so that they can improve their livelihoods and contribute to the development of their communities.

With regard to the subdivision of land, it is important to distinguish between native land and freehold land. If the land in question is native land, the authority over its administration and leasing rests with the iTaukei Land Trust Board (TLTB), which is responsible for managing native land on behalf of the landowners. Where a person has been granted a valid lease over native land, they are entitled to utilize that land for the purposes permitted under the lease, including farming and other approved activities.

Aisake Leqeua: My name is Aisake Leqeua I'm from Tukavesi. I supported all submission given this afternoon. I'm requesting if there could be a church representative in Parliament. Secondly, I asked a driver yesterday has his overtime paid, he said no. I request that if the government to look at the welfare of the civil services. I wish to support the submission from Kanakana the land cannot be changed. I wish to submit that the land laws can be changed. Only one law cannot change -the law derived from God.

Mr. Valenitabua: Thank you, Aisake, for supporting the submissions that have been made today in Tukavesi. Regarding your proposal that Christianity should have a dedicated seat in Parliament, we have not received many submissions on this issue. However, we have received submissions proposing that the churches be represented through a seat in the Senate.

As for the welfare of civil servants, we acknowledge the concerns that have been raised. It is often not easy for civil servants, many of whom work long hours without receiving overtime pay or other additional benefits. These concerns relate to the rights and welfare of individuals in the workplace. We have received your submission and will consider it further as part of our review, particularly in relation to the protection of individual rights and the welfare of workers.

Salote Railala: My name is Salote Railala from Tukavesi. To remove the rights on section 13 of the constitution.

Mr. Valenitabua: Thank you for your submission. As a police officer, you have raised this matter from your own professional experience, and we appreciate your perspective. We will take your submission into consideration and review it carefully.

The issue you have raised must also be considered in light of the Bill of Rights provisions contained in the Constitution. Any proposal in this area may create significant legal and constitutional challenges, particularly where individual rights and freedoms are concerned. Therefore, it is a matter that will require careful examination and balancing of competing interest.

You might have been asking what is the next move after this. We have been receiving submission through emails land hard evidence from all sorts of people. We will analyze all submissions, review and write a report, with the assistance of a constitutional lawyer. Whatever will be in the report will be in the draft constitution. We will consider which proposals are suitable for inclusion in the amended Constitution and prepare a comprehensive report outlining the views and recommendations submitted by the people of Fiji.

Once the report is completed, it will include recommendations on what provisions should be added, amended, or removed from the Constitution. Following this, constitutional drafting experts will prepare the draft amended Constitution based on the recommendations that have been accepted.

After the draft Constitution is completed, it will be submitted to the President. The President will then submit it to Parliament for consideration. Parliament will debate the proposed amendments, and the required majority of Members of Parliament must vote in support of the changes before the process can proceed further. It has to be two thirds of vote.

Once the parliamentary process is completed, the proposed amended Constitution will be taken back to the people through a referendum. It will be conducted by the Fiji Election office. During the referendum, citizens will have the opportunity to vote on whether they support the proposed constitutional changes or whether they wish to retain the existing Constitution. They will choose which one they wish to support.

If the majority of voters support the proposed amendments, the amended Constitution will come into effect. If the majority vote against the amendments, the existing 2013 Constitution will remain in force. When the time comes for the referendum, I encourage both Mata ni Tikina and community leaders to assist in informing people about the process and to encourage all eligible citizens to participate and cast their vote so that the outcome reflects the will of the people. That is the last discussion I wish to raise this afternoon and it will conclude our discussions. On my Right is

Conway Beg, an Architecture who have designs a lot of buildings in Suva. On my left is Dr. Neelesh Gounder a Professor at the University of South Pacific. Iam Sevuloni Valenitabua I'm a lawyer, I'm from Nukui in Rewa, I'm the chairman of this commission. I apologies that I did not introduce us in the starting of this meeting. We again seek your forgiveness this afternoon for seating her on top of you this afternoon. We thank you so much. Vinaka.

Mr. Biu: Turaga Na Ravouvou Turaga na Makita, Turaga Tui Tunuloa., members of the vanua Ladies and gentlemen. I will seek your approvals 'for members of the commission to retire to their seats. On behalf of the President and on behalf of the chairman of the Constitution Review we wish to acknowledge your presence this afternoon. This is one of the liveliest discussions that we had encounter. We appreciate your submissions this afternoon and we hope that whatever we discuss today will be supported by every individual in our beloved Fiji. Thank you.

----------End of Session [21-05-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/05/26

Setefomo Surianavanua.

Yaca/Yacamu Koro: - Kanakana, Tunuloa -

(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Na levu ni Dola ni galala eda totolo Sivia kina ka vuni lega. me vakadodonuitaki na Consititution.
WASE 1 NA MATANITU	- vaka kaukawataki na GCC. - kau lesu mai na Senate ma Dau Dikova na vei lawa balai keda mai tankei
WASE 2 LAWA NI DODONU	- Rui sivia na Dodonu ni gone/mana me suka mai na veivulici en kuita, soli na kaunwa vei iva na Tubutubu, kei na gasani vuli - me suka mai noda Dodonu vakaitankei
WASE 3 NA PALIMEDI	- suka lesu mai na wale ni veidigidigi makawa. - veidigidigi va constituancy - - kua na preference

WASE 4 NA VEILIUTAKI VAKAMATANITU	- me bin lairi na 2013 Consilitution Dikevi na veitikina e sagata na noda mavoroi nai taukei. - Secular state me kaulairi - me vanua lotu vakavisito o viti - Koronivuli lotu me veiliutaki kina na kena lewa ni lotu.
WASE 6 VEIQARAVI VAKAMATANITU	- me cakacaka dodonu - me suka lesu mai na veika e kavitani mai na kana i taukei - Prezitedi me Digitaki mai na BL Vaturaga - me Fijian ga nai Taukei, Fiji Citizens Indo Fijia
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	- me suka lesu mai na lewa ni Qeregare kei na nuku - Qele me noda taucoko na i taukei ni qele - nai yau talei kei na qoliqoli me suka kina i taukei ni qele.
WASE 8 VEIQARAVI VAKADODONU	- vuaviri me totogi mate - Coruption - me vakacegu - sa rui malumu na mataveilewa
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	- me caka na State of Emergency me vana ni valuti na waigaga. - me caka vei ira na Corruption Relevu

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	-me veisau na yavu ni v/vulewa -Kau lesu mai na kau²wa vaka-Turaga ni Xanua. -na vei Decree kece e
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

Ogovi eso na tikina keimami vakatututaka tiko yani vakoro, mitaka niko ni na Dikava ka rogoca na Domoi Keimami ex Koro e Kanakana, Tunuloa, Caka " .

KANAKANA VILLAGE
TORAGA NI KORO:
SIGN:
DATE:

.....
Saini (tikini ni siga)

Yaca	DOB	GENDER	KORO	SAINI
1. Tavite Masiwini	18/12/46	Male	Kanakana	Tuvaka
2.				
3 Tavite Masiwini	25/9/82	Male	Kanakana	[signature]
4. Fitici Rasoa	1/12/59	Female	Kanakana	F Rasoa
5				
6 Sakeo Tokiem	6.3.58	MALE		[signature]
7 Lui Siuta	16/6/49	Male	Kanakana	[signature]
8. Teresia Tokia	20/12/54	Female	Kanakana	T.T.
9. Alitia Vinoi	01/11/1992	Female	Kanakana	[signature]
0 Maria Druna	24/Jul/45	Femal	Kanakana	[signature]
1. Teresia Rasisa	25/06/89	Female	Kanakana	TR Vododuodua
2. Repeka Tatila	28/08/55	Female	Kanakana	R. Tatila
3 Ana Nedru	3/9/75	Female	Kanakana	A. Nedru
4. MARIANA VIKATORIA	9/5/1992	Female	Kanakana	[signature]
5. Mereoni Marama	13/02/2008	Female	Kanakana	M. Marama
6. Samuela Kotobalavu	12/7/81	Male	Kanakana	[signature]
7. Iemina Peni	19/01/1988	Female	Kanakana	I Peni
8. Katarina Labati	24/07/24	Female	Kanakana	Labati
9. Elena Kotobalavu	15/03/98	Female	Kanakana	Kotobalavu
0. Nikolau Rabokata	15/05/97	Male	Kanakana	Rabokata
1. Maria Rosa	20/08/68	Female	Kanakana	M. Rosa
2. Adiana Karavaki	26/6/89	Female	Kanakana	Karavaki
3 Saletani Suvianovanu	02/09/66	Male	Kanakana	[signature]
4. Mareta Vunawa	2/3/65	Female	Kanakana	[signature]
" " ie OKONA	29/11/77	MALE	KANAKANA	Okona
" Tuwuke	7/4/83	Male	Kanakana	Tuwuke
	24/7/56	Female	Kanakana	[signature]
Taro	5/12/71	Male	Kanakana	[signature]
"	21/03/93	MALE	KANAKANA	[signature]
"	15/5/91	MALE	KANAKANA	[signature]
	26/01/95	MALE	KANAKANA	[signature]

YACA	DOB	GENDER	KORO	SAINI
33 Loulow Rokobuli	27/04/1987	Male	Kanakana	[signature]
34 OYINI YASAWA	17/01/96	Male	Kanakana	[signature]
35 ADREA SUVIANAVANUA	04/05/98	MALE	KANAKANA	[signature]
36 Timoci TIKOMAIMALEA	13/08/79	MALE	KANAKANA	[signature]
37 ULIANO KAUTANI	14-12-73	MALE	KANAKANA	[signature]
38 MIKAELE SILIVALE	1963	MALE	KANAKANA	[signature]
39 EREMODO. ELESIO	15/06/90	MALE	KANAKANA	[signature]
40 PETERO RAIBUDE	24/04/67	Male	Kanakana	[signature]
41 IOWANE ISIMELI VADA	8/09/63	MALE	KANAKANA	[signature]
42 JIOJI YAVITA	9/11/67	MALE	KANAKANA	[signature]
43 Lusiano Matiyakavi	14/02/1999	Male	kanakana	[signature]
44 Maria Teresia	19/01/1974	Female	kanakana	[signature]
45 Iowani Vakauru		male	Kanakana	[signature]
46 Eua Xuatalevu	23/10/1956	MALE	KANAKANA	[signature]
47 SAIOSI VALENTINO	23/08/2003	MALE	Qiamea	[signature]
48 Taniela Meli	05/08/2002	Male	Qamea	[signature]
49 Rauli Tikoicawaci	10/10/1991	Male.	Qamea.	[signature]
50 Elena Maryalave	02/06/98	Female	Kanakana	[signature]
51 SIRINO BELA	7-9-1952	MALE.	KANAKANA	
52 ARIETA SULIMIDRA	12-19-53	~~FEMALE~~	~~KANAKANA~~	
53 PAULO BULIDELE	15/7/62	MALE	Kanakana	
54 Imeri Naruga	27/06/2003	Female	kanakana	
55 Meresiana. Y	26/04/1997	Female	Kanaka	
50. Usenia Diekele Romana	04/02/98	Female	Kanak	
51 Aliposo Bueta	31/03/94	Male	Kana	
52 Elisabeta Vokai	19/03/95	Female	[illegible]	
53 Ulamila Radovitana	15/01/70	Female		

YACA	DOB	GENDER	KORO	SAINI
64. Susana Sucukeinaturaga	25/12/1987	Female.	Buca.	Sucukeinaturaga
65 Miriama Raibuse	17/02/1970	✓	Kanakana	Raibuse
66. Sereana Sirisani	11/04/1993	✓	Napuka	Soa
67 Sainimere Naisau	21/09/1991	✓	Kanakana	Naisau
68 Aliposo Bueta	31/03/1994	Male	Kanakana	Bueta.
69 Varanisese Vauqali	22/01/1988	Female	" "	[illegible]
70 Alesi Daulali Elesio	14/12/89	✓	✓	Daulali
80 Guliano R	22/08/68	male	Kanakana	[illegible]
81 Akeneta Maramaisala	22/07/1999	Female	Kanakana	Maramaisala
82 Josephine Dicibaidero	13/07/1989	Female	Kanakana	Dicibaidero
83 Navitalai Sereivalu	6/02/1993	male	Kanakana	[illegible]
84 Monika Iowana	2/08/1995	Female	Kanakana	[illegible]
85 Sirilo Junior Vosiarogoci	11/06/1991	MALE	✓	[illegible]
86. Adi Sauca Emele Suka	26/05/1994	Female	✓	Suka.
87. Jope Boginivalu	14/06/2000	MALE	✓	[illegible]
88. Atonio Celasiga	19/07/1991	male	✓	[illegible]
89. Amenta Dioge.	20/11/1975	female	✓	[illegible]
90 Mateo Tuiviani	~~08~~ 01/08/75	Male	✓	[illegible]
91 Tavite Mabiwini	08/06/2005	male	✓	[illegible]
92 Martinei Vusamu	01/11/78	Female	✓	[illegible]
93. Joeli Manumanuvula	03/06/69	Male	✓	[illegible]
94. Akeneta Talesana	19/07/74	Female	✓	[illegible]
95. Sepo Dutiamoli	19/03/76	Male	✓	[illegible]
96 Pulekeria Senimili Makafu	18/09/1990	Female	—	[illegible]
97. Sila Meri.	16/05/1994	Female	—	Meri.
98. Marika Korobiau	20/05/1992	Female	—	Marika
99. Femia Tupou	09/07/2001	Female	Kanakana	Tupou
100 Melania Baleinadra	14/08/2008	female	Kanakana	Baleinadra
101 Emily Mary	15/07/2001	female	Kanakana	[illegible]
102 Grace Lalawa Tanta	11/01/2005	Female	Kanakana	[illegible]
103. Elena Diyalayala	27/05/05	Female	Kanakana	[illegible]
104 Emanania Dilikuca	18/6/53	"	"	[illegible]

YACA	DOB	GENDER	KERO	SAINI
85 Sulita Vanabale	24/11/66	Female	Kanakana	Vanabale
86 Tekela Guibau	9/5/67	Female	Kanakana	Tekela.
87 Monika Raga.	25/8/64	Famale	Kanakana	MRaga.
88 Makereta Katolina	14/6/61	Famale	Kanakana	Maatolina
89 Akeneta Vosarogoci	12/6/1984	Female	Kanakana	Vosarogoci
90 MARIA MAYDA	20/5/1961	Female	Kanakana	Mayda
91 Emosi Sivorosi	30/1/92	MALE	ONO	Emosi
92. Lui Drauna	15/12/93	MALE	Kanakana	Drauna.
93 Arieta Loata	21/12/1980	Female	Kanakana	Loata
94) Kristiana Lusia	6/02/25	Female	Kanakana	Lusia.
95) Raijeli Raimuku	18/09/91	Female	Kanakana	RR.
96) Maikarawa Fositina	4/07/05	female	Kanakana	Fositina
97 Adriano Lasaga	29 July 1949	Male	Kanakana	[illegible]

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....14/5/26.....

Yaca/Yacamu.....LEWE NI KORO KORONOVU.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	- MO VAKASUKAI LOSU ~~NA~~ MATANITU O VITI MO LOTU VAKARISITO. MO BULTAAT NA SECULAR STATE E NA MATANITU O VITI.
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	- MO VAKASUKAI LOSU NAI NA KUITA E VALE KEI NA KORONIVULI, IA MO TIKO TALE SA NA KENA CAUSA. - DIKEVI LOSU NA DODONU NI TAMATA YADUDUA MO VEI SOTAKI, VATTA KEI NA VANUA.
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	- ME VAKASUKAI LESU NA VEIDIGITAKI NI PERESITEDI NI MATANITU KI NA BOSE LEVU VAKATURAGA. - ME P.M. GA E NA LOMA NI MATANITU E DUA GA NA I TAUKEI.
WASE 6 VEIQARAVI VAKAMATANITU	- Na kena raici vakatautauvata na qaravi ni veivakatorocakitaki ena taudaku ni veikoro-lelevu. (eg) Gaunisala, -livaliva! (Rural Electrification). NB/. * to meet the demand.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	- ME SUKA LESU MAI VEI IRA NA I TAUKEI NI QELE NA LEWA KEI NA VEIKA TAUCOKO E TIKO E NA DELA NI QELE KEI NA SAU LOA I RA VATA KEI NA I JAU TALEI/QEREQERE
WASE 8 VEIQARAVI VAKADODONU	ME SUKA LESU NA QELE NI TAUKEI TAURI VAKATAWADODONU MAI VEI IRA NA VULAGI TAUKENA NA FREEHOLD LAND SE ESTATES (e.g.) TUVAMILA ESTATE.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	mera vaka galalataki na Tamata era curu vaka vei talia mai ka kanta mai na ~~drug~~ wai ni mate ni na mateni ka Tu e veti na ~~vu~~ pauta kei na kena vei mataqali
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	-Na kena qadrevi me veisautaki na yabaki ni veidigidigi, me tekevu ena yabaki 21. -
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

TURAGA NI KORO,

Usenio Vuicakau

.....

Saini (tikini ni siga)

CERTIFIED CORRECT
Name: Petero Watisoni
Signature: S. Vuicakau
Date: .....
TURAGA NI KORO, KOROIVONU VILLAGE
TUNULOA.

SAINT.

	YACAMA	JABAKI	SAINT.
1	SEMI LACAMA	56	[signature]
2	LEONE RAMACAKE	63	[signature]
3	Jone Filipe Balevanua	53	[signature]
4	SAKEO VOODMADUNA	35	[signature]
5	Setefano Surianavana	60	[signature]
6	INOKI LEFONIBOU	63	[signature]
7	Josefa Vuicakau	67	[signature]
8	FARASIKO KAVETANI	45	[signature]
9	Misaele Duna	52	[signature]
10	Josefo Kele Kelusis	49	[signature]
11	Aselemo Waqaniban	35	[signature]
12	OSEA WAQANINAVATU	49	[signature]
	Samuela Soa	52	[signature]
13	Farasiko Valevatu	33	[signature]
14	Dominiko Matakiban	47	[signature]
15	Mikaele TIKO	56	[signature]
16	Emo VATUTU	46	[signature]
17	Jone Filipe Balevanua	52	[signature]
18	SERESIO T. SILIVALE	50	[signature]
19	MARETINO M	65	[signature]
20	FARASIKO MALAMALA	~~40~~ 75	[signature]
21	SULIANO VOBO		[signature]
22	Venasio Tumainai	35	[signature]
23	TAMELA RAVULAKOV	56	[signature]
24	Josefo Naciva	45	[signature]
25	JOSEFO MANIAKANIKA	50	[signature]
26	Usenio Vuicakau	70	[signature]
27	Levi MATAVESI	63	[signature]
28	JOE ~~ROTU~~ RODU	50	[signature]
29			
30			
31			
32			
33			

Nuku Village, Rabi Island

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nuku Village Hall, Rabi DATE: 22/5/26 TIME: 12:00pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Veniaki. Tale	29	7314847	Uma		Female		
2	Tule. Kirenmang	81	9418639	Tabwewa.		Female		
3	~~Tade~~ Tiare. Touaki	56	2096219	Tabwewa		Female		
4	Ruani Terekia	37	2356509	Tabwewa		Female		
5	Rufina Melaia	47	2072328	Tabwewa		Female		
6	Ruita	43	2758866	Tabewa		Female		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nuku Village Hall, Rabi DATE: 22/5/26 TIME: 12:05

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
7	AIRETI	60	—	Nuku Tabwewe Village	RABI	MALE	FOD	[signature]
8	Ratu Jeku Alipate Tokoicuna	22	2919183	Tabian, village	Rabi	male	IT (Banaban)	[signature]
9	Meti Tovalcin Taratai	45	7828088	Tabiang village, Rabi Ts	Rabi	Female	FOD	[signature]
10	Itinteringa Rae Bainteiti	36	7283293	uma	Rabi	Male	Banaban	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nuku Village Hall, Rabi DATE: 22/5/26 TIME: 12:05pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
11	Boreraei	59	7600994	UMA	Rabi	Fm	FOD	[illegible]
12	MELI. R.	67	xxx	~~[illegible]~~ TABWEWA	Rabi	MALE	FOD	[illegible]
13	John.	34	7315457	Tabwewa	Rabi	Male	FOD	[illegible]
14	[illegible]							
15	Takabea	57	7553372	TABWEWA	Rabi	Male	FOD.	[illegible]
16	Eritaia	51	7445206	Tabwewa	Rabi	Male	FOD	[illegible]
17	Tangina	59	7164208	TABWEWA	RABI	Female	FOD	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nuku Village Hall, Rabi DATE: 22/5/26 TIME: 12:05pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
18	TOAKUEA. IOANE	52	7451317	TABIANG VILLAGE	RABI	MALE	FOD	
19	Tangeri Teiteban	53	8017147	Tabwewa V	Rabi	F M	Fod	
20	cyclone Taan	47	-	TABWEWA	Rabi	F/M	Fod	
21	MOTE IOANE	60	7475755	TABWEWA	RABI.	MALE	FOD	
22	MARY CORRIE	42	9323537	TABWEWA	RABI	FEMALE	FOD	
23	Matera Timama	62	-	TabwewaV	RABI	F/M	FOD	
24	TERIAUA. KOIO	53	2098083	TABWEWA .V.	RABI	M	FOD	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nuku Village Hall, Rabi DATE: 22 05 26 TIME: 12:00.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
25	Eritabeta Hedstrom	68	2142458	Buakonikai Village	Cakaudrove	Female	IT	Hedstrom
26	TERAU MWEMWE	64	270339	TABWEWA	✓	FEMALE	"	
27	Jim Rokanabaqi	56	2301863	TABWEWA	✓	Male	"	
28	Burenimatang	65	8302392	Tabwewa.	✓	Male.	"	
29	Teroniti Tefabo	38.	7147684	Uma village	✓	Female	"	
30	Kirikiri. T	71	—	Tabwewa	✓	Male.	"	
31	Tawita	58	—	Uma Village	✓	Male	"	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nuku Village Hall, Rabi DATE: 22/5/21 TIME: 12:00.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
32	Tekinene	65		Tabwewa	Cakandrove	Male		[signature]
33	TOKIA	51	7563719	UMA	Cakandrove	✓		[signature]
34	BAINYATI	63		UMA	✓	✓		[signature]
35	Toanuea	61	7321791	Tabwewa	Ca ✓✓	✓✓		[signature]
36	KAREWAI	62		Tabwewa	✓✓	✓		[signature]
37	Tauberua.S	37	—	Tabwewa.	✓	Male		[signature]
38	Teresia Selai	32	7276124	Uma	✓	Female		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nuku village Hall, Rabi DATE: 22/5/26 TIME: 12:05.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
39	TARATAI	76	9797800	TABWEWA, RABI	CAKAUDROVE	M		[signature]
40	KORIRINNANG Manibwe	66	7119224	Tabiang Village Rabi Is.	Cakaudrove	M		[signature]
41	TIMAMA MILCAERE	67	N/A	Tabwewa Village Rabi	Cakaudrove	M		[signature]
42	Elizabeth Kenny	53	8981440	Tabwewa Village Rabi	Cakaudrove	F		[signature]
43	Eleamakin Kakiatu	53	9761320	Tabwewa Village Rabi	Cakaudrove	F		[signature]
44	TERAIRUBE. KAIPATI	58	9350928	Buakonikai Village	CAKAUDROVE	F		[signature]
45	METARA BEN	52	8650627	TABIANG VILL	✓	F		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nuku Village Hall Rabi DATE: 22/5/26 TIME: 12:00.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
46.	Jeang. Fatubea	50	2878585.	Tabweewa/Nuku P.O.	Rabi Community	F	Locomotion.	Absent.

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Ember - Acu - Meraton.

Transcript

Rabi Island

19/5/2026

Koririnnang Manibwe: On behalf of the respected elders who are here with us today. The Rabi administrator who is not with us, committee members from our four villages, and our Banaban community as a whole reciting on Rabi Island. A warm welcome to you all and a heartfelt greeting from our people in our own mother tongue. First and foremost, we must thank God for the breath of life in our nostrils.

We thank God for the same trip for your commission team to our island, to our shore. We thank God for the opportunity that we can come together so that what has been planned by the commission for today could be accomplished accordingly. Our people in Rabi are so great, are so thankful with much appreciation to our present government that we can be part of this democratic process, reviewing the government and the people constitution, the supreme law of our beloved nation, Fiji. We do respect the need of the commission. Sir, and members of your team, once again, thank you very much for your coming with that important task to accomplish today. And at this point of time, and I want to hand over to the emcee once again.

Before we continue with program today the garlanding to take part to our visitors today.

Mr. Biu: The executive council, executive members of the Rabi council, the committee members from the various villages that are present here this morning, ladies and gentlemen, it is indeed an honor for me to rise on behalf of the President of the Republic of Fiji, the Prime Minister, and the members of the Constitution Review Commission, the chairperson and the two members, to express our sincere gratitude for the traditional welcome and the words of welcome that has been accorded this morning. We are so grateful that you are here in Rabi. And the welcome this morning, I know that it is one of occasion that rarely been accorded, and so thankful this morning that has been accorded to us, particularly to the members of the Constitution Review Commission.

Present before you this morning are the appointed members, as I said, that they've been appointed by the President of Fiji to take lead in the examination of the 2013 Constitution, I think you are aware of this morning. And before I proceed this morning, I humbly request the approval of the executive council and the committee members of the

Rabi Council. If you can approve this morning, we invite the members of the Commission to take the seat this morning.

Thank you. Members of the Commission, I will now ask you to take your seat this morning before we start to proceed. Thank you very much.

Executive Council members of the Rabi Council, before we proceed this morning, there are housekeeping matters that we must adhere to. One, that the proceeding this morning will be in English, and I know that you have your own translator who can translate this morning whatever that is discussed in this meeting. That is the first thing that I wish to say.

Secondly, if you decide or if you want to make a submission this morning, it is important that you raise your hand, say your name, and you start sitting with your submission. I will say it again. If you want to make a submission this morning to the members of the Commission, I will ask you if you can raise your hand so that the mic is brought to you. Say both your names, if you have three names or four names, and you make a submission this morning. It is important because the proceeding will be recorded and will be put as a record so that the Commission will use it at a later time. That's the second thing.

Lastly, the purpose of the Constitution Review Commission here this morning is to come and collect your voices, what do you think to be in the Constitution. We are not here to discuss issues of development, to only take your submission regarding to the 2013 Constitution. Once again, I thank the executive members of the Rabi Council this morning for accepting us, and I shall now hand over to the chairperson of the Commission to proceed with our proceedings.

Mr. Valenitabua: To the chairperson of the Executive Council, and the elders of the Rabi Council, it is indeed a pleasure this morning to be here at Nuku village. Thank you very much for the warm welcome that has been accorded us this morning. It is much appreciated.

The Constitution Review Commission was appointed by His Excellency the President of Fiji. Seven members were appointed by His Excellency. This means you see three commissioners sitting here at the table, and we thank you very much for allowing us to be sitting here above you.

You might wonder where are the rest of the commissioners. Three other commissioners are now in Bua. They are also collecting submissions

from the provinces of Bua and Macuata. We enjoyed the boat ride from Karoko to Nuku. I think that Rabi welcomed us even before we arrived with the good weather. We only hope that the good weather holds until we get back to the mainland.

With me this morning, on my right, is Commissioner Dr. Neelesh Gounder. He is a, when I say doctor, he is a doctor with a PhD that has a doctorate in USP in Suva. And on my right is Mr. Conway Begg. On my left is Conway Begg. And he is an architect and an architect who plans houses and hotels and big buildings. I am Sevuloni Valenitabua. I am a lawyer. And I am the chairperson of the Constitution Review Commission. Now we are here this morning with the concurrence and with the appointment of His Excellency, the President of Fiji, to collect submissions and suggestions from you which may be included into the Constitution of Fiji.

Our main task is to review the 2013 Constitution. In order to review the 2013 Constitution, we can remove laws from the Constitution. We can add new laws into the Constitution. And we can change the wordings in the Constitution so that the law means something else. In other words, we are here to, or our duty is to amend the Constitution. We have not been tasked to draw up or to write up a new Constitution. So, if there is a suggestion that we have to remove the 2013 Constitution, that is not our job. We will hear your submissions about what you think or you suggest should be included in the Constitution. We will write them down. We will record them in a computer. We will take them back to Suva. We will then analyze all the submissions. Then we will choose which ones can go into the Constitution. And there will be a draft Constitution written. The draft Constitution and our report will then be presented to His Excellency, the President of Fiji.

His Excellency will then give that to the Cabinet or to the Government. And the Government will take action from there on what is to follow, which I will later in these proceedings or in this session explain to you. You may give us submissions on your own individual's behalf. You may give us submissions on behalf of your village. And you may give us submissions on behalf of the Council. Or you may give us submissions on behalf of Rabi as a whole.

Please do not be frightened that you would give a wrong submission. Tell us what you want to submit to us, we will record it. And like I said, we will then take the submissions to Suva and work on it in Suva

So, I now ask for submissions from the floor. And there will be a girl coming on the mic. And whatever you say will also be recorded. Your voice will be recorded and we will hear it later on in SUVA. Now with those few words of opening, I now open the consultation session at Nuku Village in Rabi. I now open the consultation session at Nuku Village in Rabi.

Kaitawa Tepei: Thank you. Chairperson of the Constitution Review Commission, my name is Kaitawa Tepei-Tawaka, Executive Director of the Rabi Council.

Mr. Valenitabua: Excuse me, may we have your name again please?

Kaitawa Tepei: Kaitawa Tepei-Tawaka.

Mr. Valenitabua: For the record, the chairperson receives the submission from the Rabi Council of Leaders in written form, signed by the Executive Director, Mr. Kaitawa Tepei-Tawaka. Thank you very much.

Kaitawa Tepei: To the chairperson, I now submit the Rabi Council's submission.

One is recognition of the Banabans Settlement and Land Act. The Rabi Council of Leaders effectively submits the Banabans Settlement Act, Chapter 1, 2, 3, and the Banabans Land Act, Chapter 1, 2, 4, must continue to be firmly recognized and maintained. These acts are already acknowledged under the 2023 Constitution and they remain essential instruments safeguarding Banabans identity, governance, and land act. The safeguarding ensures continuity of legal protection for the Banabans people. Mr. Chair, you allowed me to explain in my own language. The Banabans Settlement Act and the Banabans Land Act must be protected and maintained.

The second submission is constituency-based election. The Council calls for elections to be conducted on a constituency basis, as was previously the practice, rather than open constituencies. These systems allow fair allocation of seats and ensure that different communities Represented is likely represented. in the constituency basis. going to kind of like in there many minors at the constitution basis. council own.

The third submission will be Council of Leaders separate seat for Banabans and Rotuman's. We further propose that separate seat to be

reserved for Banabans and Rotuman's. These two minority groups are unique that they are governed under their own settlement and regulation. Where established councils exercising self-government, they are not only minority communities that have their own regulations. Dedicated representation is therefore justified and necessary to safeguard their interests and welfare. The fourth submission, development needs for minority groups. The 2023 constitution does not adequately support the development of minority groups, particularly those in rural and maritime areas.

Banabans, Rotuman's, Kiowa and other minority communities are often neglected in the development and assistance. They face structural disadvantages in accessing resources and services. Constitutional regulation must be accompanied by provision for equitable development, ensuring that minority communities are not left behind in national progress.

To conclude, the Rabi Council of Leaders urge the Constitution Review Commission to uphold and protect the Banabans Settlement Act and Land Act that is recognized and maintained in the 2023 constitution. We stand in a constitution-based election to safeguard fair representation, guarantee reserved parliamentary seats for Banabans and Rotuman's, safeguarding constitutional support for minority development, especially in rural and maritime areas. These measures will uphold principles of fairness, inclusivity, and respect for the unique governance structure of Fijian minority communities.

Mr. Valenitabua: Vinaka Vakalevu, Executive Chairman. Usually, we may ask questions or we make comments or explanations. So, you have raised four points. The first point is for a provision in the constitution to uphold and protect the Banabans Settlement Act and the Banabans Lands Act. Secondly, a provision to reinstate constituency-based elections to safeguard fair representation. Thirdly, the constitution is to guarantee reserved parliamentary seats for Banabans and Rotuman's. And fourthly, the constitution is to strengthen constitutional support for minority developments, especially in rural and maritime contexts in Rabi and in Rotuma. Thank you.

Dr. Gounder: I want to comment on only one aspect that you have highlighted, which is the development needs. And it's a very important point that you have highlighted, especially for Rabi Island. I just want to assure you that in Fiji's national development plan, there is a specific focus on rural and

maritime islands, which also includes Rabi Island. So, from the Rabi Council, you can also always liaise with the Ministry of Strategic Planning directly to deal with any development challenges that you may have. But we will take your point that you have highlighted. I just wanted to add on to highlight that you can still directly approach the Ministry with your development issues. Thank you. Thank you.

Mr. Valenitabua: Thank you very much, Mr. Tawaka. Going through your points, recognition of the Banabans Settlement Act and the Banabans Lands Act, no one can take that away from you. Thank you. It is the law. It can only be repealed in Parliament. And as far as we are concerned, that act would remain as it is. In addition to that, Section 25 or Section 28 of the Constitution, Section 28 of the Constitution, subsections 5 and 6, they provide for Banabans. Excuse me. Section 28 is headed the right of ownership and protection of Rotuman and Banabans Lands.

So, right now, the rights of ownership and protection of Banabans Lands is provided for in the 2013 Constitution. In subsection 5, it says, do you want to translate? Now, in addition to that, I will read Section 28, subsection 5 of the Constitution. It says, the ownership of all Banabans Land shall remain with the customary owners of that land.

And Banabans Land shall not be permanently alienated. Whether by sale, grant, or transfer, except to the state that is the government, but on conditions which the state shall give. There is a summary of, say, subsection 5. Then, subsection 6, it says, any Banabans Land acquired by the state or taken by the state for a public purpose or taken under any written law shall be returned to the customary owners if the land no longer required by the government. So, the first submission was recognition of the Banabans Settlement Act and the Banabans Lands Act is connected to this provision in the Constitution. And we will consider the submission on that this morning. And if there is any necessity to change it, then we will change it.

Second point that was raised, the constituency-based election. We know that there used to be many constituencies. And I wanted the constituency. If I may ask, Mr. Chairman, what was Rabi's constituency at the time? Our constituency at the time was the Cakaudrove East and General Voters. Rabi was under the General Voters category and your constituency was the Cakaudrove East. When you voted in 2018, in 2018, when you voted in 2014, what was your constituency? Do you know? Well, I'll tell you.

In 2014, your constituency was a national constituency. One constituency all over Fiji. Do you get it now? Under this constitution, the 2013 constitution, there was only one constituency which was for the whole of Fiji. Do you remember that now, those of you who voted? There was a lot of crowd. All right. The submission from your Council of Leaders is for the constituency to be changed back to the Cakaudrove East or something like that. Yeah, may that be interpreted. That is the submission from the Rabi Council from Mr. Tawaka this morning. We are to go back to the old constituencies, the previous constituencies. Thirdly, we have taken that into account. This is not the first time we are hearing that submission. And it has been brought up before us in Suva and at places where we have been. The third point that was brought up by the Council through Mr. Tawaka is that there will be separate seats for Banabans and Rotuman's. These would be special seats.

Mr. Tawaka: Yes, Chair.

Mr. Valenitabua: Well, we will take that into consideration. It is now a submission from Rabi and it shall be considered. And the fourth submission relates to development needs of minority groups. These concerns Rabi Islanders, Rotuman's, Kioa, and other small populations within the country. We will – that would follow if there were separate members of parliament for a constituency within which Rabi is included. So, you see the good thing about having multiple constituencies. Because from your constituency, you can vote for a person who can go to parliament and be a voice there. And if he is part of government, then he should be fighting for development on the island of Rabi. You will see there the advantage of having multiple constituencies. That is the fourth submission that was given to us this morning by Mr. Tawaka. There is a submission from the elders, from the Council of Elders. Is there any submission from anyone? Yes, there's a gentleman in the back there. You may remain seated. Just speak to the mic.

Koririnnang Manibwe: Mr. Commissioner sir and members of the team, the submission to be presented to your commission today is in accordance with the resolution of our Tapewa elders' meeting held in the same hall on the 1st of May, 2026. It is also with the corporate support of the elders and their village committee, with the inclusion of many people from our parliament community in Rabi and some other part of Fiji who also pledged their support for my presentation today on their behalf. The submission is briefly highlighted as follows. That we are in favor of the

formation of the 1997 Constitution. I may repeat it again, that we are in favor of the formation of the 1997 Constitution. That is in line with some of the points that have been presented by our Executive Director from the Rabi Council.

The reason being is that it was drafted by the commission at that time with a mandate by the government of that day with a wider consultation from the public. So, the formation of the 1997 Constitution reflects or based on democratic principles and proper transparency whereby the elected members of the parliament who represent the people of that time is from the free will of the people and for the people who are represented in parliament. We want to return to the constituency as it mentioned and discussed it, election rather than one vote as it was partially stipulated in the 2013 Constitution.

So that's the first point, Mr. Commissioner, sir. Secondly, we want to go back to the 1990 Constitution. Secondly, we are in support of what the Rabi Council submission is in line with the Rabi Council submission even though they are not in our meeting but we are on the same submission or in the same process of this new constitution or the proposed amendment of the Constitution of the day.

We want a separate seat for our vulnerable people in parliament so that the unity for the constitution. In regard to the constitution and that is the only thing that we prepared but in regard to the parliament itself in line with what has been presented to you today, with few amendments for the parliament settlement act, in regard for the parliament Banaban act in the parliament. So, but for the constitution of the future constitution, once again we want to return to the 1997 Constitution where we are, I think we are properly represented and we can voice out our own democratic right in this regard.

And include of that, I will elaborate further because our local government has already submitted so we are in support of that if it's possible to be added in the amendment of the constitution for the separates of the people in their own constituency and so that the people, the Banaban people can vote for their representative in parliament. And thank you very much for this too, Mr. Commissioner. Thank you very much, sir.

Mr. Valenitabua: May I know your name?

Koririnnang Manibwe: Reverend Koririnnang, K-O-R-I-R-I-N-N-A-N-G, that's his name, and the second name M-A-N-I-B-O-Y-W-E. Thank you, Mr. Commissioner.

Mr. Valenitabua: Koririnnang, Reverend Koririnnang. Is that how you pronounce it?

Koririnnang Manibwe: Yeah, that's right. Thank you.

Mr. Valenitabua: Reverend, do you have a written submission?

Koririnnang Manibwe: Sorry, I got a draft here, but I didn't get time to type it. So, if it's allowed, I can type it and submit it.

Mr. Valenitabua: May I have a look at it? If you don't mind, Mr. Commissioner, while you are going through the content of the submission, and if I can interpret in our own language for our people.

Koririnang Manibwe: I'm sorry if I explained it in a proper interpretation or translation to our people. Thank you.

Mr. Valenitabua: Thank you, thank you, Reverend. I have here a copy of a written submission, a handwritten submission. From the Reverend Koririnang. I will now add the date to be the 22nd of May 26th, and I will now ask the good Reverend to please sign the submission at the bottom, where I have put a mark, the name and the signature, please. For the record, the commission sitting at Nuku Village on the 22nd of May 2026 now receives and accepts a written submission from Reverend Koririnang. Vinaka, Reverend, you have raised two main points. You support that the 1997 constitution be returned. Unfortunately, that cannot be done.

Koririnnang Manibwe: Maybe I have not stated clearly because it is a draft.

Mr. Valenitabua: I beg your pardon, my apology. Reverend Koririnang is submitting that we refer to the 1997 constitution for amendments in relation to the return of multiple constituencies and for a seat for the Banabans. Is that what you are suggesting? Thank you. Is there any other submission?

Itinterunga: Mr. Chair, Mr. Sevuloni and members of the commission, staff supporting the commission who are here, executive director, elders, and everyone that's present in the Manewa. So, my name is Itinterunga Rae Bainteiti. It is spelled I-T-I-N-T-E-R-U-N for Nelly, G-A. My middle name is Ray, R-A-E, and my name is Bantej, spelled B for boy, A-I-N-T-E-I-T-I. Mr. Chair, I am submitting on behalf of the Banaban Human Rights Defenders Network.

We are a human rights organization based in Rabi and we have worked in Rabi since 2021. In terms of disclosure, Mr. Chair, there are members of these human rights defenders' network and we don't represent the views of all the people on Rabi. For the benefit of understanding, would it be possible to get a translator so that I don't lose my interventions because given the short time that was given to us to kind of prepare, we had to seek the benefit of experts, legal experts to guide our interventions today.

Mr. Valenitabua: Do you need an interpreter?

Itinterunga: On time interpreter, please. Mr. Chair, in front of us is the 11 pages written submission made by the Australian National University based in Canberra under the mandate as an academic and supporting a lot of these constitutional reviews around the Pacific. We've had the great benefit of sharing this guide that will provide support for our submissions today and I got a written submission which will also be submitted by the A.N.U. I will not be talking on their submission. I will use it as a legal expert to kind of break down the understanding that we don't have capacity on. If I may please the chair to submit this before the submission online can be submitted by the A.N.U before I proceed on with my submission.

Mr. Biu: Thank you, sir. Before you proceed, can I just ask 10 minutes adjournment so that the commission discusses feelings before we commence? Thank you. Yeah, thank you. Thank you. Before you commence further, I will now give the chair a mic to discuss feelings before you proceed.

Mr. Valenitabua: Mr. Ray, thank you very much for giving us a forewarning in relation to your submissions this morning. We will accept your submissions from A.N.U. The written submissions or whatever you have, your guidelines from A.N.U, we will accept that. What we will record is your oral submissions to us this morning. And if you have a submission which you wrote yourself or your defenders, which was written by you and your defenders, we will also accept that. But one from A.N.U we will use as a guideline.

Itinterunga: For the benefit of our people, sir.

Mr. Valenitabua: So, you want the interpretation to be for the translation to the Rabi,

Itinterunga: Like Kiribati language, yeah.

Mr. Valenitabua: Thank you. We will accept that.

Itinterunga: I can interpret, but what's in front of me, sir, is a point form of our oral submission. So, I don't want to lose my thought process in the... I understand.

Mr. Valenitabua: Is there anyone else who can interpret or translate? You can tell us? Okay.

Itinterunga: I will do the English and the translation and I'll try and cover as much as I can. So, if you can allow to bear with me.

Mr. Valenitabua: Very well. Just like Reverend did. Okay. Thank you. Carry on.

Itinterunga: Thank you, Mr. Chair. The Banaban Human Rights Defenders Network reaffirms and confer with the submission made by the Rabi Council of Leaders in the reinstatement of the Rabi Council of Leaders.

Secondly, Mr. Chair, I also concur and affirm the points made by Reverend. But we will cover these in one of the points. The good Reverend was also the island's magistrate. So, we're reaffirming his perspective together with the perspective of all the elders that he met with on the island. Mr. Chairman, number one is I just want to refer back to the history of our displacement from Banaban Kiribati. And I think for context, I think it is quite important. And the displacement of Banaban was a forced relocation because of phosphate mining. There was 22 million tons of phosphate that was removed from the island. It used to be above sea level. But after the mining, almost 90% of the land surface was crushed away. And an island population was displaced forcefully.

But my point is, Mr. Chair, since 1945, we made Fiji our home. And so, our first submission is in the 1970 constitution, in the constitution, we were classified as Fijians. And the good thing about the 1970 constitution was we had free access. Then two more times the constitutions were reviewed, one in 1990 and one in 1997, and I stand to be corrected. But then the two constitutions reclassified us as others.

And Mr. Chairman, in 2013, the constitution's preamble also does not consider us as part of the other races. And what I mean by this in the

preamble is there is recognition of iTaukei and respectfully we'll never take away, we'll never take that fact away. iTaukei was mentioned, Rotuman's were mentioned, and Indo-Fijians were mentioned. Mr. Speaker, sir, after 80 years, Mr. Chairman, after 80 years, we are asking respectfully if there can be a reconsideration to insert Banabans as part of the other races or nationalities.

So, there were the 1970s, 1980s, 2013, there are legal frameworks that were so robust. And I believe with the current situation that we are not recognized alongside others, we respectfully record, put on record that for consideration, if we can be recognized so that all other things, aside from that recognition in terms of minority rights, can be realized within the supreme law of Fiji. Human rights standards of the 2013 constitution and entrenchment of key legislations that concerns Banabans.

And I want to unpack on this point, sir, that right now while the review is happening for the constitution, and my understanding is the act is a different process altogether, and I stand to be corrected on that, we have been left out in discussions on citizenship. Since all the reviews are happening in Suva, we have never been part of the consultations for these key legislations that affects us.

Sir, right now in Rabi, we have a lot of undocumented Banabans. And I go back to the history of the Banabans in the forced relocation that we are not here by choice, we were here because of colonial arrangement that took us away from our homeland. And as a result of the mobility, some were born here, it's very hard to seek a pathway that responds to the immediate transition of the Kiribati citizenship into a Fiji citizen. And these, in terms of context, their parents have Fiji certificates, certificates. And similarly, this is the problem when we go across to Kiribati. And I wanted to put on record if we can kindly request, money at the consultations, if there were very significant legislations that connects to upholding the human rights standards as enshrined in the constitution, so that Banabans continue to participate in this important dialogue.

Number three, Mr. Chairman, is, Banaban human rights defenders support the reinstatement of the 1997 constitutional standard requiring that any limitations on rights to be reasonably justifiable in a free and democratic society, and for retaining full court jurisdiction over constitutional matters with no bar on judicial review.

And we reaffirmed the call made by the Fiji Women's rights movement on this call. And secondly, on this point, we also call on, and if I'm correct, and I stand to be corrected, on section 26 of the constitution for preserving temporary special measures, including quotas and affirmative action to address historical disadvantage to improve equal representation. The court, the judicial review, the court, the point that I'm on, the standard, I don't know.

And with that, Mr. Chairman and members of the commission, those are submissions, oral submissions that will be drafting for formal submission through the commission.

Mr. Valenitabua: Thank you very much, Mr. Rae. Thank you very much for that submission that you have given us this morning. You have raised a number of pertinent points. One question, birth certificates. You mentioned birth certificates.

Those who are from here, from Rabi, in Fiji, who hold Fijian birth certificates, when they go to Kiribati and they have a child there, is that child, you said something about birth certificates. What happens to the birth certificate for that child?

Itinterunga: Mr. Chair, in terms of context, so when I plan to go back to Kiribati, because that seems to be the case now with our people and their mobility, if I go to Kiribati and have children of my own in order for me to come back home, because Fiji I consider home, so normally we go across to see our families and also find scholarships and employment for our children as well. So, when we go, and I'm happy to say that I've gone through that experience where my family migrated to Kiribati, and so when you have your children there, in order for my parents to come back, they needed to have a travel document, and because we have access to citizenship in Kiribati, our parents then apply for the Kiribati passport.

When we come into Fiji, there is no clear pathway and awareness for our people to naturalize, whether through by marriage or through by birth, through your parents, and as a result a lot of our people are undocumented until today.

Mr. Valenitabua: There is no pathway for registration in Fiji.

Itinterunga: Sorry, let me correct my statement. There are pathways, but there is lack of awareness by our people to use those pathways, and normally we wait for naturalization, which is a cabinet discretion where they naturalize us to be Fijians. In the process of waiting for the naturalization, and it has happened in Rabi, can be 10 years, those kids that are here are not schooling because they're basically overstayed under the immigration law because they hold a Kiribati passport, although their parents are from Fiji.

Mr. Valenitabua: All right, if a child is born in Kiribati to Fiji parents from Rabi, what does he or she become, a Kiribati citizen or a Fiji citizen?

Itinterunga: My awareness, Kiribati has opened up the provision to allow dual citizenship for anyone coming to the country.

Mr. Valenitabua: That is for the parents?

Itinterunga: And for the kid, naturally he becomes a Kiribati citizen.

Mr. Valenitabua: All right, because he or she was born in the jurisdiction. When he comes back to Fiji, what happens?

Itinterunga: He carries the Kiribati passport and checks into immigration.

Mr. Valenitabua: And he is not registered as a Fiji citizen, he is registered as a Kiribati citizen?

Itinterunga: No, and on arrival at immigration, they give...

Mr. Valenitabua: a visa for four months.

Itinterunga: Yes.

Mr. Valenitabua: A visa to enter and a visa to reside.

Itinterunga: Yes, so our understanding, sir, is when our people come in, they do not understand that there are other pathways to naturalize the child and they would always just wait for naturalization when it happens by the government.

Mr. Valenitabua: All right, there is a provision for dual citizenship?

Itinterunga: There is a provision of dual citizenship and, sir, I speak on my own experience because I got two passports.

Mr. Valenitabua: I mean, there is a provision in the constitution for dual citizenship.

Itinterunga: That's correct.

Mr. Valenitabua: And that can be applied for. And one of the qualifications is that the parents or either of the parents is a citizen or was a citizen of this country.

Itinterunga: Yes, according to what we know, you can be naturalized if your parents were Fiji-born citizens holding birth certificates or you can be naturalized through marriage and the naturalization process.

Mr. Valenitabua: Okay, so we are talking about the constitution here.

Itinterunga: So, let me just get back to my point on immigration where I said.

Mr. Valenitabua: No, no, no, I'll ask you a question. We are talking about provisions of the constitution. The constitution states that you can apply for dual citizenship. That is one way.

Itinterunga: Yes, sir.

Mr. Valenitabua: And secondly, the citizenship because of the parentage.

Itinterunga: That's correct.

Mr. Valenitabua: Right. So, is that not sufficient or is there a suggestion for something else?

Itinterunga: It is sufficient, but the lack of awareness has led to many of our people on the island undocumented now.

Mr. Valenitabua: Well, yes, as a human rights defender, maybe you have to take up that and enlighten.

Itinterunga: And we have, sir, the last view of the Immigration Act. We traveled and paid our own expense to Suva to submit. And then we also developed a citizenship toolkit, which our people are using. My concern, sir, is not who we've helped in the process, but who are undocumented from historical migration.

Mr. Valenitabua: Okay, you were saying that some of our people living here on Rabi Island are undocumented.

Itinterunga: Yes, sir, but yeah.

Mr. Valenitabua: No birth certificates?

Itinterunga: No birth certificate. And the process of requiring to get one is to ask their parents to get certification from Kiribati, which can be then neutralized here.

Mr. Valenitabua: And if they are children, do they go to school?

Itinterunga: No, sir. We've been talking quietly with so many of our, they can't access health services, a scholarship, the grant for education, which is 200. But then aside from this, we've had many others that have presented good stories, good practices of how, but with those that are in trouble from the past, we cannot really do anything with them.

Dr. Gounder: Do you have some numbers in terms of the number of children not going to school? I guess that would be relatively easy to count.

Itinterunga: On top of my head, I've engaged with seven families to develop a toolkit to share, just to get their experiences on immigration, only because they asked us to advocate for them.

Dr. Gounder: It looks like an issue, and we're happy to take it through other channels, although not everything you've said is a constitutional matter, but we're happy to help you out in terms of the access to schooling for children, etc. But you need to identify numbers so we can understand the magnitude of the problem or the issue here.

Itinterunga: As a human rights defender's network, we can, but I think the appropriate authority would be the council, aside from the naturalization process, we can work on a pathway to advocate for families and children that are going into this situation. I guess going back to the main constitution, how do we uphold the human rights clauses that are mentioned when we still have undocumented citizens living in Rabi in fear because they may be deported at any time?

Mr. Beg: Thank you very much, Mr. Rae, sorry, and your team. Very compelling arguments, but support the comment from my colleague, Dr. Gounder,

and also from Chair. I think the key here is the lack of attention to this process is what I'm hearing from you. And can you just highlight what that lack of attention is? We have an immigration department, I guess under the Banaban Act, it is recognized, and also under the constitution, the Supreme Court, Supreme Law of the country, it's in there, so I'm just trying to understand the process when you're applying. You're saying that it's a birth certificate, but there's the other process through naturalization, so can that pathway be, because these kids are born here, they have the right under the Bill of Rights section, the right to education, the right to livelihood, so these are things that can be brought up. I guess, I'm just trying to understand that, if you can enlighten me a bit on that process, please.

Itinterunga: Thank you, Mr. Commissioner, and let me just correct that in most cases, the kids are born in Kiribati, and they travel across to Fiji, and those are the ones that find it difficult, because naturally, as a Bannerman, when I come back from Kiribati with my kids and they have Kiribati citizenship, I'll just say, I'll go give it to the council. I only know that pathway of naturalization. The toolkit identified two other pathways. It's basically, traveling with a parent who has Fiji citizenship can be naturalized under the parents, or whoever the parent that has the Fiji citizenship, and I know this because we've helped a couple that came over from Kiribati, and he married a Kiribati woman, and the wife had a Kiribati passport, the kid had a Kiribati passport.

They were advised by immigration that you need to leave the country before the four-month lapse, so using the toolkit, we explored the avenue of going into immigration to explore that pathway of naturalizing the wife and the kid, because the father had Fiji certificate, birth certificate, and so with that process, how it looks like, they went in immigration in Suva, they met with the director, they were given a form, and they didn't pay a single cent for it, so there are provisions, and they accommodate, and pathways to accommodate where you wait for 10 years, or when the government feels that it's a need for Rabi and Kioa, then they call a naturalization process, and my grandmother was part of one of the naturalizations that happened here in 1995, although she was here for so many years, she got the citizenship in 1995, so that process has led to many of the people, because they don't know other pathways, they've been overstaying in the country.

Mr. Valenitabua: Okay, Mr. Rae, your matter, and what you're raising with us today, is a matter that would be best dealt with by the immigration ministry. We have heard submissions in relation to this 2013 constitution from immigration department. They have told us about how they are having problems with people, if I may use the word people, with the people who are staying in the country who have no papers, and once you say that some of our Rabi Islanders are undocumented, then some of you would be included in that category. Now, since this has been raised in this constitution review consultation, we will take a note, and we'll take it, I, as chairman, we'll take it as a matter to be attended to by the immigration department, and explain to them what the problem is. This is not a unique problem to Rabi.

I have encountered Fijians, Kaivitis, who PWD way back when the Solomon Islands was under a British protectorate. These Fijians from the PWD in Fiji, with their wives, went to the Solomon Islands, and they had children there. Their children are living there now with their grandchildren, speaking Fijian, and with passports, Solomon Island passports.

Now, some of them are wanting to come back to be citizens of Fiji, to follow in the footsteps of their fathers and their grandfathers and grandmothers. They have, I have assisted three of them, use the constitution in relation to dual citizenship. They now hold dual citizenship, and they hold a Solomon Island passport, and Fijian passport, and similarly birth certificates. That is the easiest way to go about this.

The immigration department says that citizenship can be acquired by naturalization and by registration. Those are the two. So, they can define that, and they can find a way out of that. But to be born in Kiribati, to Fijian parents with Fijian passports of Banaban origin, I suggest that you go dual citizenship for the children. And because the children would also be Kiribati citizens. And follow the example that I have set. I've done three. One husband, one wife, and one son. They are Solomon Island citizens, and now they are also Fijian citizens with both passports. So, if we can get the immigration department, you know, just send an officer here to inquire, and then you, the council elders, and you defenders, work with them in order to document those children who are undocumented, here, living in Fiji. Would that be okay with you?

Itinterunga: Yes, and just to kind of, just bring me back a bit, sorry sir. But I think what our framing was about was the lack of recognition. Because practically, when we come into immigration, we say we have Banaban parents, and they say, who are Banabans? So, it's all about raising broader awareness, not just by us and knowing the system, breaking down the legal terminology. And you, if you don't have the benefit of having legal knowledge, that will be extremely hard for families to kind of interpret what's in the law.

Mr. Valenitabua: All right. I've got, you know, I've got part of your submission, which, in which you are asking that Banabans be recognized as people of Fiji.

Itinterunga: I believe that was our first submission for the preamble of the 2013 constitution.

Mr. Valenitabua: It has to go in the preamble.

Itinterunga: And yeah.

Mr. Valenitabua: You are mentioned in sections within the constitution, but not in the preamble.

Itinterunga: Yeah, yes. The note I had pointed by legal experts was preamble. So I do apologize for that.

Mr. Valenitabua: All right. We get your point. Thank you. Do you have any other submission?

Itinterunga: No, thank you, Mr. Chair.

Mr. Valenitabua: Thank you very much. So there, we have heard from Mr. Rae, from the Rabi human rights defenders. Thank you. Is there any other submission?

Rabi Chairperson: Hello, Mr. Chair. I just want to highlight it about the citizenship. For your information, due to licensing, citizenship through due to licensing is with the PM's office. And my understanding, there's a bill in parliament that will be discussed. And we have, we have mentioned to the PS, or PM, to check on the progress on the neutralization of the Banaban people and Rabi. It's all with the PM's office, and it is waiting for the approval of PM's office. Thank you.

Mr. Valenitabua: Thank you for the information, Mr. Chairperson. That is good to know. But I'll just follow up with the immigration ministry and see how they can expedite, they can speed it up. Do we have any other submission? You might have come across a group talking about the constitution, the 2013 constitution. It is not good for us. And things like that. We have heard some today, this morning. Are there any others? Good. We have a lady at the back. Excuse me. That has to be translated. Mr. Rae, could you do the translation?

Terayoummue Ioane: I want to know how the Rabi Council of Leaders was dissolved. And if it was dissolved, how can you reinstate to make sure the standing of the council for the people? And the surname is I-O-A-N-E. That's all.

Mr. Valenitabua: Please pardon me. The dissolution of the Rabi Council is a matter that we cannot speak on. Because it's not in the constitution right now. And I do not know anything about it to enable me to comment or reflect on it. I'm sorry. But the thing is, we can assist, like we have done for the registration of children. We can assist. We've got the chairperson of the Rabi Council here. Could we have a comment from you, sir?

Rabi Chairperson: For your information, Chair, and the Commission, the dissolution of the Rabi Council of Leaders, the council members, is part of the Banabans-Selman Act and the Land Act. And my understanding with our meeting with PS, that there will be another review on Banabans-Settlement Act and Banabans Land.

But for the question, why the dissolvement of the Rabi Council of Members, it is on the discretion of the Prime Minister. And it is part in the amendment of the Banabans-Settlement Act that the Prime Minister dissolve the council, for your information. Yes, the PM's office.

Mr. Valenitabua: In that respect, Mr. Ray, we cannot comment further. However, suggested by my fellow Commissioner, we can follow up with it.

Itinterunga: Or if they want it to dissolve, you know, like she kind of wants, what's the, the, what do you call, how do you ensure that the council keeps, you know, not dissolve and then bring back, dissolve and then reinstated, dissolve and reinstated. How can that stand in this constitutional review to ensure that it continues functioning, I guess?

Mr. Valenitabua: Thank you, Mr. Rae. Thank the lady. We have taken note of that. For our information, Mr. Chairperson, sir, the Rabi Council was dissolved. And it

has not been re, it has not reinstated until now. Now, may I ask this Council of Elders, which you have, how was, how did that originate? How was it created? No, I think we have to change that.

Rabi Chairperson: It's not the Council of Elders. It's the Elders from each village. At, at the, at the moment, Rabi is, is managed by the Rabi administrator, appointed by the PM's office.

Mr. Valenitabua: The Rabi Council of Leaders?

Rabi Chairperson: There's no, there's no Rabi Council of Leaders. The council members, there's no council members of nine. Non-council members, there's none. But because it was dissolved during that time there by the PM's office. And the PM's office appointed the administrator, Rabi administrator, which look after, which look after the function of the whole council. And that is part of the Banabans Selman Act that will be reviewed later.

Mr. Valenitabua: So, you have a Rabi administrator?

Rabi Chairperson: Yes, sir.

Mr. Valenitabua: And the council which was dissolved has not been reinstated?

Rabi Chairperson: Yes.

Mr. Valenitabua: And the lady is asking whether that council can be reinstated? Yes.

Rabi Chairperson: And for, for your information, sir, the PM's office is working towards reinstating the council. They've got processes to follow. Thank you.

Mr. Valenitabua: Thank you for clarifying that.

Rabi Chairperson: Thank you, sir.

Mr. Valenitabua: So, we would say that this letter here, the Rabi Council of Leaders, is not correct?

Rabi Chairperson: It's still, the organization is still there.

Mr. Valenitabua: Okay. Is there any other submission? It appears that, oh, there's one at the back there. The lady.

Tiare Touakin: On children's rights, children do not want to listen to us because of children's rights. And another one, children, children rights make our children don't want to listen to our teachers. I want that law to be removed because our kids have so much pride and are rebelling against us. And that's not alone. They always talk back to our elders. If there were improvements to make, amendments to also penalize children that retaliate against us, and I'm speaking as a mother, because I can smack my own child. That's the right way. That's the right way because we're not Palagi and we're not white people and we have customs and ways of teaching our children. That's all, Mr. Chair.

Mr. Valenitabua: Very good point that has been raised as a submission. Children's rights to be removed, it comes under the Bill of Rights. You are supporting submissions from other people in other places where we have been. So, it's an issue that is coming up constantly. Even the Fijian Teachers Association have come up before us in Suva and told us that corporal punishment, which is the whacking, is to be returned, reinstated because of discipline. We will be considering punishment. It could be limited. We had teachers and their assistants to give out corporal punishment. The parents, yes. The Bible says, spare the rod and spoil the child. Good. And other places. So, we will consider this submission together with the same submissions which have been brought before us. Thank you. Is there any other submission? There's a gentleman at the back.

Before you start, may I have the name of the lady?

Tiare Touakin: T-I-A-R-E, full stop. T-O-U-A-K-I-N.

Mr. Valenitabua: All right, we can have the gentleman at the back.

Tekinene: My father's name is Terakau, T-E-R-A-K-A-U. My name is T-E-K-I-N-E-N-E. My father's name is T-E-K-I-N-E-N-E. That's the first name. The name is T.E.R.A.K.A.U.

Itinterunga: I'll just ask the magistrate if he can, it's a process that I don't understand.

Koririnang Its the humble request 'to be taken into consideration. Because of the problem we have, especially in regard to the election, the candidate we elected, they gave us or they promised us different benefits or different things that we come to us. And then they never come back and they go

and pour it out somewhere else. So that's the point. For the Past election our constituencies was Leo Smith.

And then we are so grateful and thankful for him because there's a fruit that he brought and that's where we can see our hospital being established for the benefit or for the well-being of our people in Rabi. So that's why it's in line with our submission by the Rabi Council and what we have been submitted so far that we want our rep elected independently for a different seat for our Rabi people. Thank you very much.

So, the advice to our people is to elect the right person to that position so that we can represent or can voice out in our opinion or whatever we want to lead for our island. Thank you very much. That's all for the submission.

Mr. Valenitabua: Your submission is taken in. We note your concerns. Politicians who were elected, who we elected, never came back to see us. Secondly, you need someone to be elected from Rabi so that he or she can represent you in Parliament. So, we need multiple constituencies, not only one constituency, one constituency like the Country of the East. Thank you. We got your point. Next time when the politicians come in, don't believe them. Do we have another question?

Tuanuea Ioane : To the chair and the constitution team Bula Vinaka.. Pardon my speaking but considering the review of the constitution, to my understanding, that in chapter four of the constitution 2013, I do not see a part that the prime minister of the day is also the minister for the Banaban people. It is to my understanding that before, the prime minister of the day automatically becomes the prime minister for the Banaban people.

And that is why the office of the Rabi Council, when they raise an issue regarding the island, they go direct to the office of the prime minister. But since reviewing this constitution, I do not see a mandate in the constitution that states that the role of the prime minister is also a minister for the Banaban people and I do not have a written submission, just the oral one that I have come up with regarding chapter four-part B, section 90 to 91 right to 94. There is none that states that the prime minister of the day is also the minister for the Banaban people and maybe that is why it is raised here today.

The Banaban people may have a separate seat. But it is my understanding that before, the prime minister is also the minister for the Burmese people. And if I can query, if there is a mandate somewhere in your gazette in the government that states that the prime minister of the day is still the minister for the Banaban people, maybe if you can include that in your constitution for 2026, I think that is the only submission that I have for you today. Sorry, my name is Tuanuea Ioane. That is for my first name. And my surname is Ioane, which is I-O-A-N-E.

Mr. Valenitabua: Mr. Ioane, the point that is only raised here in Rabin, we'll have a look at that. In order to have recognition, there should also follow, I mean, when you have recognition, then all this should fall in place. Is there any other submission? The lady in the back there.

Tiare Touakin: Is it true that if you, there is in the law that if you don't participate in an election, you will be in prison? Is that in the law now?

Dr. Gounder: No, voting is not compulsory under the constitution. Not under this constitution or the act under this constitution? No.

Mr. Valenitabua: Is there any other submission?

Koririnnang: I would like to raise a question, or maybe it's a matter of concern, or if it's possible to raise it to the commission, in regard to the qoliqoli right for our Banaban people. And I want to add so far, in regard to the historical part of this qoliqoli right, the first time when our parliament came to Rabi and bought Rabi Island through the British colonial government, and when we came, we've been advised that we are not going to tangle up or we are not going to, a lot of things that we might not, but we are free in the fishing right of the qoliqoli, especially in this area.

And to my own understanding, sir, in addition to this, when we look at the history of Rabi Island, in the early days, for the first time, it was bought, or it was purchased, by the Torsen brothers, with the, I forgot the name of the captain, before the colonial government came to Fiji, and it was bought from the, according to the advertisement from the King of Tonga. It was advertised in the Australian Times that time.

And so, they bought this land, Rabi Island, and there was a case, and I think if I can remember, it was the first land commission case when the British government came and took over the government in Fiji, as the head of the government in Fiji at that time, or part of the colonial ruling.

And when they came, there was a dispute between the buyers of this land and Tui Cakau. And in regard of some of the rights and some of the things that were purchased in the island according to the rights of that day.

And so, within that, the first case that appeared, whether it was based on the validation of the purchase of the land in Rabi. So, I won't elaborate further, but to the conclusion of the case, it came that some of the cases too in Fiji, some of the land being bought through some of the small items like the axe or whatever you can name it, as Fiji had been experiencing so far. And when the British colonial government came and exercised what you call the proper justice for this regard or for the case that had been with them, so they returned all the land.

Some of the land that had been purchased was not relevant to the law of that time. But in the case of Rabi, it was a learning, buying of land in Rabin. And the qoliqoili right was given at that time that the people who were in the island of Rabi, they have the right to do their fishing all around without any license, especially fishing.

But now we are tangled up with the qoliqoli right. So, if you can comment on that or whatever so that we can ask some of the questions or further on this or something else that we might be informed from your side of the government and especially those who are asking the question in the interest of all our people in Rabi. Thank you. I think it's clear for this submission. Thank you, Mr. Commissioner.

Mr. Valenitabua: Thank you very much, Reverend. Qoliqoli rights. Please, is there... I'll put it this way. I'll put it this way. The qoliqoli for the iTaukei case, they were allocated according to a qoliqoli commission done by the iTaukei land and fisheries commission way back in 1947. Then the qoliqoli areas were identified and the Yavusa's or Mataqali's specifically or particularly Yavusa's were allocated to own these Qoliqoli's. What was granted to these Qoliqoli owners, not Qoliqoli owners, to these natives at the time, they were called natives, not iTaukei case, to these natives was the right to fish, Qoliqoli right, the right to fish.

So, when there is a Qoliqoli area, the fishing rights owners or the Yavusa's or whoever has the right to fish on that Qoliqoli. The Qoliqoli was owned by the government. So, Yavusa were identified and Mataqali's were identified their lands were allocated on land and the Qoliqoli's were allocated where they had fishing rights. They didn't own

the Qoliqoli. Now that was done way back in 1947. And up until now those Qoliqoli rights remain to the various Yavusa's. I'm sure you have been in Fiji long enough to know what a Mataqali and Yavusa is.

Now my question is, was anything like that done in relation to Rabi? Was there any Qoliqoli commission for Rabi? Because if there was a Qoliqoli commission, you should have had fishing rights and the fishing areas allocated. Do you have that?

Koririnang: No.

Mr. Valenitabua: No. All right. So, you have the sea around you. When you go to fish, or before I go on to fishing, who owns the Qoliqoli around Rabi Island? If you know.

Koririnang: Tui Cakau.

Mr. Valenitabua: The Tuicakau. I see. So, you have no fishing rights whatsoever. No. The Tuicakau and his people would have fishing rights. We got your point.

Koririnang: Excuse me, Mr. in the fishing workshop done in this hall too. I think three years back. And the minister, he said he cannot comment further on that because he has related to the department and he said that answerable for that. For those people supposed to answer. But the question we raised a few last times, we see that according to what has been told by our fishermen, we see the Qoliqoli right, we can go in the land right up to the river, up to the mountain.

So, that's why we raised that question. Is there any contradiction of the right of the ownership of the land and the Qoliqoli right ownership? Especially the – we may agree on some parts because we are not in leasing. But the right that come inside the land and we see that there's a right, the Qoliqoli right is up to the – inside where the river is or the stream and where they can find the sea fish or whatever the prawns, that's a Qoliqoli right. So, that's a point of the question too we raised yesterday. So, it can be clarified or be considered in other part or any other things in the commission. What about facts that you can share with me because we are a bit affected with that. So, thank you very much.

Mr. Valenitabua: Yes, the Qoliqoli right is different from Qoliqoli owner. Qoliqoli owner is the government and the government assumes the sea and the water on

the river up until where a canoe cannot go. That is according to law. The law is called the Streams and Rivers Act. Where a canoe can go, the government owns.
But the fisheries, the right to fish, is for the owners of the land. Up to that stage, where a canoe can go, then the fishing rights for that area is owned by the owners of the land, the land owners. Now that is for natives, for iTaukei and also for freehold owners of land.

Now, since the Qoliqoli here, the fishing rights is owned, is held by the Tui Cakau that is it, by law. I believe that the commission in 1947 would have stated that. And fishing rights for the Tui Cakau would have to go up to the river if you have a river here.

Now, to say, to answer, or to comment in short, it's a complicated issue. Because you stated that the island was purchased, was bought, right? And it was bought by a company? Or by the Banbans at the time? Who bought it? The company which was doing mining in Banaba? The company which mined there, bought this island, and transferred the inhabitants to Rabi? The royalties for the Banbans? Royalty from phosphate state? Okay. So, it was purchased. Right. That was the land. The land was purchased, not the Qoliqoli. Yes mean, that would be the fact. There is only one island in Fiji, reverend. There's only one island in Fiji where a European bought the island and he owned the Qoliqoli. Mago Island. You know Mango Island. That was the only one. All the others, no. Right? So, it's a complex issue, it's a difficult issue, because the Tuicakau is involved. If the minister said he can't do anything further, or he can't comment further, that is understandable, because it is for the Tuicakau.

Tiare Touakin: Thank you very much, reverend. I just want to talk on behalf of this gentleman. You know, I heard from my cousin brother, I mean, Paolo, he's a Fijian, he's from Vanualevu, and he's vasu here, the mother is from here. So, I heard from him, he was a chairman of the Rabi Council of Leaders. And I heard from him, because, you know, we stay in the back of Rabi, the coast of Rabi, and, you know, the Fijian people here,

Just two years ago, I ran my brother. Hey, you say that we belong to this island, the Fijian people from Taveuni, they robbed my what? My dryer. They cut it for the water treatment. And I just, I just raised enough to defend my place. I was farming in that place. You say that we belong, this our place. Yeah, ask the police. They say, that's a freehold land. Never mind, but this is our land. That's why myself, I pray, I kiss their mouth.

Why you 'choro' our property? Everything you want is here. This is not your land. This is a freehold land. I just want to ask Banabans. My brother is a Fijian. We are different than the Banabans. The Fijians are different than the Banabans. I told him, you 'vasu' to, you talk on the Fijian side, but you brought up here, our place here, the back of Rabia. And I'm a Banabans. And you told me. So, I pray, I kiss them. I just know that we have no right. We have a right to defend our place. He took all our, my drum, and he cut the copra. He sends it there, over to that jail. So sorry, I just want to assure that we are different. Even we brought up in Fiji. We love Fiji. We are the Fijian. We born here. We love Fiji but our custom is different, Sorry for that. That's why I just want to tell what we, we want the independence in our place. We don't want them to come and took anything they want because we are belong to this place. I just want to, to, just want to beg them not to come and do something wrong with us. We are Banabans. We are the Fijians too. Thank you.

Mr. Valenitabua: We came here to talk about the constitution. The problems that you are raising can be considered when we deal with the recognition under the constitution. Start with the preamble. And then we follow down the line in the matter of laws.

Fishing rights, I'm sorry, I cannot explain further. You have told me that the fishing rights is owned by the to theTuicakau. That is it. It must have been given to him by the fisheries commission. This is Freehold Island, right? Like I said, only Mago was bought and the owner, Mr. somebody, I can't get his name now, owned the land and the fishing area. Only Mago in Fiji. A long time ago. It was Mr. Miller, I think.

So, all we can do and all we can tell you now, we'll consider the constitution. We will consider the island of Rabi. We will try to put in a provision which recognizes it and then try to resolve what you have here. We will try. I can't promise anything. So, thank you very much for the submission for this morning. I'll take one more. If there's one more, if not, then I will have to stop. There's one, the last one. May I hear your submission?

I think we have come to the end f these meeting. There is something that we believe we are all Fiji citizens. If you hold a blue passport, you are a Fijian. The constitution that we were tasked to review is the 2013 constitution.

The objective, or we are tasked to do, is to review it, like I said at the outset, change the law if we have to, remove what is to be removed, and add what is to be added. What we heard today about Rabi may have to be added. Now, from here, you may ask, what happens after this? They have visited Rabi, what else will they do? We will go back to Suva.

All the submissions which we have collected, we will put together, collate. We will put together all the submissions from Vanualevu. We will put together all the submissions from Lau, from Lomaiviti, from Kadavu.

In the next two weeks, we will be in Vitilevu, all around Vitilevu and up to it. So, all the submissions will be in the draft Constitution. It's a draft amended Constitution.

I stress, it is not a new Constitution, it is an amended draft Constitution. Amended means changed. So, we will prepare a report, and we will prepare an amended draft Constitution.

That draft and the report will be forwarded. We will take those two to the President of the country, His Excellency, the President and to the Count. He was the one who appointed us, so we will present to him the report and the draft Constitution.

He will then have to give it to government, and then government will take political action from there. The government will prepare the bill to parliament, and the draft Constitution will be put to parliament, and the parliamentarians will discuss it. Once the parliamentarians have discussed, and they have passed the draft Constitution, that draft Constitution will then be presented to us again, the people, even to you here in Rabi, for you to decide whether you want the draft amended Constitution to become law in Fiji or not.

There will be a process called a referendum. It is like an election, it will be run by the elections office in Suba, where each one, each person will have to either say yes or no to this draft Constitution which will be prepared. You will be given one question; do you want this draft Constitution to become the Fiji Constitution or not? There will be a space for you to tick either yes or take no.

If you tick yes, you agree, if you tick no, you don't agree, you don't accept the amended Constitution. Like voting, that will then be taken back and

counted. If those people who take yes are more than those who take no, then we will have an amended Constitution, a new Constitution.

If there are more people who tick no, we don't accept it, then we will remain with the 2013 Constitution. And that means Rabi will still not be recognized. Do we get that? When the referendum is done, there's preparations for the referendum in Suva, right now.

When the referendum is done, please go and check where there will be the boxes for putting your cards. It's going to be like voting. And in addition to that, I say you must register to vote. You should have a voter's card. So, from now on, expect a referendum. We are now in July.

The referendum might be done in September or October or November. The elections office officials will come around. Talk amongst yourselves, your families, any person who is 18 years old and over can take a referendum. Your families, your villages, talk amongst yourselves about this referendum. It's important to you, particularly if recognition of Rabi Islanders is going to be included in it. There is a request from the commissioners. It is our duty to enlighten you on that. Although our process, our appointment ends on the 31st of August, 2026, that process about the referendum and going to parliament will be for the politicians. So, all I'm doing now is advising you, asking you to do your ticks at the referendum.

I thank you very much for being here this morning. We have received a lot of submissions and some new matters have been raised before us. I work as a lawyer. I haven't heard some of the things that you have raised today in relation to your island. So, we will very much see what we can do. We will see what we can do about your registration, the undocumented Rabi Islanders. And then we'll take it from there with the immigration department. Now with those few words, I now conclude this consultation session. Thank you very much and God bless you all.

Mr. Biu: Thank you. Executive Council of Rabi Council of Leaders. I will ask your permission if I can request the members of the commission to take their seat this afternoon. Thank you. Council members, you may now retire from your seats. Thank you.

On behalf of the constitution mission, I rise to thank you sincerely for allowing the commission this morning and today to come and hear your voices. I think it was a wonderful exchange of ideas, a mature

discussion. It raises issues that is dear to the heart of the Rabian people, the tradition, the custom, the land and the people.

We just hope, with the blessings of the almighty God, that we enact a constitution that reflects the issues that you've raised this morning. Once again, on behalf of the CRC, the Constitution Review Commission, thank you very much for the discussion today.

Koririnang: To the chairman of the Constitution Review, members and the team, on behalf of the Rabi Council, our elders and members of our community, we wish to give a big vinaka vakalevu to you on your team.

I hope you enjoy your stay on Rabi. And we hope to hear more positive feedback on the process of the change of the constitution. Anyway, in the usual way, we want to give our appreciation.

Mr. Biu: Thank you. I'll ask everyone to come for a photo session with the members of the CRC. If you all can come here, inside, at the center of the hall. Thank you very much.

---------- End of Session [19-5-2026]----------

Submission(s) Received

RABI COUNCIL OF LEADERS
BANABA HOUSE
P.O. BOX 329
SUVA, FIJI

Email : rcl.suva25@gmail.com
Telephone No : 3303653

Your Ref.....

Our Ref :

Date : 20 /05/26

The Chairman,
Constitution Review Committee,
Suva.

Dear Sir,

Re: Rabi Council of Leaders Submission

1. **Recognition of Banaban Settlement and Lands Acts**

The Rabi Council of Leaders respectfully submits that the **Banaban Settlement Act (Cap. 123)** and the **Banaban Lands Act (Cap. 124)** must continue to be **formally recognised and maintained**. These Acts are already acknowledged under the 2013 Constitution, and they remain essential instruments safeguarding Banaban identity, governance, and land rights. Their safeguarding ensures continuity of legal protection for the Banaban people.

2. **Constituency Base Election**

The Council calls for elections to be conducted on a **constituency basis**, as was previously the practice, rather than through open constituencies. This system allows for fairer allocation of seats and ensures that different communities are properly represented.

3. **Separate Seat for Banabans & Rotumans**

We further propose that **separate seats be reserved for Banabans and Rotumans** in Parliament. These two minority groups are unique in that they are governed under their own Settlement Acts and Regulations, with established Councils exercising self-government. They are the only minority communities that have their own legislations. Dedicated representation is therefore both justified and necessary to safeguard their interest and welfare.

4. **Development Needs of Minority Groups**

The 2013 Constitution does not adequately support the **development needs of minority groups**, particularly those in rural and maritime areas. Banabans, Rotumans, Kioans and other minority communities are often neglected in terms of development and assistance. They face structural disadvantages in accessing resources and services. Constitutional recognition must be accompanied by **provisions for equitable development**, ensuring that minority communities are not left behind in national progress.

Conclusion

The Rabi Council of Leaders urges the Constitution Review Committee to:

- Uphold and protect the Banaban Settlement Act and Banaban Lands Act. This is recognised and maintained under the 2013 Constitution.
- Reinstate constituency-based elections to safeguard fair representation.
- Guarantee reserved parliamentary seats for Banabans and Rotumans.
- Strengthen constitutional support for minority development, especially in rural and maritime contexts.

These measures will uphold the principles of fairness, inclusivity, and respect for the unique governance structures of Fiji's minority communities.

Yours sincerely,



Kaitama Tebaiti Tawaka
Executive Director

Submission 22/05/26

Mr. Commission Sir

The submission to be presented today to your Commission, is according to the ~~resolution~~ meeting resolution of ~~the~~ Tabwewa Elders on 1/5/2 ~~in the~~ held in this same hall.
~~In~~ It is also with the co-operate support of Tabiang elders and their village Committee, with the inclusion of many people from our Banaban community in Rabi, and some from other ~~of Fiji~~ part of Fiji, who all pledge their suppo in my presentation on their behalf.

~~t. W~~
The submission is briefly highlighted as follow :-

1. That we are in favor in the formation of the 1997 Constitu

* The reason being is that it was drafted the Commission, with the mandate by the governme of that day, and with the ~~constation~~ wider consultati ~~of~~ from the Public.
* So, the formation of the 1997 reflect or based on democratic ~~prin~~ principles transp pro ~~#~~ whereby the elected members of parliament representitive is from the freedmen will people ~~and for the people represented~~ in Parliament for the people
* We want to return to the constituency ele rather that one vote as in the 2013 Consti

2. That we request to the Commission if ~~we~~ ~~amendment~~ the Rabi seat in Parliament could be included in the amendment process of the Constitution new Constitution of

KORIRINNANG MANIBWE & IEMaibwe

Labasa Civic Centre

Attendance Sheet(s)

Pg 1

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Labasa Civic Centre DATE: 23/5/26. TIME: 10 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Semi Bakiwai	68	8742454	~~Hatoba~~ Vorovoro	Mali	Turaga	IT	[signature]
2	Apenisa Bogiso	83	9361347	Vorovoro	Mali	Turaga	IT	Apenisa
3.	Waisele Kanavo	71	9260669	Matai Labasa	Mali	Turaga	IT	[signature]
4	MACIU NAMOCE	54	9537864	VUNIKAWA KAWA ~~WAILEVU~~	WAILEVU	TURAGA		[signature]
5	Venesa Sadrugu	66	2346271	Vunimoli Labs Box 4293	Kabasa	✓	IT	[signature]
6	AIPATE BASA	69.	9470260	NASEKULA RD.	LABASA	✓	✓	[signature]
7	Bill Bulilevu	73	217 4185	BATIRI	SEAQAQA	✓	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Labasa CMC Centre DATE: 23/5/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8.	Sai W/ Diwasaliwa	65	9765980	Bativi sea	Seagaga	F ~~M~~.	IT.	Diwasaliwa
9	Rt Jone Qomate	65	7430702	Nasekula	Labasa	M	IT	J.Q
10	Elenoa V	64	9020470	Nasekula	Labasa	F	IT	[illegible]
11	Rt Jone	15	—	Nasekula	Labasa	M		[illegible]
12	Kamlesh	67	9416 806	Naodam	Labasa	M	I	[illegible]
13	Luse Sino	65	8659787	Nakalou	Macanta	F	IT	Sino
14								

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Labasa Civi Centre DATE: 23/5/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
14	Kavai Vunidogo	52 yrs	2198356	Vunivau	Wainunu	m	IT	[signature]
15	R. S. Niumatawalfu	61 yrs	8652335	Wailevu Village Macuata	Wailevu	M	F Itaukei	[signature]
16	Epi Selemi	57	7113915	Navakuru Cakaudrove	Wairiki	m		[signature]
17	Satyo Jagimeg	86		Navukuru	Wairiki	T.	IT.	[signature]
18	Nacanieli T	25	7754019	Naseatula	Labasa	M	IT	[signature]
19	[illegible] Tunnaz			Nabakuru	Labasa	m	Indian	[signature]
20.	Zahid Khan	26	2106385	Tuatua.	Labasa.	m	Indian	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Labasa Civic Centre DATE: 25/5/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
21	Pauliani-T	50	9700136.	Tabia.	Sasa	MT	IT	[signature]
22	Isoa Kotowanvabalavu	65	8486510	Soasoa	Kabara	Turaga	IT	[signature]
23	Manoa Tuiwainikai	62	8391825	Qoibau	Labasa	T	IT	[signature]
24	Mere Salcalai	64	2156477	Vuiragilai	Sasa	M	IT	[signature]
25	Mikade Ocioci	46	2040960	Vuiragilai	Sasa	M	IT	[signature]
26	EDWIN CHAND	45	9926445	Labasa		M		[signature]
27	Rohul Chan	47	9926880	LABA	[signature]			

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Labasa Civic Centre DATE: 27/5/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
28	Visham Nayan	54	995029	[illegible]			Fiji	[signature]
29	APENISA ~~BASILIO~~.	65	7412341	SAVUSAVU ITAGA	WAILEVU	TURAGA	ITAUKEI	[signature]
30	LITIA.	60		NASUVA	macuat	Marama	Taukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Page 5

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Labasa Civic Centre DATE: 25/5/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
31	AJNESH. GUNDAN	MAQUAIA	9973486	DELAI LABASA	LABASA.	T T	FID	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Labasa Civic Centre DATE: 20/5/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
32	VERESA VATIA	52	8640357	SEAVACI	KATURUMA	T	IT	[signature]
33	Sheeraz. M	37	9927172 8335852	Batinikama	macuat	T	F	[signature]
34	Masi	63	2723660	Qoiban	Labasa	T		[signature]
35	Esele Dulak	43	9944178	Nasekale	Labasa	M	IT	[signature]
36	Recali Dulak	63	9944178	Nasekale	Labasa	T	IT	[signature]
37	Mohd Tazim		9963718	Nabebakavu	Labasa	M		[signature]
38	[illegible]		9252552	Labasa Town	[illegible]	M		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Labasa Civic Centre

24-05-2926

Leighton: Thank you for coming here this morning to make submissions to the Review Commission. My name is Leighton Fatiaki. I'm the Master of Ceremonies. I just have a few housekeeping matters to go through with you all before I introduce the commissioners. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you. We also request that you introduce yourselves before you make your submission.

You can also introduce the village and the Tikina you're from. And if you're making a group submission on behalf of Tikina, please do let us know as well. The audio from today's session is being recorded.

We are also recording a video to capture your submissions so whatever is being captured will be transcribed. It will be typed out by our transcriber once we get back to Suva. So please know that this session will be in English but you are free to speak in ITaukei and Commissioner Nailatikau will translate into English for the record just so that it can be captured on the record and for our transcriber to also type it out once we get back to Suva.

So, therefore we request when you make your submissions if you speak loudly into the mic and clearly so that our translator can translate for you and also for the record. With us this morning we have five of the six commissioners. The team is led by Chairperson Mr. Sevuloni Valenitabua, a prominent lawyer in Fiji. Also part of the team starting from the left end is Dr. Neelesh Gounder. He is a university lecturer in the University of the South Pacific. Sitting next to him is Mr. Ami Kohli. I don't think I need to introduce him as this is his hometown and I think everybody knows who he is. Beside the chair is Ms. Mere Nailatikau. She is a development and media specialist and sitting next to her is Mr. Conway Beg.

Another member of the team is Dr. John Fatiaki. Unfortunately, he is not feeling well due to the traveling and he has asked to excuse himself today. With that I just also like to state please when you make your submissions, I know some of the topics that come up people will be impassioned. That's why we ask if you can be civil, be respectful with regards to submitting to the commissioners and also if you have questions, you can ask questions as well as long as they pertain to the

constitution. So, the review commission today is here to hear submissions on the constitution. If you have other legal queries or legal matters that you want to ask about you may do so after the consultations with Mr. Kohli or chair. But today's session is about the constitution so we ask that you can just make submissions or ask questions about the constitution. Thank you very much and we look forward to hearing from you.

Mr. Valenitabua: Gentlemen, I welcome you all this morning to the Labasa Civic Center where we are holding this consultation session with the constitution review commission. First and foremost, I acknowledge in absentia the three Labasa. I also acknowledge the special administrator of Labasa Town and with us this morning and I acknowledge his presence, the Turaga na Tui Mali. Welcome to this session and we hope to hear submissions from you sir this morning.

We have been traveling around Bua, the province of Bua starting with Macuata today, Cakaudrove and we will start with Taveuni next week. So, you might have heard of this team traveling around the country particularly here in Vanualevu. We had expected more audience this morning however with the number that we have now we will proceed in the hope that there will be more participants coming in during the day to present submissions to us.

Those who are here for the first time or who are here hearing us for the first time, welcome. We are the constitution review committee. We were appointed by his excellency the president of the Republic of Fiji and Tuicakau to be members of this commission.

Our main task is to review the 2013 constitution. The review means that we are or that we can add new laws into the constitution. We can remove the laws that are not good for us and we can change the contents of the constitution by inserting words or removing words so that the meaning in the constitution is changed for the betterment of the country.

There is the task that is before us. Now in order to fully review the constitution of the Republic of Fiji we have been tasked, we have been told by his excellency to go around Fiji and to collect submissions from people of this country on what they think, what they believe, what they suggest, and what they recommend to be included in the constitution. We are not going to write up a new constitution. What is going to be

written up is an amended constitution. There is a constitution with some changes being made to it. The 2013 constitution as it is will remain.

Maybe we'll change the name, maybe we'll do other things, but there will be no new constitution. So, your presence today and your submissions which I anticipate will be presented to us will be a step towards the satisfaction of the task that has been given to us by his excellency, the president.

Please pardon us. We are going to be speaking in English and we will have translations made into the iTaukei language if necessary and also to the Hindi language if necessary. Now you can submit to us using whatever language you are comfortable with and then we'll take it from there. We hope to hear your submission. We want to hear your submission. Do not be frightened. Whatever you want to say, tell us. We are here to listen. We will listen. We will record.

We will write and then we'll take whatever submissions we receive back to Suva where we will collate, compile, analyze, and then try to write a draft constitution together with a report to his excellency, the president, the Tuicakau. Those are the few words of welcome and opening that I will present this morning and I hope that we will be hearing very good submissions from the floor. After this or now, I will now open up submissions to be presented from the floor. Please put your hand up if you have a submission and speak loudly into the microphone. Thank you very much. I see that some of you have come early even before 10 a.m. I believe that you have your submissions ready.

If you are ready with your submissions, please put up your hand and we'll bring the mic to you for you to present your submission to us. Please give us your both names first before you make your submissions. Please translate from Macuata language, please, or dialect to the English.

Apenisa Bogiso: My Name is Apenisa Bogiso from Tikina Mali. My submission this morning begins with an analogy of the construction of a house. When we construct a house, you need engineers to lay the foundation of the house. So, the engineers recommend the materials that is needed to build a house. Once the house is constructed, you expect the house to withstand all challenges. Comparing this to the current constitution that we have, I feel that it is not built to withstand these challenges. There is no relation from the house that is being constructed with the land that is constructed on this. When the house suits the land that it sits on, then it

will determine its long standingness. That to me is the importance of the relationship between the constitution and the people that it is made for. Thank you.

Mr. Valenitabua: Can we have a mic given to the Turaga Tui Labasa ?

Tui Labasa: I don't agree to a secular state. That's the first statement. Fiji should declare itself a Christian nation, but other ethnic groups should be free to practice their own religion. Christianity is what brought our forefathers out from the darkness of cannibalism, paganism, and paganism. Christianity also brought education, knowledge, and peace that we know today.

There is no denying that these simple, courageous men and women who brought this new faith to our islands went through a very difficult time and hardship while going about enlightening the nation. There was no fancy slogans or catchphrases or buzzwords or new age thinking that NGOs and politicians use nowadays to try and enlighten us to their new way of thinking. All their statements and slogans are all hollow. There's nothing there. They use it like a religious text, even like a mantra. They do it to us nowadays.

To reject and turn our backs on Christianity as we enter the 21st century is going to be detrimental for the future of our country, as we are witnessing right now. Christianity is what brought our forefathers out from the darkness and all that, and cannibalism. Declaring Fiji as a Christian state is not discriminatory. It is part of our identity, of the iTaukei people, and culture. We have taken on the new religion as our own now. We've done away with the old religion, so this is our new religion now.

Now I come to women. Specifically, women advocating for a certain percentage of reserved seats for women in Parliament. I ask why? They advocate for equal pay, equal rights and equal opportunity. And yet, in a general election, which is a platform that everybody is entitled to do, why can't we have women advocating for a certain percentage? That's the highest form of, and it has not worked in Parliament. Seats should be fought for. That's why they're asking for reserved seats, because these are elite women. They're only on the top here. They're highly educated, extremely good, but lacking what they have. That's what I see. I may offend some people by saying this, but that is it.

We don't hear Soqosoqo Vakamarama calling for equal rights and equal pay and all that. They don't do that. And they're led by a very educated woman. Highly educated women. And she's not advocating for these things. Only highly educated women, because they want to stay in, they want to get into Parliament and block vote whatever agenda is coming from the global elites. And they are part of it. But highly educated, extremely motivated, but lacking common sense.

Now come to common identity. Before the name Fijian became fashionable, or cool to be called Fijians, we were already attributed that name, the Fijian people. That was attributed to us. History knows that people of this country didn't want to be associated with this word, Fijian. Why? Because it was associated with cannibals, that they were dirty and lazy people. We didn't want to be called that. They didn't want to be called that. But now it's fashionable. Who made it fashionable and cool? It's the iTaukei people. Nowadays everyone wants to be called a Fijian because it's cool. It's cool through the efforts of the iTaukei people. We stuck to that name and we ran with it. We called our team the Flying Fijians. Fijiana. Fijian Flying Fijians. But other communities just call them Fiji. They don't use Fijian. We were the only ones that used Fijian until up to now. FRU should change its name now to Fijian Rugby Union, not Fiji.

It was unilaterally imposed by the Fijian First Government. Without any consultation with the people of Fiji. They did not do it to unify the nation. No, not at all. They did it to spite the chiefs and their people. I hope you take note of that. Knowing full well that this name is precious to the chiefs. But we were shafted, the iTaukei people. We were shafted with this. Because we were just sitting down there and they just did it themselves. But that word was first attributed to the iTaukei people themselves. Before anybody else started to claim it. Now it's cool. Now it's palatable on your tongue to say that we want to be called Fijians. Before it was not. Why? We were called cannibals. And nobody wanted to be called a cannibal with us. If you want to have a Fijian common identity, you follow customs and protocols. That's what you should do. Not shouting it out from the media and everywhere. Like in the cane fields. Like a gang there.

I don't know whether you have heard this kind of thinking before or not. Maybe it's a bit extreme, but that's what I believe. It's a pity for people to claim that they have been here for hundreds of years. But you still don't know the customs and protocol of the Fijian people. That's what you

should do. You want to have the name iTaukei of a Fijian? You follow protocol and customs. The GCC has made its permissions in the close submission. I understand. But that's how deeply they are concerned. Because of the sensitivity of the subject. But I have no sensitivity. I want to tell you like it is. That Fijians should be done like this. You want to be called a Fijian? Go to the chiefs. Ask. Use protocol and customs. You've been here for hundreds of years. You should know. You don't talk through chiefs or over them. You talk with them and discuss things with them amicably. They will understand.

But I think it's a bit too late now because already people are shouting. Like the politicians and NGOs. They say, hey, these people are racist. We are not racist. This name was attributed to us in the first place. We claim it. And we ran with it We're still running with it now. Now you see the flying Fijians every day on TV in the world. Fijian Drua. That's how we process that name to us. But the Fijian government shafted us, the iTaukei people, by doing that. Not to unify us, as I said. It was to spite the chiefs and the people.

Now come to multiculturalism. I don't believe in a multicultural society. But in a multi-ethnic one. We should not bury our heads in the sand with this topic. You should observe Europe, England, and America with their multicultural societies. They are getting swamped and overwhelmed by other cultures and religions right now. As we see the world's existence. If we are not prudent, we will end up like them. These so-called progressive countries with their left-wing ideologies are in a cultural mess.

If you understand what I'm saying. Compared to Singapore, who are also progressive, highly industrialized, and exceptionally educated. Their education ministry has taken a U-turn on student training and discipline. Starting with the 9-year-old. That's the latest to come now from the education ministry from Hong Kong. Or from Singapore, sorry. They are going back to caning. Why? They are so highly educated. Very highly industrialized. What are we? We are just not even a scratch of that. So, we should go back to that. I endorse that.

Even New Zealand has said that Fiji is just 6 years away from where they are right now. In student discipline and whatever else. We are 6 years away. Do we have to find out after 6 years that we tried to do something? We should be acting now. We should not be shy or timid about

implementing these kinds of policies. Because of international criticism and condemnation. The English opposition parties are contemplating repealing the European Convention on Human Rights. That's what they are doing right now. Because it's not conducive to their way of life and their culture. They have to go away from that. And do something better for themselves. And we should be thinking on that line too. Thank you very much gentlemen. Thank you for taking your time.

Mr. Valenitabua: Thank you very much. Thank you very much. Is there any comment?

Tui Labasa: I think so. I agree too. I don't agree with the surfing decree. It should be deleted and taken out. And put something new. If it's appropriate to say it now. The surfing decree. It has done nothing for the landowners.

Mr. Valenitabua: What was that again?

Tui Labasa: The surfing decree. It's a surfing decree. I don't agree with it. It should be taken out. And replaced with something more appropriate. Thank you very much.

Mr. Valenitabua: I will ask the commissioners. If they have any comments to make. In relation to your submission this morning. Thank you.

Ms. Nailatikau: Sir, thank you very much for making your submission this morning. I wanted to reiterate that we hear loudly and clearly your submissions. If I may summarize them. Firstly, you spoke about the importance of Christianity to Fiji's history. And to our present. And the importance of recognizing the role of Christianity in our country. Thank you, sir. I recognize that. And we are continuing to hear that in the submissions that we have been making. I have been hearing from the Lao and Lomaiviti group. Kadavu, Beqa and ovalau. And here, sir, in your province. Here in Vanualevu.

Secondly, in terms of women and women's representation in government. This, sir, is of course a very contentious issue. I too come from a family and come from a place. And I know that these are very hotly debated in the conversations that we all have. I thank you, sir, for being clear in your perspective. And that is certainly something that we are thinking about. In terms of what governments and what governance arrangements we make in our country.

Thirdly, in terms of the term Fijian. This is a very precious word that mentions our identity. And there is definitely a feeling that in terms of the current constitution that we have, there was no consultation. And certainly, no permission sought in terms of the use of this word and this terminology.

And finally, in terms of multiculturalism. Fiji lives in a broader world. And we are seeing the various experiences that countries like the United States and United Kingdom are having. That you've pointed out. We also have our neighbors like Singapore and the different approaches that they have taken. You have given us a lot to think about. We appreciate the conveyance of these concerns. And I think what resonates with me at this stage is making sure that our country's history and the different aspects that make us who we are recognized. Whether it's Christianity or our culture and our traditional ways of life. So, I thank you very much. I'll give this time to my colleagues if they would like to add any further.

Mr. Kohli: I think the Surfing Decree in 2010, if I am right, we were talking about it. And now the present government is trying to do it in such a way that the people benefit from it. Before it was used without any payment to the people. To the iTaukei people. But now I think the bill which is there probably looks at compensation. If they want to use it. All these hoteliers, etc. Surfers will have to pay. But they're still in the bill form.

Mr. Beg: Turaga Tui Labasa Your comments are well received. Particularly some of those around the sensitivity of the word Fijian. Well received and acknowledged. And the multi-ethnic points as well. Well received. We're beginning to hear a lot of this as my colleague Mere has echoed. And we will definitely look into that. And that's been brought up in the other centers. And I appreciate that. Thank you.

Mr. Valenitabua: In relation to the Surfing Decree, we hear that you are submitting that that decree be removed or repealed. Did we hear you correctly? Wow. It is to be repealed. To be removed from the laws of Fiji.

Tui Labasa: It's a law. It's a decree. It was done unilaterally by the government without consultation with landowners.

Mr. Valenitabua: My question, sir, is are you submitting that the Surfing Decree be repealed or removed as a law?

Tui Labasa: Yes, I do. You do.

Mr. Valenitabua: That can only happen if the parliament repeals it.

Tui Labasa: Thank you, sir.

Mr. Valenitabua: In relation to this commission, we cannot repeal a law like the Surfing Decree. It has to be put to the government and to parliament.

Tui Labasa: I would like to forgive my ignorance on that, sir.

Mr. Valenitabua: Yes. However, having said that, there is or there are a lot of submissions in relation to the return of native lands and Qoliqoli to the iTaukei's. So, that Surfing Decree might be related to the return of native lands and Qoliqoli to the iTaukei's or to the native Fijians. That is all we can say at the moment. If we change that law in the constitution, then the surfing Decree might have to be amended, the Native Lands Act might have to be amended, and all other legislations which relate to the qoliqoli and to the Qele. Have I made myself clear?

Tui Labasa: Yes, sir.

Mr. Valenitabua: Thank you. Yes, we would welcome receiving your written submissions, sir. The commission now receives a public submission from the Turaga na Tui Labasa in typed form, and I request the Turaga na Tui Labasa to please sign it. And date it, please, sir. Thank you very much, sir.

For the record, the submission by the Turaga na Tui Labasa Ratu Jone Qomate, dated 23rd of May 2026, is now received by the commission as part of its record of submissions. Thank you.

Is there any other submission from any member sitting here with us? Member of the public sitting here with us.

Maciu Namoce: Tikina Wailevu.

Mr. Valenitabua: We need to translate. I have a request. We have not been hearing what is being said clearly. We can't hear it clearly. So, if you are going to give a submission, please come to the front here.

Mr. Maciu Namoce. Come and sit here, and then speak, so that we can hear you clearly. What's his name? Please come to the front here.

Maciu Namoce: Maciu Namoce form Nawaca, This Section 1 subsection 4 of constitution where it is mentioned reference to government and other section referring to secular state secular state on the earthly state and for that to be replaced, the secular state to be replaced by a Christian state. The other proposal is for the ownership of land and qoliqoli to return to the landowners. This includes the resources, minerals, the sky and the ocean.

The other proposal is the membership to parliament to only include those that are written in the VKB, because it is seen that when things are passed, there are some laws that are not able to be passed.

Because of the influence of others, it is recommended that parliament be made up only by those that are registered in the VKB. Because of the influence of others, it is recommended that parliament be made up only by those that are registered in the VKB.

On the date that is stated in the constitution to amend the constitution to be restricted to the date that is given to 31st December of the given year.
On the other proposal is for the GCC not to be established as well as the Vola Ni Kawa Bula. This is something that needs to be permanent in our constitution. The Land and the qoliqoli be given back to the rightful owners and also for the young generation to learn the history of Fiji.

I will ask the commissioner's if they have any comments in relation to the submission, but first we have to ask Mr. Samu Moce to translate that first.

Sitiveni Niumataiwalu: I would like to ass to the sentiments said by the colleagues as you are aware the 2012 draft constitutions was something that we had supported but the 2013 constitution was imposed it was different from the draft That was given in 2012 and 2013 constitution contained thoughts of only one person so we are requesting the thought of this one person in the 2013 constitution to be removed as it may cause disunity in our nation.

Mr. Valenitabua: I ask that we be pardoned for mispronunciations and misinterpretations of what are being presented to us because it's not clear. The PA system is not clear this morning.

Mr. Valenitabua: Now, we have had 2 submissions from Mr. Maciu Namoce, the Turaga ni Koro of Wirinakawakawa Village, and he is speaking on behalf of the Tikina Wailevu Mr. Namoce has submitted to us that the circular state is to be changed or removed and that we consider replacing it with a Christian state or connotation.

The Bill of Rights, Mr. Namoce says that the Bill of Rights has to be reconsidered. And secondly, or the other thing that he has submitted to us is that the land and fishing areas are to be returned to the owners to have dominion of them. These are the native owners.

Another submission is that membership in parliament is to be for registered people who are only registered in the VKB. We'll speak on that later. We've got the commissioners here who can answer to all this.

The amendment of the constitution, we are to delete the date 23rd December 2013 from the constitution in section 161. And thirdly, the lands and fishing rights areas that has been addressed by Mr. Moce, we will deal with customary laws in relation to that. One of your commissioners can speak on customary laws on how this will affect our customs and traditions.

The additional submission from Mr. Sitiveni Niumataiwalu, he has showed concern that in 2012 a draft constitution was brought around for the people to have a look at. However, that draft was then thrown away, I think. Is that what you mean? Was this the one that was burnt?

Sitiveni Niumataiwalu: I was in Viti Levu

Mr. Valenitabua: Is this the draft that was burnt? The Yashgai draft, that draft was burnt, and then the 2013 constitution was prepared and enacted at the whims of about two people. That is the submission from WaiLevu. Now, commissioners, does anyone wish to make a comment or to explain further in relation to the submissions from Wailevu? We have heard submissions from the GCC in relation to the GCC to be reinstated in the constitution, starting from the Great Council of Chiefs and from other areas which we have covered. So that is a submission that we will have to consider.

The 2013 constitution cannot be removed in its totality. It can only be amended, and that is what we are doing now. Return of lands and fishing

areas to the native owners, suggestions or submissions have been presented to us in relation to that, and we are going to look at it.

Parliament MPs to be registered in VKBs only, we are a multicultural, multiracial society. If we are to be represented in Parliament, we are to be represented by our multiracial people. So, if this means that only iTaukei's who are registered in the VKB's are to be members of Parliament, that I would understand. What is the meaning of this submission, Mr. Moce? Is it for ITaukei only or for all people in Fiji to be registered in the VKBs in order to become MPs or members of Parliament?

Mr. Namoce: The reason being, when the current constitution was being put forward, to Parliament to be voted on, one vote decided that this constitution was not able to be changed. So that is why, saying that those only that are registered, so that they can support the voting in Parliament.

Mr. Valenitabua: The Vola ni Kawa Bula, Mr. Moce, is for iTaukei only. So, we have heard you. It is going to be something that we will think about very deeply. Members of Parliament are of all races. If they are all to be registered in the VKB, it is going to take a lot of changes. We might have to change VKB to something else for our Indo-Fijian brothers. But we hear you. It will be a matter that we will have to think deeply about.

Mr. Kohli: Just for your information, you may not be aware, when the voting was taken, there were people whose name was in VKB who did not support either. So, it wasn't entirely, even if you had all iTaukei in the Parliament, it's not necessarily you would have gone through that.

Mr. Valenitabua: . Thank you Wailevu and the Tui Labasa. Is there any other submission?

Waisale Kanavo: Vinaka, Chairman and the team for the CRC. My name is Waisele Kanavo from Matailabasa village in the Tikina of Mali. First on the ITaukei, whatever is in the 1997 constitution, about the iTaukei entrenched in the 1997 constitution, if that one can be brought back to the amendment that you will be proposing.

Second, about the corporal punishment. Before, prison complex was so small. Police was not so many in numbers. The military were not so many in numbers as we have today. They are there to combat whatever crimes are committed by the people in Fiji. If we don't bring back the corporal punishment, this will increase. Our prison complexes in Fiji are

going to be small, not able to cater for all in the future. Secondly, you may look to increase the number of police officers as well as the military to be able to cater for whatever develops in Fiji in the future.

Thirdly, about the sugar industry. The land rent was calculated on 6% UCV. To calculate for 30 years, when the lease expires, a lessee would do away with over 30 to 50 thousand, 60 thousand, even close to a million dollars. Whereas, the landowner will get only 6 thousand dollars within those 30 years. Why can't the government increase the 6% UCV to 10% UCV so that both parties will be happy? The landowner as well as the lessee within the industry. That's all I have to say, Chairman. Thank you very much.

Mr. Valenitabua: Thank you very much. I think the submission is clear. Any comment from any of the commissioners?

Mr. Kohli: Thank you, Mr. Kanavo. one of the things that you are required to amend and to take into consideration is equitable return to the iTaukei people of the land, etc. So, when you are saying it should be increased from 6% to 10%, you have to take into consideration it may be even more, may be less, equitable return. So, how it's going to be calculated is beyond us. Something that ITLTB or GCC, they can all sit down and talk about it and then come and tell us what is the formula to be used.

Waisale Kanavo: I think when that is done, then we can do away with the high premium that is in Fiji at the moment. Both parties will be happy rather than what we are going through now, especially in the cane producing areas. Thank you.

Mr. Valenitabua: We have received from one of our friends, an Indo-Fijian friend, that we should increase the rental, the lease rental to market value instead of the UCV. We will look at that.

Tanweez Hussain: My name is Mohammed Tanweez Hussain. Tanweez Hussain. Hussain, I come from Savusavuitaga, Labasa. And my submissions are basically in relation to the secular state versus the Christian state. Now, at this stage, the 2013 constitution provides for a secular state. I have heard submissions from my friends that it should change to a Christian state. My submission is in relation to the implications that it is going to have if Fiji is changed from a secular state into a Christian state.

We have seen certain examples where countries are secular state and in comparison to countries that are in a preferable religious state. Now, my submission is if it becomes a Christian state, if it is changed from a secular state to a Christian state, what I am saying is that there would be a religion that would be preferred over other religions. Fiji is a signatory to the Universal Declaration of Human Rights.

Now, the Universal Declaration of Human Rights supports the right to practice religion. If it is changed to a Christian state, what would the implications have on other religions that are currently being practiced here in Fiji? So, my submission to that would be to leave it at a secular state so that every single person has the right to practice his or her own religion and to express his or her own religion in the manner that they wish to do so, rather than infringing upon their universal right to practice religion.

My second submission would be to think on the rights of minorities in Fiji. At this stage, there are a particular group who are in numbers increasing than the other groups. So, in relation to the Supreme Court opinion that has been delivered last year, which was that in a referendum a simple majority would suffice for an amendment to the Constitution. Now, my understanding is that in the current Constitution, the referendum requires 75% of voters to actually amend the Constitution.

My understanding of 75% is to include the majority of one group as well as the minorities of the other group to actually accept and vote to change that Constitution. Now, if it is drawn down to a simple majority, one particular group would have the advantage of voting and changing the Constitution and it would severely restrict the votes of the minority group to actually have a say in that. So, my understanding is of the 75% of three quarters to be still there so that it also includes the votes of minority groups to say that, yes, we also want to have that change. That is my submission on that.

Mr. Valenitabua: I will now have Commissioner Merewalesi to respond.

Ms. Nailatikau: Vinaka Vakalevu Mohammed. I will do my best to respond and simply reflect together with you in terms of the submissions this morning. Yourself and the gentleman who has also shared his submissions. In terms of what you shared, Mohammed, for a secular versus a Christian

state, one of the important things that we have been reflecting on is how people attach meaning to words.

And a word such as secular, for instance, for many, it can mean different things. For instance, we have heard from the gentleman this morning about the iTaukei translation for secular state, which says vakavuravura, and wanting to replace that with a word such as vakarisito, meaning Christian state. And translations can be tricky.

There can be lots of meaning that is lost between it. So, we really, our job is to hear people's submissions and concerns and to really appreciate the deep meaning that they hold relating to these words. I think it's really important, as you state, that Fiji over the years has signed up to international declarations.

We are not unique. Many countries, they bristle at the obligations that these declarations put upon them, even larger countries like the United States and the United Kingdom. And I think an important thing to remember is that we are a unique people with a unique history, and we also live in a global community. You know, Fijians live abroad, have become citizens in many other countries. We would also want their rights to be respected there. And, you know, we rely so much on them, no matter how long they've lived away from home.

So, I really appreciate the reflection that you've added about our conventions on human rights. If I can add, Fiji has displayed a lot of leadership in international conventions. When Ratu Mara was our Prime Minister, when we became independent, Fiji was one of the leading countries contributing to the United Nations Convention on the Law of the Sea, or UN Clause.

So, it really raised our profile internationally, and we were well respected for it. And I know that we will want to appropriately continue that kind of recognition. So, thank you, Mohammed, for sharing that.

In terms of minority rights, that's something we can all think about when it comes to raising our voices democratically, whether it's a simple majority or a supermajority, which you referred to, that was in the previous, the Chapter 11 outlines for amending this 2013 Constitution. And if I can add and share with everyone, in the letter of appointment that the President gave us as Commission members, there is a term of reference included in that letter. And under item I, it asks us to ensure

that in our work, we are able to ensure that there is the protecting and guaranteeing under the Constitution, the rights, interests, and concerns of indigenous Fijian and Rotuman people, as well as ensuring that the rights of other communities and groups are fully respected.

So, these are the complexities that we appreciate that are coming from you, and that we deliberate on. It's as simple as majority numbers, and at the same time, it's not as simple as that. And there are situations, for example, where we as indigenous Fijians are minorities in other countries, for instance. And so, we would also want to be protected for our brothers and sisters who are living abroad. Sir, I also welcome the submissions that you have made, in terms of Mr. Kanace, I believe. Kanabo for mentioning the three items that I think I can remember from your submissions, talking about the wish to bring back many of the contents of the 1997 Constitution. I'm sure many of us here can remember when that Constitution was abrogated.

Some of us might not have yet been born yet, but I was certainly around when that happened. And of course, we've heard gentlemen speak earlier today about the imposition of the 2013 Constitution. We have heard this many times so far in the submissions that we have made.

What we invite you to consider with us is that there are some things in the 1997 Constitution that we may like to add to. Many years have passed, many decades have passed. There might be some things that we would like to, for instance, suggest or recommend that fits our life today. So, I simply put that as something for you and us to think about.

Secondly, relating to corporal punishment, sir. I think what we are hearing, I will certainly speak for myself. I don't want to get any of my fellow commissioners into it. We are hearing about a great rift that is occurring between generations in Fiji. Communities are very troubled about the future of their communities, their young children. There is a lot of conflict in terms of generations being able to speak to one another. Elders feel disrespected. Young people feel unheard. And so, what do we do about that situation? And of course we know that it's a concern to all of us about the amount of young people that are coming into trouble with the law and contributing to the burden on our prison system. So, I think what we are hearing is people are wanting to put a stop to that, to make sure that our generations can flourish. So, thank you, sir. I hear that.

And finally, on the sugar industry, I'm not a specialist. My colleague, Mr. Kohli, and others such as our chair can speak to the legal particulars of that. But we are certainly hearing that people are wanting fair and better returns for the assets and the natural resources that they own. And so, what those calculations can be, while the particulars might not be in the constitution, those are for national laws, it's still important that there's a way that maybe there can be a bridge between what is highlighted in our supreme law so that national laws can comply. I'm certainly not in a position to say anything final at this stage, but you've given us something very heavy to think about. That's all I can say at this stage. Forgive me for going on, but I'll pass the mic back to the chair. Thank you, sir.

Mr. Valenitabua: Thank my good brother Mr. Kanavo. I'll just say something on the UCV 1.6%. I think there's been calls to review the UCV from other sectors as well. So that is something that we can consider, and we'll see what mechanism can be used to take your submission into account. But it is an issue that has been raised in other forums as well, and I think it's important to look at it now, given that it hasn't changed in the last 30 years, as you have highlighted. So that's certainly something that we can pass on to the appropriate agency or forum. to look at, Vinaka.

And on the secular state versus the Christian state, I think that is an important issue, and I assume that as we go around the country, we are going to hear more of both sides of the view, but that is what we are here for. We are here to listen to all sides of the view, and once we go back to Suva, we will look at all the different views, and then make a recommendation in our report to the president. But we are happy to hear all sides of the view from our people. Thank you.

Mr. Valenitabua: thank you for your submission. You mentioned something about the majority of the votes, and you were talking about the Supreme Court opinions. You are suggesting that we keep the voting percentage at 75%. Are you suggesting that, in relation to the referendum? Unfortunately, the opinion itself, there is a judgment by the Supreme Court, and then there are five opinions, right? Within the judgment, the Supreme Court has re-written Section 160. Subsection 6. I will just say Section 160 for the time being. They have rewritten it, and they used two-thirds. So, we cannot change that. I hope you understand that.

Mohammed Tanweez: So basically, what my submission is, because there have been a lot of other well-educated parties that have made their submission, and the Supreme Court opinion was actually handed down, in which they had read down from the supermajority 75 to two-thirds referendum.

What my submission was basically is what I think, when it is drawn down, the implications it has to change the Constitution, and whether that simple two-thirds majority is going to include the minority groups when they are going to be voting. So that is basically what my submission is. Yes, I understand the implications of the Supreme Court opinion, that has been delivered down, but that is in relation to my submission, if the Constitution is going to be amended, and in particular to Section 160.

Leighton: Thank you. Ladies and gentlemen, sorry to interrupt. Just with regards to this session, we will be breaking at 1 p.m. just for light refreshments. So, we have some tea and pie for you to come and share with us as well. So, we encourage you to make your submissions while the commissioners are sitting. And before we break, we will also request if we can take a photo as well together. So please, those who wish to make submissions, please do so now. We have an hour left. After that we will have refreshments. But please, take the time now to make submissions. You can do so in Hindi, in Fijian, or in English. We have translators here, as well as commissioners who will translate for the Hindi versions, and Mr. Moce who will translate for the Fijian versions.

Mr. Valenitabua: Now, before we proceed to the next submission, at the outset, in the opening of this session, the Turaga na TuiMali had made certain comments about the Constitution and the Vanua and the people. Now we have here Commissioner Conway-Beg, who is going to just comment on the Tumali's comments this morning.

Mr. Beg: Good morning. Thank you Turaga na Tui Mali. I have heard your point about the site engineers, the documentation, the design of houses to the sites. So, if I hear you correctly, sir, your point was the conditions of the site didn't meet the expectations of the design and the built houses to the site. I'm just wondering whether that can be translated. I have heard your point. I'm just wondering whether that can be translated. Thank you, Leighton.

Mr. Beg: Thank you. Thank you very much, sir. I think it's a... maybe not in the Constitution, it's about the right to live, the livelihood. point about resilient houses and how to live within this and to people who are

involved in this industry to look at quite closely but I agree with you, a lot of these areas, I speak as a qualified person on this as an architect, I think this has been part of the problems is we do not look at the conditions. I speak out of tune here, sorry about this, but it's not related to the constitution but your point is well taken and I will probably take this up in a different forum.

Mr. Valenitabua: Thank you Mr. Beg. Do we have any other submission?

Veresa Vatia: Mr. Chairman, good morning. I will be submitting my submission from the perspective of three questions. I'm submitting my submission from the perspective of three questions and I'm coming from a confused perspective.

Mr. Valenitabua: May we have your name, sir?

Veresa Vatia: My name is Veresa Savatia. I'm from Sevaci, Vaturova in the Cakaudrove. Like I've said, I'll be submitting from a point of three questions and I'm coming from a confused perspective. Firstly, my first question is what is the priority reason of this consultation? Can I be given an answer just from a sentence? What is the main priority reason of this constitutional review consultation?

Ms. Nailatikau: Would you like us to answer each question as you ask it, Mr. Vatia?

Veresa Vatia: Yes, ma'am.

Ms. Nailatikau: Sure. I will do my best and my fellow commissioners will assist me.

Veresa Vatia: My question about why we are having this consultation, sir, has its origins in Ma'am, I'm asking what is one of the priority reasons of this constitutional review consultation?

Ms. Nailatikau: That is what I am answering, sir. So, in 2012, the gentleman earlier spoke about a draft constitution that was brought to the people of Fiji 14 years ago. That draft was not used and a new draft, which is the current constitution we have now, was then put in place. This current draft or this current constitution, as we are hearing, was not consulted on widely by the people of Fiji. And so due to the people's concerns about their voices and their concerns not being reflected in this 2013 constitution, Fiji's parliament last year took a bill to parliament to amend this 2013

constitution. They were not able to secure the appropriate number of votes to make that possible and so they sought the opinion of the Supreme Court, which is the highest court in Fiji.

That Supreme Court then gave their guidance to highlight or acknowledge that there are democratic deficiencies in the 2013 constitution and that means, sir, that people's voices have not been reflected in the constitution. And so, sir, that has led to the President appointing this commission with several of us as commissioners to seek the views of people all over Fiji. So, my fellow commissioners and I have visited the island groups of Lau and Lomaiviti as well as Beqa, Ovalau and Kadavu.

We are here in Vanualevu this week to seek your views and your voices relating to the review of this 2013 constitution as has been advised by, as is tasked to us by the President. And so, sir, that is the reason we are here today. What we hear will inform a report that we will be, that we are responsible for delivering to the President by the 31st of August. That report will be accompanied by a bill or a draft bill to amend this constitution. So, sir, that is why we are here at these consultations today, to hear from you about what you would like to keep, what you would like to take away or what you would like to change in this 2013 constitution.

Veresa Vatia: My second question, ma'am, is, Mr. Chairman, is the word is amended and not abrogated. Why so? Why not abrogated?

Ms. Nailatikau: If I can repeat for my fellow commissioners, sir, he has said that the word is amended and not abrogated relating to the constitution. Sir, I will ask my legal counterparts to step in and correct me at any stage. There are, as we have highlighted or to put it simply, very simply, there are two ways to change a constitution.

One is a legal way or a lawful way and one is an illegal or unlawful way.

Veresa Vatia: Can I interrupt you with that, with the 2013 constitution? Was it illegal? Is it a legal document now or is it still illegal?

Ms. Nailatikau: So according to the Supreme Court's guidance, I can ask our chair to respond to you. Please.

Mr. Valenitabua: Mr. Vatia this document, as it is, is a legal document. It was enacted as the 2013 constitution. No matter how dissatisfied we are about it, it was a legal document. We have had two general elections under this document. There are even people who are saying that due to the elections, we have validated the constitution. So that is the short answer to your question. It is now a legal document. We cannot throw it away. We cannot throw it away. We have to follow the amendment process in the constitution itself if we want to change it.

Veresa Vatia: So basically, we are saying that we are legally manipulated by illegal means?

Mr. Valenitabua: Please come again. We are legally manipulated by illegal means, which was talked about by Mr. Khaiyum and Bainimarama, talking to our group. We have been legally manipulated. Illegally.

Mr. Valenitabua: We have been illegally manipulated. That is what you are saying. We have been governed by this constitution. Your interpretation is your interpretation. What we are here for, this is a legal document. We need to amend it according to His Excellency, the President. And according to the majority, I believe, of the nation of Fiji, this has to be amended, has to be changed.

So, we are here, as my Learned Commissioner has said, we are here to listen to submissions on how we can amend it, what should be included, what should be removed, and what new laws are to be introduced into this. Does that answer your question?

Veresa Vatia: Yes, Mr. Chairman. And lastly, referendum. The ITaukei people right now, I think I'm speaking on behalf of myself and majority of iTaukei people in Fiji right now, with the political landscape that is happening in Fiji, on our own eyes, we are so confused with the way the government is handling things. And to my submission today, by law, as iTaukei, we want our land totally controlled by law, to us by law, and qoliqoli, to be backed by law. That's all we want.

Mr. Kohli: Okay, thank you. I think your concerns are concerns of others as well. There's a few things I would like to say to you. First of all, what government does or can't do, we can't say because we have been appointed by the President to remain independent. Our political views

are different. So, what government can do or can't do, we can't say much about that because we are totally independent.

We are here to review the constitution mainly because of the dissatisfaction that was there, 2013 taking constitution. Also, the fact that in the parliament before, if you want to change the constitution, 25% majority of the MPs voting and 75% of the people voting in the referendum, then only you can change it. But because of this dissatisfaction, people went to the court and the Supreme Court then said, they brought it down, they said only requires two-thirds because when they tried to change it legally in the parliament, they couldn't. They felt short of one vote because 75%. With two-thirds, they can achieve that. So, they said two-thirds majority in the parliament and simple majority in referendum.

That means if 2000 people vote in referendum, 1001 vote in favor, two-thirds in the parliament, it can be changed. So, we have been asked to go and consult and see. As I said, this constitution has been recognized by the Supreme Court as existing. We cannot abrogate it, no. We can change, amend, alter, add, remove from the constitution depending on what your submissions are. Once your submissions are given, then we will sit down and compile our report saying this is what we heard from this people, this we heard from this, and what the recommendation is. So that is where we come in. Thank you.

Mr. Valenitabua: Is your question answered? In relation to the land and Angolan ownership?

Veresa Vatia: Just lastly.

Mr. Valenitabua: All right, That submission from you about the land ownership and qoliqoli ownership?

Veresa Vatia: Just to add on to my last submission. Yes. I'm just concerned with the way look at the Middle East now, Israel, and look at the Burkina Faso in Africa. We are finally realizing what is happening now. I'm talking to Fiji right now, what is happening there with the colonists coming over and now they are realizing that it was all a scam. Please, as part of my submission today, you have to think of it, my generation and my future and the well-being of all those people who are in this country. Thank you.

Mr. Valenitabua: All right, thank you. Vinaka, there's another one there.

Pauliasi Taukeikoro: Good afternoon, Mr. Chairman and fellow commissioners. My name is Pauliasi Taukeinikoro. I'm a resident of Tabia. Number one, this constitution has too many contradictions within the law. When we try to untie and reveal some greatness or some truth in it in one chapter, the next chapter or the next line or next clause contradicts itself.

Number two, the font size is too small. It's not for the youths, those people who will not be, those people who should be enlightened to be aware of this constitution. This one is only concerned those who are the elders, only 45, 60, 75 matured in insight and it's not enough for them to read. It's almost illegible for them to read the ink. The font size is difficult to change. Reflecting the will of the people, it was only two people. They put their hands together. It was not constructed or expected, Mr. Conway Beg, by two people. It is not the will of the, by the people, the will of the people for the people. You move around the country from Beqaa, Yasawa, now you are in Labasa. Next week, Monday, you will be in Nadogo.

And thirdly is to bring back the Senate. After the parliament, you have the GCC to filter for the majority of the population to bring back the senators back into sessions as if it was happening in the past, prior to the 2013 constitution.

And the village is bylaws. We cannot control. We have social issues, decay in the manners of the children, rights of the child, rights of the women, rights. It's inflicting the group rights of the women in Vanua. Vanua existed prior to the coming of the church, prior to the coming of the colonial system, prior to the coming of the 1970 independence.

It is still here, and the concern coming from Mr. Kanavo and the rest, we have a customary law. Can we bring back the traditional court system to address this when a parent tries to spank the child? So where is the Vanua, the customary law, customary court, should be a traditional court system, should be brought back in a system in this.

And lastly, my question, what will this constitution be called? It was 2013, now you are amending in 2016, 26. What will it be called now? 2026, or the amended constitution? Or we don't like the 2013 constitution? Mr. Chairman and Madam, and fellow commissioners, thank you very much.

Mr. Valenitabua: Thank you very much, Mr. Pauliasi. You have raised some points, and I believe that the commissioners would like to comment on them. Commissioners. Mr. Taukeinikoro, I know that you are supporting some of the submissions made earlier, so I will not be repetitive, but your submission is the first to bring up the senate today, and yes, as you mentioned, under the 1997 constitution, Fiji had a senate, and the senate had representatives from the Matabose Vakaturaga, and the senate played quite an important role in legislation making. So, we definitely hear that concern, sir.

It has been raised very frequently, and people also have spoken about how the senate can ensure, with its representatives, that any laws relating to the iTaukei people, their concerns about land, their concerns about culture, whatever those may be, are considered when making laws in Fiji. In terms of what the constitution will be called, that is something that is really open to what the people are able to voice to us. We've definitely heard that people don't want the year 2013 to be included in the constitution, so you are not alone in voicing a submission and a view like that. So, thank you very much for your mentions.

Also, in terms of the, I just wanted to clarify, sir, about the size you mentioned. Was it about the font or the readability of the constitution? Am I correct, sir?

Pauliasi: Yes.

Ms. Nailatikau: So, noting for the record, as you were saying, it's not accessible to all generations, that older people, people who might have visual impairments, from the old to the young, it needs to be something that is readable and understandable. Thank you.

Mr. Kohli: Pauliasi, this is the first time somebody has asked this question, and it's very interesting. You asked what will the constitution be called. You know, first time somebody has asked. Yeah. Right. You see, the process is this. We commissioners, after we compile our report and give it to the government, the President, the Honorable President, what will happen from there is they will do a constitutional amendment bill to amend the constitution. And in that one, it will start with saying this is constitutional, 2013 constitutional amendment bill, number so and so. Then in that, they will have all these things. This constitution shall be referred as

whatever. Once they're done, they'll try to consult people on the bill. You will have a say to say, no, I don't want this name. At this moment, we are not able to say, but just to answer your question, that will be there, what is to be called. And I hear you loud and clear, and that's something that perhaps we should start thinking about. Thank you very much indeed, Pauliasi.

Mr. Valenitabua: Customary laws has been submitted to us to be included in the constitution. And that is to be the main law which controls everything about custom and tradition for us in the case. It will be a piece of law in the constitution, and then legislations will have to be enacted to deal with them. But as we have raised the village by laws, the Bill of Rights in the villages, and what will, you know, it is hard to control the youth in the village and things like that. And if they will all come under the customary law, just to clarify that matter for you. Thank you.

Luse Sivo: Yes, we have the lady. Yes, good afternoon, Mr. Chairperson and the panel of commissioners. My point this afternoon, it's not really coming from the high evolution of the constitution review, but something more practical, which is maybe in relation to the land and the golden beams. I am Luse Sivo from Nakalou, Macuata. You know, I have been affected. We have been affected for my people that may be within this constitution that they have come to change my identity. The village name has changed. Even on the map, without our knowing.

Everybody would know that we belong to a village which has this Mataqali and it's Tokatoka and whatever. But what had really happened to my village that they have changed the name without us knowing. Unfortunately, we were not quite aware of that. But then, just two weeks ago, I had to, we had to lose a grandson. When the father had to go to the birth and death registration, then they said that we cannot really do anything because his birth certificate said something else, but what the BDM had was something of a total different name.

That was really an insult on, I had to go down to the village and ask them that they said this is happening for people that are born now, they are enlisting them into a different name. For us, for me, for my people, we have a different name of a village, of a Mataqali, of a Yavusa. Is it because of that constitution, my question, is it because of the constitution that has given them the right to change my village name? That's a question.

And then they said, only people in town can do that. I said, no, this is our rights. This is our rights. This is something so personal to me.

And then that, you know, with the review commission that's here, we would like that to be taken up. Where in that constitution had given them the right to change our name? And then maybe because of that, we were just out there in the air earlier this month that, sorry that I name it, the Zinfa group just had to appear out of nowhere into qoliqoli to do drainage of the Dreketi River, thus disturbing our marine resources. Is it because of that? Is it because of that, that they had come in with our bulldozing our village, changing the name, and then bulldozing the people again in the village by coming in to dredge the Dreketi River, thus spoiling the marine life for which they really depend on? That is a real personal question which I want to raise here and I would like the commissioners to really take it here a bit because this has really happened.

Now it's Nabekavu 1 and Nabekavu 2 for which we have a different birth certificate altogether and it has resulted in one of my grandsons trying to be coming in to register the death and cannot do anything because that was wrong.

How did it come about? Whether maybe because of the constitution that anybody would just come in and change the village name, taking away our identity? That is my point of first point.

But then I think the further point is just because of the government of the day, because of coming up with the decisions, haste decisions which has affected us as a community, as a people of Fiji. Some of the haste decisions that they just made maybe because of the parliamentary decision which Mr. Kohili talked about this morning but some of the decisions that has come out from the government is quite doing a haste. There is no consultation for which it's really affecting us people here in Fiji. I will write down whatever that I felt that was quite a haste and I think it's not for everybody, maybe I will write it down. Thank you so much.

Mr. Valenitabua: Commissioners?

Isikeli Raiqavi: Could I go on furthermore? My name is Isikele Raiqavii from Nakalou. We don't have our Mataqali now in the registration, birth and registration. We don't have Mataqali now. They abolished it. Secondly, I spoke to one of the NRC representatives and they told me that they have our Mataqali in

their book but as we want to come and register one of our children, we cannot do it because another Yavusa is registered for that village. We have our Yavusa. Our birth certificate registered in our Yavusa. We registered in our Yavusa and in our Mataqali.

So, when we come to the registration of birth and death and birth, they don't have any record. My son was there about three weeks ago. One of my grandson died so he went to erase his name from the Mataqali name and they were told, we cannot give another Mataqali, we cannot register you in that Mataqali because we only accept what the province gives us, big compromises in it and people are, to me, what they are trying to do, to erase us from our Yavusa and our Mataqali. Thank you, sir.

Mr. Valenitabua: Thank you very much, Mr. Isikeli and thank you very much, Ms. Lusi Sivo. The matters that you have raised would deal with registration, registration at the births, deaths and marriages office and registration at the Veitarogi Vanua records, the iTaukei Lands and Fisheries Commission records. There will be registration in the Vola ni Kawa Bula. Now, how changes have happened could be caused by a number of possible scenarios. First one, the informant, when a person is born, someone has to report his or her birth. That person who does the reporting is called the informant. He or she has to report to the Veitarogi Vanua. He or she is given a green certificate. That green certificate is then taken to the office of the births, deaths and marriages and then registered at the bid, I'll call it the BDM, and then they take the details from the informant. Now, there should not be any discrepancy. There should not be any difference between the records at the Veitarogi Vanua and the births and deaths and marriages. So, was the information given a mistake at the outset? That is something we have to consider. Secondly, the information can be correct, but the typing done at the offices were incorrect. There were mistypes And, that can change the name, can change the name of the mataqali, the name of the person, the name of the tokotoka. Just the typing, because you know, I am certainly even finding difficulty, you know, getting your names here. And in Rabi yesterday, it was even more difficult. So, that could be another cause.

And thirdly, the information was not entered into the birth certificate, although taken from the TLFC. You understand what I mean? There are some birth certificates that says name, so and so, father, so and so, mother, so and so, village, Mataqali, and Tokotoka, all blank. Why that was not done? It might be a fault at the BDM. I don't think it is caused by

the constitution. Information has to be given correctly and checked correctly to be correct by the informant. Changes of Mataqali, if the Veitarogi Vanua or TLFC says that there is no Mataqali here, ask them again. This is my Mataqali. Take an old birth certificate from one of the elders. This is the Mataqali under which we are registered. That is the Veitarogi Vanaua. So, it is not a matter for the constitution. We cannot blame the constitution for that. No one is empowered under this constitution to amend anything. A child needs to be registered, correct. For us, iTaukei, we have to be registered in the Vola ni Kawa Bula and then the birth certificate.

Isikeli Raiqavi: I think what you have just mentioned is wrong. You said we have to go to the NLC first and go to the registration of death and marriage. No. We go here to the registration and marriage and death. We have to go there. From there, we will get our birth certificate because they should have all the records of every Mataqali. The province is there to give them. They should bring from NLC to the Yasana to the registration and birth. We don't have to go right to Suba for that. We don't. We just go to the registration and birth and marriages. So, we were thinking, as my sister, we were thinking maybe they'd make some changes in the constitution. So, that is why we are coming up with this.

Mr. Valenitabua: I understand where you're coming from. The process I mentioned was a process that I followed as a lawyer in order to get registration. Now, your process might be different from this side. So, it depends on what the officers are doing there. I'm not here to argue. I'm not here to argue. I know there are some who have not been registered and are now trying to get registered. And it's difficult. I know what you mean. They are wrong Mataqali's. They are wrong Tokatoka's, even wrong father's names, wrong mother's name. You know, all those are coming up. So, I was just trying to explain how it could have come about. We don't have to blame the constitution. It might be the fault of the officers. It might be the fault of the informant. You know, it could be a mistype and so on and so forth. Thank you.

Lusi Sivo: Thank you so much, Mr. Chairman. We are quite happy with your response that it's not something of the constitution because, you know, we want to pursue further from where I talk about that they just have to change our village name without us knowing. And there's a big discrepancy from our birth certificate to what's there on the ground right now. So, you know, thank you. We have brought it here, thinking. And

then we are going to take another step from that, but please, we want this constitution review to just have a note and then say that that has really happened to us and it has taken away our identity for that fact. Vinaka Vakalevu.

Mr. Valenitabua: Thank you. Vinaka, about the village name, the villages are named by the iTaukei Affairs Ministry, I believe. The names of the villages are designated by the ITaukei Affairs Ministry. Now, those are the new names of villages that are coming up now. So, there might have been another mistake.

Lusi Sivo: Oh, so you mean to tell me that it's the ITaukei land that had made the change, that they made the fault? Because what we are really worried about is...

Mr. Valenitabua: I know because I come from Rewa, we have had one village, a new village added to the province. Yeah, so it's registered. It comes through the Ministry of ITaukei Affairs and the Roko and the provincial council and things like that.

Lusi Sivo: Mr. Chairman, this is not an additional name of a village. This is the existence one.

Mr. Valenitabua: What I'm trying to explain is that the ministry is involved, right? It is involved with the designation of the village names. So maybe they should be followed up.

Lusi Sivo: Okay, thank you.

Mr. Valenitabua: Why has the village name changed? What I'm trying to say is it doesn't do anything with the constitution.

Lusi Sivo: Thank you, sir. Just because of that, you know, like we said, we had come in the news earlier this month that there's a dredging company that had just come in to qoliqoli to do dredging on the Dreketi River, affecting the livelihood of our people. Now it's going to affect them quite seriously because that is their livelihood every day. And first and foremost, our village name has been taken away and now we know from what right had given that company to come in without the people in the village knowing.

Mr. Valenitabua: I understand your position, yeah. Thank you so much. Thank you.

Kamlesh Prasad: Very good afternoon, the commissioners. I'm Kamlesh Prasad. I'm a former journalist and I have also worked for various organizations, private and also public sectors. My last assignment was with the Fijian elections office. 2012 to 2014, I worked there and I'm in full retirement now. Sir, I have seen a lot of things happening from 1987 until now. And one thing as a former journalist, I wish to say straight is this, people of this country are scared. They are afraid. They are not being able to put their views openly to the commissioners or anywhere for that matter, even if they talk to the press.

I'm talking of the ordinary people, sir. They are not being able to express their views correctly or impartially. They don't have that much of what you call guts, courage to say and stand by that statement. Sir, I'll take a little bit of time but if you think I'm going out because I understand that you are. It's on 2013 constitution. I shouldn't be going to the previous constitutions but I'll tell you a few things which I need to tell because as reporters, we tell about others. We write about others. We interview the ministers, the prime minister, everybody we interview but nobody interviews us. We've got a lot of information. So, I'll just take you back to 2000 coup.

Sir, I was at work. Four reporters were in Labasa. Two were Fiji Times, Fiji Sun and FBC and Communication Fiji Limited, four reporters, two girls and two males. We were positioned in Labasa. Our job was to collect information and send it to Suva because all the compiling and all the broadcasting and all the news was printed in Surabaya and then sent to all over the country Sir, I noticed I was given one assignment to go to Savusavu. To go to Savusavu, there was a ship coming from overseas which was supposed to carry or the shipment was cloud and veneer from VTB, BalebasogaTropic Boards. So, we were given the transport. This is after the 2002, sir.

This is just after the 2000 coup. Everything was going, you know, quite unusual in Labasa too so we went. As we went to Nabalebale, that mountain, that hill, there were 20, 30 trucks, vans, cars, all parked. Nobody can go across, nobody. In our lane cruiser, we had a gentleman by the name of Tico. Previously, he was the main person who took over the Seaqaqa Police Station. He was in the front seat. So, we got the access. We talked to the people over there. We got the access. We went to Savusavu because we were supposed to pick the story from Savusavu wharf where the boat had arrived. As soon as we arrived at the wharf, sir,

I noticed a lot of army officers in the civilian dressing. I knew some. I didn't know others but by the look of them, I knew there are quite many of them. Anyway, we did our job. We did all the stories, whatever we had, pictures and all. We came to the hotel. We were given the hotel. So, we decided to stay overnight in Savusavu.

The next day, when we left Savusavu to Labasa, we came through Nabalebale. Again, the same story, 20, 30 vehicles over there and kids, 12 years, 10 years, 14 years, 15 years, they're carrying one stick each and they come to the car.

Mr. Valenitabua: Can we get to the point, sir?

Kamlesh Prasad: Come again?

Mr. Valenitabua: Can we get to the point of your submission?

Kamlesh Prasad: Okay, what happened, we were virtually the people were robbed. No action taken by police; no action taken by military. We are people who were robbed on the way to Savusavu and this was 2013. So this is the interesting part, say I want to include this. When I came to Labasa, we did whatever we had to. The same day, army took over the Dreketi. I forgot the Kanacagi, I think, that village, people were there. They fired the shots, they arrested people, some of them ran. So, I went to one of the guys, one of the gentlemen over there was shot and he died. So that becomes a big story for us. So, I went to the Labasa hospital. I saw his body and I took the pictures, took the pictures from the door. There was a small opening but it had mesh there so we took the picture and I was, somebody reported that I was taking the pictures and the military took me.

They brought me from behind, they did not touch me, two officers. They pushed me into my car and told me to leave. I didn't tell them that I got the pictures. So, we were thrown in the car and then, and this was one of the ugly moments which I had with the military officers. There was another few stories but I'll stop here because I know I may be, you know, going out of the topic. I do understand because the TUR means 2013 constitution. So having seen the military in action, I'm of the opinion that Fiji has got a very big problem.

We have to cut the size of military. People don't say this. I'm bold enough to say our military is too big, it's too powerful, it should be cut, the size should be cut so that it's manageable Otherwise we're going to keep on going to change the constitutions.1987 we changed one constitution, 1993 we changed another, 1999 we changed another, then another one. Now, 2013, we're trying to amend it. Okay. There is no guarantee, sir. There is no guarantee whatsoever that this constitution is going to go, no guarantee at all. We are living at the mercy of our military. We are living that way. The government should not continue sending our military officers overseas for peacekeeping or whatever.

They should be involved in Fiji, the size should be cut and there will be less chances for who's in Fiji, sir. That's what my feeling is because if we keep the military doing this, then we'll have to continue making new constitutions, right? It takes a lot of money and we taxpayers in this country is quiet, we are not a rich country, we are a very poor country. Our taxpayers' money goes and it's wasted. It's not the way it should be handled. So, if we have got a disciplined military force, I think this will not happen. So, what we are doing today is trying to amend the constitution, the 2013 constitution.

According to the previous government, 2013 constitution was the best so they got it across, they decreed it, they did not follow the proper procedures for it and now we have to change it too. We have to make some amendments. So, the best thing would be to go back to the 1997 constitution, that's the best.

We have got a system in the, like I still remember there was a judgment by one of the judges, I think it was Justice Anthony Gates. He said that the 1997 constitution is a living document. That's what he said in the Chandrika Prasad case.

So how was it abrogated in 2006, 2009? We must remember, all of us, we must remember when the coup happened, 2006 coup happened, the commander did not change the constitution. He did not. They lived with three years after the court judgment came when late Qarase took Mr. Bainimarama to court.

Then the court gave a judgment that the military is wrong, should go back to the barrack and from there. Then Mr. Bainimarama, I think he didn't have, he had his advisors of course. Then he changed. He said no, we are

going to abrogate 1997 constitution and 1, 2, 3. These are the steps we are going to take. That's how in 2013 this constitution came into place.

The other thing in this constitution is it says single national constituency in voting. That doesn't suit our style of governing the country. Fiji consists of so many constituencies like in the 1997 constitution, I think we had 52 constituencies and we had open seat, we had communal seat, we had the independent. So here what was happening, we all had a share. The minority, the individuals had communal. The Fijians, the native Fijians, they had. It was very well distributed. Unfortunately, it didn't work. It didn't work does not mean it will not work. The 1997 constitution, according to what I have read so far, I may be wrong, was one of the best constitutions Fiji should get to.

And the other thing is this, so we have to be a bit, what do you call that, we have to be a bit strict and we should have the guts to call the government, to tell the government, right. The people must talk. You listen to the people, not only the advisors they have got. Whatever happened in the QEB a couple of weeks back, right, should not be repeated. It should not be repeated. Whatever that person, drug lord was, it does not mean you kill him. It does not mean that way. We are an educated country, our people are educated, we understand, and this should be the last.

I suggest, sir, I suggest that the amended constitution should remove the immunity clause. Number one, remove the immunity clause. Rule a line. Whatever happened in the past, let's forget about it. We start it fresh. From here, if the military or the police or any civilian tries to take over the government, no sentencing, sir. We get the death penalty. We must have the deterrence. Then only the coup culture will be controlled. Four coups in a short span of time is a lot. We cannot allow this to happen, sir. We cannot be allowing this to happen. So that was one of the, once this immunity goes, immunity clause goes, right, I'm not saying you get those people who have already committed treason, you get them to court or hang them. I'm not saying that. I'm saying you draw a line. Let's finish. Let's close the chapter. Let's close the chapter and let's open the other one.

From there, we see. Because this country is, we are a very poor country. We had very good, the income was very good. Our GDP was strong. Our agriculture was very good. All of this, we had been doing. But all of a

sudden, where are we today? We are borrowing money from others to run the country, sir, $14 billion in debt. How long are we going to wait? We have to do something ourselves. And once we start stopping our people from going overseas, say, those people will remain in Fiji. They will work here.

There's a lot of employment here. We are getting Sri Lankans. We are getting other people from overseas to work in Fiji. And, we are sending our people to pick fruits in New Zealand, in Australia. What is the logic there, sir? This should, the government should move in now. And there's a lot of social problems, too. These people who go for fruit picking and other agriculture work in the overseas countries, their families actually are happy for a couple of months. But later on, they are crying. Because what happens there, we all know. Sir, we should get that thing tidied up in the constitution.

We should not allow our people to go and work in other countries. In the agriculture sector, we work here. We've got a beautiful fertile land here. We should be working here. They should be working here. Now what has happened, sir, now what has happened, the freebies, the handouts, everybody is sitting. We're giving transport. Oh, you get $20 a month. Everybody is relying on that. Oh, these people are getting $100 and something, $120 a month, the allowance, they're sitting. How long are we going to survive like this, sir? People have to work hard. And our farmers, our landowners, they, too, they should be waiting for this money every month or every three months or every six months. They should put some effort. They should plant.

Planting food is not a difficult thing to do, sir. I come from a farming background. My father was a farmer. I come from a farming background. We have got beautiful land. Let our agriculture department get into this. There's no other way to get Fiji up from where. It has to come from agriculture. We have to put our people into that practice so that the country flourishes.

Sir, lastly, I want to take you, I want to give you another, what do you call, another short story which I need to tell. If it goes into the record, it will be good. During the time of 2000 coup, I went to the barracks, because the farmers, the cane cutters, they were arrested. They were taken to the camp. And there was a barbed wire and they had kept inside the cane knife, the billet can, the things which they carried the food. There had been about 50 of them there. So, I went. I went. I asked them. I asked the

officer in charge. I said, see, I want to talk to these people. Why you people have brought them? So, they escorted me, sir, on gunpoint.

Sir, that was the first time I went to the place where the armories on top, on top over there, on top of the camp, there is an armory there.

Mr. Kohli: Kamlesh, sorry to stop you through. I think you got very good points, but I think to some extent most of those points will be relevant if you appear before truth and reconciliation commission. They are specifically designed, and I think 75% of what you say, I agree with you. I've listened to you. We've been through this, and I think it's the right forum to address. Here, I shall be grateful if you could confine yourself to what the constitution, what it changes to think. I shall be most grateful.

Kamlesh Prasad: Okay, sir. I failed to understand one thing. We have got a 2013 constitution, which was, we all know it was decreed. It did not follow the process. If it hadn't followed the process, say, in a layman's language, it's illegal. If we do that, we are sorry, it's illegal. So, we have lived two or three elections with this document, and now we are trying to amend it, sir. So, we can do a lot of changes. We can get a part of 1997 constitution into this, and we can have the seats divided and the constituencies be divided on the way it was done in 1997.

Mr. Valenitabua: For those who are sitting here and who have been sitting here from the morning, could you please just go to the point in relation to your submission relative to the amendment to the constitution? Okay, sir. We are not here to hear those long stories, please, because there are other people waiting.

Kamlesh Prasad: Okay. Sir, with those words, I thank the commissioners for giving us the opportunity, and I hope whatever I have said makes sense. And one piece of advice, sir, one little piece of advice, I hope it's not taken in a sour way. Sir, I have seen the – I come from communication sector, say. I have seen the way the communication is built here, the sound system, how it's done. Sir, I recommend, I do advise that you have separate mics, the ones we have in parliament, so that you don't have to pass around your microphone, and so that people have a better place to sit down, and they have fixed mics, just press the button, and they can say whatever they want. And like my case, say, I'm having arthritis into my hand. I have difficulties in holding this mic. So, if the mic is on the stand, say, I think

there will be more valuable and more important, you know, deliberation from the public, say. Thank you, sir.

Mr. Valenitabua: Thank you very much, Mr. Kamlesh. Thank you very much, Prasad. Any comments, commissioners? Immunity clause that has been lifted from – has been submitted to us from various other people and associations, that is in our list. The army, the army is for the government to decide on.

They only have Section 132, I think it's Section 132, which deals with the army in relation to what their function is. 131, what their function is, will consider what you are saying in relation to cutting down the military. That is for the government. They are for the defense of the country, whatever, they can decide on that. Going back to the 1997 Constitution, we can't bring back the 1997 Constitution. According to the Supreme Court opinion, the 1997 Constitution is gone forever. And it was the Supreme Court which validated, legalized the 2013 Constitution. That is the Supreme Court in their opinions.

The other ones about the agriculture and your other submissions, we have recorded those, we take those into – we have recorded them and we will take them into consideration. Our task is to review the Constitution. So, we have to be careful that we put into the Constitution laws that are suitable to the Constitution. Legislations will come after, regulations will come after, bylaws will come after. And all those can deal with the concerns that you are presenting. I hope that will do for the time being. Thank you.

All right, we have here a submission from Mr. Manoa Tuiwanikai of Mataqali Tuiwanikai of Qoibau of Labasa, and another one from Mr. Isowa Kotoivanuabalavu from Naya, what's the name of the village? Naikeleyaga village in Kabara. All right, all right, let me go back to this. For the record, we've got a written submission, handwritten submission dated the 23rd of May 2026 from Mataqali Wainikai of Yavusa, Qoibau in Labasa.

And it is from Mr. Manoah Tuiwanikai. And also, for the record, we have a handwritten submission dated 23rd May 2026 from Mr. Isoa Kotoivanuabalavu of Naikeleyaga village in Kabara, residing in Labasa. Those are two submissions that are being admitted this morning, or received this morning by the commission. There is another one which I may have missed in relation to the Tikina Wailevu, Macuata. Has that

been recorded? Yes, sir. Okay, thank you. So those are the two new submissions. You may proceed with your submissions.

Sakeo Tubui: I request that we have a prayer. My name Sakeo Tobuiniuca from Navukuru Village in Cakaudrove. So, my village is located in the upper Cakaudrove region. And we are from the sources of the upper Cakaudrove rivers. And today it's not easy for us to come and submit our submissions here this morning. I would like to thank the Commission for allowing us this opportunity to come and voice our concerns.

And firstly, we would like to request the Prime Minister to visit our village, which is very isolated. And he has not visited our village. So, we are requesting if he could visit our village. And there are some politicians who come to our village and promise things to us, but they just appear when elections are near. So, for 40 or so years, our lives have not changed. And it has gone for the worse in the behavior that is thriving in the villages, influenced by drugs and other things, which is now causing the conduct of villages to get worse from what it was before.

And our first proposal is for the rights of women to be strengthened. Women have undergone a lot in terms of violence. And we are proposing that their rights under the Constitution be strengthened.

Number two is on the minerals and the resources, which are currently owned by government, which they are not supposed to own, but to be owned or to belong to the landowners. And there shouldn't be any restrictions on the ownership of these lands and resources. We are experiencing some cases where some who come and mine our gravel, when they get it for just $50 a load, and they sell it for $1,800, making a big profit margin. And these are some of the exportations that are done to our minerals and resources.

Next is on the rights of individuals. We believe these rights are too much and need to be toned down and limited so that there is no abuse of these rights. And lastly, on the Parliament, members of Parliament should work together for the betterment of our nation. And I would like to reiterate the request for the Prime Minister to come and visit our villages. Thank you.

Ms. Nailatikau: Thank you, Mr. Tubui. On behalf of the Commission, I thank you deeply for making the effort to visit us and attend this submission. As you have

stated, you've traveled from very far, and we really appreciate the efforts that people have made to come and make their submissions today. Sir, we assure you that we have heard your submissions.

We know that you would have liked to make more if you had more time, but we invite you, if more come to mind during our discussions today, sir, please air them with us as well. We thank you. We note that your words have been documented, and we will surely consider them in our deliberations. Thank you, Mr. Tubui.

Mr. Valenitabua: Just in addition to that, the natural resources, the strengthening of laws in relation to the villages, and the Bill of Rights, they have been presented to us or submitted to us from various areas which we have covered. So your submissions in relation to those are in addition to what we have got so far. Thank you.

Dr. Gounder: Thank you very much for coming from your village all the way here to give your submission. On a personal note, I will send your message to the PM. I will tell the PM that you have invited him to visit your village. Vinaka. I just want to say, Riku, Vinaka Vakalevu, Vinaka

Mr. Kohli: I just want to say ciku thank you for coming.

Mr. Valenitabua: Thank you very much. We are going to be taking a break. Then we will come back at around 2 o'clock to continue with the submissions, if anyone else has submissions. If anyone else has submissions to submit to us. Now before we take the break, may I just notify the recorders for the record that I have here in front of me another submission from Ms. Luai Alumeici Sivo of Nakalou, Macuata And it is handwritten, dated 28-5-26. 28-5-26. And I now, for the record, accept it as a submission handed to the Commission this morning.

Leighton: Just before we break, just to let you all know, there's some refreshments there. There's grog for the gentlemen, and tea and some pie for those who want to. But, before we break, if I can just ask you all to come forward so that we can take a picture with the Commission. And those who want to make written submissions, if you come up with ideas later on, you can go to the Facebook page or onto our online portal and put submissions online that way too. Vinaka.

----------End of Session [24-5-2026]----------

Submission(s) Received

Public Submission

Secular State

- I don't agree to a secular state.
- Fiji should declare itself a Christian Nation but other ethnic group should be free to practice their own religion.
- Because Christianity is what brought our fore fathers out from the darkness of cannibalism war etc.
- Christianity also brought education and knowledge and peace that we know today.
- There is no denying that these simple courageous men and women who brought this new faith to our islands went through very difficult times and hardship while going about enlightening the nation.
- There was no fancy slogans buzzwords or new age thinking that NGO's and politicians use now days to try and enlighten us to their new way of thinking.
- To reject and turn our backs on Christianity as we enter the 21st Century is going to be detrimental for the future of our country as we are witnessing now.
- Declaring Fiji as a Christian Nation is not being discriminatory
- It is part of our identity and culture.

Women

- I don't agree with the rationale that a certain percentage of seats to be reserved for women in parliament.
- Women contradict themselves by wanting equal rights equal pay equal opportunity with men and yet they want reserved seats in parliament its counter productive and hypocritical.
- It's a general election its open to everyone and is a battle of ideas and is fair.
- Women want to have their cake and eat it too.
- Maybe they can't stand the heat so get out of the kitchen.
- This is affirmative action in its highest form it has never worked for this country.
- It should be reached with merit from the grass roots level.

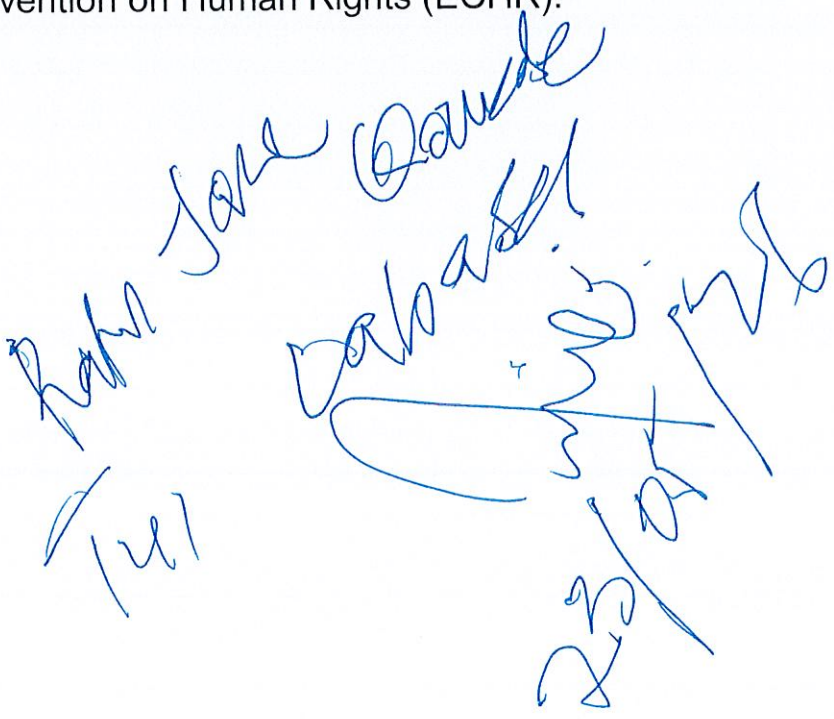
COMMON IDENTITY

- Before the name Fijians became fashionable to be called a Fijian history notes that people of this country didn't want to be associated with this word.
- Because it was associated with cannibals and that they were dirty lazy and other derogatory terms.
- But now days everyone wants to be called a Fijian because its cool, Exclusively through the efforts of the I-taukei people adhering to the name Fijians they named their rugby teams FIJIAN DRUA, FLYING FIJIANS, and FIJI SEVENS TEAM no other community has done this to the name Fijian.
- It was unilaterally imposed by the Fiji first government without any consultation with the people of Fiji.
- They did it not to unify the nation.
- But to spite the chiefs and their people.
- Knowing fully well that this name was precious to the chiefs and their people. To put it mildly we were shafted.
- The GCC have made their submissions now we have NGO's and politicians shouting and criticizing the chiefs on their stand as if we are at a gang meeting out in the cane fields.
- If you want to have Fijian as a common identity you follow customs and protocols.

- It's such a pity for people to claim that they have been here for over a hundred years and yet still don't know the customs and protocols of the FIJIAN people.

Multiculturalism

- I don't believe in a multicultural society but a multi ethnic one.
- We should not bury our heads in the sand with this topic.
- Observing Europe, England, and America with their multicultural societies, they are getting swamped and overwhelmed by other cultures and religion.
- If we are not prudent we will end up like them.
- These so called progressive countries with their left wing ideologies are in a cultural mess.
- Compared to Singapore who are also progressive, highly industrialized, and exceptionally educated, their education ministry has taken a u turn on student caning and discipline starting with 9yrs olds.
- Why should we be shy or be timid about implementing this kind of polices just because of international criticism and condemnation.
- The English opposition parties are contemplating repealing the European Convention on Human Rights (ECHR).
-



Here are the clear conflicts — where the Constitution promises equal justice and protection, but in reality blocks the courts from defending iTaukei rights.

🔷 1. PROMISED JUSTICE VS NO COURT JURISDICTION

- Article 147 & 16: Guarantees right to access courts and judicial review of government decisions

- Land Use Decree Section 15: Explicitly states NO COURT can hear or challenge any Minister's decision on land leases, use, or compulsory acquisition

✅ Contradiction: You have a right on paper, but no court can enforce it when your land is taken or leased without your full consent.

🔹 2. WEAK JUDICIAL INDEPENDENCE

- Article 128–132: Claims judiciary is "independent"

- Article 129: Chief Justice & judges are appointed directly by the PM/AG, no traditional or independent council input

✅ Contradiction: Judges serve under political influence — not truly free to rule against the State in land/resource cases.

🔹 3. COLLECTIVE RIGHTS VS INDIVIDUAL LEGAL STANDARDS

- Article 28: Recognises land belongs to Mataqali/Yavusa (group)

- Judicial Practice: Courts apply Western individual property law, not Vanua collective custom

✅ Contradiction: Our communal ownership has no equal standing in court; decisions often favour State or private interests over customary rights.

CONTRADICTION POINTS IN THE 2013 FIJI CONSTITUTION

That Limit & Undermine Full Rights of the iTaukei People

Below are the clear contradictions — where the Constitution promises full ownership on paper, but takes it away in practice, exactly matching what TLTB has stated.

🔷 1. LAND VS RESOURCES CONTRADICTION

- Article 28: Says "iTaukei land belongs fully to its owners, cannot be sold or alienated"

- Article 30 + Mining Act: Declares all minerals, oil, and natural resources belong to the State

✅ The Contradiction: If we own the land from surface to core, everything inside it must also be ours. You cannot separate land from its wealth.

🔹 2. FAIR RETURN VS UNFAIR SHARE

- Article 30: Promises "landowners receive fair benefit from resources on their land"

- Law in Practice: Only 80% of 3–5% royalty goes to owners; State keeps 20% + full control

✅ The Contradiction: We get less than 4% total value of what comes from our own land — this is not "fair share".

🔹 3. WATER & FORESHORE RIGHTS CONTRADICTION

- Customary Right: Rivers, foreshores, and qoliqoli belong to the Vanua since creation

- Section 2 State Lands Act: Classifies all inland waters, rivers, and foreshores as State Land

✅ The Contradiction: Land is ours, but the water flowing through it and the shore along it belongs to the State.

🔷 4. PROTECTION VS WEAK GUARANTEE

- Article 28: Sounds strong — "land rights are protected"

- Article 6(5) & 169: Allows Parliament to amend or repeal iTaukei laws with simple majority

✅ The Contradiction: What is promised today can be removed tomorrow by politicians — no entrenchment.

🔷 5. OWNERSHIP VS CONTROL

- Law says: We are the owners; TLTB administers for our benefit

- Land Use Act: Gives Minister power to approve leases/use without full consent in "national interest"

✅ The Contradiction: Owners become mere spectators — State controls how our land is used .

🔷 6. LOSS OF CUSTOMARY GOVERNANCE

- 1970/1997 Constitutions: Had Great Council of Chiefs (GCC) — supreme guardian of Vanua rights

- 2013 Constitution: Removed GCC entirely, no replacement institution

✅ The Contradiction: Promises to protect our identity, but removed our highest voice and authority.

✅ MY SUMMARY VIEW

"The 2013 Constitution is built on a contradiction: it gives the land, but keeps the wealth. It calls us owners, but treats us like tenants. True ownership means: land + water + minerals + control + full benefit all belong to the Vanua. Until these contradictions are fixed, our rights remain incomplete and our inheritance remains divided."

⚖️ CONTRADICTIONS FROM THE JUDICIARY ARM

Under the 2013 Constitution & Related Laws

🔹 4. FINALITY WITHOUT APPEAL

- Article 28: Says TLTB/NLC decisions are "final & conclusive"

- No Appeal Route: Ordinary courts cannot review or correct errors in land boundary, ownership, or lease rulings

✅ Contradiction: If a mistake or unfair decision is made, we have nowhere to go — justice ends at one step.

🔹 5. CONSTITUTION SUPREMACY VS "CLAUSE OF LIMITATION"

- Article 2(1): Constitution is supreme law above all others

- Article 6(5): All rights (including land) can be restricted or removed by ordinary Act of Parliament

✅ Contradiction: Even if a court rules in our favour, Parliament can simply change the law to override the judgment.

🔷 6. EQUAL PROTECTION VS EXCLUSION FROM BENEFITS

- Article 27: Equal benefit from resources on your land

- Judicial Interpretation: Courts accept that minerals/water belong to the State, even though land is ours

✅ Contradiction: Courts uphold the separation of land from its wealth — ruling against our full ownership rights.

📝 SUMMARY

The Judiciary under the 2013 Constitution is designed to protect the system, not the full rights of the iTaukei. It gives us the name of owners, but strips us of the power to defend what is ours. There is no true separation of powers, no independent review, and no equal justice when it comes to land and natural resources. Until these judicial contradictions are fixed, our rights remain incomplete and unenforceable.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/05/2026.

Yaca/Yacamu Yuiragilai Village, Sasa, Macuata.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	-Me rokovi na kawa i-Taukei kei na Vanua.
WASE 1 NA MATANITU	-Me matanitu vaka-i-taukei, me vulici ga kina na itovo kei na ivosa vakaitaukei. -Me sa vakaturi tale ga na bosa Vaka Turaga.
WASE 2 LAWA NI DODONU	-Me Boko na ~~tauvaki~~ ~~ni~~ ~~to~~ lawa vou keda muria tiko na gauna 90 me sa tauri tale na lawa makawa.
WASE 3 NA PALIMEDI	-Me kua ni vakatulewa na Palimedi na lawa me vakatulewa se me bosetaki rawa e na bose vaka-Turaga.

WASE 4 NA VEILIUTAKI VAKAMATANITU	- Me sa veiliutaki ga na i taukei ena Palimedi se o ira na Turaga Bale ni noda vanua.
WASE 6 VEIQARAVI VAKAMATANITU	- ~~Me sa kua na~~ Me ra dau veisiko e na veikoroicoro na vei minisita me ra kua ni dabe tuga ena noda ra vanua ni cakacaka ka me dau silovi na iewe ni vanua e ~~ra~~ gadreva tu na veivuke.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	- Me sa lewe ga valca tabakidua na i-taukei na noda ra iyau ka me kakua ni vakatulewa se me soli tale vei dua na tale na mata-ta mata se vulagi me valaj na gele, goliqoli kei na gerogere.
WASE 8 VEIQARAVI VAKADODONU	- Sa gadrevi vei ira na minisita mera dau veiqaravi vaka vinaka ena dodonu kei na savasava vei ira na lewe ni vanua taukei.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	- Sa gadrevi me dau caba na veisiko e na veitikotiko e na gauna e oti kina na vakacaca ni cagilaba, uneune se kuru, ka mera dau vukei kina o ira na lewe ni vanua ~~ena~~ veivuke ni matanitu e na veiteqa tubukoso.

WASE 10 VEIVAGALALATAKI	- Me sa ~~val~~ vagalalataki o ira era veiliutaki e na matanitu makawa me sa biu se me ra digitaki tale o ira ~~era~~ me ra liutaka ~~na~~ vakadodonu na noda matanitu.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	- Me sa ~~buli~~ biulaivi na yaruniuvakavulewa ni 2013 me sa vakaturi tale ma na vakavulewa ni 1990 - 1997.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	- Me sa biutani ~~so~~ ira na dau cakacaka vakabutobuto e na noda matanitu ka nira na vakaloloma kina o ira na lewe-nivanu o Viti.

VEIKA TALE ESO

- Me sa ~~vala~~ vakavititaki na veika e caka e na noda vanua me vaka: na isulusulu, vosavosa kei na noda itovo ni bula na itaukei ka nira na lako na veitamata mai na veimatanitu tani me ra na mai vulica na noda itovo kei na kena ivakarau.

[signature] . 20/05/2026.

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/5/2026

Yaca/Yacamu Ananeta Maramanivalu
(Yacani soqosoqo, tikotiko se vuvale)

Virigilai Village, Sasa, Macuata

Lewena	Vakatutu
IKAU (Preamble)	Me rokovi nai taukei ni vanua se kawa i taukei na nodra taukei na kedra gele, nodra i tovo, vakavau kei na vosa.
WASE 1 NA MATANITU	Me matanitu vei liutaki vinaka
WASE 2 LAWA NI DODONU	Me boko na lawa ni 2013 ka tauvaki na lawa ni 19 century
WASE 3 NA PALIMEDI	Me sa kua ni qai vakatulewa na Palimedi e na kena buli na lawa me ra vakatulewa kina na mata bose vakaturaga.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Mera veiliutaki [illegible] noda turaga [illegible] kei viti. Mera veiliutaki ga na kawa i taukei me kua na na veimata-tamata tani.
WASE 6 VEIQARAVI VAKAMATANITU	Oira na vei tabana ni vei matanitu me ra dau siko mai na vei korokoro ni keimami gadreva tu na vei vuke
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me keimami sa taukena ga na nei mami yau ka me keimami lewa ga na kena vaka yaga-me vaka na qereqere, na qoliqoli kei na qele.
WASE 8 VEIQARAVI VAKADODONU	sa gadrevi oira na veiqa-ravi me cakacaka tiko na dodonu kei na savasava.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	E na gauna ni tiko leqa sa dodonu mera kauta mai e sona na ka me keimama vukei kiria e na gauna ni leqa me vaka na cagilaba etc...

WASE 10 VEIVAGALALATAKI	Me boko na yavu ni yakavulewa ni 2013 me sa tauri vaki na 1990-1997
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Keimami sa gadreva me sa veisau kece na yavu ni vakavulewa me sa buli na yavu ni vakavulewa yau.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Mera sa biutani oira e cakacaka vaka butobuto e na matanitu

VEIKA TALE ESO

Mera galala mai na cakacaka vaka-butobuto, ka mera vakayataka vaka matau ñai yau vaka matanitu. Me sa rua ga na pati ni veidigidigi, Allince, Fedaration

A Marama ni vale.

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 23/5/2026

Yaca/Yacamu Pecali Dulaki
(Yacani soqosoqo, tikotiko se vuvale)
Nasokula village

Lewena	Vakatutu
IKAU (Preamble)	ME KAU LESU mai NA 1997 constition
WASE 1 NA MATANITU	Na matanitu me dau raica na Neimani kudru na lewe ni vanua
WASE 2 LAWA NI DODONU	ME KAU LESU MAI NA DODONU VEI IRA NAI TUBUTUBU ME RA RAWA NI VEI VA KANAKUWITA TAKI
WASE 3 NA PALIMEDI	ME BOKO LAIVI NA LAWA NI MINING act me soli lesu mai vei Keimami Na lewa ni Neimani gele

WASE 4 NA VEILIUTAKI VAKAMATANITU	Na veiliutaki vaka matanitu sa dodonu me mai vogoci na domai keimani Na kena sikovi mai na neimani koro
WASE 6 VEIQARAVI VAKAMATANITU	Su kerea na kena dau total na vei qaravi
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Na kena mavoroi vindsa na neimani yau bula
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

.....

Saini (tikini ni siga)

(1)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....28/05/26.....

Yaca/Yacamu.....TIKINA O WAILEVU MACUATA.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU 4. VAKAVURAVURA	4. BOKO LAIVI NA VAKAVURAVURA ME SOSOMITAKA NA KUWA VAKARISITO KATAWA
WASE 2 LAWA NI DODONU 30.	30. ME VAKATULENA NA I TAKEI NI QELE ENA I YAMBULA KA RAWA SE KANE ENA NONA:- 1. QELE 2. WASAWASA 3. UCIWAI 4. MALIWALALA.
WASE 3 NA PALIMEDI TABANA B. LEWENA 56. LEWE NI PALIMEDI 2A. LEWE NI VANUA KEI VITI	2A. LEWENI NI VANUA KEI VITI KA VOLAI KAWA BULA TALEGA.

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA 18#	18. ME BOKOCI LAIVI NA TIKI NI SIGA NA 31 NI TISEBA 2013. NA SIGA E YALATAKI ME RAWA NI VEISAU ICINA NA YAVU NI VAVULEWA. ME VEISAU ME KUA NI YALANI NA SIGA E RAWA NI BOKO KINA SE VEISAU.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

UDU

VEIKA TALE ESO ME VOLAI KA MAROROI ENA YAVU NI VAVULEWA

1. BOSE LEVU VATARAGA (ME KUA NI QAI BOKO SE VACEGUI ENA DUA TALE NA GAMNA).
2. VOLA NI KAWA BULA KEI NA KENA VALE NIVOLAVOLA.
3. WODA 1. QELE 2. QOLIQOLI 3. MALIWALALA 4. YAUBULA.

B. VALESUI NA QELE VOLI VA TAWA DODONU VEI NA KENA I TAUKEI RAWA

C. ME VULICA NA GONE I TAUKEI NA I TALANOA KEI VITI KEI NA KAWA KEI VITI NA KA E YACO E LAU CHIGTORY).

.....

Saini (tikini ni siga)

(2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga... 23/05/26 .

Yaca/Yacamu... TIKINA O WAILEVU MACUATA ...
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

NI DA VAKAGALATAKI NA DUA NA YAVU NI VAVULEWA NI 2013 KA QAI MAI VAKAYAGATAKI KATABAKI E DUATA NI TALE NA YAVU NI VAVULEWA SA DODONU ME BULI VOU TALE E SUKA NA YAVU NI VAVULEWA.

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 23 May 26

Yaca/Yacamu Matadali Wainikai, Yavusa Qoibau, Labasa.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me sa veisautaki na 2013 Constitution, dai caka na Election.
WASE 1 NA MATANITU	Na matanitu e cakava tiko nona part but the people working under those banner are not doing their job.
WASE 2 LAWA NI DODONU	Me sa minimize na nodra dodonu na gone.
WASE 3 NA PALIMEDI	Me sa caka vaka mai liu, upper house and lower house.

Manoa Tuiwainikai

WASE 4 NA VEILIUTAKI VAKAMATANITU	Fiji need a stronge person as our AG, because we are now on drug era that is affecting our country.
WASE 6 VEIQARAVI VAKAMATANITU	Totoka na veiqaravi but need to follow a channel, from top to bottom.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Fiji needs to stop this corruption system within our top government official.
WASE 8 VEIQARAVI VAKADODONU	We need to Change the whole structure of the TLTB, because it was done by the European people of the Colonial era of 1940 if I am right.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me sa veisautaki na lawa ni vakavulewa and give us the Qolidoli Bill, Mining Act and Land Act the full Power of ownership to our Resources.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Change this Constitution than we can have our General Election 2027.

VEIKA TALE ESO

Manoa Tuiwainikai.

.....

Saini (tikini ni siga)

8391825

Somosomo Village

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Somosomo Village DATE: 29/5/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Keni Turagabeci	54	2178602	~~VBA~~ NAVAKAWAU	~~NAVAKAWAU~~ VUNA	F	IT	
2	Teresia Rabua	37	9561961	Navakawau	Vuna	M	IT	TRabua
3	ELIA L.	74	9714816	~~Korovou~~	Vuna	F	IT	
4	ANA VIKA LAUVE	47	2301604	NAKOROVOU VUNA	VUNA	F	IT	AVLa
5.	SAULA NIWAI	46	2038841	NAVAKAWAU	YUNA	~~M~~ F	IT	Sniwai
6	APENISO LARA	49	9889895	NAVAKAWAU	VUNA	F	IT	
7	LEONE MARAMA	46	8425225	NAVAKAWAU	VUNA	M	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Sonosomo Village DATE: 25/5/26 TIME: 2pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Selina Ibe	59	8492915	NAKOROJOU	Vuna	MARAMA		[signature]
2	Pelasio Vidi	58	8418862	Navakawau	Vuna	Turaga		[signature]
3	PAULINI. TIKOIMALEYA	30	8428195	NAVAKAWAU	VUNA	MARAMA	IT	[signature]
4	Rubby Tikoimaleya	26	2025945	Navakawau	Vuna	Marama	IT	[signature]
5	Lanieta Lewenimoka	46	2136466	Navakawau	Vuna	M	IT	[signature]
6	Teresia Takuku	45	9889895	Navakawau	Vuna	M		[signature]
7	Maria Volavola	62	9659586	Navakawau	Vuna	F		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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Somosomo'

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: ~~Dreenini~~ Village Hall

DATE: ~~21 05 26~~ 25/5/26.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Sakiusa M. Maiwiniwai	46	Somosomo	Cakaudrove	male	FID	[signature]
16	Akuila Cakuilki	67	Lamini	CAKAUDROVE	MALE	F. 18	[signature]
17	NEMANI RAVONU	60	SOMOSOMO	CAKAUDROVE	MALE	IT	Namo Ravonu
18	Merekai Tulo	39	Lamini	Cakaudrove	Female	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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(1)

Somosomo Village Hall.

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

25/5/26.

VENUE: ~~[illegible]~~ Somo 2 ~~Village Hall~~

DATE: ~~21.05.26~~

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
19	Alisi Bulusaya	56	Navakawau	Vuna	M	IT	Bulusaya
20	Joanna Tarte	51	Advisory Counsellor	South Coastal, Vuna	F		[illegible]
21	SOTIANA KOTO	63	NAVAKAWAU	Vuna	F		SKOTO
22	Maria Bale	67	NAVAKAU	Vuna	F		[illegible]
23	Lokosio Malekoro	49	Navakawau	Vuna	Turaga		[illegible]
24	[illegible]	59	Somo 2	[illegible]	[illegible]		[illegible]
25	Silio Bativerega	57	Vuna Nakorovou	Vuna	M		Bativerega
26	[illegible] Rabuei	62	Somo Somo	[illegible]	[illegible]		[illegible]
27	[illegible]	73	Lovonivonu	Cakakrove	Turaga		[illegible]
28	Ilaijia Matanbau	62	Vuna	Vuna	Turaga		[illegible]
29	Saula Haiceou	73	Vuna	Vuna	"		[illegible]
30	EPELI Cagialan	63	Vuna (Kanacea)	Vuna.	M.		[illegible]
31	MALAKAI - VUNA	66	Vuna - Kanacea	Vuna	M.		[illegible]
32	Ropate Rakuro Sakela	63	SOMOSOMO	SOMOSOMO	M	IT	[illegible]
33	Aporosa Rugeci	85	Vuna	Vuna	M		[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

2165159 ~~Semi~~ Simicagilaba67@gmail.com

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Somosomo Village Hall DATE: 25/8/26 TIME: 2pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
34	PETER Member	44	8052430	Somosomo	Cakaudrove	Turaga		
35	LALE Kainikaiwa	73	9314422	Somosomo	Cakaudrove	"		
36	JOJI Oloni	52	8047778	Lamia Village	Cakaudrove	Turaga		
37	PETERO SIKAIPO	68	8348259	SOMOSOMO	CAKAUDROVE	TURAGA		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Somosomo Village. DATE: 25/5/26 TIME: 2pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
38	PETERO BABA	60	8651457	VUNA	VUNA	M		[signature]
39	RAM M. Sidal	71	9024951 7238489	DELAIVUNA	VUNA	M		[signature]
40	ALFRED APPANNA	42	9640441	WAIMAQERA	~~VA~~VUNA	M		[signature]
41	Aefanaia Kavatu	44	9463375	Nandkauvau	Vuna	M		[signature]
42	Rajneesh Joytika Nand	50	7330628 9888337	PARAWALU	VUNA	F		[signature]
43	OMSI SENILOU	44	9667475	Somoz	CAKAVIDROVE	m		[signature]
44	ROKOVAKALEGU KOROI NIRANADI	49.	8417605	SOMOSOMO	Cukoudrove	M		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Somosomo Village DATE: 20/5/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
45	APOROSA RAKAI	46	7883739	Vuna (Nakorovau	Vuna	M		[signature]
46	ATONIO JIOLAME	65	9864059	NAVAKAWAU	Vuna	Turaga		[signature]
47	JOSEFO. ILOILOVATU	67	–	NAKOVAU VUNA	Vuna	T		[signature]
48	[illegible] DANIYA	69.	/	NAVAKAWAU.	VUNA.	[illegible]		[signature]
49	Semita Laws	75	/	NAVAKAWAU	Vu	[illegible]		[signature]
50	SETEO KAYNISELA	65	9226071	YUNA	YUNA	TURAGA		[signature]
51	Sam Sam Tabo	57	6.2270	Xuna	Vuna	Turaga		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Somosomo Village

DATE: 20/5/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
52	LAISA DIGELI	45	SomoSomo	Cakaudrove	Marama	IT	[signature]
53	Ilisabeta Salote	45	SomoSomo	Cakaudrove	Marama	IT	[signature]
54	SENHULI ROKOYAU	50	Somosomo	Cakaudrove	Marama	IT	[signature]
55	Mereoni Waqawai	57	SomoSomo	Cakaudrove	Waqawai	IT	[signature]
56	Alisi Koila	49	Somosomo	Cakaudrove	Marama	IT	[signature]
57	Di ROGO	26	SomoSomo	Cakaudrove	Marama	IT	[signature]
58	Esiteri Driver	52	Nabau	Cakaudrove	Marama	IT	[signature]
59	JAKEO LOLO	51	S/SOMO	CAKAUDROVE	Turaga	IT	[signature]
60	MILIAKERO LEWATOGA	62	S/SOMO	CAKAUDROVE	MARAMA	IT	[signature]
61	Susana Neli	36	Somosomo	Cakaudrove	Marama	IT	[signature]
62.	Jale Sembulewa	69	Dreketi Somomo	"	T	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Somosomo Village
25-05-2026

Mr. Biu: Sa tiko na Gone Turaga Lalagavesi. Gone Turaga Aisokula. Before we proceed with our programme this morning, we would seek your approval if the commissioners to take a seat on the table. I will begin for the benefit of those not iTaukei. Firstly, that the proceeding this afternoon will be conducted in English, but most of it will be in ITaukei as the Chairperson has agreed.

And for the housekeeping matters, if you want to make a submission this afternoon, it is required that you raise your hand, say your name, and you give a submission so that the Commission will understand your submission this afternoon. The whole proceeding will be recorded, your name is also be recorded, and after the proceeding I think the Commissioners will put all their reports and submit it to the President as required. So, if you want to make a submission this afternoon, it is required that you raise your hand, say your name, and you give a submission so that the Commissioners will understand your submission this afternoon.

I will repeat myself once again for those who do not understand it okay, the proceeding this afternoon will be conducted in English, if you wish to make a submission, please raise your hands and say your name, and you make a submission this afternoon. This proceeding is purely on constitutional matters, there will be no discussion of any developments whatsoever, so if you want to make a submission this afternoon, please just raise your hands and say things that you know or you want to be included in the amendment constitution which the Commissioners are here for today to come and receive the submission. Thank you very much, Mr. Chairman.

Mr. Valenitabua: Now considering that I see the multiracial combination of the audience this afternoon, I will be speaking English. If you want to make your submissions or deliver your submissions in the iTaukei language, please do so. However, for the benefit of everyone, we shall now change proceedings to English.

A good afternoon to you all, and thank you very much for your attendance before this Commission this afternoon. I acknowledge in absentia the Tui Cakau, and also President of the

Republic of Fiji, the paramount chief of Cakaudrove. I acknowledge the presence of the various heads of Yavusa's from around Taveuni, and I acknowledge the presence of our fellow citizens who are here with us, who are not iTaukei's.

This afternoon, we have here the Constitution Review Commission. This is a commission which has been established by His Excellency the President of the Republic of Fiji and Tui Cakau to review the 2013 Constitution. The commissioners, seven in all, were appointed by His Excellency, and in front of you this afternoon are three of the commissioners who were appointed.

The other three are in Macuata at this point in time, as we speak. They are also undertaking or holding consultations in Macuata for the whole day of today, and I think tomorrow too, for the same purpose for which we are here this afternoon. With me this afternoon, on my left, is Commissioner Conway Begg. On my right, sorry, is Commissioner Conway Begg. He is well known in the field of rugby. Professionally, he is an architect. He is one of the commissioners who was appointed with us. On my left is Dr. Neelesh Gounder, a Ph.D. He is not a medical doctor. He holds a Ph.D., and he is a lecturer at the University of the South Pacific, involved with university disciplines and also for matters in relation to the nation as a whole. And I am the chairperson of the commission. My name is Sevuloni Valenitabua. I am a lawyer by profession, and I am from Nukui in Rewa. I am a Rewan. This afternoon, we are here to listen to submissions. The 2013 Constitution has been a point of contention, point of argument, in relation to politicians, and even for us in our everyday living, around the Yaqona Bowl, in other meetings, like the Tikina meetings, provincial meetings, and so forth.

One of the reasons why disputes or arguments have been raised against the 2013 Constitution is the fact that it was enacted without the knowledge of the people of Fiji. So, we were tasked with the duty to go around Fiji and collect submissions and recommendations from the citizens of this country on what you think, what you believe, what you suggest should be included in a constitution for Fiji. Our purpose is to review the constitution and then draft an amended constitution.

Not a new constitution. It's an amended constitution. In other words, we are given the power to remove some laws from the constitution. We are also given the power to add some new laws. We are also given the power in the draft to change wordings within the constitution so that it has a different meaning. Those are the three things which we have been tasked to do.

Now, this afternoon we are just here to listen. If there are any questions, we will answer questions. If we think that we need to comment on some suggestions or recommendations which may arise, we will do that. But the most important thing, our priority, is to listen and record what is submitted to us or what will be submitted to us this afternoon. We are going to write down the main points. We've got recordings to be done.

We've got laptops there and other equipment for recording what is for the submissions this afternoon and all conversations. So, when you are given the mic, please speak into the mic, mention your name, both names that is, where you come from, and then start speaking. Those who are going to speak in the iTaukei language, at the end of what you say, or we might stop you in the middle of what you are saying, to have a translation done into the English language for recording purposes.

Then we let you continue, or if you have ended in your submissions, that will be at the end of your submissions. And then the commissioners might reflect, comment, or answer the questions which have been put to us. Now, with those few words, I now open this session of the Constitution Review Commission Consultations here at Somosomo Village this fine afternoon. Thank you. Now, the floor is open. The floor is open. If there are any submissions from anyone, remember, from anyone, do not hold back, give us your submissions. Vinaka. Vinaka.

Lui Daniva: My Name is Lui Daniva. My submission this afternoon if the 2013 constitution is not functioning it must be replaced immediately. Thank you.

Mr. Valenitabua: The 2013 Constitution was put before the Supreme Court. The visions for removing the Constitution is not there. There is no law in this Constitution which talks about its removal. The only way we can change the Constitution is by amendment. And the Court

said that. The Court also said, this is the Supreme Court of the land, the highest court of the land, also stated that the 1997 Constitution is no more, we cannot bring it back. The suggestion from Mr. Lui is that the 2013 Constitution be removed completely. That cannot be done legally. The only way to go about it is to go through another court. And we don't want that. Any more submission?

Aporosa Rakai: My Name Is Aporosa Rakai I'm from Vuna, Tikina Vuna My submission is that; that there's been some amendments done to the laws and it's done in a fast-track method and only a few people understand and only a few people who wishes to make the amendment, they make the amendment immediately. Now my question this afternoon is if the Commission can discuss the legislative process in order to make amendments to laws

Mr. Valenitabua: Mr. Aparosa Rakai, when you saying the law sis being fast track, which law are you referring to?

Aporosa Rakai: The Bill 17

Mr. Valenitabua: That means; you are not talking about the constitution.

Aporosa Rakai: I believe that is in the constitution.

Mr. Valenitabua: Thank you for your submission regarding the law-making process. Bill 17 is part of the laws of the iTaukei people. The authority to introduce and draft laws in Parliament generally begins with the Government. There is a formal process that must be followed when a new law is proposed. If a new law is required, the Attorney-General's Office and the Solicitor-General's Office are responsible for preparing the draft legislation. A Cabinet paper is then prepared and submitted to Cabinet for consideration. Once approved by Cabinet, the Bill is introduced in Parliament for its First Reading. After the First Reading, the Bill proceeds to the Second Reading, where Members of Parliament debate its contents and purpose. Following this, the Bill moves to the Third Reading. If Parliament approves the Bill at this stage, it is passed by Parliament. The Bill is then presented to the President for assent. Once the President signs the Bill, it becomes the law of the country and is known as an Act of Parliament. In some cases, Parliament may use Standing Order 50 to expedite the process. Under this procedure, a Bill can pass

through the required stages in a shorter period, with limited debate before it is approved.

Aporosa Rakai: I suggest that the law standing order 51 shouldn't be fast track because when it is done then we tend to speak a lot especially iTaukei.

Mr. Valenitabua: Thank you. We have received your submission but we cannot do anything as it depends on the government.

Josaia Vakalua: My name is Josua Vakavalua of Turaganivonu. I submit that I concur with the earlier submission to change the 2013 constitution.

Mr. Valenitabua: Your submission is received because that I what we are doing to change the 2013 constitution.
Aporosa for your information that the standing order 51 is only used if a law is to be fast-tracked.

Sulio Batirerega: My name is Suliana Batirerega of Korovou, Vuna. My apology the Tui Vuna is on his way but I'm making this submission on their behalf. The yavusa Vuna and the Yavusa Kanacea we are submitting to change the 2013 constitution.

Mr. Valenitabua: I will just repeat myself the changes of the 2013 constitution, it is what we doing now. We cannot eliminate we can only amend the constitution. thank you, we have received submission from the Yavusa Vuna.
Any more submission.

Sulio Batirerega: The Yavusa Vuna submits that Fiji be a Christian state and not secular state. On the Bill of Rights, I submit that enforcing the rights is a barrier to change and as been abused, I submit that those rights have some limitations and they are not abused. Thirdly, is the land rights and the fish sing rights be returned to the iTaukei to the owners. The development of the mineral found if beyond 6feet the resource will belong to the government so there is not enough for the landowner.

Mr. Valenitabua: Thank you. From the village of Somosomo, we have received your support today regarding the proposal for Fiji to be declared a Christian State. You have also raised concerns about the Bill of Rights, stating that it has created challenges in our daily lives.

These concerns relate to the relationship between children and their parents, teachers and their students, and the role and lifestyle of women within the village community. You have expressed the view that certain provisions of the Bill of Rights have created difficulties in maintaining discipline and traditional customs.

We also heard similar concerns in Naselesele, where submissions were made regarding the participation of women in activities traditionally reserved for men. What we can inform you is that we are considering the submissions received regarding individual rights, particularly those concerning women and children. There have been suggestions that some of these rights should be reviewed and adjusted, especially in relation to children.

Many submissions have highlighted concerns about the behaviour and attitudes of children today. The Fiji Teachers Association (FTA) has submitted that corporal punishment should be reinstated for disciplinary purposes, allowing parents and schools to administer appropriate discipline within regulated limits.

You also raised the issue of land and natural resources. There is a distinction between ownership and user rights. At present, communities hold fishing rights over their qoliqoli areas, while ownership of the resources is vested in the State. We have received submissions requesting that ownership of qoliqoli areas and their natural resources be returned to the traditional owners rather than remaining with the Government.

There should be an equitable return for landowners when land is leased. At present, lease payments are based on the Unimproved Capital Value (UCV), which does not adequately reflect the true value of the land. Those of you who own leased land will know that, in many cases, the lessee receives far greater benefits from the land than the landowners themselves.

We are considering that, if a person wishes to lease land, the basis for calculating lease payments should move away from the unimproved capital value and instead be based on the actual market value of the land. This would ensure that landowners receive a fairer and more realistic return from their land.

Ladies and gentlemen, your island has some very valuable land, much of which is being advertised and developed. We have heard similar submissions in many of the places we have visited, and this issue has been raised consistently by landowners.

Thank you for all your submissions. We have listened carefully to the concerns that have been raised throughout our consultations, and we are grateful to receive the support of the people of Somosomo Village on this matter. Thank you.

Sulio Batirerega: The transaction that was made that time was through a matchstick or bullet and freehold land to be submitted to the lawful owner. Secondly , on the Electrol system ,I submit that we used consistency Electrol system as it was used in the past rather than using the single constituency. Those that were elected in the National constituency it was really hard to approach them for any development in the villages.

Mr. Valenitabua: Firstly, Sulio, regarding your submission on freehold land, many parcels of iTaukei land were converted to freehold land in the past. It is now very difficult to reverse those changes and return the land to its original status. The Constitution states that "all ownership of lands and all rights and interests in land, including land tenancies, that existed immediately before the commencement of this Constitution shall continue to exist under this Constitution." This provision protects existing land ownership arrangements, including freehold titles.

Before this constitutional provision was introduced, lawyers often pursued legal avenues to have certain freehold lands returned to the original landowners, whether the mataqali or the yavusa, particularly where the land was of significant importance or served as a source of income, such as cane farming land. However, with the introduction of the 2013 Constitution, this provision effectively prevented such efforts from proceeding. As a result, the only option currently available is the buy-back process, whereby members of the mataqali contribute funds to purchase and reclaim their ancestral land.

On the issue of constituencies, Fiji previously had electoral boundaries that were divided into several constituencies, commonly known as multiple constituencies. During our consultations, we have received many submissions calling for the return of this system.

The main reason given is that people would know exactly who their representative in Parliament is and who they can approach with their concerns and issues. Another concern raised is that under the current system, some Members of Parliament only secure a seat with relatively few votes probably 500 votes. Under a constituency-based system, elected representatives generally obtain a much larger number of votes thousand votes from the people within their constituency.

For these reasons, many submissions have proposed the reintroduction of constituency-based representation and the removal of the current nationwide constituency system, where the whole of Fiji is treated as a single electorate.

We have received a significant number of submissions on this matter. We will carefully consider these views, discuss the proposals in detail, and examine the possible options for electoral reform. Thank you.

Vatiliai Sukanaivalu: My name is Vatilia Sukuanivalu, I'm from Lovonivonu. The chairman keeps on saying we cannot change the 2013 constitution, but this constitution was made by man. The court when the constitution was introducing the AG this is words of the former AG that no one change this, that this is maybe his words. So, the people of the law, we want it to be change, and still Mr. Chairman Sir you mentioned that no one can change this. Where are the people, this is made of the people, by the people and for the people, not for the law which it says now it can't be change. The preamble; its mentioned in here that Fiji is a secular state. This was not done by our forefathers or our chiefs, they accepts this place as a Christian state, They own portion of land in Fiji because it was given for Christianity but somebody just come and lead the government and change it to secular state. That's not on, there is no proof in Fiji that this state is a secular state. And that is what one of my submission, Fiji to go back as Christian state.

The rights for the government. You've been saying that when there is law its in this constitution, where is the iTaukei law administration where are they? Coups happens, soldiers, laws come in, the judiciary and they make laws, the vanua is there, none of this people askes the vanua, where is there voice.

Majority percentage of land in Fiji, yet everyday they pointed at our chiefs, which they leading our government now. Even everybody in Fiji they talked about them some pointed at them and say very bad words about them-it doesn't go well. I think we have to change this constitution it is made for the people by the people but this constitution it's a No.

So, you keep on mentioning it that you can't change it, so what is this forum that you are doing now. I think the purpose of this is to change this and you are being tasked to change this in amending it. And we think that it is now, you are hearing our voice. The vanua people our chiefs they are not taken in consideration on this and they own a lot of lands in Fiji . And we can hear people talking in parliament the have been pointing at them, even some of those with just 500 votes through this constitution which is unfair and there are people with thousands of votes they are not here. The bill of rights, this is not about children it's about the people. Even though they don't have anyplace to stay but they move. If Taveuni is a boat its already sunk. A lot of people are in Taveuni now , before we know them somebody leaves a village and go to town they have to notify the village. But now they can just go they go no trace if a law is broke, we can cannot trace. But our village law is already been there

I still remember when the police come over and they talk about the law in Fiji. They were bringing some of the iTaukei laws. They said it still stand. But in this the constitution it overwrites the law. So, I'm suggesting that we shift the age group from 18 to 21. Why some of these kids, some are still attending school but yet they have to choose the leader of the government. They are not matured enough maybe 10 years' time they going to get married. My submission is to shift back to the previous one 21 years. From the previous government they put it to 18 years.

In Parliament 55 is too much, my submission it can come down maybe 40 n or 30,Fiji is not a big company not one million and already we have 4 constitution I concur with the Tikina Vuna multiple constituencies please. Chapter 7 on lands and qoliqoli. I concur with that because we own the land; and the qoliqoqli our old people would say '*nomu qoliqoli qori*' and yet it's for the government. if I go back to ethnicity and you mentioned Fiji is a multi-racial country. And yet we are called Fijian, what is the purpose of saying we are multi racial and wea re going for one

race only Fijian. If we are multi racial then we can just be called by our own ethnicity because we are multi-racial then it should be a true multi racial; country which called through our ethnicity. I submit that as my submission. I think I'll just end up here and will submit later. I want our chairman to elaborate more on where is the vanua.

Mr. Valenitabua: The submission has been submitted in English and I will comment in English too. Mr. Sukanaivalu You have raised a number of points, there were first comments and then there were suggestions. First one is the constitution to be change kit was made by man and it should be able to be changed. People were not consulted, and the chairman is saying that it cannot be changed. I need to correct you on that. I said that it can be amended. The provisions of the Constitution can be amended. We cannot bring in a lot because the law does not allow us to do that. Even if the people want it to be changed, we cannot. Change. That is why we are getting submissions so that we can put in the law which is good for the people. I hope you can get the difference there.

GCC, for example, the Bose Levu Vakaturaga it was in the Constitution in 1997. When the 2013 Constitution was introduced to us, there was no provision for the Bose Levu Vakaturaga at all. So, suggestions and recommendations have been given to us to restore, to bring back the Bose Levu Vakaturaga. So, it has to go into this Constitution as a new provision. The Constitution remains but it is amended to include the GCC. Secular state, you are suggesting that secular state is to be removed. We can, if need be, return or remove that secular state and then put in Christian states. That is amendment. Do you understand that? Yeah. I did not say that it cannot be changed. It can be changed.

The provisions can be changed. Because the whole Constitution here, from that cover and that cover, they state nothing, nothing at all. The provisions in the Constitution are the ones that we need to change. And that is what we are here for. The court has said go, listen to the people, collect their suggestions, and introduce them to the Constitution where viable, where appropriate. I did not say that we cannot change the Constitution. This is the process of changing the provisions of the Constitution. I hope that is clear now. Yeah. That is one.

Secondly, the secular state, we have heard that. We've been around Laos, Lomaiviti, Kadavu, the mainland of Vanua Levu and here in Taveuni, we have heard that Fiji is to be a Christian state. Recommendation. The suggestion to be -Christian state. To remove the secular state. So that is a suggestion or a recommendation which we will take into consideration.

The next one, the Constitution is the supreme law. Where is the ITaukei laws? You said something about that. Right. The supreme law is the Constitution. The ITaukei laws, they are legislations. The supreme law is the Constitution. The ITaukei laws, like the ITaukei Land Trust Act. Those are the two main ITaukei laws at this moment. They are legislations, laws which are smaller than this one. So, all those ITaukei lands are regulated by the legislations. This is the supreme law.

Vatiliai Sukanaivalu: Sir, if I may say that my submission is for the ITaukei regulation. What enter the ITaukei to be inside the Constitution?

Mr. Valenitabua: Okay, good. There is a term of reference which was given to us. We have to include customary laws.

That is a part of our term of reference given to us by His Excellency the President. See if you can put customary laws into the Constitution. So that when we have customary laws in the Constitution, then we have all these ITaukei laws will come in. They will be attached to the Constitution. Like Banabans, we were in Rabi. They want to be included in the Constitution also. Our friends, our Indo-Indo-Fijian friends, they might want something to go in there also, right in the Constitution. Remember, we are a multiracial country. We've got to have things which will help us, there are provisions which will help us live peacefully.

So, you raised a correct issue, Constitution is a supreme law. Where is the ITaukei laws? Customary laws will be added to the Constitution.

Vatiliai Sukanaivalu: Thank you, sir.

Mr. Valenitabua: The Bill of Rights, I think you were talking about the freedom of movement, eh? Yes. Where people move around wherever they like.

Vatiliai Sukanaivalu: Yes.

Mr. Valenitabua: Okay. So that is a freedom that is provided by the Bill of Rights. A person is free to move from place to place, vocabulary, unless there is a reason for him to be stopped. An example, someone is convicted in Suva and is penalized for say 12 years, 12 months' imprisonment suspended for two years. In addition to that, you leave Suva and go to your island and live there, don't come back to Suva until after two years. That can be done by the court. Although the freedom of movement is taken away from him, that is okay because the court says so, because it is a punishment. We get your point. We get your point. That has been submitted to us also by a number of people to increase the voting age from 18 to 21. The 55 seats in Parliament is too many. We will have a look at that also because they have been suggestions given to us to reduce the number of members of Parliament.

Your point about Fijians, that is interesting, the name Fijians. We are a multiracial society; then why do we call ourselves all of us Fijians when we are multiracial? A point that we will consider. Thank you very much.

Multiple constituencies, I have addressed that this afternoon. It has also been submitted to us from various places around Fiji and we will be looking into that, whether we bring multiple constituencies and not the national constituency which we have now.

Mr. Biu: Members of the Commission, before you proceed, here I've got the written submission from Mr. Silio Batirerega, who has submitted earlier, and I submit his written submission for record this afternoon.

Mr. Valenitabua: A written submission in the pro forma has been given to us by Mr. Silio Batirerega, and the date is 20th of May 2006. It is handwritten in the iTaukei language and signed by Mr. Batirerega himself on the 20th of May 2006. We now accept this

as a written submission in addition to the oral submission which he has given us this afternoon. Thank you.

Sitiveni Uqe: My name is Sitiveni Uqe I'm from Korovou in Vuna. I submit on behalf of Samuela Tuikiligana of Nakorovou Vuna. Firstly, the senate to be brought be part of the constitution. Secondly, the provincial council, the NLC , TLTB to be under the umbrella of the GCC.

Mr. Valenitabua: Thank you Sitiveni. The senate it has to be return, we have received a lot of submission to bring back the senate. It is the GCC will be members of the senate and they will be there to protect the iTaukei. Secondly the TLTB, NLC, TLC and others to be the umbrella of the GCC. We will write and further discuss it.

Mr. Biu: Members of the commission this is a written submission on behalf of Mr. Samuela who is away.

Mr. Valenitabua: For the record the commission has received a proforma from Mr. Samuela Tuikiligana. Submission signed by Samulea on 25-5-2026. We now receive and accept the written submission by Mr. Samuela Tuikiligana.

Semi Cagilaba: My name is Semi Cagilaba, I'm the Turaga ni Koro Somosomo. I submit that the deed of session. Because everything for us iTaukei to be covered by the tribunal. To have the deed of session tribunal to include the bose levu Vakaturaga. This tribunal to look particularly in the affairs of the iTaukei issues. The deed of session has a meaning it gave the land and the people of Fiji, it was given by the chief. However, when it was return back to us it was return incorrectly to the government. To have a deed of session tribunal to look into the affairs of the native people.

Mr. Valenitabua: Your submission is for the establishment of a Deed of Cession Tribunal. The tribunal would examine and address matters relating to our land, qoliqoli, and all issues concerning the rights and interests of the iTaukei people. This is a new proposal that we have heard today here in Somosomo. We will require your contact details so that we can communicate with you and provide a response or any further updates regarding this submission.

Someone sitting at the back there behind you wanted to say something. Sir, do you want to make a submission? Yes. Please do so.

Prem Ram Sidal: My name is Prem Ram Sidal, originally from Vuna Taveuni chairman of the advisory council Taveuni. What I wanted to speak has already been spoken. There are 2 things I was wanting to speak more on. Secular state already done. Behavioral of children. Equal citizenry. Someone pointed it that there is no respect in parliament, pointing at each other and speaking. I think one of the reasons is equal citizenry. People don t understand the meaning of citizenry. People you went and call Fijian to have the power in whatever we want. Fijian is only in our passport. I believe the word Fijian should only be used for the Itaukei. Because the iTaukei are very close to us. Number 2 there are n2 ways we can change this constitution. We can amend its also part of change. The other one is a coup. Coup is deferential to all of us. The first coup brought a lot of trouble for indo Fijian. The second coup in 2006 even the iTaukei were really put in trouble. So, this chapter 10 grant of immunity, I believe for the betterment of the people not for only one race coup should not be entertained. Vinaka.

Mr. Valenitabua: Thank you very much, Mr. Siddal. If I may ask, what is your view on secular state?

Prem Ram Sidal: A very nice question, sir. I Secular state is good, but other religions should be allowed to partake. Number two, when you talk about Christian states, sir, there are so many denominations. Some Sabbath is on Saturday, while others are on Sunday. So, when you declare this, if you declare this as a Christian state, it has to be in such a way that all Christian denominations entertain itself. Thank you very much.

Mr. Valenitabua: Thank you. Alright, we have taken note of that and we will consider it. Very strong submission there. And that shall be considered when the full team meets. Bill of Rights, yes, we have covered Bill of Rights. Equal citizenry, you are recommending that Fijians are to be full iTaukei only. The other races of people who we coexist with or who we live with can be called other names. And the last one is the immunity clause. You were saying that the coup should not be entertained, should not be accepted. Do you want the immunity clause to be removed?

Prem Ram Sidal: Yes.

Mr. Valenitabua: As I have said prior or before, that we will consider it because we have a judgment of the Supreme Court to address or to deal with. But we get your point. This is not the first time the recommendation has come up for the immunity clause to be removed. And we thank you for bringing this up. And for speaking here on behalf of this audience. I see that you are the only one who is an Indo-Fijian here. Thank you. Anyone else?

Peni Turagabeci: Peni Turagabeci, I'm from Navakawau. Speaking on the word quality education, when we have to admire the quality education, we, the Fijians, the Itaukei, are lacking on this. I'm talking about the Education Commission. It clearly states that quality education for Fijians is down below, whereas the others are up there. And we need to upgrade quality education so that we can empower other races, especially on education.

The main reasons I'm trying to point out that there are many cohesion problems that try to violate or try to disturb this quality education for Fijians. First of all, the rights of the people, which I have heard many times now. I was hearing about that for some time, and the bill of rights of the children. Once I was there in Suva and a child tried to put her mother to jail because of the phone. That's the right of the children. But we have to see that there is a minimum right so that not try to facilitate the UNESCO rules, the regulations, which are in power for us to follow. And I need for us to see that there is a standard which we can improve what the system I'm talking about, the quality of it is. Otherwise, we will be far down there, comparing to other people, which are up there and we are down below. The problem I'm trying to ask is how can you and I try to improve this? We can do it. I said again, we can do it if we help each other. There is a standard.

There is a place where we can improve so that we can have quality education so that we can match other children, other peoples, especially on education. If only there is some, the bill of rights can be lessened so that we can improve our education for the children. It's not only the rights, it's all of us. We have to look at our laws. We have to look at the judicial laws. We have to look at the executive one. We have to match these people. We have to match this scenario, issues, so that we can improve. I come

again to Education 2000, written by Akila Nand, states that we the Fijians are down there. How can we improve?

Mr. Valenitabua: We have heard that submission. I'll hand over to Dr. Gounder educationist. Thank you for your submission.

Dr. Gounder: There was a new education commission last year and they have completed the report. The report will be released very soon. But what you are telling us is from the 2000 education report, a lot has changed in the last 25 years. And I know a lot of Itaukei students are doing very, very well in many schools across the country. The percent of iTaukei performing and doing very well. At USP where I teach, a lot of iTaukei students are doing very well. They are equally bright and intelligent students. But I agree with you, quality of education is something that we have to look at. And it will be not only Ministry of Education, but teachers, schools, also parents can play a very, very important role.

Some curriculum has been changed in the last few years to make sure that we provide quality education. But I agree with you, a lot still has to be done to make sure that we provide quality education to children, especially in rural areas, in maritime areas like Taveuni and other areas. We'll take note of your concern about quality education and we'll see how we can push this through the constitution. Although the provisions for quality education and most of the things regarding education is contained in the Education Act. The constitution only talks about the right to education. But we will take your comments and your feedback.

We will pass it to Ministry of Education. We can also include it in our report to make sure that when the report is released, all stakeholders can read the feedback that we received from here and from other places. Thank you.

Mr. Valenitabua: Thank you. Is there any other submission? Thank you.

Jone Nikolau: My name is Jone Nikolau., I'm from Navakawau, Vuna. I just want to speak up here for a submission concerning our children. This is about the behaviour of our children because of the abusing of their rights. And I want to raise up a submission if there can be a restriction for the way that I can notice it's through the phone. If

the government can restrict phones to our children, I think it will help. Thank you.

Mr. Valenitabua: Restrict mobile phones to children. I see. Alright. There's another first one from Somosomo. You had one in Beqa. Dr. Gounder was in Beqa and they got a similar or the same submission from Beqa. So, Australia has limited the use of mobile phones to 16-year-olds and up. So, your suggestion is that we do the same in Fiji. Good luck.

Jone Nikolau: It's myself again sir. I'm also raising a submission for the hard drugs that is a concern in our country today. If the government can put an order for a hard penalty for those who are committed to that law, to break the law for hard drugs to be penalized in a harsh way.

Mr. Valenitabua: Thank you sir. I take it that you are asking that the penalties for hard drugs be increased. The highest penalty at this point in time is 50 years. Delivered in Lautoka. Sentenced in Lautoka, 50 years. That is in addition, your submission is in addition to other submissions which have called or suggested that penalties for hard drugs be increased. We will work on that. Vinaka?

Mr. Biu: Members of the Commission, I have here with me is the written submission by Mr. Tikonaivalu of Vuna who had made an oral submission this afternoon. I have the honor to submit his written submission to the Commission this afternoon for its record.

Mr. Valenitabua: Vinaka. The Commission has been given a proforma format containing submissions in the ITaukei language which are handwritten. The date is 26th of May 2026. The submissions are from Tikonaivalu Vatumaiwai .and the submission is signed by himself. I now accept the submission and enter it for the record of the Commission. Thank you.

Jone Nikolau: Can I have another one? Maybe the last one. I want to reflect back on what you have said on section, it's about the land. Bill 17 I'm talking
I'm talking about the very rigid, it's rigid, the administration there is rigid. We talk about that chapter 9, chapter 10, sorry. Chapter 10 talks about the land issues in Fiji, the rights, land rights.

I saw that it was done, that word, it gives me the word R-I-G-I-D, it's very rigid. The process is not yet discussed thoroughly and how the process I'm talking about is very rigid in the way it was done. Maybe if we are to see that any issue that concerns a very big issue like the Itoki, I plead you, it should be done thoroughly, wisely, properly, so that we are aware of the process. Otherwise, I will say, I can say it is an ENC. We don't want that hear and see.

Mr. Valenitabua: Your comment is in relation to issues regarding Itaukei. Do you agree or don't you agree? Issues regarding iTaukei, yes?

Jone Nikolau: Especially on land. Yes?

Mr. Valenitabua: Yes. Like land and other matters.

Jone Nikolau: It's concerning the very sensitive issues from the iTaukei.

Mr. Valenitabua: So sensitive issues regarding iTaukei.

Jone Nikolau: I plead that we should be done constructively and more awareness. As I've stated to end it up, we don't want to hear it, we want to see it. Don't hear, we don't want to hear and see about it.

Mr. Valenitabua: So, any issue that arises in relation to iTaukei must be addressed by having awareness programs for the ITaukei know. Is that it?

Jone Nikolau: Yes sir. I've used that word Thoroughly. Sensitivity.

Mr. Valenitabua: Properly, carefully, thoroughly.

Jone Nikolau: Yes. Those are some of the components that underpin those.

Mr. Valenitabua: Thank you. Vinaka. Anyone else?

Sakiusa Maiwiriwiri: My name is Sakiusa Maiwiriwiri and I am from here in Somosomo. Mr. Chairman, this is a question that is directed to Mr. Gounder in regards to education. So, you mentioned that with regards to the education, that the constitution simply says that education, everybody has a right to education, but the education act in place is another reform on its own, right? Will it be alright, a suggestion, in the constitution if you can just add the word everybody is entitled to education holistically? Because

this word will narrow down the approach to learning. It can be spiritual, it can be social, it can be academic. So that academic cannot just be focused on secular learning.

The reason being is I've been a teacher for 18 years and this is my fourth year here in the village. And I notice that most of our students here are not good in secular learning, but they're good in sports. So, if there's any amendment, if you can just add the word holistically to the constitution, to read education, everybody, every child has the right to education holistically. Thank you. Thank you.

Dr. Gounder: Thank you. Point taken.

Mr. Valenitabua: I believe that is the end of it.Mr. Sidal, sir, thank you very much for your attendance this afternoon. And we really appreciate your appearance here today to be one of the Indo-Fijian amongst our iTaukei brothers. Before we depart today many will ask where are we going to end. We have been collecting submissions from the whole of Fiji. We have completed Lau Group, Lomaiviti, Kadavu, Beqa, Ovalau. The team with you today we spent over 2 weeks in the boat, we were just living in the boat and going from island to island in the Lau group. That is because of the importance of this task given to us. All submissions have been collected. After the work in Vitilevu we will go back and see all submissions given that needs to change, what needs to be added, and what needs the wording to change.

Following this process, we will prepare a report together with a Draft Constitution. Both the report and the draft Constitution will then be submitted to His Excellency the President.

The President will subsequently present them to the Government for consideration. Any amendment to the Constitution must follow the legal process prescribed by law and in accordance with the guidance provided by the Supreme Court. Ultimately, any proposed constitutional changes will need to be considered by Parliament and approved by the required two-thirds majority vote before they can take effect.

After the Draft Constitution is completed, it will be submitted to the President. The President will then submit it to Parliament for consideration. Parliament will debate the proposed

amendments, and the required majority of Members of Parliament must vote in support of the changes before the process can proceed further.

Once the parliamentary process is completed, the proposed amended Constitution will be taken back to the people through a referendum. A referendum will be conducted by the Elections Office. During the referendum, voters will be provided with a ballot paper containing a question regarding the Constitution. The question may be framed as follows:

Do you agree that the 2013 Constitution should be amended? "Voters will then be asked to tick either "Yes" or "No."If you tick "Yes," it means that you support changes being made to the 2013 Constitution. If you tick "No," it means that you do not support any changes and wish for the 2013 Constitution to remain as it is. I have been encouraging everyone to participate in this important democratic process and to carefully consider the future of our Constitution when casting their vote. I thank you all for listening and for taking part in these consultations. I respectfully urge each of you to come out and vote when the referendum is held, so that your voice can be heard and your views can contribute to the future direction of our nation. Constitution. They will choose which one they wish to support. If the majority of voters support the proposed amendments, the amended Constitution will come into effect. If the majority vote against the amendments, the existing 2013 Constitution will remain in force.

When the time comes for the referendum, I encourage you all community leaders to assist in informing people about the process and to encourage all eligible citizens to participate and cast their vote so that the outcome reflects the will of the people. That is the last discussion I wish to raise this afternoon and I now will conclude our discussions. Thank you.

Mr. Biu: Sa tiko na Gone Turaga Lalagavesi. Gone Turaga Aisokula. I will seek your approvals 'for members of the commission to retire to their seats. On behalf of the President and on behalf of the chairman of the Constitution Review we wish to acknowledge your discussions and your knowledge. Your discussions come from your heart, and we can truly feel the pain and suffering that you have expressed for our beloved Fiji. Your words reflect the

experiences, concerns, and hopes of many people who deeply care about the future of our nation. We acknowledge the hardships that have been endured and thank you for sharing your thoughts and feelings with sincerity and courage. We appreciate all the submissions made this afternoon, and we hope that the matters discussed today will receive the support of every individual throughout our beloved Fiji. Thank you for taking the time to share your views, experiences, and recommendations. Your contributions are valuable and will assist in shaping the way forward for our nation. Thank you.

----------End of Session [25-5-2026-]----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/5/2026

Yaca/Yacamu Silio Batirerega T/NiKORO
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me veisau me matanitu lotu VAKARisito.
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	Sa sivia tale na soli ni dodonu me laurai tale vaka vinaka
WASE 3 NA PALIMEDI	Me kuwa ni ~~TUBU~~ TUBU sivia NODRA i sau na lewe ni palimedi

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Soli vaka ka taba kidua wei ira nai tauka na ka no baleti ira. Qele kei nai Qoli Qoli.
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	me veisau tva yavu ni vaka vulewa. me veisau eha loma tri 8 tva yabaki.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

Tireveca 20/5/2026.

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga..... 25 : 5 : 26

Yaca/Yacamu..... SAMUELA TUIKILIGANA MANAWALALA
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU Christian State	O Viti me CHRISTIAN State
WASE 2 LAWA NI DODONU Bill of Rights	Me vakatabui na Vakamau vakasa lewalewa. (No same-sex marrige)
WASE 3 NA PALIMEDI Bog Parties	Me lesu tale - me vakabulai mai na SENATE and BLV

WASE 4 NA VEILIUTAKI VAKAMATANITU BLV Senate	Me vakabulai tale na ① SENATE kei na BLV②, ka me baleti keimami nai TAUKEI
WASE 6 VEIQARAVI VAKAMATANITU	~~vale~~ Provincial Office NLTB NLC Me vakarurugi kece ena BLV
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me vakasukai lesu nai Yau e laurai e Boto ni Qele vua na i taukei
WASE 8 VEIQARAVI VAKADODONU	Keimami mitaka ni na veiqaravi vinaka vei keimami na Matanitu – ena raku ni veiliutaki ni BLV
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA State of Emergency	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	KEREKERE me sa boko vakadua na 2013 Constitution
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

① Review of NLFB, NLC, Provincial Administration

② E rawa ni dua na vuni Basulawa, Drugs, Suicide na kena sega ni wasi tu vakavinaka na veiyaubula, wili kina na Qele, tutu vakavanua, Qoliqoli keina Bubulwitaki vakailasu na Tukutuku - RARABA

25 : 5 : 26

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 26/05/2026.

Yaca/Yacamu TIKONAIVALU VATILIAI (9332793)
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	LOTU VAKARISITO
WASE 1 NA MATANITU	Lawa i faukei me curu talega ena yavu ni vakavulewa
WASE 2 LAWA NI DODONU	Yabaki ni veidigidigi me foso cake 21 ni yabaki mera qai veidigidigi. *Phone to be allowed to children of 18 years and over.
WASE 3 NA PALIMEDI	* toso sobu na i wiliwili ni dabedabe *vakalesni mai na Senator

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	Me sa bokoci laivi na veivagalalataki vua a dua e taura vakaukauwa na matanitu.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Na yavu ni vakavulewa ni 2013 me sa veisautaki Baleta e sega ni marozoi kina vakavinaka na veika vakai taukei.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

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Saini (tikini ni siga)

Naselesele Village

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naselesele Village DATE: 10a 25/5/26 TIME: 10 am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Mareta Berabi	66yrs	8344740	Naselesele	Wainikeli	Marama	IT	MBerabi
2	[illegible] Vani	68yrs		Naselesele	Wainikeli	Marama	IT	[illegible] Vani
3	Eregoli Vika	57yrs	9773238	Qeleni	Wainikeli	F	IT	EVIKA.
4	Maria Wati	48yrs	9533282	Qeleni	Wainikeli	F	IT	[illegible]
5.	MARIA TABUSORO VOSAYACO	66YRS	8754370	NAVAKUACOA WAIYEVO, TAVEUNI	WAINIKELI	F	IT	[illegible]
6.	Makitalena. Ramavana.	60 yrs	9594312	Naselesele.	Wainikeli	F.	IT	MRamava
7.	Bibiana Nanthwa	58	9594348	✓	✓	✓	IT	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naselesele Village DATE: 25/5/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Maria Giri-Maitoga	63		Naselesele	Wainikeli	Marama	[illegible]	[illegible]
9	Emalaini Manawa	37	9844154	Qeleni	Wainikeli	Marama		[illegible]
10	Tupou Maya	54	8675926	Naselesele	Wainikeli	Marama	Haukei	[illegible]
11	Vani Usenia	68		Naselesele	Wainikeli	Marama	Itaukei	
12	Spiriano B	60	9729226	LANONAL	"	TURAGA	Itaukei	[illegible]
13	VILIMONE RAQIAWA.	67	8693749	KOROVOU	WAINIKELI	TURAGA.	TAUKEI	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naselesele Village 10am **DATE:** 25/5/26.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Mikalele	57	Korovou	—	✓	IT	[signature]
2	MARETINO V	63	Korovou	WAINIKELI			[signature]
3	Atonio - B.	55	NASELESELE	WAINIKELI	T	IT	[signature]
4	SILIO V	23	NASELESELE	—	T	IT	[signature]
5	PAULO V	33	NASELESELE	WAINIKELI	T	IT	[signature]
6.	I. Fereti	~~56~~ 55	NASELESELE	✓	✓	✓	[signature]
7	A. NAMALO	62	Kiki	✓	✓	IT	[signature]
8.	MARISIALE TALEMAISUVA.	48	NASELESELE.	WAINIKELI	T	ITAUKEI	[signature]
9	Karalo. Seru	54	✓	✓	✓	✓	[signature]
10	Torika Lakai	59	QELENI	✓	M	✓	[signature]
11	SELINA ROVA	53	QELENI	✓	M	✓	[signature]
12	Mere Naiwi Vueti.	55	✓	Wainikeli	✓	✓	[signature]
13	MARIA TABUSORO VOSAYACO	66	NAVAKACOA	✓	M	I TAUKEI	[signature]
14	Leone Vukaceida	62	VIDAWA	—	T	IT	[signature]
	PENI LAKABA	61	KOROVOU	— —	T	— — —	[signature]

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KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: ~~Sarai Muala Lau~~ Naselesele Village 10am.

DATE: ~~11-05-26~~ 25/5/26.

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15.	Daniele Sorea	57	Naselesele	waimikeli	Turaga	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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Transcript

Naselesele
25-05-2026

Mr. Biu: Na liuliu ni Vanua Vunibokoi na gone Turaga Natuvei. I stand before you to acknowledge your presence this morning. Before we start this morning, I would seek your approval if the commissioners could seat on top of the table this morning. Thank you, members of the commission. I will now invite you to take your seats this morning before we start with the proceedings. We thank you for your acceptance, the vanua for accepting us this afternoon and we pray that we will provide you with the best service and also, we hope that we will be receiving a good discussion from you on the review and the amendment of our constitution. This morning, we will be conducting the sessions in iTaukei language for easy discussion with you all. If you wish to give your submission you may do so since I will be translating it to English. But if you wish to speak in English that would be very helpful to us. The chiefs of the vanua Wainikeli, I wisht advise you should you wish to give your submission this morning, please raise your hand and mention your both names.

The reason being is that this will go down in our report and it will be a proof that the Tikina Wainikeli had also participate in the review of the 2013 constitution. I also wish to emphasize that the commissioners are here to day solely of the constitution and they are not here for any rural development. Lastly, when making your submissions, please do not be afraid to speak your mind. This consultation process has been established to hear the views of the people, and every opinion matters. Feel free to share what you believe should be changed, improved, removed, or added to the Constitution. Tell us what you think would make the Constitution better serve the interests of the people of Fiji. Your submissions will be carefully considered as part of the review process and may help shape the proposed amendments to the Constitution. Therefore, I encourage each of you to participate openly and honestly. Do not be afraid to express your views. This is your opportunity to contribute to the future governance of our country. I will now handover to the Chairman of the Constitution Review Commission.

Mr. Valenitabua: Bula Vinaka na Yavusa Na Tikina Wainikeli. To the chiefs and ladies and gentlemen's sitting here before us, we apologies that we are sitting up here this morning and we seek your forgiveness. This morning sitting here with you are three of the commissioners of the Constitution Review

Petero Waisea: My name is Petero Waisea Turaga ni Koro Lavena. I submit the village by laws to be recognized sin the constitution and the fishing areas the ownership to be given to the landowners.

Mr. Valenitabua: Thank you, Waisea, for your submission from the Tikina o Wainikeli regarding village bylaws. Your submission raised three main areas of concern: village bylaws, village boundaries, and qoliqoli (customary fishing ground) boundaries. On village bylaws, these are already being addressed through existing processes. However, we have received a proposal suggesting that they be further strengthened and incorporated into the Constitution under customary law provisions. This includes recognition of customary practices such as handicrafts, traditional governance systems, and other aspects of iTaukei customs. Secondly, regarding village boundaries, work has already been undertaken by the iTaukei Affairs Ministry in defining and formalizing these boundaries. Thirdly, on qoliqoli boundaries, this remains an important issue that has also been raised through various submissions and will be considered further as part of the constitutional review process. Is there are reason why you bringing up village by laws.

Petero Waisea: The reason I have raised the issue of village boundaries is because our population continues to grow, and more people are building houses within the village. In places like Lavena, we are faced with geographical limitations, including hills and steep terrain. This makes it difficult for us to expand or relocate housing areas, as building on hillside land is not always suitable or safe. Because of these challenges, I am asking whether there are any possible solutions or support mechanisms that can be considered to assist communities like ours in managing population growth and housing development within the constraints of our land and environment.

Mr. Valenitabua: When we consider the issue of village boundaries, we must also look at practical solutions. In some areas, communities are facing genuine challenges where existing boundaries limit development and expansion. In places where people are effectively "stuck" due to geography or land constraints, and where it is not possible to safely build houses or develop infrastructure, we may need to consider whether boundaries can be reviewed or adjusted in a fair and orderly manner. The aim is to ensure that communities are not restricted in a way that prevents safe housing and sustainable development, especially in areas where natural

Commission. We are appointed by the President and we are part of the committee that will analyze our 2013 constitution. The reason we have been appointed is to review the law, with the authority to amend existing provisions, remove outdated ones, and introduce new provisions where necessary. This process is intended to ensure that the Constitution reflects the current needs and realities of the people. In doing so, we aim to develop constitutional arrangements that are practical, inclusive, and responsive to the lives of all citizens, including Indigenous Fijians, so that the Constitution serves the country effectively and fairly. Before we proceed on my right Conway Beg, he is an architect in designing houses and on my left Dr. Neelesh Gounder, educator at the University of South Pacific. Iam Sevuloni Valenitabua I'm a lawyer and I'm from Nukui, Rewa. Altogether there is seven of us so we have been divided into two groups, the second groups are in Macuata this morning and we are here in Taveuni and Qamea Island. We are mainly here to listen to you about your submissions on the amendment of the 2013 constitution.

The term of reference for this commission is to review the 2013 Constitution. We are here to listen to your views on what you consider should be included in the Constitution. We are also here to listen to what you consider should be removed from the Constitution. And also, to listen to what you consider should be changed within the Constitution. We want to collect the views of as many people as we possibly can and gather their views in relation to the 2013 Constitution. Like I said at the outset, we are here to listen to you. We will hear your recommendations for submissions. We will write them down. We will record them in the electronics that we have. And then we will take them back to Suva where we will collate them and analyze them to see which submissions we can include. In an amended Constitution.

So, after this, the floor will be open to you. So that you can give us your submissions or recommendations. If you have a recommendation or submission, please put your hand up. We will then bring you the mic so that you can speak through the mic for recording purposes. With those few words, I am now opening the consultation session here at Naselesele Village. Thank you. Now the floor is open. If anyone has any submissions, written or oral, you may put your hand up so that we can start off with the process. If you have any comments, please raise your hand.

terrain creates real limitations. Thank you. Any more submissions on Village Boundaries. Let us discuss on village boundaries.

Penijamini Lawa: My name is Penijamini Lawa, I'm from Korovou in Bouma. I wish to make further clarification on our village boundaries. Our village it has already been identifies, but at the time they came for identification he was not present, I further submit that those who did the classification of boundaries is wrong and I would request if they would come again and rectify village boundaries classification.

Mr. Valenitabua: Thank you. That follows what Petero have raised. The boundaries classification is the work of the Itaukei Affairs Ministry. We can only write it down and ask them if it can be conducted again. We have received submission to return the qoliqoli ownership to itaukei. Any other submissions.

Silio: My name is Silio. The preamble I would submit that the Christian state be recognized in the Preamble.

Mr. Valenitabua: Thank you Silio, the GCC have also submit this, to us on the issue of Christian state. We have also received from other parts of Fiji that we have gone to, and we thankful that were hearing again submission from Naselesele.

Iowane Fereti: My name is Iowane Fereti. My submissions is the return of corporal punishment and it has to be entrenched in the constitution.

Mr. Valenitabua: Thank you, Iowane. The rights of children are protected under the Constitution of Fiji. One of the issues that has been raised relates to corporal punishment, which is not permitted under current laws and policies relating to children. We have received submissions expressing concern about the behaviour and discipline of some children. The Fiji Teachers Association (FTA) has also submitted a proposal requesting that corporal punishment be reconsidered, particularly in schools and within the home, as a means of discipline. This is an important issue that involves balancing the rights and protection of children with concerns about discipline and behaviour. We have noted these submissions and will carefully review them, along with all other views received during the consultation process, before making any recommendations. Any other submissions.

Mere Nauvi: My name is Mere Nauvi from Qeleni. I would further reckon in regards to the village boundary submission. In Qeleni another person living within the Qeleni village, due the increase of village population I requested that the identification for the village boundaries could also returned and conduct another identification of village boundaries.

Mr. Valenitabua: Thank you, Mere. As I have clarified, the identification and demarcation of village boundaries fall under the responsibility of the Ministry of iTaukei Affairs. Where freehold land is concerned, we do not have the authority to alter its ownership unless the land is purchased by those seeking ownership. Under the 2013 Constitution, which came into effect on 7 September 2013, freehold land remains the property of its registered owners. Therefore, any freehold land can only belong to those who legally own it. At present, the buy-back scheme is one of the mechanisms available for those who wish to regain ownership of such land through purchase. We have noted your submission and will take it into consideration during our review process.

Mere Nauvi : We seek the government to assist us on this.

Mr. Valenitabua: Government has been assisting in some places for the return of the freehold land through the itaukei Ministry.

Marisiale: My name is Marisiale Talemaisuva. I made reference to the 2013 constitution it was a painful one to experience what the constitution. There was no recognition of the itaukei and it was completely removed 2013. I made reference to the 1997 constitution and request that it would be embedded again since it was removed in the 2013 constitution and if it these provisions could be brought back in the amended constitution. Provisions are as follows Section [6] group and affirmative actions are making submissions to be brought back. Also, the recognition of the Land and Qoliqoli. Also, the social Justice could be brought back. Lastly the recognition of the GCC.

I further made reference to the 1997 Constitution, particularly the section that talks about the cultural identity. We are entitled to be a Fijian, and he further said that before we have been living in harmony together with other races, however, he asked and submits that the Fijian to be reserved to the ITaukei people. Thank you.

Mr. Valenitabua: Thank you for your submission, Marisiale. With regard to affirmative action, it is true that these provisions were removed from the 2013 Constitution. We have received a number of submissions requesting that affirmative action measures be reinstated.

We have also received submissions calling for the return of social justice provisions for the iTaukei people, which were removed under the 2013 Constitution. These submissions include requests for the restoration and recognition of institutions such as the Great Council of Chiefs (Bose Levu Vakaturaga).

We have received submissions proposing that the Great Council of Chiefs (Bose Levu Vakaturaga) be established as one of the constitutional bodies that helps guide and coordinate the affairs of the country. One of the ways suggested for its participation is through the restoration of the Senate, which would allow the Great Council of Chiefs to have representation within Parliament.

As we know, the Senate previously formed part of Parliament and played an important role in reviewing and scrutinizing legislation before it became law. Since Marisela has proposed the restoration of the Great Council of Chiefs, this would also involve consideration of restoring the Senate, including representation from the 14 provinces. We have also received submissions suggesting that the Senate should include representatives from other ethnic communities to ensure broad national representation.

You have also raised concerns regarding the role of tikina and yasana meetings. We have received views that these structures are increasingly being used to communicate government positions to the people rather than focusing on their traditional responsibilities. This issue relates to customary governance and customary law, and we will consider it carefully. With regard to the name "Fijian," we have received submissions proposing that the term should be used exclusively for the iTaukei people. We note that many people in Wainikeli have expressed support for this proposal.

Iganisio Masiwini: My name is Igainasio Masiwini I'm from Lavena. My submission this morning. I made a reference to Chapter 2 of the Constitution regarding the rights to education. There are differences of the government responses to the government boarding school from the church or the

second boarding school. He said that the boarding school, they only pay $50, rather than the church's second school. They pay $220. My submission morning if the government can look at that, if the Constitution can recognize to have a balanced approach regarding the rights to education.

Mr. Biu: Dr. Gounder, is asking the payment for what you saying the $50 and the $220?

Iganisio Masiwini: The $50 is about the boarding fees that you pay, and the other one is $220. You also pay for that fee, for the boarding fees, for food.

Dr. Gounder: Bula Vinaka Mr. Masiwini, so this is for the boarding schools, and you are saying government should pay the fee?

Iganisio Masiwini: Yes.

Dr. Gounder: Okay, we'll take note of that, and we'll pass it. This is not a constitutional issue, but we will pass the message to Ministry of Education, because this will be covered in the Fiji education grant, the FEC grant. So we'll go back and check with them, and see what is the current payment structure. Thank you.

Iganisio Masiwini: The previous government paid the amount equally, but there came a time when they stopped the payment, especially the second school, the church school.

Dr. Gounder: That shouldn't be the case. They should pay all schools equally, but we can take your message to Ministry of Education. But after this, if you can give me the name of the school, I can also help you to find out what is the situation here, because they should pay all schools equally. For all boarding schools, same amount. All non-boarding schools, same amount. That shouldn't be the case, unless there is something else, is an issue. Can meet after this, I can discuss with you and help you out.

Mr. Valenitabua: Anyone else with their submission?

Ratavo: My Name is Ratavo Yaya of Naselesele. Good afternoon. I wish to made reference to the Bose Levu Vakaturaga, which is Chapter 2, sorry, he made reference to Chapter 4, in regards to the appointment of the President. The appointment of the President, according to the

constitution, is made by the PM and the Leader of the Opposition. However, Mr. Eya submits this morning to the Commission, if the appointment of the President should be made by Bose Levu Vakaturaga. Thank you.

Mr. Valenitabua: Thank you for your submission Ratavo Yaya. We have received many similar submissions from other parts of the country regarding the appointment of the President. A significant number of people have proposed that the President should be appointed by the Great Council of Chiefs (Bose Levu Vakaturaga).

This is an issue that has been raised consistently during our consultations, and we have taken note of the strong support expressed for the involvement of the Great Council of Chiefs in the selection of the Head of State.

Penijamini: My names is Penijamini Lawanikula. I made reference to the secular state which is in the constitution, it's amidst total Sunday ban on Sunday, particularly the sports. There shouldn't be any sports done on Sunday. So, it's amidst of a Sunday ban.

Mr. Valenitabua: I 'll give it to Mr. Conway to answer. Thank you, Ben, however, we will consider it? However, but the Fiji Team too played on Sunday. Thank you very much.

Marisiale: I submit this morning the immunity clause to be removed from the constitution. The reason why he said to be removed, because if it remains in the constitution, anyone who wishes to conduct a coup, the Fed gives the pathway for him to conduct a coup.

Mr. Valenitabua: Thank you for your submission. The issue of the immunity clause is an important one and has been raised in many of our consultations. We have received numerous submissions calling for the immunity provisions to be removed. Today, we have also heard the people of Naselesele express their support for the removal of the immunity clause. However, this matter has also been considered by the Government, and guidance has been sought from the courts. In its ruling, the Supreme Court indicated that it would be preferable not to alter the existing immunity provisions. Instead, the recommendation is that we move forward as a nation and consider new legal measures to address any future attempts to overthrow a government through a coup. One

proposal that has been raised is the creation of new laws that would clearly deal with and penalize any person or group involved in carrying out a coup from this point onward. This would ensure that future unconstitutional actions are addressed while allowing the country to continue progressing forward.

Finau: I wish to make our submission this morning. The 2013 constitution is the highest law of Fiji. There are other law that I thinks that is higher than the constitution and I need clarification on these.

Mr. Valenitabua: Thank you, you have seen that from Facebook?

Finau: Yes.

Mr. Valenitabua: I m a lawyer I have no idea that there are two other laws that will be above the constitution. Did the person explain where the other two laws comes from.

Finau: I wish to made a few submissions. Firstly, is the, it is a preamble to present the iTaukei rights. There is corruption in the government networks. She submits that corruption practices must be and trends also in the constitution. I made reference to the parliament proceeding. that in a number of cases that the proceeding in the government is like proceeding in a nightclub. They should have some sort of conduct or code of conduct in the parliament. Also, the leadership in the government. I Also the submission, particularly the leadership of the government to have a standard. I also submit of the natural resources to be owned by the land owners. That is the right thing in the government, which is important. My ninth submission about the emergency situation. we should know what to do. My 10th submission is the change of the constitution. I would submit that the constitution must be completely removed and to have a new one. And the last submission is about the interpretation, the amendment, and the other sections of the constitution. Members of the commission to have a look properly into that. Thank you.

Mr. Valenitabua: Thank you for your submission, Maca. You have raised a number of important issues. We have received submissions suggesting that the Constitution should better reflect and accommodate all communities in Fiji, as we continue to live together in harmony as one nation. With regard to the Bill of Rights, we have also received submissions proposing that

certain rights be reviewed or adjusted, particularly those relating to children. It has been suggested by some that aspects of children's rights may need to be reconsidered in relation to discipline and social responsibility. In addition, submissions from Lau have raised concerns regarding women's rights, with claims that certain rights—such as privacy—may affect participation in village obligations. These views have been noted as part of the consultation process. We have also received comments regarding conduct in Parliament, with some expressing concern about the manner of debate and calling for greater order and respect during parliamentary proceedings. On the issue of natural resources, we have received the submission that resources should be managed and allocated in a fair and appropriate manner, ensuring that what belongs to the people is properly recognized and returned to them in accordance with law and good governance principles.

Waisea: In reference that the drug use is in Fiji, and I submit that there needs to increase the penalty for those who use, traffic, or has business dealings in drugs.

Mr. Valenitabua: Thank you, Petero, for your submission. We have also received similar views from other places we have visited regarding the penalties imposed on drug users and offenders. At present, we note that some of the highest penalties, including sentences of up to 50 years, have been handed down in cases heard in Lautoka. We acknowledge the concerns raised on this issue and will take them into consideration. These matters will be reviewed carefully as part of our ongoing assessment of the relevant laws and sentencing frameworks.

Benjamin: I understand that you are well-versed with certain constitutional issues, and as for us here, you see that because of isolation from urban areas, we are most likely not well-versed with certain issues in the constitution. So, I request if you could highlight some of the critical issues in the constitution that could adversely affect us in the Vanua Bay area, so we could all, in a group, could affirm certain submissions that you have come across, some you have raised. But I have two submissions, apart from that one was an add-on to the Turaga ni Koro, because of the penalty for convicted drug dealers.

If they have business license or taxes, all those could be revoked as well, so it could be that one, and the last one could be the constitutional rights

affecting the Itaukei, because of the corporal punishment submitted by Mr. Marisiale. I understand that the constitution, it's constituted in such a way that augurs well with the culture of the land, like the immunity clause that he mentioned, because of the Matanigasau, all those, it should not be taken away from the constitution. And I have affirmed your, after you highlighted that only an act of law, but to entrench the immunity clause. That's all, sir.

Mr. Valenitabua: On another level, in addition, presented by Mr. Benedito Masekau, Increase the penalties for drug dealers, number one, and number two, there are some clauses in the constitution as to be considered together with our reconciliation culture. Is that what you mean? Exactly.

Benjamin: The immunity, he was saying that to take it away from the constitution.

Mr. Valenitabua: What is your view? Should we take it away or should we leave it and start afresh?

Benjamin: Leave it as it is.

Mr. Valenitabua: And then start afresh as we have explained?

Benjamin: Yes, as you have. Thank you.

Benjamin: And the third submission, search about women participation in male sports. Yes, what is it? I think the sporting body in Fiji, we are just going with the flow and we allow our women to play in sports and it really has affected the structure in the culture of the island, the behavioral pattern that brought in by our women taking part in male sports.

We experienced this in the Vanua, the unruly behaviour and the language, new culture they brought into the place because of their involvement in male sports, like boxing, rugby.

Mr. Valenitabua: As I understand you are commenting on the main sports, Particularly the original male dominated sports, like rugby, boxing, maybe soccer and all of those other things, the women are to be prohibited from doing it, from playing those sports? Is that what your recommendation is?

Benjamin: Yes.

Mr. Valenitabua: Because it is causing a new culture to be created in the Vanua. Alright? We have heard you; we have written down what your recommendation is, we will go and think about it. Remember, the Bill of Rights, we will have to deal with the Bill of Rights here.

Mere Nauvi: I submitting that the health service in here really deuterates. The x-ray and scan are both bad, and the big issue happening now, if one lady is pregnant it will go right to Labasa. How about that the services provided in bigger hospital; to be brought in Taveuni.

Mr. Valenitabua: Thank you for your submission, Mere. The Constitution provides for the right to health, which is why the Government continues to provide medical professionals such as nurses and doctors, as well as funding to support the delivery of health services to the people. However, we acknowledge the concerns you have raised regarding access to health services. It is noted that in some areas, pregnant women are required to travel to Labasa for antenatal check-ups and specialist scans. We also note concerns about the reliability of medical equipment, including scanning machines that are sometimes out of service, which further affects access to timely care. These are serious service delivery issues, and your suggestion that the Divisional Medical Officer be informed of this situation is noted. We will ensure that this concern is communicated to the relevant health authorities for their attention and appropriate action.

Mr. Biu: Members of the commission, in terms of ante natal services they are saying that those who give birth in Labasa it's not a right standard, when the woman here in Taveuni they have to go right to Labasa.

Mr. Valenitabua: I will read it out to you. Right to health 38.— (1) The State must take reasonable measures within its available resources to achieve the progressive realization of the right of every person to health, and to the conditions and facilities necessary to good health, and to health care services, including reproductive health care. What we can do is that we can take sit to the nursing association. We were thinking that we add on to the constitution a clause that states that the hospital to provide all the machines needed for ante natal patients.

Maca Hill: I wish to add further to what has been raised by the previous speaker. Can you imagine the difficulty faced by a pregnant woman who is already unwell and has to be transported from Natuvu to Savusavu by fiber boat?

During such travel, passengers are often exposed to rough conditions, getting wet and soaked, which makes an already vulnerable situation even more distressing. These are the realities that communities have faced for a long time. This is not a new issue. It has been experienced since the time of our parents, and it continues into this generation. We acknowledge that there are still gaps in proper health facilities and services in some areas. We are grateful for this opportunity to speak and to raise our concerns so that our grievances can be heard and understood, and so that awareness can be brought to the challenges faced by women in our communities. I have completed my own experiences of pregnancy, but I am speaking on behalf of our current and future generations.

Mr. Valenitabua: Thank you Mere and Ms. Hill. We have accepted what you have stated and we will see what we can do to this law.

Ratavo Yaya: I submit that chapter 11 particularly the amendment its quiet difficult became it requires 75% and then it goes to referendum. I submit that the amendment clause be amended so that it will be easy to amend the constitution.

Mr. Valenitabua: It was Chapter 11 that led the government to take the matter to the Supreme Court. The Cabinet sought the Court's interpretation on the process for amending the Constitution. After hearing the case, the Supreme Court ruled on the relevant provisions and determined that Sections 159 and 160 of Chapter 11 govern the procedure for constitutional amendments. The Court's decision clarified the interpretation and application of those sections concerning how the Constitution may be amended. Thank you.

Following this process, we will prepare a report together with a draft Constitution. Both the report and the draft Constitution will then be submitted to His Excellency the President.

The President will subsequently present them to the Government for consideration. Any amendment to the Constitution must follow the legal process prescribed by law and in accordance with the guidance provided by the Supreme Court. Ultimately, any proposed constitutional changes will need to be considered by Parliament and approved by the required two-thirds majority vote before they can take effect.

After the draft Constitution is completed, it will be submitted to the President. The President will then submit it to Parliament for consideration. Parliament will debate the proposed amendments, and the required majority of Members of Parliament must vote in support of the changes before the process can proceed further.

Once the parliamentary process is completed, the proposed amended Constitution will be taken back to the people through a referendum. A referendum will be conducted by the Elections Office. During the referendum, voters will be provided with a ballot paper containing a question regarding the Constitution. The question may be framed as follows:

"Do you agree that the 2013 Constitution should be amended? “Voters will then be asked to tick either "Yes" or "No."If you tick "Yes," it means that you support changes being made to the 2013 Constitution. If you tick "No," it means that you do not support any changes and wish for the 2013 Constitution to remain as it is. I have been encouraging everyone to participate in this important democratic process and to carefully consider the future of our Constitution when casting their vote. I thank you all for listening and for taking part in these consultations. I respectfully urge each of you to come out and vote when the referendum is held, so that your voice can be heard and your views can contribute to the future direction of our nation. Constitution. They will choose which one they wish to support. If the majority of voters support the proposed amendments, the amended Constitution will come into effect. If the majority vote against the amendments, the existing 2013 Constitution will remain in force.

When the time comes for the referendum, I encourage both Mata ni Tikina and community leaders to assist in informing people about the process and to encourage all eligible citizens to participate and cast their vote so that the outcome reflects the will of the people. That is the last discussion I wish to raise this afternoon and it will conclude our discussions.

Mr. Biu: Na liuliu ni Vanua Vunibokoi na gone Turaga Natuvei. I will seek your approvals ‘for members of the commission to retire to their seats. On behalf of the President and on behalf of the chairman of the Constitution Review we wish to acknowledge your presence this morning. We appreciate your submissions this afternoon and we hope that whatever

we discuss today will be supported by every individual in our beloved Fiji. Thank you.

----------End of Session [25-05-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 25-05-26

Yaca/Yacamu MACA FINAU HILL KEI LITIA TALOR.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	LAWA CECERE SUA DUA. IA ME. ~~BOKO LAIVI~~. GANITI KEDA KECE NAKAI VITI
WASE 1 NA MATANITU	MERA VEI QARAVI VAKADODONU. ~~BKA ME KUA NI BOKO LAIVI~~ VAKA SABUSABU TAKI NA SE VEITALIA TAKI NA LAWA KEI NAI YAU NI VEIQARAVI.
WASE 2 LAWA NI DODONU	ME VAKAI YALAYALA NA NODA DODONU. ME RAWA ~~BOKO LAIVI~~. KINA NA VEILOMANI VAKA KAWA TAMATA EDA BULA VA IA IIKO.
WASE 3 NA PALIMEDI	ME VAKA I TOVO TAKI NA VEITALANOA EDA ~~BOKO LAIVI~~ PALIMEDI. KARUA GA NI RA VEITALANOA TIKO ENA NIGHT CLUB.

WASE 4 NA VEILIUTAKI VAKAMATANITU	E DODONU ME TIKO EDUA NA KENA VAKARAU. E MAQ KA MALUMU. MERA NA DAU VAKAMURIA NA VEI MATANITU E CABETA YANI NA VEILIUTAKI. ME DA NA LOMANI KINA VAKA TAUTAUVATA KEI IRA EDA BULA VATA
WASE 6 VEIQARAVI VAKAMATANITU	ME TIKO EDUA NA KENA VAKARAU NI VEIQARAVI ME QAI DAU VAKAMURI VAKAMATAU. ME TAUCOKO KINA NA BULA N VEIQARAVI NI MATANITU. MERA KINA NA BULA VEILOMANI.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	SOLIA VEI SISA NA KA SA NEI SISA. VUA NA KALOU NA KAS. NONA NA KALOU. QAI RAWA KINA NA BULA SAUTU.
WASE 8 VEIQARAVI VAKADODONU	E DODONU GA MEDA VEIQARAVI VAKADODONU. BALETA QORI NAI VAKAVUVULI NI KALOU. KENA VEIBASAI NAI VAKAVUVULI NEI SETANI. ME VAKA NI DA MATANITU LO TU VAKA KARISTO.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	E DODONU ME NODA KECE NA ULUTAGA QO. SA DODONU G MEDA NA KAUKAUWA ENA GAUNA KECE NI TIKO LEQA. TAMA TA LO TU VAKARIS

SA DODONU ME KILA NA VEI KA MENA VAKA[597]TACORA ENA GAUNA NI TIKO LEQA.

WASE 10 VEIVAGALALATAKI	VEI VAIKA GALAGALA TIKI ENA BULA SAVASAVA. KEI NA VEIDOMANI. ME RAWA KINA NA SAUTU.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME VEISAUTAKI ME DUA TALE NA IKA VOU. ME RAWA NIRA MARODI KINA NA KAWA I TAU KEI. KEI NA NODRAI YAU BULA. NATURAL FROM GOD. O KEDA GA NA QNI LO MANI IRA ERA TIKO KEI KEDA.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	KECE KECE ME BOKO KECE ME VAKA VOU TALE. MEDA NA LOMANI IRA TIKO NA VEI MATATAMATA ERA SA MAI BULA MALIWAI NEDA TIKO O IRA TALEGA ERA LUVE NI KALOU
VEIKA TALE ESO	ME KAKUA NI DUA GA NA MOSA E CAKAVA NA YAVU QO. ME TAUTAUVATA NA KA MAKAWA QO. ME MASULAKI ME KEREI VUA NA TAMADA VAKALOMALAGI ME VAKARAITAKA MAI. E SO NA VAKA TUU. ME NA YAVU TAKI KINA NA YAVU NI VAKA — VULEWA VOU. ME VEI RAUTI KEI NA DUA NA MATANITU LAILAI E DUA GA NA DOI INA MAPE KEI VURAVURA. O VII E DUA GA NA BILO LAILAI. SEGA NI RAWA NI RA KAU MAI E SO NA LAWA MAI NA VEI MATANI TU ESO. E NA VUA BALE NA BILO QEI VII. ME VAKA SA YACO TU NI KUA.

Saini (tikini ni siga)

25-05-26

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 22 / 8 / 26

Yaca/Yacamu KORO - LAMINI
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	ME VANUA LOTU VAKARISITO
WASE 2 LAWA NI DODONU	ME TALEVI
WASE 3 NA PALIMEDI	ME 2 UA NAI (DABEDABE) (PARTY) TO.

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME LEWA NA BOSE LEVU VAKATURAGA.
WASE 5 VEIQARAVI VAKAMATANITU	VEISAU NA WALEWALE NI VEIDIGIDIGI.
WASE 6 IYAU KEI NA KENA VAKAYAGATAKI	LEWA GA NAI TAUKEI NI QELE NAI YAU KEI KA TALE E SO E TIKO KINA
WASE 7 VEIQARAVI VAKADODONU	*KUA NA YALAYALA LASU. *VEIQARAVI E NA YALO DINA
WASE 8 KAUKAUWA ENA GAUNA NI TIKOLEQA	* ME DURI E DUA MATANITU VINAKA. * ME LAVETI CAKE NA VEIQARAVI E NA GAUNI TIKO LEQA.

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME VEISAU TAKI. NA KA E SEGA NI GANITI KEDA.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	*E VINAKA. *VEIVAKARARAMA TAKI *BOKOCI ME SOLIA VEI KEDA ME VAKASAMATAKA NA VEI KA SA CAKA RAWA TU.

VEIKA TALE ESO

ME [redacted] NA DODONU NI TAMATA YADUA. TALEVI.
MATANITU I TAUKEI. ME DURI ME DEI. ME KUA NI SIVIA NA [redacted] VAKARAU [redacted] NI VEIQARAUI [redacted] VAKALAWA.
ME LESU TALE ME DA FIJIAN.

22/5/26
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 25 May, 2026

Yaca/Yacamu Mareta, Berabi, Naselesele, Wainikeli
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Eitou na matanitu. Ena Kaukauwa o Viti e rogoci o ira na lewe ni vanua, baleta ni ra na tu ga e na koro-
WASE 2 LAWA NI DODONU	Eitou rawa ni vakaitavi na veisautaa na matanitu. Cava na Kaukauwa ni Cabinet Payback system.
WASE 3 NA FALIMEDI	Sivia na i sau ni Minister sa lega tiko ga o Wainikeli,

WASE 4 NA VEILIUTAKI VAKAMATANITU	Na matanitu me raica tiko na lega mai na koro, me caa e ~~sega~~ vinaa na vatutu e yaco yani.
WASE 6 VEIQARAVI VAKAMATANITU	Lailai na veiqaravi. Me transparent. Sega ni veiqaravi vinaa. Dau teitei me rogoci matua o ira na taukei ni gele. lega na veiqaravi.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me vukei o ira na taukei ni gele, me rawa ni da beti vua ni kau e Viti, Kei na Kakana bulabula.
WASE 8 VEIQARAVI VAKADODONU	Me lesu na vanua kina taukei ni gele. Me Review tale mada na Land Pay Back System. eg. Mua sega ni lesu tale na matagali, qai taura na yasana, go e cala.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me da vakaitavi na lega ni sebera ni bibi,

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me boko kece.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

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Saini (tikini ni siga)

Qamea Island

Bucalevu Secondary School

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bucalevu Sec School DATE: 26/5/26 TIME: 1:30pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	JAYDEN . FISHER	17	7865126	ES Dreketi, est wailevu	Cakaudrove	Male	it	[signature]
2	Jekope. Korovata	18	2074207	Naseleseie	Cakaudrove	Tagane	IT	[signature]
3.	Avineel Chand	18	2750477 ~~2750477~~	Waica, Taveuni	Cakaudrove	Male	Hindian	[signature]
4.	Petero Dauniseka	18	9669051	Lavena, Taveuni	Cakaudrove	Tagane	it	[signature]
5.	Ilimo. Bari	17	2180196	Nanuca, Vanualevu	cakaudrove	Tagane	it	[signature]
6.	Sione. Lasubula	17	9746447	Somosomo, Taveuni	Cakaudrove	Tagane	~~FOD~~ IT	[signature]
7.	Malakai Bari	18	9253675	Qamea, Naiviivi	Cakaudrove	Tagane	it	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bucalau Sec School DATE: 26/5/26 TIME: 1:30pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Emele Vunisei	18	8779749	Nakorosule	Naitasiri	Marama	IT	[signature]
2.	AKESA WAQAWAQA.	19	9542699	VUNISEA	DREKETI	MARAMA	IT	[signature]
3.)	FILIONA GLORIA LIFUKA	17	7901117	KIOA ISLAND	SALIA VILLAGE	MARAMA	Others	[signature]
4.)	MARAIA LIKUCAGI	17.	9667475	Somo Somo	Cakaudrove	MARAMA	IT	[signature]
5.)	FRANCES THAGGARD	18	8702357	UCUNIVATU, VIANI BAY	CAKAUDROVE	MARAMA	OTHERS	[signature]
6.)	MIRIAMA BUKARAU	17	8310865	Yanuca Island	Cakaudrove	MARAMA	IT	[signature]
7.)	Jacobina Foster	17	8051372	Qeleni, Village	Cakaudrove	MARAMA	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Burdau Sec School DATE: 21/5/26 TIME: _____

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	LEONE VUKACEWA	18	8451571	Bouma, Icorovou	WAINIKELI	TURAGA	IT	Vukaccwa
2.	EFEREMO DIMO	18	2136977	LAVENA	WAINIKELI	TURAGA	IT	
3.	JONA. TOGACIRI	17	8729393	SUWENI	WAIRIKI	TURAGA	IT	
4.	ASIBULU. TUIBEQA	18	2130503	DRITI		TURAGA	IT	
5	Jioji LoLo	18	9451964	Navivi, Qamea	Wainikeli	Turaga	IT	
6.	Clark Samuela	17	9889876	Kedra	Dogotuki.	Turaga	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26/5/26.
TIME: 2pm
VENUE: Bucalevu Sec School

No.	Full Name	Gender	Age	Village	Contact	Sign
1.	Luisa Tabuausa	Female	19	Naweni	9679471	Tabuausa.
2.	Loserati Burewaqa	"	18	Drekeniwai	9812462	Burewaqa
3.	Linda Trizer	"	18	Tacilevu	2064073	Trizer.
4.	Fiorrie. J. Stolz	"	17	Naselesele	9710971	[illegible]
5	Joyce Musudroka	"	17	Waiyevo police B	9909946	[illegible]
6	Grace T Senilagakali	"	17	Yacata	7283005	Senilagakali
7	Alumita. Laladidi	"	17	Wai	9639727	Alumita. Laladidi
8.	Marica Makitale	"	17	Qali	2096414	[illegible]
9.	Raijeli. A. Laladidi	"	18	Wai, Bouma	8419158	[illegible]
10.	Ana Rosi	"	17	Nagana	2874257	[illegible]
11	Janine Marisilina	"	17	Lavena	2038745	[illegible]
12	Agela Tikoisuva	"	17	Bouma	9023555. [illegible]	[illegible]
13	Josephine. Tofiki	"	17	Naselesele	8453180	[illegible]
14	Maryanne. Pauline	"	17	Togo, Qamea	5095477	[illegible]

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CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26/5/26.
TIME:
VENUE: Bukaleni Sec Sch

No.	Full Name	Gender	Age	Village	Contact	Sign
1	Virisine. Racumu. Veneti	Female	18	Togo, Qamea	7658264	
2.	Unaisi. Matilda. Sovarani	Female	17	Togo, Qamea	8019823	
3.	Kanua Molis Moupa	Female	18	Kioa Island	7500094	
4.	Atekaite Suamalie Meta	Female	18	Kioa Island	8479130	
5.	Usenia. Likuca. Vola	Female	18	Lavena. village	8339387	
6.	Ana. Maria. Talemaisuva	Female	18	Lavena. village	2096414	
7.	Maria Senitoaveu	Female	19	Vunevure, Settlement	8349128	
8.	Alice Valerie	Female	19	Kocama, Qamea	2001473	
9.	Maanvi Singh	Female	17	Matei	2142693	
10.	Nishita Kumar	Female	17	Ngara	9327328	
11.	Shailyn. Shivvala	Female	17	Vatulaga Estate	9761795	
12.	Rabiya Sami	Female	17	Malele	9706498	
13	Ranshika - Sarojini	Female	17	Vatulaga Estate	2024260	

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26/5/2016.
TIME: 2pm
VENUE: Bucalevu Sec School

No.	Full Name	Gender	Age	Village	Contact	Sign
1	Charles Wayne Cecil Mitchell	Male	17	Namata, Qamea Island	2973007 9336774	Mitchell
2	Viliame Andrew Yavalanavanua Tikoidelana Satini	Male	17	Lovonivonu, Taveuni	2809093 satinibill@gmail.com	Satini
3	Shritik Kumar	Male	16	Matai	2566577	[illegible]
4	Christopher Hussein	Male	17	Naqara	9062192	Hussein
5	Kelemete Boleisuva	Male	17	Vunevune, Bouma	8785866	[illegible]
6.	Emori Nacau	Male	18	Drekeniwai	2855861	[illegible]
7.	Joeli Soro	Male	17	Somosomo	9385049	[illegible]

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26/5/26
TIME: 2pm
VENUE: Batabatau Sec Sch

No.	Full Name	Gender	Age	Village	Contact	Sign
1	Caleb Tikoilawaga	Male	18	Nawara, Tailevu	2103614	
2	QUAE Whippy.	Male	18	Kasavu, Savusavu		
3	Joseph Mataitoga	Male	18	Somosomo, Taveuni		
4	Sofanaia. Tukana	Male	18	Levuka, Oralau	8318464	
5	Alex . Kumar	Male	18	Somosomo, Taveuni	9472774	
6	Aarav Chand	Male	17	Naqara , Taveuni	9924280	
7	Aaron Naidu	Male	18	Qila , Taveuni	2969978	
8	Pita Basalu Sahu.	Male	20	Waitasiri, Naluwai	8374880	
9	Josua. Tabakaucoro	Male	17	Somosomo, Taveuni	8202986	
10						

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26/10/16
TIME: 2PM.
VENUE: Bukalevu Sec School

No.	Full Name	Gender	Age	Village	Contact	Sign
1	Prisha Singh	Female	17	Nagara, Taveuni	9567617 / 9677200	Singh.
2	Astuti chand	Female	17	Nagara, Taveuni	9369091 / 2188092	Chand.

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26/5/26
TIME: 2pm
VENUE: Bucalevu Secondary

No.	Full Name	Gender	Age	Village	Contact	Sign
1.	Maria Fabia Vakaloloma	Female	19	Lavena village	9584604	Maria
2.	Lasalini Wati Ditanuma	Female	18	Vuna village	7154645	
3.	LAVINIA MAIGAU VAKAKOROGO	FEMALE	18	TOGO VILLAGE	8389390	Maigau
4.	LUSI LUA ANIN	FEMALE	18	LOVONIVONU VILLAGE	9964800	
5.	VASEVA V RAKULAWAI	FEMALE	18	NASELESELE VILL	8445745	Rakulawai
6.	Emele Vunisei	Female	18	Nakorosule, Naitasiri	8779749	Vunisei
7.	AKESA WAQAWAQA	Female	19	Vunisea, Drekoti	9542699	Waqawaqa

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26/10/26.
TIME:
VENUE: Bucalau Sec School

No.	Full Name	Gender	Age	Village	Contact	Sign
1	Reuben -1- Sami	Male	17	Nagara	2027961	[signature]
2	Rishal & Kumar	Male	17	Nagara	2552277	[signature]
3	Harvinesh Chand	male	17	Naiyalayala	9247932	[signature]
4	Pranav Jass Sahay	Male	18	Matei	8053548	[signature]
5	Jai Dev Prasad	male	18	Nagara	2566624	[signature]
6	Ayush Tula Ram	male	18	waitavala	2549506	[signature]
7	Josefa Vuniibaka	Male	17	Dromunilu	[illegible]	[signature]
8	Isaac Hessad	male	19	Matei	8690843	[signature]
9	Mohammed Nazir	male	18	Burotu		[signature]
10	Sesu Kikau	male	18	Lavena		[signature]
11	Sitiveni Vesikula	Male	18	Drekeniwai, Navatu		[signature]
12	Jiojio, Civilaki	Male	21	Nagara	9022061	[signature]

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26/5/22
TIME: 2pm
VENUE: Buadeu Sec Sch

No.	Full Name	Gender	Age	Village	Contact	Sign
	Makkai Bari	Male	18	Naiviivi, Qamea	9253675	
	Sione · Lasuvula	Male	17	Gomosomo, Village	~~876~~ 9746447	
	Hisoni · Vakaeegu Siga	Male	18	Rewa, Kalokoleva	8338148	
	Lewis · Kolikoli	Male	17	Korovou, Bouma	8476748	

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 2d 5/26
TIME: 2pm
VENUE: Buadeu Sec Sch

No.	Full Name	Gender	Age	Village	Contact	Sign
1.	Rosalia Buabeta	Female	17	Bouma Village	7116711	
2.	Talica Gonedau	Female	18	Somosomo Vill	9851226	
3.	Sala Uluiqalau	Female	18	Somosomo Vill	8471000	
4.	Salaseini Fetatuki	Female	18	Somosomo vill	9644509	

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26/5/26.
TIME: 2pm
VENUE: Bucalevu Sec Sch

No.	Full Name	Gender	Age	Village	Contact	Sign
1	Emmaline Wye	F	18	Lamini Somosomo	8711273	
2.	Taloi Fkoila	~~M~~ F	19	Waiyevo Qrts	2806922	
3.	Ofa'atu S.F. Qalovaki	F	18	Waiyevo Qrts	9205021	
4	Asenaca Vatunilagi	F	18	Nasama, Nadroga	9511698	
5.	Litiana Togaciri	F	17	Somosomo Village	9538262	
6.	Manaini Lebaivalu	F	17	Udu, Wainiika	8349033	
7.	Senuaia Vodo	F	18	Somosomo	8806480	
8	Saravina Qeteqete	F	19	LAVENA	2188285	
9	Vasemaca Maisamoa	F	18	Vuna Sch Comp	9659388	
10	Evelyn Gade	F	17	Moala, Lau	2156542	
11	Seru Ladua	F	17	Viore Settlement	8666718	
12.	Lydia Raturogo	F	17	Naica Settlement	~~8083449~~ 7117344	

Transcript

Bucalevu CRC
26-05-2026

Mr. Valenitabua: The floor is now open. Does anyone have anything about the Constitution which he or she wishes to talk about this afternoon? Don't be shy. Stand up or put your hand up, and we'll bring the mic to you. For discussion's sake, we haven't got much time, so I will start off. For discussion's sake, some people, the age for voting, right, in general elections, do you know what general elections are?

Students: Yes sir.

Mr. Valenitabua: All right, the voting age for general election under this Constitution is 18 years. Once you reach 18 years, you can election and vote for your member of parliament. Understood? The age now, the voting age is 18. There is some suggestion that the voting age be increased to 21. 18, now increase it to 21. What do you think? Should it remain at 18, or should we increase it to 21? Put your hand up. Come on, some of you are 18 years old. I believe some are 19. Sorry, I will now pass the mic to Dr. Gounder as. Chair. Good afternoon, sir.

Asinate Divere: My name is Asinate Divere and I think we should remain at 18 and educate students on what the government will do to betterment the country. Vinaka, thank you.

Dr. Gounder: Can you repeat your name, please?

Asinate Divere: Asinate Divere

Dr. Gounder: Thank you. You want the voting age to remain at 18, and also the government to educate the youths?

Asinate Divere: Yes, on what they will do to improve the country.

Dr. Gounder: Thank you very much. Please don't be shy. You don't have to be afraid. Your teachers won't come after you.

Flory Stohlls: Corporal Punishment to be reintroduced. Whatever you say here, whatever you tell us, will remain with us. You don't have to be scared of anyone today. So please feel very free to say, give us your feedback.

Dr. Gounder: Okayu, thank you. Can you repeat that? Can you repeat your name, please, just for our records? Flory Stohls. .

OK, thank you. Anyone else? We'll take some more views on this. Can you spell your name, please? This is just for our records. OK, thank you. This is just for our record. Nobody will come after you. Yes, ma'am, at the back? Oh, wonderful. There's a few more hands going up. Good one, yes.

Ofa Atu: And I think that corporal punishment not to be introduce again., because teachers do counseling. I think that corporal punishment should not be introduced again, because sometimes, teachers, they can overuse or abuse the power that is given to them to use corporal punishment on the students. But they can get hurt or injured, to cause injury to them.

Dr. Gounder: Thank you very much, Ofa.

Charles Mitchell: Yes, sir? Good afternoon, sirs. My name is Charles Mitchell. One minute. I highly recommend that corporal punishment should be instilled, but it should be instilled with limitations. And sometimes, counseling doesn't really work. And I personally think that corporal punishment will help solve many issues and cases with schools nowadays.

Dr. Gounder: We'll take that opinion as well. Thank you very much. There's one more here. Your name first, and then, yeah. Thank you. Thank you, Charles.

Pranav: My name is Pranav Jais. I'm 18 years of age, and I originally hail from Devyani. Thank you, sir, for giving us this opportunity to speak on our opinions on the Fiji Constitution Review Commission. So firstly, on the voting age, I personally think, as an 18-year-old, I personally think that the voting age should increase to 21. The reason behind my opinion is that, as an 18-year-old, I still think I'm developing, and I don't have the capacity to fully choose the government by our own hands. I believe that we are smart, and we know what ideology to choose. So basically, that.

And secondly, for the corporal punishment, I do think it should be instilled again. Basically, it was always there until, I think, 2013 to 2014. It was stopped. Why do I think that corporal punishment should be there? Corporal punishment should be there because it is a traditional way. Firstly, it is a traditional way of keeping students and children in line. So basically, at homes, parents do keep children in line. By here and

there, scolding them, a bit of beating. I mean, we are all children over here. And I do agree, our parents and our mothers do smack us here and there to keep us in line. And I strongly believe that teachers can get help from that. And as a head boy of this school, I believe that sometimes discipline is not in check for everyone. And the teachers can get the help of corporal punishment to instill discipline, to instill educational values through that.

So, people are, for students, are more in line with discipline, have integrity and values. And their future can be made. Also, I think when this corporal punishment was stopped, students got the advantage of it. And more and more students were getting used to drugs and immoral values, by which there's an increase of drugs. If you have corporal punishment, students will be in check, in line. They will be strictly monitored. And they will be punished for what wrong choices or consequences they have made. Thank you, sir.

Dr. Gounder: Thank you, Pranav. Thank you. You have been very honest about the voting age. And you are already 18. But you wanted to increase it to 21. Is that correct? Thank you. And you have also called for corporal punishment, but with limitations. OK, thank you very much. Yes, let's hear some more. If there's anyone else. Yeah, you can also speak in iTaukei or Hindi if you want to. Please feel free.

Emele: Thank you. Good afternoon, sir. My name is Emele Vunisei. My suggestion is we should reintroduce corporal punishment because children nowadays, their behavior is getting worse day by day. We should teach them some lessons to make them go into their lines again. Thank you.

Dr. Gounder: What's your name, ma'am?

Emele: Emele Vunisei.

Dr. Gounder: Thank you, Emily. Other suggestions for us? Remember, we are here to listen to you. We are not here to give you lecture or a long talk. We are here to listen to you. So please, feel free. We have come a long way just to hear your views. We were told that the people of Taveuni are very nice people. So, we want to hear from you. What about vocational education? Anyone has any comments on vocational education? Or anything else about the quality of education, the curriculum? Oh, there's one here.

Viliame Satini: Good afternoon, sir. My name is Viliame Satini. And I strongly believe that we should not reintroduce corporal punishment. Because no one wants their child to come to school feeling frightened of getting hit. And no one wants to learn where they are constantly being in fear. And if there is fear among the atmosphere in school, students will continue to miss school and eventually drop out.

Dr. Gounder: Thank you. What's your name, sir?

Viliame: Viliame Satini.

Dr. Gounder: Thank you, Viliame, for your opinion. Yes, please. You can take a few minutes to talk with your friends if you want to. Yes, please.

Joyce: Good afternoon, sir. My name is Joyce Musudroka Yeah, thank you. I believe that corporal punishment should be reintroduced. Because most students nowadays are overly abusing their rights. That's my view on corporal punishment should be reintroduced.

Dr. Gounder: Yes, thank you. We respect all views. You can tell us for or against. We are happy to listen to everyone and all sides of the view. Vinaka Joyce. Yeah, there's one at the back. Yes, ma'am. Your first name and your last name, please. Don't look at your teachers. Don't worry.

Unaisi Solovani: My name is Unaisi Solovani.

Dr. Gounder: Thank you. Thank you. Thank you for your feedback. Ambassador, Ms. Unaisi Solovani made a submission this afternoon to the members of the commission.

Unaisi Solovani: submits that the reintroduction of corporal punishment is a bit dangerous because sometimes students end up in the hanging themselves because of that fear that corporal punishment brings along with them. Thank you.

Dr. Gounder: Vinaka Mr. Biu.

Dr. Gounder: You see Mr. Biu here with the police shirt? But he's a very nice person. You don't have to be scared or afraid of him. Yeah, very nice police officer. So, don't worry. You can speak freely. Yes. Any other issues? Or even if you want to talk about the same issues, that's also fine with us.

We have another 10 minutes because the principal has told us that it's a busy day for the school today. You are going to get some more guests. Corporal punishment and the voting age. But if there's anyone else who wants to say anything about the voting age, we have heard from one person here. Is there anyone else? You want to keep it 18, you can also tell us. You want to increase it to 21, you can also tell us. You want to increase it to 19 or 20, you can also tell us that. Because very soon, some of you are already 18. Some of you will be turning 18. Remember, this constitution is for the future. This is for all of you in the future.

So, we really want to have your feedback. And this doesn't end here. You can get the constitution online. You can just Google Constitution of the Republic of Fiji 2013. And you can look in particular all the different chapters. There is under Bill of Rights, the rights of children. You can have a look at that. There's a strong autograph on education. Have a look at that. But look at other issues as well. And discuss with your colleagues, your teachers, your parents, your friends. You can also send us written submission as well. But the due date for written submissions is 30th of June. So please feel free to send us written submission through email, but by 30th of June. We still have some time if you have anything else to tell us.

Okay. So, if you look at the right to education, it says every person has a right to education, preschool, primary school, secondary school, and higher education. It does not say TVET. It's Technical Vocational Education Training. Bill, it should be added, TVET, a very specific category as TVET. This is the vocational training. So that's something that you don't have to tell us now, but you can always send us through written submission. But you have an answer ready now. You can tell us. So how many of you at this point in time can tell us if you want TVET to be included in the Constitution? You can put your hand up, please. Yeah. So TVET is a technical and vocational education. These are certificate and diploma courses in carpentry, joinery, plumbing, mechanical engineering, et cetera. Right now, in Fiji, we have a shortage of skills. So, government is making a big effort to get training providers to offer these courses. And also, there are a lot of scholarships on offer as well. But the Constitution does not have anything to say about TVET education, technical, vocational, education, and training. Yes, yes.

Sekope: Good afternoon, sir. My name is Sekope Savanada. I highly recommend that TVET should be installed, because it helps other students that

doesn't like education, like exam. So, they have TVET for their future. Thank you.

Dr. Gounder: How many of you support your colleague? You can put your hand up if you're ready and willing to. Otherwise, that's OK. OK. Support? Yeah, put your hand up. Let's see. OK. That's good. Thank you. You can put your hands down. Don't take TVET as some kind of inferior subject or area. Right, it's as important as other areas, such as becoming a lawyer or an accountant, as a doctor or anything else. We need lots of good plumbers. We need good mechanics. We need good carpenters, joiners, et cetera. These are very important areas as well. And the job prospects are also very good in these areas currently in Fiji, because there is a shortage of skills in these areas. Anything else? We have a few more minutes before we close the session. And I give the mic back to the chairman of the commission. Thank you.

So, the Constitution also talks about that nobody should be discriminated on the grounds of race or disability or age. Do any of you suffer any kind of discrimination that tell us that you think should be highlighted in the Constitution or should be strengthened? The Constitution does have a clause that nobody should be discriminated on any grounds, such as somebody's ethnicity or color or religion or disability or gender or sexual orientation, etc. That's what's currently in the Constitution.

Do you want to add anything more or remove anything? Please feel free to tell us. I'll give you a minute to think through. Thank you. But please, before I hand over the mic to the chairman of the commission, feel free to talk about the Constitution with your classmates, your colleagues, your friends, with your teachers, with your family, with your relatives. And if you feel that there's anything you want to see added in the Constitution or anything you want to see removed in the Constitution or changed, please feel free to submit your written ideas to the commission. We have an email that you can send your written submission to. Do you want to say something else? Something else? OK, please get a mic for gentlemen here. Yeah, that's Pranav, right?

Pranav: Pranav, yes. I would like to, as you highlighted on the TVET education sector, I would highly and strongly believe that it should be added, as TVET is one of the most important subjects that is becoming very, very useful in the Fijians in Fiji. TVET, as we are a vocational center, in our

school we have a vocational center where students are opting to take vocational studies. Vocational studies, it adds and gives students a chance who are not excelling well in classrooms. Not everyone can have that intelligence capacity to become a doctor, lawyer, or engineer. But with the help of TVET, they can secure a better future. Thus, I believe that we should strongly highlight TVET in the Bill of Rights, as everyone should have a chance to attend TVET subjects. Thank you.

Dr. Gounder: Thank you, thank you. Just one more final question, if you are willing to answer, that's OK. If you're not willing to answer, that's fine as well. The constitution also talks about having health education in your curriculum, education, issues of national interest, et cetera, etc. Do you feel you have enough time in school or enough issues around these issues? Or legal issues, for example, there have been talks about including issues about legal studies, not as a separate subject, but included in your other subjects, for example, in English, a small session. What about moral values? OK, any one last final comment from anyone on the last issue that I've highlighted? Yes, ma'am.

Asenaca: Sir, can you repeat what you just said?

Dr. Gounder: It's your name, please?

Asenaca: Asenaca. Yeah. In school, we already have more work to do. Like, we just introduced projects in our math and English and all our science and arts projects. So probably we don't have time to learn about all the drugs and other issues.

Dr. Gounder: Yes. OK, thank you. Anyone else? Yeah, one, two, going. Anyone last comment or anything? That's it? Everybody? Yeah, OK, thank you. I'll now hand it over to the chairman of the commission, who is a very experienced and a very senior lawyer from.

Mr. Valenitabua: Before I close our consultation session, this afternoon, Asenaca, the first girl who spoke. Put your hand up, please. How old are you? 18. Laurie, how old are you? Ofa?

Ofa: Ofa? 17.

Charles: Charles? 17.

Pranab: Pranab? 18.

Emily: Emily? 18.

Satini: Satini? 17.

Joyce: Joyce? 17.

Unaisi: Unaisi, 17.

Mr. Valenitabua: Sekope? How old are you?

Sekope: 18.

Pranab: Pranab, again, is 18.

Mr. Valenitabua: Asenaca, how old are you? Oh, the same one, eh? All right, thank you very much. We've had a very good session this afternoon, very lively. And you have opened up to the commission. At your age, we are thankful that you have come forward with these recommendations or suggestions which we will consider for and against corporate punishment, for and against increasing the voting age to 18 and 21, and the other matters which we have spoken about. Now that brings us to the end. You've got another program coming up after this, we are told. So, we will not hold you any longer. Thank you very much. We will thank the principal later when we meet him at his office. And I thank you all this afternoon. May God be with you in your studies.

Principal: The chairman of the commission, the panelists, and our guests, we are so blessed to have you listen to our youth, our young people. I know they are also blessed. Please, let me say a word of benediction. May the grace of God our Father, the love of Jesus Christ, the fellowship of his Holy Spirit, be with the Constitution Review Commission, be with our senior student, today and forevermore. Amen.

Please, let's show appreciation in a useful manner. Now, will you be seated?

----------End of Session [26-05-2026] ----------

Holy Cross College

Attendance Sheet(s)

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26 may 2026
TIME: 11 am
VENUE: Holy Cross College

No.	Full Name	Gender	Age	Village	Contact	Sign
	Jone Madraicoicoi Tui	male	17	Tokalau	8779778	
	Lissy Bulavakarua	Female	17	Qamea	7099422	
	Feroz Mohammed	male	17	Qeleni	8719649	
	Kelera Tokailoqi	Female	17	Qamea	5022/58	
	Paulo Qereti	male	18	Navakacoa	8669583	
	Semi Nayaru	male	18	Naselesele	2550181	
	Ateca Naulu	Female	18	Qamea	2021155	
	Jacinta Maria Prasad	Female	18	Soqulu state	2026512	
	~~Maria Salete~~	Fem				
	Mikaele Yalogaga	male	17	TUTU	2028496.	
	Iowani Komaiwai	male	17	Vuna	1226347	
	Jekopo Tiko	male	17	Taveuni	2049917	
	Gabiriele Sogia	male	15	Nawi	9862916	
	Veronika Siteri	Female	17	Qeleni	280505	

Holy Cross College

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26 May 2026
TIME: 11:00am
VENUE: Holy Cross College.

No.	Full Name	Gender	Age	Village	Contact	Sign
1	MESAKE CAKACAKA	MALE	16	Vanuabalavu Lau	9882563	Cakacaka
2	~~Moss~~ MOSESE TIKOLEVU	MALE	16	Naselesele	9054709	Tikolevu
3	Inoke Detevola	male	16	Bouma	2005046	Detevola
4	EDELY Davagalavu	Male	16	Somo Somo	2881935	[illegible]
5	Zenty Waganisau	Male	16	Kadavu	8477586 ~~9059902~~	Zenty
6.	Kolodio Lesuma	Male	16	Somosomo	9412152	Kolodio
7	Mosesemai buca.	Male	16	Qeleni	9889141	Buca.
8	Peni Ravula	Male	16	Gau	8726945.	Ravula.
9	Savenaca Vuyakoto	Male	17	Lovonivonu	2621038	Vuyakoto
10.	MACIU SIMIONE	MALE	16	Namosi	2797403.	Simione
11	Joseph Vakamino	Male	16	Vuna	8010586	Vakamino
12	Manoa Vakamelei	Male	18	Navakawau.	8494432.	Vakamelei
13	~~Mo~~ eferemo Vunivalu	Male	16	Wairiki	8720727	Vunivalu.
14	Kusitino Veisaunamatunitu	female	31	Vunitumarini	9410348	[illegible]
15	Iowani Slack	Female	29	Vuna	9513828	Iowani Slack

Holy Cross College.

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26 may 2026
TIME: 11am
VENUE: Holy Cross College

No.	Full Name	Gender	Age	Village	Contact	Sign
1	Makereta Bekei	female	16	Sagani/Navetau	2134040	Bekei
2	Aleposo · Turaga	male	16	Lavena	2121658	[illegible]
3	Faith Soroxi	Female	17	Lau	8629106	Soroxi
4.	EVERIL · QALOVI	Female	17	Ovalau Vatukalo	2919740	Qalovi
5.	Suneha Narayan	Female	17	Nagara	9671200	Narayan
6.	Dinisha Deo	female	15	Nalele	9551327	Deo
7	John Francis Tamo	Male	16	Natewa/Misaratu	7552431	[illegible]
8.	Valeria · Niubalavu	Female	17	Kadavu/yale	8308992	[illegible]
9.	Theresa wakenam	Female	16	MATALAGERE Savu Savu	8452278	[illegible]
10.	Angeline Salome	Female	16	Navetau Sagani	2134040	Salome
11.	Ana bola	Female	16	Natuku/Lau	9583100	[illegible]
12	Susan Siona	Female	17	Nawi/Cakaudrove	8788124	Sayonah
13.	Lavenia Roko	Female	16	Naitasiri/Nakorovatu	8020278	[illegible]
14.	Jesslynn	Female	15	Nadraga/Naduri	8406665	[illegible]

Holy Cross College

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26 may 2026
TIME: 11:00am
VENUE: Holy Cross. College.

No.	Full Name	Gender	Age	Village	Contact	Sign
1	Onoria Ranabula	Female	17	Mudre	2005237	Ranabula
2	Mereani Tamo	Female	17	Tavuki	256473	Tamo
3	Pio Lele Maya	Female	16	Naselesele	2187046	Maya
4	Veramu Sovea	Male	16	Naselesele	2547274	Sovea
5	Viliame Tyron	male	17	Koroni	9657838	[illegible]
6	Semi Nayan	Female	18	Naselesele	3616239	[illegible]
7	Iowani Kasi	Male	16	Navakawau	8377783	[illegible]
8	Seba Vulakoro	Male	17	Sowosomo	9588644	[illegible]
9	Aminiasi Masudroka	male	15	Macuata	9904946	Masudroka
10	Viliame	Male	16	Wairiki	9581021	[illegible]
11	Seminiu	male	16	Soqulu	2158015	Seminiu
12	Bauleka	female	16	Wairiki	2025860	Beka
13	Melania Taliadrodro	Female	15	Naselesele	2161238	Taliadrodro
14.	Maria Waqairatavo	Female	16	Fajima	2903288	Waqairatavo

Holy Cross College

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26 May 2026
TIME: 11:00am
VENUE: Holy Cross College.

No.	Full Name	Gender	Age	Village	Contact	Sign
	Fabiano Salaburo	Male	16	Waitabu	2025412	[signature]
	Viliame Tyron Solvalu	Male	16	Koroni	9657838.	[signature]
	Noa Cevarua	Male	14	ovalau	4568455	[signature]
	Sirino	Male	15	lomanivonu.	9644073	[signature]
	Leyaci Mikaele	Male	15	Bouma	2552259	[signature]
	Joseph Reiova	Male	14	Wailevu	2119478	[signature]
	Rozaele Turai	Male	16	Taruki	2111924.	[signature]
	Jone Rabici.	Male	16	SomoSomo	843001	[signature]
	Pio Maya.	Male	16	Naselesele	9090174.	[signature]
	Mikaele Sokomuri	male	16	Qeleni	8347250	[signature]

Holy Cross College

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26 May 2026
TIME: 11 am
VENUE: Holy Cross College

No.	Full Name	Gender	Age	Village	Contact	Sign
1.	Flavia Silovate	Female	16	Rewa	8389797	Flavia.
2.	Jesslynn Lalama	Female	15	Nadroga/Naduri	8406665	Lalama.
	Lavenia Roko	Female	16	Naitasiri/Nakaro vatu	8020278	[illegible]
	~~An Ana Bola~~	~~Female~~	~~16~~	~~Matuku/Lau~~	~~9583100~~	~~[illegible]~~
	Susana Sila Siona	Female	17	Nawi/Vanualevu	8788124	Susana.
	Onoria Ranabula	Female	17	Tacileru	2005237	Ranabula.
	Tamo Mereani	Female	16	Vusaratu/Natewa	2566738	Tamo
	Vitalina Radinisiwa	Female	15	Waivaka/Namosi	2797403	[illegible].
	Teresia Belena	Female	15	Waivaka/Namosi	2797403	Belena.
	Filomena Sagakanacala	Female	16	Buca	2797403	[illegible].
	Nina Vodo	Female	16	Somo² (Taveuni)	7125122	[illegible].
	Daveena Vakaruru	Female	16	Nakasaleka (Kadavu)	9615981	[illegible].
	Kalisita ~~Fai~~ Maria	Female	16	Korovou (Bouma)	2409238	[illegible].
	Malakai Jone	Female	15	Bouma	2904223	[illegible].

Holy Cross College.

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26 May 2024
TIME: 11 am
VENUE: Holy Cross College

No.	Full Name	Gender	Age	Village	Contact	Sign
1.	Maraia Meta Turagatani	female	14	Navakawau	2045488	Maraia.
2.	Viola Vakadua	female	14	Ucunivatu	2146936	[illegible]
3.	Makilmer Maria	female	14	Nailou	9542151	[illegible]
4.	Maciu Namoce	~~Mam~~ male	17	Qali	8442219	[illegible]
5.	Sowani veramu	male	15	Naselesele	9517203	Sowani
6.	Paula watisoni	male	14	Vuna	2104983	[illegible]
7.	Mikaele Batiitu.	male	17	Lomanibai	2805007	Batitu.
8.	anarebiu Laini	Female	15	vuna	2924261	[illegible]
9.	Aka - Pusi	Male	18	tavuki	2542151	[illegible]
10.	Mika Bari	male	18	Tavuki	2748632	[illegible]
11.	~~sepa~~ [illegible]lota.	male	19	Tatu	5462231	[illegible]
12.	[illegible]					
13.	Teresa B	female	14	vunikura	—	Bulamekana.
14.						

Holy cross College.

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26 may 2026
TIME: 11 am
VENUE: Holy Cross College.

No.	Full Name	Gender	Age	Village	Contact	Sign
1	ANASA SALACAKAU	male	14	Fatima	2148336	[signature]
2	Mikaele Kalidole	male	15	Nayavu	9484650	[signature]
3	Max well Ravuiwasa	male	15	Navarada resi	8786014	[signature]
4	Petero vereti	male	14	Fatima	9640231	[signature]
5	KALETO	Male	14	TuTu	2022262[illegible]	[signature]
6	Meresiana Rabuka	Female	14	Soqulu	2166953	[signature]
7	Filomena Bulau	Female	15	~~[illegible]~~ Bouma.	2805007	[signature]
8	Adi Mere	Female	14	Takavesi	8482487	[signature]
9	CAROLINE Lalabalavu	Female	14	~~[illegible]~~ Somosomo	8053514	[signature]
10	Finisimere	female	14	Tarusi	9842983	[signature]
11	Makarita	female	14	~~[illegible]~~ Qeleni	2026496.	[signature]
12	Sisilia	female	~~[illegible]~~ 15	Qeleni	9402124	[signature]
13	Raijeli	female	14	Qeleni.	~~[illegible]~~ 2533113	[signature]
14	Matelita	female	14	Qeleni.	2949134	[signature]

Holy Cross College

CONSTITUTIONAL REVIEW COMMISSION – ~~LOMAIVITI~~ GROUP – ATTENDANCE

DATE: 26 May 2026
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VENUE: Holy Cross College.

No.	Full Name	Gender	Age	Village	Contact	Sign
1.	Sisilia -Elenoa Marama	Female	14	Vuna	2832443	[illegible]
2.	Petero Visawaqa	Male	15	Dakuniba	2711345	[illegible]
3.	Teresia Bulavakarua	Female	15	Vunikura	8442414	[illegible]
4.	Josepth Bakoso	Male	15	Vuna	2566480	Bakoso.
5	Iowani togamalo	Male	15	Somosomo	2285648	Togamalo
6	Petero tagidraze	male	17	Tunaloa	8442219	Tagidraze.
7	Mikaele Sakavaia	male	15	Wailevu.	2085598	Sakavaia.
8	Koleta Manatena	Female	15	Lavena	8779906.	Manatena
9	MACIU NAMOCE	MALE	17	Lavena	2168312	Namoce...

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Holy Cross College.

CONSTITUTIONAL REVIEW COMMISSION – ~~LOMAIVITI GROUP~~ – ATTENDANCE

DATE: 26 May 2021
TIME: 11:00
VENUE: Holy Cross College

No.	Full Name	Gender	Age	Village	Contact	Sign
	Rakasaia Rabici	male	14	vanualevu	9720074	[illegible]
	Mavia lilicama	Female	14	Nagelelevu	2547389	[illegible]
	Atonio Tuvai	male	14	Awaana	9713054	Atonio
	MATILA LOGALACA	Female	15	Somosomo	2072453	[illegible]
	Tobia Tubale	Male	15	Buca Bay	9713054	Tobia
	Deni Vuniwai	Male	15	Lovonivonu	9584048	Vuniwai
	Nanise Wesivalu	Female	15	Navakawau	9676869	[illegible]
	Bulou Perina	Female	15	waitavala	9890678	[illegible]
	~~[illegible]~~ Teresia Tupou	Female	14	Bagasau	9540378	[illegible]
	Lowani Bogi	Female	14	Vuna	~~[illegible]~~ 8751098	Bogi
	~~Teres~~ Teresia Tile	Female	14	Somosomo	9376582	Tile
	Angelina Masikau	Female	15	Lavena	2922637	Amasikau
	Ulamila Senicevuga	Female	15	Lavena	8393152	[illegible]
	Mareca Fonolahi	Female	15	Ioamea	2021155	[illegible]

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Holy Cross College DATE: 26-05-26 TIME: @11.15 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Maria.T	17	[redacted]	[redacted]	Wainikeli	[redacted]	IT	Theresia
	Ana . m	16	2738346	Naselesele	Wainikeli	marama	IT	Ana.
	Sharon. L	16	9583938	[redacted] Qelevi	Wainikeli	marama	IT	Sal
	Pio . N	14	9889417	Bouma	wainikeli	Turaga	IT	Pio
	Save. K	16	2542869	Naselesele	Wainikeli	Turaga	IT	[redacted]
	Asena . Turaga .	16	2012330	Naselesele. [redacted]	Wainikeli	Marama	IT	Turaga.
	Karalina Saveri	15	2565189	NaTokalau	Wairiki	Marama	IT	Saveri

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Holy Cross College DATE: 26/5 TIME: _____

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Jane Korobure	17	8095765	Tailevu (Lomanisau)		Maramaa	IT	Korobure
2.	Lavenia Lemaki	18	9880040	Kanakana		marama	IT	Lemaki
3.	MILIAKERE Rabici	17	9565996	Tavuki		marama	IT	Rabici
4.	MELE Bukarau	18	9425112	Yanuca		marama	IT	Bukarau
5.	~~Milika~~ Milika Thompson	17	9870811	Vunikura		Marama	IT.	
6.	Gabiviqia Sogia	19	2567899	VUNIKURA	Cakaudrove	TURAGA	IT	Sogia
7.	IOWANI CAVUILATI	17	7191345	Vuna		~~TURAGA~~ TURAGA	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Holy cross college DATE: 26/05/26 TIME: 11.13am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Ramanu.S	15	9598134	Nawi Klaroco	cakaudrove	male	Fijian	
2	Bone Fasio.L	15	9880070	AngAng	cakaudrove	male	Fijian	
3	Jovesa. Batuvaki	14	9636185	Nabouwalu, Bua.	cakaudrove	male	Fijian	
4	Pelasio. Waqanivalu	14	2914693	Nayavu	cakaudrove	male	Fijian	
5	micheal kavekai.	16	9657838	malowai	cakaudrove	male	Fijian	
6	Siteri. Maria	14	2079816	Lomanivoru	cakaudrove	Female	Fijian	
7	Aqela bosco	14	2164076	Natewa	Tunuloa cakaudrove.	Female	Itaukei Fijian	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Holy Cross College DATE: 26/05/26 TIME: 11.30am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	Maria Sisilia	17	2038770	Somosomo	Cakaudrove	marama	IT	[signature]
2.	Mereral Waganui	14	9332881	~~Bouma~~ Ra	~~Wainikeli~~ Kubuna	marama	IT	[signature]
3.	Mariana Tamo	14	2566738	Natewa, Visaratu	~~Tunuloa~~ Natewa ~~Cakaudrove~~	marama	IT	[signature]
4.	Marica Vuniwaqa	17	9815477	Tavua	Ba	marama	IT	[signature]
5.	ARieta Natoa	15	2167217	Qamea, Kocoma	Cakaudrove	marama	IT	[signature]
6.	Maria Turagavou	17	9703493	Naselesele	Wanikeli	marama	IT	[signature]
7.	Maria Senikaulaikai	17	9554281	Dreketi, Qamea	Laucaka	marama	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Holy Cross College, Tavevni DATE: 26/05 TIME: 10:53am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	Maria. Ramarama	15	2064523/ 9862362	Koroivoru, Tunuloa, Caudrove.	Cakaudrove	Marama	IT	Rmaraa
2.	Seini. Takala	15	9367842 8382278	Nabouwalu, Cho Kadavu	Kubuna	Marama	IT	Takala.
3.	Maureen Seeto	15	8426739/ 9440274	Namuana, Tavuki Kadavu	Kubuna	Marama	IT FOD	
4.	Michael. Bukarau	14	9547403/ 954251	Yanuca,	Cakaudrove	Turaga	IT	
5.	Ramuluse Maifoga.	14	8658566	Qoleni	Wainikeli	Turaga		
6.	[redacted] Mariana Vukibora	~~18~~ 17 18	9286738	Nasarowaqa	Bua	Marama	IT	
7.	Pio Katekasa	17	~~931~~ 2300188	Qoleni	Cakaudrove	Turaga ~~Marama~~	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Holy Cross College **DATE:** 26/05 **TIME:** 11.30 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Mere Rovanalevi	15	9644154	Somosomo, Taveuni	Cakaudrove	Female	Fijian	[illegible]
	Ilisoni Yakatalai	15	9766899	Lavena, Taveuni	Wainikeli	Male	Fijian	[illegible]
	Rowana Loyola	16	8788728	Kabara, Lau	Lau	Female	Fijian	[illegible]
	Elia Bosco	18	8788546	Vusaratu Natewa	Natewa ~~Cakaudrove~~	male	Fijian	[illegible]
	Makarita Sivo	15	9510119	Tavuki, Tav	Cakaudrove	Female	Fijian	[illegible]
	Alanieta Bosco	15	9471580	Vusaratu, Natewa	Natewa ~~Natewa~~	Female	Fijian	[illegible]
	Paolo Turaga	14	2012330	Wailale, Taveuni	Wainikeli	male	Fijian	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Holy Cross College **DATE:** 26/05/26 **TIME:** 11.30 pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Rusula Batirerega	18	9889285	Nakorovou Vuna	Vuna	Marama	IT	Batirerega
2	Ilisabeta Lawanuku	19	2568169	Lovonivonu	Cakaudrove	Marama	IT	I.L
3	Apisalome	19	924479	Naselesele	Wainikeli	Turaga	IT	[illegible]
4	Dimua	18	9291662	Vusaratu Natewa	~~Cakaudrove~~ ~~Natewa~~ Natewa	Marama	IT	[illegible]
5	Pasemaca	19	9588301	Somosomo	Cakaudrove	Marama	IT	[illegible]
6	Adi Julian	19	9843004	Nailou	Tunuloa	Marama	IT	[illegible]
7	Sairusi Simmons	18	2511743	Sairou	~~Cake~~ ~~Se~~ ~~Sega~~ Macuwata	Turaga	IT	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: ~~26/5/26~~ 26/5/26.
TIME: 10am
VENUE: Holy Cross College

No.	Full Name	Gender	Age	Village	Contact	Sign
	Maria Salele	Female	18	Somosomo, Taveuni	2103654	Salele
	Lowane Jnr Batita	M	18	Lavena	8386810	Batita
	Serena L Nikotau	F	18	Buca bay	8386810	Silia
	Penioni Raveti	M	15	Bua, Kubulau	9486807	Raveti
	Mateo Taiviani	M	15	Buca bay	9617227	Taiviani
	John Steven	M	19	Namosi		Steven
	Liliana Bekei	Female	18	Bega	~~xxx~~	Bekei
	Mikaele Tuqiri	M	15	Taruki, Taveuni	2112162	Tuqiri
	Lemeki V.	M	15	Malawai, Gau	8449078	Lemeki.
	Maria Maiqalau	Female	16	Nailou	812951	
	Matai Makitalena	F	16	Lau	9611952	Matai
	Asena Ditukana	F	16	Fulaga-Lau	2053636	Asena.
	Adi Anaseini R.	F	15	Nabouwalu, Bua	9636185	Adi
	~~Liliana Bekei~~	~~M~~	~~29~~	~~Bega~~	~~2109843~~	

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CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26 may 2026
TIME: 11 am
VENUE: Holy Cross College.

No.	Full Name	Gender	Age	Village	Contact	Sign
1.	Filomena Tamo	F	17	Tavuki	2566738	Tamo.
2.	Maria Botea	F	18	Tavuki	2335052	Botea.
3.	Magret Daniva	F	17	Somosomo	2140244	Daniva.
4	Abovasio	M	17	Navusa	—	
5	Akeneta Veveti	F	18	Naggelevu	—	Veti
6.	Siteri Ratuloaloa	F	17	Navakacoa	8667512	Ratuloaloa
7.	Maria Luica Bibi	F	18	Matei	9181602	Bibi
8.)	Makario Rabale	M	17	WAIRIKI	2412247	[illegible]
9.)	Teresia wasa	F	18	Bauma	9890226	
10.	Bau	M	17	WAIRIKI	2412247	
11.	Apisai Togamalo	M	18	WAIRIKI	9611748	[illegible]
12.	Maimasiruo B	F	18	Somosomo	8304452.	[illegible]
13.	Petero V	M	17	Somosomo	—	[illegible]
14.	Rosi T	F	18	Savena	2022078	Rosi

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CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26/05/26
TIME: 11:02
VENUE: Holy Cross College

No.	Full Name	Gender	Age	Village	Contact	Sign
	ASENATE KOROBLAU	Female	19	NATOKALAU	~~2880743~~ –	Asenate
	LOUAME DRAVUNAVANUA	MALE	19	Tutu	–	Louame.
	MELANIA MAKERA	Female	18	Wainiki	–	Melania Makera.
	NEIL Radovitana	Male	19	Wainiki	–	Neil..
	Timoci Ratu	Male	19	Wainiki	-	Timoci

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CONSTITUTIONAL REVIEW COMMISSION – ~~LOMAIVITI GROUP~~ – ATTENDANCE

DATE: 26 May 2026
TIME: Holy Cross College
VENUE:

No.	Full Name	Gender	Age	Village	Contact	Sign
1	Vitinia Ledua Tabayawa	female	19	Qeleni	2533113	[signature]
2	Seini Qalobula	female	19	Somosomo	9666225	[signature]
3	Litiana Bekei	female	~~8~~ 18	~~Waiavo~~ Waiyevo	2134040	[signature]
4	Mosese Navitalai	male	19	Tutu	2863001	[signature]
5	Patrick fabiano	male	18	Waica	~~[illegible]~~ 9713618	[signature]
6	Sipriano Fataki J.N.R	Male	18	Narusa	~~[illegible]~~ 9471214	[signature]
7	Timoci ~~[illegible]~~	Male	19	Malaga	2582671	[signature]
8.	Mawata Kelsy Aaron	Female	18	Wairiki, Naiavu	281 5757	[signature]
9.	Esther Carlos	Female	~~[illegible]~~ 17	Wairiki	2737185	[signature]
10.	Katarina Rakuro	Female	17	Qeleni	8476164	[signature]
11	Alisi Rova	female	19	Qeleni	9675422	[signature]
12	Aqela Wea Kavekai	female	19	Koroni	9657838	[signature]
13	Ana Naisa	female	18	Naya Vu	9717571	[signature]
14	Elisabeta K	female	19	Soqula	2533172	[signature]

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Holy Cross College DATE: 26 May 2026 TIME: _____

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Amelia . C	15	7209463	TOGO, Damea	Wainikeli	Marama		
	Marica Kifa ✓	18	9613935	Lavena	Wainikeli	M		
	Sereana Nikolau	18	5085906	Buca Bay	Natewa	M		
	Lowani Batoka	18	8386870	Lavena	Wainikeli	T		
	Penioni . Raveti	15	9486807	Raviravi	Bua	T		
	Mateo Tuiviani	15	9617227	Buca Bay	Natewa	T		
	Paulo Talemaisuva	14	9613078	Naselesele	Wanikeli	T		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Holy Cross College DATE: 26 may 2026 TIME: _____

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Jolame. Qoro	15	$308992	KADAVU	~~Kadavu~~ VUSA	T		
	MIKAELE TUQIRI	15	212162	Tavuki	Delaivadra ~~Wainiki~~	T		
	Emori. TuinaoSara	14	9517315	Nakacani na	Macuata	T		
	Luke. Whippy	14	9775684	Somo Somo	~~Rakiraki~~ Cakaudrove	T		
	John Kavekai	16	9657838	Lavena	Wainikeli	T		
	Ratu. Rio	19	216238	Naselesele	wainikeli	T		
	Tanang Masikau	19	8426663	Lavena	Wainikeli	M		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Holy Cross College DATE: 26/5/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Adi Alisi Rova	19	9675422	Oleni	Wainikeli	M		Rova
2								
3								
4	Kenny. T	19	9244196	Delaivuna	Vuna	T		[signature]
5	Ratu. Esava	19	2702543	Soqulu (Naita siri)		T		Esava
6	Freddrick J	18	9046319	Togo		T	[signature]	[signature]
7	Josefa Bdelakeba	19	9779202	LAVENA	Wainikeli	T		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTIONAL REVIEW COMMISSION – LOMAIVITI GROUP – ATTENDANCE

DATE: 26 may 2026
TIME: 10 am
VENUE: Holy Cross College.

No.	Full Name	Gender	Age	Village	Contact	Sign
1.)	Naisiki Waganibau	M	16	Dakuniba	2193757	
2.)	Maria Simmons	F	15	Salialevu	2511743	
3.)	Sisilia - Manabua	F	17	Bauma	9614479	
4.)	Merelea Bukaracu	F	16	Navakawau	2107691	
5.)	Matila Logalaca	F	17	Savuwaqa	2336659	
6.)	Mika Ravuiwasa	M	17	Baniose	8786014	
7.)	Ben Makamudoru	M	16	Savuwaqa	9094520	
8.)	Salanieta ~~Bitika~~	F 16		Draniniuku	2156762	
9.)	Asenaca V	F	17	Soqulu	9650754	
10.)	Makelesi - Nakia	F	17	Wayavala	2121757	
11.)	Arieta Filomena	F	15	Nasuva	8962027	
12.)	Esther Vulimailadoni	F	15	Delaivuna	2138397	
13.)	Maria Ululakeba	F	16	Salialevu	8609402	
14.)	Alice Ululakeba	F	16	~~Taxuri~~ Salialevu	2451472	

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Transcript

Holy Cross CRC
26-05-2026

Principal: Thank you. This morning, we have a very special guest. And first of all, I give the mic, I would like to introduce the team. The chairperson of the Constitution Review Commission and Mr. Conway Beg. We are very fortunate to have him. He is the second one, he is going to come up. Let us all give a round of applause to him.

Mr. Valenitabua: Hello, can you hear me? Those ones at that side, that end, can you hear me or not? All right, good morning school. My name has been mentioned by Mr. Takala the principal. He has mentioned my name as Sevuloni Valenitabua. I am the chairperson of the Constitution Review Commission. On my right is Mr. Conway Beg, another commissioner who is involved with me and a team to review the 2013 Constitution of Fiji. It's been 34 years since I spoke in front of a school assembly.

I was a school teacher once, and I'm glad that I have this chance this morning to just repeat something that I used to do. Bula Vinaka, everyone. Only this morning I came to see Mr. Conway Beg in relation to the 2013 Constitution. I understand that I had only asked for sixth and seventh formers. However, you are all here, the whole school is here, so we will be speaking in very simple terms so that we can get through to you. You may ask who are these people.

The Constitution Review Commission was appointed by His Excellency, the President of Fiji. You would know him as Ratu Naiqama Lalabalavu, and he is the Tui Cakau. Taveuni is part of the Cakaudrove, and he should be well known to you. Our job or our task is to review the 2013 Constitution. I understand that in social science, some of you study, or part of the subject of social science is the study of the Constitution. Am I right or wrong?

Students: Right,

Mr. Valenitabua: I am correct. So today we are going to talk about the 2013 Constitution and how we can change the provisions, or change the law in the 2013 Constitution. We are interested in your views. We want to hear your views in relation to, number one, corporal punishment.

Number two, human rights. Some of you would have learned that you've got your rights as children or as students. And those of you who have done some work on the Constitution would know other matters in the Constitution which should interest you as school students.

So, we have collected submissions from adults. Holy Cross is the first school which we have attended, and we now attend, so that we can get the views of the school students. This is important because this Constitution, the amended Constitution, will affect you when you grow up.

The objective is to make the 2013 Constitution better, to amend the 2013 Constitution. So, with all of you here, sixth formers and seventh formers, 18-year-olds and upwards, this is important because you are in the voting age. Another issue is the voting age. Should it be increased from 18 to 21? When you are 18 under the Constitution, now you can vote. Should that be changed to 21? As adults are saying. Those are the views we want from you. When you give your submissions, or when you think you want to say something, put your hand up. We may ask you to come down. Do not be embarrassed.

Do not be shy. Okay? Come down and we'll give you a mic to speak to, so that we can all hear what you're saying. We'll want you to give your name, both names, and then give us what you think about the 2013 Constitution. We will help you along. Don't worry about that. But we want the submissions to come from you first, before we can assist. So, remember that. Put your hand up if you want to say something. Do not be shy. Do not be embarrassed. Put your hand up. Come down so that you can speak to the mic, and then give what you want to say. Is that clear? Thank you. Now I open this consultation session at Holy Cross to the students of Holy Cross College. Thank you.

If I may add, the teachers are not excluded. If there's any submission from the teachers in relation to the Constitution, employment, the right to employment, the employment conditions, and so forth, you are welcome to submit to us. Now, we'll have one hour. Do we have someone who can start it off for us? Give us a submission in relation to anything relative to your rights as children. Anyone? Six formers and seven formers? None? Okay, I'll start it off.

Imrana Sharif: First, I'd like to welcome you guys, everyone. My name is Imana Sharif. I'm a year 10 student. As you were saying, you guys wanted to increase the voting, like who would be eligible to vote from 18 to 21. I think that should happen, because if you're 18, you're considered an adult based on the law, what the law says. But I feel like it is not an appropriate age because at that moment, you are easily influenced and you make impulsive decisions, which will not only affect you, but also the whole of Fiji. Thank you. Thank you very much.

Mr. Valenitabua: Thank you very much. Imrana? There you are. Imrana has stated that the voting age should be increased from 18 to 21. We have received submissions from around the country which say that, that the voting age be increased to 18 and 21. So Imrana of Holy Cross College is now endorsing that submission and in the recording the record for our assessment later on. Vinaka? Anybody else? Does anyone think that the voting age should remain at 18? All right. Any other topic? Any other submission? None? How about your rights as a child? Some people these days are taking their rights very seriously. We have heard submissions presented to us saying that corporal punishment should be brought back in schools. I repeat, corporal punishment should be brought back in schools. Submissions have been heard. Does anyone have any view on that? You seem to be very good students here at Holy Cross. Does anyone have a say on that? Corporal punishment meaning caning you if you do something wrong. Use a belt or a stick. Would you like to be caned? Your name,

Mr. Valenitabua: What do the senior students say form 6 or 7.

Veronika: About the corporal punishment. I agree to that, because...

Mr. Valenitabua: What is your name?

Veronika: My name is... My name is Veronika Uluinaceva of Lakeba, and as you're saying about the corporal punishment, I agree to that, if it could be brought back, because students nowadays are very misbehaved, and they're very disrespectful to the teachers, even some of them punch the teachers, so yes, I agree for the corporal punishment to be brought back, because most of us, our parents, most of our parents told us that the punishment, you know, fidget punishment, getting whacked, those are teachings of love, not just a punishment, that's all.

Mr. Valenitabua: Alright, you have heard from Veronika, Veronika is for corporal punishment to be reintroduced into schools. How many people, I'm going to ask you how many people agree, if you agree, just raise your hands, if you agree with Veronika that corporal punishment is to be reintroduced to school. Alright, put your hands down, put your hands down, and now see that there is support from the school, students in relation to corporal punishment reintroduced. Does anyone, those of you who didn't put your hand up, is anyone against corporal punishment? Put your hand up and tell us your reason. If you want to raise your hands, keep your hands straight up. I saw some hands from this end here, the green door.

Alright, we have covered the voting age to be increased to 21, and corporal punishment to be reintroduced into schools and also at home. Alright, because we have heard that some students even at home, some children, once they get smacked or disciplined with a stick, they go to the police and report or they report to the school teachers. Alright, that is your right now.

Now, we are receiving submissions that corporal punishment to be brought in and be made legal. Does anyone have anything to say against it? Alright, so I take it that Holy Cross, all the students at Holy Cross agree that corporal punishment should be reintroduced. The whole 500 or so.

Sixth formers and seventh formers, boys, I would like to hear your view in relation to corporal punishment, form sixes and form sevens. What do you think? I would like to hear your view in relation to corporal punishment, form sixes and form sevens. What do you think? I would like to hear your view in relation to corporal punishment, form sixes and form sevens.

What do you think? I would like to hear your view in relation to corporal punishment, form sixes and form sevens. What do you think? Does anyone want to say anything about that right? Are you getting what you should be getting as a right?

Matila Logalaca: I would like to submit and concurs with the earlier submission made by Veronika that we have to reintroduce corporal punishment because sometimes the teachers punishes the wrong student because they do not know what had happened.

Mr. Valenitabua: Thank you Matila, I'm sure there are others out there but they are scared to talk. The right to education. Every child in Fiji has the right to education. Right to education primary school, secondary, and tertiary schools. Does anyone wanted to say something on the right. What you say here today is confidential to the commission. Although I have photographers with is I have directed them not to take any pictures and not to record what we discuss here in school. Is that right alright, is the government assisting you.

You people at the back do you want to give a submission?

This is for those sitting right at the corner.

You know holy cross college is fortunate to be discussing about the constitution. the constitution is the highest law of the land . All other laws are under the constitution. I know it was short notice but im raising to you something which have been raised with us about students. Doe anyone else want to pint about education. How about the teachers. Right to employment. Government has to provide to civil servants. Are those okay. We had complaints teachers not paid for over 3 months.

Agnes: On behalf of the teachers, I would like to ask constitution commission on rise in living condition, rise cost of living and the wages seems to stagnant there is no way whereby unions who represent us to request for pay rise. Now we use to have a system whereby the ministry of education increases our salary to certain percent to offset the cost of living. Another condition this is in regards to job conditions. The transport and other if employers if they can improve.

Mr. Valenitabua: Thank you, you were talking about right to employment. Section 33 of the constitution the right to work and to be paid at minimum wage. So, we'll take that up with the education department a so that these matters are taken care of. And shortage of teachers, there are many teachers. All right, okay, we take note of that.

Ms. Berate: There was a teacher who is here with us, I'll speak on the topic for employment condition. A graduate teacher with us have not been until now. She ius here Ms. Atalifo, she is new graduate she came last term until now she has not received any pay. Also, we are lack 3 teachers. That is some of the challenges that we are facing.

Mr. Valenitabua: Thank you. Feel sorry for your graduate teacher there is one here in Holy cross, we have heard other ones in various areas who have not been paid since January. We will take that up with the Ministry of Education. And also maybe add more condition to the right of employment so that this matter are taken car of. And shortage of teachers, there are many teachers.

Thank you. Students, anything else? Otherwise, we'll have to stop here. We've heard your views on two important things, corporal punishment and the voting age. Your right to education is okay, I see that you're all satisfied. Say, if you had thought hard about it, your right to education includes the right to be provided teachers. Now I hear that you lack three teachers. So, your right is being affected. Do you get what I mean? Yeah. So, when you were saying that your right to education, you were satisfied with it, you were lacking three teachers. Your right is affected. All right, if there is no other views, no other submissions or suggestions from you students, then I guess we will have to end.

Tomasi Takala: Thank you, Mr. Tomasi Takala medicine and physics teacher. Question is regarding the education, right to education, similar idea. It is basically the introduction of, here in Taveuni, farming seems to be one of the main sources of funding. Most of our dropouts, they drop out at 11, 12, because they resort to this. It gives them a better opportunity. So, if it is traditional farming and sports rugby, be part of a curriculum, so that exams may be supplemented.

Mr. Valenitabua: Vinaka Turaga Principal, agriculture, is it part of your subjects here or not?

Mr. Takala: Yes, agriculture. Agriculture is part of, but to make farming, the traditional farming, like farming and fishing, and of course sports, rugby, can it be part of the curriculum? Agriculture is also part of the curriculum already, but more emphasis is on exams and projects, reduction of vocational subjects. But one in particular is rugby, most of the rugby, quite a number of rugby legends are from this school. And if this can be part of the curriculum as well. Thank you.

Mr. Valenitabua: Vinaka, Mr. Takala, your point is noted, or your suggestion is noted. Do you do, I know that TVET has been stopped, so do you think that TVET should be reintroduced?

Mr. Takala: Yes, especially the vocational courses. In our island here, only one school is offering the vocational courses, that is Bucalevu.

Mr. Valenitabua: Is there difficulty, which is a hindrance?

Mr. Takala: They are only offering the engineering courses.

Mr. Valenitabua: Here?

Mr. Takala: No, in Bucalevu.

Mr. Valenitabua: What is stopping Holy Cross from teaching those TVET subjects? If Bucalevu is teaching it, what is stopping Holy Cross from teaching those kinds of things?

Mr. Takala: Of course, the resources need to be, they said it needs to be compliant in terms of resources. Thank you Bucalevu, there has been a push for your information and the teachers' information.

Mr. Valenitabua: There has been a push and submissions from the FTA, Fijian Teachers Association, for TVET to be reintroduced. It's not in the constitution. It only has kindergarten, primary, secondary, and tertiary, not TVET. So it might have to be added. Alright, students, I see that there is no further views, no further submissions from you. I thank you very much indeed this morning for listening to us. The points that we have heard this morning have been recorded, and we will consider them when we return to Suva.

Remember, today the Commission, the Constitution Review Commission is speaking. We are redrafting our 2013 Constitution. With those few words, I'd like to thank the Principal, Mr. Takala, for allowing us to come here this morning at short notice to come and speak with you. And I also thank the teachers for the organization, which I see this morning. With those few words, I bring this session of the Constitution Review Commission's consultation at Holy Cross College to an end. Thank you very much.

Mr. Takala: Thank you very much, sir. We are very, very fortunate. And we have heard, sir, mentioning that we are the first schools. Sorry that we were not given enough time, especially for prior planning, but I guess the

opportunity is so fortunate for us. So, sir, thank you very much indeed for having Holy Cross be the first school for consultation this morning.

With those words, I would like to once again ask the school in appreciating the presence of the Constitution Review Committee. Thank you very much. Thank you.

Mr. Valenitabua: Students, just one point. I think you have got the attendance sheet, which you were to write your names on. Can I see some attendance sheets? Raise your hand up. All right, bring them forward, please. Come on, hurry up. You are young. Come on. How many did you give up? If you have an attendance sheet, please bring it forward. Vinaka. Thank you.

----------End of session [26-05-2026] ----------

Namosi Provincial Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namosi Provincial Hall, Navua DATE: 01/06/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	TOMASI - KAIVOU	64	2413868	MAU - ~~VEIVA~~	VEIVATULOA	TURAGA	IT	Kaivou.
2.	MAHENDRA Sami	70	9160680	Waidova	Serua	Male	FID	Sami
3.	B P Chaudhry	51	9730316	Calia	Namosi	M	I	[illegible]
4.	KUNAL	37	8786173	Navua	Serua	M	I	[illegible]
5.	Nimesh	38	8006939	/	/	Male	I	[illegible]
6.	Ro Kiniuliame Vakacokai	60	9273713	Veivatuloa	Veivatuloa	Male	I	[illegible]
7.	Theresa Ro Adi Salome Matatini	25	2377162	Veivatuloa	Veivatuloa	Female	I	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namosi Provincial Hall, Navua DATE: 9 06 26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Josava Romaza	65	2188576	Naure Eremes	[illegible]	T.R.K.		[signature]
9	VILIAME SAMAWA	43	2100331	Nakavu.	Vepratuka	Turaga	IT	[signature]
10	Roko Paula Delaivuna					Turaga	IT	
11								
12								
13								
14								

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Namosi Provincial
Date:01-06-2026

Mr. Biu: Good morning to you all and thank you for coming this morning to attend this important occasion and I know that you understand that the commissioners are here this morning entirely for the review of the Constitution. I will not say the purpose of the visit this morning but I will give it to the chair who is going to explain in detail the purpose of the visit this morning. However, there are a few housekeeping matters that you must know before we start with the proceeding this morning. Firstly, during the proceeding if you decide to make a submission, I think it is important for you to raise your hands and we'll bring the mic to you. First, you need to say or mention your name. If you've got three names or four names, it is important for you to mention your name. The reason why is because the proceeding this recorded and it's going to put as a record and going to be used by the commissioners in the future. That is the first thing that I wish to say this morning. If you want to make a submission, I ask you to please raise your hand and you say your names, then we'll take the mic to you before you start with your submission this morning.

Secondly, this proceeding is, we're not bringing anything about the development or anything else. It's entirely on the constitution issue. I'll mention that again. The proceeding this morning is entirely on the constitution issue. We want to hear your words, meaning that the commissioners will not accept any issues that we bring this morning that is aside of the constitution. Basically, the proceeding this morning is entirely on the issue of constitution matters.

Thirdly, please, if you make a submission this morning, be precise and short and say what you think should be in the constitution. I think there are three important things that you need to understand before we start with the proceeding this morning.

Mr. Valenitabua: To the Vanua Tui Nabukebuke Paramount Chief of Namosi. Gentlemen and Ladies. The proceedings this morning will be in English, because I notice our brothers, the Fijian brothers sitting on the other side, it's much easier to speak English rather than speak Fijian and then translate into the English language. This morning, we are here, like has been stated by Mr. Biu, we are here for the constitution, the 2013 constitution to be precise. A

number of commissioners were appointed, by His Excellency the President of the Republic of Fiji. Initially there were seven of us. Today we only have six. One is not with us because someone had to resign. There's a team here in Navua, three of us. There's a team up in Namosi, a team of three that makes a total of six.

So, whatever we are going to be hearing today, whatever submissions are going to be made to us today, are submissions made to the commission itself. The purpose of our being here is to collect submissions here and collect submissions from the submitters, you gentlemen and ladies. Submissions on what you suggest should be included in an amended constitution. Our term of reference directs us to review the constitution and write up an amendment on the basis of submissions which we receive from people of this country. That is why we are here today. We ask that you speak English if you want to. You can speak Hindi if you want to. We can have that translated. And you can speak iTaukei if you want to. That also can be translated.

Now the commissioners before you this morning are Dr. Neelesh Gounder, who is on my left. On my right is Mr. Conway Beg. And I am the chairperson, Sevuloni Valenitabua. We are here to listen to you. We are here to record what you have to say. We are here to record your suggestions. We not only record by writing. We've got equipment sitting here inside the hall which will be recording whatever is spoken in this hall. When we go back, the recordings will be transcribed, collated, and then later on analyzed so that we can write a report and an amended constitution. That is the introduction this morning. We won't tell you what to tell us.

We ask that you tell us what you want to tell us to be included in the 2013 amended constitution. With those few words, I open this consultation session at Navua inside the Namosi Provincial Hall. Thank you. Now it's time we hear submissions. If you have any submission with you, please feel free to give us the submissions. We'll bring you the mic. Speak to the mic and tell us what you want to tell us.

Mahendra Sami: Good morning. I'm Mahendra Sami, one of the DAC members of Navua District. I'm so blessed to be with you all today and speak out what I have, what suggestions I have, or what proposals I have for the constitution. I have highlighted some points that might be helpful in the constitution. One is equal rights. The other one is multi-party government. Third one is all religious

participants in the constitution. That means, and the other one, all of us should be labeled or called as Fijians because we are living in Fiji. So those were the four things I had in mind might help.

Mr. Valenitabua: Thank you. It's Mr. Sami, right?

Mahendra Sami: Mahendra Sami.

Mr. Valenitabua: Yeah, Mahendra Sami. What was your third point, please?

Mahendra Sami: My third point was that all religion participates in the...

Mr. Valenitabua: All religion participates in?

Mahendra Sami: Election. Or a secular state.

Mr. Valenitabua: To remain in the constitution.

Mahendra Sami: Yes.

Mr. Valenitabua: Thank you very much. Right, we have heard Mr. Mahendra Sami. Four points he has raised, or four suggestions. The first one is that all people of Fiji to have equal rights. Secondly, that we have a multi-party government. And thirdly, all religions are to be in the constitution. And for all of us to be called Fijians.

Mahendra Sami: Thank you.

Mr. Valenitabua: Is that all, or do you want to speak further on those points?

Mahendra Sami: I can say that. Okay.

Mr. Valenitabua: Thank you. Is there any other submission? Thank you. We have another submission coming.

Nimesh Sharma: My name is Nimesh Sharma. I am also a DAC member. Submission that I have this morning is that Fiji should remain a secular state. And the ballot paper, the voting paper should be made more simple. So, people will participate more in voting. Because when it's going to be hard, it's going to be hard for people to vote anyhow. And the age of candidates, there should be a limit to it. Like we have a limit for age of 60. There should be a limit for people who are contesting the election. And the

number of parties that are contesting, there should be a limit to it. Because the more parties there are, they think they will be vote-wasting. And if there is a limit to number, then it will be like they are better at contesting. Thank you.

Dr. Gounder: Thank you. Sir , can you repeat your name, please? Nimesh Sharma. So, your first point is about the secular state. Continue with the secular state. Number two is on the simple ballot paper. The ballot paper should be made more simple. And number three, there should be a limit on the age for contesting elections. For candidates contesting elections. Do you have an age limit? Do you want to propose an age limit?

Nimesh Sharma: 65 should be the age limit.

Dr. Gounder: Okay. So, you made three submissions, eh?

Nimesh Sharma: Four.

Dr. Gounder: Four? What was the fourth one?

Nimesh Sharma: Number of parties. Parties. Okay.

Dr. Gounder: So this is number of parties. Contesting the limited number of parties.

Mr. Valenitabua: Thank you, Mr. Sharma. Thank you. We have recorded that. Is there any other submission from your friends? Thank you.

Joseph: My name is Joseph Romalomalo the Turaganikoro of Namelimeli. Firstly, we would like to welcome the members of the Commission this morning. And for the opportunity given to him to come and present what the village of Namelimeli wishes to bring to this Commission. He mentioned that the PACE team had earlier visited the village and they have prepared the submission this morning. I submit that the 2013 constitution must recognize the land and the fishing rights.

Mr. Valenitabua: Now we have heard from Mr. Josefa, Turaganikoro of Namelimeli. And his submission is that ownership of land and the fishing areas are to be returned to the native owners who we are referring to as iTaukei today. Thank you.

Tomasi KKaivou: My name is Tomasi Kaivou, Turaga ni Koro Moumi, Naveivatuloa Namosi.

Mr. Biu: Thank you. The submission by Alivereti Roko of Namelimeli has now being given to the commissioners for the record.

Mr. Valenitabua: The commission has been presented a written submission signed by Alivereti Roko of Nemelimeli. The submission was presented to us by Mr. Tomasi Kaivou, Turaganikoro of Mau in Namosi. The submission is dated 31st May 2026. I confirm the acceptance of the written submission by Mr. Conway Begg, Commissioner for the CRC. Thank you,

Tomasi Kaivou: My first proposal this morning is for those to be members of the parliament, they should be at least 70 years and below. No one to exceed 70 years if they are wanted to be elected to be members of the parliament. And the second submission this morning is to reduce the number of seats to 51 from the number of seats that we have right now. Reduce the number of seats to 51. And the third submission i submits that the party that wins majority, he mentioned 26, to lead the government. To take away the threshold that existed in the current constitution. He made reference to those that only received 300 votes are now members of the parliament. That should not be the case. I submit that the party that wins the majority must form the government and lead the government. Vinaka

Dr. Gounder: Vinaka Tomasi, we have received your submissions. Number one, the age of MPs should be 70 years and below. Reduce the number of seats to 51. And majority party to form government and also to take away where only with 300 votes MPs can be in parliament. Threshold. Okay. We take note of that as well. Do you also recommend the constituency system? Because if we have this system then if the leader gets a lot of votes and the party is then allocated so many seats, it is possible that people with 500 and 600 or 700 votes can also become MP's because the party has got so many, so much percentage of votes. to be taken out.

Tomasi Kaivou: Only the one that won the majority.

Dr. Gounder: Okay. I get your point now. Okay. Vinaka, we will take note of that. Thank you.

Mr. Valenitabua: We would like to inform you that the number of seats in parliament as of now is 50 members. You are suggesting. All right. We'll take that into consideration. This provision will have to be amended. Yeah. I know there's a lot more seats in parliament right now. Yeah. Constitution says 50. So, we will have to amend that. All right. Vinaka.

Dr. Gounder: Yeah. So, to locate it, the number you are saying, we'll have to take away the other provision which says that seats can be adjusted based on the voting population of the country. So, if we take into account your recommendation, then we'll have to lock the seats. It should not change. So, we'll make note of that and we'll go back and discuss as a commission and we see how we can have that recommendation. Vinaka.

Mr. Valenitabua: Do we have any other submission this morning? You can ask questions if you want to.

Bimal Chaudhry: Good day, Mr. Chairman and your excellencies. I am Bimal Chaudhary from Dalia, Navua. And at the outset of my submission, I would like to say that this is my personal submission. It is not the views of any organization of which I am a member of. These are my personal views reflected in this submission. I have presented two sets of papers. The first one is a statement of summary of what submission is all about. And the second one is the actual submission. Now I would like to take time to go through the summary first and maybe we can have a lot more to discuss when we go to the actual submission. An outline of the submission is that part one. It gives the introduction to the submission and to myself. And that probably reflects the views that I'm giving in this submission. Part two is about a brief summary of Fiji's constitutional history, the evolution of our various constitutions. Sorry.

Mr. Biu: Sorry, members of the commission. I have here with me the three sets of submissions from Bimal Prasad of Navua. And I submit to the commission this morning for record.

Mr. Valenitabua: Thank you, Mr. Bimal Prasad. Thank you very much for the submissions. The commission has been handed two documents from Mr. Chaudhry. The first document is titled Statement of Summary to the Submission. And the second document is titled The Principal Submission of Bimal Prasad Chaudhry. We are yet

to hear from Mr. Chaudhry. However, the submission is hereby accepted and will be submitted as a submission to the CRC.

Bimal Chaudhry: Thank you. Thank you, sir. So, part two of the submission was, I mean, it's about constitutional history, the evolution of the various constitutions that we had, and the desire for a new constitution. Part three seeks to dwell on the changes that I'm proposing to the preamble to the constitution, the basic attributes of the state, and the qualification for citizenship. Part four, say, it deals with the modification that is sought in the submission with respect to Bill of Rights, and also the embodiment of group rights. Particularly, three, the indigenous rights of the indigenous people of Fiji and Rotuma, the rights of all the other communities in Fiji, and the third one is worker rights. Then part five of my submission is actually seeking to address the issue of group rights in detail. Part six deals with electoral reform. Part seven, on a proposal for a bicameral parliament for Fiji as it was pre-2006. Part eight, it deals with the executive. Part nine, about the steps that need to be taken to empower our judiciary.

Part 10, on state services and good governance. And part 11, on the repeal of the draconian decrees that are infringed in the 2013 constitution, and the need for consequential legislations following the enactment of the new constitution to streamline things in accordance of the provisions of the new constitution, and also the embodiment of a new chapter dealing with a specific issue when I come to that part. Now, part 12 makes a conclusion statement.

After writing this, actually I wrote this submission in April, then I pondered for a while, and I came up with another one. So that is a supplementary to the submission part 13, which deals with national planning and national development goals. That is something that I have borrowed heavily from the constitution of Papua New Guinea, and probably we need to examine that in some detail, which I will leave to the wisdom of the Commission.

Now, I would not spend the whole time reading this submission proper, but instead what I have chosen to do is to just highlight the major amendments that I seek in the constitution. And the first one is about the need to remove the caveats or the limitations in the constitution that is there with regard to individual rights. Because right now, from the experiences that

we have had since 2013, many rights that are there on the paper in that blue book, it is just there to decorate the constitution.

Make it look lucrative to any reader, any scholar of constitutional law. Make it look quite lucrative to the international community. Waive it in support. This is the best bill of rights that we have. But when it comes to exercising those rights, as we experienced since 2013, it is another story. Because those rights have limitations attached to it.

And the first instance, the day on which this constitution was promulgated, decreed into the supreme law of this country, forcibly, that was the day the bill of rights part of the constitution was breached. When selectively, women protesters against the constitution were picked up by the police and taken in bus by, I mean, the bus by way. And there are many others. So, what I am submitting is that these limitations need to go. We need to not only have these individual rights on the paper, but also in fact, so that when it comes to the exercise of those rights, we could actually exercise it.

The second one deals with the group rights. That right now, this constitution, the 2013 constitution, is very weak on group rights. We need to revisit the previous constitutions, the 1970 constitution, 1990 constitution, and in particular the 1997 constitution, and cater for group rights. Because there is a reason for that.

The reason to cater for group rights for specific communities is not to instill racism in the constitution. Instead, I strongly submitted it is a step, a genuine step, towards the direction in embracing the multiracial fabric that makes up our society, our country. And that is why the architects of the previous constitutions, they recognized the goodwill, the gesture on the part of the indigenous people of Fiji and Rotuma, to give these islands to Queen Victoria's successors, the British government, and they promised in return to look after them and secure their proprietary rights.

So, it was not any parliament or political government that had given Fiji to Britain in 1974. It was the chiefs for and on behalf of the indigenous people. And similarly, the nine chiefs of Rotuma in 1979. it when the power was retained in 1970, it was not retained to the chiefs. It was retained to a political government,

which carried the blessings of the chiefs. And in recognition of that, in respect of that, the group rights were recognized by the political government.

And it was agreed to be setting the tone for future constitutional evolution, which was breached by the 2013 constitution. Similarly, when the Indian indentured laborers were introduced in these islands, all the 13 signatories to the deed of session were alive. And no one objected to, specifically, what was mentioned in the dispatch of 1875 by the then Secretary for Foreign Affairs and Colonies, Lord Salisbury, where he stated that those who work and decide at the expiry of the tenure of the indenture, to make Fiji the home, would be afforded equal privileges.

And that is the basis on which the argument has been right throughout, or agitation has been right throughout, about equal rights for people or citizens of Fiji, other than the Taukei and Rotuman people. The other thing that I touch strongly in my submission is the third class, or area of group rights, that is worker rights. We need to consolidate that and conform it to international standards, because we still have laws which are diluting worker rights in the constitution.

And this is not a very healthy sign, or signal, for any developing country like Fiji, seeking to weaken its trade unions, clipping the wings of its trade unionists, and being very weak when it comes to negotiating the rights of the workers. And this has been our experience since the imposition of this constitution, and the amendments that were made to the employment relations decrees, the imposition of the other decrees, and the actions taken by the government previously. So, it doesn't reflect well. We need to examine that, and we need to incorporate that as part of group rights, apart from the rights of the major communities.

Sir, part six of my submission, it deals with a major issue. That is at the heart of any constitution that has been in Fiji, and in particular, the 2013 constitution. In doing so, I acknowledge the work that has been done by the Fiji Law Reform Commission last year, whose report is now sitting with the Office of the Attorney General on the issue of electoral reform. But together with the contents of that report, and what was submitted to the Fiji Law Reform Commission, it is also important for this commission to

hear from us about the need for electoral reforms. And when we are talking about electoral reforms, it's not simply about having an electoral system.

More than that, it is about having legislations in place that is cemented or entrenched by the constitution, to ensure that elections are not only free and fair, but credible. And for that, we need to examine, the commission needs to examine, the provisions, the contents and intents of the political party's registration and discloses decree, and the electoral act. And that is why I'm saying, in the third last chapter, on the general provisions, that these are the draconian laws that need to go when the new constitution comes in.

They need to be modified or replaced by consequential legislations, so that we have a electoral system whose mechanics are seeking to facilitate credible elections. And that begins with, one, media freedom, two, amendments that is being sought in the political party's registration and discloses decree, and three, the electoral act, principally. And there may be many others where we need some editorial changes, which we can examine when these consequential legislations come before the parliament, following the enactment of the new constitution.

Now, let me also, having said that, let me also give a brief analysis of what went wrong under which electoral system. Under the 1970 constitution, we inherited the first-past-the-post electoral system, which was in fact in place since the establishment of the Fiji Legislative Council, which became the Parliament of Fiji at the point of our independence. They've all been successively using first-past-the-post system, and even under the 1990 constitution.

And under that system, there were two issues that we were all about, and we all learned about provisions, one was that candidate with as low as around 37% got elected. And the others on the other side, like voting for different candidates, totaling up to 63% were left out. The second one was about we not take all.

So, when the negotiations were held for the 1997 constitution, that fear or that problem was allayed by the introduction of the alternative vote system, where parties and candidates shared preferences. And they made sure that the winning candidate had

50% plus one vote. But and also, the other one was to address the question of we not take all, then we came up with the concept of the multi-party cabinet, which was guided by chapter 2 of the 1997 constitution, the compact.

So, then we experienced that smaller parties were being left out under the AV system. So, it also had some shortfalls. And those reasons then climaxed into the changes to the electoral system that is being introduced by the D-HON system under the 2013 constitution.

Now, looking at various electoral systems, the one that is very similar to Fiji that I found was from Bulgaria. And some of those countries who are emerging out of the socialist or communist dictatorship in Eastern Europe using this system as the introduction to democratic world, democratic systems. But our democratic system is much older.

We need to move away from this, a system where, as we have already had, candidates with as less as 300 votes getting elected, candidates with as much as 5,000 votes, 6,000 votes remaining outside parliament, is unfair. Just because it is all quoted by the threshold. So, this system, I submit, the D-HON system is not conducive to the Fijian political environment.

More so, it makes it worse when we have a single constituency represented by 55 members. Because at the point of elections, when candidates vying for parliament appear in the election campaign, they say, don't worry. We will look after all of you.

But really, and we take it up with members of parliament, the excuse that is usually given is, sorry, I'm not your member of parliament. You check with him or you check with her. And that is why the pace of development, at the pace at which the development should be taking place at the grassroots level, has slowed down in comparison to the era when we had local members of parliament.

And this also includes redress to the other issues pertaining to the social infrastructure or social services. So, my argument or my proposal in this submission is that we move away from this PR D-HON system. And if we are moving away from first-past-the-post system, we are moving from the alternative-post system, we are moving away from the D-HON PR system, where

are we going to get to? And I am proposing that the commission examine the introduction of the MMP system, where you have mixed-member proportionate representation like New Zealand and South Africa.

Now, in New Zealand, they have 120-seat parliament, where 67 members are elected from single-member constituencies, and 53 are from the list. In South Africa, it's a 400-seat parliament, where they have 200 members elected from the constituencies and 200 from the list. In the Fiji system, what I am proposing is that, one, we have a bicameral parliament, consisting of a House of Senate, something that I will speak on later, and a House of Commons or House of Representatives.

A Senate to be appointed one, and the House of Commons to be an elected one directly by the people. The members in the House, the membership, I am proposing that we have 75, a total of 75, and 50 to be elected from single-member constituencies, 25 from the list. And the threshold for the parties to make it to the list to remain at 5%, because our electorate is not very big.

Mr. Valenitabua: Could we have that division again, please? 50?

Bimal Chaudhry: 50 from single-member constituencies, 25 from the list, making it 75. And the threshold for parties to make it to the list to be 5%.

Mr. Valenitabua: Thank you.

Bimal Chaudhry: So, the list one is, right now, we have the open list, where parties make it to 5% threshold. And then those who get more votes in accordance of the order of ranking of a number of votes that the candidates have got for a particular party, they get elected. But under this particular list system, I am proposing what is New Zealand using, the closed-zip list. And the parties to decide on that closed-zip list. And I think that would strike a fair balance. Sir, as I said previously, that I would argue for the introduction, the reintroduction of the Senate. And there are a number of good reasons why Fiji needs a Senate. Not a very big one, just the size that we can make. And the first reason for that is to look at our history and try to establish the genesis behind the establishment of the Senate in 1970.

And as I said, and it is acknowledged fact, historical fact, that the chiefs of Fiji and Rotuma, who had ceded Fiji to Britain and gave the blessings at the point of independence for the political government to assume political power, they had basically lost their political power and were reduced to mere traditional leaders. In recognition and respect of that, the leaders from all the communities attending the 1970 Constitutional Conference, they agreed that the blessings and guidance of these traditional leaders should continue at the national leadership. And that is why they established the Senate.

And the great Council of Chiefs and the Council of Rotuma, they had powers to appoint their senators, which had powers to veto any legislation affecting the rights of the indigenous people or the Rotuman people. Similarly, there were also provisions for appointment of nominees of the prime minister and the leader of the opposition. And these were citizens who usually would not like to enter the electoral fray, but could contribute effectively to review of legislations, given their knowledge and experience, that the country wanted to share.

And the prime minister and the leader of the opposition had the luxury to appoint senators from this category, as well as women senators and senators from the minority communities, reflecting the multiracial fabric of the nation of Fiji. So, we need the Senate back. And we need the Senate back with veto power with regard to group rights, so that these group rights are not threatened, but enhanced over a period of time.

There was an argument about the application of Article 169 in the context of Fiji, that one group arguing that we should implement it, the other groups saying no. It is for countries where the indigenous people are in minority numbers. There, it should be applicable.

No. There should not be a tug of war, as I said. It is all about recognizing the two major communities, the indigenous people of Fiji and Rotuma, and the other communities, and giving them veto power over group rights that will be there in the new constitution, so that these communities feel secured.

They have a sense of belongingness and ownership, and that they continue to treat and live in Fiji as their only home. Right now, people are in the mood of resignation. They've lost hope.

They're living with a sense of fear, uncertainty, and saying, is it the same Fiji which it used to be? Which Pope John Paul II said, Fiji, the way the world should be? Or this is another new Fiji? Because these radical changes were introduced in the first place without the consent of the people. And it is time that the commission should reconsider and restore those rights, and go beyond that to enhance those rights. And that could be done by the reintroduction of the Senate.

Sir, the other major proposal that I'm giving in this submission about the establishment of the multi-party cabinet. Now, as I said, there was an argument at the review of the 1990 constitution, at that point, that people were opposed to we not take all. And we are a multiracial country.

And the only time that racism shows its ugly head is when we have elections. And at certain times, guided or influenced by these racist elements or narratives, people end up voting in communal blocks. And we have a situation where people end up, one group ends up in the government, another group ends up in the opposition. It is good to have a strong government and a strong opposition. But not a good idea to have a government made out of one ethnicity and the opposition made of another ethnicity. That is a bad thing to happen.

And the way to address this question, which was the feature under the 1970, 1990, and to some extent under even this constitution, we need to seriously examine the concept of the multi-party cabinet. When they have a threshold very similar to the 1997 constitution, parties winning 10% or more seats to have the entitlement to be in the multi-party cabinet. That is one of the ways to heal, to reunite, to reconcile, to reflect the multi-ethnic fabric of our nation, to share the talents across the board, and to enable the back benches having the latitude to criticize their own government and play a more active role in the committee stages of the parliament, reviewing the legislations and proposals, and seeking to address matters that come there by way of parliamentary redress mechanism.

So, you see, everyone would have an active role under this system. And that could be clearly guided by a compact-like provision in the new constitution, as it was in chapter 2 of the 1997 constitution. So I strongly propose that we have provisions

for the establishment of a multi-party cabinet with a condition that parties who do not want to participate, they are free to stay in the opposition, as it was under the 1997 constitution, and where there are smaller parties or independents, and the prime minister, in recognition of their knowledge and experience, state and the community that they are coming from, wants them to be in the government, the prime minister should have the power to allocate cabinet beds from his own party to those members.

Then I go to part 11. And part 11 of my submission, it deals with repeal of all draconian decrees. Because when the present government or the parties in the present government were in the opposition, that was the mandate on which we, the people of Fiji, elected them from the opposition to be in the government. Because they are placed to remove or repeal these draconian decrees together with the 2013 constitution. And they need to be replaced with the consequential legislations, where there should be a definite time frame under the constitution that, within this particular period, the parliament elected under the new constitution shall enact those consequential legislations as a matter of priority to realize the intents and contents of the new constitution. And one of the things that, one of the glaring examples is the code of conduct legislation. We had that supposed to come up as consequential legislation under the 1997 constitution. We had two governments. It did not eventuate.

They delayed the process, coming up with all the excuses. We have the same provision here in this constitution. And we still haven't seen the code of conduct legislation taking effect, which is casting a cloud of doubt and confusion over the leadership of this country, whether they want to be guided by a code of conduct. Are they serious? Do they have the political will? Or is it always been a lip service? People are concerned about it. And it's 25 plus another for 29 years now, since 1997. We have just bogged down to it, under two different constitutions, under four different governments.

That is not all. We need to have that prescription for mandatory consequential legislation enactment in the new constitution. And only then we can ensure that the parliament and the government are going to enact these laws, consequential legislations, for the purposes of good governance.

The other, the last one that, sorry, second last one that I have is the need for the constitution to provide mechanisms for reconciling and reuniting the people of Fiji. And for that purpose, the commission also needs to meet, or probably get the report of the Fiji Truth and Reconciliation Commission. What they have to say, what kind of laws or supreme law do we need to reunite and reconcile this country? And one of the things I am proposing there is the need for provision for compensation of pensions to members of parliament, ministers, and senators who were deposed in this excessive course to begin with. Because they have suffered. Their families have suffered. The mandate that was given to them by the people, it has been assaulted and insulted. And they need a fair compensation.

The last one, say, is a supplementary submission. And as I said, I would ask the commission to look at the constitution of Papua New Guinea, how it seeks to deal with defining its national development goals, from which its national development plans are drawn up, devised. And then targets are set in its integrated development frameworks for the different provinces and settlements, villages, and towns of Papua New Guinea. We need to do that because, why I'm saying this, I have traveled far and wide around Fiji.

I've seen people who are living in Naitasiri, for example. They do not have proper sanitation or water supply. Wherever there is a creek or a waterfall, access to water, they put four poles there. The tide, that is where the bath, that is where they wash. I've seen in Rakiraki, where they do not have proper housing. The floor is earth floor, mud floor. They use the drums, tar drums around it, tarpaulin as the wall. The kitchen is outside. The sanitation facilities are all outside. No electricity, no water.

And that is why I'm making this supplementary submission to ensure that we have provisions in the Constitution which seeks to remove disparities in the quality of life and standard of living of our people because that is at the heart of division amongst our people. And no nation can prosper, no nation can remain united and conflict-free until and unless there are disparities in the quality of life and standard of living of its people and made worse by sheer plundering of public funds. We have to have laws in our supreme.

I mean, we have to have guidance in our supreme law to ensure that whichever government comes in, they are guided by these defined national goals. Only then, the physical infrastructure, social infrastructure, delivery of services, customer services that people often complain about and are aggrieved about, they express their grudges and grievances about, is going to be addressed genuinely. With that submission, in conclusion, I would like to thank the commission for this opportunity, for coming to Navua and the government of the day as it promised to us to review this Constitution which is inevitable.

We do not need laws designed and enacted following the Bentham's theory in law where they make laws to last 100 years. A Constitution should be a living document and it should always be in evolution. We have seen some of the best constitutions, some of the most robust democracies with the best constitutions around the world, remaining the same, being amended a few times or many times. But they continue to reflect the basic features on which that country has been founded. Ours is lost by the culture of coups and the prolonged dictatorship regimes. We need to regain that lost glory and we need to move forward. I end my submission there. Thank you for your audience.

Dr. Gounder: Thank you, Mr. Chaudhry, for your submission. And we also want, on behalf of the commission, to thank you for the time and effort that you have put in to the submission. You have presented to us a very detailed written submission. The commission will be going over the detailed submission when we sit together to analyze and discuss all the submissions after we have completed all our public consultations.

But we have also heard you on the key issues that you have presented to us today. You have also highlighted the logic and the reason behind the submissions. You have also provided some history to constitutional making and the existence of some of the provisions. And you have also talked about, in one of the submissions, the modification of the Bill of Rights. We have heard that in other parts of the country as well. Last week, we were in Vanualevu. And we heard this from several places regarding the curtailing of the Bill of Rights. So, while it gives you rights, and then after that, there are exemptions to those rights which are then taken away. So, we have received that submission elsewhere as well. You have also mentioned about economic rights. That's a very important issue. Substitution talks of Section 20. 1, 2, 3, 4 talks about employment relations. Some

aspects of trade union rights are there. But then Section 25 provides six provisions that limits those rights. So, thank you for highlighting that. We have received similar submissions. The Employment Relations Act is currently being revised, as you might be aware. From the last time, what I saw in the revised bill, a lot of issues that have been taken care of in the revised act. But we take all the points that you have mentioned.

Just one last point before I hand it back to the chair is the very interesting submission that you have made regarding the national planning and national development goals. In one of your submissions, you asked for the creation of the Ministry of Strategic Planning. But I think you wrote this submission, like you said, in April. We now have a Ministry of National Strategic Planning. But I take your point about including some of those issues regarding planning and monitoring in the Constitution. When we were doing the national development plan, we did receive public consultations regarding including some part of that in the Constitution. But it was just a submission at that time.

And now the Constitution is being revised. I think the opportunity is there to take feedback and consultation from the people as to how we can or whether we should incorporate some aspect of development planning and monitoring of development planning implementation in the Constitution. Very interesting argument.

The Constitution of PNG, for example, captures that. So, it is a very strong mandate at the government level. And my experience in planning has been that unless you have a strong mandate, implementation can be weak at times. So that point is well taken. Thank you, Mr. Chaudhry. I'll hand it back to the chair now.

Mr. Beg: Thank you, Dr. Gounder. Just before I hand it back to the chair, Mr. Chaudry, thank you. Very compelling argument. I just have one question on the supplementary submission. Are you suggesting this is a new chapter in the Constitution?

Bimal Chaudhry: Yes, sir.

Mr. Beg: Thank you very much.

Mr. Valenitabua: Well, thank you very much for your submission, Mr. Chowdhury. You have covered a lot of things, like Dr. Gounder has stated. Senate, multi-party government, multiple constituencies, I believe, to follow up from your electoral reform. Now, we will go and consider all this and put them together with the similar submissions which have been given to us. You are supporting all those submissions in relation to the Senate, the multi-constitution, the multi-constituency, and multi-party constituency elections. All in all, it's electoral reform.Yes. Thank you. We will go and consider that.

Is there any other submission? OK. Okay, thank you.

Viliame Sanawa: I made reference to the number of registered parties that we have. yet to reach one million people. He made reference to USA. USA only have two parties. We need to limit the number of parties we have. We need the constitution to recognize the number of parties to be registered. We need to limit the number of parties to be registered and recognized in the constitution.

Mr. Valenitabua: Thank you, Mr. Sanawa. You have supported Mr. Chaudhry. And you and Mr. Chaudhry have supported a number of other submitters we have heard from around Fiji. Lau Group, Lomaiviti and Vanualevu. And they say there are too many parties in Fiji. Thank you very much.

Mr. Biu: Thank you. We will adjourn for one hour. We will reconvene at 1.30. Vinaka Vakalevu.

----------End of Session 1----------

Namosi Provincial-2pm Session

Mr. Biu: Thank you. We will now commence with our proceeding this afternoon. And I will now give the chair the floor to start with the proceeding after the adjournment this afternoon.

Mr. Valenitabua: We will now reconvene for this afternoon's session of the consultations for Navua, being held at the Namosi Provincial Hall here in Navua. We now call upon attendees, if there is any further submission to be presented to the Commission, then we now give you the opportunity to do so.

Paula Delaivuna: Thank you, Mr. Chair. I'm Mr. Paula Delaivuna Baleinaloka Uluiqalau from Nakaunasele in Kadavu. It is my honor and suggestion if I can submit my proposal of submission to you this afternoon, Chair.

Mr. Biu: Thank you, members of the Commission. I here with me three written submissions from Ratu Paula Delaivuna Baleinaloka to be submitted this afternoon. I therefore submit the written submission by Mr. Paula Delaivuna Baleinaloka Uluiqalau. For record, please.

Mr. Valenitabua: Thank you very much, Mr. Biu. Thank you. The Commission has been presented with a written submission, typed written submission by Mr. Ratu Paula Delaivuna Baleinaloka Delaivuna.Three copies of the same submission are presented to the Commission. Today, 1st of June, 2026, the Commission now accepts the written submission and will use it as a submission in its deliberations later on. We now accept the submission from Ratu Paula Delaivuna Baleinaloka Uluiqalau.

Paula Delaivuna: Thank you, Mr. Chair. I won't go into details of the submission since it's been submitted and accepted by the Commission. Just to further elaborate, the submission is not on behalf of my position.

It's on my own will and as a voter who normally recognizes the Constitution as a paramount submission of the country. I would like to reiterate again; the submission is on my own self and not on my position as a worker in the Provincial Council and as an eligible voter who can have a say on the Constitution. The second submission, Mr. Chair, I'm speaking on behalf of the Turaga ni Koro's, the 36 Turaga ni Koro's that have made a submission. It will be in iTaukei as they have mentioned. It is their will of wanting to present their submission in Itaukei. A copy is with Mr. Biu who will be elaborating in English to the Commission.

Paula Delaivuna: I'm submitting on behalf of the Tura ga ni Koro's, they had a meeting with the Turaga ni Koro's last 2 weeks. I propose that the 2013 constitution does not respect the rights of the individuals. I referring to preamble section referring to preamble section one and further reference to the Yashgai constitution's Constitution was written after 2000 coup and was forced by Bainimarama in 2006.

The second submission I'm referring to Section 26, which deals with the right to culture, language and identity. In reference to the 2013 Constitution, which has reference that we are all called Fijian, and it do not respect that they are natives, native population of Fiji. I submits that the amended constitution has to reflect the rights of the people and particularly the Itaukei rights.

Thirdly I'm referring to section 5 which deals with the rights of the people with the citizenship and Section 6 which deals with common and equal citizenry. I submits that the 2013 Constitution did not respect or he made reference, sorry, I made reference to Bose Levu Vakaturaga, the Bose Levu Vakaturaga a was removed from the Constitution and also made reference to the UNDRIP and therefore I submits that Boselevu Vakaturaga to be constitutionally recognized.

Fourthly i submit in regards to section 27 regarding the ownership of ITaukei land. I make reference to the mining Act 1965 in respect of land and mineral, the mineral continues to belong to the government. I propose, that the mineral and the land should be returned to the landowners.

My t next submission, on section 91 which talks about the Prime Minister and section 92 about the cabinet I submit that the commission to look at ways in which the powers of the Prime Minister to be shared also with the cabinet. Also, in reference to the 1990 constitution, 1997 constitution which talk about the communal reference or the constituency. Now we have a single constituent, I propose that we must return to the constituency-based election.

In reference to section 53 regarding electoral system. I submit that it is also difficult to change the ways in which the government is working, however I propose that the commission must look at the ways in which section 53 regarding electoral system can or may be changed. Lastly in reference in particular the Senate, for the Senate to look at ways in which itaukei, particularly the land and the qoliqoli to be owned by the landowners. I submit that the commission must look at ways in which the qoliqoli and the land must therefore return to the landowners. We all submit to amend the 2013 constitution.

Mr. Valenitabua: Thank you, Mr. Paula.

Paula Delaivuna: Thank you, members of the commission, I have the Fijian version of the submission by the Turaganikoro and I now submit to the commission this afternoon for reference and for record.

Mr. Valenitabua: Thank you very much, Mr. Biu. A second written submission has been presented to the commission. The written submission is made on behalf of the Turaga ni koro's of the province of Namosi and is being presented by Ratu Paula Delaivuna the and it is noted as the submissions by the Turaga ni koro's of the Namosi province. Thank you, may that be recorded. Thank you.

Mr. Valenitabua: Is there any other submission?

Paula Delaivuna: No?

Mr. Valenitabua: Alright, I believe that that brings us to the end of this consultation session held here at Navua this afternoon. Now before I close this session, some of you might be wondering what is the end or where is this process taking us, to put it very simply. We are collecting submissions, as we have done here today.

We have been to Lau, province of Lomaiviti, Vanualevu, and this week and next week we will be travelling around Vitilevu and a team will go as far as the Yasawa's. After we have completed the consultations, we will return to Suva and we will collate them, analyze them, and use them as the basis of a report which we have to write. In addition to the report, a draft amended constitution will be written. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the

amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting.

In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed.

Now, that very briefly is what's going to happen after we have completed collecting submissions, writing our report and drafting the amended constitution. I'm sure Mr. Chaudry would be following or has been following this and so have others. So, we will have to wait until this process is completed and then we'll proceed further from there.

Now, with those few words, I thank you very much for your attendance today from the morning until now. We have received excellent, fantastic submissions today. Thank you very much, Mr. Chaudhry, for submissions well prepared and well done. With those few words, I also thank the Namosi Provincial Council for facilitating the submissions or the consultation here today and please convey our gratitude to the Turaga na Tui Namosi. With those few words, I now bring to a close our consultation session this afternoon. Vinaka, thank you very much.

----------End of Session [01-06-26] ----------

Submission(s) Received

Nam Village,
Veivatuloa,
Nausori.
31/05/26

The Chairman
Constitutional Review Commission
Suva.

Dear Sir,

Sir sorry I can not attend personally because I am on wheel chair but I want to contribute to the review of our constitution.

Below Sir are my submissions:

1) Since they are also paid from public funds and they are the ones that make policy decession of our country, I think they should be accademically qualified and should have leadership experience for at least five years from where they were working before or are currently working with clear medical certificates.

2) The maximum age of Parliamentarians should be 75 years and a term in Parliament should be 5 years.

3) For economic benefit the number of seats in Parliament to be reduced to 51

4) The party that wins 26 seats or more should be the ruling party. If no clear win than they look for partnership.

5) The clauses on the threshold should be taken out. It is indid unfare because some with only 300 plus votes are now in Parliament and those with thousands like Mr Chaudhry and Narube and and many other good candidates are out.

6) For the change of the constitution, since the people elect Parliamentarians, they put their trust on them. So the changes should be made in Parliament with raise of hands. Take out the percentages that should agree in Parliament which is now 62 and the referral to the members of Public. Why refer the changes to the people when

they did not seek our approval.

7) The word Fijian for our national name should be reserved for I Taukei and our national name to be Fiji Islanders. They did not seek I. taukei approval to use Fijians as our national name. Also the whole 2013 constitution was forced on us and should be taken out.

8) The constitution should have a clause that Land and Rabigali be properly surveyed and given back to the original owners and should not be nationalised.

9) Anyone that carry out a coup should face life imprisonment, straightaway.

10) The Post of President should be reserved for indigenous Fijians and they should serve for 5 years. It should be rotated to the three confederacies (Burebasaga, Kubuna & Tovata) Appointed by the Bose Levu Vakaturaga and submitted to Parliament by their minister.

Sir, I think that is about all I want to contribute to.

Thankyou very much.

Yours sincerely,

ALIVERETI K. RAKO

(Phone 7483489 / 7470498)

SUBMISSION

TO

FIJI CONSTITUTION REVIEW COMMISSION
2026

THE PRINCIPAL SUBMISSION

OF

BIMAL PRASAD CHAUDHRY
LOT 23, CALIA RD, NAVUA
FIJI ISLANDS

DATE: MONDAY, JUNE 1, 2026.
VENUE: NAMOSI PROVINCIAL HALL, NAVUA

SUBMISSION

TO

FIJI CONSTITUTION REVIEW COMMISSION
2026

SUPPLEMENTARY SUBMISSION (1)

OF

BIMAL PRASAD CHAUDHRY
LOT 23, CALIA RD, NAVUA
FIJI ISLANDS

DATE: MONDAY, JUNE 1, 2026.
VENUE: NAMOSI PROVINCIAL HALL, NAVUA

7. The Submitter had predicted that the ***"a change of the 2013 Constitution is inevitable for the good of Fiji"*** a decade ago and is pleased to be accorded this opportunity to be part of the process. We do not need a constitution that oppresses us, robs us of our rights and divides us and averts a change by the systematic and unashamed of the Betham's Theory in law. We need a constitution that is in evolution with sacrificing the basic fabrics of which Fiji is built- not since 2006 but long before that since the first human inhabitation began in these isles till 2006. The period between 20o6 and 2022 shall and will always be treated an eclipse to our journey as a nation.

8. It is time to reinvent Fiji not forgetting us past, acknowledging our present and keeping our future in mind.

9. It is with these hope that the Submitter has much pleasure to commend this Submission to this Commission for its favourable consideration.

10. The Submitter wishes the Commission every success and wishes to thank the Commission in the anticipation of a fruitful outcome.

11. The Submitter also wishes to express his sincere appreciation and heartfelt thanks to the Government of the day for the review of the 2013 Constitution which he fully supports.

Bimal Prasad Chaudhry
Lot 23, Calia Rd, Navua.
prasadbimal2020@gmail.com
9730316

Date: April 15, 2026.

The Chairman
Fiji Constitution Review Commission
Suva, Fiji.

Your Excellency,

RE: PERSONAL SUBMISSION
BIMAL PRASAD CHAUDHRY OF CALIA, NAVUA

Greetings to you.

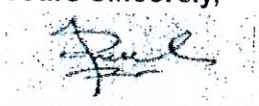
This is to submit to the Fiji Constitution Review Commission my personal submission attached herewith.

The Submission is comprised of 11 parts and each part is laid our separately with two annexures- (1) Mechanics of the Proposed MMP Electoral System and (2) Mechanics of the Proposed Multi- Party Cabinet.

I welcome any clarifications or questions on the same and wish to reserve my right to provide additional information in support of these proposals.

I submit the same for the favourable consideration by the Commission and thank you in the anticipation of the same.

Yours Sincerely,



Bimal P. Chaudhry

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Annexures

A : Simulation on the mechanics of the proposed MMP Electoral System

B : Simulation on the mechanics of the proposed establishment of a Multi- Party Cabinet

Why we need the MMP electoral system now in Fiji?

I have the following to say in support of the MMP electoral system:

- Firstly, not everybody or every voter is an electoral expert or politician. They are ordinary people having their own struggles- many of them emanating out the poverty of access and thus, they **need a simple ballot paper** to make a wise choice which is in their interest and in the interest of their district, island or province and the interest of the nation.

  Under a MMP system the voter would get one simple ballot paper to vote either by placing a tick or cross beside the Number, name and symbol of a candidate as follows:

1	**PA EMBERSON**		
2	**JD HILLS**		√
3	**SM KHAN**		
4	**DW KUMAR**		

- Secondly, there is a need to ensure the **equal value** of all the votes cast in an election and for that purpose, the MMP electoral ensures this by distributing the **list seats** among the parties which have polled more than a threshold of votes to ensure that the votes cast for it are not wasted and represented in Parliament by the Party instead of a local candidate.

  The proposed threshold for parties shall be fixed at **5% of all the valid votes nation-wide.**

  All the parties who have not attained the 5% threshold shall be eliminated from the count at that stage and all the votes for them shall be declared invalid (unless they

or an independent candidate has won a seat which should only validate his or her votes)

The calculation and distribution of the list seats shall be purely done in proportion to the percentage of votes polled by a party having passed the threshold mark.

The candidates elected from the list shall be elected in the order of their ranking on a **closed zipped list** by their respective parties ranking from 1 – 25.

- Thirdly, it is common experience by everyone (the Commission and the ordinary people alike) that under the current system when there is a election, candidates seek votes from different vote banks assuring to represent them and end up saying we will represent all of you but when elected only a few of them do so because they do not have a constituency of voters to answer which has in turn made **poverty of access** go from bad to worse in the period from 2014 to 2022 and some even now after 2022. **Fiji needs constituency members and local members of parliament given our level of development and quest for developmental needs.**

- Fourthly, this electoral system suits our electorate more than any other type and delivers **fair play and justice** to the parties and candidates in the contest.

- Fifthly, this system **smartly strikes out a balance** between having hard working constituency members committed to serving the needs of the people and improving their lives and thus, containing discontent while restoring the lost faith in the parliamentary system of governance and throwing up suitably qualified list members as national leadership materials dealing broad based policy matters, national development, defense and foreign policy issues.

3. Electing Members of Parliament under a MMP System- Simulation

Please find attached herewith a simulation for electing members of Parliament under a MMP System.

01/06/26

Statement of Summary to the Submission

Statement of Summary to the Submission by Bimal Prasad Chaudhry of Navua, Fiji Islands on Monday, June 1, 2026 at Navua, Fiji to the Fiji Constitution Review Commission.

Part 1

Part One of the Submission gives a brief introduction of the Submission and the Submitter- his background, disclaimer on his part, experience as a **parliamentary staff, politician, political party official, past electoral candidate and grassroots worker** in addition to his community involvement.

Part 2

Part Two of the Submission gives a background to this Submission and reflects back on **Fiji's constitutional history**, evolution of various constitutions in Fiji and the **desire for a new constitution** and the ideals and principles by which the new constitution ought to be guided.

Part 3

Part Three of the Submission dwells on the necessary changes proposed to the **preamble to the new constitution, the basic attributes of the state and qualifications for citizenship**.

Part 4

Part Four basically calls for the modification of the **Bill of Rights** (individual rights) as enshrined in the 2013 Constitution reverting it back to the 1997 Constitution and thereby removing the caveats (limitations) attached to these rights presently.

Part 5

Part Five of the Submission seeks a major overhaul on three varieties of group rights- **indigenous rights, rights of the communities and worker rights** that must be embodied in the new constitution.

Part 6

Part Six of the Submission deals with the issue of **Electoral Reform** and makes out a case for it. It makes a brief analysis of the previous electoral systems and gives the rational for the introduction of the MMP Electoral System for Fiji. It also proposes a simple ballot paper as desired by many stakeholders in the electoral sphere in Fiji.

Part 7

Part Seven of the Submission seeks to create discussion on the attributes, powers and functions, institutions and structures as well as transaction of the business of a **bi-cameral parliament** that Fiji should have.

Part 8

Part Eight of the Submission highlights specific amendments that is proposed with regard to the executive and that is pertaining to **the Presidency, the Prime Minister, a multi- party government, Attorney- General, Cabinet Government, Assistant Ministers and Office of the Leader of the Opposition**.

Part 9

Part Nine of this Submission submits the proposal for changes that is sought by way of constitutional reforms and other related actions **to empower the Judiciary**.

Part 10

Part Ten of the Submission dwells to discuss about **state services and good governance** and the necessary changes that must be introduced to amend, repeal and replace certain offices, institutions and structures and/or the powers and functions vested into them by the 2013 Constitution.

Part 11

Part Eleven is sub- divided into three parts- one, discusses the **repeal of all the draconian decrees** entrenched in the 2013 Constitution and this lays down the grounds for two- dealing with the **consequential legislations** that should be effected by this constitutional reform to replace those draconian decrees. The third subdivision in this part seeks a **new embodiment** with the constitutional framework which is important to mitigate the coups, reconcile and reunite our people and compensate their then elected representatives.

Part 12

Part Twelve makes a **conclusion statement** to this Submission arguing for the immediate and urgent review of the 2013 Constitution and the rationale for it.

Supplementary Submission

Part 13

Part Thirteen of this Submission deals with two issues specifically- **national planning and national development goals** and seeks to encompass that within the ambit of the new constitution, as is the case of the National Development Goals enshrined in the Constitution of Papua New Guinea, **discussing local government, national development plans and inter- grated development frameworks as well as setting national short, medium and long term targets and guidelines so as to achieve those development goals.**

Part 1:
Introduction

1. This is the Principal Submission of **Bimal Prasad Chaudhry** of **Lot 23, Calia Rd, Navua** in the **Republic of the Fiji** Islands (hereinafter referred to as "***the Submitter***")

2. The Submitter wishes to reserve his right at the outset of this Submission to make an oral and/or supplementary submission in addition to this Submission.

3. The Submitter wishes to declare that he is a Member and Office Bearer of the National Federation Party and the Chairman and a Member of the Serua/ Namosi District Advisory Council. The Submitter has also been a member and an executive as well as a trustee of numerous cultural, educational, sporting and social bodies in the last 30 years but the views submitted in herein are his views and in no way the views of any of these bodies.

4. The Submitter has also been an active election campaigner, a three-time election candidate as well as staff in the Opposition Chambers and then the Government Chambers in the Parliament of Fiji on four separate occasions for four different parliaments. He has the first-hand experience of electioneering under the First Past, the Post, Alternative Vote and D'Hondt Proportional Representation.

5. The Submitter has under gone numerous training and development programmes at the national, regional and international level since 1999 studying Political Leadership, Electioneering, Electoral Systems, Voter Mapping, Importance of Parliament to Local Communities, Low Value Mineral Economy and Local Governance. It culminated in his role as Media/ Research Officer and Research Officer in Good Governance and Social Affairs at a critical time when Fiji was mounting offensive to a brutal dictatorship under the draconian 2013 Constitution and other equally regressive decrees in the period 2006 – 2022.

6. The Submitter is also a two- time coup victim and well known and outspoken defender of parliamentary democracy, rule of law, human rights, good governance, media freedom and dedicated a significant part of his career in improving the lives of the ordinary people.

7. Thus, the Submitter has put his experience and knowledge to this Submission with the view of doing his part in contributing to this Constitution Review process of which he has been an advocate all along.

Part 2

Background into Fiji's Constitutional History and desire for a New Constitution

1. On the eve of Fiji's Independence in 1970, the last Colonial Governor of Fiji and who was to become our first Governor- General, **Sir Robert Forster** wrote in his last dispatch to London from Suva as follows and I quote:

"A calm search for a just solution to the problem of representation has in the past proved virtually impossible; feeling ran far too deep. One is therefore bound to regret in that effect a time bomb will lie buried in the new Constitution, and to pray that it may be defused before exploding. The parties have however publicly committed themselves to an act of faith which must give reasonable ground for hope"

[Unquote]

2. Tragically, the feel- good factor of the 1970s and the turbulent turn of events in the 1980's eclipsed and dilly- delayed the question of discussing the questions delayed and deferred in 1970. Even the outcome of the **Street Commission** of 1975 was a still born report.

3. So when the lid was blown up in 1987, the **Governor- General** as the only one left in the executive authority has to act to restore constitutional law and he did so resolutely though to the some dismay of some Judges who wrote to him otherwise, proceeding to establish the **Falvey Committee** whose report and outcome resulted in the Deuba Accord but ink could not dry on the paper as the military staged another coup in 1987 establishing a new legal order and declaring Fiji a republic.

4. In 1989, the then interim regime which was appointed with two defined mandates:

a) *Putting the national economy in order and continue the task of national development*
b) *Drawing a new Constitution to restore parliamentary democratic rule in Fiji*

5. Thus, in 1989 the **Manueli Committee** was appointed for the Constitution making task whose report was considered by a **Cabinet Sub- Committee** which drafted the **1990 Constitution** which was decreed into law on July 25, 1990.

Part 3:
The Preamble and the State

1. The Preamble of the new Constitution shall enshrine the following attributes:

- Acknowledge, recognize and embrace the covenants of the Deed of Cession of Fiji (1874), Dispatch by Lord Salisbury on Girmityas (1875) and the Deed of Cession of Rotuma (1879)

- The chiefs and the native resource owners as the first people of Fiji and the custodians of our native resources without diluting the principle of private property ownership rights

- The role of Fijian culture and Christian religion specifically and other religions and cultures generally in the development of Fiji

- The need to vest in control of the state the local flora and fauna and heritage sites for conservation and protection of our local agro biodiversity for the purpose of good health, public safety, food security and the well being of the future generations

- The ideals and principles of parliamentary democracy, rule of law, human rights and good governance as the founding and guiding principles for the legislation, administration and management of the state

- Encourage the concept of dialogue and consensus building as the basis of any conflict resolution henceforth within the ambit of law and without compromising the letter and rule of law

- Declare the independence of state institutions and structures and the task of public administration from any nature of political influence

- Define the broad- based national development goals for the development and prosperity of Fiji as a nation

- Remove the word "British India" in the Preamble and replace it by the words "Indian Subcontinent"

2. Fiji shall remain an **Independent Sovereign Democratic Republic State**

b) Genuine parliamentary democratic rule
c) Establishment and consolidation of rule of law
d) Electoral Reform- adopting a system suitable to our needs
e) Broad based multi- party cabinet
f) Accountability, Good Governance and Transparency
g) Independent and stronger institutions and structures of the state
h) Human Rights
i) Consolidation of the group rights
j) Setting up a common national development goal
k) Improving quality of service delivery on the part of the state to the pec empower the nation

13. In addition to the above, it is important that this Commission recommend

a) Fiji recognizes its past- the role of its chiefs and the indigenous pec Fiji and Rotuma, the Girmityas and their descendants, the other commu
b) Fiji realizes the important its languages which are source of its diver rich identities and the literature that has evolved out it
c) Fiji embraces the international standards when it comes to dealin issues of rights and conforms to the same
d) Fiji restores the rights of its resource owners by removing the 24 dra decrees affecting their rights
e) Fiji entrenches group rights in its future constitutional arrangem protect and promote its sacred institutions and structure
f) Fiji finds itself back on the international fora as "the way the world s be"
g) Fiji tames its state and security institutions and structures to a degr they recognize, respect and defend the rule of constitutional law a bend down to the personal and political whims of dictators in the mal the past
h) Fiji secures its border from the many threats lingering at us and a harming us- giving constitutional impetus for legislation and enforce
i) Fiji secures its natural resources and environment, its land and sea sheer exploitation, systematic loot and eventual destruction
j) Fiji remains a home to our multiracial communities as they know of n home and do not have any other home and grant our citizenship to th overseas or coming to our shores from the other countries only afte vetting as we do wish to become a nation of men and women with s motives including the extension of the arm of terrorism and loot Pacific.

Part 4
Bill of Rights

1. That the Bill of Rights under the 2013 Constitution be modified and retained- all the individual rights enshrined therein minus the caveats attached to it.

Part 5
Group Rights

1. **Indigenous Rights**
   Under this particular proposed provision, it is sought as follows:

a) That the Constitution or any law (existing or made hereafter) shall be guided by the ideals and principles of the Deed of Cession Fiji, 1874 and Deed of Rotuma, 1879 and with the view of enhancing those rights for the purposes of the security of native right to ownership of natural resources and sustainable development of resource ownership and advancement of the indigenous people of Fiji and Rotuma. That any constitutional provision and/or law otherwise shall be repealed and if need be, replaced.

b) That any law proposed to enact an Act of Parliament or to amend any law affecting indigenous rights and resource ownership shall secure the approval of the Great Council of Chiefs, no less than two majority of votes in each house of Parliament to pass.

c) That the Great Council of Chiefs and Council of Rotuma be recognized in the Constitution and provided statutory role to fulfill the duties that they are entitled to under the proposed constitutional arrangements.

d) That the Constitution makes it mandatory for any Government to implement and realize the intents of Art 169 of the ILO Convention pertaining to Indigenous rights for the safety, security and prosperity of the natives of Fiji and Rotuma.

e) That Section 21 of the 1990 Constitution pertaining to affirmative action and social justice for the natives of Fiji and Rotuma be reinstated in the new Constitution and that this particular provision shall not at any time comprise the rights, development, safety, security and prosperity of the other races living in Fiji.

3. Fiji shall at all times be a **secular state**.

4. The role of Fijian culture and Christian religion specifically and other religio cultures generally in the development of Fiji shall be acknowledged Preamble to the Constitution.

5. **English** shall continue to the official language of the state. However, citizer be allowed be express themselves either in **Fijian or Hindi languages** at official events including meeting of statutory institutions and structures estal by the Constitution or any law of the Fiji.

6. The common name "**Fijian**" shall be ~~repealed~~ retained in the new Constitution ~~and re by a new common name "Fiji Islander(s)". A citizen of Fiji shall be free to himself by his communal identity if he or she opts to do so.~~

7. The citizenship of Fiji shall be granted to:

a) Any person born in Fiji of parents who are foreign citizens
b) A person who has lived in Fiji for seven years
c) A person who is in Fiji and has been declared as a stateless person and wi become a citizen of Fiji
d) A person who has a property in Fiji but resides overseas
e) A person who has invested in Fiji worth more than FJD$5 million in the la years by the time his or her application is lodged

8. The new Constitution must state that **Fiji's foreign policy** shall always be by the ideal and principle of what is in our **national interest** and that of the region.

6. **The Attorney- General**

a) The Prime Minister shall appoint a person who has been a Barrister and Solicitor practicing in the Fiji Islands for no less than 10 years either from the membership of the House or the Senate to serve as the Attorney- General.

b) The Attorney- General shall sit and speak on questions proposed in either house but may only vote in the house upon a question in which he or she is a member of.

7. **The Cabinet**

a) The size of the Cabinet shall be limited to 17 members including the Prime Minister.

b) The full Cabinet shall be as follows or similar to this suggestion:

1	Prime Minister, Minister for Defense, Foreign Affairs and Sugar Industry
2	Attorney- General and Minister for Justice
3	Minister of Finance, National Planning and Economic Development
4	Trade, Industry, Commerce and Business Development
5	Civil Service, Information and Communications
6	Fijian Affairs, Heritage and Arts (Inclusive of Climate Change and Environment)
7	Rural Development, Disaster Management and Multi- Ethnic Affairs
8	Tourism, Transport and Civil Aviation
9	Agriculture, Fisheries and Forests (Inclusive of Waterways)
10	Lands and Mineral Resources
11	Energy, Ports, Shipping and Works
12	Youth, Employment Opportunities and Sports
13	Labour, Productivity and Industrial Relations
14	Education and Higher Education
15	Health Care and Medical Services
16	Housing, Local- Government and Community Development
17	Women, Children and Social Welfare

c) The attributes of the Cabinet as enshrined in the 1997 Constitution including those agreed to in the Korolevu Declaration of January, 1999 shall be incorporated in the new constitutional framework.

8. **Assistant Ministers**

a) There shall be no more than four Assistant Ministers.

b) Assistant Ministers shall only be allocated to four large ministries.

c) Assistant Ministers may be members of a Select or Sector Committee of the Parliament.

d) An Assistant Minister shall not be the Deputy or Acting Speaker of the House.

e) On being appointed another constitutional office, the Assistant Minister shall be deemed to have vacated his or her seat.

f) The Prime Minister may rotate the positions of Assistant Ministers at his discretion amongst the Government members.

g) The principal duty of an Assistant Minister shall be to attend to the tasks allocated to him or her by his fellow line minister or in case of any disagreement then by the Prime Minister.

9. Leader of the Opposition

a) The Constitution shall provide for the position of the Leader of the Opposition who must receive all the services and supplies, perks and privileges equivalent to a cabinet minister.

b) The Leader of the Opposition shall be a member of the House of the Common who commands the support of the single largest party on the Opposition benches.

c) The Leader of the Opposition may appoint a Deputy Leader to assist him and a Opposition Whip to co-ordinate the business of the Opposition effectively in and outside the House.

d) All the parties and members in the Opposition shall have right of equal access to use the Opposition Chambers without disturbing the private office of the Leader of the Opposition.

e) The Opposition shall be represented on all parliamentary committees proportionate to their membership in the House.

f) If a party is part of the Government either as a coalition partner or by its right to be in the multi- party cabinet, the members of such a party shall be deemed to be members of the Government and have right of use of the Government Chambers.

g) The Leader of the Opposition must full-fill the statutory duties outlined and prescribed in the Constitution in addition to his or her role as the Leader of the Opposition in the Parliament. This encompasses constitutional appointments and advice to the Prime Minister on the same.

6. The 1990 Constitution came under heavy scrutiny and attack and all kinds of superlatives were used to describe and denounce it in Fiji and overseas as is the case of the 2013 Constitution. What the 1990 Constitution prescribed and provided for that became controversial in nature were as follows:

a) Negation of individual rights as opposed to the consolidation of group rights
b) Creating a racially divisive parliament by communal roll voting and unfair distribution of seats regionally and racially
c) Gave a constitutional role to the Great Council of Chiefs
d) Reserved high offices of the state for a particular ethnicity
e) Selective affirmative action and social justice approach
f) Immunity provisions in the 1990 Constitution
g) Not removing Sunday Observance Decree and the draconian labour laws imposed in 1991

7. But what the people who opposed the 1990 Constitution failed to see was as follows:

a) That it was put in place to temporary allay the concerns and fears of ultra-nationalist elements in positions of power and influence

b) That it provided for a review mechanism after 7 years and that the Parliament and Government elected under it would have 7 years to work on a new Constitution as the people desired.

c) That several draconian decrees were repealed by the Constitution allowing greater scope for civil and political activities.

d) That Fiji was returned back to parliamentary democratic rule no matter how unfair the arrangement was and this was important for the national economy and to move Fiji forward.

8. Those who did recognized these things committed themselves to the process of dialogue and consensus building to bring changes to the 1990 Constitution beginning with a call from **His Excellency, the President of Fiji** in his opening address to the Parliament in June, 1992 where he said and I quote from page 28 of the Hansard of the House of the Representatives of 29 June, 1992:

"There is a provision for review of the Republic of Fiji's Constitution to take place within the next five years. The Government will soon initiate a process

of consultation with all political parties in Parliament on the mechanism for the review of the Constitution"

9. That process began with the appointment of an **expanded Cabinet Sub-Committee** in December, 1992 which after a few rounds of protracted talks agreed to a Terms of Reference for the review which was adopted by the Parliament in September, 1993. Almost a year later, a **Joint Parliamentary Select Committee (JPSC)** was appointed to look into the review of the 1990 Constitution based on that Terms of Reference which resulted in the appointment of the Reeves Commission to review the 1990 Constitution.

10. The **Reeves Commission**, in fact, was the only Constitution Commission that consulted so widely with all the stakeholders producing a voluminous report in September, 1996 which was committed to the JPSC on the review in Parliament. After several months of intense negotiations, the JPSC arrived at an agreement on the review which was signed on April 14, 1997 and that became the basis for the draft of the **Constitution (Amendment) Bill 1997** which was tabled in Parliament on May 23 that year and debated and passed by Parliament June/ July, 1997. However, consequential legislations and preparatory work to put the 1997 Constitution was only complete by the mid of 1998.

11. That was formidable journey- from the hostilities and turmoil of 1987 to reconciliation and nation building in 1997. It ensured Fiji's readmission into the British Commonwealth of Nations (a link that we always cherish to have) and as the gospel of the 1997 Constitution spread beyond our shores it became rated as one of the three best constitutions in the world but its tragedy was that the 1997 Constitution was not sold to the people to baptize them like the 2013 Constitution and that is why a lot of people criticize the 1997 Constitution and praise the 2013 Constitution do not know these issues of fact. That is the result of the narrative they created in the aftermath of the coup in 2006 and of course the diatribe against the 1997 Constitution by a few power-hungry politicians (playing politics of connivance and convenience) in the fray of the 1999 elections made it worse.

12. Almost one month after the **military coup in December, 2006** the then Commander of the Republic of the Fiji Military Forces handed over the executive authority to the President of Fiji on January 4, 2007. In his handover speech, the Commander outlined 25 reasons justifying the coup and having done (neither of which can be proven then as now with any credible evidence) just before he concluded his speech he assured Fiji and the world as follows and I quote:

f) That the Great Council of Chiefs and Council of Rotuma shall have nominees in the House of the Senate and veto powers of any legislations or motions pertaining to or affecting indigenous rights or resource ownership of the natives of Fiji and Rotuma.

g) That in disagreement or conflict arising out of a legislation affecting native rights or right to resource ownership, there shall be a Referendum to determine the next course of action.

h) That the promotion and protection of indigenous languages, fine arts, heritage and literature of the natives of Fiji and Rotuma be the responsibility of the state through the Office of the Prime Minister and the Ministry of Fijian Affairs.

2. **Rights of the other communities other than Fijian and Rotuman**
Under this particular proposed provision, it is sought as follows:

a) That there shall be a National Advisory Council comprised of the Chairpersons and deputy chairpersons of all the District Advisory and Minority Affairs groups chaired by an elected Speaker from amongst the membership of the proposed Council.

b) The state shall be compelled by the new Constitution to devise and implement policies and programmes related to the following in consultation with the said Council:

c) Any legislation (existing or proposed) must guarantee the safety and security and autonomous ownership of faith schools, places of worship, assets and funds of religious and cultural bodies and trusts and the language, literature, fine arts and heritage sites of all the communities as advised by the proposed Council.

d) That the private or collective property rights of the other communities be secured in the new Constitution including the right to name the places of worship, education, civic and recreational sites, educational faculties etc....

3. **Worker Rights**
Under this particular proposed provision, it is sought as follows:

a) That Employment Relations Legislations in Fiji shall be conformed to the ideals and principles of the International Labour Organization, specifically on matters related:

I. **Worker Rights**
II. **Right to collective bargaining**
III. **Right to adequate and fair wages and better conditions**
IV. **Right to seek adjudication and mediation**
V. **Right to form and/or join trade unions**
VI. **Right of trade unions to have their own elections without statutory duties by Fiji Elections Office**
VII. **Right of trade union leaders to form or associate, hold office and campaign for political parties**
VIII. **Occupation health and safety**
IX. **Right to enjoy and/or work with adequate compensation during public holidays**
X. **Right to Strike**

4. **Request for over-arching and general privision:**

a) That the provisions for a Fiji Human Rights and Anti- Discrimination Commission as provided for in the 2013 Constitution be wholly deleted and substituted with the provision for Fiji Human Rights Commission under the 1997 Constitution of Fiji.

b) That the provision of indigenous rights or affirmative action and social justice policies and programmes does not in any way compromises the rights and interests of the other communities living in Fiji.

c) That there shall be anti- race laws to deal with any person or organization who/ which tries to incite racial abuse, hatred hostility, ill-will, slurs or violence to disturb public peace and order and threaten national safety and security.

Part 6
Electoral Reform

1. Developing a single legal electoral code

There shall be a single legal code for dealing with all the following matters rather so many separate legislations:

a) Registration and funding of political parties
b) Conduction of elections for the Parliament and Local- Government
c) Mechanism to determine the results of an election at varied levels
d) Disposing matters pertaining to court of disputed returns
e) Other related matters

2. Proposing the Mixed Member Proportionate (MMP) Electoral System

It is proposed that Fiji shall do away with the Alternative Vote and D'Hondt Proportionate electoral systems under a new Constitution.

The new Constitution shall prescribe and provide for the Mixed Member Proportionate (MMP) electoral system.

Before getting into the mechanics of the MMP electoral system, it is prudent in this submission for me to present the rationale in support of this proposal and in opposition to the previous electoral systems which are as follows:

First Past, the Post electoral system

Fiji used this system from 1925 to 1968 for the election of the then Fiji Legislative Council and then again from 1972 to 1994 in the seven general elections and the many by-elections in the post- independence era.

One of the major shortfalls of this system is the winner takes all concept resulting into the election of even unpopular candidates. Candidates with votes as less as 35% have been elected to Parliament under this system.

The second shortfall of this system is that it miserably fails to achieve the quest for equal value of votes and this was made worse by allocation of seats based on ethnicity in Fiji.

The third is related to the second that with that kind of race based electoral system even the last advantage of having this electoral system was destroyed as parties and candidates thrived on communal appeal and ended up damaging the multiracial fabric of the nation.

Partially to address these shortfalls, the Joint Parliamentary Select Committee in 1997 agreed to adopt the Alternative Vote electoral system as opposed to the submission to the Reeves by the NFP and Labour for a MMP electoral system then while not forgetting the notes by the Reeves Commission itself on the matter which is worthy of consideration together with this proposal.

Alternative Vote electoral system

Fiji widely borrowed that electoral system from Australia and it was used in three general elections (1999, 2001 and 2006) and the many by- elections in between this period.

Under this system, there were two advantages which were- one, the candidate elected had either the direct support of the majority electorate who voted (50% + 1 Vote) or an indirect endorsement of his election by sharing of candidate/ party preferences and two, averting some extent the loss of votes hanging over, thus, aiming to achieve the premise of equal value of votes which it could not.

However, under this system, bigger parties grew bigger by aid of the preferences having more seats than the votes they actually got while the smaller parties had sizeable vote share with very few or no seats. This ended up resulting into a bi-polar stand- off resulting into two coups and political instability throughout the period from 1999 to 2006.

One of the disputed election, if pitted against the ideal and principle of having equal value votes, was the outcome of the general elections in 1999. Some of the glaring examples of this is that the SVT Party polled 62% of all the Fijian votes but won only 5 Fijian Communal seats where as the Fijian Association Party with a vote share of less than 35% won 9 Fijian Communal seats. In the Indian Community, it was worse- Labour with 63% of the total Indian votes scooped all the 19 Indian Communal seats while NFP with 34% of all the Indian votes did not win a single seat.

The case study of 1999 general election, if put under the microscope for scrutiny on the premise of achieving equal value of votes was one of the worst as parties like Party of National Unity (4 seats) and General United Party (2 seats) as well as the Nationalist Tak Lavo Party (1 seat) which had not made to the 5% threshold had seats and the sheer manipulation and sharing of the preferences without any care given the ideals and principles that some of the parties stood for years saw Labour and FAP scoring huge win and enabling five independents to win (of course, two of which were rebel candidates from the Government benches and naturally ended up supporting Labor

Part 7:
The Parliament

With relation to this part of the Submission, it submitted as follows:

1. **Legislative Functions**

a) Fiji shall have a bi-cameral Parliament comprised of a House of Senate and a House of the Commons.

b) The primary function of the Parliament shall be legislate, review, amend or repeal laws, pass motions on supply and other matters and deal with matters of public interest.

c) The Constitution must prescribe for and maintain the supremacy of the Parliament.

2. **The Senate**

a) There shall be a House of Senate performing the function of the house of review in the Parliament as well as having veto powers over legislations affecting group rights.

b) The tenure of the Senate shall be concurrent to the tenure of the House of the Commons.

c) The qualification to be a Senator shall be the same as the qualification of a Member of the Parliament but who shall be persons who are not Members of Parliament (The House of the Commons)

d) A Senator may contest a by- election for the lower while being a Senator and if elected, his/ her seat in the Senate shall be deemed to have become vacant on the day of his election to the lower house. If un- elected, he/she may continue to be a Senator.

e) The Senate shall be nominated by the President of Fiji as follows:

Great Council of the Chiefs	**15 Nominees**
Council of Rotuma	**1 Nominee**
Prime Minister's Nominee	**8 Nominees**
Leader of the Opposition's Nominee	**7 Nominees**
Total Membership	**31 Members**

f) In case of a vacancy in the Senate, it shall be filled from the quota in which th vacancy has been caused.

g) The institution/ office nominating a Senator may write to the President of th Senate to remove a senator from its quota giving a reason for the same which th President of the Senate shall announce to the Senate.

h) The President and Vice President of the Senate shall be elected by all the senato from amongst its membership. If the President and Vice President of the Sena are both absent, the Senate may appoint an interim President of the Senate for th duration of the vacancy.

i) The President or Vice President shall qualify be nominated as candidates for t position of either the President or Vice President of Fiji or Speaker of the Hou while in office and shall be deemed to have vacated their seats upon their electi to either office.

j) No money bill shall originate from the Senate and the Senate shall have no powe to veto a money bill.

k) The Senate shall join the lower house from time to time when invited by t Speaker of the House for ceremonial and/or statutory parliamentary events.

l) The Senate shall transact its business as stipulated by its standing orders whi must be adopted by the Senate at its first sitting and reviewed as and when t Senate may deem appropriate.

m) The Parliament Buildings shall provide for the office space, supplies and staff the President, Vice President and senators to enable them to discharge the dut of their office effectively. In case of senators from the Prime Minister's and Lead of the Opposition's quota, they shall have the right to use the Government a Opposition chambers respectively.

3. The House of the Commons

a) There shall be a lower of the Parliament known as "**The House of the Commor** replacing the House of the Representatives.

b) The tenure of the House of the Commons shall be **four years** unless dissolv earlier or later for any good and valid reason.

Part 8
The Executive

The Submitter has the following to submit:

1. Request at the outset of this part

At the outset of this part, it is suggested that the extra- ordinary powers vested into the office of the Prime Minister and the Attorney- General in the 2013 Constitution be examined, reviewed and distributed or allocated proportionally to the statutory offices where they shall be vested with.

2. The Executive

The Executive Government shall be comprised of the President, a Vice President, the Prime Minister and Members of the Cabinet including the Attorney- General.

3. The Presidency

a) The Great Council of Chiefs shall appoint the President and Vice President of Fiji as prescribed for and provided in the 1997 Constitution of Fiji.

b) The tenure of the Presidency shall be for 5 years.

c) In case of vacancy, the Great Council of Chiefs shall fill in the vacancy by appointment.

d) In case both the President and Vice President are absent, then the Chief Justice of Fiji or in his absence also then the Speaker of the House shall act as the Head of State.

e) The powers and functions of the President shall be as prescribed for and provided in the 1997 Constitution of Fiji.

f) The Parliament shall have the powers (both houses jointly) to impeach the President and/or Vice President.

g) The Presidency shall be rotated between the three Fijian confederacies of Tovata, Kububa and Burebasaga while the Vice Presidency shall be rotated between the minority communities of Fiji.

h) The name of the State House shall be reverted back to "Government House"

i) The land provided by the Vanua of Suvavou to the Government soon after the Deed of Cession for Government shall be specifically limited to Government use only.

4. The Prime Minister

a) At the conclusion of the counting of votes and upon the declaration of the officia result, any party with more than 50% seats or a coalition of parties with more thar 50% of the total seats in the House may stake the claim to form the Governmen and forward to the President the name of the Leader of the Party or Coalition whon they support as the Prime Minister- elect with a letter of demonstration of such a support.

b) The President, acting in his deliberate judgment, may appoint such a Leader a the Prime Minister giving him 30 days to prove his support on the floor of the Hous (if that decision is disputed by another Party or another Coalition of parties in th Parliament. If the Prime Minister is able to prove his support by a majority of th members in the House then no vote of no- confidence shall be moved against th Prime Minister and his Government for the next 18 months.

c) If the Prime Minister is defeated in a vote, he must resign immediately or b dismissed by the President. The President shall then appoint the alternativ member who has been named in the motion of confidence as the Prime Minister

d) The process for the appointment of the Prime Minister shall be limited to 7 day time and the Prime Minister shall have two weeks at his disposal to constitute ar settle into office with a multi- party Government or a Coalition Government or Government on the strength of his or her own Party.

5. Multi- Party Cabinet

a) The new Constitution shall incorporate the prescriptions and provisions related the establishment and functioning of a Multi- Party Government as it was in th 1997 Constitution of Fiji.

b) The Prime Minister may include a Coalition of smaller parties with the Prin Ministers Party in the multi- party cabinet allocating them cabinet berths from th quota of his own Party.

c) The House of the Commons shall have **75 members** elected directly by the voter in a general or by- election.

d) Of the **75** members, **50** shall be elected from single member common roll constituencies on the "**First Past, the Post**" electoral system and **25** shall be elected from closed zipped party list ranking depending that the said party has crossed the **5% threshold** of total valid votes and has not won seats proportionate to its vote share

e) In case of a vacancy occurring from a constituency seat, there shall be a by-election to fill that vacancy while in case of a vacancy caused by a list member, the next member on the list for that particular party shall be automatically elected to the Parliament.

f) A party shall have the right to expel any of its members for a good and valid reason and replace them in a by- election or from the list (as the case may be)

g) The Speaker of the House shall not be a member of the House of the Commons but a person who qualifies to be a member of the House of the Commons whereas the Deputy Speaker may either be elected from within the membership of the House or outside it as the House may deem fit.

h) In case both the Speaker and Deputy Speaker are absent from duty, the House may appoint an acting Speaker from within its membership (provided the nominee is not a Minister or an Assistant Minister) to fill the vacancy for the duration of the absence.

i) The Speaker of the House may be nominated as a candidate for the Office of the President or Vice President of Fiji and shall be deemed to have vacated his or her seat as the Speaker upon their election to either office.

j) The House shall pass a bill that requires a special majority to pass through a secret ballot.

k) In case of a vote of no- confidence, the House shall suspend all its business and dispose such as motion as soon as practicable within 24 hours from the time such a motion has been filed.

l) In case of the defeat of a major supply bill (Budget) the Speaker shall advise President of the results of the vote and the President shall act on the advice of Prime Minister.

m) The business of the House of the Commons shall be transacted as prescribe its standing orders which must be adopted at the first sitting of the House reviewed as and when the House may deem appropriate.

Part 9
The Judiciary

1. Independence of the Judiciary
   The Constitution shall prescribe and provide for all the measures and safeguards to ensure the **total independence of the Judiciary**.

2. Inquiry into the Court System of Fiji
   The last inquiry into the Court System of Fiji was held in 1994 by the Beattie Commission whose report was never fully implemented though made public. 32 years which is more than a generation of a time has elapsed and has been lost in dealing with one political turmoil after another engulfing Fiji.

   There shall be a provision for **inquiries into the Court System** of Fiji on regular basis making it mandatory for the Government to implement the recommendations of the Commission on the approval of the Parliament.

3. National Court Complex
   There shall be a **National Court Complex** housing all the major courts under one roof as suggested by the Beattie Commission of Inquiry Report (1994)

   The Government Buildings of Fiji shall be designated as the National Court Complex of Fiji.

   There shall be mobile courts (on roads for rural and remote areas) and ships (for maritime areas) for effective delivery of judicial and legal services

4. Fiji Law Reform Commission
   The Constitution shall make it **mandatory for the establishment** of the Fiji Law Review Commission as an Independent Commission of the state and empower the Commission to carry out its work with regard to law reform.

5. Review- Legal Practitioners Act
   The Legal Practitioners Act shall be reviewed following a review of this Constitution as a matter of **consequential legislation** to enable practicing lawyers to comply with the new Constitution.

   The **Commissioners for the Oaths** shall be empowered to prepare and witness the execution of simple legal documents such as wills and testaments free of charge.

Part 10
Good Governance

1. Good Governance
   There shall be a Code of Conduct for all the public servants and those holding public office.

   The Office of the Auditor General shall be empowered to implement the recommendations of the Public Accounts Committee.

2. Fiji Constitutional Services Commission
   The Commission shall be appointed and function as it was under the 1997 Constitution of Fiji.

3. Judicial and Legal Services Commission
   The Commission shall be appointed and function as it was under the 1997 Constitution of Fiji.

4. Republic of the Fiji Military Forces
   The military shall be apolitical and independent at all times.

   The military shall not interfere into any political activities or issue any political statement or in the functioning of any institutions and structures established by the state unless required by an Emergency.

   Section 131 of the 2013 Constitution shall be repealed entirely.

5. Fiji Independent Commission Against Corruption
   The Fiji Independent Commission Against Corruption Decree shall be repealed by the new Constitution. FICAC shall be totally abolished.

   A new unit within the Fiji Police Force shall be set up to deal with white and blue collar criminal activities.

   All the cases handled by FICAC shall be handed over the Office of the Director of Public Prosecutions at the point of the dissolution of FICAC

6. Public Service Commission
   The Public Service Commission shall be appointed and function as it was under the 1997 Constitution of Fiji removing the draconian powers of the Permanent Secretaries.

Part 11
General Provisions for urgent constitutional redress

1. Repeal of all the draconian decrees (2006 – 2014)

The new Constitution shall prescribe and provide for the repeal of all the draconian decrees together with any regulations made and applied under it that were put in place between the period 5 December, 2006 to 17 September, 2014.

2. Consequential legislation

The new Constitution shall state a timeframe within which the Parliament must establish a bi-partisan Special Parliamentary Committee for the purposes to this task to pilot consequential legislations replacing the draconian decrees that the new Constitution abolishes.

This task shall be completed within the period of no less than 2 years from the day of the enactment of the new Constitution as the supreme law of Fiji.

3. Compensation or pensions for deposed MPs and Senators

The new Constitution shall provide for a specific and separate code of law (Act of Parliament) establishing the legal basis for this task.

All the surviving members of Parliament and senators or their surviving spouse should receive a fair compensation as the Parliament may decide or pensions calculated on the then salaries for the full five years of term of the parliaments then.

This legislation should cover the deposed members and senators in the coups of 1987, 2000 and 2006.

Part 12
Conclusion

1. The Submitter has made an attempt to address all the critical and crucial parts of the Constitution and related matters with the view living up to the Terms of Reference of the Commission and his intent to ensure that the new Constitution lives up to the expectations of the people of Fiji and provides durable political stability effecting into meaningful development and prosperity for Fiji.

2. We need a Constitution that we can call a document that we have given it to ourselves and one which we can proudly bequeath to our future generations as our collective legacy upon which they can emulate the basic ingredients of genuine unity, true nation building and reclaiming our glorious past as a place- the way the world should be.

3. The new Constitution should be a real charter of the people of Fiji putting an end to the culture of coups, establishing a knowledge- based society, a social contract between all the stakeholders for the purposes of reconciliation, a legal arrangement to ensure the independence of our statutory institutions and structures and one that effects a home- grown democracy that is suited to us.

4. It must appreciate who we are and guide and inspire us as what we wish to become as a nation in the future. The Constitution must value our traditional institutions and structures, various communities who call Fiji their only home and their distinct identities, cultures and languages- our diversity in a nutshell as our Commonwealth that does not divides but unites us. It must put an end to our past fraught conflict and re- engineer our politics on model that encourages and gives rise to resolving our issues through dialogue and consensus building.

5. We must gather the will do this now or as an eminent Statesman, Hon. Justice Jai Ram Reddy said in his speech upon the debate on the Fiji Constitution Bill 1997 that "***if we do not do it now, someone will have to do it in the future***"

6. The Submitter has made an honest attempt to the best of his ability to lay down the blatant truth as it is, no matter unpalatable it may be to some, with the view of moving forward in unison and makes no apology for any proposal that may appear to be radical or at odds with the norms that we have been forcibly made used to since the coup of 2006.

Supplementary Submission

Part 13

National Development Goals and Plans

1. There shall be a **Ministry of National Planning** and such a ministry shall either be vested under the responsibility of the Prime Minister or the Minister of Finance.

2. The Constitution shall **establish a separate chapter** on National Development Goals and National Planning with the aim of the following:

a) Seeking to ***eliminate poverty of access*** within the ambit of the UN Agenda 2030 (the 17 defined Sustainable Development Goals) and look beyond it

b) Seek to ***bridge the development disparities*** between the various communities based on need and region and develop a Social Justice and Affirmative Action Plan and review the same from time to time (as and when the need for the same may arise)

c) ***Improve and enhance customer services, delivery of basic services and provide the best physical and social infrastructure services*** that Fiji can afford as we chart the course into the future as a developing nation.

d) ***Lay down an elaborate agenda for development*** with clarity so to guide, inspire and prepare all the development stakeholders to participate in the process accordingly and plan their investments.

e) Attract genuine investors, create meaningful jobs, put our factors of production to good use and seek to attain maximum returns on the same while conserving the ridge to reef concept to secure our diverse agro-bio- diversity and continue to plan for future development, growth and prosperity in all the spheres of our national life and all the sectors.

3. The definition of "**Local- Government**" shall be amended to incorporate the following while dealing with national planning, setting national goals, refining it further into national and local inter- grated development framework and effecting work on the same at the grassroots level:

a) Town and city councils
b) Provincial councils
c) District advisory councils
d) Council of Rotuma
e) Rabi Island Council
f) Kioa Island Council
g) Any other council of similar nature established in the future.

"Annexure C"

A Model Matrix for setting National Targets for Development Goals from the National Development Plans and Inter- grated Development Frameworks (subject to review from time to time)

Provinces/ District	Administrative Services	Defense. Foreign Affairs and Trade	Economic Services	Justice, Law and Order	Natural Resources	Social Services	Good Governance
Bua	• Key Indicators • SWOT • Short Term • Medium Term • Long Term • Targets • Developments • Budget • Responsibilities • Other Information						
Macuata							
Cakaudrove							
Lau							
Lomaiviti							
Kadavu							
Rewa							
Serua							
Namosi							
Naitasiri							
Tailevu							
Ra							
Ba							
Nadroga							
Navosa							
Rotuma							
Suva							
Nasinu							

TNK (Namosi)
01/06/26

Presented by Roko Lui-Rt. Pauli

CAU NI BLV ENA DIKEVI NI YAVUNIVAKAVULEWA -2013

VEIVAKARARAMATAKI ENA ITUVATUVA NI BOSE LEVU VAKATURAGA ENA REVIEW NI LAWA ESO E NANUMI NI IVAKATATAO TIKO NI NODA TOSO NA ITAUKEI

VEIULUTAGA ME VEITALANOATAKI KEI KEDA NA ITAUKEI.

[redacted]

Sega ni yavutaki ena nodra veivakadonui ni itaukei.

Preamble; Section 1 (State); Section 159 (Commencement)

iVakamacala

Veika me qaravi

- Na Yavu ni Vakavulewa 2013 e sega ni rokova se doka na dodonu ni lewenivanua. Qo e vakadinadinataki ni a sega ni okati me tiki ni noda yavu ni vakavulewa a vola o Yash Ghai, ka koto kina na domoda na lewei Viti. Na yavu ni vakavulewa ni 2013 e dua na yavu ka volai lo ga ka tekivu taka vakasauri ga o Bainimarama ni oti na nona vuaviri ena 2006

- Me dikevi ka vakarautaki e dua na iwalewale/ituvatuva dodonu/dei ni kena volai na lawa ni matanitu kei na sala ena rawa ni veisautaki kina, me okati me tiki ni lawa na veivakadonui ni vanua



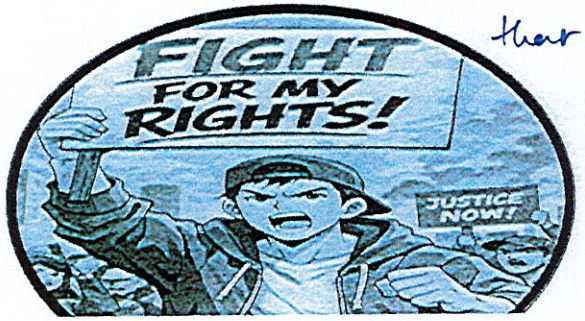
Vakawaletaki/sega ni kauwaitaki na noda dodonu ni vaka tu mata kei na kila vakapolitiki na iTaukei

Section 26 (Right to culture, language and identity); absence of provisions recognising the GCC

Ivakamacala

- Na Yavu ni Vakavulewa 2013 e tutaka ni da sa tauvautavata ni sa yacada taucoko "Fijian" ka sega ni doka me dusimaka ni da tiko na itaukei ni vanua qo.

2013 Constitution has reference that we are all called Fijian and it did not respect that that there and native population of Fiji



Veika me qaravi

- Me dikevi na sala ena rawa ni vakadeitaki kina ena Yavu ni Vakavulewa ni 2013 na noda dodonu kei na noda kaukauwa vakapolitiki na itaukei. me kau tani na vakanananu ni "mainstreaming"

The Commission to look at way that the 2013 Constitution reflect our rights and ~~our~~ particularly the Itaukei rights

Vakamalumalumutaki se vakalailaitaki na kaukauwa ni veiliutaki vakavanua

Section 5 (Citizenship); Section 6 (Common and equal citizenry)

Ivakamacala

- Na Yavu ni Vakavulewa ni 2013 e sega ni doka na Bose Levu Vakaturaga ena kena sa bokoci ka sega ni vakavotui ena loma ni Yavu ni Vakavulewa na itavi kei na veiqaravi ni BLV. Era okati talega kina e veilawa kei na veitabana era tutaka ka maroroya na dodonu ni itaukei ni Vanua me vaka UNDRIP

doesn't make reference to the
- Bose Levu Vaka Turaga
- BLV was removed from the Constitution
- made reference to UNDRIP

Veika me qaravi

- Me vakadeuci na veisala eso me vakalesui se vakaukauwataki kina na i tuvatuva ni veiliutaki vakavanua ena Yavu ni Vakavulewa keina na kena dokai nodra veitalanoa kei vakavulewa na I taukei ni iyau

- Submit that BLV to be reinstated Constitution

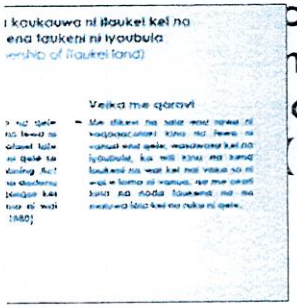




Vakamalumalutaki na kaukauwa ni itaukei kei na dodonu ni itaukei ena taukeni ni iyaubula
Section 27 (Ownership of iTaukei land)

ivakamacala

- Sa taqomaki rawa tiko na qele veikeda na itaukei, ia, na lewa ni kena taukeni na veikatalei tale eso era tiko ena loma ni qele se tiko ga ina matanitu (Mining Act 1965). Qo e okati kina na dodonu kei na lewa ni noda iqoliqoli kei na kena taukeni na oma ni wai Rivers and Streams Act (1880)



Veika me qaravi

- Me dikevi na sala ena rawa ni vaqaqacotaki kina na lewa ni vanua ena qele, wasawasa kei na iyaubula, ka wili kina na kena taukeni na wai kei nai vaka so ni wai e loma ni vanua. qo me okati kina na noda taukena na na maluwa lala kei na ruku ni qele.

Na kena vakabi na lawa, soli na kaukauwa kece vakalawa e tiko ena ruku ni matanitu (PM)

Section 91 (Prime Minister); Section 92 (Cabinet)

iVakamacala

- Na Yavu ni Vakavulewa e vakaraitaka edua na kena tuvaka taki na kaukauwa kei na lewa vakalawa kece e tiko ena ruku ni matanitu, ena nona valenivolavola na Paraiminisita (kei na vuni lawa)



Veika me qaravi

- Me vakadeuci na veisala eso ena rawa ni votai vakatautautava kina na lewa kei na kaukauwa ena loma ni matanitu

Bokoci na yavu ni vakatumata vakamatatamata



iVakamacala

- Na Yavu ni Vakavulewa makawa kece me vaka na Yavu ni Vakavulewa ni ni 1990 kei 1997 e vakaraitaka na veitokoni ni vakatumata vakamatatamata. Na tikina qo e qai mai sosomitaki ena Yavu ni Vakavulewa ni 2013 me sa dua ga na Constituency ni veidigidigi e Viti taucoko.

Veika me qaravi

- Me vakadeuci na sala ena rawa ni vakadeitaka kina na matanitu ni na rogoci na domodra na itaukei ena ituvatuva kei na ivakarau ni veidigidigi vakabibi en kena kena dokai nodra digidigi kei na kena veisemati ena vanua ka ra tiko kina

Dredre ni veisautaki na Yavu ni Vakavulewa ni Matanitu

Section 53 (Electoral System)

iVakamacala

- Na Yavu ni Vakavulewa 2013 e viria e dua na ivakatagedegede vakalawa ka vakavuna na dredre na kena veisautaki. Ena dredre talega na kena veisautaki na ituvatuva ni veiqaravi vakamatanitu.

Veika me qaravi

- Me vakadeuci na sala ena rawarawa kina na kena veisautaki ena veivakadonui ni vanua kei na matanitu.

(self-determination)

Section 160 (Amendment of the Constitution)

Ivakamacala

- E vuravura sa tiko eso na lawa e vaqaqacotaka ka rokova na noda galala kei na dodonu na itaukei meda vakatulewataki keda vakataki keda (Self –determination) qo e dua na tikina e sogolati keda ena ruku ni Yavu ni Vakavulewa ni 2013.

Veika me qaravi

- Me vakadeuci na sala veisala me vakadeitaki ena matanitu na dodonu ni itaukei me lewa na nona qele, iyau kei na galala ni veiliutaki vakavanua.



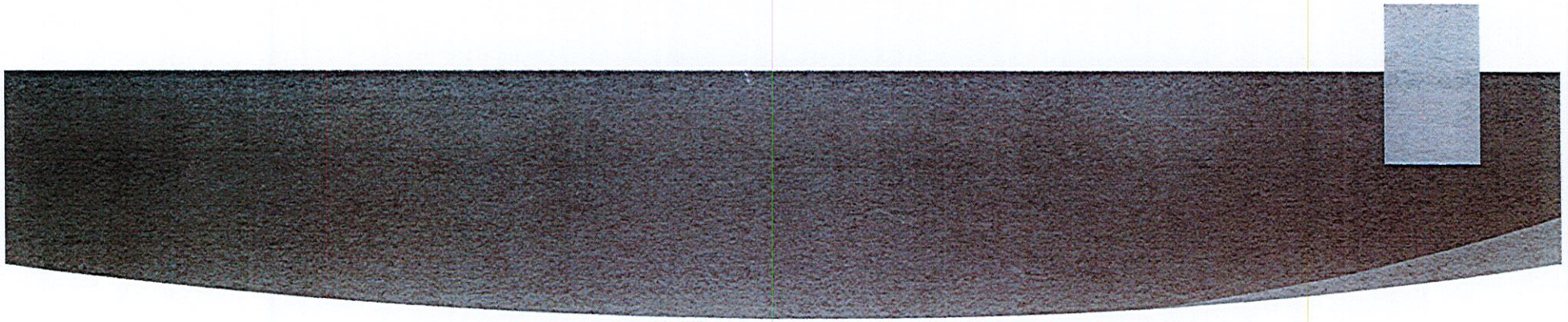
na noda dodonu kei na galala ni noda vakatulewa taka na noda qele, iyaubula kei na veika eda taukena

iVakamacala

- Ena Yavu ni Vakavulewa ena veimatanitu sa oti, e tiko kina eso na italetale me vaka na Seneti me dau yadrava, valataka ka taqomaka na noda dodonu na itaukei me vaka nida itaukei ni qele,kei nai qoliqoli. Qo e oka kina na kena dau yadravi me dau rokovi na dodonu oqo ena gauna e dau veiveisau kina na lawa ni matanitu.

Veika me qaravi

- Vakaturi eso na ituvatuva vakalawa me yadrava ka maroroya me kua ni vakasabaliataki se vakatanitaki na kaukauwa vakalawa qo.



BA RE VAXALEVU

01/06/26.
Personal subs.
Nat ex Rabo Tui.

SUBMISSION – Ratu Paula Baleinaloka Uluiqalau Delaivuna

2013 CONSTITUTION CONSULTATION SUBMISSION

KEY AREAS THAT NEED TO BE ADDRESS TO CHANGE IN THE 2013 CONSTITUTIONS

To effectively change or reform the Constitution of Fiji, it is important to focus on key structural, legal, cultural, and governance areas. Below are the **critical areas that need to be addressed**:

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1. Amendment Process (Entrenchment Clauses)

- The Constitution currently requires a **75% majority in Parliament** plus a 75 % **national referendum**.
- This makes reform extremely difficult.
- **Key issue:** Whether this threshold reflects democratic flexibility or restricts necessary change.
- **Action needed:** Review amendment rules to balance stability and adaptability.

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2. Role and Power of the Attorney-General

- The Constitution centralizes significant legal and political influence in the office.
- **Concern:** Potential imbalance of power and limited checks.
- **Action needed:** Strengthen **separation of powers** and ensure greater parliamentary and judicial oversight.
- **Section 44; (Clause 7, 8): Social justice measures/ Control over Legal interventions.** Clause 8- In the context of the bill of right, the AG is given the central role in legal proceeding where he/she can be notified and can intervene in cases where constitutional right are in question, particularly regarding land or the validity of the past decrees, ensuring the State's position is protected.
- **Action needed:**

  I. The AG still had every right and power to activate this bill for the benefit and protection of the State.
  II. This Section shall only then be nullified or abolished after serving of this LEGAL functional power for the removal of 2013 Constitution within it constitutional timeline (10 years).

3. Recognition of Vanua Leadership and Traditional Governance

- The current Constitution emphasizes a **common and equal citizen identity**, but gives limited formal authority to traditional systems.
- **Key issue:** Lack of integration of **iTaukei governance structures** (GCC, Vanua, chiefs).
- **Action needed:**
  - Define the **constitutional role of Vanua leadership**
  - Possibly re-establish or strengthen institutions like the Great Council of Chiefs in governance

4. Land and Resource Ownership Protections

- While iTaukei land is protected, concerns remain about:
  - Long-term leases
  - Resource control and benefits
- **Action needed:** Strengthen provisions ensuring **community consent, fair benefit sharing**, and **resource sovereignty**.

5. Electoral System Reform

- The current system uses **proportional representation with a single national constituency**.
- **Issues:**
  - Weak connection between MPs and local communities
  - Reduced provincial representation
- **Action needed:** Consider:
  - Constituency-based representation
  - Greater provincial voice in Parliament

- **Candidates with the highest votes from a Constituency wins a parliamentary seat.**

6. Judicial Independence and Constitutional Interpretation

- Concerns about how independent the judiciary is in constitutional matters.
- **Action needed:**
  - Strengthen judicial appointment processes
  - Ensure courts can freely interpret the Constitution without political pressure

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7. Bill of Rights and Cultural Balance

- The Constitution strongly protects individual rights.
- **Issue:** Limited recognition of **collective cultural rights** and traditions.
- **Action needed:** Balance:
  - Individual human rights
  - Communal and cultural rights (Vanua, traditions, customary law)

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8. Decentralization and Provincial Governance

- Power is highly centralized in the national government.
- **Issue:** Provinces and local communities have limited autonomy.
- **Action needed:**
  - Empower provincial councils
  - Establish a clearer **local governance framework**

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9. Military Influence in Governance

- The Republic of Fiji Military Forces has a constitutionally recognized role.
- **Concern:** Potential political influence.
- **Action needed:** Clarify and limit the military's role strictly to **national security**, not political oversight.

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10. Public Participation and Referendum Structure

- Current framework limits how people can influence constitutional change.
- **Issue:** Public voices (especially rural and Vanua communities) may not be fully reflected.
- **Action needed:**
  - Design a more inclusive **referendum process**
  - Strengthen civic education and consultation mechanisms

11. Transparency and Accountability Mechanisms

- Need stronger systems to hold leaders accountable.
- **Action needed:**
  - Strengthen anti-corruption institutions
  - Improve transparency laws and public access to information

12. National Identity vs Cultural Identity

- The Constitution promotes a unified national identity.
- **Issue:** Some feel this reduces recognition of indigenous identity and leadership structures.
- **Action needed:**
  - Harmonize **national unity** with **cultural preservation**
  - Recognize the role of Vanua in national development

13. Constitutional Review Every 7 Years

A constitutional provision requiring a review every ten (10) years ensures that the supreme law of the nation remains aligned with the evolving needs, values, and aspirations of its people.

1. Purpose of a 7-Year Review

- **Relevance:** Society, technology, and governance challenges change over time. A periodic review ensures the constitution reflects current realities.
- **Accountability:** It provides an opportunity to assess whether state institutions are operating as intended.
- **Public Participation:** Encourages citizens to engage in shaping their governance framework.
- **Correction of Gaps:** Identifies weaknesses, ambiguities, or overly centralized powers.

2. Key Features of the Review Process

- Establishment of an **independent Constitutional Review Commission**
- Nationwide **public consultations** (including Vanua leadership structures, civil society, youth, and private sector)
- Transparent reporting and publication of findings
- Recommendations subject to **Parliamentary debate and approval**
- Possible **referendum** for major changes

3. Benefits

- Promotes **stability with flexibility**
- Strengthens **democratic legitimacy**
- Supports **good governance and rule of law**
- Aligns national laws with **cultural values and traditions**, including Vanua leadership principles

4. Considerations for Fiji Context

- Must respect the balance between **modern state governance** and **traditional Vanua systems**
- Should ensure inclusivity across all communities in Fiji
- Avoid politicization of the review process
- Maintain constitutional supremacy while allowing meaningful reform

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"The Constitution shall be subject to a comprehensive review every ten (10) years by an independent Constitutional Review Commission appointed in accordance with the law. The Commission shall conduct wide public consultations and submit its recommendations to Parliament, and where necessary, to a national referendum."

14. Presidential Term: 5-Year Turnover

A constitutional provision for the office of the President and the office of the Vice President to serve a fixed term of five (5) years ensures regular leadership renewal, accountability, and stability at the highest level of the State.

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1. Purpose of a 5-Year Presidential Term

- **Leadership Renewal:** Prevents concentration of power over long periods
- **Accountability:** Encourages performance within a defined timeframe
- **Stability:** A fixed term provides predictability in governance
- **Balance of Power:** Limits executive dominance and reinforces constitutional order

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2. Key Features

- The President shall serve a **term of five (5) years**
- Eligibility for **one reappointment or re-election only** (maximum of 2 terms)

- Clear process for **appointment/election and removal**
- Defined **powers and ceremonial vs executive roles** to avoid abuse

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3. Considerations for Fiji Context

- Align the role with national unity and cultural respect, including **Vanua leadership values**
- Ensure the appointment process is **independent and transparent** (e.g., involving Parliament and possibly traditional leadership consultation)
- Clarify whether the President remains **ceremonial or gains specific oversight powers**

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4. Example Clause (Draft)

"The President shall be the Head of State and shall serve a term of five (5) years. A person may serve as President for a maximum of two (2) terms, whether consecutive or not. The appointment of the President shall be conducted in a transparent and inclusive manner as prescribed by law."

How It Fits with Your 10-Year Constitutional Review

- The **5-year presidential cycle** allows evaluation of leadership twice within one constitutional review period
- The **10-year constitutional review** then assesses whether the presidential system itself is functioning effectively

15. QOLIQOLI BILL- Constitutional Reform Directions

Key Issues and Challenges

- **Control vs Ownership:** iTaukei communities claim ownership, but the government regulates usage
- **Commercial Exploitation:** Outside fishing licenses may undermine local benefits
- **Environmental Degradation:** Overfishing and climate change impact sustainability
- **Limited Economic Return:** Communities may not fully benefit from their own resources

a. Recognition Clause

"The State shall recognize and protect the customary ownership of land, sea mineral resources and stewardship of qoliqoli by the iTaukei people."

b. Shared Governance

- Co-management between **Government and Vanua leadership**
- Local communities involved in licensing decisions

c. Economic Empowerment

- Ensure **direct benefit-sharing** to customary owners
- Support community-led fisheries and eco-tourism

d. Environmental Protection

- Integrate traditional knowledge with modern conservation laws
- Establish protected areas under Vanua authority

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16. LAND OWNERSHIP

FREEHOLD LAND

Calls for Reform

a. **Limits on foreign ownership** of freehold land
b. Mechanisms to **reconnect freehold land with Vanua interests**
c. Policy to ensure **equitable access** to land for indigenous communities

◆ 1. Targeted Land Restitution

Return of land that:

- Was **clearly unjustly taken**
- Land is:
    - Unused
    - State-owned
    - Under dispute

◆ 2. Co-Ownership / Shared Governance

- Create **joint ownership models**:
    - Freehold owner + original mataqali
- Or require:

- **Vanua representation in land decisions**

◆ 3. Lease-Back Arrangements

- Encourage or require freehold owners to:
  - Lease land to original communities
- Long-term leases (50–99 years)

◆ 4. Compensation & Benefit Sharing

Where return is impossible:

- Government or landowners provide:
  - Financial compensation
  - Royalties from land use (tourism, agriculture, mining)

Example:

- A resort on former customary land shares revenue with the mataqali who owns the land.

◆ 5. Land Banking System

- Government purchases freehold land when available
- Gradually returns it to:
  - iTaukei ownership
  - Community trusts

☞ Slow but stable restoration method

◆ 6. Legal Reform (Vanua Integration)

Amend laws to:

- Recognise **customary interest in freehold land history**
- Require:

- Cultural consultation
- Community impact agreements

☞ Aligns modern law with **vanua values**

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17. BICAMERAL PARLIMENT IN FIJI

Reforming the structure of Parliament offers an opportunity to strengthen democracy, accountability, and representation in Fiji. One such reform is the introduction of a **bicameral parliamentary system**, replacing the current unicameral structure under the 2013 Constitution of Fiji. A bicameral system—consisting of two legislative chambers—can better reflect Fiji's unique social, cultural, and political landscape.

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1. What is a Bicameral Parliament?

A bicameral parliament is a legislative system with **two separate chambers**:

- A **Lower House** (representing the general population)
- An **Upper House** (providing review, oversight, and representation of special interests such as traditional leadership, provinces, or minorities)

This system is used in many democracies worldwide to improve the quality of law-making and ensure checks and balances.

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2. Proposed Structure for Fiji

A. Lower House – House of Representatives

Role:

- Primary law-making body
- Represents the people through democratic elections

Composition:

- Members elected by the public through a fair electoral system
- Representation based on population

Functions:

- Introduce and pass legislation
- Form the government (Prime Minister and Cabinet)
- Represent national interests

B. Upper House – Council of Elders / Senate

Role:

- Review and scrutinize laws passed by the Lower House
- Represent traditional, provincial, and national interests beyond party politics

Composition (Proposed):

- Representatives from provinces (Vanua leadership)
- Nominees from civil society, religious groups, and professional bodies
- Legal and constitutional experts
- A balanced inclusion of women and youth voices

This chamber could revive and modernize the spirit of the former Senate, but with stronger independence and clearer functions.

Functions:

- Review, amend, or delay legislation
- Protect constitutional values and indigenous rights
- Ensure laws align with long-term national interests
- Provide non-partisan oversight

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3. Why Fiji Should Consider Bicameralism

a. Stronger Checks and Balances

A second chamber prevents the concentration of power in one body, improving accountability and transparency.

b. Inclusion of Vanua Leadership

It creates a formal space for traditional leaders to contribute to national governance in a structured and meaningful way.

c. Better Law-Making

Bills are reviewed twice, reducing errors, rushed decisions, and politically driven legislation.

d. Representation of Diverse Interests

Ensures that minority groups, provinces, and cultural institutions have a voice at the national level.

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4. Why It Is Important

a. Balancing Modern Democracy and Tradition

Fiji's identity is rooted in both democratic governance and traditional structures. Bicameralism bridges these two systems.

b. Long-Term Stability

A second chamber provides continuity and stability, especially during political changes.

c. Increased Public Confidence

People are more likely to trust a system where laws are carefully reviewed and widely represented.

d. Protection Against Abuse of Power

Prevents dominance by a single political party or executive authority.

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5. Key Considerations for Implementation

- **Clear constitutional roles** for both chambers to avoid conflict
- **Transparent selection process** for Upper House members
- **Limits on power** (e.g., Upper House can delay but not permanently block legislation)
- **Cost and efficiency balance** to ensure sustainability

Conclusion

The introduction of a bicameral parliament in Fiji represents a forward-looking reform that respects both democratic principles and traditional governance systems. By combining a people-

elected Lower House with a reviewing and advisory Upper House, Fiji can create a more inclusive, balanced, and resilient parliamentary system.

Such reform, if carefully designed and supported by the people, can strengthen governance, restore trust, and align national leadership with the values and aspirations of all Fijians.

CONCLUSION

Reforming the Constitution of Fiji is not just a legal process—it is a **national transformation effort**. It must:

- Balance **modern democratic governance** with **traditional Vanua leadership**
- Ensure **inclusive participation**
- Strengthen **accountability and fairness**

VINAKA VAKALEVU

Galoa Village Hall

Attendance Sheet(s)

02/06/26

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Dranikula Village DATE: 02/06/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Iosefo. Taukei	77		Galoa. Serua	Batiwai	T.		[signature]
16	Remesio. Q	67	9435173	Dranikula	✓	T.		[signature]
17	Semanai V.	80	8626808	Koromalou	Serua	T		[signature]
18	Ehia. Nasauvina	43	7414028	Naimalimali	Nuku	T.		[signature]
19	Leone. Vucago.	82	9864192	Dranikula	Batiwai	T		[signature]
20	Uraia Rafulen	64	2932625	Navutulevu	Serua	T		[signature]
21	Teresia T.	64	9535456	Talenalia	Serua	T		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

~~03/06/26~~

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Dranikula Village DATE: 03/6/26 TIME: 2PM

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	ROMULO K. NO: 1	80	9708946	DRANIKULA	BATIWAI	T		R. Kasagoro
	PENI KAMIKAMICA	60	8499756	(TNK) WAINIYABIA.	BATIWAI SERUA	T	IT	[signature]
	MANUELE. MAGIMBA	52	2168377	Galoa.	—	—	—	[signature]
	VIKATORE LEANERE	45	2436622	GALOA	BATIWAI	T	IT	[signature]
	SEREMAIA MATAIGWA	42.	2165315	VUNANU.	SERUA.	T.	IT.	[signature]
	ROMEO	60	7979533	GALOA	BATIWAI	T		[signature]
	Llikena Toma	57	9067098	Galoa	Batiwai	T	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

02/6/26
~~03/06/26~~

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Drakula Village DATE: 2/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	INIA Batiwai	65	9261102	NAICOVOU	Batiwai	✓		[signature]
	RATU SEMISIK	55	9750012	GALOA	BATIWAI			[signature]
	Pio Malofolu	69	9726998	DRANIKULA	BATIWAI	—		[signature]
	MIKANLE RAVAHALA	50	8480862	GALOA	BATIWAI			[signature]
	SAILASA KAUCOKA	50	8394969	KOROVISILOK	SERUA	✓		[signature]
	KELETO NAIKABU	57	9779345	DRANIKULA	BATIWAI	✓		[signature]
	DONASIO RATUBULI	50	-	GALOA	BATIWAI	✓		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Galoa Village
2-6-2026

Mr. Biu: The Turaga na Taukei ni Vanua Galoa. Before we start this afternoon, I would seek your approval if the commissioners could seat on top of the table this morning. We wish to acknowledge and thank you all for welcoming and accepting us this morning. The Chairperson will shortly introduce the members of the Commission. Firstly, I wish to say a few things. Our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. He has kindly approved this arrangement so that everyone may participate freely and clearly understand the discussions taking place. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed.

Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. When giving your submissions, please do not be afraid or feel anxious about speaking. We encourage each one of you to share your views openly and honestly. Every submission is important to us. All submissions made today will be recorded and carefully considered by the Commission as part of the constitutional review process. We once again acknowledge the Turaga Tui Conua for accepting us this afternoon and I will give the floor to the chairman for their deliberations.

Mr. Valenitabua: I beg your indulgence that we will be sitting upfront this morning. Before we proceed, let me just give a brief introduction of the members of the commission this morning. Sitting on my left is Mr. Conway Begg. Mr. Begg is an architect. He plans and draws the plan for the houses. And next to him is Dr. Nelesh Gounder. Dr. Neelesh Gounder has a Ph.D. and he's a lecturer at the University of the South Pacific. And I am the chairperson, Mr. Valenitabua, lawyer by profession I'm from Nukui, Tikina Rewa. And I will be leading the discussion this morning. Thank you.

The purpose of our visit this morning, we have been sent by His Excellency, the President of Fiji, Ratu Naiqama Lalabalavu, who has also appointed us as the members of the commission that will be receiving your submission this morning. I think you've heard the need to change the 2013 constitution, which is why we are here this morning to do that. So, we are here in Talanoa.

We are here in Galoa. whom we do not really understand the reason why it was brought for us to use. The purpose of our visit this morning is to

come and hear your voices, what you need to be included or to be added or to be taken away from the constitution. Therefore, whatever you think that needs to be included and we are here to come and collect your submission this morning.

I have been advised by the Roko that there was a team who was here last week who have conducted awareness, the members of the village in who have visited your village. If you had already have submission prepared you are required to submit by the person that is chosen form your village to represent. If anyone wishes to submit his or her own submission it is not stopped you can do so. We are here to come listen to your voices, submit your submission there is a recorder which is recording our discussion. That is the basically the introduction this morning, we apologies if there would be some harsh word heard on the purposely for our discussions on the 2013 constitution. I now open the floor if you would like to submit your submission this morning.

When you speak, please say your both names before submitting your submission.

Remisio Qarau: My name is Remisio Qarau I'm from Dranikula. should the constitution be removed, i believe yes. For example, coup, if you can change a few things especially immunity. Submit if we can have a completely new constitution and to go through broader public consultation. The reason is the previous constitution is protecting people who were involves in previous coups, amend that or in future anyone who does the coup will not be liable to change the constitution and will be liable for death parole. That's my stance. I think if we protect the coup perpetrators, we keep on going back, if we have this thing and we change the constitution and we make it harsh, make some wording it will stop them and cannot change the constitution.

Secondly, the constitution amendments we need 75% of the register voters. I suggest instead of the 50plus one can we have the 55% then we can amend the constitution, what I believe the plus one is very shaky that plus one can jump out anytime. The electro system if we can go back to the old system, the constituencies. Right now, anyone with the bigger amount goes into the parliament if we can go back to the old one. At present Serua has low representatives in parliament. Because of the new Electrol laws. Replacement of member of parliament, the present one is the next in line with the numbers. I suggest we have a bilection let people decide who is going to lead their government who is going to lead their country, not when the he is the next in line with their number gets the votes. If we can have a bilection.

Thirdly, roles of indigenous people's strong recognition through GCC. As of Now GCC is only on advisory body they don't have any say in

parliament, suggest if they can be given the authority to decide on itaukei matters or issues. They have to decide but it has to be taken to cabinet for approval. The village by laws, if GCC could be given the authority to pass the village by laws. From the village meeting, District meeting provincial meeting then approve by GCC. It has to go to cabinet not parliament. In parliament they will debate. As it easy to go to cabinet.

The protection of indigenous land and fishing right. This is one issue that has been long, if you can change the constitution to protect our land like right now if government wants to come and use our land there is a clause there the government they can come and use your land If the clause to be changed the landowners to be consulted for people for general purpose. Like now the research people when they wanted to do research on our land they come and just go without asking, if that could be done, we are here this land was given to us by our ancestors. Ownership of natural resources, if it can be change not only 6feet for that to be change landowners to be consulted not only 6feet everything.

The percentage sharing of royalty if it can go back to the old one. The present one shared to the one who is just born. We are the holding the and doing all the work for the village we cannot be having fair share with the child who is just born. To have a fair share. One for the leader of the tribe and then we can share the rest to be fair. That is all.

Mr. Valenitabua: Requesting that submission.

Mr. Biu: I hereby receive submission from Remesio Qarau.

Mr. Valenitabua: For the record, I have here a handwritten submission I now add Mr. Remesio Qarau's name and the date is 2 June 2026 has been presented to the commission and we now accept as a submission in this consultation session.

Mr. Valenitabua: There is no law to give us approval to change the constitution we can only amend the 2013 constitution. We have heard from around the places we have visited. We will review what is t has to be done. The supreme court that 75% to be two third. The old law it says only 75% to agreed. The supreme court has changed to 2/3 which means it has decrease. The fifty percent plus one this is about the referendum. Electrol reform this is to change the Electrol system, to remove the national constituencies. We have received submission to from other places and that we thank you that you have support our election system. Bilection, nowadays the only one who is retired from parliament there is another replacement, thank you for your submission on bilection. We thank you for your submission on entrenching the GCC to the constitution. The village bylaws to be regulated in the village, provincial meeting then to the GCC, then to cabinet. Thank you for this new submission. The land and the

qoliqoli, we have received submission from other places we have visited. You are again supporting this. Thank you.

Jona Dalaga: My name is Jona Dalaga, Roko Tui Serua. Submission from Korovisilou village Yavusa Nadruku. Firstly, to remove the 2013 constitution. Secondly, Fiji to be Chiristan State. Thirdly, bring back the 1997 constitution and remove 2013. Fourthly, Fijian to be known only by iTaukei. Fifthly, To change the 2/3 of the public and to be 50%. Lastly the appointment of the president to be done by the GCC. Thank you.

Mr. Biu: Members of the commission I have here with me the written submission signed by members of the village.

Mr. Valenitabua: For the record I have here with me submission from Korovisilou village yavusa Nadruku dated 01 June 2026. Presented by Mr. Jona Dalaga. I now receive the submission as part of the constitution review commission.

Mr. Valenitabua: We have received submissions calling for the removal of the secular state and the establishment of a Christian state. We have also received submissions seeking a return to the provisions of the 1997 Constitution. However, as advised by the Supreme Court, this cannot be done. We have also received submissions from other locations requesting that the name "Fijian" be used exclusively for the iTaukei people. In addition, the issue of the appointment of the President has been raised in other consultations. Thank you.

Eliana Sauvinaka: My name is Eliana Sauvinaka, and I am from Naimasimasi Village in the Tikina of Nuku. Our submission is for the removal of individual rights provisions. We believe that the emphasis on individual rights has, in some cases, reduced respect for village meetings and traditional village decision-making processes. Thank you.

Mr. Valenitabua: Thank you for your submission, Elia Sauvinaka. It has caused problem in our villages. Women's don't want to do village tasks. It has caused problems. Thank you we will go and review it again.

Uraia Ratulevu: My name is Uraia Ratulevu, and I am from Navutulevu, the last village in the Tikina of Serua. I wish to make the following submissions: First, I submit that the provisions relating to individual rights be reviewed. Second, I submit that the name "Fijian" should be reserved exclusively for the iTaukei people. Third, I submit that consideration be given to the return of ownership rights relating to land and qoliqoli to the traditional owners. Fourth, I submit that the Great Council of Chiefs (GCC) be strengthened and established on a firm and stable foundation. Fifth, I submit that village by-laws be recognized and strengthened, as this

issue has been consistently raised at district and provincial meetings. Sixth, I submit that Fiji be declared a Christian state. Thank you.

Mr. Valenitabua: We have received your submissions and we accept it all.

Temesia Tuicomia: My name is Temesia Tuicomia. I am from Serua Island and currently reside in Talenaua. My question relates to land ownership within the Tokatoka allocations, specifically Tokatoka numbers 8, 9, and 10. In 2014, Tokatoka Number 10, known as Narokura, was removed from the Tokatoka allocation in Serua. I would like to know under whose authority, and by whom, the decision was made to remove Tokatoka Number 10 (Narokura) from the Tokatoka allocation in Serua. Thank you.

Mr. Valenitabua: The question you asking is not counted in the topics that we supposed to discuss today. there is a problem in this case in which i had also received. We just end there. Thank you.

Elia Lewere: My name is Elia Lawere I'm from Naboutini. I'm not making a submission this morning, however, he is making reference, if you can look around us, and he is talking about the increase of the prices of goods. He is not making any submission this morning, but asking of the increase of prices, whether we can have a look at that this morning.

Mr. Valenitabua: The rise in the cost of living it is in price control board with the fiji consumer council. We will go and review it thank you.

Ilikena Toma: My name is Ilikena Toma, and I am from Galoa Village. I wish to make a submission regarding village by-laws. We serve on the village committee responsible for maintaining order and addressing issues affecting the welfare of the village, particularly problems related to alcohol consumption. The Police have conducted awareness and consultation sessions with us and have advised that if the village committee is unable to deal with cases involving intoxicated persons, we should refer such matters to the Police.

We have continuously provided advice and guidance to those who abuse alcohol. However, despite these efforts, the situation has not improved. As recently as last week, there were still individuals consuming alcohol in the village. Therefore, I submit that consideration be given to including provisions in the law or the Constitution that would strengthen the enforcement of village by-laws and support village authorities in addressing alcohol-related issues within the community.

Mr. Valenitabua: The village by laws I have explain it already. What is stopping us is the individual rights. We will entrench customary laws in the constitution. We hope that entrenching customary maybe will assist on issues relating to villages.

Peni Kamikamica: I wish to make a submission regarding village by-laws. It is true that we are facing many challenges in our village, and stronger village by-laws would assist us in addressing these issues. I also wish to submit that consideration be given to the return of freehold land to the traditional landowners. I have planted a significant number of mahogany trees on my land, but the royalties we receive are not sufficient. Requesting if you can relook at the Mahogany Act. Furthermore, our village is surrounded by freehold land, which has limited our access to fishing grounds and areas where we can gather food and other resources.

Mr. Valenitabua: The mahogany land is it leased.

Peni Kamikamica: YES, Fiji Mahony Trust.

Mr. Valenitabua: Thank you that means leased is paid to you?

Peni Kamikamica: Yes.

Mr. Valenitabua: You are seeking an increase in the royalty payments. That is why I have advised that lease payments should be reviewed and aligned with current market values. Under the 2013 Constitution, the ownership of freehold land and State (formerly Crown) land, as it existed on 7 September 2013, is recognized and protected. From that date onward, whoever legally owns freehold land continues to retain ownership of that land, and the same principle applies to State land. The ownership provisions under the 2013 Constitution have been established and recognized accordingly.

This is one of the reasons why the Government has implemented the buy-back scheme. We have also received submissions from landowners in Taveuni requesting the return of freehold land. We are not in a position to make any promises. I am simply explaining the current legal position, what is happening, and the possible avenues that may be considered. With regard to village by-laws, I have already provided an explanation on that matter. Thank you. We are concluding our discussion today after this we will be in Vatukarasa. We thank you for your time.

You might have been asking what else we going to do after this. We are collecting submissions, as we have done here today. We have been to Lau, province of Lomaiviti, Vanualevu, and this week and we are now in Vitilevu in the western division including Yasawa.

After we have completed the consultations, we will return to Suva and we will collate them, analyze them, and use them as the basis of a report which we have to write. In addition to the report, a draft amended

constitution will be written. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting. In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed. You have to tick so that we can see the result of our constitution. That is one of our requests that you wait for the referendum and make to tick. Vinaka Vakalevu.

----------End of Session [2-6-2026]----------

NABOUTINI, SABETO
Date: 5-6-2026

Mr. Valenitabua: We are commissioners who have been appointed to the 2013 constitution. Now, Dr. Nilesh is going to be the chairman this afternoon. He will lead our discussions, because I think that he can speak English, he can speak Hindi, if there's a need. And then he can take us on forward from there. So, I will now hand over the mic. I will now hand over the mic to Dr. Gounder, and as I said, he will take over as chairperson.

Dr. Gounder: Thank you, chairman. You can also speak in Hindi, if you want to. But, how do you want? So, Constitution Review Commission was appointed by the president to review the 2013 constitution. And our task is to take public submissions from people all over the country. After taking public submissions, we will write a draft report, which will go to the president. Then the president will hand over the report to the cabinet. Then the cabinet will take the report and amend it to parliament. In parliament, it has to go over three readings. And if it's passed in parliament, by two-thirds majority, then it will go for a referendum. In the referendum, everybody in Fiji will vote.

The registered voters will vote. Then, it may have more than 50%. If they say yes, then the constitution is going to change. Otherwise, it won't change. If we write the report, the constitution won't change. Then it will go to the cabinet, then to parliament. Our commission ends on the 31st of August. After that, we are no longer a commission. What happens after the 31st of August, after we give the report, depends on the government. Depends on the political parties, both in the government and in the opposition. Our role will end on the 31st of August. We are going around the country now, taking submissions from the people. You are free to say anything you want to see change in the constitution. If you want to delete something, you can tell us. If you want to change something, you can tell us. If you don't want anything to change, you can also tell us that. You can feel free to tell us what you feel about the constitution.

There is nothing to fear. Nobody is going to come after you, whatever you tell us. So, we will open the floor now. And if you have any comments or suggestions, we are happy to teach you. You can tell your name. We have recorded everything. When we go back in the morning, we will analyze everything. We will make a report after we get the submissions.

The report is very important. You will tell your name, where you are from and where you live. Then you can submit it. It will be recorded in the video as well. It will become evidence. So, we will open the floor now. If you have any comments or suggestions, you can tell us. We would like to know what are the changes that will be brought in. Then we can comment. We have two questions, Chairman.

Ranjit Singh — Why does the constitution need to be changed? And what are the changes that will be brought in the constitution?

Dr. Gounder: — I will answer the second one, and you can answer the first one. We don't know what are the changes that will be brought in the constitution. We are concentrating on the public now.

We have started with Lau, Lomaiviti, Kadavu, Beqa, Vanuabalavu. We are taking feedback from everyone. Last week we were in Namosi, Navua, Nadroga and now we are in Nandi.

Then we will go to Lautoka, Ba, Tabua, Rakiraki, Tailevu. When we are fully concentrated, we will decide which changes will be brought in. After consulting everybody, we will decide.

We don't know which changes will be brought in. If we don't change anything, nothing will be changed. If we don't change anything, we will see what changes will be brought in. We can't say now what changes will be in the constitution. Because we are doing consultation now. First point, the chair will explain. We have taken the experience of the chair. He will explain the first part of the constitution. Why we need to change the constitution. Thank you for the question. May I know your name please?

Ranjit Singh — Yes, sorry. Ranjit Singh.

Mr. Valenitabua: — R-A-N-J-I-T-S-H. Thank you very much for the question, Mr. Ranjit Singh. The constitution has been read by a lot of people.

And when I say a lot of people, it includes Itaukei, Indo-Fijians, and others who are with us in Fiji. And those who have read the constitution have come up with the argument that some of the provisions in the constitution need to be changed. Some of the provisions inside the constitution need to be changed.

Now, we have received the submissions from, I'll take one example, the ministries of government. We've taken submissions from the judiciary, from the court. The chief justice came to make submissions before us and the president of the court of appeal.

They wanted change. And what they told us was they need a provision in the constitution to be changed so that they can appear in a certain body which is called the SJC. The JSC, Judicial Services Commission.

And we need to change the wording inside the law which deals with the judiciary, with the courts, so that they can take part in the Judicial Services Commission. That is why that change is required, one change is required. Some people, particularly ITaukei they are saying that Fiji should not be a secular state.

In the constitution it says that Fiji is a secular state. Now ITaukei are saying no, we don't want secular states, we want Christian states. You understand what I'm saying? So, there is one change that is wanted by ITaukei.

Ministry of Immigration. Ministry of Immigration they came to us and said the citizenship law should be changed in Fiji. And they pointed out the law in the constitution which needs to be changed.

Particularly citizenship law. So, there you are, you have another example of what should be changed, why the constitution should be changed. We are not looking at changing the whole thing, right now we are not looking at changing the whole constitution.

It's just changing some of the provisions inside and adding some more. You have been in Fiji for long enough, I believe some of you the whole of your life. You understand what the Boselevu Vakaturaga is, right? Now some ITaukei are saying the Boselevu Vakaturaga should be included in the constitution.

The Boselevu Vakaturaga is not known in the constitution. So some ITaukei are saying we want that changed Boselevu Vakaturaga should come and should be registered, should be written down in the constitution. That is why the constitution is being sought to be changed.

That is the reason. Because there are people who want the law in the constitution to be changed.

We have the Ministry of Agriculture, Ministry of Fisheries, the religious organizations, the Pratibis. They came in and they want a change in the laws that are in the constitution. So, what we are here for this afternoon is if you think that some provision in here should be changed or removed, or something else should be put into the constitution, we are here to listen. Have I answered your question?

Ranjit Singh

Sure, sir. Can I just add something to it? Yes. Number one, we were born and raised here, very close to my iTaukei brothers. The land belongs to them. The land belongs to them. We work with the community; we work with the youths.

Whatever is done should not create fear in the minds of the people, and fear in the minds of the investors, and also not to create fear in the minds of educated people, that they leave the country and they go to other countries for a better future. Which I feel is in the best interest of the country. Now as you know, sir, no country is dependent on its own self.

We all rely on different countries, each other. So, whatever is done, it only should create confidence in the mind of everybody, to let this country develop, let this country be a better place to live for everyone. Multiracial, as long as the rights of our brothers, no one can take it, it's their land. Thank you, sir. Thank you very much. Thank you.

NFP, Labour Party, PLP, , Sodelpa by, all the parties, they are committing to change the constitution during the election time, because the constitution is a living document. When it is necessary, it should be changed. When the government has power, it has the right, but the law has to be followed.

So, we are following the law now. If it is illegal, if we want to change it, we can do that and sell it, but we should not go that way. We follow the law that is written in it.

First of all, create a commission. Then the commission's job is to go and get the views of all our citizens. Some say change, some say don't change, we will take all the views.

Then we will make a report. After that, the report will go to the cabinet. Then the cabinet will take the report and decide what to change and what not to change.

It is not necessary to listen to everything we say. In the 1997 constitution, a lot of things were suggested, but the government is not writing everything. In that, Jai Ram Reddy and Kamil, both of them will sit and decide how, give us something here, give us something there, there will be sacrifices from both sides.

Mr. Valenitabua: This it will go to the parliament. There will be debates three times. After all, three debates, it will be passed.

If it is passed, then a referendum will be held. It is a very long process; it is not easy to change. But the current government follows the law that is in it.

That is why we have come and changed it. But we go everywhere, take everyone's views, then later we will decide how. Now you said a good thing.

The job of the constitution is to create business confidence, not to create fear, and to protect the rights of the landowners. Thank you. Did anyone else want to say anything? Now, because the constitution, this is the opportunity, that whatever people want to say, we have come and heard it.

We have not come here to tell you, we have not come to lecture you, we have come to listen. We have been in Fiji for two months now, and we will be in Fiji for another two months. We will take everyone's views. We will stay in Nadi town for the whole day. In the evening, we will go to Nawaicoba public school. After that, we will go to Lautoka.

We go everywhere. We go to villages, we go to settlements, so that people come and tell us what they want. No one should know who made this constitution, no one should know how it came, no one should take anyone's feedback, etc. It is very important that if the constitution is changed, no one should say that no one asked us. Feel free, no one should be afraid. We will do what we say. We have got protection. No one should bother you, no one should scare you, no one should do anything.

You have anything to say about land? Land is a major problem. We already have land. We don't have any land. But at least we are not surviving from them.

Dr. Gounder: More certainty around lease renewals. More certainty around lease renewals, so they can have continual security, and also, they should know a little bit in advance whether the lease will be renewed or not, so that they can decide to make investment. Mainly Farmers.

Mr. Beg: So, certainty around lease renewals, and if they can be communicated in advance. Do you think they are not fair? Can you speak a bit more about that? I know that. I was just wondering whether, to your question, you are saying fairness in advance.

Ranjit Singh: I want to suggest that more powers to the law enforcement, to the police.

Dr. Gounder: I hear that, that is a good point. I wonder whether it is in the lease, whether it is written in the lease, whether it is known. Thank you very much. Most places have said that same thing, that we give harsher or strict punishment to drug offenders. We have heard that all around the country, wherever we have visited so far. And more powers to the law enforcement, to the police.

Ranjit Singh: Police and even the court should be very strict. The known people, they get caught, they are bailed out, bailed out, bailed out, bailed out. And the kids are abused. It is not only a problem for the parents, it is a problem for the community and for the country.

Do you have any, because this kind of leads down that pathway, do you have any comments around the Bill of Rights, which kind of is leading to the direction, we have heard this question quite a lot being asked, and I am just wondering whether you are relating it back to that pathway or what is your comments on that? Good set of people are given rights, youths are given rights, but with the rights goes responsibility. People don't look at the responsibility, they abuse and they say we have a right. So that is the biggest problem the law enforcement is facing, the church leaders are facing, we as a community leaders, we are facing. Nobody is talking about responsibility, only people talking about their rights.

Mr. Valenitabua: On rights, on rights, thank you very much Mr. Ranjit Singh. Yeah, some people think that they can exercise their rights without responsibility. Our rights are subject to the rights of the others too. We have to consider the rights of the others. Like for example, someone playing loud music in his compound or her compound, and we hear that a lot. And then he plays on and on until 10, 11, 12. Is he considering the rights of the others?

Ranjit Singh: No.

Mr. Valenitabua: He has a right to play music, but he has to consider the rights of the other household who need to sleep in peace. And that is where we have to draw the line. Thank you. Yeah, responsibility. You have raised the correct word. Responsibility is rights with responsibility. On rights, a lot of submissions we have heard, I say, these children who happen to know their rights now are abusing their rights. Right? They go to school, they punch people up, they throw chalk or duster at the teachers. Some teachers are even punched in school by the students. And even at home, some parents cannot control their kids. The kids talk back. When they are asleep, they go to the police station and they report. Those kinds of rights. So, we have been told, bring back corporal punishment. In other words, whack the child. In school and also at home. Do you have any comment on that?

Ranjit Singh: It's very good. That's what we need. I remember when I was young, my father was a foundation member of the Samaritan College. He was the president. He told me, if you come home and tell your teacher I have given you three sticks, I'll give you six sticks. And we had respect. And nowadays, it's totally different. But I'm glad, you know, with his views, I studied, I did my degree. It would be a good path. Okay. Where is dealing with rights?

Dr. Gounder: So corporal punishment, you agree corporal punishment should be brought back?

Ranjit Singh: One hundred one percent.

Dr. Gounder: What about the others? Yeah? Okay. If you disagree, you can also say that I disagree. It's okay? Okay. Thank you. We'll take note of that. Okay. Would you be fair to say brought back with some control? As soon as you're going to talk about control, then it means control, control, no. It's just like when somebody's defending.

Ranjit Singh: I'm 71 years old. If I had 30 years old coming and taking me, and then people are going to say, use ample force to stop him. How can you describe force to stop him? It's the same thing applies to corporal punishment. We need to teach the kids that yes, rights are there, but there's responsibility. Responsibility towards your parents, responsibility towards your classmates, responsibility towards your community, responsibility towards your nation. Then we can change their mind. Yeah.

Mr. Valenitabua: Thank you for that. You're talking about the penalties to be severe, to be increased. You are submitting that, right?

Ranjit Singh: Yes, sir

Mr. Valenitabua: That has also been brought up by various people whom we have heard during our journey around the outer islands. We want severe penalties for drugs because it's getting uncontrollable. So, we have that. Some people even said, bring back the death penalty.

Ranjit Singh: I agree with this. Yes. Zero tolerance. Zero tolerance. It's not accepted.

Whether you use one gram or you use a hundred gram. Whether you use one gram or a hundred gram. Drug is drug. We need to stop it; we have to draw a deadline. We have to draw a deadline. Sir, I was referring to the penalties.

Mr. Beg: Are you submitting, when she has said that other places are advocating even the death penalty, the highest.

Ranjit Singh: Totally agree. One hundred one percent, sir.

Mr. Beg: Thank you, sir. That's all I was asking. Now we are talking.

Mr. Valenitabua: We are starting to talk. I'm sure you have a lot of things.

Shailendra Prasad: My name is Shailendra Prasad. How much money we lose in a red-handed case. So, we have to demolish all that. If you are caught red-handed, same time. Why are you wasting the money on the food? Transportation. Police department. Loads of the money from the

government is going down the drain through there. It's corporate. If you are red-handed, all that is corporate. No excuse. It cannot be.

Mr. Valenitabua: Okay. Why waste money on court process, eh? Right? That is your question. Why waste money on court process? Yes, if you are red-handed. We put it this way. There is another right. Human right is there. Right. The right of a person who is arrested and detained in custody. Every person. Yeah. Unfortunately, that is the law. Carry on, carry on. We are talking.

Ranjit Singh: It's just an international human right that you have to respect because we are a member of the United Nations. Otherwise, our nation will be thrown out of the United Nations. We will suffer. So, we have to respect the right. But we have to... Do some amendment. Do some amendment, eh? He says the court.

Mr. Valenitabua: So you are saying caught red-handed. Red-handed. Now a person can be caught red-handed and then taken by the police. They are arrested in charge. In court he can say, I'm not guilty.

Ranjit Singh: That's the major problem of our country. That's the major problem. Just because of the lawyers. That's the way to say it.

Mr. Valenitabua: And then he says, I'm not guilty. Then his right kicks in. He is presumed innocent until proven guilty. No taking to six, seven or eight years for that matter.

Dr. Gounder: So, we have to follow the rule of law. But also, you are saying that there should be more efficiency in the court system. Take note of that. We have heard this from other places too. More efficiency in the judiciary. We as a nation we lose. Yeah.

Mr. Valenitabua: So, all those departments are involved. And the lawyers who don't get paid.

Ranjit Singh: Just one addition to that, I think not denying the fact that there should be a harsher punishment for law enforcement and drug enforcement people who get involved with these drug dealers. Instead of protecting our legal system, they get involved for their own benefit. There should be no excuse. There is a very harsh punishment for that.So harsh penalties. Very harsh, eh? Very harsh. There is no excuse for that.

Mr. Valenitabua: Penalties for law enforcers. Drug offenses only. Drug rape. Drug rape. Anything, sir.

Ranjit Singh: The reason is, sir, they take an oath that they'll do their job right. They're going against their code of conduct. They're going against their ethics. People don't need such people to be protecting the law or to be part of the criminals.

Mr. Valenitabua: Thank you. Thank you. Now we are talking. Anyone else? What is your view of the international treaties which Fiji signs? I'm sure you can have a view on this. Like there's a universal there's a universal declaration of human rights. There is CEDAW which is the someone give me CEDAW Convention on the Elimination of Discrimination Against Women. These are national treaties or international treaties. The Rights of the Child. There comes other international treaties. Because of the international treaty which Fiji signed the word for it is ratify. Here you've got that word, sir. Which is ratified the country has to abide by those treaties. You understand? Yes, sir. Now, should Fiji be abiding with these treaties 100% or 50% or 75% what is your recommendation? What do you suggest?

Ranjit Singh: I think, sir we have to protect our mothers, sisters, our daughters. The thing is it's a good thing we're protecting them. But when it's abused by some people that's when the problem starts. Like for a very simple example now if a female calls a police officer my husband abused me he has to come and take him and lock him. Otherwise, he's going to lose his uniform. So, if he has done his good but in cases when it's abused that's when I think a lot of people mentally get disturbed and then they go and murder they go and kill. That is wrong. So, what can be done to protect that thing that it's not abused?

Mr. Valenitabua: So, you are saying back to the word you used at the beginning international treaties are good you know to safeguard women being abused children being abused and all that but they have to be used responsibly.

Ranjit Singh: Which way we can do to protect our women. It's some I'm sorry to say that but some women abuse that. And likewise, maybe some men abuse too. I'm not saying men are good either. All men are good. We have to accept the fact but how we can improve on that?

Mr. Valenitabua: Dr. Gounder you're saying that some people have their rights but they abuse their rights.

Ranjit Singh: Exactly sir. Those rights. Exactly.

Mr. Valenitabua: See for example in one of the villages these iTaukei ladies they said go away with all these bits especially the women because the women don't want to follow what the chiefs say in the village. Yeah. The village chores and things like that. Say every Monday women clean the village. Some people don't want to do that. They say oh my right I have my right. That kind of thing. Yes sir. That is abuse.

Ranjit Singh: Yes sir.

Mr. Valenitabua: Any other general? Education there is a freedom to education in the rights. Is education, okay? Going to school for the children government providing what they should provide is it okay? Do you have any complaint?

Ranjit Singh: From what I think sir I am very close to my village government is doing enough. More than enough. Lack of responsibility on the parents that creates lot of problem when we see 13–14-year-old girls, boys roaming on the road. Government can't be everywhere. Government can't be spoon feeding people. Law enforcement can't be everywhere. They don't have miracle. When we as parents we don't do our part.

Dr. Gounder: So, under the education act the previous one last week new revised education act was passed in parliament two weeks ago. Under previous every children should be in school. If the child is not in school the parents can be fined 1000 dollars.

Unless the child is sick or parent has given permission to stay away from school for whatever reason. All children have to be in school during school hours. The new act still there is fine but they have reduced it from 1000 dollars to 500 dollars.

And if you see any child who is not in school you can go and report to the school near the school at teacher or principal. And they have a responsibility to report it to ministry of education. And ministry of

education will then find out the student and the parent and then discuss with them.

If they still don't follow the order from the ministry of education they can be ordered to come to school through a magistrate. So, there are processes laid down but it's all about like you said rightly. It's not only teachers it's parents too.

Community too. This example I gave in the village yesterday I think Navaka village. In my community one student I saw a student not going to school.

I went to his parent's house found out why he is not going to school. I took him to school myself. I don't know him but I realized that this boy should be in school.

What is he doing home during school hours? So, community can also play some role here. There are neighbors and others too. And I see in Suva police officers are now patrolling streets and they are looking for children in Suva.

If you are in the street during school hours police will question you. What is your name? Where do you live? Do you go to school or not? So, law enforcement is doing their part but I think it is the whole of community. Everybody has to work together to make sure that we put all our children into school.

The $500 fine is there but it may not be enough to make sure that we our children into school. We make sure that we make sure that we make sure that we make sure that we make sure that we make sure make sure that we make sure that we make sure that we make sure But the constituency system, the parliamentarians of the area should know about the area. The people should know about the area.If there is something in the people, they should call us. You are our candidate. You are the MP of the area in the parliament. Our roads are bad. There is no parliamentarian in the area. There is no worry.

Earlier we had a constituency. There was a member of parliament. As soon as the roads were bad, we used to ring him. There was no water, so we used to ring him. Now we have an area. If there is something, you

should know about it. You should know about it. I think it should be brought back. I think it should be brought back.

Shailendra Kumar: Nowadays we don't know who is the parliamentarian. Nowadays we don't know who is the parliamentarian from which side. I don't know. The elections are over. I don't know who is from our area. Before we knew about this constituency, this is the present.

Even from Nadi, Votualevu, Lautoka, Drasa , we know. Nowadays we don't know who to talk to. Even the councilor has access. But none of the other people have access.

Mr. Valenitabua: So, what are you suggesting?

Shailendra Kumar: Bring back the same old constituency.

Mr. Valenitabua: A constituency that we had before?

Shailendra Kumar: Yes. I hope in other areas you must have asked. 100% you guys must have had the same answer. Even the Tikina's, Koros, they don't know who is representing them. I'm sure you guys must have had the same answer. So, if possible, an amendment. So, we know who is representing us.

Mr. Valenitabua: Yes, so we have heard that. Now we are going to add to the submissions. This is Naboutini one . Right, so what we will say is that the community at number Naboutini one in Sabeto, they also support that we call it multiple constituencies. Many constituencies to be brought back in the election. All right? Okay, good. Since you have the mic, feel free here.

Ranjit Singh: They have answered the other questions. But if I add to some of them, human rights and other things, well, if somebody causes any damage, maybe some crime or drugs, but human rights jumps in. Before, we didn't know what human rights were. You commit a crime, you go to the court, jail. Now everybody jumps in to save the person. Especially lawyers. Lawyers. You guys know. Now people know what's going on.

Mr. Valenitabua: Yeah, okay, we get what you mean.

Ranjit Singh: Nowadays people know what's going on. So, try to say this, in the pocket, you get some, you get some, so everybody's free. It's like from the back, acting from the back.

Mr. Valenitabua: The front face is good. One writer said that... Thank you.

Vishundar: Some of the things which we... The rule says this. But the lawyers and other rules says this. The constitution says this, by the law. And the law is law. Save this person. And the court just hangs there. Decide whatever balance it is. Oh, I have no proof? Bail out some big amount, bail out. Huge amount of drugs being caught. Bail out. Why bail out? If that is a threat to the country, if that is not supposed to be in the country, why bail out? It should not be bail out. Any major crime done, no bail out. It should not be bail out.

Mr. Valenitabua: Thank you.

Dr. Gounder: We are aware that the bail issue for drug offenders, in few other cases as well, the submissions that we have received from other places, people have talked about it.

Vishundar: I hope you guys must have reached here maybe 40, 50 steps ahead. So here, maybe those 40, 50 people must have told you more things. That's okay, we are happy to hear whatever you have to say. Feel free to say, we are here to hear you.

Mr. Valenitabua: One question. Now we are all called Fijians. iTaukei is saying, no, Fijians should only be for ITaukei. What is your suggestion this afternoon? Do we retain the name Fijian for everybody?

Vishundar: Born here, you should be Fijian. That's my point of view. I was born in Fiji, I should be born as Fijian.

Mr. Valenitabua: Thank you. We should not. So, all Fiji citizens should be called Fijians. This is another one. Freedom of religion. Right. Every person has the right to freedom of religion, conscience and belief, what you believe in. Are you all right? Are you exercising that right? Or is someone stopping you? Are we exercising that right? I think, I go everywhere, sir. I go to church, mosque, my temple.

Vishundar: I just believe there is one God. We just pray different forms, there is nothing wrong with it. Wherever I go, I investigate. And we don't have any difference there. So, you have no problem with that? No problem with that, sir.

Mr. Valenitabua: Freedom of religion is here in Fiji?

Vishundar: Yes, sir. We are practicing our religion? Yes, sir. Thank you. Freedom of religion has always been there in the constitution.

Dr. Gounder: That's what I was saying. Sorry, I just wanted to highlight. The term of parliament.

Mr. Valenitabua: The life of parliament now is four years. Should we keep that for a year? Do you want it increased or do you want it decreased? Cut it down? It should be more than that. For parliament.

Shailendra Kumar: It should be more, but it should be time. That time has to come. The term limit. Not more than two terms. One term.

Mr. Valenitabua: One year.

Vishundar: So, what about people voting then? If people don't want, they will vote them out? No, that's it.

Ranjit Singh: The prime minister. The prime minister.

Dr. Gounder: Was it the prime minister?

Vishundar: No, the parliament. From one election to another.

Dr. Gounder: That is a different question. How long? Currently we have four years. In the 1997 constitution it was five years. Five years is much better.

Mr. Valenitabua: For the term of parliament. From one election to another election. So that means the government which is elected will run for five years.

Dr. Gounder: Five years. Currently it's four years. Before it was five, right? Yes, before the 1997 constitution it was five.So why five? What's the difference in one year?

Shailendra Kumar: Because it's one-party term. It takes the government. First year it's nothing. You just have to balance here and there. Second year maybe something. Third year something. Third year maybe something increase. Fourth year maybe. By the fifth year. He's going to do something more. Then another election. Four years just. Do something here, do something there. By the time nothing is done. Election is there. It takes their money.

Dr. Gounder: So, a former minister who was in the last government. He's no longer a minister now. He's also suggested five years. Like you were suggesting.

Shailendra Kumar: Yes.

Mr. Beg: Sorry, I forgot your name again.

Shailendra Kumar Shailendra Kumar. Kumar,

Mr. Beg: Mr. Kumar. So if I understand what you're saying. By saying that they're doing projects. You want them to finish up projects that they're supposed to manage in that term? Is that what you're saying?

Shailendra Kumar: Yes.

Mr. Beg: Is there one year difference? Will make it. That one-year difference. Does it make a difference?

Shailendra Kumar Maybe the first year in the new government comes. He's going to find out what's going on. From previous government. Then he's going to tell you how much budget was spent. It's not $5, $10. It's millions of dollars. Now billions of dollars.

Mr. Beg: So, one more question. Maybe Dr. Gounder can answer that as well. Because what's been brought up in some of the consultations is budget allocation. So, five years. I just wanted to understand your thinking behind that. Thank you.

Shailendra Kumar: Maybe the government will not have sufficient time to understand. Maybe some new parliamentarians. Some old parliamentarians are there. So, the pace is, you know. Find out this, find out that. Dig out this, dig out that. So, first year, gone. Second year, maybe we got funds here. We repair this. Make this. Make that road. Make this town beautiful. Second year, maybe more.

Dr. Gounder: So, we have heard that from other people too. When we did the national development plan, that was another issue raised. Give government longer time. Five years maybe. Thank you.

Ranjit Singh: And the reason why disagree is when members are appointed to the parliament, they give four years. If they perform good, people will elect them again. They can come back and fulfill their promises. But if they don't perform good, they will be thrown out of the parliament. So the people have right, four years is more than enough time to prove to their people, to their nation, that they are doing their job. That's the reason why disagree.

Mr. Beg: I understand and I thank both of you for your comments. They are very good and we will take that on board. I promise you, we will debate it. Both have good arguments. Thank you, sir.

Shailendra Kumar: Sir, I don't understand. He has a phone technique. Most of the people have phone techniques. I don't understand.

Mr. Beg: I understand. And our duty here is to listen to you. Listen to the comments. Whatever is best for the country. I understand. Thank you, sir. Wait a second. Are there any more comments, like anything else that you can think of?

Ranjit Singh: Sir to the last one. Sure, go ahead. As you have been to Nagado village this morning, you have seen the road condition. The government is already allocated among the FRA. The FRA is giving to subcontractors.

These subcontractors don't touch the overgrown grass when they do great. But even they are paid. So, who is signing that cheque? Where are they getting all the money from? Just again down the drain. Do you understand, sir?

Mr. Beg: No, I understand. I suppose we sort of hear your points. We are sort of addressing constitutional matters. But your point is primarily addressed with the FRA and the processes involved. Who is involved? What contracts have been left? The condition?

Ranjit Singh: Sir, the government should be looking after. We are looking after the location.

Mr. Beg: In that case, in the first comment you made, sir, was that you said FRA. Yes, but through the government this FRA is getting done. Right. Maybe perhaps, Dr. Gounder, can you answer this? Because they are talking about allocation of funds. For example, the road that we travelled on to Nagado today, his comments or his contribution was about the process and the contract of those roads and how it is being done. He is saying that if I qualify your statement about the cleaning of the verges of the... That is a contractual matter with the government. But maybe, Dr. Gounder. This is a matter of maintenance. Yes, sir. It is a matter of maintenance.

Ranjit Singh: The government should look after it. What do you say about its work?

Dr. Gounder: I will just speak in English so they can also recall. Before, we had PWD, which used to repair the roads. Then the previous government closed it down and formed FRA. FRA does not have any equipment. So they hire contractors to do it. If they hire contractors, they are given a certain plan and they give costing. We got this feedback during the NDP consultation. There is no check-up. Once they complete, they claim the money and they go. But now the government has brought some checks. Once the road is done, somebody will come and have a look. So now that is in place. Also, the government has brought back PWD now. So a lot of rural roads, PWD will now repair.

PWD had all the depots, good houses, graveyards. And they are based in different locations. So, they knew the roads well. If it was raining, they know where it will be flooded. So now slowly it is being brought back. It is not easy. Because when PWD was shut down, a lot of contractors also went away. So PWD is slowly coming back. In FRA, the challenge is like in the western division, there are only five contractors. So, they focus only on main highways. These kinds of roads are neglected. But slowly it is changing. Like you said, it will take some time. Three depots have been now built. So slowly they need to build more depots around the country.

That is an issue as well. I was with the Ministry of Finance for two years. And we saw this problem firsthand. The challenges. So we will take note of that. We will take it as a governance issue.

In terms of the way issues should lead to outcomes on the ground. You can say access to transportation, but no buses. Because the roads are

bad. So where is your right of access to transport? That is what people are questioning here. We take your point.

Mr. Valenitabua: In the constitution, there is immunity. Immunity given to the people who did the coup. They cannot be prosecuted. Have you known that or not? Yes? What do you think about this provision of immunity? I don't think there should be any immunity for anyone. There is one law. Whether you, me, him, anyone commits a crime. You are going to face the same law. And not too low in the country. No discrimination whatsoever. Giving immunity is giving encouragement to someone else to do the same thing. Because you know you will get immunity. Thank you very much. It has come from your Itaukei brothers too.

That there should not be any immunity. Now I feel hurt from you. Do the others agree or not? Yes. You agree. Okay. And that is about all which I have got.

Ranjit Singh: Unless some of you or one of you has something else to say.

Mr. Valenitabua: Mr. Ranjit Singh. Sir. A booklet might have been handed out. Did we give out booklets? Booklets, the constitution. Our constitution, our voice. Booklets. If you want to send... I might ask you, Mr. Ranjit Singh. If you talk with your neighbor's or other community members. And if they want to send in any submissions like you are doing now. There is an email address there. The girl can point it out to you. Yes, yes. It's here. It's commissioners 2026?

Ranjit Singh: Yes, sir. Okay.

Mr. Valenitabua: You can hold on to that. And there is a heap there which can be shared around. You can share that around. You might want to have one below. Sit down and discuss if you want to send any more submissions. Send it to that email address. I'm relying on you, Mr. Singh. Yes, sir. And your counsellor. Okay. Thank you very much.

Dr. Gounder: Thank you very much for coming and giving your views. But make sure please distribute that to... Anyone else is an advisory counsellor here? You are for this area? Okay. So once again, thank you very much for coming and giving your submissions. Tomorrow we'll be in Nadi town. From 10 am to 3 pm. Civic Centre. So, you know anyone who wants to give their feedback for the constitution submission? Tell them to come

to Nadi town tomorrow. 9 am, 10 am to 3 pm. And in the evening, 6 pm to 8 pm, we'll be at Nawaicoba public school. So, feel free to come there as well. I got a call from advisory Bobby. Bobby will be at Nawaicoba tomorrow. Yeah, that's how we got your number. From Bobby. And Mr. ACP, Biu called you, I think. So thank you very much for coming. And please tell the others in your community and your friends and your family. Feel free to give their submission. They can send in the written submission, their email. Also, our schedule, where we'll be going next, is available on the newspapers. Both newspapers and radio too. Facebook. Constitution Review Commission Facebook. So, family and friends in Lautoka, Baa, Tavua, Rakiraki. Lautoka, Baa, Tavua, Rakiraki. All of next week. So once again, thank you very much for coming.

---------- End of Session [5-6-2026]----------

Submission(s) Received

Remasio Qwan's

SUBMISSION TO THE CONSTITUTION REVIEW COMMITEE. 2026 02/06/26

Should the Constitution be amended or we have a completely new one.

- Suggest to have a completely new one. Make a ~~draft~~ completely new draft through broader public consultation.
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Government rights to use land.
. If this could be more simplified or, if landowner could be given compensation to the use of their land.

6/2026

Korovisilou Village Yavusa Nadruku

Vakatutu ni lewe ni koro e Korovisilou kina yavu ni vakavulewa.

- Me bokoci laivi na 2013 Constitution
- Me vasukai ko viti me vanua lotu vakarisito.
- Me vaka lesui mai na yavu ni vakavulewa 1997, ka bokoci laivi na 2013 Constitutions.
- Me vakatokai na Fijian oi keda ga na kawa itaukei, kena vo me Indo-Fijians.
- Me veisau na vakatutu ni 2/3 ni lewe ni vanua, me sa 50% ga na lewenivanua.
- Na itutu vaka peresitedi ni matanitu o viti me digitaki mai na bose levu vakaturaga. (GCC)

TURAGA NI KORO
Signature
Date 02/06/26
KOROVISILAU VILLAGE

NAMES	EVR NO	SIGNATURE.
MARIKA TUTU	0274 129 00463	[signature]
PONIPATE TUVATA	0274 129 00429	[signature]
SIVORIANO CAMAITOGA	0274 129 00231	[signature]
MITIELI KUVA	0274 129 00457	[signature]
RATU IMITAI O SOKOSOKO	0274 129 00490	[signature]
SAILASA KAUCOKA	0274 676 00063	[signature]
MARIKA RAOVU	0274 129 00179	[signature]
JOPE TASERE	0273 125 00628	[signature]
KASANITA SIGATABU	0273 125 00706	[signature]
TERESIA TINAI	0274 129 00524	[signature]
FILIPE COLATI	0046 710 00155	[signature]
LIVAI NAKABI	2947 266 90185	[signature]
ARISAI SOVA	0274 126 00257	[signature]
ETA SERUVATU		
LEBA FAKAYAWA	0274 129 00248	[signature]
VENINA TUIMATANISIGA	2181 646 00197	[signature]
LIGIETA WAKACIRI	2133 683 00802	[signature]
UNAISI WAIKURU		
FINAU MATELITA	2929 016 84368	[signature]
ELIKI S RATUNIYARAWA	1763 573 77367	
KATALAINI SERE	0274 129 00251	[signature]
LIVAI NAKABI	1726 614 83870	[signature]
matalica : Bale	0274 165 00358	[signature]
ALIPATE T CAQEWA	2947 266 91080	[signature]
SITIVENI CAQEWA	0430 079 78699	[signature]
AKANISI MARAMA	0274 129 00450	[signature]
MIRIAMA GOGO	0274 129 00206	[signature]
LATILETA DIDAU	0959 111 00636	[signature]
SUSANA RALAGI	2774 012 25162	[signature]
TABUA TUIDALI	2947 277 90718	[signature]
TABUALEVU TUIDALI	0274 719 02321	[signature]
NAOMI VUGA	2081 646 00201	[signature]
VILIAME RAULAI	1653 673 24016	[signature]
LUKE RAVUASE	0274 129 00191	[signature]
IVA TAVUI	0274 129 00223	[signature]
MELEMA LEILANI	2966 136 93674	[signature]
VENI OIO	0274 129 00154	[signature]
SEREANA ADICUKI	0274 129 00229	[signature]

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SAILOSI MOCI	0130 044 02632	[signature]
PIYA NASOWAQA	0274 129 00488	[signature]
ILISEVA KIRIKIRIKULA	0274 018 00559	[signature]
MIRIAMA HELEN TIALEI	2947 283 13341	[signature]
ADI VIKA MERU KIRIKIRIKULA	0274 129 00509	[signature]
SOSICENI WAINIMOA		[signature]
KINIVUAI SOKOSOKO	0274 129 00253	[signature]
SERA VUUBEQA	0274 129 00221	[signature]

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DATE 02/06/26
KOROVISILAU VILLAGE

Korovisilou Village Yavusa Nadruk

01/06/2026

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TURAGA NI KORO
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DATE 02/06/26
KOROVISILAU VILLAGE

Romero Qarau's

SUBMISSION TO THE CONSTITUTION REVIEW 02/06
COMMITEE. 2026

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- Vadidike. No approval from land owners.
This breed corruption for our MPs.

7. Government rights to use land.
* . If this could be more simplified or if landowner could be given compensation for the use of their land.

Vatukarasa Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vatukarasa Village DATE: 2/6/26 TIME: 2:30 pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Rev Ilaitia Tuwere	58	8082753	Vatukarasa	Conua.	T	IT	[signature]
2	Valetino Kama	73		Biausevu	~~Mono~~ Komave	T		[signature]
3	Noa Turaganivalu	45	9562638	Vatukarasa	Conua	T		[signature]
4	Timoa Qio	56	9405372	NAMADA	KOROLEVU I WAI	T		[signature]
5	JOSESE Yaya	60	2419358	VUCILEVU	Komave	T		[signature]
6	AMINIASI T		2736083	BIAUSEVU	KOMAVE	T		
7	APAKUKI T. KAITASU	52	2736083	VATU-O-LALAI	KOROLEVU-I-WAI	T	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vatukarasa Village. DATE: 02/06/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	JOVILISI NATOYA VAKAMA	51	2000818	NAMATAKULA	KOMAVE	TURAGA	IT	
9	TOMA. NAIDI	60	9844990	BIAUSEVU.	KOMAVE	TURAGA.	IT.	
10	Romano Finau.	58	9317019	BARAVI NADROGA BIAUSEVU	✓		✓	
11	Filise matabaa.	62	9786618	Biausevu	-	-	-	
12	IKELEVI SAUNAKU	60		NAMATAKULA	✓	-	-	
13	SIRELI NAUKA.	42	8348209	VOTUALALAI	KOROLEVUI WA	TURAGA	✓	
14	LAVENIA VASUINUBU	65	9042381	VATUKORASA	COMA	MARAMA		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

807

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

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15	MERE VANA.	69	8623639	VATUKARASA.	CONUA	Marama	IT	[signature]
16	ULAMILA BULA	57	9486304	VATUKARASA	CONUA	MARAMA	✓	[signature]
17	ELENOA GONEMAI	42	9836681	VATUKARASA	CONUA	MARAMA	✓	[signature]
18	ELENOA VUNIWAQA	56	8069594	VATUKARASA	CONUA	MARAMA	IT	[signature]
19	JOBE KURUIDROYA	46	8462639	VOTUALAILAI	KOROLEVUIWAI	TURAGA	IT	[signature]
20								
21								

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Vatukarasa Village
Date:2-6-2026

Mr. Biu: The Turaga na Tui Conua. Before we start this afternoon, I would seek your approval if the commissioners could seat on top of the table this afternoon. We wish to acknowledge and thank you all for welcoming and accepting us this afternoon. The Chairperson will shortly introduce the members of the Commission. Firstly, I wish to say a few things. Our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. He has kindly approved this arrangement so that everyone may participate freely and clearly understand the discussions taking place. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed.

Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. When giving your submissions, please do not be afraid or feel anxious about speaking. We encourage each one of you to share your views openly and honestly. Every submission is important to us. All submissions made today will be recorded and carefully considered by the Commission as part of the constitutional review process. We once again acknowledge the Turaga Tui Conua for accepting us this afternoon and I will give the floor to the chairman for their deliberations.

Mr. Valenitabua: The vanua Naibili na Tikotiko na Tui Conua and the people of the vanua Conua sitting here this afternoon. As you can see this afternoon, there are three of us seated before you. We are members of the Constitution Review Commission, appointed by the President to undertake the review and amendment of the 2013 Constitution. The Commission is made up of six members in total, and three of us are here with you this afternoon. The other three commissioners were in Keyasi this morning and are now on their way to Tuva. We have travelled throughout Fiji to hear the views of our people. We have visited the Lau Group, Lomaiviti, Vanua Levu, including Cakaudrove, Bua, Macuata, and

Rabi. Our task is to collect and collate the views and submissions of the public on what you think about the 2013 Constitution. The 2013 Constitution is one of the issues that many people, from different ethnic communities throughout Fiji, have expressed concerns about. Many have said that they do not know how this Constitution was designed or developed; rather, it was simply presented to them and they were expected to accept and follow it.

I believe these concerns have been discussed over the years in village gatherings, within households, at Bose ni Tikina, and at Bose ni Yasana meetings. A common theme in these discussions has been the aspects of the Constitution that people consider to be unfavorable or not reflective of their wishes and aspirations. It is stated ion English that the constitution to be amended which means to change. What we are planning to do is to listen carefully to your voices and hear your submissions so that they can be incorporated into the Constitution where appropriate. Secondly, we will consider the removal of certain provisions and laws contained in the 2013 Constitution that the people believe should be reviewed.

Thirdly, we will examine and clarify some of the wording used in the Constitution to ensure that it is better understood and serves the interests of the people of Fiji. That is what needed for us to do. We will not remove the 2013 constitution we can only amend the constitution. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village and you can give your submission. Before we proceed on my right is Conway Beg, he is an Architect by profession and on my left is Dr. Neelesh Gounder he is a Professor at the University of the South Pacific. I'm Sevuloni Ratumaiyale Valenitabua from Nukui Rewa.

Jovilisi: Thank you members of the Commission I'm Jovilisi and I wish to made a request this afternoon it's not a submission. I would request if the team would least enlighten us on some of the constitution phrase's that are in the constitution as we have tended to forget.

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Mr. Valenitabua: Firstly I wish to read out to you our terms of reference that was given from Parliament Firstly (a)protection and guarantees, under the Constitution, of the rights, interests and concerns of

the indigenous Fijian and Rotuman people as well as ensuring that the rights of other b)communities and groups are fully respected protection, guarantees and security, under the Constitution, for land and fishing rights and resources of indigenous Fijians and Rotuman and the assurance that registered owners of native lands and customary fishing rights have an equitable share of the income derived from the exploitation of the resources beneath and above the surface of their land the seabed, rivers

C)recognition of the Great Council of Chiefs in the national affairs of the State under the Constitution; public discussions, workshops, and written submissions on all aspects set out herein to ensure comprehensive engagement. That is one way that we can tackle the issue. The constituency there is only one member of constitution.

Apakuki Tasere: I submit that secular state be removed from the constitution and Christian state to be recognized. Secondly the GCC to be recognized in the 2013 constitution. The senate and also the president of Fiji appointment should be done GCC. Fourthly Fijian it is only to be known to the native. It has now been removed that the Fijian to be recognized. Itaukei to be called itaukei and others to be recognized as others according to their ethnicity.

Mr. Valenitabua: We have received submissions from many of the places we have visited proposing that Fiji be declared a Christian State, and we note that this view has also been accepted and raised here in Vatukarasa.

We have also received submissions concerning the Great Council of Chiefs. Many people have proposed that the Great Council of Chiefs be reinstated and recognized in the Constitution. Some have further suggested that the Great Council of Chiefs be given the responsibility of appointing the President. In addition, there have been submissions calling for the return of the Senate, with a number of its members to be appointed through the Great Council of Chiefs. Another submission we have heard from various communities is that the name "Fijian" should be reserved exclusively for the indigenous iTaukei people. Any more submissions.

Jonathan David: My name is Jonathan David, I'm from Namakula. This submission is from the Tikina Komave. I Submit that the qoliqoli to be

returned to the landowners and not only have the six feet which we currently have now. I submit that the land to be returned to the landowners including the minerals that is found on the land to be returned to the landowners and that submission is about the election system. Thirdly the constituency election that people be given the right to appoint the members of the constituency and to return to the election system that was done before so that it can allow them to appoint their own representatives to represent them to the parliament.

Mr. Valenitabua: We have also received submissions calling for the return of the qoliqoli to its traditional owners. Many people have expressed the view that, at present, they only possess fishing rights and do not have ownership of their qoliqoli. There have also been submissions requesting that ownership of land be recognized from the surface to beneath the ground, and that the so-called "six feet" provisions be removed. These are matters that have been raised by the people, and we have recorded these submissions for further review and consideration by the Commission. Thirdly, we have received many submissions calling for the return of constituency-based voting, as was practiced in the past. People have expressed concern that under the current electoral system they do not know who their representatives in Parliament are. These views have been consistently raised in many of the communities we have visited. We have received these submissions, and the Commission will carefully review and consider them as part of its work before making its recommendations. Any other questions?

Meli Tawake: My name is Meli Tawake from Vatukarasa village. I wish to request in reference to the Schedule A land which is not a Schedule A land, it is a freehold land and he further submits if that freehold land to be returned to us the landowners that is my submission this afternoon to return the freehold land near their village to be returned to the landowners.

Mr. Valenitabua: Thank you, Meli Tawake, we have heard your submission. I would like to make it clear that I will not make any promises here today. Regarding Schedule A land, which has been transferred to the Government, the current process is that the Government allocates it to the iTaukei Land Trust Board (TLTB), and the TLTB then distributes the land to the respective mataqali. One of the issues raised in relation to this matter is that there are many

members within the mataqali, while the available land is limited. This has resulted in concerns about land access and allocation. In Tailevu South, I have personally observed a few of these situations. I would therefore recommend that you seek assistance and guidance from the relevant government authorities on how best to address these concerns.

Meli Tawake: We had visited government and seek assistance they said that this land was sold with few ammunitions and gold.

Mr. Valenitabua: So that means it's a freehold.

Meli Tawake: Yes, it's a freehold land and we are still questioning the government.

Mr. Valenitabua: The Constitution that we are currently considering was confirmed and came into effect on 7 September 2013. It provides that any person who holds freehold land from that date to the present remains the lawful owner of that land. Secondly, where it is known that land is held under freehold ownership, one of the approaches currently being used is the "buy-back scheme." Under this arrangement, members of the mataqali are required to pool their resources and raise funds in order to purchase the land back.

Meli Tawake: Can the government buy back this land freehold land and work on it -it is a big land. A business can be done on it.

Mr. Valenitabua: I'm sorry I was thinking that the landowner has passed away and members of the mataqali are wanting to sell it.

Meli Tawake: Thank you. The people of conus are requesting to the government that if you can try and assist us in returning this land starting from the main road right up to Malevu village that it be returned to us. Thank you.

Mr. Valenitabua: Just to proceed this sis the same request that was done to us from Taveuni. In Taveuni they have a lot of freehold land and it is sold like t eh one you told us. The land that you asking is Sovi Bay included in it?

Meli Tawake: Yes, Sovi Bay.

Mr. Valenitabua: Thank you.

Mr. Biu: We will now proceed with the proceeding this afternoon Mr. Chair. I will now give the floor back to the Chair to continue with the proceeding this afternoon. I will now give the floor back to the Chair.

Mr. Valenitabua: Does anyone else have another submission.

Apakuki Tasere: There are some Land ACT in that constitution about the return of schedule A, B, C. The court has made judgement that land is not out fall out from those that gives the land. they gave it to the yavusa or the mataqali in the land act. can you clarify on this Mr. Chair.

Mr. Valenitabua: You are asking that the three-land categorized to be return to those that had given it- the land owners.

Apakuki Tasere: I think yes it has to be returned to the people that gave the land. You are saying Some land has been returned [schedule A] and it given to TLTB. But for us when they came to us, they told us its given to the yavusa or the mataqali. That is what was told to us.

Mr. Valenitabua: The schedule is the land that belong to those that had passed on with out any generation living. It has been wiped out.

Apakuki Tasere: But there is someone giving it.

Mr. Valenitabua: No because of the reason above that is why it is categories as schedule A. For schedule B this is the land that it is not known who owns the land. The C is the crown land. For example, the cane farmer in the west, it was given to the CSR to make sugar, many itaukei land were taken counted as native grant. When the company is thriving then they are regarded as crown land. Those crown land is now on freehold today. If only they should know who has given the land. You are proposing that the schedule A and Schedule B land to be returned to the landowners and not the TLTB. Mr. Apakuki we will have to go and review this again, but if we wanted to know who has given, we would not because they are known that the owner's lineage has been wipe out. And to return the land to who? That is the question? I m writing it down and we will go and review it.

Mr. Meli there was one land in Tailevu it was returned to the government and given to TLTB. The TLTB then sees the Yavusa and the Mataqali to return the land to. That answers your questions. It's not only one place there are many other places gazette.

Jonathan David: I made reference to the provision that deals with the freehold land in the Constitution. I therefore submit that provision to be changed and the freehold land to be returned to the local owner. Vinaka.

Mr. Valenitabua: I believe that there should be amended made to section 29 in the Constitution which reads, all ownership of land, all ownership of land and all rights and interests in land leases and land tenancies that existed immediately before the commencement of this Constitution shall continue to exist under this Constitution. This is that paragraph that limits us landowners to try and take the land that has been freehold. We will go and review this law if it needs to change. Any more questions.

Aminiasi Tugalia: My name is Aminiasi Tugalia from Komave has made reference that freehold land that has 2 old village sites. This freehold land was given by the mataqali supposedly in relation to the Korolevu airstrip. Now, the question is, if it is correct in law to have this land with all village sites considered as freehold?

Mr. Valenitabua: The freehold land as I have mentioned we have to change section 29 then we can amend. We will go and review and discuss it further.

Meli Tawake: Is it correct by law that TLTB to give lease and when they finish the lease the owners don't have the power to know that the leasee has changed. Our land in Sovi Bay we had given 7 acres but now it has increased to 33acres. Is there any authority to TLTB to increase the acres lease without their knowledge?

Mr. Valenitabua: All your questions are based from freehold land. This will come under the constitution to return all land to the landowners. You don't have any other submissions this afternoon. Now before I close this session, some of you might be wondering what is the end or where is this process taking us, to put it very simply. We are collecting submissions, as we have done here today. The

draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting.

In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed. Now, that very briefly is what's going to happen after we have completed collecting submissions, writing our report and drafting the amended constitution. The most important thing is for you to tick, if there are more people tick on yes then we will amend the 2013 constitution.

With those few words, I now bring to a close our consultation session this afternoon. Vinaka, thank you very much.

Mr. Biu: The Turaga na Tui Conua, I stand before you this afternoon on behalf of His Excellency the President. I acknowledge the lively

discussion we have today and also for opening doors to us this afternoon. Ladies and Gentlemen, we thank you and we appreciate you this afternoon.

----------End of Session [2-6-2026] ----------

Sai Hall, Sigatoka

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Sigatoka Town Sai Hall DATE: 3/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	~~Arvin~~ Arvin Mestry	53	9961336	Olosara Sigatoka	—	Turaga.	FID	No signature
2.	Emom K. Nadrebe	63	2777639	SIGATOKA VILLAGE	NAHIGATOKA	TURAGA		[signature]
3.	John Ah Tong	65	9436806	Kedrakulu Sigatoka	NAHIGATOKA	Male		[signature]
4.	RAJ RATTAN	58	7281172 8305793	OLOSARA SIGATOKA	NAHIGATOKA	MALE	INDO FIJIAN	[signature]
5.	Suresh Naidu	51	9635042	Olosara, STK	Nahigatoka	Male	Indofijian	[signature]
6.	JOSEVA K.	30	9589210	Lawaqa, STK	Nahigatoka	Turaga.		[signature]
7	Vanikoro F.	50.	9453406	NAREWA-VILLAGE	NAREWA	TURAGA		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Sigatoka Town - Sai Hall DATE: 3/6/26 TIME: 10 am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	ILIKENA	58	2967056	VUNAVUTU	SIGATOKA	Turaga	IT	[signature]
9	Saimoni Naimoce	59	9933746	Laselase	✓	✓	IT	[signature]
10	ADISH NAIDU	66	9907770	NASAU ~~SIGATOKA~~	✓	✓	FID	[signature]
11	ANAND SAMY PILLAY	45	9266261	KULUKULU SIGATOKA	✓	MALE	FID	[signature]
12	SUDEEP DEO	55	231875	CUVU	SIGATOKA	MALE	FID	[signature]
13	Aliveretti K	39	8577457	Narewa	Waicoba	Male	IT	[signature]
14	Sunia K.	68	9915726	Sigatoka	Nasama	Male	?	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: _____ DATE: _____ TIME: _____

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Shalendra Kumar	50	9305582	Nasau, Sigatoka	Sigatoka	male	Indo-Fijian	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Sai Hall -Sigatoka
Date : 03-06-2026

Dr. Fatiaki: I just wonder whether I should be using a mic when I'm speaking to three rows, but seeing as our team has set up the mic. Firstly, on behalf of the Constitutional Review Commission, I'd like to welcome all you gentlemen. Hopefully later we'll get a lady to this our consultation in Sigatoka. My name is John Charles Fatiaki. I'm a medical doctor in Suva and I come from the village of Motusa on the island of Rotuma. On my right is Conway Beg, a prominent architect in Suva, and he comes from Rotuma, Fiji, India, and other places combined. On my left is Merewalesi Nailatikau. I don't need to introduce her. I'm sure you all recognize a former Miss Hibiscus from Yale in Kadavu, and is a man from Nadroga, so I won't add any more other than that he's a prominent academic at USP.

Our fellow commissioners extend their apologies. Our chair Sevuloni Valenitabua, who's a prominent lawyer. He has commitments today and apologizes for his absence, and Ami Kohli is a lawyer from Labasa who's our other commissioner, and again he extends his apologies. You know, lawyers are very busy with cases, and he's got a case in Lautoka. He was in Tuva with us last night and headed off to the west. We have been appointed by His Excellency the President to review the 2013 Constitution. I'm sure you all know that the 2013 Constitution was not formed in the way that normal constitutions would have been constructed. It was formed by promulgation, enacted by decree, and subsequently regularized when parliament was finally formed in 2014. Because of that, the government chose to seek a Supreme Court opinion as to how they could change or review the Constitution legally to address what they call the democratic deficits, and the democratic deficit was basically that this was not a constitution of the people's making.

It was a constitution that was made by some people and essentially foisted upon the country, and we have been living under it since. Because of what the Supreme Court called this democratic deficit, this lack of consultation, His Excellency the President has chosen to put in place an inquiry commission, a commission of review. So, we are the Constitutional Review Commission, 2013 Constitutional Review Commission.

We have been given terms of reference by His Excellency the President. They've been published, and I don't want to go into detail into them, but if it's asked, we can give it to you. And we are guided by the dictates of the Supreme Court, which has given us guidance as to how we should proceed in this matter. The first aspect is for us to travel widely throughout all of Fiji to speak to the people and to seek from them meaningful consultations, meaningful discussions, you know, in a very open manner. We haven't been given directives about how to talk. We make the decisions among ourselves.

For us, there are no issues that are off the table, and we wait and listen to people to make their contributions to this discussion. The aim is that at the end of this process, we want to hear from you what you want to add, what you want to keep, what you want to remove, or what you want to change in the 2013 Constitution. We have had a month of consultations in Suva throughout April.

We had the GCC as the first sub-committee. We've met various political parties, religious organizations, representations from different ministries, NGOs, and individuals. These have been in the form of invitations, and I'm sure you would have read some of the opinions and submissions that have come. We then split ourselves into two teams to try and cover as much of Fiji as possible. Our chairman, Sevuloni Valenitabua, is in charge of one of the teams, Team 1. I'm in charge of Team 2, and we have traveled widely. My comrade-in-leagues have traveled to Lau, Lomaiviti, over a two-week period.

We've done Beqa, Ovalau, Kadavu. We met up in Vanualevu. Our Team 2 did Cakaudrove across to Rabi, did Taveuni, Qamea. Our group went down to Bua, four villages in Bua. We traveled up to Mother Water, did about five or six villages in Mother Water. We met in Labasa Town and Bulileka. After the coverage of Vanualevu, we came back to Suva, and we are now embarking on Vitilevu. We've done Namosi, my team has. Navua, the other team has. We went to Keiyasi in Navosa yesterday, and then from Navosa we did Tuva, the Tuva settlement at the school last night, my team. The other team, I think, came up Tuva to Vatukarasa, and today we're in Sigatoka Town. This is a general background of where we've been.

We will spend the next, the rest of this month doing Vitilevu, working our way around until we finally end up in Suva for the last week in June. We will then return to Suva where we will travel, one of the teams will travel to Rotuma with me for three days to seek consultations there. All our consultations, you will notice, is on record on video, on audio, and we have hands-hard reporters recording it orally.

We want everything that's said publicly to be on record, so that nobody says later, well the people didn't say this. And therefore, we want to hear from as many people as we can, so that when we put together and collate all the submissions that people have put to us, that that final report will really reflect the views of the people. I emphasize regularly at these consultations that the Constitution is the supreme law of the land, and because it is the supreme law, if we put anything into the Constitution, all subsequent legislation under it will have to be consistent with it. And therefore, it's an important document. You know, Fiji is a sovereign democratic state. By definition it means that we are independent, meaning people.

The Constitution in the preamble often says we the people, as in we the people of Fiji, give to ourselves this Constitution to rule over us and to live under. I want you to understand that those words are meaningful because it is you, not influences from external partners, that's the nature of our sovereignty. We do accept that we live in a international global community, but ultimately the Constitution is you, the sovereign people, Republic of Fiji.

It is for you to decide what is applicable to you and not be governed by external and foreign influences. These are just some general reflections that I have. We will then convene ourselves in Suva throughout all of July and August.

We will have the assistance of international constitutional professors from overseas that have been seconded to us, expert draftsmen, to try and put into that report essentially everything that the people of Fiji have asked us for. That report will be written and prepared by the 31st of August as per our terms of reference. It will then be presented to His Excellency the President, and our work as commissioners ends there. I've said it before, I'll say it again. All six of the commissioners do not work for government. We are not civil servants. We have not been

given directives about what we should find or write into the report. I think I certainly would not be part of it if that were the case. So, everything is on the table in terms of listening to what the people want.

I speak for myself and I have no doubt that those opinions are reflected for my fellow commissioners. We will do justice by you. Everything you say will be considered, it will be recorded, and it will be part of our deliberations when we come to writing the draft of this constitution. Those are my general comments at this point in time. I think I've said enough. The nature of this consultation will be in English. I think we all speak English here. A lot of places we have to have translations, you know, in Hindi, in Itaukei, Fijian, but in today's session I ask that we maintain it all in English for the purposes of the Hansard record. I will leave it open for you. I'm sure you've had briefings in terms of what to introduce yourself by name, please, where you're from, and then make your submission, ask your questions, seek clarification, and my fellow commissioners and I will try as best as we can to answer it as honestly and openly as possible. With those few words, I hand the mic to the floor. There's a mic there that you can use. If you wish to speak, just indicate to the lady and she will bring it to you.

Arvin Mestry: Cola Vina! Good morning, Sir's and madams. Dear commissioners, thank you for providing this opportunity. This commission has a huge responsibility given the importance of the task. With due respect of the commissioners, I make the following submissions. Sayings and madams.

Secular state, Fiji must continue to be a secular state. Section 4, no religion should inferiorate over the state and the state should not subjugate to any religion. Since the 1970 constitution, religious liberty has been the founding principle of the state. Secularism is about religious Pluralism. It is about inclusivity and treating all religions equally. Common identity, continue to regard that all Fiji citizens should remain as Fijians.

Under section 5, a common identity is about shared national identity and belonging to a particular nation. Common identity is not about affinity, but rather about to a collective sense of national belonging and solidarity as a people of Fiji.

Protection of rights of children. Below 18 years old, section 41, every child has the right to be protected from any form of abuse, violence, inhuman punishment. No child should be subjected to corporal punishment for any reason, anywhere. Violence begets violence. No one should have the right to physically abuse any child in their care.

FICAC section 115, remove the presidial role of the FICAC and give it to the director of public prosecution. FICAC can remain as an investigation agency related to corruption issues only. This is also very important to clarify the definition of corruption. My name is Arvind Mesri, I am residing in Olosara, Sigatoka. Vinaka Vakalevu, Sirs's and Madam's.

Dr. Fatiaki: We acknowledge the receipt of a written submission.

Mr. Biu: Members of the Commission, I here have with me the submission made from Arvind Mesri and I submit to the Commission for record purpose this morning. Thank you.

Dr. Fatiaki: Vinaka, that is acknowledged, receipt of the written submission from Arvind Mesri for the record. Thank you.

Ms. Nailatikau: Thank you Mr. Mesri, just on behalf of the Commission and I'm sure there are fellow citizens here today who will want to provide their submissions. I just want to go through the various issues that you have raised and they are quite popular issues with many of the consultations that we've been to so far. People feel very strongly about the definition of Fiji as a secular state. There are many arguments for changing Fiji from a secular state for example to be a Christian state and there are also many reflections on what the meaning of secularism is and so I appreciate that you included your understanding in the definition of secularism as religious pluralism, not a lack of religion altogether. So, I appreciate that you've brought that to us today and I think that's an important aspect of citizen submissions is that we make sure that we have a shared understanding of what we are submitting on. So, thank you Mr. Mesri.

In terms of a common identity, I think that is something that all constitutions strive to achieve in making sure that the most vulnerable to the most privileged can find protection, have responsibilities, have their rights addressed in a constitution and

I think that's something that any constitution can strive for, making sure that people have a shared identity.

In terms of protecting rights of children, this is certainly a very common, very strongly felt issue that people are raising as well relating to corporal punishment and it makes us think and reflect on the languages that we learn growing up and how the language of violence in many countries, not just Fiji, has long-standing generational impacts. So, I appreciate that you've raised that with us today, very very deeply felt and very real issues of how generations interact with each other, of how parents raise their children, of how elders can encourage an environment of respect and how children have the opportunity to learn and grow under the guidance of those who are their custodians. So, I appreciate you raising that.

FICAC as you would have known, you also made a submission before this commission in Suva, they had an opportunity to also hear submissions from the Department of Public Prosecutions and I appreciate you raising the importance of clarifying what corruption means and that whatever institutions are in place have their clear roles. So, thank you for that Mr. Mesri, I'm not sure if my colleague Mr. Gounder wants to say something as well. Thank you.

Dr. Fatiaki: Thank you very much Avinash and do you have anything further or shall we?

Arvind Mistri: Regarding more to elaborate, like before we had to have this constituency selection of the member parliaments. Currently under the new system which has been implemented, some of the time we want to change the constitution, we want to go back to the appointment of the member parliament, should go to the constituency wise. The member parliaments should be elected as their representative, like from Nadroga.

A member of parliament should be a representative in parliament from Nadroga. So, what actually happened, we know whatever we have the issues, we can raise it to our representative who is the voice of our people in the parliament. Currently under the new system that was implemented by the previous administration, I think this should be a change. In the selection of the member parliaments, they should be appointed

or they should contest under the constituency wise. And this is my personal opinion, they can be taken into consideration.

Dr. Fatiaki: Thank you very much Avinash. My only comments in respect of that is, in terms of the electoral system, the issue of a single constituency under the Duhon system versus multiple constituency which is what existed from 1970, 1990, and 1997 constitutions, everybody, I have not heard in our consultations, team two, want us to stay as one constituency. Everybody wants representative multiple constituencies from different parts of Fiji so that people can elect a representative that they know. That is what you are asking for, the issue of a multiple constituency type electoral system versus a single constituency. I have not heard a single person at any consultation submit other than that. They support what you say so I think for most of us commissioners, that's a message that is clear as to what the people of Fiji want. We will listen more as we go around the island but that is a common thread. Thank you.

Arvind Mistri: Thank you, sir.

Dr. Fatiaki: You have more to add?

Arvind Mistri: No ,sir.

John Atong: Cola Vina! Okay, thank you. Good evening members of the constituent review commission. My name is John Atong. I do a lot of community work here in Nadroga. It's a big province. My submission today, after having spoken widely with our members in the committee here, one is we agree with the multiple, that we, the electoral commission returned to the multiple constituencies because of the point for representation. That's one. Number two, we would like Fiji to be declared a Christian state. And number three is the immunity clause in the constitution, the 2010 constitution, is to be removed. Please. And also, I'm a former veteran. I'm a veteran of the Fijian military. I see clearly that the role of the military, which is in the 2000 constitution, that one needs to be relook at. So that we don't have a transition of our top brass coming straight across. Then we see what happens. From 87. And all these issues all been under the guise of the betterment of the Itoki people. The Itoki people today still more or less in the same spot. That's about it for me today. My apology, I haven't outlined the various clauses. I know you guys are familiar with it.

Dr. Fatiaki: Thank you very much, John. That's fine. I think your submissions are completely clear. We've spoken about the issue of multiple constituencies. The second issue is the declaration of Fiji to be a Christian state. We've heard this submission often made. I guess from the point of view of the constitution as it is, we would need to remove the provision for a secular state. Because to declare Fiji to be a Christian state in the preamble or in any part of the constitution would be incompatible with the secular state provision. So that would be in contradiction to what Avinash has brought up. Yours would be to remove the secular state provision and declare Fiji to be a Christian state. As has been done in the past and in other constitutions. That is noted. The immunity clause. I didn't dwell on this when I gave my opening remarks. But I did say to you that we were guided by the dictates of the Supreme Court.

The Supreme Court only put one limitation to the Commission. It ruled or it asked us that in the process of reviewing the 2013 constitution, that we the Commission, meaning us the Commissioners, could not remove chapter 10, which is the chapter pertaining to immunity for all the coup participants from 1987 subsequent to that right through until 2006. And it even gave immunity from 2006 up until 2014 when the first election was held.

Now although the court has asked us to observe that, in this process we can't change it. Meaning that we can change every other line in the constitution, every chapter, every paragraph, but we cannot remove the immunity clause for us Commissioners. Having said that, we as a Commission have decided that we will leave it to the public to tell us what they feel. And so, what you have stated will be recorded. We can say categorically that we have to abide, the Commission has to abide, but we will not limit discussion. We will not tell you, you can't talk about it. We are very happy to hear your views expressed and explained. This is a very common request. It is not only you; we've had it from village representatives, we've had it from individuals, and therefore it is something that people feel very strongly about.

But I must point out that because of the Supreme Court's direction to us, the Commissioners, we cannot do that for this exercise. People have asked us what else can they do. I say well if you were to, for instance, we were to change this constitution

and review it and write in all the other chapters including the amendment provisions of the new constitution, then the first government that gets elected under that could, if they followed the amendment provisions of a new constitution, get rid of that in the next government.

They would have that provision, they would have to comply with whatever the provisions of the amendment is, but they could do that. We as a Commission this time around, it's a big step forward, but that particular one is one issue that we at this point in time cannot do, and that's because of the terms of reference and the guidance by the Supreme Court. And like I say, they've given us a legal means to, they've asked us not to do that one in particular, but I've reassured people that if we in fact change the constitution, including the amendment provisions, then the next government that comes in, if they choose to change the constitution to get rid of Chapter 10, they can do it.

And if they did, then everything is open then after that, meaning that everything is open for prosecution or cases or whatever should the future generations decide that's what they want to do.

The Chief Justice made a presentation to us, and as President of the Supreme Court, he alluded to this although we did not ask him about it, and his general comments was when they discussed amongst themselves, there was the feeling that in the interest of stability at this stage, which is the stage of changing this constitution, that maybe that's not the most important thing to change, and that it could be addressed, like I say, at a later stage when the country has progressed a little further. Those are my only comments in the respect of that.

The role of the military to be looked at, that is definitely again something that has come up in a number of other places. The role of the military, as we know, has always been to serve the civilian government. The particular phraseology is that the military serves as the last guardian for the country, and that is the difficult part, because it means basically the military can intervene whenever they decide under the Constitution, if they perceive that Fiji needs them to intervene. I hear you. It is a sentiment that's been shared. It will be taken and boarded at Liberations, and we do have the ability to amend that part of it. Okay. I might just hand over to my colleagues and see if they'd

like to make any comments. I hope I have answered most of your comments.

Mr. Beg: Thank you, Chair. Your point taken relates to Chapter 6. That's been talked a lot about, but the point is you've raised. It's something for us to digest and discuss further. Thank you.

Dr. Fatiaki: Okay. Thank you. We'll move on. We can always come back to those points if one of my colleagues would like to comment about it.

Suresh Naidu: Good morning, Team. I'd like to thank the Commission panel for taking out your time and reaching out to us and to the nation to hear about us. Thank you for that. My name is Suresh Naidu. I'm the President of the Nadroga Chamber of Commerce. Before I proceed, I just have one clarification. It's not just for me. It's been asked among the people, among the public, and everywhere. This constitutional process is mid-year now, and we have elections due the first week of February. So, the biggest question, the fear, I would say, I'm sorry to say, it's a fear among people. Will this constitutional process, taking time, delaying, whatever, straight words, will delay the election or postpone the election? I know it's out of your jurisdiction. It's no way you will be able to maybe comment. Okay, fine, I understand. But it's just a clarification. How will this process going to work and what is the timeline for this process?

Dr. Fatiaki: Thank you, Suresh. I might just make some general comments about it because this is often raised with us. And like you rightly point out, when we write that report, our duties end there. But the normal process would be, it would go to the President, who would then give it to Cabinet of the government of the day, and Cabinet would then go through that review, amended, or reported new constitution, and decide whether they will take it forward, because that first decision is there.

We would presume that if they have asked for the Supreme Court to show them a legal way to do it, and they have spent money to engage a commission to do this work over a period of six months, we have to assume that they are serious about doing this. If they were, they would then need to take it to Parliament. The parliamentary process requires for it to be read three times. There's got to be an interval of at least one month between each reading. So, if we were to, say, put it in September, it will read

once. October, it will be read the second time. And November, it will be read the third time. So, the earliest that they could take it out of Parliament, after a standing committee report is submitted on it, would be in November to December. If they voted then, and got a two-third majority, it could then go to a referendum.

Now the referendum act is being consulted upon, and being worked on as we speak. I would hope that in the next four months, they would have a referendum act in place, so they could conduct the referendum. The referendum is a one-day thing, with a one vote. Yes? No? And if that was done in December or Jan? Elections, we know the latest is February. So, in that timeline, yes, it could be done. Again, I'm just giving you the general knowledge of what we have about the process. That is cutting it fine, not the best way to maybe approach something like this. But it can be done, if it goes through all those hurdles. That is, I think, the extent of my comments.

Now as to whether election gets delayed, or you know, a state of emergency declared, all sorts of hypotheses, I don't think we need to. If we just follow this path that's been given, then theoretically it could be done. And if it were to be passed, and if this were to have a new electoral system, like constituencies, then I think that part of that process would be that the Electoral Commission may choose that they would no longer have to abide by the date of the election from the previous constitution. Because the previous constitution would not exist anymore, should we have followed that process.

And if it doesn't exist anymore, then the date of the election is no longer applicable, because it is worked on this constitution. So, I think there's nothing to fear. I think that it can be done. Whether they do it or not, I don't know. Someone asked me that, Doc, what would if they don't do it? I said, I would go home to the island of Rotuma and pray. Thank you.

Dr. Gounder: Yeah, thank you for that question. I think it's an important question, and Commissioner Fatiaki has explained the process. But as a commission, our task ends on the 31st of August, when we submit the report to the President. The life of this commission ends. The process after that is a political process. And while Dr. Fatiaki has laid out one of the ways it could be done, we cannot comment on what the government should or

should not do. It's their prerogative to take this forward as they wish to take it forward. We have a term of reference. We are working on the terms of reference.

Our terms of reference by the Honorable President is very clear. We have to consult all the people of Fiji, and discuss as the commission, produce a report, and submit the report to the President. That's where our task will end. Thank you.

Raj Ratan: Good evening, Commission. And I fully agree with Dr. Charles that to draft a constitution, the power is only vested to a democratically elected government. But if you look at the constitution, they are giving equal rights. But since they have drafted the constitution, and continuously, even this government, they let delivery to the people. If you look at that, I respectfully say that residents...

Ms. Nailatikau: Excuse me, sir. Can we have your name, please?

Raj Ratan: Oh, sorry. My name is Raj Ratan. I live at Olosara Sigatoka.

Ms. Nailatikau: Raj Ratan. Olosara Sigatoka. Thank you.

Raj Ratan: Like the people living in subdivided settlements, like on iTaukei lands, are denied road upgrades, maintenance only because of the status of their subdivision. Because this is told by the ministry, FRA, and the government, who have appointed the counselors, advisory counselors, they have relayed the message that the people living on, like iTaukei, subdivided lands, FRA is not going to upgrade the land. I mean, the road.

The constitution guarantees equality before the law and equal protection of the law for all citizens, people living in subdivided settlements are taxpayers, voters, workers, and contributors to the national economy. They should therefore have equal rights, access to essential public infrastructure, including safe and reliable roads. But the same government who have drafted the constitution, and their employees, their ministry, is refusing to deliver the services to the people. And this is a very serious matter. They are doing the opposite. So thank you. Thank you.

Mr. Beg: Thank you. Sorry, your name again, I apologize. Raj, is it right? No, thank you. Your points are well heard. Again, yes, you're right. The constitution in the front section, the Bill of Rights,

contemplates the instruments of these very things that you talk about. However, when you can write a really good constitution, but the delivery of these mechanisms or instruments that you talk about comes back to the government of the day, and the laws of the country. So, whilst our role is to address the constitution, we hear you, well, I hear you, that some of it is not being actually carried out. So, one of the concerns is that the points that you raise is now dealing with the laws. So, what you're saying is, the points that you're addressing is the right to life, the right to roads, transportation, economic prosperity, it's all written in the constitution. But your point is it's not being delivered. And that mandate is by the government of the day, the people that are elected into government. There's the points that you talk about, the subdivisions, etc. The delivery mechanism, I think it's really, our point is we are addressing the constitution, but the points you're raising is the delivery functionality of the government of the day. That's all I can say at this stage, but I hear you.

Dr. Fatiaki: If I may just add to that, and this is something that we will need to consider in detail because it not only relates to that particular issue. Under the Bill of Rights, we have a lot of what we call aspirational rights. So, we have things like right to reasonable access to transportation, right to housing and sanitation, right to adequate food and water, right to social security schemes, right to health, right to work and adjust, right to economic participation. Okay, so all of these rights are what we call aspirational. That's what we hope that everyone can get.

When this constitution was written, every time they wrote this right, they then wrote under what they call a claw back provision, which is like, well, we give you the right to this, but if we don't have the money, then we won't give you the right. And I'll read to you exactly some of these because, you know, it's important. It says, the state must take reasonable measures within its available resources to achieve the progressive realization of the right of every person to have reasonable access to transportation. That's the right.

After that, they say, in applying any right under this section, if the state claims that it does not have the resources to implement this right, they must explain why the resources are not available. So, they say you have the right to, you know,

roading, but they also say if they can't provide it, then you, I guess, don't have the right.

We have a colleague of ours who's not here today. That's Dr. Mr. Kohli, who is a lawyer and our chair, and they have been given the responsibility to look through the provisions of the Bill of Rights, because under the Bill of Rights, there is constantly what we call claw back. They give you the right, and then they give you where the right won't apply.

And when you take it in its literal thing, it looks like when they tell you the things that won't apply, they have negated the right. So, it begs the question, should the right be there, or should we remove all the claw back provisions? And so, I think part of that process, when we are reviewing the Bill of Rights, is to look at it, to distill it into what the essential rights are, and where we are able to amend it, to remove the claw back provisions, to make it the right. And then after that, government can explain in the law that they produce, why they don't provide what is in the Bill of Rights. That's just in the way of adding on to trying to explain how we might approach it, from the point of view of amending the Constitution. Okay.

Dr. Gounder: Thank you for that question. I think this was one of the issues also raised during the National Development Plan consultations. I remember you presented in Olosara. We, the government received this kind of submissions also during budget consultations as well. This is an important issue. And although the Constitution provides the right to access, right to infrastructure, right to reasonable access to transportation, etc., the actual implementation of a lot of these rights are lacking on the ground. So, it will have to, we will have to depend on the government, through its machinery, different ministries and agencies that exist under the government, to be able to actually deliver these rights to the people.

And I understand this is a big challenge, not only in Fiji, in many other developing countries, delivering the rights that appear on the Constitution is a challenge. And we will take note of your submission, your suggestion, regarding the effective implementation of the rights that appear in the Constitution. And the Constitution will adjust the highest law of the land, and below that appears many legislations and frameworks and policies, etc., which then will implement the aspirations and the

laws and what we want to achieve. So, the point is taken, we'll take note of that. We'll certainly include that in the report to ensure that what appears in the Constitution must be delivered to the people on the ground. Thank you.

Raj Ratan: If a new Constitution is drafted for Fiji. Like Fiji is a young developing country, and mainly Fiji depends on like foreign remittances for survival. The minister's salary should be minimum. Fiji can't afford to pay its ministers more than $100,000. And very heavy allowances, it should be put there. Minimum wages, people can survive on minimum wages. So, why can't the minister's allowances be cut off? Unnecessary. Fiji can't afford to rent, you know, luxury vehicles for the ministers. We can survive on ordinary, the ministers have to save the people, not go there for their own fortunes. This is very important for a country like Fiji. Thank you, sir.

Dr. Fatiaki: Raj, thank you for your thoughts. As you rightly realized, as commissioners on the Constitutional Review, we try and limit our discussions and comments to the Constitution proper. And the issue of the pay of ministers obviously doesn't enter into our considerations very specifically, except to say that you have the right in the upcoming elections to elect who you want to be there, and I'm sure that you will make your decisions on the basis of considerations such as you have brought up today. Thank you.

Ms. Nailatikau: Thank you, Mr. Raj. I think when you talked about the right to good roads for everyone, you spoke about something that's called socio-economic rights. And these rights are important because in many countries, to have people who are united, people must feel like they are being treated fairly, you know? When you see roads that are good in another neighborhood, you deserve the roads that are good in your neighborhood as well. And that helps us feel united as a country. We feel like we belong, we are treated the same way by our government. And so that's one of the reasons why socio-economic rights appears in many constitutions, because people recognize that it helps your population feel together.

What you raised relating to the salaries of government, of the public service, it's not a unique concern. Many countries all over the world, people are very critical, especially when they compare it to their everyday standard of life. And there is a section in the constitution that talks about remunerations, which is section 80,

relating to people who hold public office, in particular the Prime Minister, other ministers, the leader of opposition. This is something I believe that is front of mind for many people in Fiji, because it has been on the news. So, I don't blame you at all for raising it as something that I believe is top of mind for you. But I think what I'm hearing from you is about socio-economic rights. If these are rights that are dictated or laid out in the constitution, as Mr. Ganda is saying, then they should be made real. So, I just wanted to say that I appreciate that perspective. Thank you.

Dr. Gounder: So, section 80 of the Parliament talks about a written law that will prescribe the remuneration of members of Parliament, including President and Prime Minister and ministers. And the remuneration committee actually reviewed the salaries last time, and it did have consultation, and you should be able to find the report on the parliamentary website. So, I think that's an opportunity for the public to lay out their voice, if you have anything to say. But we will take note of that today, because it appears broadly in the constitution. But the constitution calls about having a separate act, written law, that will actually prescribe. And that's where it's detailed. But we'll take note of that. Having everything in the constitution is also not a very good idea, otherwise you'll have a very bulky constitution. The constitution contains principles and provisions, and then the acts, the specific written laws, which are the acts, contain in detail the provisions. So that's how the constitution and the acts...

Raj Ratan: So that's why it's under review. And this constitution was not drafted by elective government that's why you are explaining to me, I agree with you, what they have written about the salary. So, now we want that to be reviewed, that certain act.

Dr. Gounder: Yeah, we'll take note of that, and we can include that in the report. Thank you, sir.

Dr. Fatiaki: Just, if I may, just add my two bit. Let me just say also, in very generic terms, although we have a term of reference, the term of reference is very clear. And the scope of inquiry under the Inquiry Act is also very clear. When we are asked to inquire about things of public interest, we are encouraged to discuss everything and anything without really any limitations. That's the nature of it. And we are granted immunity because of that.

So, when I come to these consultations, I don't want to be saying to you, you can't say this, or we don't want to talk about that. I want to say to you, tell me everything you want to say, and I will engage with you in like manner, because that is the nature of public inquiry. Okay, so what you are asking, essentially, you see here they talk about remuneration, and under that, as you rightly point out, they say that will be by an act of, you know, Parliament.

They have been given the responsibility to the government of the day. A question could come from you, which is, then why don't we write it into the Constitution? Your 100k, just for the sake of argument. Could we do that? We have professional, I mean, professors of constitutional law, that we will ask him this question tomorrow when we meet him.

But if he says that we can write it there, I can assure you, if we wrote it there, that no government can come in and say, well, we want to pay $250,000. If we wrote that the maximum with the Prime Minister will get $150,000 and all the ministers will get $100,000, as recommended by Raj, if we were to write it into the Constitution, we would need to seek advice from constitutional lawyers, then the answer is yes. That's what the amendment of the Constitution is, that we can actually do things like that, and we are open to what you are suggesting. Because if we wrote it into the Constitution, believe me, it would make it very, very difficult for any subsequent government to try and change it. They'd have to do a constitutional amendment, which is not an easy thing to do. So, I hear you, and I welcome you making a suggestion like that. I'm not going to suggest that it'll make the Constitution bulky. I want to hear everything that you suggest that may improve this country. Thank you.

Raj Ratan: Our country is young development country and many people survive on remittance's.

Dr. Gounder: It also talks about austerity reduction measures, and government can reduce the salary of the MPs and ministers if need be. For example, recently it's been reduced. Having such a clause in the Constitution will not make it easy to reduce during austerity measures such as this. So, we'll take your point, and we'll go back, as Mr. Fatiaki said, we'll go back and consider that, yeah. So having it in the Act is easier to change rather than in the

Constitution, but we'll take your point. I just wanted to give you the other side of the story.

Arvind Mistri: Okay. Firstly, I would like to support the move by Mr. Arvind Mistry about the secular state. Yeah, that's fine. That has been described by you all, so that's one thing. Okay, fine. And also, on the same note, I would like to say about common identity. I strongly support retaining the term Fijian as our common nationality, which not only unites us all under an equal citizenry regardless of ethnic background. So, I am for that.

And number two, I'd like to say, again I'm talking about the talk about the Constitution and the Act, so it's about the land tenure. I understand the Land Act, there's a Land Act, which most of the iTaukei lands are administered by the TLTB board, and so and so. So, what I would like to say, it can be a close or note, I'm just proposing like ensuring the absolute security of iTaukei and Rotuman land alongside the fair, transparent, leasing type of mechanism for the tenants. Like what I see as a Chamber of Commerce, what you see most of our stakeholders, not only in Sigatoka, but far more we know about Sigatoka, there are cases most of the building, like the business tenants, stakeholders land or the building which the land resides on, the land expires and there is no chance of renewal.

So, those kinds of things, the investor confidence breaks down here. And I can guarantee that, and I can surely assure you that, and I can say that in past three years, the investor confidence in Fiji is really, really gone down. I liaise with foreign investors, I travel a lot of countries, and it is, fact remains the fact.

So, why number one is the land, the land tenancy, like the Land Tenure Act. So, yes, something can be added in the constitution which makes the investor confidence to the land rights, given more assurance to the tenants. Thank you.

Suresh Naidu: Hi, Dr. Fatiaki, my colleague Conway, and of course, lady. In all honesty, I haven't read the constitution in full. I heard Dr. John talk about Bill of Rights, which has aspirations in it. So, there's a whole lot of aspirations. After that, in the end, it qualifies itself by saying that if we have resources and money. So basically, it's a very conflicting situation in the constitution.

You can say anything and everything, and then say, if we have money and resources, then we will do something about it. So why can't the constitution be aligned, or whatever the aspirations are, with the national budget? And it has to be spent in that manner. So, with this thing in the constitution, which says if we have resources and money, that means we can get away with anything, basically.

And I think that is why the complaints by gentleman Infront is valid, because we don't see any tangible improvements to areas that need. Also in the constitution, I'm told every citizen has a right to power, and water, and house, and all that. That's all fine. Of course, you all want a shelter, and you all want water. But then, of course, again, it qualifies it by saying that if we have money. Now that is 21st century. People go to the moon every day. One of our telescopes have gone beyond the cosmos, and we are able to talk to them from there. They're a billion miles away.

But we don't have a proper conversation on our mobile phone from here to that shop. So, if you can align the budget with the constitution, which gives and includes the basic rights as part of a fundamental right to an individual, family, or community. And that is where this constitution, I feel, from I just heard what you said, is failing. And that's actually the result of why people are not happy. I mean that qualification by saying if we have resources and money. I can also say to my son, okay, I will give you Nike, but if I have money.

So, you can always get away. So that is something that I think there should be some sort of a link between the constitution, whatever it is for every human being in this country, and the budget. There has to be this link, a rule of law. If you say in your budget, because it's in the constitution, that tomorrow I will make a road, or I'll improve the road, or I'll tussle the road this year, then you should plan for it. And that is a very logical thing to do. The problem is we have, I don't know, 900,000 people in this country, and there's about 900 million laws.

And everywhere you go, you are shown this law, you are shown this law. What people want is an immediate answer. That's the only way people will be happy. Otherwise, we'll have the same round of consultation in the next two years, and next five years, and next ten years. And of course I won't be around by then, so I

wonder what will happen to this country. So, I mean, this is just my observation for this moment, but as we go along, I'll contribute a bit more.

While I'm at it, I didn't come on time, I'm sorry. There was some talk about secular nation. I'm also admitting I'm not religious at all. I only know about religion from class one to class eight when I attended Sigatoka Methodist School. And after that, I know nothing about it. And I never bothered to, because I thought it was too imposing or too much to do. But I have come to a conclusion that religion is about discipline. Every religion. For us, for Hindus, we are told you come back from school, you have a shower, you go and stand in front of this deity and say a few things, and then you go and do whatever you have to do.

So, it's a discipline that created us that process. And it applies to every other religion or whatever you call it. It's like going to church on a Sunday for Christians. So, it's a discipline to make sure that on a Sunday or Saturday they go to church. So, I think the secular state is something that is a reasonable placement in the Constitution, because by sticking to one particular religion or whatever, it won't make a difference to an individual. What an individual in this time and age needs is bread, butter, shelter, clothing. Religion helps because it gives you the discipline to do whatever you feel is the right thing to do. So, for the moment I'll stop here. I'm sure others will have some. Thank you.

Dr. Fatiaki: Mr. Naidu, thank you. Thank you for those wise thoughts and words. Let me just say that, you know, we've, as constitutional commissioners, we've sat and we've talked about the Bill of Rights. And try to come to an understanding of what we mean by a Bill of Rights. To put things in context, the U.S. Constitution's Bill of Rights is ten. We have 45 in this Constitution.

I think the 1997 Constitution had something like 27. I leave those figures for each of us to consider what actually does a Bill of Rights entail. As part of my civic education and as part of educating myself when I was a senator in 2006, I took it upon myself to try and understand it a bit more.

And when I read into it, my understanding was that a Bill of Rights was an essential statement of what we considered inalienable human rights. Things that God gave you. Not

government, not man. God gave you the right to freedom, liberty, you know, all the choices that we talk about, religion, that are individual to you, that you don't have to get it from the government. And because of that, the Bill of Rights was general. You know, the right to life, the right to freedom, the pursuit of happiness.

What I refer to as aspirational rights is what we're talking about today. Should they be part of the Constitution at all? It's nice to aspire to give everybody transport, but if after that you claw it back with, if I can afford it, then what's the point? Either take it out, and these are discussions that we as commissioners will have, you know, how to actually write the Bill of Rights so it's meaningful. But I hear what you are suggesting. That is innovative. I don't know how you would do it. To maybe say, well, you know, the right to transportation and the state will afford 5% of its budget towards rural transportation or roads.

I don't know how you would do it, and that's why we have expert drafters and people to look at how you might entrench it in the Constitution in a way that gives it a bit of teeth, so that the government can't just come every time and say, well, we can't afford it, but we would like you to have it as your right. Those are just some general reflections. I might hand over to my fellow commissioners if they have any thoughts about that.

Mr. Beg: Thank you, Chair. Thank you, Adish, for those comments. I probably ask Dr. Gounder to comment a bit more on the budget, because I think outside the Constitution there's the National Development Plan. Is that linked to the budget? Maybe, you know, I'm not an expert in that area, but I feel I hear you. It's a valid point, and that was raised by the gentleman in the front, so maybe Dr. Gounder, you can elaborate a bit more.

Suresh Naidu: Dr. Gounder is, of course, an expert in economics, and of course, Grog as well. So, I'm asking a very simple question. If you have in the Constitution that I should have access to potable water, then it's the duty of the government to have a budget to do that. Okay, it can't happen overnight. We understand that. It can be an incremental development. Let's say in the first year we'll look at, you know, an area. Second year would be that much. You don't have to do it all at once. It'll never happen.

I mean, Rome wasn't made in a day. So, it's progressive and incremental budgeting. And you see on social media all sorts of things, you know, people driving fancy cars, government. So what? You know, I mean, and also one more thing is probably departing from what my real point is.

A country is measured by how well you look after its old people, right? Because they are the ones who developed it, contributed it, sweated and everything, and then in the end they only have $10,000 or less in the FNPF. And what are we giving them? So budgeting is important.

I departed from Dr. Nilesh's thing, but why can't you budget? There's people say there's no money, I see people buying new cars every day, there's car yards all over the country, so there is money. So why are we not putting money for important causes, which actually is the need for a human being? I mean, I grew up in Sigatoka, I'm still here. I go and drink river water, nothing happens. But now you see people with water bottles and we used to roam around the hills without shoes and without any water all day, no food. So, my question is, if it's in the Constitution, it should be aligned with the budget. Simple as that. It is a very simple question and I'm sure economists can work that out. Thank you.

Dr. Gounder: Thank you, Mr. Naidu. I think you know me, so that's one of the most difficult questions that we have to deal with, but we are here to listen to the people and we have heard you and we have heard what you have mentioned. We'll go back and see how we can incorporate your feedback into a report or any constitutional provision. So apart from that, all governments face these competing demands.

I don't want to sit here and defend the government, but this is a challenge worldwide. You collect $5 billion in revenue, your expenditure, you'd ideally want to spend $100 billion, but your revenue is only $5 billion. So, you have to prioritize issues and we'll take the point about how the government should prioritize these issues and you rightly talked about incremental development and progress and development cannot happen overnight. It usually happens over time as countries develop and economies grow, governments make the right decisions. So, we'll take those points into account and see how we can incorporate your feedback.

Suresh Naidu: The issues I'm talking about, human rights, water and all that sort of thing, is not new. It didn't happen last year. It's a hundred years old. So, does it take a hundred years for you to decide how you're going to do this thing? It doesn't. If I decide to build a house, I'll plan it, I'll go and seek a loan. If I don't have money, I'll plan it and do it quickly within 12 months, two years. So, government has all the statistics for the last 100, 150 years or whatever. I know there's millions of other issues associated with all these things and if someone says this country is only 150 years old, it's probably most infectious. People have been here for thousands of years. They were living happily.

Dr. Fatiaki: Thank you, Mr. Naidu. Again, I'm glad that you're coming up with things like this because entirely from a constitutional perspective, I think there is potential for us to look at that and instead of taking that claw back provision which says that if the government can afford it, it will, but actually try and look at innovative ways that we can actually commit the government to actually budgeting an amount to implement it in a manner that is not seen as we will take it on board and we'll get back to you, which is I think what I'm hearing from people. They're tired of hearing all the aspirations.

They want to see in the constitutional document, which is the supreme law of the land, some way of writing this thing so that the budget is aligned with it, so that when they write the budget, they have to say the Constitution says we must do this and in so doing, address it. Innovative, not heard this angle before, but will definitely be taken on board and discussed seriously. Thank you.

Raj Ratan: Can I simplify this and demonstrate what's happening? Like say here, there is a settlement living on a crown land and this is a settlement here living on a native land. The road access, they've got annual budget for these people, annual budget to upgrade their road. But next door, the settlement living here, they don't have a single dollar in their budget to upgrade that road. Thank you, sir.

Dr. Fatiaki: This is the first I'm hearing example so vivid. For me, my eyes are getting wider and because I don't work for government or understand government too much, I will hand over to our economists to address that.

Raj Ratan: This is happening for the last 20 years.

Dr. Gounder: I think we have had this challenge and feedback submission many times. This is not new at all for me. During the national development plan consultations, the budget consultations, the fiscal review committee that I was in, we have had these challenges and these have gone into policymaking and we'll have to perhaps identify what might be the actual issue, actual problem in your case. We have heard stories about, for example, 99% of people now have access to electricity but where is that 1% of people, we can't get access to? Sometimes it's just down the road, down the road, a kilometer away. And so those kinds of challenges are now being brought to the surface and we'll take note of that.

But personally, if you can provide me some information on what the actual situation you're talking about, I can pass it to the ministries who are responsible for it.

Arvind Mistri: Thank you, Mr. Gounder.

Dr. Gounder: From the broader perspective, we do take into account what the issues that are being raised, that the constitutional provisions must lead to actual outcomes on the ground. That is the gist of the argument and we take that argument. The examples, I'm sure there are a million examples that you can give us today. But we take note of the main issue. Rights must lead to outcomes on the ground. So, I'm sure you, as an advisory counsellor, you have many more examples. So, that is sufficient for today but we'd like to move on to other submissions as well with your one more perhaps.

Sunia Kubulu: Sir, I'm living in one of the local villages and I just want to raise a question. .Oh my name is Sunia Kubulu from Nasama village and I would like to add on the laws of the local government or the local municipality whereby there were changes made by the previous government and the current government is still implementing the laws that were changed. And this has brought a lot of corruption in the local municipality.

I say this with care because I once was a councilor in one of the city, Lautoka City, for six years and I for one disagreed to the changes. And the changes that we have right now don't have any

laws whereby it's run by two people. The CEO and the administrator or the town clerk or whatever they call them now.

But before we have a panel of councilors who come in, voted by the people, who sit there and award accordingly to what is needed to be awarded. So, my take is this morning is the laws that were changed, can it be reversed or go back to status quo to the previous laws that were there. Because I find it that these local governments that we have here, there is what you call space for people who will manipulate the two officers that are running the township or the city. And you can see that in all the municipalities.

I raise this with concern and my plea is with the Constitutional Review Commission or committee, I would like you to take note that we need to address this before the local municipal election that is coming up. We can't run an election with laws that is against the ratepayers or against the people who are living in that township or the villages close to that township. And I thank you for coming around and hearing the voice of the people who are down here and at the grassroot level.

And the second point I would like to raise is being living in a village. There were laws to change by the appointment of the two runners or the leaders of the local villages. I know this is not, maybe it's not relevant to you, but to us living in the village it's bringing animosity between the local villages. The appointment of those who hold positions within the village hierarchy has made the villages more like living in a prison. You know there are a lot of things thrown down their throats for them to do without considering the economy that is, what is the changes of the economy that is happening right now. And I take this being there in the village. I'm not against any village, no I just want the laws that was changed to be reversed. Like the appointment of those that are now appointed by that family, the family who's running the village.

Not appointed by the villages, not appointed by the kingmakers, not appointed by the sauturaga or what we call them. Right now, it's appointed by the people who are the family of the two runners. So, there is no across the border what you call consideration being made on positions in the local villages.

The third I would like to raise this morning is in the whole of Fiji. As you look at the constitution that are a lot of a commotion or a lot of things against the people. Like what Mr. Naidu is raising the rights of the people. We can say it's the rights of the people but we can say also if it can accommodate the citizens of the nation. I say this because of what is happening right now. There's you see the issue of the usage of illicit drugs. The use of the contamination of HIV. All this has come up because of this lack of laws to safeguard the people. Take for instance the take for instance the usage of illicit drugs.

A lot of people don't know that within the local villages from primary school to I've raised this with the Tikina meeting. Class 6 students are using drugs and yet we don't do anything about it. Even I believe class 8 students are having HIV in Fiji too. Because there's a lot of things happening in our localities that are not addressed. Take for instance the responsibility of the Turaga ni Koro. They haven't come down to that level. The responsibility of the chief, the responsibility of the household leaders within the village community. I say this because I am there. I'm there now.

So, I want to raise this concern but if you can make laws that can come down to that level so people can understand because they are paid by the government. The people who have a position within the village community are paid by the government. So why not the government have a say in the running of the local village.

Dr. Fatiaki: Thank you. Sunia Vinaka, I think there are three separate issues that you raise. The first one relates to the Ministry of Local Government and the changes that occurred to the local government structure. And obviously the abolishment of all municipal councils and the subsequent appointment of special administrators. Unfortunately, I've been having my fellow commissioner look through the Constitution again. Although we've looked through it a lot of times to see whether there was any provision for the Constitution to address issues to do with local governance. Unfortunately, there are certain things we can talk about the PSC, we can talk about the commissioner, constitutional officers, commissions, we can address that as part of the Constitution. But it appears that anything to do with local government municipal elections is beyond the scope of the Constitution. It is actually part and parcel of the relevant acts.

I can't answer you as to why the current government is operating under the previous legislative, I mean the local government acts. Only they can answer that because they're the government right now. But as far as the Constitution is concerned it looks like we don't have really a role in terms of determining how municipal councils are elected, how they're appointed, unfortunately.

I also share your concerns. I'm a Special Administrator in Suva. When I took on the job I said to the other three special administrators, look we won't change anything because we will be here for about three or four months and they will have local government elections. Because that's what I believed and honestly thought was going to happen. Well, it's three years down the line, no elections and I'm still a special administrator. I was hoping having pushed for local government elections that they were going to have it in September.

It would seem that you have not heard that the announcement has come from government that they're not going to have local government elections because of the national elections. So, I will mark out my time to the end of this year but I can assure you by the end of this year I'm not going to be a special administrator anymore. It was a caretaker role. I hope that I would be able to serve the city of Suva where I have lived for 50 plus years. Unfortunately, no local government elections and I will not do another term as a special administrator. So, I hear you.

I regret that as commissioners it is beyond the gambit of our terms of reference and that for us to be addressing that issue. However, the second issue to do with village bylaws. Now we have heard that many villages have request to us for us to look at the Constitution to try and entrench into it some form of almost parallel governance structures.

They are concerned with the current ones that have been implemented or imposed. They're asking that we reintroduce some form of like village customary governance structures that apply in the ITaukei Fijian villages and we are really looking very closely because it's coming up over and over. They want us to bring in into the Constitution and entrench it here. That there should be a recognition that villages can actually operate a system of governance parallel to the laws of the state in their particular environments.

And there are precedents all over the world where there are exceptions granted to native communities for instance to hunt and fish things that might be banned by the UAS in every other jurisdiction. So, we're going to look at that in terms of incorporating it but what you are asking for; for recognition of traditional governance structures in the village be implemented and entrenched in the Constitution to apply is something we've been hearing regularly from people. They see that the current government hand down systems of governance is not working. They're not happy with it and they've asked us to try and entrench it into the Constitution. We will have discussions with experts to see how we can write it in without you know recognizing that obviously all villages will be part of the country and there are laws that govern the country that is applicable to every citizen. But that is one of the challenges that we will face and I hear what you're asking for because it's been raised by other people and we're going to try and address that.
The third one was to do with the Bill of Rights. Again, you know the drug issue I think it's you're just espousing frustrations and again I emphasize although that is not something we can address in terms of changing the Constitution to you know set up the laws governing drugs and you know prosecutions and that.

We hear what you're saying and as part of a wider inquiry we are listening and and we hope to convey these messages maybe not in the Constitution but as concerns from the public to the respective ministries and respective departments that might be able to address the issue in a more coherent manner. I thank you Sunia I hope that that answers some of your questions. I'll hand the mic over to any of my colleagues who might want to make comments. Okay, I hope I have answered some of your comments and if there's anything I can add please.

Sunia Kubulu: Sir, that means that right now we don't have any laws governing the local municipality, correct?

Dr. Fatiaki: There is a local government act that governs the local municipalities and that is the one that appoints the special administrators but there are I presume there are laws that govern local government I mean each council has its own particular regulations and vandals and I presume they will be.

Sunia Kubulu: But not in the 2013 Constitution.

Dr. Fatiaki: Unfortunately, I've been asking him to look for it.

Sunia Kubulu: Because the local law is supposed to be coming under the 2013 Constitution.

Dr. Fatiaki: And that's correct we have some comments in certain chapters that are addressed to particular structures and I mentioned constitutional officers like the prisons, commissioner, police, army, FICAC, certain officers are addressed here. The courts, the judiciary is addressed here. The public service commission in general at the top level are addressed here. But specific to departments and this is the man who looked after that chapter, no we don't actually you know write the laws in the Constitution for the Ministry of Education and Teachers. Now that's left to the respective ministry.
To pass in I think you've heard my commissioner mention the Constitution is supposed to be something that stays there permanently.

Sunia Kubulu: Mr. Chair why I raise this because the, the local municipality have what you call a board which is it's like a mini parliament. The same parliament that we have in Suva they used to have it there in the local municipality. I raise this because right now if there is no law in in the Constitution with regard to municipality by laws and laws, I pray that we are we are doing the right thing.

Dr. Fatiaki: Thank you thank you Sunia. So, just to be clear the Constitution because of the nature of the document and because it is hard to change will only capture the top most important things for the country. Under that though come all the laws that governments make in Parliament and they change it you know different governments come they change it. So right now, there is a law under the Local Government Act that determines how municipalities are run.

That was changed you're right. There used to be elected councils, there were wards, and those councilors were representative of the people and they were like you say a mini-Parliament. That does not exist under the current Local Government Act.

Whether we could address it at the level of the Constitution is what I was asking my colleague to look at. The answer is no and as pointed out by Commissioner Gounder if we put too many

government departments into the Constitution then we this book is going to be you know ten times the size and we don't want that. The Constitution is meant to be something that is permanent or at least for five ten years twenty years and, and the different laws are something that different governments when their policies come, they make as they see fit. And for that we can elect we can choose to elect people that we know will do what you want them to do.

Sunia Kubulu: Thank you.

Mr. Beg: Sorry Sunia, just thank you for your comments there Sunia. Just a qualification. Are we here to hear the voices of the people? Are you suggesting it should be in the Constitution, local governments? There's a Local Government Act 1972. There's 13 municipalities, two cities. It's in there and there are other legislative acts that control that which is the Town and Country Planning Act, the Health Act as well. But we just want to hear from you. Are you suggesting that, because we're here to hear you, if you said say if you're submitting that it should be in the Constitution. I just wanted to qualify.

Sunia Kubulu: Yes, I would like that the bylaws and the laws of the local municipality be included in the Constitution.

Mr. Beg: Thank you very much sir.

Dr. Fatiaki: Thank you. Gentlemen, ladies, I've been asked if we could possibly maybe take just one more question. I will break for lunch so that we open again at one o'clock when maybe people who are on lunch break can come in here. So, I'll take one more question and then we'll adjourn. Please hang around. I'm sure there's food and tea for as many of us who want to help ourselves there and we'll continue at one. That way we don't break at one when people are coming for their lunch break and they want to consult. Could we could we do that?

Suresh Naidu: One more question. When it comes to Local Government Act, there is an act you don't need to have every law in the Constitution. Parliament can make laws as it goes along. As far as I can see, in the Local Government Act, there is a provision that the minister has the powers to remove the councilors and appoint an administrator. Is it happened in I think Suva when Bill Kuruse was made an administrator. So, I think the previous

government did the same. They removed and they put administrator. So, at some point hopefully there was supposed to be one election but got postponed. So, it will come back. But it doesn't necessarily have to be in the Constitution. Otherwise, you'll have to put every, you know, every law in the Constitution. It'll be like 7,000 pages thick. Now my other question was about constituency in voting. Right now, there's only one constituent as a whole. And I feel that we should go back to what it was before so that people in areas are represented. Right now, I don't think there's anyone from Sigatoka in Parliament apart from the Deputy Prime Minister, Mr Gavoka.

Nobody is from Keyasi Nobody is from Maro. So, if we go back to the previous system, at least we have a voice in Parliament for the people of that area. It's a very simple thing and I think it is one way to go. I mean the other one that I, maybe something that we should adopt is the MMP in New Zealand. Now that's something we should look at.

So, I think we should go back to the constituencies throughout Fiji so that people are represented. And that's the way I feel the Constitution should be changed at some point or whenever it's changed. Thank you.

Dr. Fatiaki: Thank you for those comments. I think one of the submittees earlier this morning had actually recommended that we move to a multiple constituency electoral system rather than the current one constituency for all of Fiji. My only comments to him was that every single place that we had been to, there has been not one person who has spoken in favor of the one constituency.

Every single person, every single village, community that we have been to have said, please can we go back to multiple constituencies where we have a representative representing us, our people. We can go to him, we know him, he lives here. That's a sentiment because it's so widely espoused.

I think I'm still to do half of Fiji yet to listen to, but I can say that if on the basis of what I've heard that's 100% support, I think you can take it as a given that we will be probably very likely moving to a multiple constituency model. Thank you. The other aspects of it I think have been addressed in terms of, you know, what you put in the Constitution versus what you have as laws enacted on

the Parliament. I won't address that anymore. I'll give Commissioner Mere to say something.

Ms. Nailatikau: Thank you, Mr. Naidu. Thank you for raising that. I think it's certainly new in terms of the submissions that I've heard about the mixed member proportional arrangement that New Zealand has. Where, please do correct me, I believe you vote for a party to represent you and you also vote for a candidate from your area.

I think that's certainly something that I have not heard in the submissions that have come up, and thank you for, for raising that. And I think as you, as you, oh and I believe my colleague has just corrected me, that was also raised in Navua yesterday about the MMP arrangement that New Zealand has, and to give that consideration.

And secondly also to thank you as well in terms of a constitution. It certainly has great span in its responsibilities, but people have also asked for a constitution they can read, a constitution that they can understand. One that is simple, but still comprehensive, and that's a challenging balance to strike. So, I appreciate both your and Mr. Kubulu's contributions about making sure concerns are captured, but keeping it simple as well.

Dr. Fatiaki: So, ladies and gentlemen, may I invite everyone to the tea at the back there and some sandwiches. Let's adjourn there, Talanoa, around the tea bowl. There's no cover bowl, I notice, Nilesh, we're in your neck of the woods. We thought there'd be a Tanoa providing us a bowl, but none this morning, so all jokes aside. Could I ask somebody to say grace for this meal, please?

[Break for 10 minutes]

----------End of Session 1----------

Dr. Fatiaki: Apologies of our chairman who's just arrived in a long trip from Suva and I will continue to preside over this afternoon's session. So, most of you have been here this morning, you have heard the introductory comments we made about the nature of the Commission and its work and some of the submissions that were made this morning. I welcome back Johnny Atong. The Atong family is a well-known family in Lautoka. I didn't realize they have connections to Sigatoka but that's familiarity, he's got the right name John to begin with. The Atong is even a better

name. I alluded to the fact that I knew his cousin better than I knew him. She was a hostess with Fiji Airways if I remember correctly. Jokes aside, thank you John for coming back. If you wish to make some comments or if we have other comments from the floor, we stand ready to address them. Thank you, Commission review team.

John Atong — Just one question of interest for discussion's sake. With this, the immunity clause, I know it's beyond your terms of reference in accordance with the ruling from the Chief Justice but in the sake of justice itself, you're talking about mentioning something about one clause. So it seems like before you guys set out the terms of reference, there's already a clause in itself. Is it possible that this, although it's not in terms of reference, you guys will end it in your report? It is what we heard from the members of the community.

Dr. Fatiaki: — Vinaka John, very specifically in response of that, I'm thankful that you are aware that we have the limitations of the Supreme Court actually and I indicated to you earlier that although we could not amend the Constitution to remove the immunity clause, we as a Commission had decided that we would entertain submissions from the public about how they felt about the immunity clause. And we are very happy whatever you've said has been recorded and documented for the purpose of consultation and it will certainly be reflected when we make our report, comments that have come from the floor. And I might hazard to suggest that because the immunity clause has been probably brought up at every consultation, certainly from my team throughout Fiji, that issue of the immunity clause has been brought up.

I have no doubt that when we come to write our final report, there will be comments that we will be making in respect of the submissions that people have made from the floor in regard to the immunity clause. We cannot remove it by virtue of our guidance from the Supreme Court, that we cannot do as part of the amendment review process, but we as a Commission are willing to listen and engage widely and hear what the public of Fiji think about that and for the purposes of record that will be reflected in our final report, I have no doubt. It does not amend the Constitution in respect of Chapter 10, but your thoughts and feelings will certainly be reflected in our final report. Thank you.

John Atong

The other point I would like to raise, just for a point of discussion again, this constitutional review, reviewing the 2013 Constitution, you know by just the history, how it came into place, and a lot of feedback I received from the committee level during the reconciliation bill and all this stuff, many consultations we've had in here, that why are we debating or trying to review a Constitution, 2013 Constitution, when it was like forced upon us or illegal in some way. Just a question of interest.

Dr. Fatiaki:

Thank you, because we don't have a lawyer in our midst, I will try as best I can to answer it. So, the simple answer is the government has sought a legal opinion from the Supreme Court, Fiji's highest court, as to a number of questions. One is, is the 2013 Constitution legal and applicable, and the Supreme Court ruling was very clear. It is legal and applicable because it is legally, I think the word used was legally effective, by implication they are suggesting that because we have lived under it from 2013 until 2026, and we have had three elections under it, that somehow the process of our, I won't say acquiescence, but our acceptance of it would seem to indicate to all intents and purposes that it is legal, and legally effective. And on those grounds, the Supreme Court is our highest court, we respect that. And so, in simple answer to your question, it is legal, but at the same time, they recognize what you have asked, because those were other questions that were posed to the Supreme Court. How could the government or the people of Fiji amend or change or review the Constitution, which you rightly pointed out, had some shortcomings.

The Supreme Court ruled that yes, it can be amended, and this is how you would do it. It gave us, the reason we are part of that process, is to do the first thing that the last Constitution did not do, which was to seek from the people of Fiji wide and meaningful consultations, discussions, opinions, questions about the Constitution, collate the people's opinions about it, and write up a document that reviews, changes, amends, repeals, revokes, any part of this Constitution, or all of it, by one part, Chapter 10.

So, that is the legal direction that the Supreme Court has given to the government of the day, and it is in that spirit that the

government has subsequently, through His Excellency the President, appointed a commission to go and fulfill that task, to reach out to the people of Fiji in a meaningful, open, frank way, so that they can express themselves and determine what they want to change, add, remove, or amend in the 2013 Constitution. We are part of the process, and I hope that as best answers your question.

John Atong Thank you, Dr. Fatiaki.

Surendra Kumar: Reverend Surendra Kumar, I'm a pastor in the Assembly of God Church here in Sigatoka. I just want to contribute towards our review of our Constitution. The first thing that I want to raise it up is for us to remain all Fijians. It's our national identity, because we believe that people of every racial or language background, we are part of Fiji, and we are here to stay. We are here because we love our country, and we need to behave our identity as all Fijians, in spite of our ethnic background. Once you are born in Fiji, you will be called Fijian. That is why my first contribution towards the review.

Number two, as a pastor, as a marriage officer, I have noticed that young people just waiting for, waiting overnight to turn 18, and they want to get married. I believe that this marriage age needs to go up. The male 21 and the female 20. Currently it is 18, and since we, to me young people are too young to decide for what is right for them. So, I think if you take it the age to 21 and 20 for the females, it will at least save some marriage problem that we face, the domestic violence that we face here in Fiji. The marriage age, if you can take it, be taken up to 21 and to 20 for the females.

And number three, number three, we need to have a minimum wage, wages or salaries for the ministers, for the government ministers, MPs. We are a developing country, and we cannot afford to pay very high salaries to our ministers. Those who have a genuine desire to save the people, they will go in with a minimum wages or salaries. I think there should be a proper guideline in the Constitution for the ministers' salaries and wages, so that everyone can be serious and know what is expected of them, not to have greedy for money or to fill their own pockets, but have, be eager to save the people. So, I think it should be clearly outlined in the Constitution, because anyone

who wants to want to beat the Constitution, wants to break the law, they will face the brunt of the law. So that is my three contributions to our review committee. Thank you.

Ms. Nailatikau: Reverend Kumar, thank you for your contributions this afternoon. I think what you have highlighted on the, on the matter of Fijian being a common identity for all citizens of Fiji, is a very, very common topic that we have come across in all our submissions. And I think that there are many, for example, who associate the name with cultural identity and ethnicity, and there are others who associate the name with citizenship, for example, which are very different things.

So, we definitely appreciate and take on board your aspect of a uniting identity, because that to some extent is the mission, so to speak, of any constitution, to establish a sort of platform for nationhood, so to speak. So, we definitely take that on board, and note that there is a, it's a very common topic, and with very widely ranging submissions on the matter. In terms of marriage age, I think this is something that is for the matter of national legislation.

For instance, the Constitution being the supreme law, all national level legislations align to the Constitution, so this is likely a matter for the national legislative environment. And there are many issues that we should and can hear from citizens such as yourself. So, I note your aspect on marriage age, ensuring that people are of a suitable level of maturity, from your perspective, before entering into such an arrangement.

I can expect that there will be varying opinions on that as well, something that, but I have to say that this is the first time I've certainly heard of a submission as such. As you say, coming from a marriage officer such as yourself, you must have some experience in this regard. And finally, relating to minimum wage, Reverend, this came up earlier today as well in submissions, talking about ensuring that there is, you know, an appropriate or an appropriate level of remuneration, and I think this comes from the perspective of people comparing their living standards with the living standards of people in public office.

I think that's a common perspective from many countries, not just Fiji. Fiji is not alone in that, but as explained earlier by a

fellow Commissioner, there is a section in the Constitution that talks about remuneration for members of public office, and that section states that there is a national law that stipulates all of the details relating to that. However, it definitely came as an area of concern from people who made submissions earlier today about ensuring that, or at least putting forward the notion that there can be something from people's perspectives in the Constitution to ensure fairness in that regard, or at least to make sure that people holding public office also serve their constituents. And my fellow colleague Commissioner, Dr. Gounder, will add to that.

Dr. Gounder: Thank you, Mr. Kumar, for your submission. I just wanted one clarification. You mentioned minimum wages for members of Parliament. Am I right? Minimum wages?

Surendra Kumar: For the ministers and the members of Parliament.

Dr. Gounder: Yeah, so the current minimum wages is $5 an hour, which means the annual salary will be equal to $12,400.

Surendra Kumar: Actually, what I meant was...

Dr. Gounder: At the moment, members of Parliament get $90,000. So, if you're talking about minimum wage, then it'll be around $12,500. Is that what you are suggesting?

Surendra Kumar: Actually, what I meant in that context was, like, somewhere around that figure that we have just mentioned, to have at least a minimum to at least come down to $80,000.

Dr. Gounder: So, a maximum, I kept. It's a maximum. Okay, thank you. I'm clear now.

Dr. Fatiaki: Thank you, thank you. Pastor Kumar, thank you. I was going to actually try and clarify that because I understood that the spirit of your comment was that we, as a developing country, cannot afford to pay our ministers in massive amounts and quantum's that did not reflect what the ordinary people earned. And I'm glad you clarified that. As rightly pointed out, that's a maximum wage. It was brought up by other submissions this morning. And from the point of view of constitutional commissioners, there is actually a provision that actually asks us to look at. Now right

now it leaves it open-ended for us to then leave it to the government to define what they should earn.

The gentleman this morning suggested to us that we should write it into the Constitution so that they can't pay them more than what the Constitution says. I think this morning he suggested $100,000 was for the ministers, and I prompted him afterwards to ask you how much for the Prime Minister, and he said $150,000 for the Prime Minister. But he actually gave us actual figures for us to write into the Constitution.

This is an interesting aspect. We don't like to determine what the law should be under the Constitution, because the Constitution is the supreme law, but we hear the request. For the purposes of the Constitution, if it were written there, then no matter the government in power, they would have to abide by it.

They could not pay their ministers any more than the Constitution says they're allowed to pay. How we would do that? We will seek constitutional professional advice from people who write constitutions to see whether we can encompass what people are asking us to do. I must point out that after we finish our task, the government of the day still has the final say in what they submit as a enacted bill, if they were to take it to the next stage.

So, they would still have control over the report, and they may well choose to leave it as is, or they may well choose to take it out. We have no control over that process, but we hear you, and as part of the constitutional consultation process, and what I said in my introductory comments this morning, we will definitely take that on board. That is recorded.

You're the second person who said this in this consultation, and I have no doubt that we will reflect on it. We can't promise anything. We still have to see half of Fiji, but we will take it very seriously, Pastor, and discuss it amongst ourselves into seeing whether there was some way that we could take the concerns of people from Fiji who say, listen, ministers, you want to dare serve? This is the maximum we're going to pay you.

Surendra Kumar: Thank you. I'm really satisfied with what you have just told me. It is my prayer that if something can be done of that kind, because we believe the government will come, government will go. That is what I believe in the Bible. So, once it is there in the constitution, any government that comes into power, they will follow that. And to me, when the constitution is here, or there are some amendments to the constitution, it is for everyone, fair and square for everyone. So, the people of our nation, we as people living in the time that we live in, we can feel secure. We can know that it is good for us. We are good for the generation that is coming behind us So, since we live in the time that we live in, I have made a strong observation that the poor is getting poorer and the rich is getting richer. So, we need to strike a balance somewhere. Now is the time to act.

So, to me personally, as a pastor, anyone serving in that level, whether we are a pastor, whether we are a government minister, first of all we need to have a heart to serve the people. It is not only about money. When we have a heart to serve the people, that if it happened that everything went all right and there is a guideline, a minimum guideline, minimum amount of figure provided in the constitution, that will really make anyone, any candidate standing for any political party wants to serve the nation, he will think twice. Whether he is really genuine to serve the people or he is there to fill his pocket. That will put things right. Thank you.

Ms. Nailatikau: We would like to give this opportunity, if there's anyone else in the room who would like to make a submission, make a comment, very grateful to Mr. Atong, to Reverend Kumar for sharing your experiences with us today.

Dr. Gounder: Thank you and anyone else who has arrived after the break, who didn't have an opportunity to make a submission before the break, but here in the room today, please feel free to make a submission or if you have any questions for us.

Ms. Nailatikau: In the spirit of good-natured jest, we note that there is someone who arrived from Suva earlier today, who is sitting amongst his fellow citizens. We would always be pleased to welcome the chair, who is well-dressed for the occasion. Should he wish to make a submission, we stand ready to accept it. So, noting that time is going onwards, I know people have dedicated some

precious time in their day to make submissions today. I think this would be an opportune moment for us to close our deliberations for today. Please be assured this is not the only opportunity to make your voices heard. You can always make written submissions to an email address, commissioners2026 at gmail.com. We are accepting submissions up until the end of June, at latest the first week of July. If you see the banner next to us here, up in front, there is a QR code there that you can also scan to make your submissions via an online portal. So, with that, my fellow commissioners and I give our great gratitude to you all for the submissions made today. Thank you and much appreciated.

----------End of Session [03-06-2026] ----------

Sigatoka - Submissions

Dear Commissioners. Thank you for providing this opportunity. This Commission has a huge responsibility given the importance of the task. With due respect to the Commissioners, I make the following submissions:

Secular State – Fiji must continue to be a secular State (Section 4). No religion should infiltrate over the state, and the state should not subscribe to any religion. Since the 1970 Constitution, religious liberty has been the founding principle of the state. Secularism is about religious pluralism – it is about inclusivity and treating all religions equally.

Common Identity – continue to regard that all Fiji citizens shall be known as Fijians (Citizenship - Section 5). A common identify is about shared national identity and belonging to a particular nation. Common identity is not about ethnicity but rather about a collective sense of national belonging and solidarity as people of Fiji

Protection of Rights of Children (below 18 years old) - Section 41
Every child must have the right to be protected from any form of abuse, violence or inhumane punishment. No child should be subjected to corporal punishment for any reason anywhere. Violence begets violence. No one should have the right to physically abuse any child in their care.

FICAC (Section 115). Remove the prosecutorial role of FICAC and give to DPP. FICAC can remain as an investigation agency related to corruption issues only. It is also important to clarify the definition of corruption.

Mr. Arvind Mestry
Mob : 9961336
SIGATOKA

Sikituru Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Sikutulu Village Hall DATE: 4/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Kalivati Nagata	47	9457158	YAVUSANIA. VILL, NADI	SIKITURU	Turaga	ITaukei	[signature]
	VILIVO Lesavna	65	9420765	SIKITURU	SIKITURU	TURAGA	✓	Lesavna
	FILIPO LESAVNA	45	7187091	SIKITURU.	SIKITURU	Turaga	✓	[signature]
	LITIANA TIBIA NAIVALU	42	2893846	SIKITURU	SIKITURU	Marama	✓	Lityibia
	MERELENI SAQIWA	59	9940662	✓	✓	MARAMA	IT	[signature]
	SECI DANDI	43	8310709	✓	✓	TURAGA	✓	[signature]
	APISALOMI . NAWA	50	2304392	✓	✓	TURAGA	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Sikutulu Village Hall-Dadi DATE: 4/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	VENI NIU	65		SIKITURU	SIKITURU	Turaga		V. [illegible]
	KINIVUAMA KoRoiBuliLEKA	54		SIKITURU	SIKITURU	TURAGA		[illegible]
	JONETANI NAMALUA	46	9409279	SIKITURU	SIKITURU	TURAGA	I - TAUKEI	[illegible]
	RiSeka Vurabere.	54	8602353	SIKITURU	SIKITURU	TURAGA		[illegible]
	JONE NATUL	35	2930045	SIKITURU	SIKITURU	TURAGA	TAUKEI	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Sikutulu Village Hall - Nadi DATE: 4/6/26 TIME: 10:00am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	JOPE RAMAGIMAGI II	75.		SIKITURU, ~~NADI~~.	SIKITURU ~~NADI~~	MALE	i TAUKEI	[signature]
2	AMENIO BEBE	75		SIKITURU	SIKITURU	"	"	[signature]
3	[illegible]	57	9440430	Sikituru	Sikituru	"	"	[signature]
4	Betaneki N-	67	9616136	Sikituru	SIKITURU	"	"	[signature]
(5)	RUSIATE . S	57	8603242	SIKITURU	SIKITURU	"	"	[signature]
(6)	Alfereti Abenisega	55	9937464	NADI TOWN	NADI	"	"	[signature]
7.	Emori Latiban	42	9571940	- ✓	✓	✓	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Sikituru Village, Nadi

Date:4-6-2026

Mr. Biu: The Chief of the Vanua Navatulevu vua na Tui Nadi. I would seek your approval to the Turaga na Tui Nadi if the commissioners could seat on top of the table this morning. We wish to acknowledge and thank you all for welcoming and accepting us this morning. The Chairperson will shortly introduce the members of the Commission. Firstly, I wish to say a few things, our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. He has kindly approved this arrangement so that everyone may participate freely and clearly understand the discussions taking place. We also welcome the Professor coming in this morning Professor Reagan, we welcome you in this consultation and we invite you to come and take a seat up here with the commissioners.

Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. When giving your submissions, please do not be afraid or feel anxious about speaking. We encourage each one of you to share your views openly and honestly. Every submission is important to us. All submissions made today will be recorded and carefully considered by the Commission as part of the constitutional review process.

Mr Valenitabua: The chief Navatulevu na Turaga Tui Nadi and its Yavusa we are here this morning in this house. We seek your forgiveness that we seating up here this morning. Before we proceed let me introduce ourselves first. On my right is Conway Beg, he is an Architect by profession and on my left is Dr. Neelesh Gounder he is a Professor at the University of the South Pacific. On the far right is Professor Reagan he is working at. The Australian National University and he is an constitution expert and works around the globe including Fiji. Professor Reagan the proceedings this morning will be in itaukei since majority speaks

itaukei. We will be having translation done in relation to submission put up from the public so bear with us if it takes too long for translation will be done by Mr. Biu sitting down there. I Our task is to collect and collate the views and submissions of the public on what you think about the 2013 Constitution. The 2013 Constitution is one of the issues that many people, from different ethnic communities throughout Fiji, have expressed concerns about. Many have said that they do not know how this Constitution was designed or developed; rather, it was simply presented to them and they were expected to accept and follow it. I believe these concerns have been discussed over the years in village gatherings, within households, at Bose ni Tikina, and at Bose ni Yasana meetings.

A common theme in these discussions has been the aspects of the Constitution that people consider to be unfavorable or not reflective of their wishes and aspirations. What we are planning to do is to listen carefully to your voices and hear your submissions so that they can be incorporated into the Constitution where appropriate. Secondly, we will consider the removal of certain provisions and laws contained in the 2013 Constitution that the people believe should be reviewed. Iam Sevuloni Valenitabua, I'm from the village of Nukui Tikina Rewa the Yasana o Rewa. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village and you can give your submission

Jope Ramagimagi: My name is Jope Lesavua I'm 75 years of age. My submissions this morning, firstly I would like to thank the commission for coming over to Sikituru village. I've worked as a civil servant so many years. And that 2013 Constitution was enacted when a crisis happened. It happened in Fiji, and it created division amongst us. 2013 Constitution came so early, but it was forced onto us. As the term Fijian. Fijian should be shared between all races in Fiji. It should not separate us, and it happened in 2000. We all should be called Fijian. We are Christian, and we should accept all as friends. The second one is 2013 Constitution. It was accepted because of the various elections that had took place. It has brought us together with other races. The third submission, he said, the church should be opened and accept all races. Our belief is our own. The fourth submission, I submit that the 2013Constitution must be removed completely and replace it

with a new one, a constitution that reflects all the wishes of the people and bring unity amongst all races. and replace it with a new one, a constitution that reflects all the wishes of the people and bring unity amongst all races.

Mr. Valenitabua: Thank you. That is the first submission we have heard today. Among the issues raised was the view that the name "Fijian" should continue to refer to all citizens of Fiji, while the term "iTaukei" should be used specifically for Indigenous Fijians. It was also submitted that churches should be given the freedom to practice and carry out their work without restriction, while at the same time recognizing and supporting the rights of people of all faiths and religions in Fiji. Anyone else with their submission.

Kaliova Nagata: My name is Kaliova Nagata I'm from Yavusania. We the people of Yavusania we all agreed to remove the 2013 constitution. Secondly the Fijian to be for Itaukei only and the Indians to Indians. Thirdly the big issue of the vanua Sikituru to return the land to landowners. Fourthly to return corporal punishment for children. Some of the children, when they are punished, they go to the police station and report their father and mother and they end up in jail. I have here with me is a written submission which I shall submit to the commission this morning.

Mr. Valenitabua: I have here being presented to the CRC a summary written submission of the itaukei language dated 4th June 2026. It is unsigned and I will request Kalivati Nagata to please sign the submission.

Seci: My name is Seci, and I am from Yavusania Village. I would like to seek clarification regarding the purpose of your visit today. Are you here to remove the 2013 Constitution entirely, or are you here to amend and review the existing Constitution?

Mr. Valenitabua: The Constitution Review Commission was appointed by His Excellency the President, Ratu Naiqama Lalabalavu. Seven of us were appointed as members of the Commission. Three of us are here in Sikituru, while another three are in Bukuya this morning carrying out the same exercise that we are undertaking here today, which is public consultation. Our primary role is to review the 2013 Constitution. As part of that review, we are also tasked with collecting and considering submissions from members of

the public regarding possible amendments to the 2013 Constitution. We are not here to repeal or remove the Constitution. Although we have received submissions from some people calling for its removal, that is not our mandate. Our task is to consider amendments to the provisions of the Constitution. If there are new provisions that the people wish to have included, those recommendations will be considered and incorporated into our report. If there are provisions that people believe should be removed or changed, those submissions will also be considered. We are here to listen to the views of the people so that appropriate recommendations can be made for the amendment of the 2013 Constitution. You may ask what authority we have to undertake this work. The authority entrusted to us comes from His Excellency the President, who appointed this Commission to carry out this review. In addition, the Commission operates under the relevant provisions of the Commission of Inquiry Act. The Supreme Court has also provided guidance and confirmation on the procedure to be followed in conducting this constitutional review process, and that is the process we are following today.

Jope Ramagimagi: My submission this morning is to amend my earlier submission regarding the removal of the 2013 Constitution. I wish to withdraw that initial submission about the removal of 2013 constitution. Secondly, I wish to make a submission concerning the institutions that support and oversee the offices of the President and the Prime Minister. I propose that there should be an independent institution established to administer and safeguard the Office of the President and the Office of the Prime Minister. I believe it is important for the Constitution to provide for such an independent institution so that these offices are protected, supported, and able to function with integrity and independence.

Mr. Valenitabua: Could you please clarify reference to the Prime Minister and the Parliament.

Jope Ramagimagi: There must be an independent institution to look into the president and the prime minister and the parliament.

Mr. Valenitabua: We have received your submission that to withdraw your earlier submission about removing the 2013 constitution. Thank you we have received. Secondly, your submission state that there

should be one independent commission established to oversee and support the offices of the President, the Prime Minister, and Parliament.

Jope Ramagimagi: The separation of powers for the executive the parliament and the Judiciary. Also separate the powers of the FICAC because FICAC has been used through those institution.

Mr. Biu: Thank you Mr. Chair; I will now rephrase what Mr. Joep said. He said that he is referring to the institution such as the prime minister the parliament and the president and there are some other committees he is mentioning FICAC and DPP, however he is saying that's this committees must not influence with the President, Prime Minister and the Parliament. He now submits that this committees FICAC and DPP must not be separated they must remain as it is.

Mr. Valenitabua: The additional submission from Jope is that the small commission should not be obstructed in relation to the establishment of offices under the President and the Prime Minister. It is further submitted that the proposed small commission be allowed to proceed with its intended functions regarding these offices.

It is also proposed that the Fiji Independent Commission Against Corruption (FICAC) and the Office of the Director of Public Prosecutions (DPP) be merged into a single institution, rather than remaining as separate entities.

Mr. Biu: Mr. Chair he is saying that he heard that you say that these 2 committees must be merged in to one. He is saying it must not be merged together these two committees must be separated.

Mr. Valenitabua: To be separated. Thank you. Your submission concerns the offices of the President, the Prime Minister, and Parliament. It is provided for under the Constitution that proper processes must be followed in relation to these offices. Accordingly, the small commission should not be obstructing or interfering with the functions and processes relating to these constitutional offices. We have note it down and we will go back and review it again. Anyone else with the submission.

Akuila: My name is Akuila, and I am from Uluiloli, Verata. I am making a submission in relation to the provisions of the 2013 Constitution. In my view, there are certain provisions in the 2013 Constitution that are not satisfactory and are causing concern. I therefore submit that the 2013 Constitution should be completely removed. If it remains in place, the provisions that are considered unjust or inappropriate will continue to exist. Secondly, I submit that Fiji needs strong and good leadership under the Constitution. At times of crisis, it appears that only the wealthy are given attention while ordinary citizens are left behind. The Constitution should ensure that those who aspire to leadership do not act out of personal financial interest, but instead prioritize the welfare of the people. Lastly, I emphasize again the need for good leadership, and I submit that the Constitution should better reflect and promote principles of accountable and people-focused leadership.

Mr. Valenitabua: It has been stated that the 2013 Constitution should be removed. Another concern raised is that people must be treated fairly and receive proper assistance during times of natural disasters, such as hurricanes. It is also submitted that leadership within government should be broad and inclusive in its coverage and responsibilities. The 2013 Constitution outlines the structure and functions of government; however, there are times when assistance is delayed or does not arrive when people are in need. This raises concern about the effectiveness of service delivery under the current system. As for the 2013 constitution we don't have the power to remove the 2013 constitution.

Akuila: the 2013 constitution was the one that we submitted to be removed. But I just heard from you that the you cannot remove the 2013 constitution. Is there any other thing that can be done can we remove the constitution.

Mr. Valenitabua: If there is a law in the constitution, we can make submission that this law be removed. But to be replaced with this new one. We are having our election how many constituencies do we have?

Akuila: Only one.

Mr. Valenitabua: Before how many constituencies do we have? There were plenty. One constituency Nadi, one Rewa and one Nadroga constituencies. but nowadays we only have one, what do you

think do we make amendment that to include width old constituencies?

Akuila: I submit that we include the new constituencies that to remove the old constituencies and have many constituencies like we use to have before.

Mr. Valenitabua: I was giving that information to guide you, this law we do not intend to use the one in the constitution we need a new one to be entrenched in the constitution. I was giving that as guide.

Akuila: My apologies. I wish to submit that we change the that system and use the new one.

Mr. Valenitabua: What is it that you are proposing to change.

Akuila: That we remove the sold Electrol; system he submits to remove the single constituencies and use the old constituencies and that has to be stated in the constitution.

Mr. Valenitabua: That is what we have been asking. What has to be removed and what it has to be included. We have now received to go back to the old constituencies' elections.

Vilivo: My name Vilivo, I'm from Sikituru. I submit that to remove the 2013 constitution. Secondly the qoliqoli be returned to the landowners.

Mr. Valenitabua: I heard you saying 2013 constituencies or 2013n constitution. Thank you we have received 2 submissions to remove the 2013 constitution and the qoliqoli to be returned to the land owners. I have already talk about the 2013 constitution, we do not have the power to remove the 2013 constitution. Secondly, we have received submissions that the qoliqoli to be returned to the landowners, this was received by all the places that we have been to. Now you have supported from the village of Sikituru to return the qoliqoli to the owners. We only have the right to qoliqoqli but the owners of the qoliqoqli belongs to the government we have receive your submission and we will go and review it.

Seci: My name is Seci I'm from Sikituru. I have 3 submissions this morning. I submit that the public should be allowed to petition in Parliament. Important national issues like fuel prices we facing now. Secondly, to introduce a mechanism for public consultation

before major law into the country. Like what you are doing now you comings to the public for consultation. To enable citizen to propose legislation to collect sufficient number of signatures.

Mr. Valenitabua: Citizen to petition government to so what. Secondly to include mechanism for public consultation when laws are made. Laws to be changed if sufficient number of signatures are collected from citizen.

Mr. Biu: I request a five minutes adjournment for a prayer. We can now convene with our proceedings.

Mr. Valenitabua: Vinaka, I will let Dr, Gounder responds to Seci.

Dr. Gounder: Thank you Seci, the two issues you have raised already contains in the standing orders. Petition to parliament on certain issue it has to go through one of the members of parliament. It can also be submitted to the speaker as well and it must then be presented. We will consider your submission to put it in the constitution. Secondly public consultations on major laws, since this government has come in there is a lot of change. almost every laws we have sheen being revised taken through public for consultation see there some provision for public consultation in the standing order as well where government is required through select committee to take bill through for public consultation. We will see how to strengthen and to see how we can go through that or through the constitution and by virtue of that through standings orders. All your submission are not noted and we will review it through. I will give one example. They wanted to close the Nadroga Navosa College. The people wrote a petition to parliament and presented in parliament through the provision of standing orders.

Jonetani Malua: My name is Jonetani Malua I'm from Sikituru. I thank the commission for coming down to Sikituru. Before this has never been done to the last constitution and we are thankful to have you people here. Firstly, the right given to children. The right should have some limitation and that is for teachings purpose and discipline. Secondly qoliqoli are must be returned to the owners. Example in Denarau it was completely dirt and they did not receive any compensation on that.

Mr. Valenitabua: the bill of rights for children it has change the attitude of children. We have received submission to minimize the child's right so that we can que the problems we have nowadays. You are contributing to all the pass submittees. Lastly the qoliqoli to be returned to the landowners. We have also received submissions about the return of the qoliqoli from the many submissions received and you are now part of the people that had submitted. Before I end our discussions. Now before I close this session, some of you might be wondering what is the end or where is this process taking us, to put it very simply. We are collecting submissions, as we have done here today. We have done with Lau, Lomaiviti, Vanualevu and we are with Vitilevu. All these submissions will be put together and then we will analyze all submissions that we think should be entrenched in the constitution. We will write an amended draft constitution. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations.

There will be two important sittings, second sitting and the third sitting. In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting.

After that, after parliament has approved, the referendum will be held. There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not

agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed. Now, that very briefly is what's going to happen after we have completed collecting submissions, writing our report and drafting the amended constitution. The most important thing is for you to tick, if there are more people tick on yes then we will amend the 2013 constitution. With those few words, I now bring to a close our consultation session this morning. Vinaka, thank you very much.

Mr. Biu: Vakaturaga Navutulevu na Tui Nadi, we seek your approval for the commission to come and retire to their seats. Thank you.

----------End of Session [4-6-2026]----------

Submission(s) Received

04/06/26.

NA VEIKA E SO GADREVI ME VEISAU NA CONSTITUTION 2013

- SA KEREI ME SA BOKO NA YAVU NI VAKAVULEWA NI 2013
- NAI MATAI NA VOSA NA FIJIAN ME CAVUTI GA VEIKEDA NA KAWA TAUKEI
- ME CAVUTI VEIRA NA VASU NA INDIAN KA ME KUA NA ALL FIJIAN
- ME SUKA LESU MAI NAI QOLIQOLI VEI KEDA NA KENA TAUKEI DINA
- ME CAKA TALE NA CORPRAL PUNISHMENT VEI IRA NA LUVE~~DRA~~ DA.

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- **ME QAI DAU DIKEVI KA MEDAU SAUMI NA VAKATATARO NA LEWE NI VANUA KA ME CAKACAKA TAKI**

Turaga Ni Koro
YAVUSANIA
Kalivati Nagata.

Nawaka Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nawaka Village Hall DATE: ~~4/5/26~~ TIME: 2:30pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	MOSESE SAULETE	52	6957	NAWAKA VILLAGE	NAWAKA	TURAGA		
2.	YILIAME. TUISEREWA	62	9395941	YATUTU	NAWAKA	TURAGA		
3	IFERĒIMI KUBUKAWA	43	7274066 9630052	NAMULOMULIKO	NAWAICA	TURAGA		
4	PENAPASA-D.Q	52	9418013	NAWAKA	NAWAKA	TURAGA		
5	PENI BAKIKI	36	7801010	YAVUNA	NAWAKA	TURAGA		
6.	PETERO REWATABUA	52	7676102	YAVUNA	Nawaka	Turaga		
7.	Apisai Salabogi	67	784164	Yavuna	Nawaka	Turaga		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NAWAKA Village DATE: 4/6/26 TIME: 2:30pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Milika Rogorogoivalu	43	7523212	YAVUNA VILLAGE,	Nawaka	Marama		[signature]
9.	ILIESA RAMTU	39	8610813	DRATABU	NADI	Turaga		[signature]
10	Akitereli Abewinga	85	9937464	Konowoli	Nadi	Domani		[signature]
11	Kitione Rokomana	51	7345569	Yavuna Village	Nawaka	Turaga		[signature]
12.	Emori dogavatu	56	2780391	Nawaka	Nawaka	T		[signature]
13	Isireli Rogorogoivalu	40	8029067	Yavuna Village	Nawaka	T		[signature]
14.	Sailosi Nawavu	52	8653403	Nawaka Village	Nawaka	T		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nawaka Village Hall Nadi DATE: 4/6/26 TIME: 2:30pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	ETONIA BOSE	56	7836365	TUBENASOLO	NAWAKA	TURAGA		
9	SALOME SENIVIGA	29	8006638	NAMULOMULO	NAWAKA	MARAMA		
10.	MILIKA KUBUKAWA	23	9096478	NAMULOMULO	NAWAKA	MARAMA		
11	Anaseini Salusalu	37	8742590	Namulomulo	NAWAKA	MARAMA		
12.	Salitoni Vimatemate	20	9783574	Namulomulo	Nawaka	Turaga		
13	Rusila Nakete	36	8497314	Namulomulo	Nawaka	Marama		
14	Loata	46	2166302	Namulomulo	Nawaka	Marama		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

068

Transcript

Nawaka Village
Date: 4-6-2026

Mr. Biu: The Chief of the Vanua Nalagi vua na Tui Nawaka, Na yavusa Tinikarua. I would seek your approval to the Turaga na Tui Nadi if the commissioners could seat on top of the table this Afternoon. I now ask the members of the Commission if they can please take a seat before we start with the proceedings this afternoon. We wish to acknowledge and thank you all for welcoming and accepting us this afternoon. The Chairperson will shortly introduce the members of the Commission. Firstly, I wish to say a few things, our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. When giving your submissions, please do not be afraid or feel anxious about speaking. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. I will now give the chair to continue with the proceedings.

Mr. Valenitabua: The Chief of the Vanua Nalagi vua na Tui Nawaka, Na yavusa Tinikarua. We seek your forgiveness that we seating up here this afternoon. This afternoon we will be discussing the 2013 constitution. It's been long the government of Fiji have been using it. The President then appoints a commission to review the 2013 constitution in the idea to change some clauses that will suit us. That is the reason we are here today. Seven of us have been appointed but now we only have six members. The other three must be on their way to Bukuya and we are here this morning with you. We have been going around with other government officials to assist us in our secretariat. Now the commissioners before you this morning are Dr. Neelesh Gounder, a lecturer at the University of SOUTH Pacific who is on my left. On my right is Mr. Conway Beg an Artichect by profession. And I am the chairperson, Sevuloni Valenitabua from Nukui in Rewa and I work as a lawyer. We are here to listen to you. What we are planning to do is to listen carefully to your voices and hear your submissions so that they can be incorporated into the Constitution where appropriate. Secondly, we will consider the removal of certain

provisions and laws contained in the 2013 Constitution that the people believe should be reviewed.

So, whatever we are going to be hearing today, whatever submissions are going to be made to us today, are submissions made to the commission itself. The purpose of our being here is to collect submissions here and collect submissions from the submitters, you gentlemen and ladies. Submissions on what you suggest should be included in an amended constitution. We ask that you speak English if you want to. You can speak Hindi if you want to. We can have that translated. And you can speak iTaukei if you want to. That also can be translated. I now give the floor to you all.

Panapasa Driu: Mr. Panapasa Driu Qoro, I'm Mata ni Tikina of Nawaka and have made two submissions already. I welcomed the commission for coming up this afternoon to Nawaka to hear their voices Secondly, in referring to the preamble of the Constitution, the preamble did not respect the rights of the indigenous Fijian and he said that the Constitution, the 2013 Constitution was written with fault and it was not, the people of Fiji were not consulted to this Constitution. Firstly, to look at the ways, the legal ways in which the process of the Constitution to be made and he's so thankful this afternoon that we are here and he recognizes that the legal way and the legal processes of making Constitution is the right way that will give the people the voices to be heard in the constitution. Fijian and the Fijian people and the people of Fijian and the people the mainstreaming. In reference to section 5 and section 6 of the 2013 constitution it did not respect the right of the itaukei and the removal of the GCC from the constitution.

Also, in reference to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), I submit that we should now consider ways to strengthen indigenous leadership in our country. I further submit that the leadership of the Vanua, and the decisions made by the Vanua, should be respected and consistently recognized.

Referring to Section 27 of the Constitution, while the Constitution provides protection for our land, the minerals beneath the land remain vested in the State under the Mining Act. I therefore submit that consideration be given to ways of better protecting and recognizing indigenous rights and interests in relation to our land, rivers, and marine resources.

I also support the return of lands that were previously taken from their customary owners, where this is appropriate and lawful.

Further to my submission in reference to the 1990 constitution, 1997 constitution in terms of the election processes and the constituency basis., that the 2013 constitution has only one single constituent, however I would submit that the commission to look at a way in which the multiple constituency that existed in the last provisions of the 1997 constitution regarding the constituency basis to be returned. I would submit this afternoon for the commission to look at ways in which we can bring that back, the multiple constituencies to be constitutionally recognized in the 2013 constitution.

Mosese Ronokuru: My name is Mosese Ronokuru Turaga ni koro Nawaka. I wish to concur my submission with what Mata ni Tikina have earlier submitted. There is no other law that is available to protect the ITaukei land and the fishing areas. The other constitutions such as the 1990 constitution and the 1997 constitution provide the provision of the senate which normally looks after that. I submit that the Commission to look at the legal ways, to provide legal ways to see that these rights of the itaukei in terms of the land and the land is not neglected. I further submits that there are provision in the j2013 constitution that prohibits that, I submit that the commission look at a ways in which it can be prevented, the rights and the self determination of the itaukei.

On my 8th submission section fifty-three, section fifty-three on section fifty-three, section fifty-three on electoral system. I submit that we cannot change the twenty-eighth we cannot change the twenty-eighth constitution easily. Mosese constitution easily. I admit that the commission to look at ways in which admits that the commission to look at ways in which to change or to change the to change or to change the to change or to change the constitution or to amend the constitution or to amend the constitution or to amend the constitution.

My nineth submission on the laws

Mr. Biu: Members of the Commission, can we just have a five-minute adjournment? Let me clarify this point. Even myself, I'm not really sure what they're talking about on the next submission.

Mr. Valenitabua: For the record, we are taking a short break so that we can have a look at one of the submissions and try to make out the meaning of it for the record.

Mr. Biu: Mr. Chair, I would like to submit the written submission to the Commission for you to have a look this afternoon. If you may please, may I present this submission to the Commission this afternoon?

Mr. Valenitabua: Now.

Mr. Biu: Yes,

Mr. Valenitabua: very well.

Mr. Biu: Members of the Commission, here with me is the written submission from the Vale ni Volavola ni Yasana Ba and I now submit to the Commission this afternoon for record.

Mr. Valenitabua: For the Record the commission now receive a written submission, it is undated and not signed, submission from the bose vanua of the yasana o Ba. I now request the Mata Ni Tikina Nawaka to please come and sign. For the record I now receive the written submission dated 4june 2026 from the Vanua of the Yasana Ba signed by the Mata ni Tikina Ba Panapasa Driu.

Mr. Valenitabua: I will try and explain what has been explained today. The 2013 constitution does not respect the views of the people. There was no consultation done for the 2013 constitution. Secondly the 2013 constitution all people are known as Fijian. That means this constitution does not respect the indigenous ways of living. The 2013 constitution it streamlines the power of the vanua and removed the GCC. It does not approve the UNDRIP. So, you are submitting that the itaukei leadership of the vanua to be entrenched and be recognized. The 2013 constitution it streamlines the ownership of land and qoliqoqli. For this reason, we are submitting to retain the ownership of qoliqoqli to the owners and the government should not be holding it. The 2013 constitution it has remove the election system that happen before -many constituencies. Now we only have on the constituency. The senate to be recognized in the constitution. there is difficulty in amending the provisions in the constitution. The amending of the constitution is what we are following right now. Thank you we will and review it properly again.

Viliame: My name is Viliame Tuiserua.Parliment to be reduced to 55%. If the constitution can be amended that PM's term to reduce to 2 terms no matter how popular only served for 2 terms. Landowners' threshold not limited to 6 feet only. Mining Act 1965 to be reviewed thoroughly. Fiji to be reverted back to Christian state. From Secular state to Christian state. All children between the 6-18 year are to attend school. Parents are to be bound by legal process if their child does not attend school. Corporal punishment against children is to be installed again. Fishing anywhere to be prohibited approval must be given by the landowners, Turaga ni Yavusa, Turaga ni mataqali. Regarding the village by laws must be followed by all those residing in the villages, if any seen to break the law must be taken to task. Minimum wage rate to be increased due to high cost of living. All drug-related offenses are to be put to life, imprisonment, sentences, and the immunity clause to be taken away, not to be safeguarding them, including coup instigators removed the immunity clause that's protecting them. All shops in town except necessity places are to be closed on Sundays as before 1987. All landowners that require assistance to start up their business must be guided thoroughly. And last, parents' rights to be enforced and children's rights to be removed.

Mr. Biu: Chairperson, members of the Commission, I have here with me the submission from Viliame Tuiserua, the Turaga ni koro of Vatutu village. The written submission is in English language. And I here submit to the Commission for record.

Mr. Valenitabua: The Commission receives a written submission in the English language and which is typed from Mr. Vilame Tuiserua of Vatutu village and is dated 4th of June, 2026. We now accept the written submission as a submission presented to the Commission this afternoon.

Mr. Valenitabua: Thank you if you have followed Viliame 's submission the 50% majority to decrease, this is for what? It has decrease by two third. We will go and review. The supreme court has changed the majority to two thirds if we need to change then it has to be taken to court. Members of parliament to have only two terms. Members of the parliament to only have 2 terms. The six feet under it has also been submitted topo remove the 6feet landowners to own from the top right under.

Dr. Gounder: So, education is compulsory now. The new Education Act was the revised Education Act was passed in parliament last week. If a parent is not sending a child to school, there's a fine of five hundred dollars. So, it's in force through the Education Act. But if you think we should put it in the Constitution, we are happy to hear about that as well. But the compulsory education is enforced through the Education Act. Before, the fine was one thousand dollars. If you don't send your child to school and then the revised Education Act, the fine is five hundred dollars. So, compulsory to you.

The law is there, but it's not been enforced because they can't be everywhere looking for children. But it's an effort by the community, the teachers and parents, too.

Mr. Valenitabua: The law of the qoliqoli.

Viliame: We have seen a lot of people fishing in our qoliqoli at most times If the law can be strengthened.

Mr. Valenitabua: How about if they had already paid their license from the government. This is because qoliqoli owners were only have fishing rights but the owners of the qoliqoqli is withthe government.

Viliame: If the system can design a process of license to the Roko or DO.

Mosese Ronokuru: I submit that we return the ownership of the qoliqoqli to the owners of the qoliqoqli.

Mr. Valenitabua: The issue with the village by-laws is that they have not been designed by the iTaukei themselves. Any provision relating to the removal of a person from the village must also comply with the Bill of Rights. Regarding the minimum wage rate, this matter should be reviewed together with the Civil Service. We have also received submissions concerning drug offences, with some members of the public proposing that the death penalty be introduced for serious drug-related crimes. Finally, there have been submissions calling for the removal of immunity provisions, with the view that no further immunity should be granted. We will review your submission. The closing of retail shops on Sunday this will go for review too. Th rights of parents and children. It has been received to reduce the right of the child so that the child be discipline. The

landowners to be assisted for their business. The TLTB will be involved and the iTaukei affairs board for business introduction.
Anay other questions.

Panapasa Driu: Request if we could return to the village by laws be endorse in the villages and Tikina meeting. and in the provincial council meeting and Bose Levu Vakaturaga. Once endorse from Bose Levu Vakaturaga then it shall be enforced into the village it shouldn't reach up to parliament.

Mr. Valenitabua: Thank you, we have heard submission this submission in Galoa. To implemented the laws in the village and entrenched in the Tikina meeting, provincial office and the bose levu Vakaturaga. Anyone else have a submission. You might have been asking what else we going to do after this. We are collecting submissions, as we have done here today.

We have been to Lau, province of Lomaiviti, Vanualevu, and this week and we are now in Vitilevu in the western division. After we have completed the consultations, we will return to Suva and we will collate them, analyze them, and use them as the basis of a report which we have to write. In addition to the report, a draft amended constitution will be written. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting.

In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed.

----------End of Session [4-06-2026] ----------

Sikituru Village, Nadi
Date:4-6-2026

Mr. Biu: The Chief of the Vanua Navatulevu vua na Tui Nadi. I would seek your approval to the Turaga na Tui Nadi if the commissioners could seat on top of the table this morning. We wish to acknowledge and thank you all for welcoming and accepting us this morning. The Chairperson will shortly introduce the members of the Commission. Firstly, I wish to say a few things, our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. He has kindly approved this arrangement so that everyone may participate freely and clearly understand the discussions taking place. We also welcome the Professor coming in this morning Professor Reagan, we welcome you in this consultation and we invite you to come and take a seat up here with the commissioners.

Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. When giving your submissions, please do not be afraid or feel anxious about speaking. We encourage each one of you to share your views openly and honestly. Every submission is important to us. All submissions made today will be recorded and carefully considered by the Commission as part of the constitutional review process.

Mr Valenitabua: The chief Navatulevu na Turaga Tui Nadi and its Yavusa we are here this morning in this house. We seek your forgiveness that we seating up here this morning. Before we proceed let me introduce ourselves first. On my right is Conway Beg, he is an Architect by profession and on my left is Dr. Neelesh Gounder he is a Professor at the University of the South Pacific. On the far right is Professor Reagan he is working at. The Australian National University and he is an constitution expert and works around the globe including Fiji. Professor Reagan the proceedings this morning will be in itaukei since majority speaks

itaukei. We will be having translation done in relation to submission put up from the public so bear with us if it takes too long for translation will be done by Mr. Biu sitting down there. I Our task is to collect and collate the views and submissions of the public on what you think about the 2013 Constitution. The 2013 Constitution is one of the issues that many people, from different ethnic communities throughout Fiji, have expressed concerns about. Many have said that they do not know how this Constitution was designed or developed; rather, it was simply presented to them and they were expected to accept and follow it. I believe these concerns have been discussed over the years in village gatherings, within households, at Bose ni Tikina, and at Bose ni Yasana meetings.

A common theme in these discussions has been the aspects of the Constitution that people consider to be unfavorable or not reflective of their wishes and aspirations. What we are planning to do is to listen carefully to your voices and hear your submissions so that they can be incorporated into the Constitution where appropriate. Secondly, we will consider the removal of certain provisions and laws contained in the 2013 Constitution that the people believe should be reviewed. Iam Sevuloni Valenitabua, I'm from the village of Nukui Tikina Rewa the Yasana o Rewa. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village and you can give your submission

Jope Ramagimagi: My name is Jope Lesavua I'm 75 years of age. My submissions this morning, firstly I would like to thank the commission for coming over to Sikituru village. I've worked as a civil servant so many years. And that 2013 Constitution was enacted when a crisis happened. It happened in Fiji, and it created division amongst us. 2013 Constitution came so early, but it was forced onto us. As the term Fijian. Fijian should be shared between all races in Fiji. It should not separate us, and it happened in 2000. We all should be called Fijian. We are Christian, and we should accept all as friends. The second one is 2013 Constitution. It was accepted because of the various elections that had took place. It has brought us together with other races. The third submission, he said, the church should be opened and accept all races. Our belief is our own. The fourth submission, I submit that the 2013Constitution must be removed completely and replace it

with a new one, a constitution that reflects all the wishes of the people and bring unity amongst all races. and replace it with a new one, a constitution that reflects all the wishes of the people and bring unity amongst all races.

Mr. Valenitabua: Thank you. That is the first submission we have heard today. Among the issues raised was the view that the name "Fijian" should continue to refer to all citizens of Fiji, while the term "iTaukei" should be used specifically for Indigenous Fijians. It was also submitted that churches should be given the freedom to practice and carry out their work without restriction, while at the same time recognizing and supporting the rights of people of all faiths and religions in Fiji. Anyone else with their submission.

Kaliova Nagata: My name is Kaliova Nagata I'm from Yavusania. We the people of Yavusania we all agreed to remove the 2013 constitution. Secondly the Fijian to be for Itaukei only and the Indians to Indians. Thirdly the big issue of the vanua Sikituru to return the land to landowners. Fourthly to return corporal punishment for children. Some of the children, when they are punished, they go to the police station and report their father and mother and they end up in jail. I have here with me is a written submission which I shall submit to the commission this morning.

Mr. Valenitabua: I have here being presented to the CRC a summary written submission of the itaukei language dated 4th June 2026. It is unsigned and I will request Kalivati Nagata to please sign the submission.

Seci: My name is Seci, and I am from Yavusania Village. I would like to seek clarification regarding the purpose of your visit today. Are you here to remove the 2013 Constitution entirely, or are you here to amend and review the existing Constitution?

Mr. Valenitabua: The Constitution Review Commission was appointed by His Excellency the President, Ratu Naiqama Lalabalavu. Seven of us were appointed as members of the Commission. Three of us are here in Sikituru, while another three are in Bukuya this morning carrying out the same exercise that we are undertaking here today, which is public consultation. Our primary role is to review the 2013 Constitution. As part of that review, we are also tasked with collecting and considering submissions from members of

the public regarding possible amendments to the 2013 Constitution. We are not here to repeal or remove the Constitution. Although we have received submissions from some people calling for its removal, that is not our mandate. Our task is to consider amendments to the provisions of the Constitution. If there are new provisions that the people wish to have included, those recommendations will be considered and incorporated into our report. If there are provisions that people believe should be removed or changed, those submissions will also be considered. We are here to listen to the views of the people so that appropriate recommendations can be made for the amendment of the 2013 Constitution. You may ask what authority we have to undertake this work. The authority entrusted to us comes from His Excellency the President, who appointed this Commission to carry out this review. In addition, the Commission operates under the relevant provisions of the Commission of Inquiry Act. The Supreme Court has also provided guidance and confirmation on the procedure to be followed in conducting this constitutional review process, and that is the process we are following today.

Jope Ramagimagi: My submission this morning is to amend my earlier submission regarding the removal of the 2013 Constitution. I wish to withdraw that initial submission about the removal of 2013 constitution. Secondly, I wish to make a submission concerning the institutions that support and oversee the offices of the President and the Prime Minister. I propose that there should be an independent institution established to administer and safeguard the Office of the President and the Office of the Prime Minister. I believe it is important for the Constitution to provide for such an independent institution so that these offices are protected, supported, and able to function with integrity and independence.

Mr. Valenitabua: Could you please clarify reference to the Prime Minister and the Parliament.

Jope Ramagimagi: There must be an independent institution to look into the president and the prime minister and the parliament.

Mr. Valenitabua: We have received your submission that to withdraw your earlier submission about removing the 2013 constitution. Thank you we have received. Secondly, your submission state that there

should be one independent commission established to oversee and support the offices of the President, the Prime Minister, and Parliament.

Jope Ramagimagi: The separation of powers for the executive the parliament and the Judiciary. Also separate the powers of the FICAC because FICAC has been used through those institution.

Mr. Biu: Thank you Mr. Chair; I will now rephrase what Mr. Joep said. He said that he is referring to the institution such as the prime minister the parliament and the president and there are some other committees he is mentioning FICAC and DPP, however he is saying that's this committees must not influence with the President, Prime Minister and the Parliament. He now submits that this committees FICAC and DPP must not be separated they must remain as it is.

Mr. Valenitabua: The additional submission from Jope is that the small commission should not be obstructed in relation to the establishment of offices under the President and the Prime Minister. It is further submitted that the proposed small commission be allowed to proceed with its intended functions regarding these offices.

It is also proposed that the Fiji Independent Commission Against Corruption (FICAC) and the Office of the Director of Public Prosecutions (DPP) be merged into a single institution, rather than remaining as separate entities.

Mr. Biu: Mr. Chair he is saying that he heard that you say that these 2 committees must be merged in to one. He is saying it must not be merged together these two committees must be separated.

Mr. Valenitabua: To be separated. Thank you. Your submission concerns the offices of the President, the Prime Minister, and Parliament. It is provided for under the Constitution that proper processes must be followed in relation to these offices. Accordingly, the small commission should not be obstructing or interfering with the functions and processes relating to these constitutional offices. We have note it down and we will go back and review it again. Anyone else with the submission.

Akuila: My name is Akuila, and I am from Uluiloli, Verata. I am making a submission in relation to the provisions of the 2013 Constitution. In my view, there are certain provisions in the 2013 Constitution that are not satisfactory and are causing concern. I therefore submit that the 2013 Constitution should be completely removed. If it remains in place, the provisions that are considered unjust or inappropriate will continue to exist. Secondly, I submit that Fiji needs strong and good leadership under the Constitution. At times of crisis, it appears that only the wealthy are given attention while ordinary citizens are left behind. The Constitution should ensure that those who aspire to leadership do not act out of personal financial interest, but instead prioritize the welfare of the people. Lastly, I emphasize again the need for good leadership, and I submit that the Constitution should better reflect and promote principles of accountable and people-focused leadership.

Mr. Valenitabua: It has been stated that the 2013 Constitution should be removed. Another concern raised is that people must be treated fairly and receive proper assistance during times of natural disasters, such as hurricanes. It is also submitted that leadership within government should be broad and inclusive in its coverage and responsibilities. The 2013 Constitution outlines the structure and functions of government; however, there are times when assistance is delayed or does not arrive when people are in need. This raises concern about the effectiveness of service delivery under the current system. As for the 2013 constitution we don't have the power to remove the 2013 constitution.

Akuila: the 2013 constitution was the one that we submitted to be removed. But I just heard from you that the you cannot remove the 2013 constitution. Is there any other thing that can be done can we remove the constitution.

Mr. Valenitabua: If there is a law in the constitution, we can make submission that this law be removed. But to be replaced with this new one. We are having our election how many constituencies do we have?

Akuila: Only one.

Mr. Valenitabua: Before how many constituencies do we have? There were plenty. One constituency Nadi, one Rewa and one Nadroga constituencies. but nowadays we only have one, what do you

think do we make amendment that to include width old constituencies?

Akuila: I submit that we include the new constituencies that to remove the old constituencies and have many constituencies like we use to have before.

Mr. Valenitabua: I was giving that information to guide you, this law we do not intend to use the one in the constitution we need a new one to be entrenched in the constitution. I was giving that as guide.

Akuila: My apologies. I wish to submit that we change the that system and use the new one.

Mr. Valenitabua: What is it that you are proposing to change.

Akuila: That we remove the sold Electrol; system he submits to remove the single constituencies and use the old constituencies and that has to be stated in the constitution.

Mr. Valenitabua: That is what we have been asking. What has to be removed and what it has to be included. We have now received to go back to the old constituencies' elections.

Vilivo: My name Vilivo, I'm from Sikituru. I submit that to remove the 2013 constitution. Secondly the qoliqoli be returned to the landowners.

Mr. Valenitabua: I heard you saying 2013 constituencies or 2013n constitution. Thank you we have received 2 submissions to remove the 2013 constitution and the qoliqoli to be returned to the land owners. I have already talk about the 2013 constitution, we do not have the power to remove the 2013 constitution. Secondly, we have received submissions that the qoliqoli to be returned to the landowners, this was received by all the places that we have been to. Now you have supported from the village of Sikituru to return the qoliqoli to the owners. We only have the right to qoliqoqli but the owners of the qoliqoqli belongs to the government we have receive your submission and we will go and review it.

Seci: My name is Seci I'm from Sikituru. I have 3 submissions this morning. I submit that the public should be allowed to petition in Parliament. Important national issues like fuel prices we facing now. Secondly, to introduce a mechanism for public consultation

before major law into the country. Like what you are doing now you comings to the public for consultation. To enable citizen to propose legislation to collect sufficient number of signatures.

Mr. Valenitabua: Citizen to petition government to so what. Secondly to include mechanism for public consultation when laws are made. Laws to be changed if sufficient number of signatures are collected from citizen.

Mr. Biu: I request a five minutes adjournment for a prayer. We can now convene with our proceedings.

Mr. Valenitabua: Vinaka, I will let Dr, Gounder responds to Seci.

Dr. Gounder: Thank you Seci, the two issues you have raised already contains in the standing orders. Petition to parliament on certain issue it has to go through one of the members of parliament. It can also be submitted to the speaker as well and it must then be presented. We will consider your submission to put it in the constitution. Secondly public consultations on major laws, since this government has come in there is a lot of change. almost every laws we have sheen being revised taken through public for consultation see there some provision for public consultation in the standing order as well where government is required through select committee to take bill through for public consultation. We will see how to strengthen and to see how we can go through that or through the constitution and by virtue of that through standings orders. All your submission are not noted and we will review it through. I will give one example. They wanted to close the Nadroga Navosa College. The people wrote a petition to parliament and presented in parliament through the provision of standing orders.

Jonetani Malua: My name is Jonetani Malua I'm from Sikituru. I thank the commission for coming down to Sikituru. Before this has never been done to the last constitution and we are thankful to have you people here. Firstly, the right given to children. The right should have some limitation and that is for teachings purpose and discipline. Secondly qoliqoli are must be returned to the owners. Example in Denarau it was completely dirt and they did not receive any compensation on that.

Mr. Valenitabua: the bill of rights for children it has change the attitude of children. We have received submission to minimize the child's right so that we can que the problems we have nowadays. You are contributing to all the pass submittees. Lastly the qoliqoli to be returned to the landowners. We have also received submissions about the return of the qoliqoli from the many submissions received and you are now part of the people that had submitted. Before I end our discussions. Now before I close this session, some of you might be wondering what is the end or where is this process taking us, to put it very simply. We are collecting submissions, as we have done here today. We have done with Lau, Lomaiviti, Vanualevu and we are with Vitilevu. All these submissions will be put together and then we will analyze all submissions that we think should be entrenched in the constitution. We will write an amended draft constitution. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations.

There will be two important sittings, second sitting and the third sitting. In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting.

After that, after parliament has approved, the referendum will be held. There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not

agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed. Now, that very briefly is what's going to happen after we have completed collecting submissions, writing our report and drafting the amended constitution. The most important thing is for you to tick, if there are more people tick on yes then we will amend the 2013 constitution. With those few words, I now bring to a close our consultation session this morning. Vinaka, thank you very much.

Mr. Biu: Vakaturaga Navutulevu na Tui Nadi, we seek your approval for the commission to come and retire to their seats. Thank you.

----------End of Session [4-6-2026]----------

Submission(s) Received

VAKATUTU NI KORO KO VATUTU BALETA NA YAVU NI VAKAVULEWA NI 2013

1. Reduce 75% to 50% of members inclusiveness in Parliament Sitting.
2. AMMEND THE CONSTITUTION
   Prime Minister is to have only 2 terms in government, as seen in The United States of America.
3. Landowners' threshold not to be limited to 6 feet only.
4. MINING ACT
   ~~TLTB Land~~ Act 1985 to be reviewed thoroughly.
5. To be converted into a Christian State from current state.
6. All children between the ages of 6-18 are to be in school. & PARENTS BE BOUND BY LEGAL PROCESS IF CHILD DOES NOT ATTEND SCHOOL
7. Corporal Punishment against children to be introduced again to instil discipline.
8. Parents of children above 6 and below 18 are to be taken before court if their children are not in school. This will raise parents' awareness towards their children's education.
9. Fishing anywhere is to be prohibited; approval must be given from the Turaga ni Koro or The Landowners of the area.
10. Village By Laws must be followed by all those that reside in a village and those that are originally from. If any is seen to break the laws, they must be taken to task or removed from the village premises as soon as possible.
11. Minimum wage rate is to be increased due to the high cost of living.
12. All drug related offences are to be put to life imprisonment sentences & to remove the immunity clause that is safeguarding their rights. / INCLUDING COUP INSTIGATORS REMOVE IMMUNITY CLAUSE
13. All shops in town except necessity places are to be closed on Sundays as before in 1987.
14. All parents must invest $1000 once their child turns 6 years old.
15. All landowners that require assistance to start up their business must be guided thoroughly.
16. Parental rights to be enforced and children's rights is to be removed.

VILIAME. TUISE RUA

TNK : VATUTU VILLAGE

04:06:26

04/06/26

VEIVAKARARAMATAKI NI VALENIVOLAVOLA NI BOSE LEVU VAKATURAGA KI NA MATABOSE VANUA NI YASANA O BA

1. SEGA NI YAVUTAKI E NA NODRA VEIVAKADONUI NI ITAUKEI
Preamble Section 1 (State); Section 159 (Commencement)

iVakamacala

- Na Yavu ni Vakavulewa 2013 e sega ni rokova se doka na dodonu ni lewenivanua. Qo e vakadinadinataki ni a sega ni okati me tiki ni noda yavu ni vakavulewa a vola o Yash Ghai, ka koto kina na domoda na lewei Viti. Na Yavu ni Vakavulewa 2013 e dua na yavu ka volai lo g aka tekivutaka vakasauri ga o Bainimarama ni oti na nona vuaviri e na 2006.

Veika Me Qaravi

- Me dikevi ka vakarautaki e dua na iwalewale/ituvatuva dodonu/dei ni kena volai na lawa ni matanitu kei na sala e na rawa ni veisautaki kina, me okati me tiki ni lawa na veivakadonui ni vanua.

2. VAKAWALETAKI/SEGA NI KAUWAITAKI NA NODA DODONU NI VAKA TU MATA KEI NA KILA VAKAPOLITIKI NA ITAUKEI
Section 26 (Right to Culture, language and identity); absence of provisions recognizing the GCC.

iVakamacala

- Na Yavu ni Vakavulewa 2013 e tutaka ni da sa tautauvata ni sa yacada taucoko na "Fijian" ka sega ni doka me dusimaka ni da tiko na itaukei ni vanua qo.

Veika Me Qaravi

- Me dikevi na sala e na rawa ni vakadeitaki kina e na Yavu ni Vakavulewa ni 2013 na noda dodonu kei na noda kaukauwa vakapolitiki na itaukei me kau tani na vakanananu ni "mainstreaming".

3. VAKAMALUMALUMUTAKI SE VAKALAILAITAKI NA KAUKAUWA NI VEILIUTAKI VAKAVANUA
Section 5(Citizenship); Section 6 (Common and equal citizenry)

iVakamacala

- Na Yavu ni Vakavulewa ni 2013 e sega ni doka na Bose Levu Vakaturaga e na kena sa bokoci ka sega ni vakavotui e na loma ni Yavu ni Vakavulewa na itavi kei na veiqaravi ni BLV. E ra okati tale ga kina na veilawa kei na veitabana e ra tutaka ka maroroya na dodonu ni itaukei ni Vanua me vaka na UNDRIP.

Veika Me Qaravi

- Me vakadeuci na veisala e so me vakalesui se vakaukauwataki kina na ituvatuva ni veiliutaki vakavanua e na Yavu ni Vakavulewa kei na dokai ni nodra veitalanoa kei na vakavulewa o ira na itaukei ni iyau.

RANAPASA DRIU QORO
Mata ni Tikina o Nawaka

4. VAKAMALUMALUMUTAKI NA KAUKAUWA NI ITAUKEI KEI NA DODONU NI ITAUKEI E NA KENA IYAUBULA
Section 27 (Ownership of iTaukei Land)

iVakamacala

- Sa taqomaki rawa tiko na qele vei keda na itaukei, ia na lewa ni kena taukeni na veika talei tale e so e ra tiko e na loma ni qele se tiko ga ina matanitu (Mining Act 1965). Qo e okati kina na dodonu kei na lewa ni noda iqoliqoli kei na kena taukeni na loma ni wai Rivers and Streams Act (1880).

Veika Me Qaravi

- Me dikevi na sala e na rawa ni vaqaqacotaki kina na lewa ni vanua e na qele, wasawasa kei na iyaubula, ka wili kina na kena taukeni na wai kei na ivakaso ni wai e na loma ni vanua, qo me okati kina na noda taukena na maliwa lala kei na ruku ni qele

5. NA KENA VAKABI NA LAWA, SOLI NA KAUKAUWA KECE VAKALAWA E TIKO E NA RUKU NI MATANITU (PRIME MINISTER)
Section 91 (Prime Minister); Section 92 (Cabinet)

iVakamacala

- Na Yavu ni Vakavulewa e vakaraitaka e dua na kena tuvakataki koya na kaukauwa kei na lewa vakalawa kece e tiko e na ruku ni matanitu, e na nona valenivolavola na Paraiminisita kei na vu ni lawa

Veika Me Qaravi

- Me vakadeuci na veisala eso e na rawa ni volai vakatautauvata kina na lewa kei na kaukauwa e na loma ni Matanitu.

6. BOKOCI NA YAVU NI VAKATUMATA VAKAMATATAMATA

iVakamacala

- Na Yavu ni Vakavulewa makawa kece me vaka na Yavu ni Vakavulewa ni 1990 kei na 1997 e vakaraitaka na veitokoni ni vakatumata vakamatatamata. Na tikina oqo e qai mai sosomitaki e na Yavu ni Vakavulewa ni 2023 me sa dua ga na Constituency ni veidigidigi e Viti taucoko.

Veika Me Qaravi

- Me vakadeuci na sala e na rawa ni vakadeitaka kina na matanitu ni na rogoci na domodra na itaukei e na ituvatuva kei na ivakarau ni veidigidigi vakabibi e na kena dokai na nodra digidigi kei na kena veisemati e na vanua ka ra tiko kina.

7. DREDRE NI VEISAUTAKI NA YAVU NI VAKAVULEWA NI MATANITU
Section 53 (Electoral System)

iVakamacala

- Na Yavu ni Vakavulewa 2013 e viria e dua na ivakatagedegede vakalawa ka vakavuna na dredre na kena veisautaki. E na dredre tale ga na kena veisautaki na ituvatuva ni veiqaravi vakamatanitu.

Veika Me Qaravi

- Me vakadeuci na sala e na rawarawa kina na kena veisautaki e na veivakadonui ni vanua kei na matanitu

8. SEGA NI ROKOVI NA DODONU KEI NA GALALA NI NODRA VAKATULEWA VAKATAKI KEDA (SELF DETERMINATION) Section 160 (Amendment of the Constitution)

iVakamacala

- E vuravura sa tiko e so na lawa e vaqaqacotaka ka rokova na noda galala kei na dodonu na itaukei me da vakatulewataki keda vakataki keda (Self-Determination), qo e dua na tikina e sogolati keda e na ruku ni Yavu ni Vakavulewa ni 2013.

Veika Me Qaravi

- Me vakadeuci na sala me vakadeitaki e na matanitu ni itaukei me lewa na nona qele, iyau kei na galala ni veiliutaki e vuravura.

9. SEGA NI TIKO E DUA TALE NA LAWA ME MAROROI KINA NA ITAUKEI MAI NA NODRA DODONU KEI NA GALALA NI NODA VAKATULEWA TAKA NA NODA QELE, IYAUBULA KEI NA VEIKA E DA TAUKENA

iVakamacala

- E na Yavu ni Vakavulewa e na veimatanitu sa oti, e tiko kina e so na italetale me vaka na Seneti me dau yadrava, valataka ka taqomaka na noda dodonu na itaukei me vaka ni da itaukei ni qele kei na iqoliqoli. Qo e oka kina na kena dau yadravi me dau rokovi na dodonu oqo.

Veika Me Qaravi

- Vakaturi e so na ituvatuva vakalawa me yadrava ka maroroya me kua ni vakasabaliataki se vakatanitaki na kaukauwa vakalawa oqo

Nagado Village Hall

Attendance Sheet(s)

①

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nagado Village Hall — DATE: 5/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	APAKUKI T	54	2526026	NAGADO	VATURU	TURAGA	TAUKEI	APAKUKI T
2	VENIASI. DAKUWAQA	64	2339817	NAGADO	VATURU	TURAGA	TAUKEI	[illegible]
	MANOA LENAKURU	56	9814944	NATAWA	VATURU	TURAGA	TAUKEI	[illegible]
	LIVAI LOBAU	71	9408674	NAGADO	VATURU	TURAGA	TAUKEI	[illegible]
	LETIA Nasaku	73	2032494	Nagado	Vaturu	Turaga	Taukei	[illegible]
	IRAMI BOKOI	48	8416411	NAGADO	VATURU	TURAGA	TAUKEI	[illegible]
	Aufereti Abenuyn	55	9937464	Nami	Nami	"	"	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

(3)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nagado Village Hall. DATE: 5/5/26 TIME: 10:30am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	MEREONI Robe.	77.	9875542 87	NAGADO	VATURU.	MARAMA	TAUKEI	MRobe.
	KESAIA DEU.	38	9515344	NAGADO	VATURU.	MARAMA	TAUKEI	Deu.
	Vulori Qaseravacatini	45.	8481414	NAGADO	VATURU	MARAMA	TAUKEI	Qaseravacatini
	LOWATA NAVUDA	36	8373591	NAGADO	VATURU	MARAMA	TAUKEI	NAVUDA
	Mereseini. Mole	38	9541315	NAGADO	VATURU	Marama	Taukei	Mere
	JOSESE DAN	41		NAGADO	VATURU	TURAGA	ITAUKEI	[illegible]
	Uiaseni Dakui	33	2069924	NAGADO	VATURU	TURAGA	ITAUKEI	Dakui

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

(2)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nagado Village Hall DATE: 5/6/26 TIME: 10 am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Emosi Raura	46	9433093	Nagado	Vatura	Turaga	Christian	
	Eparama Sery	40	9675977	Natawa	Vaturu	Turaga	Itaukei	
	SAINIMERE GALO	78	8074704	Nagado	VATURU	Marama	Yavusa	Galo
	VANI SALABA	54	9814944	NATAWA	VATURU	MARAMA	ITAUKEI	Salaba.
	Silio Fina	41	9905947	Namuka.	—	Male	I-Taukei	
	Marika Vuinacava	31	8796493	Sabeto	Ba	male.	I-Taukei	
	George Brown	35	9551833	Sabeto	Ba.	male		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

(4)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nagado Village, Vaturu DATE: 5/6/26 TIME: 10:30am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Taraiyasa. Nasau	60	8038402	Nagado, Vaturu, Ba	Vaturu	Turaga	IT	
	Mosese Cagilaba	42	2071515	Nagado	Vaturu	Turaga	IT	
	Vonijese Sese	38	–	Nagado	Vaturu	Turaga	IT	
	Sikeli Boletu	50	9657599	Nagado	Vaturu	Turaga	IT	
	Naisake Vuda	41	2148003	Nagado	Vaturu	Turaga	IT	
	Tevita Ganilau	48	8707292	Navunitawa	vaturu	Turaga	IT	
	Mosese Tooawa	60	9764501	Nagado	Vaturu	Turaga	IT	

KEY: IT - ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

(6)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nagado Village Hall DATE: 5/6/26 TIME: 10:30am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	EVALI. Seavula	62	2934893	Nagado	VATUNI	Turaga	iT	Seavula

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Nagado Village
Date: 5-6-2026

Mr. Biu: Firstly, I wish to say a few things, our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. He has kindly approved this arrangement so that everyone may participate freely and clearly understand the discussions taking place. We also request if you can translate in Bau dialect as most of us here we do not understand the Nagado dialect. We apologies for this. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. When giving your submissions, please do not be afraid or feel anxious about speaking. We encourage each one of you to share your views openly and honestly. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. I will now give the floor to the chairperson to proceed with the proceedings this morning.

Mr. Valenitabua: Sa tiko na Vanua Vaturu Levu, Na Yavusa e tolu Ladies and Gentleman's. We seek your forgiveness that we seating up here this morning. We acknowledge your acceptance this morning as this is the first time many of us have step foot on your village. On my right is Conway Beg, he is an Architect by profession and he also known for coordinating rugby in Fiji. and on my left is Dr. Neelesh Gounder he is a Professor at the University of the South Pacific. Im Sevuloni Valenitabua and I'm from Nukui in Rewa. We are the members of the Constitution Review Commission. We are members of the Constitution Review Commission, appointed by the President to undertake the review and amendment of the 2013 Constitution. The Commission is made up of six members in total, and three of us are here with you this morning. The other three commissioners are in Malolo this morning as we speak. We have travelled throughout Fiji to hear the views of our people. We have visited the Lau Group, Lomaiviti, Vanua Levu, including Cakaudrove, Bua, Macuata, and

Rabi. We are here in Vitilevu and have been to Serua ,Nadroga and now we are here in Nagado. Our task is to collect and collate the views and submissions of the public on what you think about the 2013 Constitution. The 2013 Constitution is one of the issues that many people, from different ethnic communities throughout Fiji, have expressed concerns about. Many have said that they do not know how this Constitution was designed or developed; rather, it was simply presented to them and they were expected to accept and follow it. We are here to review and amend the 2013 Constitution. We want to hear your views on what provisions should be added, what should be removed, and what should remain but require changes in wording or content. Your submissions and suggestions will help shape the recommendations for constitutional reform.

Some people may ask what it means to amend the Constitution. Let me give you an example. Before the 2013 Constitution, places such as Nadi had different constituencies. There were communal constituencies and national constituencies, as well as electoral districts such as Nadi Rural and Nadi North West. People knew who their representatives were because they voted for candidates from their own constituencies. However, the 2013 Constitution provides for a single nationwide constituency. As a result, many people feel they no longer know who their local representative is. Some members of the public have suggested that Fiji should return to the previous constituency system. If you believe this is something that should be changed, then you are encouraged to make a submission recommending that the electoral constituency system be reviewed or amended.

Iliatia Nasaku: My name is Ilaitia Nasaku, I'm from Nagado Tikina Vaturu, I'm the Mata ni Tikina Vaturu. I have few submissions that corporal punishment to be returned back to school. secondly the qoliqoli to be returned to iTaukei. Thirdly the village by law to be agreed by the GCC. Fourthly to reduce the rights of the individual persons. Fifth the land laws, there should be; an increased share for landowners. Sixth, the name; Fijian only to be known to the Itaukei. Seventh the election system to be return back as use to happen before. The eighth submission, the landowner to be endorsed to own the land from the top and the under feet. Nineth submission, Leadership of

government to be only 2 terms. Lastly, the 2013 constitution to be removed as it does not reflect the voices of the people.

Dr. Gounder: Most of the issues that you have raised we have heard it before. Most of the issues are very similar and we will look at and review it once we compiled when we get back to Suva.

Mr. Valenitabua: Anyone else wishes to raise a submission.

Manoa Lenakuru: My name is Manoa Lenakuru I'm from Natawa Village. I Therefore wish to submit that the 2013 constitution must be change. The bill of right has change the citizen do their daily work. Before we were given the rights to train a child but now if we train a child they are going to report parents to the police. The right of women in the constitution I submit that law must be changed. Women in the village do not observe the marriage village protocols and women do anything that they wanted to do, I submit that these rights musts be removed. Lastly, in reference to the name Fijian the name Fijian must be reserve to the iTaukei of this land.

Mr. Beg: We have been to Lamaiviti Kadavu Vanualevu the same points being raised with the same points you putting across. We will consider that and review it accordingly.

Mr. Valenitabua: Any other submission.

Emosi Raura: My name is Emosi Raura I'm from Nagado, I have a few submissions that I wish to deliver it this morning. I appreciate the government of the day that this program was provided and that you are here with this morning. The mineral and resources have been doing consultation around Fiji and we appreciate that we are being considered to be visited too. I submit that these government has been independent and that this government was supposed to design their own laws. I have been looking at the 50th independent of the country, I have seen that laws from the olden days are still being used. We have been still tied to this law still until now. That is one of the reasons that itaukei are still being dragged behind because we have been still using the law from the colonial days. The Tikina Naduru submits that the government creates its own law because it is independent. Secondly, the position of the president, I submit that the GCC appoints the position of the president. Thirdly the position of the president to be given the role to be the head of all government agencies in Fiji. The 18th law that was removed

about us iTaukei, those 18th law to be returned back and entrenched in the constitution if it has to be changed. Lastly, the return of the ownership of itaukei minerals to be returned to the itaukei and the owners. Thai is all my submissions today.

Mr. Valenitabua: Thank you Emosi Raura. You have raised several important submissions today. Three of the points you have made are issues that we have not heard in the other places we have visited. Firstly, you submitted that Fiji is an independent and sovereign country. Since Fiji is independent, you believe it should develop and enact its own laws rather than continue relying on laws inherited from the colonial era. Since independence in 1987, many laws have been enacted by Fiji, and a number of colonial laws have already been repealed or replaced.

It is important that our laws are drafted to reflect our own circumstances and meet the needs of modern-day Fiji. If we continue relying on colonial-era legislation, some of those laws may no longer be appropriate. For example, the Rivers and Streams Act was enacted in 1886 and is still in force today. Laws of this nature may need to be reviewed and updated to reflect present-day realities. We have also received similar submissions from the Great Council of Chiefs, expressing the view that many laws introduced during the colonial period were based on the assumption that iTaukei people were incapable of governing themselves and therefore required Europeans to administer the country.

Thank you for raising these important points. Your submission is that Fiji, as a sovereign state, should develop laws that reflect its own values and circumstances. You also expressed the view that Fiji should not rely excessively on international instruments or standards, such as those derived from the United Nations, including provisions relating to the Bill of Rights and the right to education, but should instead determine its own legal framework. You have submitted that we should not be listening to foreign laws and that we should create 'our own laws.

The appointed of the president to be appointed by the GCC. In Fiji, there are two principal leadership roles. The President is the Head of State and represents the State of Fiji, while the Prime Minister is the Head of Government and is responsible for leading the Government and its administration. If you believe that the President should also serve as the Head of Government, then the President would need to be elected by the people. In that case, the role and powers of the President would have to be changed to reflect that responsibility. We will go back and review your submission. Lastly the 18 iTaukei laws. That will be return and we will review it again with the rest of the commissioners.

Veniasi Dakuwaqa: My name is Veniasi Dakuwaqa I'm from Nagado. I have a question, why is it that we cannot remove the 2013 constitution. Since it came illegally it has to go back illegally. Secondly if the parliament sitting can be conducted in itaukei. II submit, why is the proceeding in parliament cannot be conducted in iTaukei language. It is easy for iTaukei to understand and it is a matter of concern, I submit that proceeding in parliament must be done in iTaukei bought a car recently and I'm asking why is it car dealers are bringing in secondhand car dealers since it is unworthy to be sold.

Mr. Biu: We will now have a ten minutes break to give the committee time to discuss a few issues before we proceed. And we'll have a ten minutes adjournment,

Mr. Biu: We will now commence with our proceeding this morning.

Veniasi Dakuwaqa: The last submission today the leases given by the landowners I would request that the provisions of leases can be done by the landowners.

Dr. Gounder: Ill talk about the cars one, at the moment an import car that were manufactured in the last ten years ,2026 we can only import cars made 2016 this side not before 2016. and we can't stop the importation of cars. As we live in the world with other trading parts and countries if we limit their cars, we limit what we selling to them. So, under international rule we can't limit the number of cars coming in but we can limit the quality checks that we have. At the moment its only manufactures last ten years or at the we can reduce manufactures last 5 years. It is also LTA has a measure in Japan before every car brought from Japan second hand it is check and one sticker is placed Jervik. The sticker is there because it goes

through a check as well. But if you can identify any issues, we can take it up with LTA. If the system with LTA is not working we can pass it to other authority. Thank you.

Mr. Valenitabua: Thank you Veniasi, you had raised to remove the 2013 constitution. Firstly, Fiji does not to bring back the coup culture in Fiji. Removal of a constitution means that there will be a coup. It is not right legally and it will bring us problem. One constitution that was brought illegally that we are now trying to remove. The Government of Fiji referred the matter to the Supreme Court to seek clarification on the proper procedure for amending the Constitution. As you may have heard in the news, the Court convened and heard submissions from numerous lawyers regarding the process for constitutional amendment.

The Supreme Court provided guidance on the procedure for amending the Constitution. Initially, it was understood that a 75% majority of Members of Parliament was required to amend the 2013 Constitution. However, following the case brought before the Court, it was determined that the threshold could be reduced to a two-thirds majority, or approximately 66%, making it procedurally easier to amend the 2013 Constitution. It is on the basis of that decision that we have been proceeding with the process of amending the 2013 Constitution. In response to your question, I am explaining why the Constitution cannot simply be removed entirely. The reason is that there is no legal provision that allows for the complete removal of the Constitution; under the law, we can only amend it. I hope that clarifies the matter. Thank you. Another issue that has been raised concerns the difficulties faced by landowners in leasing out their own land. The land is owned by the tokatoka and the yavusa here in Nagado, yet there appear to be challenges in the process. It seems that there may be difficulties or misunderstandings between the landowners and the iTaukei Land Trust Board (TLTB). Could you please clarify for us what the main challenges are and explain the difficulties that TLTB faces in facilitating land leases?

Veniasi Dakuwaqa: There have been many hardships faced by landowners in dealing with the TLTB process. There are numerous procedures that require us to travel to and from the relevant offices. With the increasing

cost of fuel and bus fares, it becomes very difficult for landowners to continue making repeated trips. Often, we only return once we have saved enough money, only to be told that additional requirements must be met. On one occasion, we were asked to obtain the signatures of all members of the mataqali, and later we were required to obtain the signatures of all members of the yavusa. After completing these requirements and submitting the documents, we were informed of further forms and additional requirements that had to be fulfilled. I respectfully submit that the processes and procedures of the TLTB should be reviewed and streamlined so that they can be completed more efficiently and effectively, thereby reducing the burden on landowners.

Mr. Valenitabua: Thank you. I now understand that your request is for the process of leasing land and related payments to be made easier and more efficient. The TLTB has procedures that must be followed when seeking assistance. I understand the concerns you have raised. Sometimes, when people travel to seek assistance, the officer they need to see may not be available, or they may be asked to provide additional information or documentation, which results in further delays and additional costs. We have taken note of your concerns regarding these difficulties and the need to streamline and expedite the processes at TLTB so that services can be delivered more efficiently to landowners.

Veniasi Dakuwaqa: We have observed that assistance and support have been provided to other communities, while we feel that our own concerns and needs have not received the same level of attention. We respectfully submit that there should be fairness and equal treatment for all communities in the provision of services and assistance.

Mr. Valenitabua: Maybe it is money, because nowadays even goodwill you have to pay $30,000. Some of us itaukei we cannot pay upfront. But thank you We have taken note of your concerns regarding these difficulties and the need to streamline and expedite the processes at TLTB. Thank you. Anyone else with a question.

Livai Lobau: My name is Livai Lobau I'm the chairman of the Tikina Vaturu. I'm the Turaga ni Yavusa of Nanuku. First question, is it in our provision to remove the GCC. If you can clarify to us. If the GCC could remain in the constitution. Secondly the land bank, the government to give

100 years to be leased. We have been advised to give our land to the land bank. If you can explain if there is a law bind by it.

Mr. Valenitabua: Thank you. In response to your question, there is no legal provision that allows for the complete removal of the Constitution. In the 1990 and 1997 Constitutions, there were provisions relating to this matter; however, these provisions were removed in the 2013 Constitution. Similarly, there was no law that permanently abolished the Great Council of Chiefs (GCC). Fortunately, the GCC is now operating again under the iTaukei Affairs Act. We are reviewing it again that the GCC to be entrenched in the constituioin.

Secondly , The Land Bank was established under legislation. You have referred to the 100-year lease period? and if there is a proposal to change that arrangement, then the law governing the Land Bank would need to be amended. The Constitution can provide for and protect the rights of individuals and landowners in relation to land, but specific matters such as the terms and operation of the Land Bank are governed by legislation.

Livai Lobau: We have a submission, we propose, to submit that there should be a provision entrenched in the constitution for the GCC. The GCC to constitutionally recognized. The law to be permanently mandated and should not be removed.

Mr. Valenitabua: Thank you, it could only be replaced if there were an extra-constitutional change in government, such as a coup, rather than through the ordinary legal and constitutional processes.

Emosi Raura: Mr. Chair, I seek your permission to ask a question. When the 2013 Constitution was introduced, through what process did it come into effect, and by what legal mechanism was it adopted and recognized as the Constitution of Fiji? Secondly, I wish to ask a question regarding the amendment process. We have been informed that a 75% majority was originally required to amend the Constitution. My question, Mr. Chair, is this: if there are concerns that the 2013 Constitution was not introduced through the usual constitutional process, how then did it come to require a 75% threshold for its amendment or removal? I am seeking clarification on how this requirement came to apply if the Constitution itself is argued to have been introduced outside the normal legal process. I hope I have explained my question clearly. Thank you.

Mr. Valenitabua: There has been extensive discussion over the years, including among politicians, regarding the origins of the 2013 Constitution. Many people have questioned the process through which it came into effect. This is one of the reasons why there are efforts today to review and amend the Constitution, and why the Government sought clarification from the Supreme Court on the proper process for constitutional amendment. There are differing views about how the 2013 Constitution was introduced. It was adopted during the period when the Fiji First Government, with the support of the military-led administration at the time, was in power. Many people have expressed concerns and raised questions about the process by which the Constitution was developed and adopted. However, regardless of those concerns, the 2013 Constitution remains the supreme law of Fiji. It was used during the period of the Fiji First Government and governed three general elections before that government left office in 2022. For that reason, it continues to have legal effect, and any changes to it must be made through the constitutional amendment process. That is why the current approach is to amend the Constitution rather than to disregard it entirely. Thank you.

Emosi Raura: Mr. Chair, that is the reason for my earlier submission that the President should be the leader of the country. My concern arises from what happened in the past, when the President was asked to abrogate previous Constitutions, which resulted in the transfer of executive power to the Prime Minister. I therefore submit that, to safeguard the Constitution and the governance of the nation, the offices of the Head of State and the Head of Government should be vested in the President. In my view, the President should lead both the State and the Government, so that the country's leadership and constitutional authority are vested in a single office that is independent and able to protect the interests of the nation. Thank you.

Mr. Valenitabua: Thank you. Any more questions. We acknowledge that we have receive submissions today. We hope that you have come to learn some of the things that I had explain today. You might have been asking what else we going to do after this. We are collecting submissions, as we have done here today. We have been to Lau, province of Lomaiviti, Vanualevu, and this week and we are now in Vitilevu in the western division.

After we have completed the consultations, we will return to Suva and we will collate them, analyze them, and use them as the basis of a report which we have to write. In addition to the report, a draft amended constitution will be written. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting. In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed. Vinaka Vakalevu.

----------End of Session [5-6-2026] ----------

Sabeto Village Hall

Naboutini No.1 Nadi

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nabouttini Nol Nadi DATE: 6/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	KAMAL	67	9621967	Nadogle Sabeto	~~Ba~~ Sabeto.	M	FID	Kamal
9	Salen	56	9773188	Nadogle Sabeto	Sabeto.	M	FID	

KEY: IT - ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Sabeto ~~Village Hall~~ Nadi Nabouini 1 Community DATE: 5/6/26 TIME: 2pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	RATNESHWAR PRASAD	53	2914206	Solovi		MALE		
2	KRISHNA DATH.	54	9800795	masi masi		male		
3	Binend Hem	65	9952833	Keolaniya S.		MALE		
4	SHAILENDRA PRASAD	57	9561729	KEOLAIYA		MALE		
5	Ranjit singh	71	9442473	sabeto		male		
6	BISHN DAT	63	8320719	KEOLAIYA		MALE.		
7								

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

NABOUTINI, SABETO
Date: 5-6-2026

Mr. Valenitabua: We are commissioners who have been appointed to the 2013 constitution. Now, Dr. Nilesh is going to be the chairman this afternoon. He will lead our discussions, because I think that he can speak English, he can speak Hindi, if there's a need. And then he can take us on forward from there. So, I will now hand over the mic. I will now hand over the mic to Dr. Gounder, and as I said, he will take over as chairperson.

Dr. Gounder: Thank you, chairman. You can also speak in Hindi, if you want to. But, how do you want? So, Constitution Review Commission was appointed by the president to review the 2013 constitution. And our task is to take public submissions from people all over the country. After taking public submissions, we will write a draft report, which will go to the president. Then the president will hand over the report to the cabinet. Then the cabinet will take the report and amend it to parliament. In parliament, it has to go over three readings. And if it's passed in parliament, by two-thirds majority, then it will go for a referendum. In the referendum, everybody in Fiji will vote.

The registered voters will vote. Then, it may have more than 50%. If they say yes, then the constitution is going to change. Otherwise, it won't change. If we write the report, the constitution won't change. Then it will go to the cabinet, then to parliament. Our commission ends on the 31st of August. After that, we are no longer a commission. What happens after the 31st of August, after we give the report, depends on the government. Depends on the political parties, both in the government and in the opposition. Our role will end on the 31st of August. We are going around the country now, taking submissions from the people. You are free to say anything you want to see change in the constitution. If you want to delete something, you can tell us. If you want to change something, you can tell us. If you don't want anything to change, you can also tell us that. You can feel free to tell us what you feel about the constitution.

There is nothing to fear. Nobody is going to come after you, whatever you tell us. So, we will open the floor now. And if you have any comments or suggestions, we are happy to teach you. You can tell your name. We have recorded everything. When we go back in the morning, we will analyze everything. We will make a report after we get the submissions.

The report is very important. You will tell your name, where you are from and where you live. Then you can submit it. It will be recorded in the video as well. It will become evidence. So, we will open the floor now. If you have any comments or suggestions, you can tell us. We would like to know what are the changes that will be brought in. Then we can comment. We have two questions, Chairman.

Ranjit Singh — Why does the constitution need to be changed? And what are the changes that will be brought in the constitution?

Dr. Gounder: — I will answer the second one, and you can answer the first one. We don't know what are the changes that will be brought in the constitution. We are concentrating on the public now.

We have started with Lau, Lomaiviti, Kadavu, Beqa, Vanuabalavu. We are taking feedback from everyone. Last week we were in Namosi, Navua, Nadroga and now we are in Nandi.

Then we will go to Lautoka, Ba, Tabua, Rakiraki, Tailevu. When we are fully concentrated, we will decide which changes will be brought in. After consulting everybody, we will decide.

We don't know which changes will be brought in. If we don't change anything, nothing will be changed. If we don't change anything, we will see what changes will be brought in. We can't say now what changes will be in the constitution. Because we are doing consultation now. First point, the chair will explain. We have taken the experience of the chair. He will explain the first part of the constitution. Why we need to change the constitution. Thank you for the question. May I know your name please?

Ranjit Singh — Yes, sorry. Ranjit Singh.

Mr. Valenitabua: — R-A-N-J-I-T-S-H. Thank you very much for the question, Mr. Ranjit Singh. The constitution has been read by a lot of people.

And when I say a lot of people, it includes Itaukei, Indo-Fijians, and others who are with us in Fiji. And those who have read the constitution have come up with the argument that some of the provisions in the constitution need to be changed. Some of the provisions inside the constitution need to be changed.

Now, we have received the submissions from, I'll take one example, the ministries of government. We've taken submissions from the judiciary, from the court. The chief justice came to make submissions before us and the president of the court of appeal.

They wanted change. And what they told us was they need a provision in the constitution to be changed so that they can appear in a certain body which is called the SJC. The JSC, Judicial Services Commission.

And we need to change the wording inside the law which deals with the judiciary, with the courts, so that they can take part in the Judicial Services Commission. That is why that change is required, one change is required. Some people, particularly ITaukei they are saying that Fiji should not be a secular state.

In the constitution it says that Fiji is a secular state. Now ITaukei are saying no, we don't want secular states, we want Christian states. You understand what I'm saying? So, there is one change that is wanted by ITaukei.

Ministry of Immigration. Ministry of Immigration they came to us and said the citizenship law should be changed in Fiji. And they pointed out the law in the constitution which needs to be changed.

Particularly citizenship law. So, there you are, you have another example of what should be changed, why the constitution should be changed. We are not looking at changing the whole thing, right now we are not looking at changing the whole constitution.

It's just changing some of the provisions inside and adding some more. You have been in Fiji for long enough, I believe some of you the whole of your life. You understand what the Boselevu Vakaturaga is, right? Now some ITaukei are saying the Boselevu Vakaturaga should be included in the constitution.

The Boselevu Vakaturaga is not known in the constitution. So some ITaukei are saying we want that changed Boselevu Vakaturaga should come and should be registered, should be written down in the constitution. That is why the constitution is being sought to be changed.

That is the reason. Because there are people who want the law in the constitution to be changed.

We have the Ministry of Agriculture, Ministry of Fisheries, the religious organizations, the Pratibis. They came in and they want a change in the laws that are in the constitution. So, what we are here for this afternoon is if you think that some provision in here should be changed or removed, or something else should be put into the constitution, we are here to listen. Have I answered your question?

Ranjit Singh

Sure, sir. Can I just add something to it? Yes. Number one, we were born and raised here, very close to my iTaukei brothers. The land belongs to them. The land belongs to them. We work with the community; we work with the youths.

Whatever is done should not create fear in the minds of the people, and fear in the minds of the investors, and also not to create fear in the minds of educated people, that they leave the country and they go to other countries for a better future. Which I feel is in the best interest of the country. Now as you know, sir, no country is dependent on its own self.

We all rely on different countries, each other. So, whatever is done, it only should create confidence in the mind of everybody, to let this country develop, let this country be a better place to live for everyone. Multiracial, as long as the rights of our brothers, no one can take it, it's their land. Thank you, sir. Thank you very much. Thank you.

NFP, Labour Party, PLP, , Sodelpa by, all the parties, they are committing to change the constitution during the election time, because the constitution is a living document. When it is necessary, it should be changed. When the government has power, it has the right, but the law has to be followed.

So, we are following the law now. If it is illegal, if we want to change it, we can do that and sell it, but we should not go that way. We follow the law that is written in it.

First of all, create a commission. Then the commission's job is to go and get the views of all our citizens. Some say change, some say don't change, we will take all the views.

Then we will make a report. After that, the report will go to the cabinet. Then the cabinet will take the report and decide what to change and what not to change.

It is not necessary to listen to everything we say. In the 1997 constitution, a lot of things were suggested, but the government is not writing everything. In that, Jai Ram Reddy and Kamil, both of them will sit and decide how, give us something here, give us something there, there will be sacrifices from both sides.

Mr. Valenitabua: This it will go to the parliament. There will be debates three times. After all, three debates, it will be passed.

If it is passed, then a referendum will be held. It is a very long process; it is not easy to change. But the current government follows the law that is in it.

That is why we have come and changed it. But we go everywhere, take everyone's views, then later we will decide how. Now you said a good thing.

The job of the constitution is to create business confidence, not to create fear, and to protect the rights of the landowners. Thank you. Did anyone else want to say anything? Now, because the constitution, this is the opportunity, that whatever people want to say, we have come and heard it.

We have not come here to tell you, we have not come to lecture you, we have come to listen. We have been in Fiji for two months now, and we will be in Fiji for another two months. We will take everyone's views. We will stay in Nadi town for the whole day. In the evening, we will go to Nawaicoba public school. After that, we will go to Lautoka.

We go everywhere. We go to villages, we go to settlements, so that people come and tell us what they want. No one should know who made this constitution, no one should know how it came, no one should take anyone's feedback, etc. It is very important that if the constitution is changed, no one should say that no one asked us. Feel free, no one should be afraid. We will do what we say. We have got protection. No one should bother you, no one should scare you, no one should do anything.

You have anything to say about land? Land is a major problem. We already have land. We don't have any land. But at least we are not surviving from them.

Dr. Gounder: More certainty around lease renewals. More certainty around lease renewals, so they can have continual security, and also, they should know a little bit in advance whether the lease will be renewed or not, so that they can decide to make investment. Mainly Farmers.

Mr. Beg: So, certainty around lease renewals, and if they can be communicated in advance. Do you think they are not fair? Can you speak a bit more about that? I know that. I was just wondering whether, to your question, you are saying fairness in advance.

Ranjit Singh: I want to suggest that more powers to the law enforcement, to the police.

Dr. Gounder: I hear that, that is a good point. I wonder whether it is in the lease, whether it is written in the lease, whether it is known. Thank you very much. Most places have said that same thing, that we give harsher or strict punishment to drug offenders. We have heard that all around the country, wherever we have visited so far. And more powers to the law enforcement, to the police.

Ranjit Singh: Police and even the court should be very strict. The known people, they get caught, they are bailed out, bailed out, bailed out, bailed out. And the kids are abused. It is not only a problem for the parents, it is a problem for the community and for the country.

Do you have any, because this kind of leads down that pathway, do you have any comments around the Bill of Rights, which kind of is leading to the direction, we have heard this question quite a lot being asked, and I am just wondering whether you are relating it back to that pathway or what is your comments on that? Good set of people are given rights, youths are given rights, but with the rights goes responsibility. People don't look at the responsibility, they abuse and they say we have a right. So that is the biggest problem the law enforcement is facing, the church leaders are facing, we as a community leaders, we are facing. Nobody is talking about responsibility, only people talking about their rights.

Mr. Valenitabua: On rights, on rights, thank you very much Mr. Ranjit Singh. Yeah, some people think that they can exercise their rights without responsibility. Our rights are subject to the rights of the others too. We have to consider the rights of the others. Like for example, someone playing loud music in his compound or her compound, and we hear that a lot. And then he plays on and on until 10, 11, 12. Is he considering the rights of the others?

Ranjit Singh: No.

Mr. Valenitabua: He has a right to play music, but he has to consider the rights of the other household who need to sleep in peace. And that is where we have to draw the line. Thank you. Yeah, responsibility. You have raised the correct word. Responsibility is rights with responsibility. On rights, a lot of submissions we have heard, I say, these children who happen to know their rights now are abusing their rights. Right? They go to school, they punch people up, they throw chalk or duster at the teachers. Some teachers are even punched in school by the students. And even at home, some parents cannot control their kids. The kids talk back. When they are asleep, they go to the police station and they report. Those kinds of rights. So, we have been told, bring back corporal punishment. In other words, whack the child. In school and also at home. Do you have any comment on that?

Ranjit Singh: It's very good. That's what we need. I remember when I was young, my father was a foundation member of the Samaritan College. He was the president. He told me, if you come home and tell your teacher I have given you three sticks, I'll give you six sticks. And we had respect. And nowadays, it's totally different. But I'm glad, you know, with his views, I studied, I did my degree. It would be a good path. Okay. Where is dealing with rights?

Dr. Gounder: So corporal punishment, you agree corporal punishment should be brought back?

Ranjit Singh: One hundred one percent.

Dr. Gounder: What about the others? Yeah? Okay. If you disagree, you can also say that I disagree. It's okay? Okay. Thank you. We'll take note of that. Okay. Would you be fair to say brought back with some control? As soon as you're going to talk about control, then it means control, control, no. It's just like when somebody's defending.

Ranjit Singh: I'm 71 years old. If I had 30 years old coming and taking me, and then people are going to say, use ample force to stop him. How can you describe force to stop him? It's the same thing applies to corporal punishment. We need to teach the kids that yes, rights are there, but there's responsibility. Responsibility towards your parents, responsibility towards your classmates, responsibility towards your community, responsibility towards your nation. Then we can change their mind. Yeah.

Mr. Valenitabua: Thank you for that. You're talking about the penalties to be severe, to be increased. You are submitting that, right?

Ranjit Singh: Yes, sir

Mr. Valenitabua: That has also been brought up by various people whom we have heard during our journey around the outer islands. We want severe penalties for drugs because it's getting uncontrollable. So, we have that. Some people even said, bring back the death penalty.

Ranjit Singh: I agree with this. Yes. Zero tolerance. Zero tolerance. It's not accepted.

Whether you use one gram or you use a hundred gram. Whether you use one gram or a hundred gram. Drug is drug. We need to stop it; we have to draw a deadline. We have to draw a deadline. Sir, I was referring to the penalties.

Mr. Beg: Are you submitting, when she has said that other places are advocating even the death penalty, the highest.

Ranjit Singh: Totally agree. One hundred one percent, sir.

Mr. Beg: Thank you, sir. That's all I was asking. Now we are talking.

Mr. Valenitabua: We are starting to talk. I'm sure you have a lot of things.

Shailendra Prasad: My name is Shailendra Prasad. How much money we lose in a red-handed case. So, we have to demolish all that. If you are caught red-handed, same time. Why are you wasting the money on the food? Transportation. Police department. Loads of the money from the

government is going down the drain through there. It's corporate. If you are red-handed, all that is corporate. No excuse. It cannot be.

Mr. Valenitabua: Okay. Why waste money on court process, eh? Right? That is your question. Why waste money on court process? Yes, if you are red-handed. We put it this way. There is another right. Human right is there. Right. The right of a person who is arrested and detained in custody. Every person. Yeah. Unfortunately, that is the law. Carry on, carry on. We are talking.

Ranjit Singh: It's just an international human right that you have to respect because we are a member of the United Nations. Otherwise, our nation will be thrown out of the United Nations. We will suffer. So, we have to respect the right. But we have to... Do some amendment. Do some amendment, eh? He says the court.

Mr. Valenitabua: So you are saying caught red-handed. Red-handed. Now a person can be caught red-handed and then taken by the police. They are arrested in charge. In court he can say, I'm not guilty.

Ranjit Singh: That's the major problem of our country. That's the major problem. Just because of the lawyers. That's the way to say it.

Mr. Valenitabua: And then he says, I'm not guilty. Then his right kicks in. He is presumed innocent until proven guilty. No taking to six, seven or eight years for that matter.

Dr. Gounder: So, we have to follow the rule of law. But also, you are saying that there should be more efficiency in the court system. Take note of that. We have heard this from other places too. More efficiency in the judiciary. We as a nation we lose. Yeah.

Mr. Valenitabua: So, all those departments are involved. And the lawyers who don't get paid.

Ranjit Singh: Just one addition to that, I think not denying the fact that there should be a harsher punishment for law enforcement and drug enforcement people who get involved with these drug dealers. Instead of protecting our legal system, they get involved for their own benefit. There should be no excuse. There is a very harsh punishment for that.So harsh penalties. Very harsh, eh? Very harsh. There is no excuse for that.

Mr. Valenitabua: Penalties for law enforcers. Drug offenses only. Drug rape. Drug rape. Anything, sir.

Ranjit Singh: The reason is, sir, they take an oath that they'll do their job right. They're going against their code of conduct. They're going against their ethics. People don't need such people to be protecting the law or to be part of the criminals.

Mr. Valenitabua: Thank you. Thank you. Now we are talking. Anyone else? What is your view of the international treaties which Fiji signs? I'm sure you can have a view on this. Like there's a universal there's a universal declaration of human rights. There is CEDAW which is the someone give me CEDAW Convention on the Elimination of Discrimination Against Women. These are national treaties or international treaties. The Rights of the Child. There comes other international treaties. Because of the international treaty which Fiji signed the word for it is ratify. Here you've got that word, sir. Which is ratified the country has to abide by those treaties. You understand? Yes, sir. Now, should Fiji be abiding with these treaties 100% or 50% or 75% what is your recommendation? What do you suggest?

Ranjit Singh: I think, sir we have to protect our mothers, sisters, our daughters. The thing is it's a good thing we're protecting them. But when it's abused by some people that's when the problem starts. Like for a very simple example now if a female calls a police officer my husband abused me he has to come and take him and lock him. Otherwise, he's going to lose his uniform. So, if he has done his good but in cases when it's abused that's when I think a lot of people mentally get disturbed and then they go and murder they go and kill. That is wrong. So, what can be done to protect that thing that it's not abused?

Mr. Valenitabua: So, you are saying back to the word you used at the beginning international treaties are good you know to safeguard women being abused children being abused and all that but they have to be used responsibly.

Ranjit Singh: Which way we can do to protect our women. It's some I'm sorry to say that but some women abuse that. And likewise, maybe some men abuse too. I'm not saying men are good either. All men are good. We have to accept the fact but how we can improve on that?

Mr. Valenitabua: Dr. Gounder you're saying that some people have their rights but they abuse their rights.

Ranjit Singh: Exactly sir. Those rights. Exactly.

Mr. Valenitabua: See for example in one of the villages these iTaukei ladies they said go away with all these bits especially the women because the women don't want to follow what the chiefs say in the village. Yeah. The village chores and things like that. Say every Monday women clean the village. Some people don't want to do that. They say oh my right I have my right. That kind of thing. Yes sir. That is abuse.

Ranjit Singh: Yes sir.

Mr. Valenitabua: Any other general? Education there is a freedom to education in the rights. Is education, okay? Going to school for the children government providing what they should provide is it okay? Do you have any complaint?

Ranjit Singh: From what I think sir I am very close to my village government is doing enough. More than enough. Lack of responsibility on the parents that creates lot of problem when we see 13–14-year-old girls, boys roaming on the road. Government can't be everywhere. Government can't be spoon feeding people. Law enforcement can't be everywhere. They don't have miracle. When we as parents we don't do our part.

Dr. Gounder: So, under the education act the previous one last week new revised education act was passed in parliament two weeks ago. Under previous every children should be in school. If the child is not in school the parents can be fined 1000 dollars.

Unless the child is sick or parent has given permission to stay away from school for whatever reason. All children have to be in school during school hours. The new act still there is fine but they have reduced it from 1000 dollars to 500 dollars.

And if you see any child who is not in school you can go and report to the school near the school at teacher or principal. And they have a responsibility to report it to ministry of education. And ministry of

education will then find out the student and the parent and then discuss with them.

If they still don't follow the order from the ministry of education they can be ordered to come to school through a magistrate. So, there are processes laid down but it's all about like you said rightly. It's not only teachers it's parents too.

Community too. This example I gave in the village yesterday I think Navaka village. In my community one student I saw a student not going to school.

I went to his parent's house found out why he is not going to school. I took him to school myself. I don't know him but I realized that this boy should be in school.

What is he doing home during school hours? So, community can also play some role here. There are neighbors and others too. And I see in Suva police officers are now patrolling streets and they are looking for children in Suva.

If you are in the street during school hours police will question you. What is your name? Where do you live? Do you go to school or not? So, law enforcement is doing their part but I think it is the whole of community. Everybody has to work together to make sure that we put all our children into school.

The $500 fine is there but it may not be enough to make sure that we our children into school. We make sure that we make sure that we make sure that we make sure that we make sure that we make sure make sure that we make sure that we make sure that we make sure But the constituency system, the parliamentarians of the area should know about the area. The people should know about the area.If there is something in the people, they should call us. You are our candidate. You are the MP of the area in the parliament. Our roads are bad. There is no parliamentarian in the area. There is no worry.

Earlier we had a constituency. There was a member of parliament. As soon as the roads were bad, we used to ring him. There was no water, so we used to ring him. Now we have an area. If there is something, you

should know about it. You should know about it. I think it should be brought back. I think it should be brought back.

Shailendra Kumar: Nowadays we don't know who is the parliamentarian. Nowadays we don't know who is the parliamentarian from which side. I don't know. The elections are over. I don't know who is from our area. Before we knew about this constituency, this is the present.

Even from Nadi, Votualevu, Lautoka, Drasa , we know. Nowadays we don't know who to talk to. Even the councilor has access. But none of the other people have access.

Mr. Valenitabua: So, what are you suggesting?

Shailendra Kumar: Bring back the same old constituency.

Mr. Valenitabua: A constituency that we had before?

Shailendra Kumar: Yes. I hope in other areas you must have asked. 100% you guys must have had the same answer. Even the Tikina's, Koros, they don't know who is representing them. I'm sure you guys must have had the same answer. So, if possible, an amendment. So, we know who is representing us.

Mr. Valenitabua: Yes, so we have heard that. Now we are going to add to the submissions. This is Naboutini one . Right, so what we will say is that the community at number Naboutini one in Sabeto, they also support that we call it multiple constituencies. Many constituencies to be brought back in the election. All right? Okay, good. Since you have the mic, feel free here.

Ranjit Singh: They have answered the other questions. But if I add to some of them, human rights and other things, well, if somebody causes any damage, maybe some crime or drugs, but human rights jumps in. Before, we didn't know what human rights were. You commit a crime, you go to the court, jail. Now everybody jumps in to save the person. Especially lawyers. Lawyers. You guys know. Now people know what's going on.

Mr. Valenitabua: Yeah, okay, we get what you mean.

Ranjit Singh: Nowadays people know what's going on. So, try to say this, in the pocket, you get some, you get some, so everybody's free. It's like from the back, acting from the back.

Mr. Valenitabua: The front face is good. One writer said that... Thank you.

Vishundar: Some of the things which we... The rule says this. But the lawyers and other rules says this. The constitution says this, by the law. And the law is law. Save this person. And the court just hangs there. Decide whatever balance it is. Oh, I have no proof? Bail out some big amount, bail out. Huge amount of drugs being caught. Bail out. Why bail out? If that is a threat to the country, if that is not supposed to be in the country, why bail out? It should not be bail out. Any major crime done, no bail out. It should not be bail out.

Mr. Valenitabua: Thank you.

Dr. Gounder: We are aware that the bail issue for drug offenders, in few other cases as well, the submissions that we have received from other places, people have talked about it.

Vishundar: I hope you guys must have reached here maybe 40, 50 steps ahead. So here, maybe those 40, 50 people must have told you more things. That's okay, we are happy to hear whatever you have to say. Feel free to say, we are here to hear you.

Mr. Valenitabua: One question. Now we are all called Fijians. iTaukei is saying, no, Fijians should only be for ITaukei. What is your suggestion this afternoon? Do we retain the name Fijian for everybody?

Vishundar: Born here, you should be Fijian. That's my point of view. I was born in Fiji, I should be born as Fijian.

Mr. Valenitabua: Thank you. We should not. So, all Fiji citizens should be called Fijians. This is another one. Freedom of religion. Right. Every person has the right to freedom of religion, conscience and belief, what you believe in. Are you all right? Are you exercising that right? Or is someone stopping you? Are we exercising that right? I think, I go everywhere, sir. I go to church, mosque, my temple.

Vishundar: I just believe there is one God. We just pray different forms, there is nothing wrong with it. Wherever I go, I investigate. And we don't have any difference there. So, you have no problem with that? No problem with that, sir.

Mr. Valenitabua: Freedom of religion is here in Fiji?

Vishundar: Yes, sir. We are practicing our religion? Yes, sir. Thank you. Freedom of religion has always been there in the constitution.

Dr. Gounder: That's what I was saying. Sorry, I just wanted to highlight. The term of parliament.

Mr. Valenitabua: The life of parliament now is four years. Should we keep that for a year? Do you want it increased or do you want it decreased? Cut it down? It should be more than that. For parliament.

Shailendra Kumar: It should be more, but it should be time. That time has to come. The term limit. Not more than two terms. One term.

Mr. Valenitabua: One year.

Vishundar: So, what about people voting then? If people don't want, they will vote them out? No, that's it.

Ranjit Singh: The prime minister. The prime minister.

Dr. Gounder: Was it the prime minister?

Vishundar: No, the parliament. From one election to another.

Dr. Gounder: That is a different question. How long? Currently we have four years. In the 1997 constitution it was five years. Five years is much better.

Mr. Valenitabua: For the term of parliament. From one election to another election. So that means the government which is elected will run for five years.

Dr. Gounder: Five years. Currently it's four years. Before it was five, right? Yes, before the 1997 constitution it was five.So why five? What's the difference in one year?

Shailendra Kumar: Because it's one-party term. It takes the government. First year it's nothing. You just have to balance here and there. Second year maybe something. Third year something. Third year maybe something increase. Fourth year maybe. By the fifth year. He's going to do something more. Then another election. Four years just. Do something here, do something there. By the time nothing is done. Election is there. It takes their money.

Dr. Gounder: So, a former minister who was in the last government. He's no longer a minister now. He's also suggested five years. Like you were suggesting.

Shailendra Kumar: Yes.

Mr. Beg: Sorry, I forgot your name again.

Shailendra Kumar Shailendra Kumar. Kumar,

Mr. Beg: Mr. Kumar. So if I understand what you're saying. By saying that they're doing projects. You want them to finish up projects that they're supposed to manage in that term? Is that what you're saying?

Shailendra Kumar: Yes.

Mr. Beg: Is there one year difference? Will make it. That one-year difference. Does it make a difference?

Shailendra Kumar Maybe the first year in the new government comes. He's going to find out what's going on. From previous government. Then he's going to tell you how much budget was spent. It's not $5, $10. It's millions of dollars. Now billions of dollars.

Mr. Beg: So, one more question. Maybe Dr. Gounder can answer that as well. Because what's been brought up in some of the consultations is budget allocation. So, five years. I just wanted to understand your thinking behind that. Thank you.

Shailendra Kumar: Maybe the government will not have sufficient time to understand. Maybe some new parliamentarians. Some old parliamentarians are there. So, the pace is, you know. Find out this, find out that. Dig out this, dig out that. So, first year, gone. Second year, maybe we got funds here. We repair this. Make this. Make that road. Make this town beautiful. Second year, maybe more.

Dr. Gounder: So, we have heard that from other people too. When we did the national development plan, that was another issue raised. Give government longer time. Five years maybe. Thank you.

Ranjit Singh: And the reason why disagree is when members are appointed to the parliament, they give four years. If they perform good, people will elect them again. They can come back and fulfill their promises. But if they don't perform good, they will be thrown out of the parliament. So the people have right, four years is more than enough time to prove to their people, to their nation, that they are doing their job. That's the reason why disagree.

Mr. Beg: I understand and I thank both of you for your comments. They are very good and we will take that on board. I promise you, we will debate it. Both have good arguments. Thank you, sir.

Shailendra Kumar: Sir, I don't understand. He has a phone technique. Most of the people have phone techniques. I don't understand.

Mr. Beg: I understand. And our duty here is to listen to you. Listen to the comments. Whatever is best for the country. I understand. Thank you, sir. Wait a second. Are there any more comments, like anything else that you can think of?

Ranjit Singh: Sir to the last one. Sure, go ahead. As you have been to Nagado village this morning, you have seen the road condition. The government is already allocated among the FRA. The FRA is giving to subcontractors.

These subcontractors don't touch the overgrown grass when they do great. But even they are paid. So, who is signing that cheque? Where are they getting all the money from? Just again down the drain. Do you understand, sir?

Mr. Beg: No, I understand. I suppose we sort of hear your points. We are sort of addressing constitutional matters. But your point is primarily addressed with the FRA and the processes involved. Who is involved? What contracts have been left? The condition?

Ranjit Singh: Sir, the government should be looking after. We are looking after the location.

Mr. Beg: In that case, in the first comment you made, sir, was that you said FRA. Yes, but through the government this FRA is getting done. Right. Maybe perhaps, Dr. Gounder, can you answer this? Because they are talking about allocation of funds. For example, the road that we travelled on to Nagado today, his comments or his contribution was about the process and the contract of those roads and how it is being done. He is saying that if I qualify your statement about the cleaning of the verges of the... That is a contractual matter with the government. But maybe, Dr. Gounder. This is a matter of maintenance. Yes, sir. It is a matter of maintenance.

Ranjit Singh: The government should look after it. What do you say about its work?

Dr. Gounder: I will just speak in English so they can also recall. Before, we had PWD, which used to repair the roads. Then the previous government closed it down and formed FRA. FRA does not have any equipment. So they hire contractors to do it. If they hire contractors, they are given a certain plan and they give costing. We got this feedback during the NDP consultation. There is no check-up. Once they complete, they claim the money and they go. But now the government has brought some checks. Once the road is done, somebody will come and have a look. So now that is in place. Also, the government has brought back PWD now. So a lot of rural roads, PWD will now repair.

PWD had all the depots, good houses, graveyards. And they are based in different locations. So, they knew the roads well. If it was raining, they know where it will be flooded. So now slowly it is being brought back. It is not easy. Because when PWD was shut down, a lot of contractors also went away. So PWD is slowly coming back. In FRA, the challenge is like in the western division, there are only five contractors. So, they focus only on main highways. These kinds of roads are neglected. But slowly it is changing. Like you said, it will take some time. Three depots have been now built. So slowly they need to build more depots around the country.

That is an issue as well. I was with the Ministry of Finance for two years. And we saw this problem firsthand. The challenges. So we will take note of that. We will take it as a governance issue.

In terms of the way issues should lead to outcomes on the ground. You can say access to transportation, but no buses. Because the roads are

bad. So where is your right of access to transport? That is what people are questioning here. We take your point.

Mr. Valenitabua: In the constitution, there is immunity. Immunity given to the people who did the coup. They cannot be prosecuted. Have you known that or not? Yes? What do you think about this provision of immunity? I don't think there should be any immunity for anyone. There is one law. Whether you, me, him, anyone commits a crime. You are going to face the same law. And not too low in the country. No discrimination whatsoever. Giving immunity is giving encouragement to someone else to do the same thing. Because you know you will get immunity. Thank you very much. It has come from your Itaukei brothers too.

That there should not be any immunity. Now I feel hurt from you. Do the others agree or not? Yes. You agree. Okay. And that is about all which I have got.

Ranjit Singh: Unless some of you or one of you has something else to say.

Mr. Valenitabua: Mr. Ranjit Singh. Sir. A booklet might have been handed out. Did we give out booklets? Booklets, the constitution. Our constitution, our voice. Booklets. If you want to send... I might ask you, Mr. Ranjit Singh. If you talk with your neighbor's or other community members. And if they want to send in any submissions like you are doing now. There is an email address there. The girl can point it out to you. Yes, yes. It's here. It's commissioners 2026?

Ranjit Singh: Yes, sir. Okay.

Mr. Valenitabua: You can hold on to that. And there is a heap there which can be shared around. You can share that around. You might want to have one below. Sit down and discuss if you want to send any more submissions. Send it to that email address. I'm relying on you, Mr. Singh. Yes, sir. And your counsellor. Okay. Thank you very much.

Dr. Gounder: Thank you very much for coming and giving your views. But make sure please distribute that to... Anyone else is an advisory counsellor here? You are for this area? Okay. So once again, thank you very much for coming and giving your submissions. Tomorrow we'll be in Nadi town. From 10 am to 3 pm. Civic Centre. So, you know anyone who wants to give their feedback for the constitution submission? Tell them to come

to Nadi town tomorrow. 9 am, 10 am to 3 pm. And in the evening, 6 pm to 8 pm, we'll be at Nawaicoba public school. So, feel free to come there as well. I got a call from advisory Bobby. Bobby will be at Nawaicoba tomorrow. Yeah, that's how we got your number. From Bobby. And Mr. ACP, Biu called you, I think. So thank you very much for coming. And please tell the others in your community and your friends and your family. Feel free to give their submission. They can send in the written submission, their email. Also, our schedule, where we'll be going next, is available on the newspapers. Both newspapers and radio too. Facebook. Constitution Review Commission Facebook. So, family and friends in Lautoka, Baa, Tavua, Rakiraki. Lautoka, Baa, Tavua, Rakiraki. All of next week. So once again, thank you very much for coming.

---------- End of Session [5-6-2026]----------

Nadi Civic Centre

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadi Civic Centre DATE: 6/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	ACHUDAU							
	Akfereh · A	55	9937464	Kanoroom	Mam	male		[signature]
	Sitiveni R.	26	9841372	~~Dratabu~~ Rewasau	Nabobuco			[signature]
	Wilfred U	49	8358220	Korovuto	Ba	Male		[signature]
	AISEA VERMA	57	9466398	NAVAKAI	BA	male		[signature]
	Asena -R	44	9484507	Kerebula	BA	Female		[signature]
	Margie G	28	8395508	Nawaka.	BA	Female		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadi Civic Centre DATE: 6/4/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Wilfred U	49	8358220	Koronubo Nadi	Ba	M	FID	
	Sula Jame	50	9089985	Korobula	Nadi	F	FID	
	Anita	58	8433771	Korobula	Nadi	F	FD	
	Dhu	65	8433771	Korobula	Nadi	M	FD	
		57	9773994	Korobula	NADI	F		
	Asena R	44	9484504	Korebula	Ba	F	IT ~~FID~~	
	IVA MAREDI	64	9095739	UELELOA	NADI	F	IT ~~FID~~	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadi Civic Centre DATE: 6/6/26. TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Sunil Kumar	65 yrs	9948097	Lot 33, Manga-Pande Rd. Nandi Bank Rd.	–	M	I	[signature]
	Kula Kalati	67 yrs	8755677	Ixatakei		F/I	FID	[signature]
	Saula Kanan		9089985	Kulabula		F	FID	[signature]
	Anita		8433771	Ketabula		F	FID	[signature]
	Anshika		8490309	Saunaka		F	fid	[signature]
	Bobby J. Vikash		2908920	Nadi		M	Fijian	[signature]
	Donald Pu		2184406	Wadi		M	FID	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Nadi Civic Centre Session 1
Date:6-6-2026

Leighton: Mr. Kumar, on behalf of the Constitutional Review Commission, I'd like to thank you for taking your time to come and make submissions before the Commission. Just a few housekeeping matters. If you wish to speak in Hindi, you can speak in Hindi. We have commissioners who will translate. The Chair will introduce the commissioners and the team and what the Review Commission will be undertaking today. But thank you very much for taking the time to come today.

Mr. Valenitabua: Good morning to you, Mr. Kumar. Thank you very much for your attendance this morning. I see that you are the only one who has walked into the Civic Center to present a submission to the Constitutional Review Commission this morning. Before we go on, I'd like to introduce the commissioners who are present at this Civic Center. I'll start from my right. At the far right is Mr. Conway Beg, Commissioner Conway Begg, a well-known architect in our country. And next to him is Dr. John Fatiaki, a medical doctor. Next to me, on my right, is Mr. Ami Kohli, a lawyer based in Labasa. On my left, immediate left, is Mr. Merewalesi Nailatikau, deals with NGOs and youths and those associations. And on the far left is Dr. Nilesh Gounder. I believe you would have met Dr. Nilesh Gounder sometime earlier in life. So those are the commissioners who are here this morning.

You might have known, Mr. Kumar, that this commission has been established to review the 2013 Constitution. The objective is to collect submissions or recommendations from the citizens of this country and then draft an amended Constitution to be considered by Parliament and, if possible, to be our Constitution to replace the 2013 Constitution. That is the objective.

Now, it has been stated around various circles and at many times that the 2013 Constitution was enacted, was prepared, was written up without any input from the citizens of this country. That has been a complaint raised by the Itaukei, raised by Indo-Fijians, and raised by other races who are present in the country, and we are living together. So, it has been decided that we go around the country collecting submissions or recommendations so that we can prepare a constitution which reflects the will of the people, which actually reflects the will of the people.

And that is why this commission has been travelling around the country to meet people and collect from them or receive from them submissions or recommendations on what they think or the people think should be included in our Constitution, a constitution for the country to lead to peaceful and harmonious living together as races. Now, we are happy that you are here today and we believe that you will be making submissions before us and with that we thank you very much. We also welcome the lady who has just walked in Now with those few comments I now open the consultation this morning. In the process, there will be a microphone made available. You just need to ask for it and then the microphone will be brought to you. Please state your full name and where you are from and give us your submissions.

Mr. Kumar: Thank you, Mr. Chairman, Honorable Commissioners. I am confident that you would have met many people who have expressed their views and made submissions to this August Committee which has been laden with this responsibility to compile a report and perhaps draft a Constitution in place of the 2013 Constitution that has guided us for the last three elections. Mr. Chairman, this reminds me of my young days when I had made a submission to the 1997 Amendment Constitution in 1997 or 1998, I can't clearly remember that one. I think it was probably later in 1996 that I made a submission and then I had met Professor S. Ghai making a submission about what the Constitution should look like what it should not have in it and what it should reflect. So today I am standing here to express a very similar view that I hold about the Constitution that it should do to us in terms of formation and deliverance of governance to our people.

I have a document here, I will read from this but I would also, okay sure, I am Dr. Sunil Kumar I have taught economics at USP with Dr. Nilesh Gounder I have taught various subjects and right now I am sort of an entrepreneur, a businessman in Nadi doing various kinds of work including hotel services just around the corner. So let me briefly go over my paper I would rather like to add some bits more to it which means I would probably make a substantive submission later on through email or through printed copy with my introduction and perhaps some of these things would sound very, what you call it, is being said every day but I think it needs to be repeated every now and then to remind ourselves what the Constitution needs to do. A Constitution is

not merely a legal document I think I have written it a number of times about this It is a social contract that defines the relationship between citizens and the state establishes the limits of governmental power protects individual rights and provides mechanisms through which disputes can be resolved peacefully and fairly.

Fiji's constitutional future should be guided by principles that unite rather than divide us as a diverse nation comprising of various groups of people prominently our itaukei people, the Tumans, Indo-Fijians and many other communities. Fiji's constitutional framework must continue to promote equal citizenship, democratic representation, justice, accountability and national unity. This submission respectfully recommends that the Constitutional Review Commission strengthen constitutional provisions that support representative democracy, establishment of a secular state, equal citizenship and a non-racial constitutional order, the independence of legislature, executive and the judiciary, strong constitutional offices and accountability institutions.

And let me say that in my life as a businessman and as an academic in Fiji accountability institutions are badly lacking which cannot be written down in detail in the Constitution but it is the responsibility of the government to make sure that there are accountability institutions established in various facets of life. The provision and access to justice for all citizens, representative democracy, representative democracy remains the most effective system of ensuring that government derives its legitimacy from the people through regular, free and fair elections where citizens are able to choose those who govern them and hold them accountable for their performance. The constitutional framework should continue to guarantee universal adult suffrage, regular elections, transparent electoral administration, independent election oversight, equal voting rights for all citizens and effective parliamentary scrutiny of government actions.

History demonstrates that societies prosper when governments remain accountable to voters. Countries such as New Zealand, Canada, Australia and the United Kingdom have achieved long term political stability largely because democratic institutions are respected and electoral outcomes are accepted by all

participants. Representative democracy also provides a peaceful mechanism for political change.

This is something we know very well that we have a history in this country where there has been illegal interventions. Governments may change but the constitutional system remains intact. This reduces political instability and strengthens investor confidence, economic growth and social harmony.

The constitution should therefore continue to entrench democratic governance and strengthen parliamentary oversight mechanisms to ensure that government decisions remain subject to public scrutiny. The importance of a secular state One of the most important achievements of modern constitutional democracies is the recognition that the state should not favor one religion or one sector over another. Fijis are home to Christians, Hindus, Muslims, Sikhs, Baha'is and citizens of many other beliefs including atheists.

The constitution should continue to guarantee that every person has the freedom to practice his or her faith while ensuring that government institutions remain neutral in religious matters. A secular state does not mean opposition to religion. Rather, it means equal respect for all religions and equal protection for those who choose not to follow a religion.

Countries such as India, Singapore, South Africa have demonstrated, and all of them have gone through political turmoil, have demonstrated that secular constitutional arrangements are essential in maintaining harmony within multiracial, multicultural societies. The absence of state preference for any particular religion reduces social division and strengthens national unity. If I can point out, there are many, many countries that are being thrown apart because of religion. While we love our religions, we love our faith, there are examples of this all over. Sudan is one, you know. Pakistan is a number one example where even the people, ordinary people of that country are thrown apart and where violence is an everyday experience.

The constitution should therefore preserve and strengthen the principle that religion is a personal matter and that government must not favor, promote, or discriminate against any religion. Equal citizenship, the future stability of Fiji depends on the

continued development of a national identity based upon citizenship rather than ethnicity or community. The principle that all citizens are equal should remain firmly protected within the constitution. While the unique cultural, linguistic, and traditional rights of indigenous communities must continue to be recognized and protected, constitutional rights should be enjoyed equally by all citizens regardless of race, religion, or ancestry. We cannot stretch our argument on this but I think common sense needs to prevail. There are sensitivities about this as well which I am aware but our constitution should reflect very clearly that the constitution is neutral when it comes to ethnicity of people. A non-racial constitution framework encourages social cohesion. I think Fiji is reasonably peaceful in every sense of the word and we have a very cohesive society. We should not let the constitution do any damage to that fabric of cohesion that we have.

The constitution should continue to prohibit discrimination and promote common and equal citizenship as a central constitutional value. Separation of powers and I think we have seen several instances of adverse outcomes of institutional dependence and institutional crossovers. A cornerstone of constitutional democracy is the separation of powers between the legislature, executive, and judiciary. No institution should possess unchecked authority. Concentration of powers in any one branch of government is a means of abuse, corruption, and arbitrary decision-making. The legislature should make laws.

The executive should implement laws. The judiciary should independently interpret laws and resolve disputes. The separation creates a system of checks and balances and protects citizens from the most well-known example of a constitutional system and a lot of times I go and hear the Senate hearings on issues, very interesting and how ministries are put on the spot regarding issues.

I haven't really seen that happening in Fiji and I think this is where the commission needs to indicate that there needs to be mechanisms that can be put to check and ordinary citizens and perhaps senators on the opposite side have rights to question with a definite amount of rigor. For Fiji, constitutional reforms should ensure that Parliament effectively scrutinizes executive decisions. Parliamentary committees have meaningful

investigative powers. Constitutional office holders are protected from arbitrary removal and judicial review remains available to challenge unlawful government action.

Independence of judiciary I'm not going to spell out. We have lawyers here who know what independent judiciary means. I have a little bit of text here. Constitutional decisions, businesses, religious groups, civil society, organizations and political opponents alike. It is often the only protection available when executive and legislative decisions exceed constitutional limits.

International experience shows that nations with strong and independent courts enjoy greater public trust, rights and higher levels of economic confidence. This is something grossly lacking in Fiji at the moment. I think economic confidence, business confidence, investor confidence are some of the things that may not be seen but are related to the constitutional provisions and the stability of government and how ordinary citizens can protect their rights under the law.

Constitutional offices and accountability institutions. Strong constitutional democracies not only on courts and parliaments but also on independent institutions that promote accountability and transparency. The constitution should continue to recognize and strengthen.

There are provisions in the 2013 constitution but I think successive governments have not brought onto themselves the responsibility of establishing some of these institutions. The constitution should continue to recognize and strengthen institutions such as Auditor General's Office, the Electoral Commission, Supervisors of Elections which do exist and are functional, Human Rights and Anti-Discrimination Commissions, the Director of Public Prosecutions, Fiji Independent Commission Against Corruption needs to be strengthened, not abolished but its responsibility and its actions should be open to scrutiny. The Legal Aid Commission, the Accountability and Transparency Commission and any future office of the Ombudsman which we don't have at the moment, I think.

There are some details that I would like to touch onto. Many democratic countries including New Zealand, Australia, Canada and Scandinavian nations maintain Ombudsman's institutions

that investigate complaints against government agencies and provide citizens with accessible remedies when administrative justice or injustices occur. The constitution should therefore be given to establishing a constitutionally protected office of the Ombudsman with powers to investigate complaints against public bodies, examine mal-administration, promote fairness in public administration, recommend corrective action and report directly to Parliament.

Such an institution would improve public confidence in government and provide citizens with a practical avenue for redress outside lengthy court proceedings. I have personal experience in this.

Going to court in this country is not easy and people know it. You can't spend thousands and thousands of dollars defending yourself. On some small things that you would have said or marked out simply because you were subjected to injustice. This has happened and there are people who are suffering and this is where I think it cannot be spelled out in detail in the constitution but it should be indicative for the government to establish some of this.

Access to justice. The rule of law is meaningful only when it is fairly good for our country but I think there are gaps and loopholes that need to be addressed. We should have a very vibrant law society that comes out now and then without any fear of reprisal against itself or its officers to be able to point out to the government certain issues of concern.

Many ordinary citizens lack the financial means to challenge unlawful decisions or defend their rights. The constitution should therefore continue to support institutions that improve access to justice including legal aid services, human rights bodies the constitution should strengthen administrative justice by establishing accessible review mechanisms through independent tribunals and a constitutionally protected ombudsman. Citizens should have the right to challenge administrative decisions made by government agencies and public authorities through accountable and timely review processes before resorting to the courts.

Such mechanisms ensure accountability transparency and public confidence in government while ensuring that public power is exercised fairly and lawfully. Special attention should be given to vulnerable groups including low-income households, persons with disabilities, vulnerable communities and elderly citizens including tenant communities. And tenant communities remind me of the people in this country who have settled in informal settlements through very peaceful negotiations with landowners. I am aware of various groups of people in informal places, informal settlements who are being given notices, who are being given warnings that are actually shaking them from their roots. I know, I talk to farmers who are shaken badly when the people from ITLTB come to them and say we are not going to renew your lease. This is a big thing for a farmer, for an informal poor family settled in informal settlements. They need protection and I think while the landowners need protection and I think there are protections out there available in the legislation on land. But vulnerable people like those who are living in informal settlements and who are farmers who don't have collective mode of addressing their issues, they need protection and this is where the constitution should have some provision, should have some instrument where the legal process can be mobilized. In simple terms there shall be safeguards for unfair, unreasonable, biased and incorrect government decisions including those by statutory bodies. For example, if immigration rejects a visa applicant or application this may deal with people who have left us or people who have interest in coming to us.

Land's department cancelling lease of people, housing authority denying applications to applicants on some basis. Fiji Revenue and Custom Services issues a disputed tax assessment. At the moment there are no redress for ordinary people except to go back to the tax and I have some experience, I can write a few chapters on it, how people are, you know, the tax agency sometimes are weaponized and politically weaponized. It is a known fact and we need to establish through the constitution tribunals for such redress.

A constitutional commitment to justice requires that rights are not merely theoretical but enforceable in practice. An administrative review mechanism allows the affected person to ask can another independent authority review this decision and determine whether it was lawful, reasonable and fair.

For instance, just recently we were trying to do a billboard for my business, the authorities came and said stop work when I had already spent a couple of thousand there but now, I don't have any legal redress or any other redress to be able to go and explain to them why this is okay. You say no, no, you can't do it. So, these are some of the things that need to be established and accessible for ordinary citizens of the country. Election to the parliament, sorry, am I taking too much time?

Mr. Valenitabua: Carry on.

Mr. Kumar: Thank you, thank you Chairman. And I think this is something that would have probably been mentioned. Election of the President. Should actually be elected. A constitutional democracy derives its legitimacy from the people while parliament represents the will of the people through elected representatives. Consideration should be given to allowing the President of Fiji to be directly elected by the citizens.

Now what qualifications we give to the President, but I think lawyers and people in the knowing of this can come across to suggest how it can be done. The President occupies a unique constitutional position as the head of the state and the symbolic representative of the nation as a whole. A directly elected President would possess a national mandate independent of any political party and could therefore serve as a stronger guardian of the constitution and the democratic process. Countries such as Ireland, Austria and Iceland and I am sure there are many others who have such provisions.

This should not lead to any kind of conflict between the Prime Minister and the President. There are risks, I know. For instance, in Ghana, the President and the legislature has had instances of conflict and in other countries. We can read and figure it out, but I think there are practical ways in which such elections can be established. If Fiji adopts such a model, the constitution should clearly define the President's role as a non-partition constitutional office holder whose primary responsibilities are to uphold and defend the constitution, safeguard democratic institutions, ensure constitutional procedures, that constitutional procedures are followed, appoint constitutional office holders in accordance with the law, act as a symbol of

national unity, and exercise their powers only in exercising their constitutional rights.

In exceptional constitutional circumstances, the President should not exercise day-to-day executive authority which should remain vested in the elected government accountable to Parliament. Mr. Chairman, in conclusion, the constitution should remain a unifying document and serve all citizens equally. Fiji's future constitutional development should include equal citizenship, secular governance, judicial independence, separation of powers, independent constitutional offices, accountability institutions, human rights, protection and access to justice.

These principles are not merely legal concepts. They are the foundations of stable government, economic confidence, social and economic stability, harmony, national unity and economic progress. A constitution that protects all citizens equally, regardless of ethnicity, religion or political belief, will provide the strongest basis for a peaceful, democratic and prosperous Fiji. This is my submission, sir. Thank you. Thank you for your patience and thank you very much for listening.

Mr. Valenitabua: Thank you very much, Mr. Kumar.

Mr. Biu: Chairperson and members of the Commission, I have here with me the submission from Dr. Sunil Kumar. I will now submit this written submission to the Commission for record.

Mr. Valenitabua: For the record, a written submission in typed form. It has been presented to the full Commission this morning. The written submission is by Dr. Sunil Kumar. It is dated 6 June 2026. And his name is at the end, Dr. Sunil Kumar of Nadi Back Road, Nadi. I now accept the written submission in addition to the oral submission that was made prior to this. Thank you very much, Mr. Kumar. Now, Commissioners, is there any reflection or comments on Mr. Kumar's submission this morning?

Dr. Fatiaki: Thank you, Mr. Kumar. Thank you for the wide-ranging submission. My only question is a personal one to you. Do you personally feel that the society in Fiji now is more cohesive and stable than it was 30 years ago?

Mr. Kumar: Thank you, Commissioner. I think my mind is clear on that. In terms of our social cohesion, there is a greater understanding among communities to co-exist. While I do see there are constant disagreements and disagreements, there could even be conflicts arising here and there on matters. But broadly, I think there's a much, much greater understanding between communities in Fiji. Now, what really is the reason? I'm not sure, but I think it is the education. I think we have a very strong education institutions in this country. People are open-minded, they are educating people very well, though in some circumstances in a negative sense. So, my view is yes. Thank you.

Dr. Fatiaki: Thank you very much.

Dr. Gounder: Thank you, Dr. Sunil, for your presentation. Your presentation is very clear, so I don't have any questions on most of the issues. You talked about the strengthening of the Constitution, the opportunity for non-partisan scrutiny of bills, as well as an avenue through which public consultation or public views can be solicited in a non-partisan view. Do you have any specific suggestions in that regard? I know it cannot be covered in the Constitution, but we can certainly combine in the report as an avenue, through either standing orders, etc., because the Constitution must, as you have highlighted, strengthen democratic governance. Thank you.

Mr. Kumar: Thanks, Dr. Gounder. Indeed, everything cannot be put in the Constitution. Those are the functionalities of the Parliament, which is very much appreciated. I presentations and views quite well. But there are certain institutions. I haven't paid much thought to this. I'm too busy with my business and so on.

But for day-to-day life, for ordinary people, I think decisions taken by government institutions, government departments, cannot be challenged. Like I have given my own example on the Roads Authority or on the Town Council or whatever. I think there should be mechanisms through which aggrieved people should be able to take their issues to a fair tribunal through which they can seek redress.

But I think Parliament is fairly well versed with what needs to be there and what needs to be taken to the committees, how we

publicize or how we document it. I think if we can expedite on that a little bit more, it will be better. Thank you.

Ms. Nailatikau: Thank you, Dr. Kumar. Just a reflection and a question for your clarification as well. In terms of a collective identity and talking about social cohesion, you mentioned identity as opposed to identity based on ethnicity. There's certainly a spectrum of views that we are hearing on this matter, as I'm sure you would appreciate, with various communities tying identity very closely to ethnicity and culture. As you would note from your international example, shared national identity as a matter of citizenship. Certainly, as many countries identify us as Fijians, for example, in comparison with other countries.

My question to you is about accountability, accountability playing a key role in social cohesion and the various perceptions of communities as to how they are dealt with or how their needs are addressed in comparison to other communities. When you spoke about accountability institutions in Fiji you also stated a very clear submissions on the role of FICAC, when you spoke about how its role requires a bit of scrutiny, can you expand a little bit on that in terms of ensuring that accountability institutions exist, but perhaps that they exist in an ecosystem, so to speak, in whatever degree you feel comfortable. Thank you.

Mr. Kumar: Thank you. Thank you, Commissioner. We already have a full-blown controversy going on, so I won't go into FICAC, but indeed I think it's an institution that has a responsibility. While it does instill some kind of fear in people, in government officials and so on, in terms of their conduct, et cetera, I think it has not been taken so seriously amongst all the other institutions difficult to address it amongst ordinary people. In the high profile, government officials, lawyers, and professional people know about FICAC and they can make submissions to them to investigate and so on. But I think in terms of its responsibility and its structure in which they admit cases and so on, it's a bit dicey. where that kind of professionalism was needed and under this government, let me be bold on this one, under this government as well as under the last government, it was probably even worse and as I say it was weaponized. I know even the tax department used to be weaponized and it's not unique, I mean Fiji is not unique, it happens everywhere in the world including the United States and you would have heard news yesterday what President

Trump has done in terms of some of the things about his opposition and about his supporters, what he was trying to do. So we just have to apply our intellectual power to establish certain norms in these institutions and I think that will do great for our future. Thank you. I hope I have answered the question.

Mr. Beg: Thank you very much Dr. Kumar for your submissions. I listened tentatively but one word that struck out for me was when you mentioned the tax collection and you used the word weaponization in Chapter 7 Section 143 in the tax collections, the Tax Administration Act deals with it but maybe perhaps I can ask you to give me an example or reframe it so that, I mean it is resonating quite loudly amongst the community but can you give me a sort of an example where that, because under the current constitution, Chapter 7, 143, I think it is, yep, but the Tax Administration Act deals with it. Are you saying that because of that we want this strengthened? I don't think I'm making myself clear but I just, you used the word weaponization because it is becoming really, there's a lot of talk about this in the community and I'm just wondering what your thoughts are when you use that word. Thank you.

Mr. Kumar: Thank you, commissioner. Thank you that you have raised the issue. I haven't read specifically that section of the constitution, I would probably do but the tax department is empowered legally to scrutinize businesses, to scrutinize almost anybody and everybody in terms of their tax liabilities and so on.

But I do know, I have a few examples but I'm not going to cite those. There are businesses that have been put on the spot simply because they did something or said something, that applies not under this administration, in the past administration, in particular that this institution was weaponized for political gains and I will stand by it, I have said it because I know of a few cases where this has happened and that is political interference in the administration of tax laws and tax agencies. Probably it has not happened so much under this administration, the current government, there's a risk of it and it has happened, there are examples of it under previous governments so that's why I mentioned this.

And weaponization is again not a specific thing for PG or small island countries or developing countries, it's happening

everywhere around the world, it's happening in China, some people say, oh China, see there's no corruption, they have to read a little bit more. In authoritarian systems, corruption is much bigger. In open systems like ours, corruptions can be put in check very easily and which is practically possible.

If we have committed officials in such institutions but of course there's supposed to be a moral political guide, if the people right on the top are guiding and providing those incentives, then it will happen and I think to a large extent we can make our civil service and make our society corruption free, not entirely but we can minimize it.

Dr. Fatiaki: Thank you. Mr. Kumar, again these are just general, I just want to get a general idea about just clarity in terms of what we talk about. Now the last two constitutions refer to Fiji as a sovereign democratic state, not a western liberal democracy and some of what I heard you talk about might be inclined to go under the latter suggestion. My question to you is given that a sovereign nation, the thrust of it is that we are free of foreign external influences in the making of our constitution, decisions for governance and it is made by the sovereign people of this state. I wonder if your thoughts about how important that is in terms of what we declare our country to be and the importance of being free from international and foreign influences and to reflect the desire and will of the people of Fiji, all the peoples of Fiji versus the importance of incorporating components that might be seen to be actually ideas of external influence that might be more akin to what a western liberal democracy might operate under. I don't pick on a particular thing; I just speak in general principles because some of what you have spoken about would tend to suggest that we are moving away from our sovereignty and starting to talk about us as part of I guess a world order. We can't avoid that, we live in the world but I emphasize again, the last two constitutions refer to Fiji as a sovereign democratic state. Just your thoughts.

Mr. Kumar: Thank you, Commissioner. That's a very broad and a big issue for any sovereign country, how to conduct itself internationally in terms of geopolitical conflicts in the United Nations and so on. I think so far Fiji has done pretty well in terms of placing itself on international matters except for a few slips that I know of.

But I think Fiji is endowed with very intelligent people while the constitution may not have any endorsements of it and be able to guide the government in any particular direction but I think the intelligentsia of this country is capable enough to decide on how to handle certain international matters. I know of countries that have given up their sovereignty in this regard, for instance, Solomon Islands if I can mention, it's a small country which is a fairly low income nation but it is under constant strain as to which way to go and we can't blame the political leaders for doing certain things and geopolitics is a pronounced, geopolitical conflict is a pronounced situation right now, you name it, Europe which used to come and tell the rest of the world how to conduct itself and remain peaceful, what is happening there today, look at Middle East, look at the conduct of the United States. I'm saying it without fear because I know we are small.

If we were a big nation, I think there would be an entirely different situation and I know of cases where governments have been toppled simply because the government took some stance on certain matters in terms of alignments, in terms of geopolitical alignments of their countries and so on. So, it's a big issue, Commissioner, I would rather leave it there but I think we can have a discussion later on if we happen to meet. Thank you.

Mr. Valenitabua: Thank you very much Dr. Sunil Kumar. Very comprehensive submission you have given us this morning, just listening to you and in my mind or mentally identifying the issues or the factors that you have given to us, you have given us a list of attributes which you are suggesting we should consider in the constitution and we thank you for that. It's a sort of guideline to us, some repetitions of what are already in the constitution, however the new aspects of your submission like the weaponization of systems that has to be taken care of.

We understand that there has been talk about FICAC being used as a weapon or weaponizing FICAC in relation to the running of government or those who oppose government. There has been a lot of talk in relation to that. So, thank you very much.

We will consider your suggestions this morning and we will also consider your point in relation to the weaponization of the system, lay people not being assisted when they come for or seeking for assistance. So, thank you very much. The comments

from my fellow commissioners have also raised other matters which are recorded and we will consider them during our deliberations on the submissions when we get back to Suva. Thank you very much for your time. Thank you.

I acknowledge the presence of the Solicitor General in the hall this morning and the Attorney General was also sitting inside the hall but has left, I believe, for some other assignment.

. Is there any other submission before we break for tea?

Anshika: Good morning, everyone. My name is Anshika Chan. On behalf of people of Kerebula Settlement, we would like to sincerely thank you for giving us this opportunity to speak. For generations, families across Fiji, including mine in Kerebula, have lived peacefully on the island under customary arrangements, paying rent and goodwill contribution in faith. Over decades, we have built homes, raised children, established livelihoods and contributed to the development of our communities.

Despite this longstanding investment, many families now face eviction with little notice and no meaningful protection or compensations. We do not seek to undermine the rights of landowners but we ask that the Constitution recognize the rights of long-term occupants who have lived on the land for 50 to 60 years. These families deserve fair treatment, security of tenure, reasonable compensation for improvements made and opportunity to formalize their occupancy through mutual agreements.

Adjust and balanced constitutional framework should safeguard both landowners and long-term residents, ensuring that development does not come at the cost of uprooting families who have called a place home for generations. We respectfully urge that constitutional provisions include protection from evident eviction, the right due to processes and consultation, fair compensation for homes and improvements made in good faith and special consideration for families who have occupied land continuously for several generations. No citizen should be treated as homeless or deprived for the fruits of a lifetime of investment simply because more profitable opportunities have emerged.

We sincerely thank the Honorable Members of the Constitutional Review Committee for their time, consideration and commitment to justice. Your efforts to ensure fairness and security for all citizens give hope to families who have built their lives communities through generations of peaceful occupations.

Mr. Biu: Chairperson and members of the Commission, I have here with me the written submission from Ashika Chand representing the people of Kerebula and I wish to submit this written submission for your record, please.

Mr. Valenitabua: For the record, I have here or the Commission has been presented with a written submission from Kerebula Settlement. The submission was presented by Ms. Ashika Chand dated 6th of June, 2026. I now accept the submission as part of the submissions that are made and received at this consultation session. Thank you. Thank you, Ms. Chand.

You may sit down. Is there any other submission? Thank you, sir. Thank you very much, Chair.

Bobby: Good day. My name is Bobby Janendra Vikash and I am Advisory Councilor Chairman of Nadi District. I am standing here to support the previous speaker or her suggestions. First of all, I would like to tell you I already had a meeting in their village and we are still continuing to have a dialogue with the landlords that how we can solve this issue of Kerebula for 73 to 100 houses there. So, our dialogue is in process now. Okay, from my side, regarding this constitution, I know this constitution of 1997 took 7 years for the previous government to make a change in 2013.

So, this coalition government, our coalition government of that day, it's only fourth year going now. So, if they are doing it, so probably they must be doing something good for our country and the people of Fiji. This time I request my main concern is on only one topic, that's land. And like my suggestion is to government to make the amendments that all land leases will be compulsory renewal basis on condition with some agreements in constitution. Agreements such as that use of the land for the purpose it is granted only, example for sugarcane farming, vegetable farming, livestock farming or whatsoever. So, the leasee can use that 75% land generally for that granted purpose

and the 25% of the land they can use it for their daily basis backyard farming or backyard development or anything.

So, this land owners, my request is that land owners to deal with TLTB and ITLTB to deal with government and the government to deal with the tenants. So, the other request is that government to pay the rental of 50% in January to regular TLTB and the second part payment in June as a final payment of the rentals every year. Government to put some percentage of interest for documentation in other paper works while recovering the rental money from tenants.

This way the government will collect the rent from tenant same way in two terms so in other government departments. So, we request government to give long term leases like 99 years to farmers subject to renewal on every expiry date. The channel to be as land owners to deal with ITLTB and ILTB to deal with the government and the government to deal with the tenants. So, this way farmers will do a better farming and improve all farming sectors. On the other hand, land owners' rights should always be reserved. Just think land owners think to give that same piece of land for development and receive more revenue in less period of time where country will also benefit. The government will benefit, the TLTB will benefit and the land owners will benefit together. So they should be given the chance to do so. In this case land owners should approach ITLTB and ILTB should approach the government and the government should approach the tenant.

That sort of case the government should relocate the farmers with same or similar hectares of farming land and fully compensate them for housing, electricity, water supply plus financing and breaking that land in good enough for particular farmer or farming. Together with that same lease condition given to that farmer again so following this process no one or farmers will be without the farming land and homeless ever in Fiji. The land owners, ITLTB, government, farmers and everyone will benefit and will work harder in the farming sectors. No one will want to go away from Fiji. Every agriculture farming will boom. Fiji as whole will prosper faster.

Then everyone will call Fiji as paradise.

Mr. Biu: Chairperson and members of the commission, I have here with me the written submission by Mr. Bobby Vikash, the Vice-Chairman of Nadi District and I wish to submit the written submission this morning to the commission for record.

Mr. Valenitabua: For the record the commission has been handed a written, typed copy of a written submission made by Mr. Govind, by Bobby Vikash, Mr. Bobby Vikash and is dated the 6th of June, 2026. It has been signed and I now accept it as part of the submissions collected by this commission this morning. Mr. Vikash, I have a question. You are talking about lease land and you are suggesting that renewal of leases have to be compulsory and you are leasing from the TLTB.

Right, now there is a provision in the law which says that before the TLTB leases land, it has to consider the increasing population and the demand for use by the land owners. Some leases were given when the number of land owners was small. Now after 30 years of lease or after 50 years of lease, the numbers of the population of the land owners which is usually the Mataqali or Tokatoka as we heard yesterday in Nagado, the number has increased and the Mataqali members need to use the land.

Do you have a comment in relation to that provision of the law?

Bobby: Yes, that is what I said is the land owners' rights should be reserved there and the government should come into that, have a dialogue and find another piece of land which is not in use, give it to the same farmer and come straight with them like a housing road and make that land usable for whatever farming that farmer was doing. So land owners' rights should always be reserved there. Thank you.

Mr. Valenitabua: So, if the land owners need the land for their own use, then the lease that has expired or the lessee of the lease that has expired has to be assisted by government for settlement on to another piece of land.

Bobby: Yes, that's true. I see.

Mr. Valenitabua: Thank you very much. We'll take that into consideration.

Yashmin: Thank you. Good morning, everyone. On behalf of people of Kerabula Settlement, we would like to sincerely thank you all. Good morning, everyone. I'm Yashmin Begum from Kerabula. On behalf of Kerabula people settlement, we would like to sincerely thank you all for giving us this opportunity.

Mr. Valenitabua: May we have your name again, please? Yashwin?

Ms. Begum: Yashmin, Y-A-S. Yashwin? Begum. Begum. We would like to sincerely thank you all for giving us this opportunity to speak on for continued support and understanding during this very difficult time for our community. We have come here today because of the land issues we are currently facing as our settlement has been given notice to vacate by 3rd of December. This situation has brought fear, uncertainty, and hardship to many families, including our children and elderly. We humbly ask for your support, guidance, and assistance as we try to find peaceful and fair solution for our people. Your kindness, encouragement, and solidarity mean a lot to us and we truly appreciate everyone standing with us during this challenging period. Thank you.

Mr. Valenitabua: Ms. Begum, what is your problem?

Ms. Begum: We have given notice to 3rd of December.

Mr. Valenitabua: To vacate the land?

Ms. Begum: Yes.

Mr. Valenitabua: And who gave the notice?

Ms. Begum: This is from the other side, Nawaka side Mataqali.

Mr. Valenitabua: Okay, so the landowners have given you a notice to vacate the land? Yeah, but one thing the place... Hold it, hold it, hold it. Are you on lease or has the lease expired or did you go there to ask for the land through the customary way?

Ms. Begum: We were on tenancy 10 years, every 10 years. We have to pay our goodwill and then get another 10 years.

Mr. Valenitabua: So, it was a lease which is expired?

Ms. Begum: Not really.

Mr. Valenitabua: So, you went to the Mataqali and asked for the land?

Ms. Begum: No, sir.

Mr. Valenitabua: Then how did you occupy the land?

Ms. Begum: It was all of a sudden attack.

Mr. Valenitabua: How did you first occupy the land?

Ms. Begum: It was 1986 when we came here. We bought it from the Mataqali. We bought it from him. Epeli Saukuru.

Dr. Gounder: So, it was an informal settlement at that time, right? You were living in that area, right?

Ms. Begum: Yes. An informal settlement, right?

Dr. Gounder: So, what was the agreement of 10 years? Was it a lease agreement? We were directly dealing with him.

Ms. Begum: We didn't go to TLTB or anything like that.

Dr. Gounder: So, it was a lease agreement between you and the landowner? Landowner.

Ms. Begum: But we had no problem with the landowner. This is from the other side.

Dr. Gounder: Okay. So, this is the lease agreement with the landowner.

Ms. Begum: We still have 8 to 10 years because we bought it recently.

Dr. Gounder: She is saying that the agreement that existed, the agreement that she has... ...is still 8 years, she thinks, on it. The agreement between the tenant and the landowner. Okay.

Mr. Valenitabua: So it was an agreement between the landowners and you and the other settlers... ...that you settled there?

Ms. Begum: Yes.

Mr. Valenitabua: So now the landowners are asking you to vacate, to leave the land and go?

Ms. Begum: Yes.

Ms. Begum: Yes, but it's not from our own landowner. It's from the other side.

Mr. Valenitabua: From another landowner?

Ms. Begum: Yes.

Mr. Valenitabua: Another Mataqali? Mataqali.

Ms. Begum: Yes.

Mr. Valenitabua: Okay. Yeah, we get your point and you are asking for our assistance, right? Ms. Begum, we are going to look, we'll try to look into it. Right now we are looking at the constitutional provisions. You would be under, would be under, the law which should cover you is the... ...iTaukei Lands Trust Act because they should be controlling the land... ...and giving out leases. The landowners don't personally give out land for leases. And that is the problem with landowners giving out leases. They can tell you to leave, you know, just like that. For the TLTB, if they give you written leases, it will have a number of years... ...as the term, 30 years or 50 years. So, we've got your point. We'll see what we can do to assist. This is Kerebula Settlement, right?

Ms. Begum: Back road.

Mr. Valenitabua: Thank you. Right.

Bobby: Sir, I think there are about 100 households and probably it has reduced to about 80 now. They have been on that land for the last 50 or 60 years and they were actually... ...communicating and they had a settlement, a, you know, what they call it, a tenant at will... ...or something like that. And they were dealing with the landowner in their vicinity who was very kind... ... and who had agreed on very flexible terms for the land. But the issue is now there is another landowning unit has come in... ...and has directly issued a notice and the notice very clearly says that they have to vacate... ...by December, early December.

And these tenants, they, you know, really, they have invested there in terms of their homes. They have lived there for decades. Now imagine they have been asked to leave within the next few months. This is the issue. And I think basically their intention is to, you know, seek protection within the constitution... ...which is a side of the land laws of the country which on humanitarian grounds... ...on, you know, other humanitarian issues on which they need protection in the constitution. That is what they are asking.

I think she probably got confused in terms of what she wanted to tell. But I have a similar view while the landowners have the land legislation, land act... ...under which their properties or their lands are being protected. And there are procedures by which they could be evicted, you know, or they could lease their land... ...or they could administer their land through the ILTLTB. But tenants like these on informal settlements, they are the ones who are affected... ...and on humanitarian grounds they need protection in the constitution. I think that is what they are trying to express. Thank you.

Mr. Valenitabua: Very well. Thank you. Thank you.

Ms. Nailatikau: With the permission of the chair, Ms. Begum, I believe Ms. Chand as well... ...as Dr. Kumar has highlighted relating to the protections that citizens of Fiji seek... ...under the constitution. I think as Dr. Kumar has stated, this brings to mind the importance of socio-economic rights... ...within the constitution, for instance. Things like rights to housing, rights to reasonable transportation. These are part of, again, using the word ecosystem of protections... ...that should be afforded to every citizen under a constitution. It is just something that has been raised as a reflection... ...as a result of your submissions this morning. Thank you.

Leighton: Ladies and gentlemen, we'll take a short adjournment and then reconvene. Please join the commissioners and our team. There's refreshments at the back. After refreshments, then we'll proceed again with the submissions. Thank you very much. Sorry, before we break, can we just ask everyone to take a picture with the commissioners? Please.

----------End of Session 1 [6-6-2026] ----------

Nadi Civic Centre -Session 2

Date: 6-6-2026

Leighton: Ladies and gentlemen, thank you all for returning after the break. Welcome again back to the Constitutional Review Commission. My name is Leighton Fatiaki. I'm your Master of Ceremonies. I'll hand over to the Chair, but before I do, I just kindly request that if you wish to make a submission, you may do so in Hindi. We have Commissioners who understand Hindi and will translate to English for the benefit of the other Commissioners. So, please, if you're speaking, if you can keep your sentences to at least one, maybe one to five sentences and allow further translation. If you want to speak in Itaukei, Mr. Biu will translate in English. When you talk, just brief sentences so that he can translate as well. Everything that is being said is being recorded. The audio is being recorded. The video is being recorded. And after this, it's also being transcribed. So please, when you speak, if you can speak loudly and clearly into the mic. Before you speak, please introduce yourself, your name, where you're from, and also your village of Tikina, if you want. Also, please be advised that the Commissioners will also make comment on your submission, and they might also ask you questions. So please be prepared for that. It's not an interrogation. They're just wanting to ask you to elaborate on your submissions. Now, I'll hand over to Chair.

Mr. Valenitabua: Vinaka, Mr. Fatiaki. Welcome back. First of all, I welcome back the Attorney General. He's back with us. And he's joining us during this consultation. Don't be frightened. If he's sitting there, don't be frightened of him. He should be helping us. All right. Is there any other submission? Before we took a break for tea, some submissions have been given to us. Now, are there any other submissions from anyone who's sitting here to be presented?

Mr. Koroi: Thank you. Good evening. My name is Ananaisa Koroi. I'm all the way from Vione, Gau. There is an issue that existed in Fiji today that is discrimination, I submit that colonization and civilization has to be replaced.

Mr. Valenitabua: Thank you. The question this morning is to you. Would you explain in details how would you explain to remove colonization and civilizations? Thank you.

Mr. Koroi: With the gain of civilization, we're not going to be able to move into Babylon. We're going to be living in one of the dictionary. We're going to be in Babylon state of system. Colonial law has basically discriminated, particularly the Itaukei in particular their land as the alien owners and civilization, sorry said that it was built by the Babylonian Empire. It had created divisions in the state of system; therefore, it must be removed.

Mr. Valenitabua: We have heard yo9ur submission and we will go and discuss it. Do we have any other submission?

Anita: Hello. My name is Anita. We are being given notice to evict the land and at this age where will I go? My husband is also sickly and we don't know where to go. How will we cope at this age? My husband is also sickly. We don't have the means and the income. To go and find another place. Since we have received the notice, we can't sleep. We don't know where to go. Things are becoming expensive as well. That is the issue and we need help from the commission. Thank you.

Mr. Valenitabua: Ms. Anita, are you from Kerebula also?

Anita: Yes.

Mr. Valenitabua: I have heard or we have heard, the commission has heard submissions from about three others about the problem at Kerebula settlement.

Mr. Kohli: When you came there, you didn't have a proper lease.

Anita: We did not have any proper lease but we have been staying there for so many years.

Mr. Kohli: Second question and next question I have is, have you approached your advisory counsellor to approach the government for assistance?

Anita: Not yet.

Mr. Valenitabua: We are dealing with her here. Like I said, we have heard submissions from the Kerebula settlement community. Now, the only answer I can give you at this point in time is that there

is a law in the constitution which says that every region has a right to housing. And the government must see to it that Fijian citizens are provided housing. Now, how that is to go about comes under other laws which are not in the constitution. Now, the problem at Kerebula settlement I have explained before. There is no proper lease. You are occupying Itaukei land under informal settlement. So, what we have here today, this commission addresses or wants to hear what law should be put into the constitution. The law about housing is already in the constitution. Alright. So, we as the commission cannot do anything yet or at this point in time to assist. You. To assist at this point in time. All we can do is we have taken note and maybe added to what is in the constitution so that informal settlement dwellers are protected in such situations. That what I have just said will now be translated.

Mr. Valenitabua: Okay. Thank you. Do we have any other submission?

Sereana Berwick: Vinaka. I am Sereana Berwick of the Nadi Municipal Market. First of all, I want to thank each and every one of you here today. Even though we don't even know it unless when the Attorney General came in. Thank you so much Mr. Attorney General for coming in. Otherwise, all the vendors didn't know that the team has been here today. Vinaka, today my main question is this. Can the 2013 constitution be removed? It can be removed when? That is my question for today.

Dr. Fatiaki: Before I answer that, could I just clarify from you. Do you mean all of the constitution? 95% of the constitution? 99% of the constitution? Could you just clarify for me so that we can start from there.

Sereana Berwick: I think I am talking about the 2013 constitution. In which the nation of Fiji has been crying about, talking about it. Saying such stupid things on to the media and on to the Facebook accounts. And I am so thankful for today. I think I have to come up with it. In case we might get a very good answer from here today. Leaving the civic center, the Nadi Civic Center, going back. I think I will share that. I was over there and then I get these answers from the government team. That was there with the Tony General. So I am looking forward to the question this afternoon. Are you going to clear the 2013 constitution? I am talking about the 2013 constitution.

Dr. Fatiaki: Can we clear that out or we can't? Sorry, I tried to ask you that first question. Because the simple answer is the government asked the Supreme Court for guidance about how they could change. I will say change. Because it already is there, it is the law. And it is recognized by the Supreme Court as being legally effective. Because we have lived under it for the last 14 years. And we have had three elections under it. However, they have given us a legal way to change that constitution. And when I say change, review, amend, revoke, repeal, it means that we are able to change every line of that constitution except for one chapter. The Supreme Court told us, commissioners, that we were not to change chapter 10. Chapter 10 has to do with immunity provisions given to those who have conducted coups in the past.

Up until the first election in 2014. So, I am not sure that that answers your full question, but yes, you can change every line of this constitution except chapter 10. We have had people say to us, because we have asked them, that if we change it or throw it out, what is our constitution then? Because we need a constitution as the supreme law of the country. We have been told, put the 1997 one, the one that was before this, put it as the new constitution. Call it something else, but that's the new constitution. With chapter 10.

Now, I'm not sure that that answers your question, but that's the best I can do. The second thing I'd like to point out is we do not work for the AG's office. We are an independent commission appointed by His Excellency the President, and we have not received any directions from government as to how to answer this question, how we should take input.

We haven't been given any guidelines. We are operating independent. They provide us logistical support, transport, money, but the decision-making process of this constitution review committee is completely independent, and we report that at the end of the day after hearing and collecting people's submissions, we report directly to the President. Thank you.

Sereana Berwick: At least I could know from today that we could remove the other pages with the exception of page 10. So, it means if page 10 is still there, I know that one day we are going to change the whole constitution of 2013. I believe in that, and I believe in God. It is

God, because I know the God that I'm serving is going to do this for the nation of Fiji and to each and every one of you. Vinaka.

Mr. Valenitabua: Vinaka. Do we have another submission? Thank you.

Samla Karan: Good afternoon to everyone. I'm Samla Karan from Kerebula. It's not regarding to only settlement in Kerebula, it's regarding to all the settlements in Fiji. Just like we are not only suffering from that problem, all of the people in Fiji, they are suffering it. And the thing is that we are Fijian into Fijian, right? So why we can't fight for our rights? We have to fight for our rights, just like we are not living there on free. They say, in our notice, our land owner wrote over there that you are enjoying your life in that land. But the thing was that when we came over there, they sold land to us, never mind. I know, owner is Mataqali. But the thing is that we paid for their land. Another thing, we are paying our rent every year, even though any people is doing business over there, they pay another double of it, just like normally people pay 364 a year, but business people, they pay 604 a year.

In notice, you are enjoying, what is enjoyable over there? And another thing, in Fiji, we see, when time comes, they say, we don't have workers over here. Just like our kids are educated, they are teachers, doctors, nurse over here, but when they are educated, we have such a problem to move out suddenly, what can our kids do? Since just like from this notice, my daughter, she was working for DHL, she was finance officer over there, when she heard we got this notice, she said, mom, our future is not good in Fiji, so I have to move out from here. Last week, she migrated from Fiji, and in Fiji, they are having this problem.

So, when we call, we call laborers from overseas. Sometimes Bangladeshis come, Chinese come, they work in Fiji. Why can't our people work in Fiji when they are graduated? So, we just, we have all people in this area, I think it's 2,000 squatter area in Fiji, Labasa, Ba, Sigatoka, everywhere, we have this problem every time, and I request all of you to find some situation for us to have, we have our station.

I just talked to TLTB, I write one petition letter to TLTB, they are having meeting with us on Monday, so I don't know what is their thing, but just like on this way, now we just fighting for our people, and I don't have much to say, but you know what is there.

And in Kerebula, almost all young generation have moved out to overseas. Only well above 50 people are there, all almost age of 50.

And on this age, where they will start their new life. And it's very hard, because this is time when they will retire, it's their retirement time, and they have to move out, and build another new, they have to do another starting of new life. So, that's the problem we are over here today. Thank you very much for listening me, and I can't say much. Thank you.

Mr. Valenitabua: What is your name please again?

Sarla Karan: Sarla Karan

Mr. Valenitabua: How do you spell that?

Sarla Karan S-A-R-L-A K-A-R-A-N Sarla Karan. S-A-R-L-A Sarla Karan. K-A-R-A-N K-A K-A-R-A-N K-A-R-A-N Karan.

Mr. Valenitabua: Miss Karan, thank you very much for your submission, which is in addition to the submissions that have been made earlier. You have mentioned that you will be meeting the TLTB very soon. Yeah. That would be good, discuss your situation with the TLTB. Thank you. If the TLTB asks, so make your points to the TLTB, because the TLTB is the control of native land in Fiji. Right? Then the TLTB might approach the landowners. First of all, identify who is the real landowner. Okay, sir. I understand that some in Labasa, whose leases have expired, were transferred to Navua. Maybe that can be done. Maybe, I'm saying maybe.

Sarla Karan: But sir, what about the people who have tenancy at will from native land transfer? So, they can also send them out from there?

Mr. Kohli: See, tenancy at will basically means you are living at the will of the landowner. You don't have any tenure. It's year to year, from year to year. So, if you want to make any house or something like that, you really have to go back to TLTB because they'll then tell you can't build. If you build it, build it of a structure that you can remove it. Because tenancy at will basically means you are living from year to year.

Sarla Karan: It's from TLTB.

Mr. Kohli: Sorry?

Sarla Karan: It's from TLTB. They have given us, few people over there, about seven, eight houses. So, we have that from that one. But still, all people of that and the people, through help of others.

Mr. Kohli: In Labasa there was also a same situation so they approached the landowners and they were kind enough to them, say, all right, we'll give you that area of pine. So, the problem with tenancy at will is sometimes it overlaps with the person who is next to you. And the person says, I want this area. But if you are dividing it, you cannot do that. You have to adjust it a bit to make it all look. And get a 75-year lease or 99-year lease. I think they will probably give it to you. So, I just have to go and speak and see what they say.

Sarla Karan: Okay, sir. Thank you very much.

Mr. Valenitabua: Thank you. Do we have another one? Apart from Kerebula?

Bobby Vikash: Thank you very much, sir, for giving me the second opportunity to talk on some other topic. My name is Bobby Jainendra Vikash. I'm a sugarcane farmer and advisory councilors and a businessman in Nadi. First of all, I think the government of the day that they have had the farmer's voices in forecasting the 2026 sugarcane price to $85. But farmers are still not happy with that. As farmers have been paid in year 2023 $105.

In 2024, it has been paid by $105 plus. Why in 2026 has it gone down to guaranteed price of $85? And they have also reduced the price for 2025 to a guaranteed price of $85. Whereas farmers want at least $105 for year 2025 sugarcane and increase the price from $85 to $105 for 2026 sugarcane.

As 2026 is a very important year, the suggestion the farmers are talking now on the ground is if this coalition government wants to come back, then pay sugarcane farmers well. This is paid for 2025 and 2026. So, the farmers are wishing the coalition government will do the best deal on price not for only face papers. And they are willing, they are talking that some of those Fiji Sugar Corporation's top-level CEOs, Sugarcane Growth

Council are total failures. Talking on behalf of the farmers, it's better get rid of this organization. Thank you.

Mr. Biu: Mr. Chair, members of the commission, I have here with me an additional submission from Mr. Bobby Vikash, and I wish to submit to the commission this morning. Thank you.

Mr. Valenitabua: Thank you very much. The commission has been presented with a written submission from Mr. Bobby Vikash. It is dated, I am dating it, I am dating it 6 6 26 which is in addition to his earlier submission which was presented and accepted by the commission. The two submissions are now collated into one and they are admitted as one submission from Mr. Bobby Vikash.

Mr. Kohli: Sugar pricing is something that is not totally in control of the government. It depends on the world's sugar pricing. It can vary and the players are of course the government because who gives you subsidy from time to time to help the farmers out? And then there is a sugar corporation. They are involved and then there is outside agencies who buy sugar. It is a problem that has been there for years. The protection is no longer there. It is open market as you know as a farmer. And it is a very difficult question to answer. We cannot put that in the constitution that a certain price must be given every year otherwise we will get into a problem.

I sympathize with you. I totally sympathize. But there is something for you, your organization, Sugar Green Growth Council, your other organizations that may have been to put pressure negotiate the FSC because government out of kindness comes and gives the money. They are not obliged to give but they want to carry on. So that is the best I can answer for you.

Bobby Vikash: Thank you very much. I would just suggest a few things only on there. As soon as any prices, the cost of the lending cost goes up the same time instantly you will see that everything's prices going up. And to plant the sugar right from the first planting to ratoon every year the cost is going high and higher. And the price of the sugar is only in the old market is only falling down. Nothing else. So, farmers are only sacrificing. People who depend upon the sugarcane farm they are with four-wheel drive going around here and there. Nothing's been done. People are imported from overseas to work in FSC.

People behave it here they can do the job for farmers. Spending a lot of money that side rather than give the money to the farmers. Farmers are crying for it. When the payment comes the farmers say the bill the money comes is dismissed. At the end they'll see only few cents left. Just think about I went to one village in Korokoro Sigatoka in one big wedding the people all talking all enjoying laughing saying please say something. My mind was in the sugar when they said to me this one I said you want to listen? Yeah. You sell two heaps of eggplant you'll get $5 a heap $10. Our price is left today is only $0.84 a ton. How are we going to match the sugar price with other things?

Mr. Kohli: As I said to you, I sympathize we sympathize we share your sentiments because prices cost of cutting harvesting transportation is increasing, right? And the price of sugar as you say is decreasing world market. The thing is this it's beyond us as commissioners to address this to be very honest with you.

Bobby Vikash: Thank you very much I understand I hope this message goes to the right people right people right place right department something to be done on this otherwise I think the farming sugarcane farming directly industries will collapse. Thank you.

Mr. Kohli: Just to assure you everything that you say here we have taken it down it goes in the submission what goes to to the government for recommendation constitution is another thing. Alright? Thank you.

Bobby Vikash: Thank you very much.

Mr. Valenitabua: Vinaka.

Iva Marama: Should I speak in my mother tongue? So I can get everything out. No, I live. Oh, sorry. I am Iva Marama from the island of Koro and the village of Nabuna in the Lomaiviti group. I believe that you heard about the 2013 constitution and its effect, it's widely known of the effects of the 2013 constitution. I don't want anything to bring differences amongst the community. I have heard that the 2013 constitution was illegally brought up. My submission is to change the provision that affects the indigenous people. The provision that basically affects the indigenous population to be amended. Thank you.

Mr. Valenitabua: Thank you very much, Miss. Iva Marama. You are making the submission today that all provisions which affect the Itaukei people, which are contained in the 2013 constitution, are to be amended. You have not particularized which provisions these are. However, I can assure you that we have been going through this process in the Lau group, in the Lomaviti group, in Vanualevu, across to Taveuni. We have visited Serua, Nadroga, and now we are in Nadi. And we have heard from our fellow Itaukei's in the villages, in the provinces, that we need to change provisions which affect Itaukei's. So, your submission, although not particularized this morning, has been covered from elsewhere, from venues which we have attended. And they have been particularized. Things like the GCC and things like that. So, rest assured, your submission, although wide and not specific, they are covered already.

Do we have another submission? If I may add, Ms. Marama, there are submissions which relate to the introduction of customary law. Although these submissions do not come, I should not call them submissions. According to our term of reference, we have to consider customary laws also to be included in the constitution. So, if we have customary laws in the constitution, then the other laws in addition to Itaukei interest will follow. That is how the law works. We are dealing with the mother of all laws, the supreme law of the country. All other laws should agree with this one, with the constitution. So, we might put in customary laws, and then from there we look at the interest of the Itaukei's. I'll give you an example.

Last night I was at a certain place having dinner, and I saw a tanoa made of plastic. The same design, tanoa, which the people in Fulaga and Kabara usually cut out from this. But this was made of plastic. Customary laws, Itaukei rights, Itaukei interest. So that design, which the old people in Kabara and Fulaga had designed, is now being used for commercial purposes. All those will have to be covered under the customary law provision of the constitution. Do we have another submission?

Wilfred: My name is Wilfred Underwood. I'm Underwood. I'm staying at Korovuto Nadi. I just want to submit regarding the mineral resources owned by the Itaukei. On behalf of my wife, she's originally from Ba. I went to Ba and I saw a lot of land there. It

was a native reserve, so I made a fence and made a cattle farm there. When I looked to the Barra River, in the mouth of the river, there was a manganese mining company. So, I asked the landowner, my wife's father, small brother, how much do you get? And he was just laughing. So, I asked my wife, how much do you get? She said, $20 to $30. So, I see they don't have any authority or power to own what's coming out from the river of Ba. I asked my father-in-law, what money did you get? Oh, it's the poor man's money. What money? That's the money from the manganese. It was just $30. I think I would ask the government of the day if they could review that law, if they can become the rightful owner of whatever's coming from the river.

So, what they're getting is very poor for them. The poverty level of the people of that village is going right down, because they don't own anything that's coming out from the middle resource. They don't own anything that's under the qoliqoli or whatever they own. They get very little. Their housing, their way of life is very poor. So, I asked if you could review that law for them to just own what's been coming from the qoliqoli or what they own, if they can become the rightful owner of what's been mined in the land. Thank you.

Dr. Fatiaki: Vinaka Wilfred, thank you for your submission. I refer specifically to section 30 of the current constitution. I'm not going to read it all out, but essentially it says that all minerals in or under any land or water are owned by the state. That's the current constitution?

Wilfred: Yes.

Dr. Fatiaki: 2013 constitution statement. I just want to point two things out. You've heard about our terms of reference that have been given to us by His Excellency the President. Three of those terms of reference refer to Fijian Itaukei land, mineral resources, qoliqoli, other issues related to the indigenous owners. And we have been asked to protect, secure, entrench in the new constitution that we are in the process of writing those things. We have received submissions from many, many villages. Actually, every single village has raised this issue and the request from them is for us to look at the constitution and give the ownership of the minerals, qoliqoli, the land, seabed, riverbed back to the customary landowners. That's a repeating request. And that is

obviously something that will be considered very, very strongly when we come to write our report, which will be a reflection of what you have submitted today.

Wilfred: I just ask that the law to be written that the land be returned to the owners.

Dr. Fatiaki: Thank you, Wilfred, I'll repeat it. Everybody has asked us for that and unless somebody else speaks to us to the contrary, you can be assured that from the President to the people who have submitted that they wish to have this given back to the landowners, our report will reflect that. Thank you.

Wilfred: And it's regarding the way of living is very low, below poverty level. I want them to come to a standard of living that will be very good and have a good housing and everything will be able to have it, own it. Like the housing and everything is not in a good condition, it's very poor. Thank you.

Dr. Fatiaki: Thank you, Wilfred, we acknowledge that, we recognize it and we thank you for your submission.

Mr. Valenitabua: Is there any other submission? Thank you. Thank you very much.

Sitiveni Ratusolo: My name is Sitiveni Ratusolo I'm from the village if Nabobuco, Naitasiri. Firstly, if the constitution is to be amended it is to be amended that everyone in Fiji enjoys it. Example, if I father tells his children not to smoke and he is smoking that is useless so he mentioned this morning if there is an amended that is on in the constitution it must reflect everyone should and must enjoy it. Secondly, if the constitution to see those who have served long term imprisonment. That is second submission. Thirdly if there is law that talks about the rights of the women there should be a law that talks about the rights of the men.

Ms. Nailatikau: Thankyou Sitiveni. I thank you for reminding us that everyone should be protected under the law and everyone should have responsibilities under the law. As you said, Sitiveni, for someone who sets the law like a parent, they must also demonstrate that they are following the law. One thing that you raised for us, which is very unique amongst the submissions that we have received is that in section 13 of the Constitution, there are rights for arrested and detained persons, as you were saying about the

people who are detained in Natabua prison, for example. And in section 14, there are also rights of accused persons. So, these are rights that are outlined in the Constitution. And I think your submission today reminds us not to forget these rights, that these individuals, such as yourself, such as people that you have encountered, have these rights too. That is acknowledged and heard. In addition to the children's rights, women's rights, human rights that you mentioned, this has also been raised in our submissions. And if you look through the Constitution, for example, the Bill of Rights talks about a person. Every person has the right to freedom, or every person has the right to security. So, I think your concerns are well-outlined there. A child is a person. A man and a boy or a young man is a person. A woman as well is a person. And so, I think your reminder to us today is about ensuring that everyone is equal under the law, from the most disadvantaged to the most advantaged. I thank you for raising that to us today. Vinaka Vakalevu Sitiveni.

Sitiveni: First, if there is a law to be amended, he says the iTaukei's already have customs. I'm referring to the Bible. He's saying if the law is amended, the law must be appropriate to everyone and to be understandable. To have an amended constitution, he further submits that it must be suitable to every person in Fiji.

Ms. Nailatikau: Thank you, and for the benefit of those who are in attendance, in addition to Mr. Sitiveni, who made a very important submission about how any law that is made should be aligned with the ways of life of the people. And Mr. Sitiveni, one thing that this commission is tasked to do is to complete and present its report at the end of August to the President. Once our role ends there, it then becomes a process of the government in terms of making decisions in Parliament about the next steps for this proposed amendment to the constitution. And after a vote takes place in Parliament, if that vote is successful, then the opportunity will be given to the people of Fiji through a referendum in which the people of Fiji will be able to vote on the matter of whether they would want to accept a new constitution or not. So, your concerns about ensuring that people's voices are heard would also be a part of that process, which would take place following the end of our role as a commission.

Mr. Valenitabua: All right, that brings us to the end of this consultation here at the Nadi Civic Centre this afternoon. We thank you, thank you very

much for the submissions we have heard today. Some have left. Some of you are still here. We thank you very much. Remember, this is a task which has been given to the commission by His Excellency the President of the country. We have to hear the people's voices so that when the preamble says, we, the people of Fiji, it means that we have gone around Fiji and heard the people of Fiji. It's not only two or three or four or five people.

It's for all of us from around Fiji. So, Vinaka Vakalevu, Ms. Nailatikau has covered the process which will be followed after we finish going around Fiji and collecting submissions. She has stated that we'll file a report or we will write a report which will be presented to His Excellency together with a draft constitution. That draft constitution will be handed by His Excellency to the parliament or to the government. The government will then present it to parliament and if the draft constitution is passed by parliament, then it will come through to a referendum. So, be on the lookout for the referendum. It will be like an election. A paper will be given to you by the elections office. That is the closing comment from me this afternoon. The commissioners thank each and every one of you. We have another session at Nawaicoba primary school, this evening from 6 p.m. to 8 p.m. pass the word of around if anybody else wants to make a submission ask him or her to come to know a number primary school between 6 p.m. and 8 p.m. thank you very much.

----------End of Session [6-6-2026] ----------

Submission(s) Received

SUBMISSION TO THE CONSTITUTIONAL REVIEW COMMISSION OF FIJI

Submitted by: Dr. Sunil Kumar,

6th June 2026, @ Nadi Town Council, Conference Room.

Key Words: Strengthening Representative Democracy, Secular Governance, Judicial Independence and Constitutional Accountability

INTRODUCTION

A constitution is not merely a legal document. It is a social contract that defines the relationship between citizens and the State, establishes the limits of governmental power, protects individual rights, and provides mechanisms through which disputes can be resolved peacefully and fairly.

Fiji's constitutional future should be guided by principles that unite rather than divide our people. As a diverse nation comprising indigenous iTaukei, Rotuman, Indo-Fijian and many other communities, Fiji's constitutional framework must continue to promote equal citizenship, democratic representation, justice, accountability and national unity.

This submission respectfully recommends that the Consitutional Review Commission strengthen constitutional provisions that support:

1. Representative democracy;
2. Establishment of a secular State;
3. Equal citizenship and a non-racial constitutional order;
4. The independence of the Legislature, Executive and Judiciary;
5. Strong Constitutional offices and Accountability Institutions; and
6. The provision and Access to justice for all citizens.

REPRESENTATIVE DEMOCRACY

Representative democracy remains the most effective system for ensuring that government derives its legitimacy from the people through regular, free and fair elections where citizens are able to choose those who govern them and hold them accountable for their performance.

The constitutional framework should continue to guarantee:

- Universal adult suffrage;
- Regular elections;
- Transparent electoral administration;
- Independent election oversight;
- Equal voting rights for all citizens; and
- Effective parliamentary scrutiny of government actions.

History demonstrates that societies prosper when governments remain accountable to voters. Countries such as New Zealand, Canada, Australia and the United Kingdom have achieved long-term political stability largely because democratic institutions are respected and electoral outcomes are accepted by all participants.

Representative democracy also provides a peaceful mechanism for political change. Governments may change, but the constitutional system remains intact. This reduces political instability and strengthens investor confidence, economic growth and social harmony.

The Constitution should therefore continue to entrench democratic governance and strengthen parliamentary oversight mechanisms to ensure that government decisions remain subject to public scrutiny.

THE IMPORTANCE OF A SECULAR STATE

One of the most important achievements of modern constitutional democracy is the recognition that the State should not favour one religion or one sect over another.

Fiji is home to Christians, Hindus, Muslims, Sikhs, Bahai's and citizens of many other beliefs including atheists. The Constitution should continue to guarantee that every person has the freedom to practice his or her faith while ensuring that government institutions remain neutral in religious matters.

A secular State does not mean opposition to religion. Rather, it means equal respect for all religions and equal protection for those who choose not to follow a religion.

Countries such as India, Singapore and South Africa have demonstrated that secular constitutional arrangements are essential in maintaining harmony within multicultural societies. The absence of state preference for any particular religion reduces social division and strengthens national unity.

The Constitution should therefore preserve and strengthen the principle that religion is a personal matter and that government must not favour, promote or discriminate against any religion.

EQUAL CITIZENSHIP AND A NON-RACIAL CONSTITUTION

The future stability of Fiji depends on the continued development of a national identity based upon citizenship rather than ethnicity.

The principle that all citizens are equally Fijian should remain firmly protected within the Constitution. While the unique cultural, linguistic and traditional rights of indigenous communities must continue to be recognised and protected, constitutional rights should be enjoyed equally by all citizens regardless of race, religion or ancestry.

Many countries that have experienced ethnic divisions have gradually moved toward citizenship-based constitutional systems. South Africa's post-apartheid constitution, for example, established equality before the law regardless of race, while preserving cultural and linguistic rights.

A non-racial constitutional framework encourages social cohesion, reduces ethnic competition and strengthens the idea that every citizen has an equal stake in the future of the nation.

The Constitution should continue to prohibit discrimination and promote common and equal citizenship as a central constitutional value.

SEPARATION OF POWERS AND CHECKS AND BALANCES

A cornerstone of constitutional democracy is the separation of powers between the Legislature, Executive and Judiciary.

No institution should possess unchecked authority. Concentration of power in any one branch of government increases the risk of abuse, corruption and arbitrary decision-making.

- The Legislature should make laws.
- The Executive should implement laws.
- The Judiciary should independently interpret laws and resolve disputes.

This separation creates a system of checks and balances that protects citizens from the misuse of power.

The United States Constitution is perhaps the most well-known example of a constitutional system built around checks and balances. Similar principles operate successfully in Australia, Canada, New Zealand and many Commonwealth jurisdictions.

For Fiji, constitutional reforms should ensure that:

- Parliament effectively scrutinises executive decisions;
- Parliamentary committees have meaningful investigative powers;
- Courts remain independent from political influence;
- Constitutional office holders are protected from arbitrary removal; and
- Judicial review remains available to challenge unlawful government action.

INDEPENDENCE OF THE JUDICIARY

An independent judiciary is the ultimate safeguard of constitutional government.

Citizens must have confidence that judges decide cases according to law and evidence rather than political pressure.

Judicial independence protects ordinary citizens, businesses, religious groups, civil society organisations and political opponents alike. It is often the only protection available when executive or legislative decisions exceed constitutional limits.

International experience shows that nations with strong and independent courts enjoy greater public trust, stronger protection of rights and higher levels of economic confidence.

The Constitution should therefore continue to provide constitutional protection for:

- Security of tenure for judges;
- Transparent appointment processes;
- Protection of judicial remuneration;
- Independent judicial administration; and
- Freedom from political interference.

CONSTITUTIONAL OFFICES AND ACCOUNTABILITY INSTITUTIONS

Strong constitutional democracies rely not only on courts and parliaments but also on independent institutions that promote accountability and transparency.

The Constitution should continue to recognise and strengthen institutions such as:

- The Auditor-General;
- The Electoral Commission;
- The Supervisor of Elections;
- The Human Rights and Anti-Discrimination Commission;
- The Director of Public Prosecutions;

- The Fiji Independent Commission Against Corruption;
- The Legal Aid Commission;
- The Accountability and Transparency Commission; and
- Any future Office of the Ombudsman.

Many democratic countries, including New Zealand, Australia, Canada and Scandinavian nations, maintain Ombudsman institutions that investigate complaints against government agencies and provide citizens with accessible remedies when administrative injustice occurs.

Consideration should therefore be given to establishing a constitutionally protected Office of the Ombudsman with powers to:

- Investigate complaints against public bodies;
- Examine maladministration;
- Promote fairness in public administration;
- Recommend corrective action; and
- Report directly to Parliament.

Such an institution would improve public confidence in government and provide citizens with a practical avenue for redress outside lengthy court proceedings.

ACCESS TO JUSTICE

The rule of law is meaningful only when citizens can access justice.

Many ordinary citizens lack the financial means to challenge unlawful decisions or defend their rights. The Constitution should therefore continue to support institutions that improve access to justice, including legal aid services, human rights bodies and administrative review mechanisms.

The Constitution should strengthen administrative justice by establishing accessible review mechanisms through independent tribunals and a constitutionally protected Ombudsman. Citizens should have the right to challenge administrative decisions made by government agencies and public authorities through affordable and timely review processes before resorting to the courts. Such mechanisms enhance accountability, transparency and public confidence in government while ensuring that public power is exercised fairly and lawfully."

Special attention should be given to vulnerable groups, including low-income households, persons with disabilities, women, children, rural communities and elderly citizens, including tenant communities.

In simple terms, they shall be safeguards against unfair, unreasonable, biased, or incorrect government decisions including those by statutory bodies. For example, if:

- Immigration rejects a visa application;
- Lands Department cancels a lease;
- Housing Authority denies an application;
- Fiji Revenue and Customs Service issues a disputed tax assessment;
- A ministry refuses a licence or permit; and
- A public servant is disciplined or dismissed, etc.

A constitutional commitment to justice requires that rights are not merely theoretical but enforceable in practice.

An administrative review mechanism allows the affected person to ask: ***"Can another independent authority review this decision and determine whether it was lawful, reasonable and fair?"***

ELECTION OF THE PRESIDENT

A constitutional democracy derives its legitimacy from the people. While Parliament represents the will of the people through elected representatives, consideration should be given to allowing the President of Fiji to be directly elected by the citizens of Fiji.

The President occupies a unique constitutional position as the Head of State and the symbolic representative of the nation as a whole. A directly elected President would possess a national mandate independent of any political party and could therefore serve as a stronger guardian of the Constitution and the democratic process.

Countries such as Ireland, Austria and Iceland provide examples of parliamentary democracies where the President is directly elected by the people while executive authority remains vested in the Prime Minister and Cabinet. These systems demonstrate that direct election of a President can strengthen democratic legitimacy without creating instability or conflict between the Head of State and the Government.

A directly elected President would be better placed to act as a symbol of national unity, representing all citizens equally regardless of ethnicity, religion, region or political affiliation.

If Fiji adopts such a model, the Constitution should clearly define the President's role as a non-partisan constitutional office holder whose primary responsibilities are to:

- Uphold and defend the Constitution;
- Safeguard democratic institutions;
- Ensure constitutional procedures are followed;
- Appoint constitutional office holders in accordance with the law;
- Act as a symbol of national unity; and
- Exercise reserve powers only in exceptional constitutional circumstances.

The President should not exercise day-to-day executive authority, which should remain vested in the elected Government accountable to Parliament.

CONCLUSION

The Constitution should remain a unifying document that serves all citizens equally.

Fiji's future constitutional development should strengthen:

- Representative democracy;
- Equal citizenship;
- Secular governance;
- Judicial independence;
- Separation of powers;
- Independent constitutional offices;

- Accountability institutions;
- Human rights protections; and
- Access to justice.

These principles are not merely legal concepts. They are the foundations of stable government, economic confidence, social harmony and national unity.

A Constitution that protects all citizens equally, regardless of ethnicity, religion or political belief, will provide the strongest basis for a peaceful, democratic and prosperous Fiji.

Respectfully submitted,

Dr. Sunil Kumar
Nadi Back Road
Nadi

M: 9948097
Email: sunil.kumar202202@gmail.com

(1) Bobby Jainendra Vikash.
Advisory Chairman
Nadi District. 6/06/26 2900 9920

FF took almost 7 years to change the 1997 constitution in 2013 . Coalition government is in 4th year only now . Let them do there part . This time request government to make amendments that all land leases will be on compulsory renewal basis on condition with some agreements in constitution . Agreement such that use the land for the purpose it is granted on lease . Eg. Sugarcane farming , vegetable farming , life stock etc . So you do 75% of that farming as on lease and 25% could use as usual or general for own purposes . That is like LAND OWNERS DEAL WITH ITLTB . ITLTB DEAL WITH GOVERNMENT FOR LONG TERM LEASE AND GOVERNMENT LEASES TO FARMERS . GOVERNMENT TO PAY LAND RENTAL 50% IN JANUARY EVERY YEAR AND OTHER 50% IN JUNE AS FULL PAYMENT EVERY YEAR . GOVERNMENT PUT SOME PERCENTAGE OF INTEREST AND DOCUMENTATION TO FARMERS WHILE RECOVERING THE RENTAL AND FEE . THIS WAY GOVERNMENT WILL COLLECT THE RENT FROM TENANT SAME WAY IN TWO TERMS . SO IN OTHER TERM ITLTB WILL NOT COLLECT RENT . RENTAL WILL BE COLLECTED BY GOVERNMENT FROM TENANTS . Government give long term Leases like 99 years to farmers subject to renewal on every expiry date . The channel to be as land owners to deal with ITLTB and ITLTB deal with government and government deal with tenants . So this why farmers will do more better farming and improve all farming sectors . Other hand land owners rights should always be reserved . JUST THINK LAND OWNERS THINK TO GIVE THAT SAME PIECE OF LAND FOR DEVELOPMENT AND RECEIVE MORE REVENUE IN LESS PERIOD OF TIME WHERE COUNTRY FIJI , GOVERNMENT , ITLTB AND LAND OWNERS WILL BENEFIT TOGETHER . THEY SHOULD BE GIVEN THE CHANCE TO DO SO . IN THIS CASE LAND OWNERS SHOULD APPROACH ITLTB AND ITLTB AAPPROACH TO GOVERNMENT AND GOVERNMENT APPROACH TO TENANTS . THAT SORT OF CASE THE GOVERNMENT SHOULD RELOCATE THE FARMERS WITH SAME OR SIMLAR HECTORS OF FARMING LAND AND FULLY COMPENSATE THEM FOR HOUSING , ELECTRICITY , WATER SUPPLY PLUS FINANCING AND BREAKING THAT LAND IS GOOD ENOUGH FOR PARTICULAR FARMER OR FARMING ETC . TOGETHER WITH THAT SAME LEASE CONDITIONS GIVEN AGAIN . SO FOLLOWING THIS PROCESS NO ONE OR FARMERS WILL BE WITHOUT THE FARMING LAND AND HOMELESS EVER IN FIJI . THE LAND OWNERS , ITLTB , GOVERNMENT FARMERS AND EVERYONE WILL BENEFIT AND WILL WORK HARDER IN ALL FARMING SECTORS . NO ONE WILL WANT TO GO AWAY FROM FIJI . EVERY AGRICULTURE FARMING WILL BOOM . FIJI AS WHOLE WILL PROSPEROUS FASTER . THEN EVERYONE WILL CALL PARADISE FIJI . VINAKA

(2)

Bobby Jainendra Vikash
Nadi 9908830
06/06/26 Nursery + Farmer

Ramram . Thanks for your call . I have spoken to one sugarcane farmer in Nadi and he also as a advisory Councillor chairman district of Nadi Mr. Bobby Jainendra Vikash . He said thanks atleast Farmers voices are head by our coalition government of the day . But guranteed price of $85.00, Farmers are still not happy . When price paid in year 2023 and year 2024 was about $105.00 plus. Why not for 2025 and 2026 sugarcane . Request 2025 final payment to reach $105.00 plus with the government top up . 2026 is very important year . If coalition government wants to come back then pay sugarcane farmers well . That is pay for 2025 $105.00 forcast $105.00 and year 2026 as well . Wish coalition government all the best . Deal on price not for face . Vinaka . Note: suspend all these none active FSC CEO's and high profile workers , some people in ministry of sugar , totally close sugarcane growers council . Vinaka .

Election: ① Reduce the size number of Member of Parliament.

② Kurabula Land issue

Nawaicoba Public School

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nawaicoba Public School. DATE: 6/6/26 TIME: 6:00pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA) MALE/FEMALE	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Rajnesh Sanjay Naidu	45	9539116	Nawaicoba		M	FID	
2	Navinesh Naidu	36	9848367	Nawaicoba		M	FID	
3	Rishmeel Cham	27	2R3672	Nawaicoba		M	FID	
4	Nilesh Lal	49	950678	Nawaicoba		M	FID	
5	Vish Kumar	60	965736	Nawaicoba		M	FID	
6	Umesh Narayan	60	9432305	Nawaicoba		M	FID	
7	Narayan Goundar	76	9208178	Nawaicoba		M	FID	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1014

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nawaicoba Public School DATE: 6/6/26 TIME: 6:00pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	JAYANT PRAKASH	70	9966095	LOT 7 NAWAICOBA		M	FID	
9	PRAM ARAN	62	9569480	N/AWAICOBA		M	FID	
10	Ratega	63	9287155			m	FID	
11	VINESH	47	9918736	Nawaicoba		M	FID	
12	NITEND	49	9560682	Nawaicoba		M	FID	
13	NAVIN·C·SINGH	68	9528854	Nawaicoba		M	FIJI	
14	NEIN DASS	38	9707715	Nawaicoba		M	FID	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1015

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nawaicoba Public School DATE: 6/6/26 TIME: 6pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	S							
15	Saiyad S. KHALID	68	9240325	POBOX 1931 NADI MALA MALA		MALE	FID	[signature]
16	NITYA RAJ ~~RAJESH KUMAR~~	53	2822307	NAWAICOBA		M	FID	[signature]
17	RAJESH KUMAR LAL	49	9244968	P.O. BOX 4631 NADI		M	FID	[signature]
18	Dharmendra Reddy	57	9231940	Nawaicoba		M	FID	[signature]
19	RAKESH Chand	54	9754085	NAWAICOBA		M	FID	[signature]
20	RAKESH Kumar	51	930613	AAKANPAKA		M	FID	[signature]
21	Ravinesh Chandra	37	9584277	NAWAICOBA		M	FID	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1016

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nawaicoba Public School **DATE:** 6/6/26 **TIME:** 6:00pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	Sharmila Devi	45	9669282	Nawaicoba.		Female.	ITaukei	
23	Sairosi Cama	45	7132370	Korovuto	NADI	Male	Itaukei	
24	Matuisela R.	76.	7169987	Korovuto	NADI	Male	Itaukei	
25	[illegible]	51	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	
26	Bobby J. Vinod		2908920	Nawaicoba	[illegible]		FID	
27	[illegible]	53	[illegible]	[illegible]	[illegible]	[illegible]	FID	
28	Sarvan Lal	52	9777220	Nawaicoba	Nadi	Male	FID	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1017

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nawaicoba Public School DATE: 6/6/26 TIME: 6pm-8pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
29	Gurnil Singh	60	8627854	Nawaicoba		M	FID	[signature]
30	Leone Vuakania	40	9980535	Mato Rotue		M	IT	[signature]
31	Taivasa Mavoa	56	9758568	Yako Settle.		M.	IT.	[signature]
32	Teresia Vuatati	63	8391286	Yako Settlement		F	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Nawaicoba Public School
Date:6-6-2026

Leighton: Good evening, everyone. On behalf of the Constitutional Review Commission, I welcome you and thank you for coming to the public consultations this evening. My name is Leighton Fatiaki, so I'll be your master of ceremonies for today.

I just have a few housekeeping matters to go through with you before I hand over to the Chair of the Commission, Mr. Sevuloni Valenitabua. Today's consultations will be conducted in English, but for those of you who are uncomfortable in speaking English and wish to speak in Hindi, please, you can do so. We have commissioners who will then translate from Hindi to English for the benefit of the other commissioners and also for the benefit of the transcriber. So, everything you say today is being recorded on audio. It's also being videoed. This is for record-keeping purposes and also to allow the transcriber to type out the submissions. Before you make your submission, we ask that you raise your hand and we will give you a mic. When you speak into the mic, we ask that you introduce yourself first before you make your submission. So today the consultations are solely on the Constitution, 2013 Constitution, and the Chair will elaborate further with regards to what they are seeking from you.

We also ask that when you're speaking, if you're speaking in Hindi, if you can speak in short sentences, perhaps maybe five sentences at a time, just to allow the commissioners to translate, and then you can continue. This evening, we thank you again for coming and taking up the available time in your weekend. It brings us great joy to see you all here today. We thank you all for making your way here. Today, this evening, the commissioners that are sitting to the far left, Mr. Conway Beg, a well-renowned architect in Fiji. Next to him is Ms. Merewalesi Nailatikau, former Miss Hibiscus, former Miss Pacific, also a development and communication specialist. Next to her is the chair of the commission, a well-renowned lawyer in Fiji and the Pacific, Mr. Sevuloni Valenitabua. Next to him is Dr. Nilesh Gounder, a well-known economist and a USP lecturer. And seated next to him is Mr. Ami Kohli, a well-known lawyer with his own practice in Labasa. With that, I'll hand over to the chair to explain what the commission is coming for.

Mr. Valenitabua: Thank you, Gentlemen and ladies, the commission will sit up here this evening to listen to you. Now I am the chairperson, but this evening I will pass the chairperson position to Dr. Neelesh Gounder. I think it is only proper that he be the chairman, considering that our audience this evening are our Indo-Fijian brothers. So now I am going to hand over. Okay. All right. We are here this evening as the Constitution Review Commission. We were appointed by His Excellency, the President of our country, to review the 2013 Constitution. The purpose of the review is to have the Constitution reviewed. The 2013 Constitution amended. The word amended means that it is to be changed. Some provisions are to be changed. It is common knowledge that a lot of us, Fiji citizens, do not agree with how the 2013 Constitution came into existence, how it came into existence. How it was made. And when I say a lot of us, citizens of this country, I mean the Tokays, Indo-Fijians and other races who are with us. We want some provisions in the Constitution changed.

Now we have heard submissions from some of our Indo-Fijian brothers. And that is what they have told us. They want change of the Constitution. So, because of the need to change the Constitution, or the want to change the Constitution, we have been appointed. And one of the first things that we have been instructed to do is to go around the country and hear from our people. Everybody. And that is why we are here today. Here in Nawaicoba Public School and in Nadi. We have gone through the Lau group. We have gone through the Lomaiviti group. We have gone around Vanua Levu. And we started for Vitilevu this week. Serua, Nadroga, and now we are in Nandi.

From next week we will go on to Lautoka, and then the Ra province, and then the Tailevu province, and Rewa province last. So, the purpose is that we are to hear from our people here in Fiji what you think should be in the Constitution. What you think or suggest should be included in the Constitution. Some of you might not like some provisions in the Constitution. So, you can tell us, I don't like that provision. I want it removed. We are here to listen. Some of you might think, hey, we need another provision in the Constitution. We want this provision to be added or included. So, you can tell us. Are you hearing me and do you understand? Right. So that is what we are here for. Give us your recommendations. Give us your submissions. Don't be frightened. We are here to listen. And don't think that your submission is wrong or may be wrong. Just give it to us. We will

then decide what is wrong and what is right. Now having said that, I now open the consultation session this evening. I am glad that I see the audience that is with us this evening. And I will pass the mic and the chairperson position to Dr. Neelesh Gounder now. He will be in control of this meeting.

Dr. Gounder: Thank you, Chairman. And once again, welcome everybody. Like the Chairman has already clarified, we are here to listen. And please feel free to speak. The recording is for evidence purpose. When we go back, we can look at what was said. But this is not going to be put on Facebook or anywhere else, so you don't have to worry about that. And also, please speak freely. There is nothing to fear. Nobody will come after you for anything you say here today. You can speak in English if you want to. You can speak in Hindi if you want to. You can speak in Itaukei if you want to. We have people here who can translate. And as the Chairman has said, anything in the Constitution, if you want to keep anything in the Constitution, you can also tell us. Don't change. If you want anything to change, you can tell us what you want changed. And if you want to do anything, remove or add something new, you can tell us. So, we will open the floor now. Please, you can put your hand up and tell us your name for purpose of recording. Your full name and somebody will bring a mic to you. Thank you.

Bal Subramani: Your full name, please. Honorable Chair, the honorable members of the Commission, the team of the Constitutional Review Team, the participants, the members of the public who are here. My registered name is Bal Subramani, but very commonly I am known as Bal Adas in the sugar industry and all over this country. First, I welcome you all to this Rural Interior Settlement. Thank you very much for, I don't know who chose it, but thank you very much for choosing Nawaicoba Public School. I'm also the manager of this school for the last 24 years, and I welcome you all. I've got a few recommendations, I've got a few things which I want to be, want that to be remaining in the Constitution. And at the same time, I've got some more recommendations, which was in 1997 Constitution, which was missed in the last Constitution. First, about secular state.

A lot of people have contributed on that, about secular state. I strongly feel that Fiji must continue to be a secular state. No religion should take over the state, and state should not subscribe to any religion. Since the 1970 Constitution, religion

freedom has been a founding principle of the nation, and I want that to remain. Now, on common identity, I think we all are citizens of this country, Fiji. And I strongly feel that we all should be known as Fijian. The reason, I think, the common identity is about shared national identity and belonging to a particular nation. Common identity is not about ethnicity, but rather about collective sense of national belonging. So, I strongly feel that common identity for all Fijian citizens should be Fijian.

Now, protection of the rights of the children. I am also the chairman of a Fair-Trade International certified organization, which is called Lautoka Cane Producers Association. And Fair-Trade International is very strong on child rights, on children's rights. And I have heard that in many submissions, there has been some talk about corporal punishment. That every child must have the right to be protected from any form of abuse.

Any form of abuse, violence, and inhuman punishment. No child should be subjected to corporal punishment for any reason anywhere. No human being should be allowed to inflict pain to another human being through corporal punishment.

So strongly that child rights are child rights, we must respect the children's rights. And like I said it again, that in this constitution, 2013 constitution, I haven't seen that there are two societies as long as land is concerned. Landowners and tenants. That landowner is protected, and their rights is protected by iTaukei Land Trust Board. And here I don't say anything about the ownership of the land. What I am contributing is the rights of the tenant.

Now when the lease is finished, expired, immediately TLTB become protect and act on behalf of the landowners. And there is nobody who is coming to support the tenant community. There is nothing in the constitution, nothing in the constitution where the tenant's right should be protected. An example, a farmer, a tenant has been living in a leased land for last 60-70 years. Now tenant, the landowners have decided that his lease will not be renewed. But he will get a residential lease.

Now farmer is 80 years old. And TLTB is doing their job, giving them an offer to pay approximately $30,000 for 99-year lease. Now an 80-year-old man, how can he pay $30,000 to get that land? Here comes, there should be some sort of protection for

the tenant community in the constitution, where government must come and assist the tenant community. And it has been left like that from a very long time. But what we want is a constitutional right for tenant community.

In the 1997 constitution say, there were 8 legislations which was entrenched. It was called entrenched legislation. In the entrenched legislation, it was ELTA Act, NELTA Act, Banabaman Act, Rotuman Act, TLTB Act, and few other acts. The entrenched legislation was a legislation where a government with simple majority cannot change that act. I think it was about 75% of the majority in parliament and two or three times that bill has to be read. That was removed in 2013 constitution. I strongly feel that we must get back those entrenched legislation in this constitution. That protects the minority citizens of this country. And finally, I haven't seen there is any place anywhere in the constitution which basically protects the senior citizen. There should be a provision somewhere.

You go to banks, you can see 75 year, 80 year old customer standing in the same line where a 20 or 30 year old citizen is standing. You go to the hospitals, you find same problem, get the number, you sit down for the whole day. You go to any supermarket, there is no special provision, no special tailor, no special cashier, no special place for senior citizens.

The constitution, this senior constitution has contributed to the economy of this country for so long. Now they are old, there should be some sort of protection in the constitution. They go up in the bus, if the bus is full, they are still standing. So, you go anywhere, any place, you go to organizations like LTI, you go to FSC, you go to anywhere, there is no special treatment given to all senior citizens. So, there should be some sort of provision whereby these senior citizens are protected in the constitution. Thank you very much sir. These are my recommendations and my suggestions. I might stand up again later and contribute. Thank you.

Dr. Gounder: Thank you, Mr. Das. You have made six submissions today. First one on secular state, second one on common identity, third one on children's rights. We have heard from other submissions on these issues as well, on both sides of the argument. So as the commission, when we go back after consulting the rest of the people whom we have yet to consult, when we discuss as the

commission, we look into these issues. Number four, you have talked about the rights of landowners but also at the same time the protection of tenants' rights as well and strengthening of those rights. You also talked about the eight entrenched legislations that used to exist in the 1997 constitution but are no longer in the 2013 constitution. We have also heard this as well in terms of group rights as well, for strengthening the protection of indigenous rights for example. But from your argument, I see that it also extends to other communities as well, minority communities as well. So, this is another point that we will take on board. And you have also submitted the special provision for senior citizens. So, we'll take note of all of these submissions that you have made today and I want to thank you for that. I'll now give an opportunity if any of the members of the commission may have any questions for you or any clarifications on any of the submissions you have made. So, nothing from the commissioners, sir. Next submission.

Sayed Khalid: Thank you very much, Chairman and team. My name is Sayed Khalid Shah. I'm from Malamala, Nadi.

Dr. Gounder: Can you repeat your name please?

Sayed Khalid: Sayed Khalid Shah.

Dr. Gounder: Syed Khalid Shah. Thank you. Please continue.

Sayed Khalid: My request to the committee today is this. The land lease has expired and it's very difficult for the tenant to pay the premium. People nowadays know this, as Mr. Das has said, sometimes you have to pay 20,000, 30,000, 40,000 to get the lease back. And this is very difficult to pay the premium to the NLTB. And my request to the committee today, this premium should be paid by the government of the day. Otherwise, you know, as Mr. Das has said, the farmers are old and very few young people are working in the industry nowadays. If I speak about my children who are migrated. The reason behind that, there is very little fund left, what do you call that, income left after the deduction of the fertilizer and everything. This is a major problem. Sometimes it's about $5, $10 left. And now this year, what's happening now in the industry is that the focus price goes down from $71 to $57. We think about how can we survive. This year, from Waicoba to Malamala, cutting and cottage cost is $55 a ton. $55 to $60 a ton. And look at this situation now. Farmers are very difficult in

this position to harvest the cane, unless the focus price increase. This is a major problem in the sugar industry. And my request to all of you today here, special review committee, to pass this message to government and police. Think very hard. If you want sugar industry to stay, you have to do something about this.

Second thing you know that the fuel cost is very high, and it's very difficult to farmers to get lorries to cut the cane from here to Lautoka Mill. This is my request to put in your review committee, in your message. And at last, about the premium, again my request is to government to pay the premium so that the sugar industry can stay in this country.

Dr. Gounder: Thanks very much. Thank you, Mr. Sayed. You have raised two issues.

One is the challenge for tenants in terms of paying the premium to get lease renewals. And the second issue you have submitted is the increasing cost of harvesting sugar cane versus the price of sugar cane that you get in return. Both the issues were highlighted this morning by district advisory councilor Bobby in Nadi, so we have noted these issues as well.

The harvesting issue and also the premium is not a constitutional issue, but we will see how we can deal with this. We can also include this in our report so that it's read by the government. But this is a common issue now, and there is a lot of talk already about these challenges in terms of why the sugar cane price is falling worldwide.

We rely on world market price which is going down, and that is why the government has committed to top up the cane price to $85 per tonne to make sure that it is more than the cost of harvesting. Farmers get some profits per tonne. We'll take note of that.

The government has tried to pay premium for lease renewals. For example, in the last budget it allocated $2 million to pay for premium for lease renewals, but I guess it might not be enough given that the number of leases expire each year. So, we'll take note of those issues on board. I'll give an opportunity to the commissioners if they have any comments or questions on your submission.

Ms. Nailatikau: Thank you. I wanted to make a brief reflection on the submissions of Mr. Das and Mr. Shah. You've both raised something that relates to the challenges that come with being of a senior generation and having to pay high premiums for example. When it comes to the Bill of Rights in Chapter 2 of the Constitution, it relates to all persons. What we hope and always aspire to is for rights to have effect for all persons from the very young.

Mr. Das, you spoke about children's rights and having the right to be free from forms of violence and abuse, and of course you also both alluded to the rights of elders for example, being able to afford premiums at a very difficult time in your life. So, I think that also gives us added reflection on the Bill of Rights and the socio-economic rights that are contained in the Bill of Rights for the Constitution. And we've been hearing as well many submissions from people to state that it's important that these rights protect persons in all stages of life, from the very young, very vulnerable, to the later parts of life.

As you've mentioned, members of the sugarcane farming community tend to be of an older generation. So, thank you for raising that as well for us today. Thank you, Mr. Shah.

Mr. Kohli: think the second point which you have raised about renewal of leases and high premiums, that has to be seriously discussed because it will impact our economy in the long run. It will really impact our economy. We have to strike a balance between the landlord and tenant. And I do appreciate the fact that if you are asked to pay a premium of $30,000 to $40,000 to renew your lease, it could mean your lifetime savings gone. It becomes very difficult. I'm just wondering, I'm asking you, and you can assist me, would it help if government, say for example, gives a loan, interest-free loan, to the farmer to be paid over a period of time rather than one lump-sum payment? That's my only question.

Number two, whether it would be helpful if there is a premium to be paid, that premium is spread out over the period of lease that you're going to get. So if you're going to get a 99-year lease, $40,000 spread out over 99 years to be paid. I'm just posing that question to you, whether it's going to assist or not assist. Thank you.

Sayed Khalid: Still, farmers have to pay that amount. Long-term or short-term, farmers have to pay that amount. And nowadays, if there's a situation in Fiji, most of the farmers are above 60. Mr. Das is 68. I'm sitting here, I'm 68. And my lease expires in 2037, both farms' lease. And I'm thinking about what I'm going to do when the lease expires. Last time I paid $15,000 for one lease. Even government said landowners can't take the premium. But it's part of this, some landowners demand that. Otherwise, they're not going to sign the consent.

Dr. Gounder: Thank you, Mr. Sayed. We had this presentation in Labasa too. So you provided a solution that the government should pay. We had in Labasa, Joe Kanavo suggested that, why don't we increase the UCV, so you pay a little bit more every year, and then no premium when it comes to lease renewal. What do you think of that? Can I answer? Yeah, sure.

Sayed Khalid: See, UCV is based on percentage. On elta leases, it was 5% UCV, unimproved capital value. Now, that's on elta leases. And on elta leases, which is less than a hectare, you will get an elta leases. Now, nelta leases, the premium and the rental is calculated on a market value basis. So, if you leave it free without any ceiling, then farmers will again face the problem.

Dr. Gounder: Someone suggested still a ceiling, UCV, like we have the ceiling now, but a little higher ceiling. Would that be an option? Well, I don't think we have to, I really have to go inside. But it doesn't look that bad.

Mr. Das: It might help. But premium is the amount of money. You have to pay that to the landowners, then only they will sign the consent. And they want 100%. They are right, at their place, it's their land. They are giving that land to us, the tenants for 30 years, 50 years, they can't give it free. What we are saying that, that premium which we supposed to pay to the landowners and TLTV, why can't, there is a provision in constitution, government pays that. Or like you said, the government pays it to the landowners, we get the lease. Then we can talk about how we are going to pay that money back to government.

Dr. Gounder: Thank you. So in the last budget, 2 million was allocated which has been paid for lease renewals. And before that budget, 2 million was also used. But the same argument, it might not be enough. But the government is already utilizing that avenue that

you have suggested. But we need to look at how we can expand that based on your submission.

Mr. Das: Yes, Chai, again. If you look at the number of leases expire in a year, for example next year, total number of leases expires. Now if you calculate the premium farmers supposed to pay, it is around 15 to 20 million and government is only paying 2 million. So where is the justification? There should be something in the constitution. Everybody gets the benefit out of it. Thank you.

Mr. Valenitabua: Mr. Das, this question is for you. Mr. Das, the lease rental, lease rental, according to information we have, is calculated on the UCV, the unimproved capital value. Now there has been a suggestion put to us by an Indio-Fijian that the lease rental be calculated on the market value of the land. That means it's going to increase the current market value. Now if the lease rental is calculated on the market value, would that, in your opinion, assist in the way of reducing the premium or not paying for it anymore? Did you get me?

Mr. Das: Yes.

Mr. Valenitabua: Okay, right. We'll give you an answer.

Mr. Das: Chair, market, to my understanding, and to my opinion, I think the market value is a value of a property which you can sell it at that time. What is the value of the market? Now who will calculate? For example, my farm, I've got a 27-acre farm. Its market value is $150,000. And if it's calculated on percentage like 10% or 5%, if it's calculated 5%, that means I have to pay $15,000.

So that's too high. We really want to understand the structure on what basis and what percentage that market value rent will be. And who will give us the real market value? Whether the tenants will have any say on that, or TLTB will come, or one independent will come and do the market value.

Mr. Valenitabua: All right. We get your point, Mr. Das. The Constitution, as it is now, the 2013 Constitution, provides that landowners have to benefit from a fair return when their land is leased or used for other purpose which generates income. So that, those two words, fair return, that would have to be defined in such a way which could encompass what you are telling us now. So, we will be thinking about it. What you have been saying and what we are

now saying from here is recorded.We will go and consider it. Thank you.

Mr. Das: Thank you, sir.

Mr. Valenitabua: The fair return part, whether it's UCV or market value, we'll just see about the fair return, what is fair to the landlord or to the landowner and to the lessee.

Mr. Das: Yes, sir. We have got no objections at all that what is in the Constitution and what landowners want. What we are suggesting is that also look to the other side, the tenant side. With the sugar industry at the moment, most of the farmers, there are about 10,000. At one time we had 22,000 cane farmers, valid cane farmers. Now we have got 10,500 farmers left. And with today's price and today's cost of production, cost of harvesting, cost of transportation, then landowners will have no fair return on the land because we are left with no money, no profit. That's what you are saying. So, we have to really weigh it and come to a conclusion where it's a win-win situation. Landowners are happy and we tenants are happy. Thank you.

Dr. Gounder: Thank you, Mr. Bala. We have noted your, this is the issue we have received this morning as well. And I'm sure as we travel the cane belt area from Monday, we might receive some more submissions. But we take note of your point and we'll see how we can incorporate that within the constitutional provisions. Thank you. Next.

Mr. Reddy: Thank you, Chair and the members of the Constitutional Review Committee. I also wish to speak on the common national identity issue. Your name please. That recognition of all citizens with a common name that identifies them to the country be maintained as it is in the 2013 Constitution. A civic national identity that promotes, a civic national identity promotes allegiance to the state and strengthens social cohesion in diverse society. And I believe that all, we all to be referred as Fijians, all the citizens of this country to be referred as Fijians in the reviewed Constitution. Thank you.

Dr. Gounder: Thank you, Mr. Reddy. We have had this submission on both sides where we have received submission to use Fijians only for iTaukei case. And we have also received submission where every citizen should be called as Fijians. So, this is one of the most

common submissions we have received, wherever we have gone to and the submissions that we have received, we have noted your submission. Thank you. Any comments from the commissioners? Thank you.

Mr. Beg: Thank you, Mr. Reddy and those before you, Mr. Shah and Mr. Das. I'm interested in the opportunity and dialogue with yourselves through a kind of a sharing agreement with the landowners. Has that been ever broached or anything like that? Has that been ever discussed or you find it too hard to deal with? For all of those that said the same point. Okay, Mr. Das, could you answer that, please?

Mr. Das: This is regarding the share farming. Through the experience, in fact, we have not gone into it. There are very few farmers which is done on a share farming basis. So, we really don't know whether it will work out or it will not work out. So, it is pretty difficult on what basis the proceeds will be shared, on what basis. You have to have money. Both sides will have to use money because industry doesn't give you money immediately. Industry gives you money later. You harvest it this year, you get it next year. But you have to cultivate the crop.

Equal share farming means then if $200 is used, 100 from me and 100 from the partner. How that can work is really difficult to know. And that is one reason that nobody is entering into that relationship.

Dr. Gounder: Thank you. I think the points are well taken. The gentleman at the back.

Iliesa Delana: Iliesa Delana from Gau Methodist Reverend based in Korovuto. The first submission this morning is for the declaration of love to be the foundation of the constitution from the top right to the bottom. On the gender it has to be restricted to male and female. Number 3, Parliament reps to be represented in constituencies basis. Number 4 rights of men to be also included as there are rights of children, as they have a separate ministry responsible for those rights, and a minister so men's rights also be included. And lastly, if these consultations could also be taken down to the villages.

Mr. Valenitabua: You have informed us of a new submission today. This is the first time we have heard a proposal that love should be declared as the foundation of the Constitution. For us as a people, we

understand that human beings are born male and female. However, in today's society, there are also discussions and differing views regarding new sexual orientations and gender identities, including those who identify as transgender. These are matters that have been raised in public discourse, and your submission adds to the perspectives that the Commission will consider as part of the constitutional review process.

Dr. Gounder: Vinaka Iliesa the constituencies system we have heard it in many places. Now part of the agenda that commission is looking at when we go back after the consultation. Most people have recommended this morning at Nadi they have recommended to bring back the consistencies system. Men's right this was brought this morning at the Nadi Civic centre a very young itaukei men stood up and said that we should have rights of men, awareness on rights of men and organization support on men. Itaukei villages we have already counted 50 by far but we have a long list to go for consultation. Thank you, we will take the next submission now.

Bobby Vikash: My view today is that I had requested a compulsory land renewal to be installed and don't let farmers to run for the lease and it should be the works of the government to talk to TLTB and TLTLTB to talk to landowner's. And it should be a long-term policy compulsory renewal by government. And at the same time the landowner's rights should also be preserved. Example if the land owners wanted to use the land for better development, millions of dollars coming in less period of time they should be allowed to do that but instead of that government has to relocate the same farmer similar sorts of land with same policies and land leases compulsory renewal.

Dr. Gounder: Thank you, I just wanted to asked government should pay the premium.

Bobby Vikash: Yes government should pay the premium because farmers don't have the money to pay.

Dr. Gounder: Thank you we have noted your submission this morning.

Bobby Vikash: I have also mentioned something about the sugar can price that it should be handled by the Minister of Sugar. Only FSC to be involved today and farmers are not happy today 2026 until they

are satisfied with the price. Of Farmers need $105 as they are paid will $22 ,2023 $105 and 2024 $105 dollars why the sugar cane of 2025 would be $85 and 2026 is less than $85. So, if that the situation continues definitely the sugar cane council a day will come it will close. I'm a son of a born farmer and a business as well, so I understand how sugar cane farmers should be looked. This are my two points I talked about at Civic Center, and probably I would mention about LTA. I think, I don't know whether somebody has talked on LTA or no. That, some more part of things also has to be reviewed in the LTA, and I think FRI needs a lot of changes.

Water Authority needs a lot of changes. You might have come across this way in the daytime, you might have seen two blue beautiful tanks lying at Nalovo, idles over 10 years, I would say. In 2022, it was five years already when the thing was completed, not a single drop of water in that one for public, and now four years also has gone, nine years plus those periods when the thing was completing by previous government.

And not a single drop of water been in the tank, and the public are suffering without the water, even the school is suffering, the Nawai Police Post is suffering, Hindu Mahasabha School is suffering, and other churches and temples and each season are suffering this side here, regarding the Water. Since I heard that they want to cut something on the school children, my request is to take the knowledge that do not touch the school children. They are the future of our nation.

So, please don't touch school children, don't touch the education, don't touch the teachers, don't touch the Fiji Police Force, don't touch the RAF, MF as they are the last people to save our country. So, these are some of the things I would like to highlight. Other things are not very necessary, there are small ones, the cane access road has not been updated up till now, and they want to cut the cane on next week, 10th of June, they want to start. So the sugar cane access road is not done. The roads are not fixed. Also, I can say about the LTA, it's not doing their job very well on the public bus services. The school children are affected. Sometimes buses get accidents, the reports, police are not attending the reports there. Some reports are not written by the police.

Just one accident happened in Votualevu, where the bus went out of the road and went into the drain, and about more than 20 people got injured there. Nothing has happened there. One time a classic bus went down the hill in Sabeto, no report there. Nothing happened until today. So that means LTA and police are not doing their job properly. Thank you.

Dr. Gounder: Thank you, Advisory Councilor Mr Bobby. I will take that as the constitution has provision access to safe transportation, we'll put the LTI issue under that, the constitution has a provision, but we have also heard around the country things that appear in the constitution but doesn't actually happen on the ground. So, then the access to safe water, the web issue that you mentioned about, I'm very familiar with what went wrong with those reservoirs, so we'll also try to see how we can deal with that, the access to safe water, access to water which the constitution makes a provision for. I'm well aware of what went wrong because I did a thorough investigation of the whole project. But we have taken your consent on how development policies can fail and which can have an impact on the lives of the people, which is the core story there and we have taken note of your consent about that. I'll give an opportunity to the commissioners for any comments or any clarification that they may have. You also talked about don't touch the police, what do you mean by that?

Bobby Vikash: I mean they are the ones who are patrolling at night when we call them to go, please go and patrol this area. Don't touch me, don't cut their salaries, to not make them disheartened, we want them to be there 24-7 for the public safety. So please don't, that's what I said actually.

Dr. Gounder: Don't touch the children?

Bobby Vikash: Don't touch the children? It means the same thing, don't cut their bus fare, don't cut that remission, the money coming from the government for the children, pay each child, please. And don't cut the teachers' salaries as well, they are the ones who are teaching them.

Dr. Gounder: Okay, and I assume you mean the same thing when you said don't touch the military?. Okay, thank you. So, thank you Bobby, your submission ends there, we've taken note of that. I'll now give an opportunity to the commissioners if they want to ask any questions for clarification or any comments. Thank you, we'll take the next submission now.

Sayed Khalid: I have one request to the committee regarding sugarcane harvester. There was a meeting in I think four or five years back, the commission came there and requested them to bring all harvester parts under PIB.

Dr. Gounder: So FCCC?

Sayed Khalid: Yeah, but nothing has happened because only two companies in Fiji are selling harvester parts. And sometimes it's very difficult to buy the harvester parts, even major things like alternator, tie starter and other things.

Dr. Gounder: So you're suggesting that those parts be brought under price control?

Sayed Khalid: Price control, so that we don't have to pay too much to them.

Dr. Gounder: Thank you, thank you, we'll note that. Thank you, Mr. Syed. Next submission please. We'll give chance to somebody who has not spoken so far and then when we have time then we can give that to people who have already spoken.

Anil: Good evening, my name is Anil Kumar, I am from KoroVuto. So I have a very short one regarding the squatter settlement. Recently we are working on our leases to our community. As we see the housing authority is giving less than 800 square meters as a permanent lease or 99 years lease, yet we see the otherwise when the communities they apply and where the square meters is less than 900 square meters, they only receive a tenancy at will leases. So that makes in the same country two types of legislation and laws. If the squatter settlement who are occupying the land less than 800 square meters, they are also be awarded with a 99 years lease, if it's possible. Thank you, sir.

Dr. Gounder: So, the lease that you got for the informal settlement, so it was formalized, from informal to formal settlement. So, the lease that you get is, what was the period of the lease?

Anil: The tenancy at will, it expires every year, annually. I think there is no survey for the permanent lease on that. So, this is only the, it expires every year and you pay the. Now what I am saying, say for the permanent lease, less than 800 square meters is disallowed for permanent lease. That's why I am saying otherwise as the housing authority, if they

Dr. Gounder: Yeah, because housing authority takes big lot, big piece of land and subdivides. But informal settlements have a limited area. You don't have a title. So, when they formalize informal settlements, they have to work within that space. So, the government is now formalizing informal settlements by, there's three more coming on board. The Kuruvuto one, the one in Luvu. So the challenge is, the land is so big, everyone has to take care of the title. So, roads have to be built, water pipes have to be installed, electricity has to come, sewage system has to come. We did a lot of work, we cut down a baigan tree. But you get at least a 30 year lease. From nothing you get a 30 year lease. You can do it for free, you can do it on someone's name, a boy or a girl's name. So, all those benefits are there, there are challenges. But that's the best the government is doing.

Anil: That's what my question says. If at least they get 50 years or 30 years instead of annual renewal. I'll just translate what he's been saying.

Mr. Kohli: He's talking about for the benefit of those who don't understand, for the benefit of the record. Basically, he's saying that the tenancy at will, for example, year to year only is renewed. And they would like to have it for a longer period. He's also saying that housing authority, when they are subdividing the land, instead of 50 or 30 years, you want a longer lease, right? I tell you from the housing authority's point of view, actually they look at the number of people who are residing in the settlement. It's against those people, those lands, or that land which is vacant. If the land is vacant and people have to apply for that land, there is no restriction.

Everybody gets 99-year lease or 75-year lease, irrespective of 400 square meters, 600 square meters or 800 square meters. They try to keep it uniform, but there's no such thing as for 800 square meters you cannot get a longer lease, right? So, housing authority, for those people who are already settled, they have a difficult task because everybody wants the area they have been occupying. And when it comes to subdivision under the, what do you call, town and country planning board, they have to do it in such a way that they don't look, one lot is this big, one lot is this big, one in triangle, that's their occupation.

So, they have to make adjustments to the boundaries. And one of the difficulties they have is the people not agreeing to the boundary. They are saying, I want this much, and this is my parents and parents and parents and grandparents have been occupying there, I want that. So this is a difficult task. For a new land, vacant land, that's not an issue. Thank you, sir.

Dr. Gounder: But we have noted your submission. Next submission. Any other submission? Okay.

Dr. Gounder: We'll have Commissioner Conway wants to.

Mr. Beg: There's no fixed rules on, at the moment, with that 800 square meter. Most squatter settlements that they've looked at range between 400 and 600 square meters. So they're defining that. There's no set rule to that. I think they were looking at that. There's no set definition or regulations at the moment. They were looking at informal settlements. And I think the boundaries were between 400 and 600 square meters, most of them. So that's still in discussion. Where that 800 square meter lot size comes from, that's basically a town and country planning provision for healthy lots and so on. But I think in the informal settlements, these lot areas vary. So, they're much smaller, and they were looking to define it. So, I think we need a bit more work there. And that needs to be confirmed in their discussion. But your point, you were saying, you're saying it's 800 square meters. Is that what you're saying, sir? What was your point about, Mr. Kumar, what were you saying about 800 square meters? I'm trying to help you.

Anil: So, we are in Korovuto. We are in the process of some leases where we are getting, our community is getting tenancy at will. They already got about 72 houses. But they are told that they cannot sell or transfer, and it expires every year. So, on behalf of the community, I wanted to pass this message. If we have a lot of settlement, if our laws and legislation are made, post-quota settlement, so that they can stay peacefully.

Mr. Beg: Yeah, I think they were trying to bring legislation to informal settlements. And I think that's in progress. So I guess something that we can, we hear you, and we can take that on and discuss it amongst ourselves. Thank you, sir.

Dr. Gounder: Thank you. We have noted your concerns and your submission and the argument that we have to deal with this challenge that we have. We have been talking about the increase in informal settlements and other issues that come with it. And that this is an issue that we have to, as a nation, we have to look at it. And we'll see what we can do, because we are the Constitution Review Commission. A lot of things fall below the Constitution. There's the acts and policy issues, et cetera. But this will be noted. And I'm also happy to pass those comments to the right people, because I was involved in the formalization of the quota settlement in Korovuto. I think a lot of work has already been done, but we can talk after this perhaps. So, if there, we give one last chance for any other submission. Okay, someone just walked in. Yes, give a mic to.

Tailasa Mavoa: Vinaka. My name Tailasa Mavoa apologies for coming in late this evening as I saw on Facebook about this consultation so we decided to attend. The first recommendation is on the land lease. We lease land just beside the Yako, beside the main road and it's now been five years trying to resolve some of the issues regarding our lease and we are asking whether there are any legislations that can secure our rights to our lease as people have been crossing and trespassing on our lease. There are currently some houses built on our lease land and they are not paying anything to the lease whereas my wife and I are the main contributors to paying the lease and we have approached TLTB, manager TLTB Nadi who promised to resolve the issue and we are trying to find ways and going through avenues to resolve the issue about our lease land and our rights to that land since people are trespassing in the lease land and also animals that have gone into the land and destroyed the plantations. One house was just built for a few years ago and the owners of that house said that we don't have any rights to evict them from the lease so that is the issue that we are raising this evening about our rights to our lease land.

Dr. Gounder: Vinaka Sailasa. I will give the mic to the chairman of the commission who is also a lawyer can help you to answer the question. Thank you very much Mr. Chairman, I would like to thank you for the opportunity to speak on the issue about the lease and the legalities that those houses that are built on the lease they are not there legally so it is illegal for them to build houses inside a person's lease land and since nothing has been

decided by the courts but yet the constitution has provisions that protect leases those that lease land.

The constitution protects leases from those that try and abuse or use the lease illegally. You have the right to take that matter to court and to be decided by the court. So, since TLTB cannot resolve the matter, a court is the last resort that can decide on matters of that nature. The constitution gives you the right to remove any person who illegally squatters on your land or uses your land illegally. The last resort is for it to be taken to court so that the court can rightfully decide on the matter. Maybe the way that you have followed so far needs to be relooked at so that it reaches the court and then the court will decide what to do with those illegal squatters on your land.

The court will decide what to do with those illegal squatters on your land and then the court will decide what to do with those illegal squatters on your land. An option is to seek the assistance of the legal aid so that they can assist you with the matter and take it to court because their services are not paid. and take it to court because their services are not paid.

Dr. Gounder: Thank you Tailasa. Any other submission.

Sayed Khalid: Thank you very much for allowing me. Thank you very much for allowing me. My suggestion regarding the open seat and constituency.. I give an example. If I want to vote for Bala Das, he is standing for Nadi Constituency. And I fall in Navosa Constituency. So I can't vote for Bala Das. I have to vote for the person standing for that constituency. So I support the current system which is the constitution.

Dr. Gounder: So you support the current system which is the constitution.

Sayed Khalid: Yes.

Dr. Gounder: Thank you. All right, I think once I have attended, we have receive mostly from people who want the constituency based system. I think this is only the second submission. But we are happy to take all sides of the view and all different submissions. So thank you for that. So that concludes the session here at Nawaicoba Public School. Thank you very much. I will now hand to the chair. Please stay back because we will have a photo session after this.

I will give it to the chair to conclude and also tell you where we are going from here in terms of the review process.

Mr. Valenitabua: Thank you, Dr. Gounder. Gentlemen and ladies, the session for this evening has ended. That is the submission session. I would just like to finish off this evening by explaining to you the process from here onwards. We will finish Vitilevu in about two weeks. We complete consultations around Vitilevu in about two weeks. After that, we will go back to Suva. When I say we, I mean the commissioners. The commissioners will go back to Suva.

We will look through all the submissions that have been made to us from all over Fiji. We will then consider all the submissions and then discuss which of the submissions we can add to the constitution. What we are doing is not a new constitution altogether. What we are doing is a changed or amended constitution where the provisions in the constitution are to be changed. We can add new laws into the constitution. We can remove the old laws which are now in the constitution. We can also change words within the constitution to change the meaning. Submissions have been made to us suggesting all this. So, the submissions which we hear here tonight will be considered and maybe some will be put into the constitution. Now after we have done that, we will then write a report on what we have done and what we have decided. Together with the report will be an amended draft constitution.

You will see among you or among us this evening an Australian sitting here on my right. He is a constitutional expert from Australia who will be assisting us. So, report and draft constitution that will be given to his excellency the president of the country and he will give that down to the government. The government of the day which is the coalition will have a look at it, prepare documents for it so that it can be taken up to parliament.

In parliament there will be debates. There will be two important debates. The first one people will decide or the MPs will decide whether they should agree with this amended constitution. They will raise hands and two-thirds have to agree. After that there will be a second debate. After the debate they will also vote and then required would be two-thirds of the votes of the parliamentarians. If this draft constitution passes through parliament and is agreed and upheld by parliament then it will

come back to us the people. We have come around Fiji seeking submissions. Now the draft constitution will also be brought back to you in the form of something called a referendum.

Through that process the electoral, the elections office officials will come around with papers for you to decide whether we should accept the amended constitution. You will have to vote for it. We're not voting for a person to go to parliament, no. We will be voting whether the amended constitution should be the constitution for Fiji to replace this one. There'll be a question which says do you agree that this should become the constitution of Fiji and then at the end there'll be a space where you can say yes or you can say no by ticking. If you tick yes, yes you agree. If you tick no, you disagree. In other words, you want the 2013 constitution to stay. Right. After that all the ticks will be counted. If the yes ticks are more than the no ticks then we will have a constitution, the amended constitution to be adopted. If there are more no ticks then a lot of people disagree with the change and we will have to continue with the 2013 constitution and everything that is in it.

The people will decide. The final decision is for the people. Even if the parliamentarians want it, if the people say no then it will be a no. If the people say yes, it will be a yes. So, it is important that we wait for the referendum and we show our support or no support for the constitution then through the referendum. I hope I have made that clear. We have been telling people register, get your voter card, be ready for the referendum and then you can either tick yes or no during the referendum. With us our task ends on the 31st of August when we hand in the report and the draft constitution. We finish there. All the rest will be political. It will be from the president to the government and parliament before it comes back to us as people to either tick yes or no, I want everybody to know that. It is our duty to inform you. We are not here to say you tick yes or no. We are just to inform you. That is all for tonight. I thank every one of you for your attendance at this consultation at the public school this evening. I thank the officers. Thank you, Mr. Das, thank you very much for organizing all this meeting and you have a blessed evening tonight and also a blessed future for the rest of you.

Leighton: Again, on behalf of the Constitution Review Commission, just like to thank you all for taking out time in your weekend to come. There will be refreshments served after this, so please come and

share the refreshments with the commissioners and the team. Also, before we break, the commissioners will come down and we'll take a group photo with you all. So please don't move, just remain seated. Yes, also, if you want to make written submissions, we have on the pamphlets that were given to you, there's an email address. So, you can write to that email address or you can also access our submissions portal.

But all the information is on the pamphlet. And for those of you who have written submissions with you tonight, you can hand them in to the commission, if you wish. Otherwise, you can write up your submission and email it to that email address. With that, thank you very much.

----------End of Session [6-6-2026]----------

Matavolivoli Methodist Church Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Matavolivoli Hall DATE: 8/6/26 TIME: 10:00 am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Matavolivoli Hall DATE: 8/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Semi. Meru.	44 yrs	8388659	~~Namaka~~		Turaga	IT	[signature]
16	Rupeni Tagitunmua	68 yrs	✓ ✓	Matacolivoli	Naceva	Turaga	IT	[signature]
17	Repeka. Codrokadroki	66	9303356	"		Marama	IT	[signature]
18	Jimilai Balesrokadroka	45	8665415	Legalega Nadi		Turaga	IT	[signature]
19	Terence O'Neill	55	9120210	MATAVOLIVOLI		Turaga	FOD.	[signature]
20	Pita Naqaniarola	62	9860551	✓		Turaga	IT	[signature]
21	Asivorosi_Naisea	46.	9201465	Namaka		Turaga	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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8.	LICE MARAMA	27	2329740	MATAVOLIVOLI		MARAMA		Marama
9	Joana W Raidriva	60	9189511	WAQADRA		✓		1047
10	EYAVI NAITUKUNI	50	9007611	NASAU, NADI		TURAGA		
11	Osea Silimaitoom	63	2156470	Matavolivoli		✓		
12	Jone Tuka	68	802707	Namata		✓		
13	EPELI THAKOA	30	9034152	VOTUALEVU		TURAGA		
14	Lvai Delana	69.	8455505	MATAVOLIVOLI		TURAGA		

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1	Kanolina	63	8635862	Carreras Vatualevu		Marama		[signature]
2	ANARE	61	8320352	VOTUALEVU		TURAGA (M)		[signature]
3	Alifereh Abemaya	55	9937464	Korowolu	Nadi	Turaga		[signature]
4	Malakai Rimorimo	49	8348399	Namaka.		Turaga.		[signature]
5	TOGA RAIDRIMA	63	9923401	WAIADRA		TURAGA		[signature]
6.	MA RAIRIMA	60	9239111	/		MARAMA		
7.	KERESI MARAMA	54	2979122	MATAVOLIVOLI		MARAMA		Marama

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Transcript

Pecani Methodist Church
Date : 8-6-2026

Mr. Biu: Thank you. Firstly, I wish to say a few things, our discussions have generally been conducted in English. However, since we are gathered here in the village today, the Chairperson Had advised that it would be more appropriate for this session to be conducted in the iTaukei language. It does not stop you from presenting your submission in English. He has kindly approved this arrangement so that everyone may participate freely and clearly understand the discussions taking place. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village.

We are also recording a video to capture your submissions so whatever is being captured will be transcribed. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. When giving your submissions, please do not be afraid or feel anxious about speaking. We encourage each one of you to share your views openly and honestly. Every submission is important to us. All submissions made today will be recorded and carefully considered by the Commission as part of the constitutional review process. We also welcome the Attorney General Here with us this morning. I also wish to thank Talatala for opening the Methodist Church Hall here this morning.

Mr. Valenitabua: The Ladies and Gentlemen present here this morning I wish to welcome you all this morning here at Matavolivoli Hall this morning. I also wish to welcome the Attorney General of Fiji who is also with us this morning. We seek your forgiveness that we seating up here this morning. This morning arriving here at this hall is a group of people who we are called the Constitution Review Commission. We have been appointed by His Excellency the President of Fiji.

There were seven of us and one has resigned. You can see that there is only three of us here, the other three have left this morning for Yasawa. Before we proceed let me introduce ourselves first. On my right is Ami Kohli, he is a lawyer from Labasa and on my left is Dr. Neelesh Gounder he is a Professor at the University of the South Pacific. I'm Sevuloni Valenitabua, I'm the chairperson and I worked as a lawyer. We have

been privileged enough to be chosen by the President to review the 2013 constitution. Our task is to collect and collate the views and submissions of the public on what you think about the 2013 Constitution. The 2013 Constitution is one of the issues that many people, from different ethnic communities throughout Fiji, have expressed concerns about.

Many have said that they do not know how this Constitution was designed or developed; rather, it was simply presented to them and they were expected to accept and follow it. I believe these concerns have been discussed over the years in village gatherings, within households, at Bose ni Tikina, and at Bose ni Yasana meetings. We have travelled throughout Fiji to hear the views of our people. We have visited the Lau Group, Lomaiviti, Vanua Levu, including Cakaudrove, Bua, Macuata, and Rabi, we are now in Vitilevu starting from Navua, Sigatoka and we are here with you this morning.

A common theme in these discussions has been the aspects of the Constitution that people consider to be unfavorable or not reflective of their wishes and aspirations. What we are planning to do is to listen carefully to your voices and hear your submissions so that they can be incorporated into the Constitution where appropriate. Secondly, we will consider the removal of certain provisions and laws contained in the 2013 Constitution that the people believe should be reviewed. As advised by Mr. Biu, If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village and you can give your submission. I now open the floor for your submission this morning.

Osea Silimaibau: My name is Osea Silimaibau I'm from Vunitogola in Ra but I reside here in Matavolivoli. The first question what is the problem with this constitution if we can be elaborated on.

Mr. Valenitabua: Thank you. This is not the first time we have heard this question. There have been many submissions on what is wrong with the 2013 Constitution. One of the main submissions concerns the electoral system. Under the current system, we have only one national constituency. Previously, there were multiple constituencies with representatives from different parts of Fiji, and members of the public were able to choose candidates from their respective constituencies.

Under the current system, voters are given a number to select a candidate. The concern with having one national constituency is that, once elected to Parliament, people do not know whether their representatives are truly representing their interests. Another issue raised is that some Members of Parliament who receive a relatively small number of votes, sometimes only a few hundred, are still able to enter Parliament through the votes obtained by their political party leaders.

This has been identified as one of the problems with the electoral system under the 2013 Constitution. This concern has been raised not only by iTaukei people but also by Indo-Fijians, who have expressed the need for changes to the constituency system. Secondly, many older citizens remember the Senate and believe that it should be reinstated. It has been submitted in some areas that the Senate played an important role, particularly because the Great Council of Chiefs was represented there and was able to provide oversight and input on matters affecting iTaukei laws and interests.

Thirdly, another concern raised about the 2013 Constitution is the removal of the Great Council of Chiefs from the Constitution. Many people believe this is a significant issue because the Great Council of Chiefs traditionally served as a body that heard and addressed the concerns of the iTaukei people. These three matters are the concerns that have been raised, and they answer your question regarding the problems that some people identify with the 2013 Constitution.

Epeli Lagiloa: My name is Epeli Lagiloa, I hail from the province of Tailevu district of Dawasamu in the small village called Luvunavuaka. And I speak top you as a residence of Votualevu in Nadi. In our community an estimated 90% of us who lived indirectly of the tourism hospitality sector, civil aviation, resort, travel agencies. Because we interact directly with global visitors, we experience directly real-world consequences of this 2013 constitution. It affects us in our identity, our culture and how we represent our nation to the world. Today I wish to submit three specific submissions for your consideration. The first submission Mr. Chair is the restoration of the named identity named Fijian.

My first submission concerned a common named Fijian imposed under the 2013 constitution which reclassify the indigenous people as iTaukei while this was argued to be stepped towards nation unity on the

ground it has caused deep cultural misrepresentation and confusion. Allow me to share two brief scenarios from our experience in the industry to illustrate this. The first scenario we were hosting a traditional Fijian night buffet featuring indigenous cuisine like ota, miti, dalo vavi, ika,toa ,vuaka vavi. However, placed right in the middle of the buffet we had dhal soup lamp curry rice vegetarian dishes. And we had a returning guest which came back in 2018 and he was from New Zealand. He noticed the shifts and asked what change? I went to the kitchen and asked our chef why this item on the traditional buffet. He responded was areh that's Fijian.

I'm Fijian we are all Fijian that's Fijian Kana. When the guest ask me again before leaving what happened. I looked at him and said sorry chief the constitution has changed. The second scenario we were hosting corporate dinner for a group from china . The lady Lin warm up and said how do you say thank you in Fijian. Standing right Infront of us was the same chef Sonu who had claimed the night before that we re all Fijian. I directly told the woman to ask Sonu, he replied vinaka. Mr. Chairman if I ask anyone in this room this morning, how to say hello in Fijian ,we will all say 'bula'. But '*bula,moce, vinaka, sota, tale'* this words belong uniquely to the indigenous vocabulary. When the constitution 2013 strip of the name Fijian and label us as iTaukei it meant that our language, our culture our pacific identity has separated us from the national name. Let us stop calling ourselves something we are not. Many of our indo -Fijian friends are proud to be called Indians. And our Chinese community is proud to be Chinese.

Let us all be proud of our own identities that diversity is what makes us beautiful. Therefore, my first submission is return of the word Fijian to the indigenous iTaukei people so that we move back in what belong to us. So, when a tourist said hello in Fijian we should be able to say authentically in a sound Bula. I submit this is the as advocating for the restoration of the indigenous identity. that is the first Mr. Chair.

The second is re-establishing Fiji as a Christian state. My second submission concern of section 4 of the 2013 constitution which has establish Fiji as a secular state. While a secular framework is to treat all people equally it created major legal moral contradiction within our existing laws. For instance, the crime acts 2009-part 15 section 263 expediently which graphs as a criminal offence. However, under a strict secular state practicing witchcraft is broadly illegal because the secular

government doesn't t define or regulate spiritual boundaries. The only logical way to uphold the law that criminalize witchcraft and protect our community from spiritual deception Is to ground our nation legal and moral foundation in Christian principle. Look at what is happening today in our country absolute secular freedoms and rights been abused and they are taking over the cyber values. Fiji and the indigenous Fijian have recognized Christianity since 19th century. It profoundly shaped our identity towards acceptance of the word of God towards our ancestors to be completely honors without the arrival of Christianity.

People might have remained unreached much wide like the coral white tribe of PNG. Bound to historical practices of cannibalism those gospel of love that symbolize our lives and had taught us to welcome other ethnicities to call Fiji their name home today. That is my second submission Mr. Chair, converts Fiji back to Christian state. Let us not shy away or deny the historical truth that our Lord Jehovah is what built the moral fabric of this nation. My third submission Mr. Chair, the transitioning of voluntary to compulsory voting's.

Finally, Mr. Chair I wish to turn into our democratic processors, I want to share I wish to turn to our democratic processes. I want to share official statistics from the Fiji Election Office regarding registered voter turnouts from the last three general elections. This is 2014, 2018, and 2022. In 2014, we saw 84.6% turnout, meaning 91,023 registered voters. They were registered, but they did not show up. In 2018, the turnout dropped by 12.68%, down to 71.92% attending and leaving 178,995 registered, but did not turn out to vote. In 2022, the turnout dropped another 3.62%, to 68.3%. While the percentage drop seems smaller, the actual number of missing voters swelled to a massive 220,005 citizens who were registered, but did not cast a ballot. In 2014, 91,000.

In 2018, 28,000. In 2022, 220,000. Mr. Chairman, some groups have submitted proposals to increase the legal voting age to 21. However, looking closely to the FEO, the Fiji Election Office data, the majority of those who register, but fail to vote, belongs to the 18-41 age bracket. In fact, the 21-30 age group alone accounted 58,766 youth who registered and did not vote in the last election. This is the exact demographic that needs to participate, show interest, and take ownership of their freedom to decide who governs them next.

Because of this dramatic consecutive increase in registered voters sitting out on Election Day, we cannot rely on voluntary participation. It is failing our democracy. Therefore, my third and final submission is, remove voluntary voting and introduce compulsory voting in Fiji for all eligible registered voters to enforce this.

We must apply small but firm penalties for failing to vote without a valid medical or logistic reason, such as standard fines starting from 30, mandatory community service administrative restrictions. Compulsory voting will ensure the election results truly reflect the preferences of our entire population, rather than just the most politically active. It will naturally boost representation for minority groups and low-income communities who often face the highest logistical barriers to get to the polling station.

Mr. Chairman and committee members, let us build Fiji rooted in truth, cultural respect, and robust civic duty. Let us restore and rightfully identify of the Fijian people, protect our moral foundation by acknowledging our Christian heritage, and strengthen our democracy by ensuring every voice is legally required to be heard at the ballot box.

Mr. Valenitabua: Vinaka Vakalevu Mr. Epeli-Lagiloa, comprehensive submission, and we have heard the recommendations that you have given us, recommendations that we have heard before, and as you have rightly said, you support the submissions that have been made before us, or before you this morning, which deal with the issues.

The name Fijian, to be for natives only or for the indigenous Fijians, the secular state to be deleted, and Fiji to be reverted to Christian state, and the voting to be mandatory rather than voluntary. I know this has happened before in Fiji, compulsory voting, before it was changed to voluntary voting again, but we'll think about that if it is to be reintroduced. thank you very much.

Osea Silimaibau: I submitted there is only one Sunday, and it must be banned. No shopping, nothing. To have a Sunday banned on a Sunday, and recognize only one Sunday, and that has to be constitutionally recognized. Thank you.

Mr. Valenitabua: Thank you for your submission. Similar views have also been expressed in other submissions received, advocating for a Sunday ban on business activities so that no commercial operations are conducted on Sundays. Any more questions?

Jone Tuilau; My name is Jone Tuilau, and I am from Naduri, Macuata. I would like to raise a concern regarding the laws and policies administered by the iTaukei Land Trust Board (TLTB) in relation to land leasing. I had previously raised this matter at our Bose ni Yasana meeting, but I did not receive a clear response. I respectfully request that this issue be reviewed again.

Nowadays, many investors are investing in developments on our land and are receiving substantial financial returns, amounting to millions of dollars. However, the benefits received by the landowners are comparatively very small and do not increase over time. In many cases, landowners do not receive what they consider to be a fair share from the use of their land. I would like to know whether this matter has been reviewed before, and if not, I respectfully request that the TLTB review its leasing arrangements and policies to ensure that landowners receive a fair and equitable share of the benefits derived from their land. I also request that landowners be meaningfully included in any review process. While investors continue to receive significant returns from developments on our land, the landowners themselves do not receive adequate benefits. Therefore, I respectfully submit that this matter be reconsidered and reviewed for the benefit of all landowners. Thank you.

Mr. Valenitabua: Thank you. We have been receiving a number of submissions regarding land leases, and your submission this morning raises similar concerns. I wish to provide some explanation on this matter. It is true that, in many cases, landowners receive relatively small returns, while investors receive substantial financial benefits from developments on leased land. The iTaukei Land Trust Board (TLTB), in determining lease payments, relies on the unimproved capital value of the land. However, where landowners' land is being utilized, they should receive a fair return, and this principle is recognized in the Constitution. Regarding your question as to whether this matter has been reviewed, I am unable to provide a definitive answer, as only the TLTB would be in a position to confirm that.

Nevertheless, the issue of ensuring fair returns to landowners is an important one. We have also received submissions on this matter from other members of the public. In fact, an Indo-Fijian submitter with connections to Naitasiri spoke on behalf of the people of Naitasiri and expressed concern that many landowners remain poor despite the significant income generated by investments on their land. We are aware that investors can receive millions of dollars from investments made on leased land. That is why we are considering how the returns to landowners can be improved so that they receive a more equitable share of the benefits derived from their land. We have received your submission and will give it further consideration and review. Thank you. Any more Submissions.

Jone Tuilau: I wish to submit about the GCC. It was painful particularly to the iTaukei that the GCC was removed. It was removed through the unlawful law that was brought up at the time, and I submit that the return of GCC must be recognize in the constitution and no law must be made to remove the GCC. It must now return to where it was in the [previous constitution. So I'm submitting that the return of the GCC must be officially recognize.

Mr. Valenitabua: Thank you. The return of the Great Council of Chiefs (GCC) to the Constitution has been a matter that has been submitted to us in many of the places we have visited. We have also received submissions proposing that the GCC be recognized as the highest authority on matters concerning iTaukei land and traditional affairs. In addition, we have received submissions recommending that membership of the GCC should be limited to individuals who are widely recognized as suitable and qualified to serve on the Council. We have noted these submissions and they will be considered as part of our review process. Nothing ahs been confirmed as yet we have just received submission in regards to the GCC.

Jone Tuilau, I wish to confirm and further submit that the fourteen traditional chiefs representing the fourteen provinces of Fiji should constitute the membership of the Great Council of Chiefs (GCC). I further submit that membership of the GCC should be limited to these traditional representatives and that there should be no appointments or invitations extended to persons from other ethnic groups. In my view, the traditional chiefs of the iTaukei people should be entrusted with

providing leadership and guidance for the future of the iTaukei community. That is part of my second submission.

Mr. Valenitabua: Thank you.

Osea Silimaibau: I wish to make the following submissions. Firstly, I submit that the Native Land Trust Board (NLTB) should be reinstated. In our view, the current iTaukei Land Trust Board (TLTB) is not adequately serving the interests of landowners. Secondly, I submit that ownership and control of qoliqoli areas should be returned to the iTaukei people. Thirdly, I submit that the colonial laws inherited from British rule, which continue to exist in Fiji today, should be reviewed and, where appropriate, repealed or removed. These are my submissions for your consideration.

Mr. Valenitabua: Thank you Osea. With regard to your first submission, when the Native Land Trust Board (NLTB) was changed to the iTaukei Land Trust Board (TLTB), it was primarily the name that changed. The legislation governing the institution remained substantially the same. Previously, it was known as the Native Land Trust Act, and it is now the iTaukei Land Trust Act, but the legal framework has largely remained unchanged. Secondly, concerning the return of qoliqoli ownership and control to the iTaukei people, we have received similar submissions from many of the places we have visited.

Thirdly, with respect to your submission on colonial laws, this is also an issue that has been raised throughout the country. There have been calls for Fiji's laws to be reviewed so that they better reflect our own values, circumstances, and aspirations, while continuing to draw on useful laws and practices from elsewhere where appropriate. We have received your submissions and they will be taken into consideration as part of our review process.

Avi Naitukuini: My name is Avi Naitukuni I'm staying in Nasau Nadi here in Namaka. The chairman. I submit that is support that Fiji be Christian State. Secondly, I submit that we have only 2 party like before must contest in general election. Thank you.

Mr. Valenitabua: Thank you we have receive in a lot of places and this is part of your submission supported here. About the party, it has been submitted from other places we have been to. We will go and review it again.

Lesi: My name is Lesi, I live here in Votualevu. Section 157 and Section 158 of the constitution can that be removed totally for immunity. vinaka.

Mr. Valenitabua: With regard to the immunity provisions, there was a court decision concerning the 2013 Constitution, and last year the Government referred a related matter to the Supreme Court. In its observations on immunity, the Court emphasized the importance of looking forward rather than backward, noting that revisiting past events could reopen old wounds and create further difficulties. The immunity provisions cover those involved in the coups of 1987, 2000, and 2006. Many of the individuals associated with those events are still alive, and some continue to serve in the military. There is concern that removing the immunity provisions could have significant implications for the military and raise questions about how such matters would be resolved. While it is important to acknowledge the past, there is also a view that the country should focus on moving forward while ensuring that appropriate legal safeguards are put in place to prevent similar events from occurring in the future.

Lesi: Isn't it bit unfair.

Mr. Valenitabua: It is unfair, it is illegal whatever you call it But we've got to look at the lives of all citizens of this country. The Constitution or any law is not there to punish. The law is there to regulate. And whoever, whoever. Is disobedient to the law may then be punished. At a certain level, which fits the offense,

Jone Tuilau: I have a proposal about the GCC. In the 16 years past now the president is always appointed in parliament. I submit that the president must be appointed by the great Council of the Chiefs. And that should be recognized in the constitution.

Mr. Valenitabua: Thank y ou Tuilau. The appointment of the President you have now supported other submissions that we have received. It will be recognized in the constitution and then we see what would be their role.

Mariana Ranadi: My name is Mariana Ranadi, I lived in Waqadra.The first submission is making reference to the Bill of Rights in the Constitution, and it submits the right to be given back to the parents to correct their children. The

right and freedom to be given to the parents to discipline them is making reference to the issues that which is now in Fiji regarding the drug cases.

She has seen that a lot of damages are done, therefore it's a myth that the right regarding the children to be given back to the parents so that they can discipline their children. The second submission, i made reference to the leaseholders. It made submission that the owners of the land to be given the rightful decision to decide on what should and should not be done to the land, even if you are a leaseholder.

The land owner should be given the ultimate authority over the lease land, even during development. The land owners must decide on what to be done on the land that belongs to them. That submission I concur with the previous submissions with regard to the election process, the election system, the party system to be restricted to two or three parties only.

The fourth submission, it's a myth about the election process. The constituency voting must return, constituency voting must, so that they are given the right to appoint the person to represent them in the parliament. I will repeat the fourth submission. The election system must change and it's a myth to bring back the constituency voting so that they appoint a person to represent them in parliament.

Mr. Kohli: Thank you for your submissions. I'll try to answer your question. First of all, children's rights. We have been going around the country and a lot of people are saying that we should be given the right to discipline the children. There is nothing in the constitution that stops you from disciplining your children. The only thing that it talks about is not to have physical violence, meaning that you don't couple punishment and things like that. Now, you must have come across the education bill that was going around. Were you consulted on that? Even they didn't bring in the right for couple punishment.

As far as your voices are concerned, we will take it up, we'll put in the proposal, we are duty-bound to put in the proposal what you are requesting for. That's one.

Owners' rights. This is another issue that has been voiced everywhere. I think that people need to understand this. itaukei people are not saying you don't lease the land.

What they are saying is consult us. Don't just lease it without consulting us. And before, the policy of ITLTB was, before they renew the lease, they lease the lease, they have to have consultation with the members of the Mataqali. They'll go and discuss with them, then come back and say yes, they want to renew it or they don't want to renew it. Later on, it was removed. No consultation. ITLTB just dealt with the tenants without any consultation. And one of the, one of the, our task is to see that the indigenous rights are protected and you get your fair share value. So that is something we have to take seriously into consideration and put forward.

Election, too many parties, we can't comment on that because people's right. Constituency is another matter we have been going around and people say we want to see our candidate. We want to see knock on that door and say attend to our problem here. At the moment, they only come once in a while and they go away. So, they want constituency back. This is something that has been voiced by a lot of people and that again will be taken into consideration. Thank you.

Terence O'neill: My name is Terence O'Neill. I just live next door. I'm a resident of Matavolivoli. I know there's been so much controversy of the...

Mariana Ranadi: Mr. Chair, I just want to clarify on the issue of disciplining my child. Okay, you are saying that that is not in the Constitution or is it just added?

Mr. Kohli: What I am saying is that Constitution does not forbid you disciplining your children. The manner in which you discipline, it says you should not subject them to physical violence. So, if you want to talk to them, you tell them, look, this is not right. You can talk to the child. You can't.

Mariana Ranadi: Okay, what I'm trying to drive here is I should be able to be given the right to spank my child. Okay, that is biblical. If you're wanting to go secular, the Bible says discipline your child, your parents. Okay, so for that reason, please go back to the original Fijian way of disciplining the child because we are trying to promote so much the reason to promote the way we used to discipline our children before. The way our

grandmothers, grandfathers used to discipline us. I think that should be brought back now.

We should not accept any cut-and-paste law from any other countries like Singapore for that reason. I don't know where else this cut-and-paste system has been coming into this country.

Mr. Kohli: As far as your question now is spanking, true, that is not allowed because that comes part of corporal punishment. But we've been hearing from a lot of places what you have said to bring back to us the rights of disciplining children the way we want to, the way it used to be, the way it is in the Holy Bible. We have noted that and that is something again we have to put forward because we are hearing from a lot of people on this matter.

Mariana Ranadi: Back to basics, we are all Fijians, indigenous Fijians you are trying to promote our identity. When you say Fiji, you should know what a Fijian looks like, how they are disciplined, how they eat and whatsoever, you name it. So, for that reason, disciplining your child, I strongly would like your panel to take into account that we have the right as parents to belt our kids. If we don't, who else will? If you don't listen to your parent, you will never listen to anybody, whosoever. So, give us the right, give us the right back to discipline our children. You'll save the streets of kids and this drug problem that we have in this country. Thank you.

Mr. Kohli: Thank you very much Mariana. This issue about corporal punishment and discipline. Other cultures, they can discipline their children using words talking to them, other cultures. What you are telling us today is that for us Fijians, most of our discipline comes from the stick. We are wacked and that is how our parents discipline us. So there have been suggestions that corporal punishment be reintroduced. It is, it will be a breach of human rights, the child's rights. I know you're shaking your head, but I'm telling you the suggestions that have been coming up. Corporal punishment to be brought back so that children can be disciplined.

One of the submitters who made this submission to us about bringing back corporal punishment were the executives of the Fijian Teachers Association. They told us that teachers have given up to our children. Teachers are being thrown at while writing on the blackboard. Teachers

are being sworn at by students. Teachers are being punched by students. Teachers can walk on the grass when the children are coming.

Unlike before, when you see a teacher coming, you'll give way, but these days the teacher has to give way. So, discipline is lacking. The teachers think that corporal punishment has to be brought back, to be imposed or given by the principal or head teacher and the assistant. Parents who have come up have also said, like you, that corporal punishment be brought back for discipline purpose. So, you are not the first one who is arguing this. We have heard it.

We have to consider our children, our parents, our teachers, together with the Bill of Rights. That is what we are required to do. Even if we were to say it must be brought back, I was told in Taveuni, or we were told in Taveuni, that you are still assaulting your child. You can charge for assault. That is an assault. That is where the difficulty lies.

So please leave it with us. We will go and think about it, how to go about it, and then we'll see what we will write down and recommend to His Excellency the President and to the government on what law should be placed or should be put into the Constitution. The new Education Act states that you cannot apply corporal punishment to any child. That is the Education Act. Passed just two weeks ago, I think, by Parliament. So there we are. The law is there. If you breach it, you'll get in trouble.

Terence O'neill: Thank you again, Mr. Chairman. I am Terence O'Neill, and I just live next door. I'm a resident of Matavolivoli. I know there has been a lot of...

Mr. Valenitabua: What is your name again? Terence O'Neill.

Terence O'neill: O-N-E-I-L? O-N-E-I-L-L.

Mr. Valenitabua: Matavolivoli.

Terence O'neill: Yes, sir.

Mr. Valenitabua: Please proceed, O'Neill.

Terence O'neill: Okay, I know there has been a lot of controversies about the amendment to this current Constitution, particularly because of the threshold that's there in the Constitution that makes it very rigid to review. My submission is to come up with a framework to be able to review the Constitution periodically. To allow us to review the Constitution periodically, say 10 to 15 years. That will allow for our children who's coming after us to also have an input in the Constitution. So then the Constitution becomes futuristic.

It's involving everyone. So, my submission is to, rather than having something rigid like this, but having a periodic review of the Constitution every 10 to 15 years. The other one, my second submission, I know there's been a lot of talk about children's rights, like the lady just talked about a while ago. But then and again, we need to look at the other side, too, as parents. I'm sorry, we just need to talk realistically. The upbringing of the child is also the parent's responsibility, too. I know we all came through the stage of, we all got a hiding for what we did. I think we were child abused in our upbringing. Right now, these children, now you cannot abuse them because of the laws that's in place.

But then there's a submission here, that something like this happening in Israel and in Singapore, compulsory admission into a military service. When you go into these disciplined forces, one, they will teach you about, they will bring about discipline in the person, and also at the same time, make the person, this child, after going through the service, that this child becomes nationalistic. Knowing the values of our country, we'll be able to go away from all these issues, these social issues, because of discipline that's been enforced in the security services.

So those are the two submissions that I have. One is to ensure that we have a periodic review of the constitution, and two, maybe compulsory recruitment of our children at the age of 18 into the disciplined forces. Thank you very much.

Mr. Kohli: Thank you, Mr. O'Neill. Both of your submissions are very valid. I'll address them one at a time. The review of the constitution periodically, because if we have an entrenched constitution, and it's very difficult to change like it was before we went to Supreme Court, it's there forever. Somebody pointed out the figures in the voting. Only once we have

been able to get 75% or above in voting. So, it will be very, very difficult. And times change. People change. Ideas change. One of the debates is, what right have you got to put down a constitution which 50 years later does not apply, and you can't change it? So, there are many countries which periodically review constitution through referendum. So that is well noted.

We'll pass your consents to the proper authorities. And as far as children's rights, I think it's been spoken about. Again, when you talk about Singapore, even if you look at at other school and other schools where they have these cadets, they go through that system of discipline. You are thinking that you should have compulsory two years in the service of the Fijian military forces? Everybody is racist. Ignite the racism. Bring everybody to discipline. That is something that can be looked at. Thank you very much.

Dr. Gounder: Vinaka O'Neill, thank you for your submissions. Both are very good submissions. Especially the second one. I think this is the first time we have received this submission. The alternative ways of disciplining your children. Most of the places we have heard are the corporal punishment or no corporal punishment. This is the first time I think somebody has talked about different ways of disciplining your children.

So, we'll look at that point. I think in the media, the Fijian Teachers Association has also called for alternative means of disciplining children, but including corporal punishment. There can be other ways to deal with it. So, thank you for your submission. This is well noted.

Mr. Valenitabua: I will make a comment in relation to military discipline. You see our children fighting at the Bus Stand, finishing off a rugby game with fighting on the sidelines and other grounds. These are children who are undergoing cadet training at our secondary schools. Where does the discipline come from? I have been told by a former senior military officer that cadet training has to be controlled properly. So has military training which is now being suggested. Your point is a good point. I'm not saying that we won't think about it and consider it.

The mentality, because for soldiers when they are trained, they are trained to kill. Discipline is about saying yes, following orders and so forth. And when they leave military, according to the military officer who I spoke with, they are conditioned to remove those mentality of

following orders. Whatever order you are told, get rid of it, or the following orders mentality. Soldiers undergo that. I'm not a soldier, but that came from a military officer.

These cadets, after the cadet pass out, it's there, open to them. Why do they go out being rough on the streets, fighting at the Bastion? The same people who are undergoing cadets, almost all schools in Fiji. That is something that I just brought up so that we can think about and we will think about that. Right, thank you.

Sailosi Wavu: My name is Sailosi Wavu I'm from Ravitaki Kadavu. Thank you. Chapter 2 of the Constitution regarding minerals in the land and the portion of fair share. if you look at the area of the Constitution, there is a discussion on ownership of the land and the fishing ownership, fishing rights of the fishing owners or the fishing area owners. The Constitution states that the government owns the mineral, but only giving fair share to the land owners. My first mission is the land and the sea from the air down to the bottom of the earth to be given to the land owners. And the land owners must decide what to give back to the government as a fair share. Furthermore, I suggest that the money arising from those minerals to be given, to be equally divided, he is mentioning 50-50%. I further submit to change all the clauses regarding ownership of the land and the qoliqoqli.

The second submission, I made reference to freehold land and he submits if someone owns a land on freehold, if the minerals are found on that land, the freehold tenure of the owners of the land to be only given three feet, but the minerals and what is gained from those must be returned to the land owners. I will repeat the second submission. If someone owns a land on freehold, if a mineral is found on that land, the money arising from those minerals must go to the land owners and the person owning that freehold must only own three feet and above. If someone owns a land on freehold, if the minerals are found on that land, the money arising from those minerals must go to the land owners and the person owning that freehold must only own three feet and above. Thank you.

Mr. Valenitabua: Thank you, Sailosi. The issues you have raised have been submitted to us in many of the places we have visited. In particular, we have received numerous submissions calling for the ownership of qoliqoli areas to be returned to the traditional qoliqoli owners. At present, while

customary fishing rights are recognized, ownership of the qoliqoli areas remains vested in the State.

Similarly, under the current legal framework, minerals located beneath the land and the seabed are owned by the State. This principle also applies to freehold land, where any minerals found beneath the surface belong to the Government. With regard to the sharing of benefits from mineral resources, there is legislation in place, namely the Fair Share of Mineral Royalties framework, which provides for the distribution of mineral royalties. Under this arrangement, 80 percent of the royalties are allocated to the resource owners, while 20 percent is allocated to the Government. We have received your submission and will give these matters further consideration and review as part of our work..

Joana Raidriwa: My name is Joana Raidriwa. I am from Waqadra residence. I came here today with several submissions as an Itaukei woman. And my submissions have already been submitted. And I strongly, I strongly support all those submissions. Qoliqoli and the circular state to be changed to Christian state and every other voice that has been heard today. I am just going to touch up a little bit on this secular state and being a Christian state that has been submitted with a few of our friends. The question is, when that was the constitution, when it was derived, did it change from Christian state to Secular state? That's where that particular clause came in that the children cannot be put under corporal punishment. Can I be corrected on that? Or that corporal punishment was already there in the constitution?

Dr. Gounder: We have never had corporal punishment as a law in the constitution. Corporal punishment, even before the constitution came, I remember in 2005, a school teacher was charged for corporal punishment by a magistrate.

Joana Raidriwa: As an ITaukei, I'd like that, that there shouldn't be any law that restricts a Fijian father and a Fijian mother, birth certificate, proof to the police. They need to discipline. Why? This is going to help the government stop these native kids walking around, lying on the streets, no clothes and all. I mean, I was raised with the Girmitiya, like they always call me, Kisan Ke larkiye. I was raised among the Kisan, not the ITaukei people. But my dad never lost the root that we are an ITaukei. We had that discipline. And I love my Indian brothers and sisters. You know, my

family in the village call us, they look Fijian, they registered Volini Kawa bula, but E ratou Kailndia. And I love, I give the compliments to my Indian brothers and sisters to what I am today. It is the discipline in the house. *Agar maro, to ne maro. Agar discipline karo, to mot ne karo.*

Now, I feel for my fellow ITaukei fathers and mothers. I am one person that I was like, somebody just joked about it and said, oh, we were abused, right? I mean, my age group, 55s and the 60s years old, we were abused. To me, that's not an abuse. That's made us fear. We are shivering when we see it. As soon as our father raised the voice, that's it, we start to *wee-wee* in our pants. I believe everybody. I think it will help the government if you can consider there is a clause there. But if my ITaukei brothers and sisters agree, oh, that clause is just for the ITaukei people. I think our children really need to have a good belting. Just like what they gave to us when we were growing up. That is one.

I think that can help the government, that can help all this. That's half of the headache done at home. They just get disciplined at home. The rest that have been submitted, I thank you for my fellow brothers and sisters came prepared. I just came. I was just so excited.

I want to hear what's going to happen today. I take it that when this committee goes back, like chairperson has said, oh, we're going to have a real headache and all of the submissions coming along. But it is our prayer. It is our prayer as Christian brothers and sisters that we will continue to pray. We continue to pray for our future generation that the Lord helps us. Because I don't see any brother, Hindu brother, sister, Muslim taking drugs. But it is our children. So, I think maybe you should just consider the committee, just a little bit of that. Maybe clause it, this is just for the ITaukei children, that their parents can.

But you So, I'll go back to what some of my fellow friends have mentioned about disciplining our children. As part of the Christian state that we are submitted, and because of our value and our belief in our faith, that these two go together, that a child must be disciplined by father and mother. Only then we are teaching the child at a very young age to be a better citizen and to become a better person, for the family foremost and for the church and for the nation. Why I'm touching base on this here, that I think that the parents, if can be, will be all grateful being a Christian state, because that's one of what the Lord says, if you love your child, you need to discipline.

Now which father, which mother would pay for the life of their children and at the same time try to kill the child as a substitute when they fade away, they become the new generation. So, I'm just touching base on that, if it can be, we'll all be grateful because as far as I'm concerned, and it's very sad for me to say this, that it is only the Itaukei children, I could be wrong and I stand to be corrected, that it is the only itaukei children are doing the coup, they are the boss of their parents today, the boss of the principal and the teacher. During my time, we come home with punishment from the school and our parents say, oh that's not enough, come back here, there's a hosepipe here.

When we send you from here, I'm talking on behalf of the ITaukei children. Now the ITaukei, I'm an ITaukei, I am just so privileged that I am an ITaukei human being. But it saddens me at the same time to see in Waqadra, my Sunday school kids, my youth, they have been marked red tag.

Because of this, what do you call it? Hazard? Pandemic? These drugs that is going on, little kids. Now I strongly feel if this committee and if this government, if we vote and you come back to run for another three, five years, we'll keep voting.

see, the law is there. If it is over punishment, well, there's always the law to protect the child. Discipline, even the parents, maybe the father was like hangover, and it was exceeded.

My father drinks, and he exceeds what he does to us. But look at us. We're all strong people now. Because we know what is that. And in the Christian state, if you love your child, you want your child to represent you, your koro, your Tikina, your land. Discipline the child. Do the kind of person that you want that person to be.

And I'm pretty sure everybody sitting here, they will agree. Since we are pushing, not for the circular, but for the Christian state, one of the clause that the Lord Christ said, you love your child, *chapkimaro.* Don't kill the person, don't kill the child, it will represent you.

But *chapkimaro*, so that there shouldn't be any shame, there shouldn't be any disrespect. And yes, the cadets, they talk about the cadets, because that's where they get discipline. I don't think so.

All my three children attended Natabua High School, and even the Honorable AG's children, I mean, they're not using that to be indiscipline. They've been disciplined, and you know where it reverts back to? It goes back to the family that is raising them. It goes back to the family. Now with the Christian state, when a country or Tikina or son of the land prosper, it just goes back to the family. They are their Tikina, they are their land, they are their people. It goes back to the father, the mother, and their children.

And the rest that have been submitted, I strongly support it, that I know that that's what I'm going to vote for. Turaga na AG, I've already told my children and everybody in New Zealand, you're voting for Naita Siromi Turaga. One of it, that I came here today, because of this Constitution, this government promised us that whatever that you have gathered today, you will make us happy, that when we read the Constitution, when you come again into power, that some of these things that we have voiced today has been implemented or somewhere there, as you people, you know, the no-house closet. Thank you.

Mr. Valenitabua: Ladies and gentlemen, I have two other hands up there. Three, another three, could we, four, another four. Okay, okay. What's the time? 25 to 1.

Josefa Mauitoga: My name is Joseph Mataitoga. The Chairman of the Review Committee this morning, and members of the panel. I'm from Nawaikama in Lomaiviti, and I reside in Sabeto. And as you can see my shirt, I'm a lecturer at the Fijian National University in the Namaka Campus. I walked in late and I know that many of the submissions this morning have sort of like shared what I have, but I would like to share only two of the four submissions that I have.

The first one is the review and amendment or change of Fiji's constitution to be completed before the next general election. The recommendation is that this constitutional review and proposed amendment or change of Fiji's constitution, if it could be completed, passed in Parliament and gazetted into law before Fiji undertakes the next general elections. The reason being is we have an uncertain future.

It is uncertain that this exercise will be completed if there is a new government that comes into power and if their priority differs from the current government priority. And also, the cost to this exercise. We all know that the government has spent a substantial amount of money to conduct this exercise and if the review is not completed, put into law, or implemented, then it will be a total waste of taxpayers' money.

The second recommendation that I have, apart from the recognition for Christian State and also the reintroduction of corporal punishment as being said by a lot of citizens here today, my next recommendation is to strengthen the constitutional safeguards against future coups or overthrow of a traditional government. The recommendation this morning is that the constitution should contain stronger and permanent provisions that prohibits any attempt to remove or interfere with a democratically elected government through force coercion, intimidation, or unconstitutional means. As you all know the historical context of this, we have experienced a couple of coups over the years from 1987 to 2006 and these events resulted in probably the following political instability, economic uncertainty, capital flight, loss of investor confidence, international sanctions and criticism a lot of brain drain and migration of our skilled citizens, and social and ethical tensions.

So, to protect the democracy, a modern democratic nation must ensure that political change occurs only through lawful constitutional processes. The constitution should clearly affirm that sovereignty belongs to the people of Fiji. Governments derive authority from democratic elections and the military to remain subordinated to civilian authority.

And the last one is no institution in Fiji should be above the constitution. In all of these, any attempts to overthrow or suspend the constitution should be regarded as a very serious offense against the state and the land and strong penalties should apply to coup leaders, organizers, financers, supporters that are acting knowingly or furtherance of unconstitutional actions. National stability and economic growth is very important.

A constitutional prohibition against coups would encourage investment, promote economic confidence, strengthen democratic institutions enhance Fiji's international standing, and protect the future

generations of our land from political instability. So, the proposal is no person, institution, organization or armed body shall remove, suspend, interfere with or assume the powers of a democratically elected government except through lawful constitutional processes. So that's basically my submission this morning as I walked in late and I hope that the Constitution Review Committee, the panel and the committee would consider the submissions apart from the previous submissions that have been presented.

Mr. Biu: Chairperson and members of the commission, I have here with me the written submission by Joseph. I hereby submit this written submission to the commission for record.

Mr. Valenitabua: Thank you Mr. Biu. For the record, the commission is now being handed a submission written and typed from Mr. Joseph Smith. Joseph Smith? From Mr. Joseph Maitoga. It has been signed and dated by Mr. Maitoga. Joseph Hill Tiko Maitoga. And the commission now accepts it as part of the submissions that were heard and received this morning. Thank you.

Jeremaia Kalokalo: My name is Jeremaia Kalokalo Natauloa, Nairai. On behalf of the review commission, I just have a few questions to ask first. Then I will give my input on the commission review. This review commission, will it change the constitution or will it change part of the constitution?

Mr. Valenitabua: Our task is to hear submissions from the people of Fiji. What they think should be included in the constitution. What they think should be removed from the constitution. What they think should be changed within the constitution itself. Some words can be changed around to change the meaning. So that is what our purpose will be. We will remove some laws if necessary. We will add some laws if necessary. We will turn around the wording of some laws if necessary. If necessary. And in the end, we will have to write a recommendation or a report to his excellency, the president. And with that report or recommendation, we will be presenting a draft amended constitution. That is what our course of action will be from now on. We have a constitution expert. We have a constitution drafter to write the laws. They are both from overseas. Does that answer your question?

Jeremaia Kalokalo: Thank You. So my view, 2013 constitution amendment will be done.

Mr. Valenitabua: It is amended with the parts that are not good to be removed. It is an amendment, not a new constitution altogether.

Jeremaia Kalokalo: Why is that?

Mr. Valenitabua: Because the law says so.

Jeremaia Kalokalo: Which law?

Jeremaia Kalokalo: 2013?

Mr. Valenitabua: The 2013 constitution is the law of the country. The supreme court has said that it is the legal document and it is binding on all of us. We can only amend it. We cannot remove it.

Jeremaia Kalokalo: Why is that?

Mr. Valenitabua: Because the court has said so. The court is the final... The court listens to the constitution or the court overrules the constitution? The court has considered the constitution together with submissions made by lawyers for so many people at the supreme court.

Jeremaia Kalokalo: Which government did the constitution? Which government? The current or the previous?

Mr. Valenitabua: The old government.

Jeremaia Kalokalo: So, all the constitution before?

Mr. Valenitabua: The old constitution 1997.

Jeremaia Kalokalo: The previous government, they take it out? Take it out?

Mr. Valenitabua: Yeah. We understand that. The court has also stated that the 1997 constitution is no more. We cannot bring it back.

Jeremaia Kalokalo: Based on which constitution?

Mr. Valenitabua: The 1997 one. So, they removed the constitution in 1997?

Mr. Valenitabua: Yes, they did and the court has said we cannot bring it back.

Jeremaia Kalokalo: So, they are above the constitution?

Mr. Valenitabua: Who?

Jeremaia Kalokalo: The court that ruled out the 1997 constitution.

Mr. Valenitabua: The court has the duty to interpret the constitution.

Jeremaia Kalokalo: Based on what constitution?

Mr. Valenitabua: This one here, the current constitution.

Jeremaia Kalokalo: That's 2013.

Mr. Valenitabua: 2013?

Jeremaia Kalokalo: Yes. Okay. My last question. It has been a longtime now we dealing with constitution and immunity. Why don't we make a law, if anyone who conduct coup to be on death penalty. To free our land. We have to show that we are Christian state. We should show some love and peace. We look around only itaukei with big lands are suffering. Itaukei big lands but no money. Now we are on the fight for drugs, it is very difficult to tackle which brings back to the constitution. Change the people in the government. Change the constitution.

Mr. Valenitabua: Can I cross you. What we are doing now so that it can be entrenched in the constitution. It is not only us iTaukei the indo Fijian too they disagree with this constitution.

Jeremaia Kalokalo: Then it has to be renewed. Throw away the 2013, bring in the 1997.

Mr. Valenitabua: We will amend the laws in the 2013 constitution.
Jeremaia Kalokalo: We need a new one.
Mr. Valenitabua: It has been submitted to us to change the constitution and have a new one, but we will go and see.

Jeremaia Kalokalo: Thank you.

Mr. Biu: Chairperson, can we have the last submission this morning. If you have a point that has already been submitted, please hold on to your

submission. The commissioners have taken record of it. By 2 o'clock we should be in Viseisei. I will intervene if I hear the committee submitting the repeated submission this morning. I will intervene and stop it.

Kelepi Dainaki: Bula vinaka Chairperson. My name is Kilepi Dainaki. I work at Fiji Airport. It is a verbal submission. Maybe if I am required to have a written submission, then I will. It is only about moving Fiji forward from where we are. We have gone past 50 years of independence.

The current generation of mine is asking, when will Fiji become a developed country? So, whether it is going to be charted in the constitution, or whether it is a separate ministry of government that is going to look into it. But I think it is important. To start from where we are, and where we are going forward, as we are losing a lot of our skilled people overseas, basically because they are moving to developed countries. I think it is important whether the constitution can capture that and chart the way forward, especially for the new generation that is coming before us.

And maybe the second one, it is more about the technological advancement. As you know, we are named by generation. And right now, the Generation Alpha, which is at the secondary school now, they are expected to join the workforce without papers and pens. So, it is more the use of AI and machine learning. I would appreciate if this is charted in the constitution as the way forward.

I think we have been too long in the developing country. We need to be moving to developed. So, our citizens are able to enjoy the same quality of life that is enjoyed in other developed countries. Thank you.

Dr. Gounder: Thank you. If you look at the National Development Plan, it has all the strategies and the policies. And if we do it right in the next five years and after that, I strongly believe as an economist that we should become a developed country by 2050. And your CEO, Mr. Nawari, who was my lecturer at USP, attended a lot of workshops in the formulation of the National Development Plan. His contributions have been acknowledged in the plan as well. So, the current government plan is that Fiji will become a developed nation by 2050.

But if we do everything right, if we put all the plans and policies and strategies that we have in action for the next 20 years, it is not a dream

it can be achieved by 2050. Vinaka, your submission on technological advancements, etc., the NDP has a whole chapter on it as well, on AI, technological developments. Thank you very much.

It has a long list of policies and strategies that the government should implement. Currently the government is also working on a monitoring and evaluation plan that will see how those policies are actually implemented by the ministries and agencies. But we'll take those points and we'll see how we can capture that in the constitution.

You received all kinds of information about the constitution, about acts, about aspirations. Your submission is about aspirations. And we will see how we can include that in the constitution. Vinaka.

Kelepi Dainaki: Mr. Chairman and the team, thank you very much for the work that you do. Just for my submission, it's a verbal submission. This is in regards to the selection of people to be sitting in the boards. When I talk about the boards, I talk about the government, where the government shares like Fiji Airports, the statutory bodies, ATS, Fiji Airways. As what we can see, it is the guys or the people who are sitting in the board, they are politically nominated. Nominated. A recommendation. If there can be a commission set up by a government that has to be in the constitution to vet everyone that sits in the board, because these things affect the economy of our country. The decision they make affects the economy of our country. And also, with the people sitting in those boards, that they are well-versed with the business. They are qualified to sit in that board, rather than a politically driven or politically nominated position. Vinaka. Vinaka.

Dr. Gounder: Thank you. I think this is the first time we have received this submission for the consultations. But this issue is not new. We received this submission in the National Economic Summit consultations in April 2023, and also in the Fiscal Review Committee submissions. So your point about setting up a commission to scrutinize the board appointments, we'll take that on board.

Mariana Ranadi: Me again. This is a verbal submission. As you can all see, I'm wearing my uniform today. I want to submit, if every person in Fiji that works, if we can deduct money to our FNPF for retirements, everyone that works also needs to have insurance. The reason why I share this is because we have seen the amount of young people that die. And when

they die, there's not enough in their FNPF to cater for their family. That's the reason insurance is there to cater for the young families that are faced with the loss of their loved ones. And especially coming from families that have only one breadwinner, and which is their dads.

I have come across families, children that have lost their parents. Just right here in our community, where we had a Form 6 student of Ratu Navula who went up to Shop and Save, stole a chicken. Luckily, my husband and I met him.

And we had to pay the price of two chickens for him not to be taken by the police. And then when he was asked why did he steal the chicken, his answer was, there was no food at home. Can the government of the day include insurance for every person that works? So that anything that happens to them, their families are taken care of. Thank you.

Mr. Kohli: Thank you for your question. As far as FNPF is concerned, any employer, employs anybody, must pay FNPF. What you should do is make sure FNPF is deducted. There may be people who are avoiding it, but that's not correct. Even a house lady, house girl, is entitled to have FNPF deducted. Yes, I was coming to the other part. The first one was FNPF. Your addressing is that not sufficient to cover whether the government can pay insurance for everybody. Or direct deduction from FNPF.

Mariana Ranadi: No, from the pay. I get what you are saying.

Dr. Gounder: There have been talks at the moment currently about the same FNPF deduction to also provide medical insurance coverage. Similar to that, a life insurance kind of package. If one of your parents passes away, the child will get money. It could be done through the FNPF contribution. I get your point. Thank you. If it is compulsory, then only the employers will be obliged to pay.

Mariana Ranadi: Leave FNPF alone, the pay coming from the person, direct deductions.

Dr. Gounder: We'll take that. Thank you.

Mr. Valenitabua: The deduction for insurance is to come from who? From the individual worker. Directly to insurance. So, the employer's job is to cut FNPF and also deduct insurance.

Mr. Valenitabua: Okay, thanks. Thank you very much. First time we've heard it. Thank you very much for bringing it up. We have come to the end of this session. We cannot extend the time because we've got other schedules set for this afternoon. So please pardon us for this. And to finish off, there's going to be a process which follows this. We are here today.

There's a team in Yasawa. They might have landed by now, I think. We are all collecting submissions. We will take submissions to our office in Suva. We'll collect them and look through them. And then we'll see which ones we can put onto the constitution. Our suggestions may be constitutional or unconstitutional. Now, it goes with either constitutional law or it does not go with the constitutional law. Those are the things that we have to look at.

But don't worry. We will be dealing with that. After that, we will write a report and a recommendation to the President, His Excellency the President. Accompanying that report and recommendation will be a draft amended constitution. All right? Then we'll go up to the President and the President will pass it down to Cabinet, to the government. The Cabinet will have a look at it and maybe adjust.

And then they will present it to Parliament. If it is passed through Parliament, two-thirds majority in Parliament, that is according to the new law set by the Supreme Court, two-thirds in Parliament. If it goes through twice, after two votes, it will be reported.

It will then come back to us for us to decide whether this should be law or not. The process is called a referendum. You might have heard this, that word, referendum. It will be like an election. The electoral officers, the election officers will come around and they will do something similar to an election. But here, it is not an appointment of someone or election of someone to go to Parliament.

It's an election whether we want this to be the law, the amended one, to be the law or not. Right? To be the paramount law of this country. So, there will be a question, do you support this amended constitution? There will be a block with a tick box with a no, no sign. If a lot of people tick with yes, then it's going to be our constitution. If a lot of people prefer to tick no, then we will remain with the 2013 constitution. So, it is important that we all take part. Right? It's the paramount law of the

country. We need to all take part. Register to vote and wait for the referendum. The Attorney General and the Solicitor General, they are working on the laws which go with these things. Thank you very much. Thank you.

Mr. Biu: Thank you, members of the commission. I will now ask you to retire to your seat after the proceeding this afternoon.

----------End of Session [8-6-2026] ----------

Submission(s) Received

SUBMISSION TO THE FIJI CONSTITUTION REVIEW COMMITTEE

EXECUTIVE SUMMARY

This submission respectfully proposes constitutional reforms intended to strengthen Fiji's national identity, democratic governance, social order, and long-term stability.

The submission recommends:

1. The review and amendment or change of Fiji's Constitution be completed before the next general election.
2. Constitutional recognition of Fiji as a Christian State while preserving freedom of religion and equal rights for all citizens.
3. Stronger constitutional safeguards against any future coup d'état or unconstitutional seizure of power.
4. National consultation and legislative consideration regarding the reintroduction of regulated corporal punishment in Fiji.

These recommendations are founded upon Fiji's history, cultural heritage, democratic aspirations, and the need to preserve social stability for future generations.

1. The review and amendment or change of Fiji's Constitution be completed before the next general election.

Recommendation

This Constitutional Review and proposed amendment or change to Fiji's Constitution be completed, passed in Parliament and Gazette into Law before he Fiji undertakes the next General Election.

Uncertain Future

It is uncertain that this exercise will be completed if there is a new government comes into power, if their priority differs and that it has already cost government substantial finance to conduct this review now.

2. CONSTITUTIONAL RECOGNITION OF FIJI AS A CHRISTIAN STATE

Recommendation

That Fiji be constitutionally recognised as a Christian State while expressly guaranteeing freedom of religion, conscience, worship, and belief for all persons regardless of faith.

Historical Foundations

Christianity has played a central role in Fiji's development since the arrival of Wesleyan missionaries in Lakeba in 1835.

The Methodist mission arrived in Fiji in 1835, followed by the Catholic mission in 1844. Hinduism and Islam arrived later with the indentured labourers from India beginning in 1879.

For almost two centuries, Christianity has significantly influenced:

- Education;
- Health services;
- Community development;
- Social welfare;
- Leadership development;
- National reconciliation;
- Moral and ethical guidance.

Many of Fiji's oldest schools, hospitals, and social institutions were established by Christian churches and missionary organisations.

Demographic Considerations

- Christianity remains the faith of the majority of Fiji's population.
- Constitutional recognition would acknowledge the historical and cultural foundations upon which modern Fiji was built while continuing to respect all other faiths.

Cultural Identity

The Christian faith has become deeply intertwined with:

- Indigenous Fijian customs and traditions;
- National ceremonies;
- Community life;
- Family values;
- National celebrations.

Recognition of Fiji's Christian identity would therefore reflect both historical reality and contemporary cultural practice.

Protection of Religious Freedom

Constitutional recognition of Christianity should not diminish the rights of:

- Hindus;
- Muslims;
- Sikhs;
- Buddhists;
- Members of other faiths;
- Non-believers.

The Constitution should continue to guarantee:

- Freedom of religion;
- Freedom of worship;
- Freedom of conscience;
- Equality before the law.

Proposed Constitutional Provision

"Fiji recognises its Christian heritage and values as an integral part of its national identity while guaranteeing freedom of religion, conscience, worship, expression and belief to all persons."

3. STRENGTHENING CONSTITUTIONAL SAFEGUARDS AGAINST FUTURE COUPS

Recommendation

That the Constitution should contain stronger and permanent provisions prohibiting any attempt to remove or interfere with a democratically elected government through force, coercion, intimidation, or unconstitutional means.

Historical Context

Fiji has experienced significant political disruptions through the coups of:

- 1987;
- 2000;
- 2006

These events resulted in:

- Political instability;
- Economic uncertainty;
- Capital flight;

- Loss of investor confidence;
- International sanctions and criticism;
- Brain drain and migration of skilled citizens;
- Social and ethnic tensions.

Protection of Democracy

A modern democratic nation must ensure that political change occurs only through lawful constitutional processes.

- The Constitution should clearly affirm that:
- Sovereignty belongs to the people of Fiji;
- Governments derive authority from democratic elections;
- The military remains subordinate to civilian authority;
- No institution is above the Constitution.

Treason and Constitutional Violations

Any attempt to overthrow or suspend the Constitution should be regarded as a serious offence against the State.

Strong penalties should apply to:

- Coup leaders;
- Organisers;
- Financiers;
- Supporters acting knowingly in furtherance of unconstitutional action.

National Stability and Economic Growth

A constitutional prohibition against coups would:

- Encourage investment;
- Promote economic confidence;
- Strengthen democratic institutions;
- Enhance Fiji's international standing;
- Protect future generations from political instability.

Proposed Constitutional Provision

"No person, institution, organisation, or armed body shall remove, suspend, interfere with, or assume the powers of a democratically elected government except through lawful constitutional processes."

4. NATIONAL CONSULTATION ON THE REINTRODUCTION OF CORPORAL PUNISHMENT

Recommendation

That Parliament be empowered to undertake a national consultation regarding the possible reintroduction of carefully regulated corporal punishment.

Social Concerns

Many citizens have expressed concerns regarding:

- Increasing youth offending;
- Substance abuse;
- School indiscipline;
- Domestic violence;
- Gang activity;
- Violent crime.

There is a growing perception that our children's discipline have weakened over time due to the removal of corporal punishment or tradition mechanism of instilling discipline.

Cultural Context

Historically, physical discipline was recognised in many Fijian, Indo-Fijian, and Pacific communities as part of parental and communal responsibility and social correction.

Many citizens believe that discipline contributed to:

- Respect for elders;
- Respect for authority;
- Personal accountability;
- Community order.

Public Debate

Supporters like me argue that corporal punishment may:

- Strengthen deterrence;
- Reinforce accountability;
- Reduce serious misconduct.

Whilst Opponents will argue that corporal punishment may conflict with international human rights standards and children's rights protections.

Proposed Safeguards

Should this Review Committee and Parliament consider such reforms, safeguards should include:

- Strict legal limitations;
- Judicial oversight;
- Protection against abuse;
- Medical safeguards where appropriate;
- Independent review mechanisms;
- Clear distinction between discipline and abuse.

Recommendation for Consultation

Given the differing views on this matter, a nationwide consultation process should be undertaken to determine the wishes of the people of Fiji before any legislative changes are considered.

CONCLUSION

The Constitution serves as the foundation of national identity, democratic governance, and social order.

This submission respectfully recommends that constitutional reform should:

- Ensure that amendment or change of Fiji's Constitution be done and completed before Fiji undertakes the next General Election.
- Recognise Fiji's Christian heritage and identity while protecting freedom of religion.
- Entrench stronger constitutional safeguards preventing any future coup d'état.
- Facilitate national consultation on the possible reintroduction of regulated corporal punishment.

These proposals are submitted in the spirit of strengthening Fiji's moral foundations, democratic institutions, national unity, and long-term stability for future generations.

Respectfully submitted,

Joseph Hill Tiko Mauitoga
Sabeto - Nadi
M: 9954466
Email: jmauitoga@gmail.com

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08/06/2026

Viseisei Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Viseisei Village Vuda DATE: 8/6/26 TIME: 2:30Pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Sereima Bosewaga	23	9572301	Viseisei	Vuda	Marama	IT	Bosewaga
16	MELEVESI AKAFA	47	9572301	VISEISEI	VUDA	MARAMA	IT	Akafa
17	Veronika. Taina.	40	8365171	Viseisei.	Vuda.	marama	IT	Taina.
18	NEMANI NAVUE	62	8612402	✓	✓	M	✓	
19	JESE KABAKABA	51	2490887	✓	✓	TURAGA	IT	
20	Patiliai Tuisubeto	62	9091215	✓	✓	✓	IT	
21	Joeli Ravualala	64.	2991124	Viseisei	✓	Turaga	IT.	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Viseisei Village - Vuda DATE: 8/4/26 TIME: 2:30pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	TIMOCI ULUIVUDA	57	9358867	VISEISEI	VUDA	TURAGA	IT	
23	INOKE MOMOEDONU.	56	9367889	VISEISEI	VUDA	M	F	
24	Adi Vasiti R.	29	2976404	VISEISEI	VUDA	F	IT	
25	Asinate Ratu	75	9185061	Viseisei	Vuda	F	IT	
26	PONIPATE KUNATOBOLO	47	8696972	VISEISEI	VUDA	M	F	
27	VILIAME TAVAIQIA	67	9064153	VISEISEI	VUDA	M	F	
28	MELI TORA TAVAIQIA	71	9324711	"	"	M	F	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Viseisei Village
Date:08-6-2026

Mr. Biu: Thank you. I may ask that we commence this afternoon. The Vanua Vaka Turaga Vunisei, the Tui Vuda, members of the village gathered here this afternoon. Before, we commence our Talanoa session this afternoon, I would like to explain a few points that will assist us to know before we begin our Talanoa this afternoon. The Commission will be introduced by the Chairperson when given the time this afternoon. A few things to take into considerations:

Firstly, during the proceedings, everything is usually conducted in English. However, thanks to the Chairperson, this session will be carried out in the vernacular. This will make our Talanoa session easier, give us more time to share ideas, and allow everyone to clearly express what they wish to contribute.

Secondly, once the Chairperson allocates time for the Talanoa session, I kindly ask that you raise your hand, state your full name, and then present your submission. I will repeat this: when you wish to make your submission this afternoon, please clearly state your full name before speaking. This is important because our Talanoa session will be recorded. We need to keep track of how many participants contribute their submissions regarding the proposed constitutional changes. Stating your name will ensure your contribution is properly recorded by the recorders this afternoon.Submissions in English are also welcome and will not be restricted. If you choose to submit in the vernacular, we will assist with translation this afternoon so that the two Commission members can understand and have the information properly recorded. This will help ensure your contributions are accurately transcribed, well documented, and appropriately included in the Commission's report for consideration in the constitutional review process.

Thirdly, during our Talanoa session this afternoon, we will not be addressing general developments. If any submissions touch on such matters, the Chairperson may intervene and stop the discussion. I humbly request that today's Talanoa session focuses only on the 2013 Constitution—both the positive and negative aspects, what you would like to see included, what should be expressed, and what you believe should be removed or excluded. Today is the opportunity for this discussion.

Lastly, I humbly encourage everyone to share their submissions without hesitation. Please do not be afraid to speak up—share everything you believe should be included, as well as what you feel should be removed. I

kindly ask that you present your submissions sincerely and from the heart, so they can be properly recorded and compiled into a report that will contribute to the process of reviewing and improving the Constitution. That is all I wish to share this afternoon; to help ensure we all have a clear understanding. Thank you.

1. I will now give the floor to the Chairperson to start with the proceedings this afternoon.

Mr Valenitabua: Thank you very much. We respectfully acknowledge the Turaga and the Vanua vakaturaga of Vunisei, the home of the Turaga Tui Vuda.We sincerely thank you for allowing us the opportunity this afternoon to carry out the work we have been entrusted with.The team present today was appointed by the President of Fiji to review and examine the 2013 Constitution. Initially, seven members were selected; however, one has since withdrawn, leaving us with six members.At present, our team has been divided so we can reach as many people as possible across Fiji. Three members are in Yasawa, while three of us are here this afternoon. One has been dropped out, left us with six. We are being separated so that we- this arrangement allows us to cover more areas and ensure that people throughout the Fiji Islands can make their submissions to us. The main reason for our visit is to listen to the submissions brought forward by the yavusa, and communities across Fiji.

We have already visited the Lau Group, the Lomaiviti Group, visited Vanua Levu, and Taveuni. Since last week, we have been traveling around Viti Levu, and as of this Monday, we have resumed our visits across the mainland. Today, we have arrived in your village, Vunisei, and we look forward to hearing the views and submissions from everyone here, so they may contribute to the Constitution. The purpose of collecting these submissions is to gather information that can help review and make necessary changes to the Constitution, leading to a revised or amended Constitution.

The only actions we can take are to review and remove certain laws currently in the Constitution—particularly those that do not concern us or benefit us. At the same time, we can consider introducing new laws that serve the interests of everyone. Additionally, we can amend specific wording within the Constitution so that it's meaning better reflects the needs of our people in our beloved Fiji.Once this work is completed, the revised laws will form a constitution that truly includes us and fosters a sense of pride among all citizens. That is the purpose of our gathering this afternoon.

We have been visiting various communities, and we are confident moving forward. After this, I will open the floor for discussion so that we may

receive submissions from villagers. Whether submissions come from individuals, villages, or yavusa (clans), we will hear them all. No submission will be excluded, except those related to development matters, as our focus here is not on development.With these brief remarks, I now open our discussion for this afternoon. Thank you. We now open the floor for discussion. If you have any submissions, please feel free to raise your hand and take the microphone so you can present them this afternoon. If there are no submissions at the moment, let me first introduce us. On my left is Dr. Neelesh Gounder. While he is not a medical doctor, he holds a PhD and currently serves as a lecturer at the University of the South Pacific. He is an economist and plays an important role in advising the government, contributing to the development of our country. On my right is a lawyer from Macuata, Babasiga, Mr. Ami Kholi, a long serving lawyer whose name is well known to many. I am Chairman or Chairperson, my name is Sevuloni Valenitabua, I am originally from Rewa, village Nukui in the province of Rewa. Here is the former ACP Biu and team which are members of the delegation this afternoon. If anyone finds it difficult to begin, you are also welcome to ask questions or seek clarification on anything you would like to know.

Mr. I.Momoedonu: To the team sent from the government, along with your colleagues—before I make my submission or ask a question, let me introduce myself. My name is Inoke Momoedonu, and I am from Viseisei Village.In my view, if we look back at the 2013 Constitution, I understand there are 12 chapters. Within these chapters, I can see that there are many matters that need to be carefully reviewed by the villagers and the people of Vuda. However, I feel that we were not given enough time to prepare ourselves. There was also no written communication provided in advance.

When discussing the Constitution, I believe there are people in Vuda who are well educated and capable of contributing meaningfully to any proposed changes. My question is whether it would be possible to allow more time for our people, especially our younger generation. Some of them are educated in law, while others have experience working with the government, and some they would be able to provide valuable input on today's topic.

I have already expressed outside that we would appreciate it if the team could grant us additional time to make proper submissions. As I mentioned, the Constitution contains 12 chapters, and there are many important issues to consider. Additionally, the number of Turaga present here today may not fully represent the views of the entire Tikina of Vuda. So, my question is: would it be possible to allow us more time to prepare and submit our views? I also note that the Bill of Rights section alone contains nearly 40 provisions, many of which affect all of us. This means

that if we could request to be given time and move a time for us to write up a submission. For us to engage the people of Vuda and submit later. That is my question.

Mr Biu: Chairperson, members of the Commission, Mr Momoedonu. He did not make any submissions this morning but has question and request and is saying that we need to, there are 12 chapters in the Constitution and there are some issues with the people of Vuda wishes to raise and clarify but will need time to study the Constitution well. My question is; can we be given time for the children of Vuda, some are lawyers, some are teachers, some work in the government institutions. To be given time to look at the Constitution and we give our views of the Constitution at a later date. He made reference to the Bill of rights and there are 40 provisions in the Bill of rights and some has direct effect to the people and therefore Mr Momoedonu is requesting if they can be given time to look at the Constitution, study the Constitution well, the 12 chapters and the 40 provisions in the Bill of rights before they make their submissions. Vinaka.

Mr Valenitabua: Vinaka vakalevu, turaganikoro. We appreciate your honesty and the detailed information you have shared with us. The Commissioners present have discussed the matter and have now approved for you to confer among yourselves with the Vanua and the tikina or confer among the villagers. If you would like to make a written submission, you are welcome to send it to us. As mentioned earlier, the deadline for all submissions is 30th June. That said, we may still accept submissions received shortly after that date. However, once we reach the date of sitting and begin processing all submissions, we will no longer be able to accept any further entries. We have allowed time for this process and granted approval, so please prepare your submission and send it via the email address provided on the distributed pamphlet. You should already have a copy of the pamphlet. If you refer to it, you will find the email address listed there. Please type your submission and email it to us. Once it is sent, all of us will be able to review it. Are you will be submitting on behalf of the village.Thank you. For us the rest of the men and women of Vunisei, is there any other submission.

Mr I.Momoedonu: It is me again—I would like to raise another question. I note that the GCC has resumed its work, and this is an issue that directly affects us living in the villages. When I reviewed the 2013 Constitution, I did not clearly see the purpose or the role of this body.I respectfully ask: on what basis is the GCC currently operating until to date, and what mandate or authority has allowed it to function over the past three years, including the use of government funds of nearly $600,000.00? A new building has also been established. I would like clarification—on what grounds or authority when

it was being removed and yet the government still approve to build council that was not in the Constitution? Thank you.

Mr Biu: Chairperson and members of the Commission, Mr Momoedonu poses another question this afternoon for the reference of the Commission. Mr Momoedonu made reference to the Great Council of Chiefs, and he said that Council of Chiefs have started functioning and the Constitution does not have any provision regarding the Great Council of Chiefs. His question is – what authority it must operate, and the government has approved that. May I repeat the question once again – what authority does the Great Council of Chiefs has for the Great Council of Chief to operate, and the government has approved its functions. Thank you.

Mr Valenitabua: Thank you very much for your question. The Great Council of Chiefs was removed - in 1987 Constitution it was included the foundation of the Great Council of Chiefs. If I'm right, there was only one law – "The Great Council of Chiefs shall be established" with some other words. That law was removed in 2013.

At present, the GCC appears to be operating under legislation administered through the Ministry of iTaukei Affairs—possibly under the iTaukei Affairs Act – Bose Levu Vakaturaga Amendment Act or related amendments Act or something like that. This is a subsidiary law, similar in nature to other laws like the iTaukei Lands Act, iTaukei Affairs Trust Act under the Fijian Government. It is through this legal framework, something GCC Act that the GCC has been re-established. It is not under the Constitution but under that subsidiary law.

Therefore, its powers, roles, and responsibilities are derived from that legislation. If one of the ladies to look for that law to write it to me and I will explain it all. There is a law not in the Constitution but in the subsidiary law to be same as the iTaukei Land Trust Act, the iTaukei Lands Act which we want to change with other subsidiary laws. For example, the iTaukei Affairs (Great Council of Chiefs) Regulations 2024.

Turaganikoro, that is the basis of my explanation. I can provide further details if I have the specific law in front of me, as I have previously reviewed and even relied on it in court proceedings relating to Cabinet references. The GCC also requested me to represent them on that case regarding that Cabinet reference and Temo stopped us not to enter the GCC. It is in that subsidiary law, their powers and roles.

If I may add, there is increasing encouragement to reinstate the GCC in the Constitution. It was removed in 2013, and now there are calls for its return in 2027, to give powers to the GCC. Thank you.

Mr I.Momoedonu: Mr. Chairman, based on your earlier response to my question, I understand that the position of the GCC is currently uncertain—almost hanging by a thread. As you indicated, decisions now rest with the Ministry of iTaukei Affairs, or ultimately with the Minister responsible. My concern is this: today is the 8th of June, and a general election is expected within the next month. If a new government is elected, can you assure us that this matter will not be reversed? What is your position on this?

With the election approaching, I am concerned about what may happen if a new government assumes power. I am not saying this will happen, but it remains a concern. If this process is completed and a different political party forms the government, where will this submission to the Constitution ultimately end? From what I can see, any constitutional change will have to be finalized in Parliament.

So, my questions are: where will this submission process conclude, and secondly, given that the GCC appears to be in a fragile position, what happens if the Minister decides to remove it entirely? Would that effectively end the authority and functioning of the GCC?

Mr Biu: Mr. Chairperson and members of the Commission, Mr. Momoedonu raised several points again this afternoon. His main concern relates to the current date, the 8th of June, with a general election expected very soon. He is asking that if a new government is elected, where will the GCC be positioned within the Constitution?He made reference that the GCC is "hanging on a cotton thread," and if the present government wishes to cut that thread, there may be no legal recognition of the Great Council of Chiefs. Mr. Momoedonu has requested that this matter be answered this afternoon.Mr. Chairperson and members of the Commission—vinaka.

Mr Valenitabua: Thank you.The work we are currently undertaking follows earlier advice provided by the government to the President of Fiji. You may recall the Turaga of Vunisei a case taken up to the Supreme Court, which was widely discussed and taken to the Supreme Court. During that process, political parties and other selected representatives—particularly those chosen by Chief Justice Salesi Temo—were invited to share their views on the Constitution.

Prior to that, the government had submitted a motion to Parliament seeking approval to initiate changes to the Constitution to amend the Constitution. Unfortunately, the motion did not pass because the required number of members was not present at the time of voting. As a result, the government was unable to proceed through Parliament using that approach.

Following this, the government decided to rely on a constitutional provision allowing Cabinet to refer the matter directly to the Supreme Court which is called the reference. The Court was then asked to provide guidance on how the Constitution could be amended. The Supreme Court approved this approach and gave directions, which we are now following.

Regarding your question about when the election will take place, it depends largely on the progress of our current work. Many matters are on hold while this process is underway. When we were appointed, we were given six months to complete our task, ending on 31 August this year. As we are now in July, we have only one month left to finalize our work.

Our responsibilities include preparing a report, making recommendations, and contributing to the draft of a new Constitution. A legal expert—either a man or a woman—from Australia will assist in drafting the document based on our recommendations. Your input will also be included in this draft.

By 31 August, we will present the proposed Constitution to the President. The President will then forward it to the government, where government lawyers will review it before it is submitted to Parliament. This process is expected to take about five months, from August through December.

Within that period, the people of Fiji will learn the government's position on the proposed Constitution. However, the final decision rests solely with the government, and no one can predict the outcome at this stage.

From a political standpoint, it seems that this timeline has been considered. Our hope is that the Constitution will be finalized before the next election, allowing the election to proceed under the new constitutional framework. I hope this answers your question.

Mr I. Momoedonu: I acknowledge that I have already mentioned there will be a submission, but I would like to share a few additional points.Firstly, many people may not have obtained or even tried to access a copy of the Constitution. If we were to ask around, I believe less than 50% would have a copy. This is an area where we are lacking. I would like to propose whether it is possible to reinstate wording from the preamble or introduction of the 1987 Constitution—specifically, to restore the recognition of Fiji as a Christian state. It appears this has been removed, and with due respect, I propose that it put the Christian state into the preamble of the Constitution.

Secondly, I would like to emphasize the rights of Indigenous people. While I understand that provisions exist in the Bill of Rights—particularly in sections 27, 28, and 29—recognizing that around 80% of land in Fiji is owned by the iTaukei, there are still concerns. It seems that iTaukei landowners, especially those receiving lease income, are sometimes

placed at a disadvantage. I propose that greater benefits and support be provided to the iTaukei as rightful landowners.

Thirdly, I would like to raise concerns about certain aspects that were traditionally owned or upheld by the iTaukei but appear to have been removed from the Constitution. These include both our beliefs and our inheritance—what we consider our share passed down from our ancestors and meant for future generations. While sections 27, 28, and 29 address land ownership, I propose that these provisions be reviewed and strengthened for the betterment of the iTaukei people as landowners. These are the points I wish to submit today. Thank you.

Mr. Biu: Chairperson and members of the Commission, Mr Momoedonu made further submissions this afternoon. First, he submits that the Christian State which existed in 1987 Constitution preamble, it must be returned back and be recognised in the 2013 Constitution. The term Christian state to be returned and constitutionally be recognised. Secondly, the second submission is the rights of the indigenous iTaukei particularly the landowners – right now he said there is very little land left. He made the submission this afternoon, if the iTaukei or the landowners be given the maximum benefit from what derives from land to be given to the landowners. For that submission is that the iTaukei must be given what belongs to them – he referred to the Christian state, he also referred to the land- he said the land to be returned to the iTaukei landowners. Vinaka vakalevu.

Mr Valenitabua: Thank you, Turaganikoro, for your proposal regarding the recognition of Fiji as a Christian state. We have heard similar views expressed in all the places we have visited. This proposal will be considered as one of the key submissions, particularly the suggestion to recognize Fiji as a Christian state and to remove the current secular nature of the Constitution.

Secondly, another issue consistently raised is the need to increase the returns from land leases. At present, only a small amount is received by landowners, while significant income is generated by those leasing the land. Despite this, many landowners remain in poor living conditions. There is a strong request that lease payments be reviewed and increased so that landowners receive fairer benefits.

Thirdly, regarding the preamble and the Bill of Rights that you mentioned, there is a call to restore what is rightfully owned by the iTaukei people. This concern has been raised across all the communities we have visited. It includes issues such as fishing rights and mineral resources found beneath the land. There have been proposals that fishing rights be returned to the iTaukei, and that proceeds from mineral resources should also benefit the landowners directly – that will follow the iTaukei rights which I have

mentioned above. In addition, the matter of iTaukei rights remains a significant concern. Many communities have highlighted the disparity between the vast amount of land available and the reality that landowners continue to face hardship, while others profit from leasing arrangements. These are important concerns that have been consistently raised in our consultations. Thank you. Anyone else?

Mr I.Momoedonu: Sir, I apologise, I will only speak on behalf of us sitting here. Sitting here is our Head of Church (Talatala Qase ni Wasewase o Vuda) for the Vuda Circuit. I thought to present the Chapter 8 of the 2013 Constitution – this is one that touches the Civil Service and its performance – Code of Conduct or Accountability. I request if you could provide an explanation because I have known that it has been raised from the Coalition government a bill and on that day, they have come to know that it was withdrawn about the information. There were four proposals brought up –on Facebook we were reminded – and at the very last moment they have erased it – that is the freedom of Information. I can see that somethings are happening now and it deals with work within the civil service. Is there an explanation to enlighten us on why they removed that proposal since it is in the Constitution on section 8 or chapter 8 with only one word – accountability. And then distributed all the small headings that cover the work of the Civil service. That is all.

Mr Biu: Momoedonu made another request regarding Chapter 8 of the Constitution. He mentioned something regarding the Code of conduct. He requests if someone can explain there was freedom of informant being asked. His asking why it was being removed before it was enacted. Vinaka.

Dr Gounder: Vinaka Mr Momoedonu, I agree with you – both the bills were withdrawn after being presented to Parliament. I cannot speak why they were withdrawn because it was done by the government. We are an independent commission, but we take note of your concerns regarding the withdrawal of the bill, and the Constitution came in 2013 until today those two bills have not become into an act. You have raised your concern and many other have raised the same concerns as well. We will take note of that and that is something we can put in the report. This is already in the Constitution, we cannot make further change in the Constitution, but what we can do is to include it in our report and highlight to government the submission we have received and the importance of making sure that that bill is to go through the Parliament and become an act. Vinaka.

Mr. Valenitabua: Turaganikoro, here is an explanation on the GCC. The GCC was returned under the iTaukei Affairs Amendment Act No 25 of 2023 – that it reinstates the GCC in Section 3. Now that Act, which is the iTaukei Affairs Amendment Act No 25, it also amends the iTaukei Affairs Act of 1944

which is the principal act. The amendment acts No 25 of 2023 further highlights the council to be appointed by the President on the advice of the Minister. The duty of the council to submit to the President any recommendations or proposal which deems fit for the benefit of the iTaukei people. That is the law, as I have mentioned before, it hangs on a thread because it is not in here. That is why they have raised it that the GCC be included back into the Constitution and that is where they will act. That is all, Vinaka. Is there any other submissions?

And if there is none, that will be it for us today and we will go and wait for your submissions after your consultations. Well, there has been a few submissions brought up this afternoon and that is from your turaganikoro position. Vinaka vakalevu. There is only one important thing in which I want to share and then you can share it to the villagers as your position as a turaganikoro.

After this we will go around Viti Levu, last province is Rewa. From there, we will return to our office where we will put all submissions, and the lawyers present here to check on what else is needed to be included in the Constitution. We will check the Commissioners for the ones approved to be included and the ones not. After that, we will make a recommendation and report and will be handed over to the President. We can take it with one Constitution that all amendments are included.

There is one legal drafter will come to compose it. When the amendment Constitution reaches the President, then he will hand over to government, where the lawyers of government will take up to Parliament where they will discuss it over. There will be two very important deliberations done where they will pass the two thirds. It won't be three quarter as advised earlier, it will be two thirds. If it is passed from Parliament, then it will be brought back to us the people where referendum will take place. It will be like elections again, where they will bring the change Constitution, which we will provide or the government. The government will then advice after they have read ours. It can be the one we have done, or the one they will change – they will know what to do.

The referendum will be brought where we will ask whether we have approved that the Constitution in Fiji the Constitution that have been changed. There will be only two things – either tick yes or no. It won't be like an election where someone to enter Parliament - no, its either we say yes or we return the new Constitution we have done. If majority says yes to the Constitution, if no we will return to the 2013 Constitution. That is all turaganikoro, I hope you will discuss with the villagers to know the referendum. Register to vote now from the Elections Office. They are there now. So, when the referendum arrives, we can vote. The question

regarding the Constitution and what will happen, only the government will know. We will only work till 31 August, after that we are done.

Meli Tora: Can I make a submission, apologies if it is a little bit off. This is when we ...

Mr. Valenitabua: We request if you could provide your name.

Mr Meli Tora: My name is Meli Tora Tavaiqia

Mr Valenitabua: Ni bula vinaka.

Mr Tora: Vinaka na cola.

Mr Valenitabua: You were a teacher; can you speak in English.

Mr Tora: Bula Sir.

Mr. Valenitabua: Bula vinaka.

Mr Tora: The question is- We are now in the process, following this ditty gritty programs to try to change the Constitution varies to experience to once which was followed by Doctor Yash Ghai – where did it end. Then how was this 2013 Constitution brought to be in existence into our country. Can we follow the same route, the same process. Because this was not – people were not asked, it was enacted in Parliament – am I correct. And they promulgated because during those days it was only through Decrees. So, why can't we follow the same process. Why go back for the referendum. Thank you Sir.

Mr. Valenitabua: Thank you very much. The Yash Ghai Constitution, we all know - that did not see the light of the day. The former government, the previous government, they rejected it and according to published news that Constitution was burnt. And then the 2013 Constitution was enacted. Nobody knew about how it was enacted till to this day. There was no consultation, there was no discussion amongst the people of Fiji whether they were in order to get their views on this Constitution here – the 2013 Constitution. We were all surprised when all of a sudden there was a 2013 Constitution. In some quarters or in some school of thoughts, they say it is a name post Constitution to the people of Fiji. Not everyone knew the Constitution. Not even our Indian brothers, some of them – they were not happy with it. And they have made submissions to us to amend this Constitution. However, or having said that to answer your question Sir, the Commission that is sitting here today is following the law as established under the case that was put to the Supreme Court of Fiji by the current Cabinet. It was difficult to amend, let alone change the Constitution.

It was difficult to amend. So, the government of the day through the Cabinet put a reference to the Supreme Court under a provision in this Constitution. So that the Supreme Court could give a guide or an opinion

on how the 2013 Constitution could be amended, not removed could be amended. The supreme court sat, heard the cases and then they decided or they gave the opinion of amendment which we are now following and part of that amendment is to – we are to go around, we are to collect submissions from around Fiji and then we are to amend the Constitution.

We can draft an amended Constitution and hand it back to government to that to work on. We cannot remove the 2013 Constitution out wright or absolutely because it is now under the ruling in the Supreme Court. It is the Supreme Law of the country. If anybody acts outside what the Supreme court has stated, then we would just be – it would a null or just – would be similar to a coup because it will be unlawful. The only way which we can amend the Constitution is by following what the Supreme Court said. And that is what we are doing now. We don't even have power to remove this completely and prepare another one – no! We can only amend. I hope that answers your question or your comment. Vinaka.

Mr I.Momoedonu: Chairman, I request that this be the last one. I want to be reminded on Chapter 11- Amendment of Constitution. There is a procedure to be followed, I saw that there were three deliberations and after that there will be a referendum to Fiji. As you have stated, two thirds -my question is that two thirds are for the registered to vote – if they register to vote. Those that vote cannot reach that 100% from those that have registered to vote. My question – the two thirds of the actual registered voters or those that vote. What does the Constitution say? Do you have a copy of the Constitution?

Is it Fijian or English. Only look at Section 160, Sub Section 1, Sub section 2 –

Thank you. Your question – the two thirds, that two thirds only replace the three quarter in B, you get me? The two thirds are the members of Parliament; it's not us the people- that is the second and the third reading. The people will be represented in sub section 3 – read!

(Mr Momoedonu starts to read from the Constitution book) ***(recording is not clear)***

Read sub section 6. – if the outcome of the referendum is that of three quarters of the total numbers of the registered voters have voted in favour of the Bill, then the President must ascend to the Bill which shall come into force on the date of Presidential ascend or on such other date is prescribed in the Bill – I don't understand.

Mr Valenitabua: Look at the three quarters mentioned – it states that on the referendum it must be three quarters of the total number of registered voters who have voted. Well for that three quarters have changed. As they have mentioned the majority only fifty percent plus one to the only ones that

vote. If there were 100 that vote, fifty-one – means that it has passed. If 1000 – 501 will pass – only to those that vote. They have registered and then vote. Only the votes will count where we will take the percentage on the majority.

Mr .Tora: I'm sorry. Another question. I'm seeing the process of registration; we are planning on election. From past experiences, it will take long on working on this. How about before it finishes – all this processes and the date of election have arrived. The question is – can it be stalled, when we are facing the crisis, we are going through now. The municipalities are not approved to do elections because of what – because of the money to run it. How about if it escalates with all the processes we are now following. Is there a plan? Thank you.

Mr. Valenitabua: Apologies Sir, the thing that will happen after the 31 August this year will be upon the government. For us, the only thing given to us is to collate all submissions and, we can make an amendment. When given to government and what they will do with it, that will be upon the government and the politicians. That is the only answer we have. We don't know anything.

Thank you very much. That will bring us to the end of our discussion this afternoon, I will only ask to remember the process I have mentioned before – up to the referendum.

Mr. Biu: On behalf of the people of Vunisei, the Turaga the Tui Vuda, the Head of the Vuda Circuit, firstly a thank you this afternoon for your approval from the people of Vuda on behalf of the commissioners this afternoon where we have carried out a task this afternoon. We are thankful for all the good submissions you have shared. As you have mentioned that you will make your write up and send it to the Commissioners – please remember before July as stated by the Chairperson.

Thank you all, I know that we have reached now a good time, thank you that all our prayers are being heard, and that we have been given freedom to change the Constitution, we have endure for a very long time – 16years when the 2013 Constitution was running when there is a lot concerning the iTaukei have been removed, but thankful that we have been given the freedom for us to share our views to change the Constitution.

Thank you to the Turaga present today, the leader of the yasana, thank you for the session today, the turaganikoro – thank you. Let us hope that we will achieve – the Commissioners will achieve what they have been tasked to do. On the 31 of August, report will be given with a draft Amended Constitution to the President and with all our hopes that it can change the Constitution.

On behalf of us, the Commissioners and the President of Fiji, the Prime Minister on their delegating the team, we have achieved it today, we are very thankful. I am standing here to express our gratitude this afternoon. Vinaka vakalevu.

----------End of Session [8-06-2026] ----------

Vitogo Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vitogo Village Hall DATE: 9/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Ratu Jone - Sovasova	59	8046318	VITOGO	VITOGO	Turaga	IT	
2	JOELI · W · SAUQAQA	61	9404363	/	/	TURAGA M/TIKINA	IT	
3	RT. KARAI · SOVASOVA	45	9818469	-	-	TURAGA	V	
4	APOLOSI NAULIVOU	53	9244794	VAKABULI	VITOGO	TURAGA	IT	
5	Pesa Natou	54	9995396	Matawalu	VITOGO	TURAGA	-	
6	Adi Arieta S. Savasava	40	870/915	VITOGO	VITOGO	Marama	IT	
7	Adi Lutiana Sovasova	65	8019840	VITOGO	VITOGO	Marama	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1106

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vitogo Village Hall DATE: 9/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Ko Iowani Siko	49	7817771	VITOGO	VITOGO	TURAGA	✓	
9	Meriini Tudai.	35	9802064	Vitogo	Vitogo	Marama.	✓	
10	LORAINA NAU	65	9356267	VITOGO	VITOGO	MARAMA	✓	
11	Luisa Ulalea	66	944611	VITOGO	VITOGO	MARAMA	✓	
12	SISILIA NAWADI	42	2192413	VITOGO	VITOGO	marama	✓	
13	MERE. NATABU	39	8784764	VITOGO	VITOGO	MARAMA	✓	
14	ASINATE LESUMAILEPANI	46	8057906	VITOGO	VITOGO	MARAMA	✓	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1107

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vitogo Village Hall DATE: 9/6/26 TIME: 10am - 12

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Jotame Naxita	60	9608692	Somosomo	NAXITI	Turaga	✓	[signature]
16	Vani. Ratu	55	8019141	VITOGO	VITOGO	Marama		VRatu
17	Asena Naraka G.	65	8012292	VITOGO	VITOGO	Marama		[signature]
18	Marama Elder	64	7489638	VITOGO	VITOGO	Marama		[signature]
19	MIKAELE NATORONICARI	36	9499990	VITOGO	VITOGO	Turaga		[signature]
20	TAITUSI NATOGANIWASA	80	9308312	✓	✓	✓		[signature]
21	[illegible]	32	8360866	Vitogo	Vitogo	Turaga		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Vitogo Village Hall
Date:09-06-2026

Biu(MC): Members of the Commission may you take your seat please. Thank you. Vinaka. (38.20). The High Chiefs present today before we start our session today, I would like to explain a few things that will be done today.

First of all, when the mic is given to the chairperson and starts the session, he will introduce the Commissioners this morning.

Secondly the normal procedure of submissions is that it is usually done in the English Language, however this morning the Chairperson has agreed to for the submission to be done in Fijian Native Language (i-Taukei) for ease of understanding. But this does not mean you cannot present in English. I know there are people present today that can give their submissions in the English Language they may do so, they won't be stopped this morning. The whole reason being is that all submissions given in this session will be recorded and will be translated to the English Language. So if your submission is in English you may do so submit in the English Language if in the i-Taukei Language we will try to translate it English during the session as you present your submission, so that its recorded and noted down and included in the report as proof of today's session.

That is the second thing I wish to portray this morning. The secession will be conducted in i-Taukei though it is normally done in English thanks to the approval of the Chairperson to be conducted in i-Taukei language for the ease of understanding, not restricting those that what to submit in the English Language we will allow the individual to do so.

Thirdly when the Chairperson has opened the floor for submission I kindly ask if you are about to give your submission, please do raise your hand the mic will be brought to you. There are few things that you have to do; one say your Full name, where you are from then give your submission. To make myself clear I say again when the Chairperson has opened the floor for submission I kindly ask if you are about to give your submission please do raise your hand the mic will be brought to you. one say your first name, second name, third name or fourth name if you have it, where you are from, the reason being as I have stated earlier that all submissions will be recorded for proof of evidence when the president Turaga na Tui Cakau receives the report it

clearly states (e.g) Sauqaqa hailing from the chiefly village of Vitogo was the one that gave that particular submission with the proof he gave his submission here on this particular land of Sukanacagi, on the chiefly residence of the high chief of Vitogo.

Fourth I kindly ask this morning that this team is here not in terms of development, or any talks regarding development this team will not acknowledge such topics. So that means the Chairperson may stop or I myself will interrupt the talk this morning if it is regarding development. Today is specifically and strictly on the 2013 Constitution.

Fifth; regarding your submission that you must not be scared or shy, you freely state your thoughts towards the amendment of the constitution all this will be confidential, you will not be judged, charged or apprehended by the police with the things you say here today. This thing has been topic of talks almost everywhere around the tanoa or where ever we hold talks the: good, bad, darkness, light, confusion and good of this 2013 Constitution. We all know our own views towards it. I plead that today is the day, the Commissioners are here to take in your submissions and put down in formal writing as I have already stated earlier. To conclude I would like to show my appreciation on the approval of our visit today to the chiefly village to allow the hosting of the submission venue for the sake of the 2013 Constitution. Very much appreciated to the land of Sukanacagi, the Chief of Vitogo for giving us the chance to hold this consultation. Those are just few things I would like to highlight before we start. I will now give the floor to the chairperson to proceed with the proceeding this morning.

Mr. Valenitabua: Acknowledging the presences of the high chief Tui Vitogo of the Sukanacagi land, the men and women present today in the consultation which the President himself has sent. Before the consultation is open for submissions this morning, I would like to highlight a few things so that it is clear to us the purpose of the session this morning. A committee was chosen it named The Constitution Review Commission. Chosen by the president the Turaga Tui Cakau initially there were seven of us to be members of that team. One has withdrawn, left with six of us. This morning on the land if Sukanacagi three of us commissioners are here on the land of Sukanacagi. Other three I believe are either returning this morning or still holding consultation back in

Yasawa. Our team of commissioners is divided, three of us are here others are in Yasawa. As you have heard from former police has mentioned that we have been to the Lau province, Lomaiviti Province, the three province of Vanua Levu including Taveuni. When we began with Viti Levu Monday last week, we started with Namosi, Nadroga Navosa, Nadi yesterday, today we start with the Lautoka area starting here on the Sukanacagi land. Afternoon we will be at Namoli, then moving to Rakiraki team 2 will start at Tavua.

For us will be covering Ra, Wainibuka, Tailevu concluding with Rewa. That's mainly the reason why we are here today this morning. As you can see we are trying to get the people to contribute to this constitutional consultation. As we all know that we are currently running under the 2013 constitution. As it has been mainly talked about and spoken off badly so the government have come up with a way to change or amend some laws that are there in the constitution. You may have seen on the television or heard from the radio that there was a case taken up to the Supreme Court by the government cabinet. They ask in which was they can change the constitution so the Supreme Court has made their legal opinion on ways they can change the constitution. So, one way is way we are here today which is by gathering submissions from the public.

There are other things amongst which the Supreme Court mentioned which I will later explain later regarding their other opinions. Those are mainly the reason for our presence here to hear people's opinion and submissions to put in the constitution. There is the task that is before us. Now in order to fully review the constitution of the Republic of Fiji we have been tasked, we have been told by his Excellency to go around Fiji and to collect submissions from people of this country on what they think, what they believe, what they suggest, and what they recommend to be included in the constitution. We are not going to write up a new constitution. What is going to be written up is an amended constitution.

There is a constitution with some changes being made to it. The 2013 constitution as it is will remain. We will write and then we'll take whatever submissions we receive here in Sukanauca back to Suva where we will collate, compile, analyze, and then try to write a draft constitution together as a report. That's about the

introductory as to what this team is here to do today. I now open up submissions to be presented from the floor. Please put your hand up if you have a submission and speak loudly into the microphone. Submissions can be submitted as provinces, village or individual.

Joeli Saqaqawa: The Commissioner of the Constitution Review Committee, its team members and those present today, here with me is the written submission of the Tui Vitogo. It is on behalf of the people of Vitogo. The province of Vitogo has 6 villagers and 7 Yavusa. There has been representatives from the villages or individuals that will also present today. Thank you that is the written submission of the Tui Vitogo

Mr. Biu: Chairperson, members of the commission, I have here with me the written submission of the Tui Vitogo. It was presented by Joeli Saqaqawa on behalf of the Tui Vitogo, Ratu Jone Sovasova. For the record, members of the commission, the Vanua of Vitogo has six villages and seven Yavusa. This their written submission of the Vanua it is in English by Ratu Jone the Tui Vitogo for the record.

Mr . Valenitabua: For record, a written submission dated 9th of June 2026 and signed by Ratu Jone Sovasova, the Turaga NaTui Vitogo, has been presented to the commission, and it is now accepted by the commission as part of the submissions received here at Vitogo this morning, Tuesday 9th, June 2026. Thank you. Will there be any more elaboration on it or this is it? This is it thank you. Apologies Tui Vitogo, ladies and gentleman we just quickly discuss something Alright, this is the written submission that was received this morning from the Turaga na Momo. It's dated 9th June 2026 and it's addressed to the Chairman, Constitution Review Commission at Level 9 Suburban House, Victoria Parade Suva. The submission on the proposed Constitution amendments. We, the people of Vitogo, respectfully submit the following proposals for consideration by the Constitution Review Commission.

We believe that the constitutional reform should be founded upon the history, traditions, values and aspirations of the people of Fiji and should emerge from a broad-based consultative process involving all communities. At the outset, we express our preference for an extension of the current government's term.

Until the constitutional review process is completed and a new constitution is adopted by the people. To assist the Commission, we have structured our submission under three headings. One, constitutional vote is for the amendment, and three, suggested constitutional wording. Number one, the preamble. Constitution, amendment, sort. The Constitution should adopt a revised preamble that reflects Fiji's historical development, indigenous heritage, the date of session, and the enduring influence of Christianity on the nation. The people should restore the spirit of the 1997 Constitution and expressly acknowledge, one, in bullet points, the indigenous peoples of Fiji and their ancestral relationship with the land, the deed of session of 1874, the historical role of Christianity in shaping Fiji's social and moral values, the contributions of all communities to the development of Fiji, and Fiji's commitment to justice, equality, peace, and national unity.

Reasons for the amendment. Historical legitimacy. A constitution derives its legitimacy from the people and should reflect the historical foundations of the state. Fiji's constitutional identity should acknowledge the historical events and institutions that shaped the nation. Honoring the deed of session. The deed of session remains a defining moment in Fiji's constitutional history. The indigenous chiefs who ceded sovereignty to Great Britain did so within a social environment, strongly influenced by Christian teachings and values. Cultural identity.

For many I-Taukei people, Christianity forms an integral part of indigenous identity, culture that is in brackets Itovo in the I-Taukei language, and communal life. Constitutional recognition of this heritage, would affirm an important aspect of Fiji's historical development. Moral foundation, the inclusion of Christian principles within the preamble, would provide a moral and ethical framework for governance, promoting integrity, accountability, justice, compassion, and service to others. Suggested constitutional wording, I quote, this is the suggested wording, we, the people of Fiji, acknowledging Almighty God and recognizing the enduring influence of Christianity in the history and development of our nation, honoring the deed of session of 1874, respecting the indigenous peoples of Fiji and their traditional ownership of ancestral lands, recognizing the contributions of all communities who have made Fiji their home, and affirming our commitment to justice equality, peace,

democracy, and national unity, hereby adopt and give to ourselves this constitution, unquote.

Number two. Point number two from the submission by Momo na Tui Vitogo. Group rights and indigenous protection. One, constitutional amendment sought. The constitution should expressly recognize the collective rights of the I-Taukei people, including, in bullet points, one, protection of customary land ownership, two, recognition of traditional governance institutions, Protection of indigenous cultural heritage and customary laws. Four, strengthening of indigenous institutions. And five, constitutional guarantees regarding consultation and consent on matters affecting indigenous lands and resources. Reasons for the amendments. One, protection of customary land. Approximately 92% of Fiji land remains under customary ownership. This land forms the foundation of indigenous identity, social organization, cultural continuity, and economic security. Free, prior, and informed consent under that stated development projects affecting indigenous lands should proceed only after meaningful consultation with affected landowners and communities.

Traditional governance. The great council of chiefs historically served as the highest traditional institution representing indigenous interests and provided valuable guidance on matters affecting culture and custom. Indigenous systems of conflict resolution and resource management have governed communities for generations and should be given greater recognition within Fiji's legal framework. Institutional autonomy. Institutions such as the I-Taukei Affairs Board should possess sufficient authority to administer indigenous affairs without unnecessary political interference. Suggested constitutional wording, protection of indigenous land, customary I-taukei land shall remain the permanent and inalienable property of the customary landowners and shall not be sold, transferred or otherwise permanently alienated. Unquote. Alimentary production, this is the wording, suggested, open quote, no law. Amending or appealing legislation relating to I-taukei land ownership, administration or protection shall be enacted unless supported by not less than two-thirds of the members of Parliament. Free prior and informed consent suggested wording of this provision. Open quote, the state shall ensure meaningful consultation and free, prior and informed

consent from customary land owners in respect of developments that significantly affect customary lands, resources or traditional livelihoods, unquote.

Great Council of Chiefs, the suggested wording is, open quote, there shall be a Great Council of Chiefs established by law to advise the state on matters affecting indigenous customs, traditions, cultural heritage, and land, close quote. On recognition of customary law, the suggested provision is open, quote, the state shall recognize and promote customary laws and traditional dispute resolution mechanisms consistent with its constitution and fundamental human rights, close quote. The third point raised in this written submission by the Momo na Tui Vitogo is repeal of the Land Use Act 2010. Constitutional amendments sought. The Constitution should provide for the repeal of the Land Use Act 2010 and recognize the I-Taukei Land Trust Board as the principal authority responsible for the administration and leasing of customary land. Reasons for the amendment? The Land Use Bank was established as an alternative leasing mechanism outside the traditional administration of customary land through the TLTB. We believe that a single leasing framework provides greater certainty, accountability and protection for customary land owners. The constitutional vision developed by Ratu Sir Lala Sukuna sought to protect indigenous land ownership while enabling orderly economic development. The existence of parallel leasing systems weakens this objective and creates unnecessary fragmentation. Legacy of Ratu Sir Lala Sukuna.

Ratu Sir Lala Sukuna established the Native Land Trust Board in 1940 to ensure that indigenous lands remained protected from permanent alienation while facilitating productive use for national development. His vision remains one of the most important foundations of indigenous land administration in Fiji and should continue to guide future constitutional arrangements. The suggested constitutional warning, open code, the administration and leasing of customary token land shall be undertaken through a simple statutory authority established by law for the protection and benefit of customary owners. Unquote, and there's a second part to that provision, and open quote, Parliament shall enact legislation to ensure the effective administration, protection, and sustainable utilization of customary land for present and future generations.

Number four, the fourth part of this written submission by the Momo na Tui Vitogo is ownership of minerals and natural resources. Constitutional amendments sought section thirty of the constitution should be amended to provide greater recognition of indigenous proprietary rights in minerals and natural resources found on customary lands and within traditional fishing grounds Reasons for the amendment, colonial legacy. The existing legal framework governing mineral ownership largely originates from colonial era legislation that vested ownership in the state. Many indigenous communities believe that ownership rights over customary lands should extend to minerals and natural resources located beneath those lands. Next heading, Mana ni Vanua. The concept of Mana ni Vanua reflects the inseparable relationship between land, people, culture, identity, and traditional authority. Natural resources are viewed not merely as economic assets, but as part of a broader custodial responsibility entrusted to present generations for the benefit of future generations. Equitable development, while the state has a legitimate interest. In regulating natural resources for the national good, customary landowners should enjoy a greater share of ownership, decision-making, and economic benefits arising from resource extraction. And the suggested constitutional wording. Open quote, the state shall recognize and protect the rights and interests of customary land owners in respect of minerals, natural resources, and other resources located on or beneath customary lands subject to legislation enacted in the national interest.

Close quote. And the second part to the constitutional wording which is suggested, open quote, Parliament shall establish mechanisms to ensure fair participation, consultation, and benefit sharing for customary landowners in relation to the exploration, development, and extraction of natural resources. The conclusion to the submission, we respectfully submit that these amendments are necessary to strengthen the constitutional recognition of Fiji's history, indigenous institutions, cultural heritage, customary land ownership, and traditional values. We believe these proposals will contribute to a constitutional framework that promotes national unity while safeguarding the rights, identity, and aspirations of the indigenous people in Fiji for future generations. We thank the Constitutional Review Commission for the opportunity to

participate in this important national process and trust that our views will receive careful and favorable consideration. Thank you. Yours faithfully Ratu Jone Sovasova Tui Vitogo for and behalf of the people of Vitogo dated 9 June 2026 and signed by the Na Momo na Tui Vitogo himself. Thank you, your submissions have been well, received by us Thank you.

Mr. Kohli: Thank you. Tui Vuda my apologies. Tui Vitogo, I have heard what the chair has read out. I think it's very well thought out, well structured. And in particular when you're talking about indigenous rights and national interest as well. So I thank you for that. We will take into consideration.

Mr. Valenitabua: Thanks, we have no further comment on the submission, it is self-explanatory. Any additional submissions. I know that was from the Vanua but we are willing to take in more submissions.

Ananaiasa Natou: Mr Ananaiasa Pesa Natou Turaga ni Koro Matawalu Vitogo Ba, Just in addition to the submission by the Turaga na Tui Vitogo, this is the submission of the Tikina of Vitogo to the constitution review commission this morning and this is just an introduction from the Tikina of Vitogo view and the other clarification will be added on by the Mata ni Tikina and the Turaga ni Koros of the Tikina Vitogo. A very good morning to the Chairman of the Constitution Review Commission and all its members. Also to all the government ministry who are all here this morning. Not forgetting all our stakeholders and members of the public.

The Momo Turaga na Tui Vitogo and the Vanua Vitogo here for our submission today. The first submission today is by the people of Vitogo is to bring back or to have a look at the 28 Taukei affairs laws that was structurally amended by the Fiji First government under the so-called decrease in changes which was done in parliament in 2018 and 2019, if I'm right. These decrease changes were meant to weaken the Taukei laws into date has not been changed. That is the first submission. Secondly, the issues of resource owners' opportunity to thrive by giving out of their resources to be used in business.

The Tikina of Vitogo believes the future of Fiji requires a new partnership between investors, government, and resource owners. The Taukei should not only receive this money. They should also receive equity shares and also direct shares and

stakes in the profits generated from development on their lands. When resource owners become shareholders, everybody wins. They duly gain a vested interest in the success of their business. They become protectors of investment, supporters of economic growth and partners in creating a stable and a secure environment for workers and investors alike.

This creates a stronger relationship than simply collecting rent while others benefit from long-term profits. We believe this imbalance should be corrected by government of the day. Fiji is resource rich, but our people are struggling. It is not a lack of resource. It is because of our outdated systems. And we need a political will to do it and change it for the better of our people. Those are the two submissions from the Tikina Vitogo this morning. And the rest will be added on once the day proceeds further. Thank you so much.

Mr. Biu: Members of the Commission, I have here with me the submission of the Tikina of Vitogo, submitted by President Natou, the Turaga ni koro of Matawalu. I will spell his name for the record. Pesa is P-E-S-A. The second name is Natou. N-A-T-O-U. The Turaganikoro of Matawalu. Submitting on behalf of the Tikina of Vitogo Chairperson, member of the commission. I now submit the written submission for your record this morning.

Mr . Valenitabua: For the record, a submission has been handed to the commission. I

repeat, a submission has been handed to the commission by ACP Biu Matavou and it's a submission on behalf of the Tikina of Vitogo. And the submission was presented by Mr. Pesa Natou, the Turanga ni Koro of Matawalu Village. Making the submission, I repeat, on behalf of the Tikina of Vitogo. The submission is handwritten. And we now accept the submission, the written submission as part of the submissions. we have heard this morning thank you

Joeli Sauqaqa: The CRC and its team and the people of Sukanacagi my name is Joeli Sauqaqa, Matani Tikina Vitogo. Look, I stand on behalf of the Vitogo, but please, I would rather express myself in ITaukei language. I was the part for the Ba provincial Council three years ago, I have been thinking about some the things in regards to the vanua of Vitogo that I need to express; this is something about what I call the "Landing fee" I have worked for quite a while at

the wharf, Fiji Ports which I why would like bring it here to this committee, to portray my views in regards to the "ownership" of the I-qoliqoli. Though the Act for fisheries has been renewed but I would like to share what I could see from my experience at the wharf. Billions of dollars have been used for the services at the wharf.

One thing we always forget is to give back to the owners of the i-qoliqoli. The land and I qoliqoli have its rightful owners if we can return it them then I believe they services provided at the wharf will thrive then it is today. I'm referring to charge fee to all items being loaded and unloaded at the wharf. At the last year of my service, I was able to collect few data's to support this view today. Cargos come in tons therefore are to be monetize by charging per ton even if one cent per one ton will be able to cater for the Tikina. The qoliqoli its ownership is shared within the Tikina.

The right is the same as someone fishing for everyday living and for someone digging Uvi in high land they both have equal ownership and right in the I-qoliqoli of Vitogo. My view is that if the owners be given some cut, this being constitutionalized would really mean a lot to the people not only to the people of Vitogo but to whole of Fiji. Second the plans of the government has towards some of the native lands. Few months ago the Prime Minster of Fiji came here to return land to five Mataqali within three of the Yavusa here in Vitogo. A place what known as water catchment area. It has been 40 years since it was given for its purpose, now has been returned. Only when the government is done with utilizing the land they have to return it to the rightful owner of that land. The water catchment in Lautoka was moved to Vaturu in 1984 after 40 years then it was returned to us in paper but not publicly recognized. Third is developments for instance behind us is the Vitogo River it goes straight through to Vakabuli. We the people have discussed that it needs dredging reason being of flash flood, if the CRC could help with keeping the silt and making used of it, the Koro, Yavusa or Mataqali. As we were talking with the people from the governments land department; the reply was for the villagers were to write to the department and wait for its approval. To give the reason why we want the silt is because it will be a good form of stability for development for the land owners. The CRC commission that is about it God Bless you all.

Mr. Biu: Chairperson, members of the commission, Joeli Sauqaqa the Mata ni Tikina of Vitogo. Mr. Sauqaqa made three submissions this morning. And before he made the submission, he mentioned that he was a member of the Bar Provision Council for the past three years. He made reference to the lending fees which is received. I wish to make it known to the commission what I have seen when I was working at the wharf. Millions of dollars received as lending fees from the fishing area or the qoliqoli owners, they received less. When I refer to the lending fees, this is whatever transaction is done or made at the wharf. I have collected data of cargoes that are paid in tons. If only one cent is deducted per ton to be given to the landowners to develop the Tikina, the Tikina will thrive. I submit that the qoliqoli owners to be given the right, or the qoliqoili owners, to be constitutionally recognized and the qoliqoli to be given to the qoliqoli owners.

The second submission. The PM, he's referring, he made reference to the land owners. He said the PM visited last year and he has returned five mataqali, land that was used as water catchment. After 44 years, after the land was given and the lease has expired, it must return to the land owners. If the lease for the catchment is expired, it has to be returned to the landowners. And therefore, the landowners must be given the right, and the right has to

Submission is referring to the development, particularly the development going on at Vitogo River. It goes right up to Vakabuli. We want... The rivers to be dredged because during a heavy downpour, the village suffers from water raise. We want what is dredged. He's referring to the silk that is dredged from the river to be given to the Vitogo. We have made discussion with the NLTB and they've said that their consent must be given. Mr. Sauqaqa submits this morning that whatever is drenched from the river is referring to the silk. It has to be given to the lawful owner. Thank you.

Mr. Valenitabua: Thank you Mata ni Tikina of Vitogo we have heard your submission stating that qoliqoli owners to have a cut from the landing fees. To explain one thing is that the government has the ownership of the qoliqoli by law, us we only have the rights for fishing that means these fees paid by companies or people using the port only goes to the government. Unless we want a cut from

it then the government is to give our share of cut that is one. Second if we want all the money from all those who use the port then the ownership title is to be returned to us. That one thing that has been submitted to our table; that the ownership of the qoliqoli be returned to us not just the fishing right. Regarding the return of the catchment area if was leased? Yes, Okay Didn't the government take it as compulsory acquisition for catchment area? Ok so they did that means after its use to be returned. Where has the catchment area moved to? Nagado. Thirdly you what the silt from the dragging so that the Tikina can monetize Alright we have recorded that.

Mr. Biu: Chairperson and members of the Commission, I have here a written submission from the Turaga ni Koro of Vitogo, Ratu Karai Sobosobo. He is submitting to the Commission this morning and wanted to be read by the Commission this morning for record. Chairperson and members of the Commission, I here submit the written submission from the Turaga ni koro of Vitogo, Ratu Sobosobo.

Mr Valenitabua A written submission has been handed to the commission for the record. A written submission has been handed to the commission titled Submission for Constitutional Reform. It is from the Vitogo village of the Tikina of Vitogo and is handed in by the Turaga ni koro of Vitogo, Ratu Karai Sovasova. It is typed written, dated 9-9-26.and signed by Mr. Sovasova, stamped by his stamp as Turaga ni koro. The submission is now accepted as part of the submissions this morning, received by the commission this morning.

Thank you, as I can see here Ratu Sovasova there is the protection of our traditional fishing ground as I have explained before the process of returning it is still under way and earlier submissions have proposed that it be returned. Your subject as permanent ownership, changes without consent no changes without consent and a fair share of money is well received by us. Secondly extending parliament to fix the constitution first as proposed by Tui Vitogo earlier. That a new Constitution be in placed then only election to be held. Securing of our customary land forever, that the land not be sold to stop people from giving land unlawfully and that there to be a Land restitution tribunal let me read this new proposal it came up in Yaroi or Saqani. I'm

now reading part of this written submission by Ratu Karai Sovasova.

The heading is Land Restitution Funeral. Each state's parliament must set up a customary land restitution tribunal to investigate historical injustices where our land was taken through unfair leases. or older colonial decrees. This tribunal must provide fair compensation or return the land. Thank you fourthly the GCC to be return which has been commonly raised. The sharing of capital cut to the land owners, fair share from resources fair share of resource wealth, resource income, resource earnings. Since we all know that our land is on unimproved capital share which is a small amount so it is now to be on market value. One Indo Fijian brother bought this up as a submission. Declaring Fiji as a Christian State but welcoming all faith. Thank you. Seventh point is on corporal punishment to be returned. Legal power to village by Laws, land use Degree. We have read and noted your submissions today.

Litiana Sovasova: My name is Adi Litiana Sovasova I am the widow of the late Tui Vitogo Ratu Viliame Sovasova. The Constitution Review Commission, the chairman and members of the Committee. Apologies my submissions will be in the I-Taukei language as I am representing the Soqosoqo ni Marama Tikina Vitogo so they can understand. I am also the assistant president of the Soqosoqo ni Marama Yasana o Ba.

Four points we would like to propose today. First Chapter one the preamble us mother need the Fiji to be a Christian State this our faith where it can mold our beloved country. Second the bill of rights Chapter 2. if the right can be given back to us parents The right of us parents in disciplining our children in way in which we believe is good for their character building and behavior Over the year our children have gone astray with their rights and have led to parents being taken to court. Chapter 10 Immunity we know there has reconciliation done was being done we are against it.

We want all those that participated in the previous coup to be taken to task as we are now experiencing the harsh consequences of coup. We ask that be constitutionalized Fourth Customary Law or Village by Laws for it to be in the constitution; in way that it will guide our people especially children in the ways

of the Vanua Especially the Turaga ni Koro for their job to be made easier as villagers are going on about their own individual rights and not the Indigenous Vanua way of life. The Tui Vitogo the constitution team this concludes my submission on behalf of the Soqosoqo ni Marama of Vitogo.

Mr. Biu: President and Members of the Commission, Litiana Sovasova is representing the Soqosoqo ni Marama with the thinking of Vitogo. Ms. Litiana Sovasova made four submissions this morning. The first one is referring to Chapter 1, which is the preamble of the Constitution. Ms. Sovasova wishes to submits that we, the women of Vitogo, wishes to submit that Fiji should be a Christian state. She further submits that Christian state, the Fiji, to be a Christian state should be constitutionally recognized in the 2013 Constitution.

The second submission, Ms. Sovasova is referring to Chapter 2 of the Constitution, which refers to the Bill of Rights. Ms. Sovasova submits, we want to confirm, that we, the parents of Vitogo, should be given the right to discipline our children. We have seen what has happened in the past, and we submit that we, the parents of Vitogo, should be given the right to discipline our children. Third submission, Ms. Sovasova refers to chapter 10, the immunity clause, Its submits that sometimes earlier we have seen reconciliation process taking place in Fiji. We the women of Vitogo submits that the Immunity clause in the constitution to be removed. We have seen the damage and because of that Because of the forgiveness that had taken place, we want the community clause to be removed completely from the Constitution.

The fourth submission, Ms. Sovasova made reference to customary law and village by-law. And she submits on behalf of the women of Vitogo that the customary law and the village by law must be recognized in the 2013 constitution. We have seen in the last 16 years the behaviors of our children disregarding the Vitogo, the customary law and therefore Miss of Sovasova submits on behalf of the women of Vitogo that the customary law and the village by law to be constitutionally recognized in the 2013 constitution.

Mr Kohli: Thank you Adi Sovasova, I will address you on two matters. As far as Christian state is concerned, we have heard that all over

and we take into account of that. As far as Bill of Rights and Children's Rights and Parents' Rights are concerned, I agree with you. It is very difficult. I mean, I am 70 years of age. I was brought up near a village. It was different at that time. When the chief used to walk past, we used to bow down, we used to respect. He was chief for everybody. Nowadays, there's no respect. Teachers, same complaint. When teachers used to walk, students used to stand, let them go. But these days, teachers have to give way to them. You know, these things are everywhere is being brought up.

The same topic. People are frustrated. And look at the drug issues and all those things. But I must make you clear one of the few things here. The constitution as it is does not stop you from disciplining children. But it doesn't allow you to have violence that you take a 4x2 or whack the hell out of it and it bleeds and all that. That's not allowed. There are other ways in other places. They say, right, no more phone for you. No more TV, right, for two days because of misbehaving. Other alternatives are being used. But it varies from culture to culture. You know, it can't apply just the European law here or the Indian way of practice in India here.

So, we need to have how you can discipline. So there got to be some flexibility to allow the parents to have some sort of control over the children, some sort of punishment, which is not inhumane. Not inhumane punishment. We can have punishment but not inhumane punishment. It's got to be humane punishment. So again, we'll take that into consideration. Chapter 10 in fact, a lot of places we have been to people say it's not fair. Our boys do wrong, they serve the time. These people have done wrong, they are not serving their time. Unfortunately, our hands are tied. The simple reason is that when they first tried to amend this constitution, they tried in the parliament, they fell short of one vote. So, they went to Supreme Court. Supreme Court reduced it to two-third, from three-quarters to two-third, and referendum, simple majority.

So, if 1,000 people vote, 500 vote in favor, that's okay. Not registered voters, simple majority, and just simple majority. But one thing Supreme Court told us, there were 10 judges there, all educated people, they said, Chapter 10 which applies to immunity from 1987 to the first sitting of the parliament in

2014. Certain people were not given immunity. There were many reasons for it. They have said move forward now. Bury the past. But immunity will not apply to any future. That is finished. After the first sitting of the parliament, won't be heard. From there onwards, if anybody tries or attempts, he will be subjected to punishment. But I hear what you are saying. The new constitution, if he has chapter 10, it will not be future-looking. It will only cover up until that time. That cannot be removed. So basically, who took part in 87, like our current prime minister, all these people cannot be taken to task. And so that is, we are law-abiding citizens, two of us are lawyers, he's more senior than me, we have to obey the law. We can't do that, eh? Customary law, I'll let my chair speak about it, he's more conversant with that than I am.

Mr. Valenitabua: The village by laws. One of the main reasons we are here for is to see that Customary Law is constitutionalized which is in our Term of reference from this all-other Indigenous Law will come under it. Your view towards the youths of Fiji is true. Discipline to children one Magistrate in Taveuni mentioned that when we smack our children to discipline them if is counted as assault according to law. Education act that was recently passed does not allow for corporal punishment.

So, we will deeply look in to this. for amending this 2013 Constitution. And if I can add and share with everyone, in the letter of appointment that the President gave us as Commission members, there is a term of reference included in that letter. And under item I, it asks us to ensure that in our work, we are able to ensure that there is the protecting and guaranteeing under the Constitution, the rights, interests, and concerns of indigenous Fijian and Rotuman people, as well as ensuring that the rights of other communities and groups are fully respected. How about the men any suggestions for men's rights? It has been raised to us before. If there are no other submissions, we shall bring this to an end.

You might have been asking what else we going to do after this. We are collecting submissions, as we have done here today.

We have been to Lau, province of Lomaiviti, Vanualevu, and this week and we are now in Vitilevu in the western division. After we have completed the consultations, we will return to Suva and we

will collate them, analyze them, and use them as the basis of a report which we have to write. In addition to the report, a draft amended constitution will be written. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting.

In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed.

----------End of Session [9-6-2026] ----------

Viseisei Village
Date:08-6-2026

Mr. Biu: Thank you. I may ask that we commence this afternoon. The Vanua Vaka Turaga Vunisei, the Tui Vuda, members of the village gathered here this afternoon. Before, we commence our Talanoa session this afternoon, I would like to explain a few points that will assist us to know before we begin our Talanoa this afternoon. The Commission will be introduced by the Chairperson when given the time this afternoon. A few things to take into considerations:

Firstly, during the proceedings, everything is usually conducted in English. However, thanks to the Chairperson, this session will be carried out in the vernacular. This will make our Talanoa session easier, give us more time to share ideas, and allow everyone to clearly express what they wish to contribute.

Secondly, once the Chairperson allocates time for the Talanoa session, I kindly ask that you raise your hand, state your full name, and then present your submission. I will repeat this: when you wish to make your submission this afternoon, please clearly state your full name before speaking. This is important because our Talanoa session will be recorded. We need to keep track of how many participants contribute their submissions regarding the proposed constitutional changes. Stating your name will ensure your contribution is properly recorded by the recorders this afternoon.Submissions in English are also welcome and will not be restricted. If you choose to submit in the vernacular, we will assist with translation this afternoon so that the two Commission members can understand and have the information properly recorded. This will help ensure your contributions are accurately transcribed, well documented, and appropriately included in the Commission's report for consideration in the constitutional review process.

Thirdly, during our Talanoa session this afternoon, we will not be addressing general developments. If any submissions touch on such matters, the Chairperson may intervene and stop the discussion. I humbly request that today's Talanoa session focuses only on the 2013 Constitution—both the positive and negative aspects, what you would like to see included, what should be expressed, and what you believe should be removed or excluded. Today is the opportunity for this discussion.

Lastly, I humbly encourage everyone to share their submissions without hesitation. Please do not be afraid to speak up—share everything you believe should be included, as well as what you feel should be removed. I

kindly ask that you present your submissions sincerely and from the heart, so they can be properly recorded and compiled into a report that will contribute to the process of reviewing and improving the Constitution. That is all I wish to share this afternoon; to help ensure we all have a clear understanding. Thank you.

1. I will now give the floor to the Chairperson to start with the proceedings this afternoon.

Mr Valenitabua: Thank you very much. We respectfully acknowledge the Turaga and the Vanua vakaturaga of Vunisei, the home of the Turaga Tui Vuda.We sincerely thank you for allowing us the opportunity this afternoon to carry out the work we have been entrusted with.The team present today was appointed by the President of Fiji to review and examine the 2013 Constitution. Initially, seven members were selected; however, one has since withdrawn, leaving us with six members.At present, our team has been divided so we can reach as many people as possible across Fiji. Three members are in Yasawa, while three of us are here this afternoon. One has been dropped out, left us with six. We are being separated so that we- this arrangement allows us to cover more areas and ensure that people throughout the Fiji Islands can make their submissions to us. The main reason for our visit is to listen to the submissions brought forward by the yavusa, and communities across Fiji.

We have already visited the Lau Group, the Lomaiviti Group, visited Vanua Levu, and Taveuni. Since last week, we have been traveling around Viti Levu, and as of this Monday, we have resumed our visits across the mainland. Today, we have arrived in your village, Vunisei, and we look forward to hearing the views and submissions from everyone here, so they may contribute to the Constitution. The purpose of collecting these submissions is to gather information that can help review and make necessary changes to the Constitution, leading to a revised or amended Constitution.

The only actions we can take are to review and remove certain laws currently in the Constitution—particularly those that do not concern us or benefit us. At the same time, we can consider introducing new laws that serve the interests of everyone. Additionally, we can amend specific wording within the Constitution so that it's meaning better reflects the needs of our people in our beloved Fiji.Once this work is completed, the revised laws will form a constitution that truly includes us and fosters a sense of pride among all citizens. That is the purpose of our gathering this afternoon.

We have been visiting various communities, and we are confident moving forward. After this, I will open the floor for discussion so that we may

receive submissions from villagers. Whether submissions come from individuals, villages, or yavusa (clans), we will hear them all. No submission will be excluded, except those related to development matters, as our focus here is not on development.With these brief remarks, I now open our discussion for this afternoon. Thank you. We now open the floor for discussion. If you have any submissions, please feel free to raise your hand and take the microphone so you can present them this afternoon. If there are no submissions at the moment, let me first introduce us. On my left is Dr. Neelesh Gounder. While he is not a medical doctor, he holds a PhD and currently serves as a lecturer at the University of the South Pacific. He is an economist and plays an important role in advising the government, contributing to the development of our country. On my right is a lawyer from Macuata, Babasiga, Mr. Ami Kholi, a long serving lawyer whose name is well known to many. I am Chairman or Chairperson, my name is Sevuloni Valenitabua, I am originally from Rewa, village Nukui in the province of Rewa. Here is the former ACP Biu and team which are members of the delegation this afternoon. If anyone finds it difficult to begin, you are also welcome to ask questions or seek clarification on anything you would like to know.

Mr. I.Momoedonu: To the team sent from the government, along with your colleagues—before I make my submission or ask a question, let me introduce myself. My name is Inoke Momoedonu, and I am from Viseisei Village.In my view, if we look back at the 2013 Constitution, I understand there are 12 chapters. Within these chapters, I can see that there are many matters that need to be carefully reviewed by the villagers and the people of Vuda. However, I feel that we were not given enough time to prepare ourselves. There was also no written communication provided in advance.

When discussing the Constitution, I believe there are people in Vuda who are well educated and capable of contributing meaningfully to any proposed changes. My question is whether it would be possible to allow more time for our people, especially our younger generation. Some of them are educated in law, while others have experience working with the government, and some they would be able to provide valuable input on today's topic.

I have already expressed outside that we would appreciate it if the team could grant us additional time to make proper submissions. As I mentioned, the Constitution contains 12 chapters, and there are many important issues to consider. Additionally, the number of Turaga present here today may not fully represent the views of the entire Tikina of Vuda. So, my question is: would it be possible to allow us more time to prepare and submit our views? I also note that the Bill of Rights section alone contains nearly 40 provisions, many of which affect all of us. This means

that if we could request to be given time and move a time for us to write up a submission. For us to engage the people of Vuda and submit later. That is my question.

Mr Biu: Chairperson, members of the Commission, Mr Momoedonu. He did not make any submissions this morning but has question and request and is saying that we need to, there are 12 chapters in the Constitution and there are some issues with the people of Vuda wishes to raise and clarify but will need time to study the Constitution well. My question is; can we be given time for the children of Vuda, some are lawyers, some are teachers, some work in the government institutions. To be given time to look at the Constitution and we give our views of the Constitution at a later date. He made reference to the Bill of rights and there are 40 provisions in the Bill of rights and some has direct effect to the people and therefore Mr Momoedonu is requesting if they can be given time to look at the Constitution, study the Constitution well, the 12 chapters and the 40 provisions in the Bill of rights before they make their submissions. Vinaka.

Mr Valenitabua: Vinaka vakalevu, turaganikoro. We appreciate your honesty and the detailed information you have shared with us. The Commissioners present have discussed the matter and have now approved for you to confer among yourselves with the Vanua and the tikina or confer among the villagers. If you would like to make a written submission, you are welcome to send it to us. As mentioned earlier, the deadline for all submissions is 30th June. That said, we may still accept submissions received shortly after that date. However, once we reach the date of sitting and begin processing all submissions, we will no longer be able to accept any further entries. We have allowed time for this process and granted approval, so please prepare your submission and send it via the email address provided on the distributed pamphlet. You should already have a copy of the pamphlet. If you refer to it, you will find the email address listed there. Please type your submission and email it to us. Once it is sent, all of us will be able to review it. Are you will be submitting on behalf of the village.Thank you. For us the rest of the men and women of Vunisei, is there any other submission.

Mr I.Momoedonu: It is me again—I would like to raise another question. I note that the GCC has resumed its work, and this is an issue that directly affects us living in the villages. When I reviewed the 2013 Constitution, I did not clearly see the purpose or the role of this body.I respectfully ask: on what basis is the GCC currently operating until to date, and what mandate or authority has allowed it to function over the past three years, including the use of government funds of nearly $600,000.00? A new building has also been established. I would like clarification—on what grounds or authority when

it was being removed and yet the government still approve to build council that was not in the Constitution? Thank you.

Mr Biu: Chairperson and members of the Commission, Mr Momoedonu poses another question this afternoon for the reference of the Commission. Mr Momoedonu made reference to the Great Council of Chiefs, and he said that Council of Chiefs have started functioning and the Constitution does not have any provision regarding the Great Council of Chiefs. His question is – what authority it must operate, and the government has approved that. May I repeat the question once again – what authority does the Great Council of Chiefs has for the Great Council of Chief to operate, and the government has approved its functions. Thank you.

Mr Valenitabua: Thank you very much for your question. The Great Council of Chiefs was removed - in 1987 Constitution it was included the foundation of the Great Council of Chiefs. If I'm right, there was only one law – "The Great Council of Chiefs shall be established" with some other words. That law was removed in 2013.

At present, the GCC appears to be operating under legislation administered through the Ministry of iTaukei Affairs—possibly under the iTaukei Affairs Act – Bose Levu Vakaturaga Amendment Act or related amendments Act or something like that. This is a subsidiary law, similar in nature to other laws like the iTaukei Lands Act, iTaukei Affairs Trust Act under the Fijian Government. It is through this legal framework, something GCC Act that the GCC has been re-established. It is not under the Constitution but under that subsidiary law.

Therefore, its powers, roles, and responsibilities are derived from that legislation. If one of the ladies to look for that law to write it to me and I will explain it all. There is a law not in the Constitution but in the subsidiary law to be same as the iTaukei Land Trust Act, the iTaukei Lands Act which we want to change with other subsidiary laws. For example, the iTaukei Affairs (Great Council of Chiefs) Regulations 2024.

Turaganikoro, that is the basis of my explanation. I can provide further details if I have the specific law in front of me, as I have previously reviewed and even relied on it in court proceedings relating to Cabinet references. The GCC also requested me to represent them on that case regarding that Cabinet reference and Temo stopped us not to enter the GCC. It is in that subsidiary law, their powers and roles.

If I may add, there is increasing encouragement to reinstate the GCC in the Constitution. It was removed in 2013, and now there are calls for its return in 2027, to give powers to the GCC. Thank you.

Mr I.Momoedonu: Mr. Chairman, based on your earlier response to my question, I understand that the position of the GCC is currently uncertain—almost hanging by a thread. As you indicated, decisions now rest with the Ministry of iTaukei Affairs, or ultimately with the Minister responsible. My concern is this: today is the 8th of June, and a general election is expected within the next month. If a new government is elected, can you assure us that this matter will not be reversed? What is your position on this?

With the election approaching, I am concerned about what may happen if a new government assumes power. I am not saying this will happen, but it remains a concern. If this process is completed and a different political party forms the government, where will this submission to the Constitution ultimately end? From what I can see, any constitutional change will have to be finalized in Parliament.

So, my questions are: where will this submission process conclude, and secondly, given that the GCC appears to be in a fragile position, what happens if the Minister decides to remove it entirely? Would that effectively end the authority and functioning of the GCC?

Mr Biu: Mr. Chairperson and members of the Commission, Mr. Momoedonu raised several points again this afternoon. His main concern relates to the current date, the 8th of June, with a general election expected very soon. He is asking that if a new government is elected, where will the GCC be positioned within the Constitution?He made reference that the GCC is "hanging on a cotton thread," and if the present government wishes to cut that thread, there may be no legal recognition of the Great Council of Chiefs. Mr. Momoedonu has requested that this matter be answered this afternoon.Mr. Chairperson and members of the Commission—vinaka.

Mr Valenitabua: Thank you.The work we are currently undertaking follows earlier advice provided by the government to the President of Fiji. You may recall the Turaga of Vunisei a case taken up to the Supreme Court, which was widely discussed and taken to the Supreme Court. During that process, political parties and other selected representatives—particularly those chosen by Chief Justice Salesi Temo—were invited to share their views on the Constitution.

Prior to that, the government had submitted a motion to Parliament seeking approval to initiate changes to the Constitution to amend the Constitution. Unfortunately, the motion did not pass because the required number of members was not present at the time of voting. As a result, the government was unable to proceed through Parliament using that approach.

Following this, the government decided to rely on a constitutional provision allowing Cabinet to refer the matter directly to the Supreme Court which is called the reference. The Court was then asked to provide guidance on how the Constitution could be amended. The Supreme Court approved this approach and gave directions, which we are now following.

Regarding your question about when the election will take place, it depends largely on the progress of our current work. Many matters are on hold while this process is underway. When we were appointed, we were given six months to complete our task, ending on 31 August this year. As we are now in July, we have only one month left to finalize our work.

Our responsibilities include preparing a report, making recommendations, and contributing to the draft of a new Constitution. A legal expert—either a man or a woman—from Australia will assist in drafting the document based on our recommendations. Your input will also be included in this draft.

By 31 August, we will present the proposed Constitution to the President. The President will then forward it to the government, where government lawyers will review it before it is submitted to Parliament. This process is expected to take about five months, from August through December.

Within that period, the people of Fiji will learn the government's position on the proposed Constitution. However, the final decision rests solely with the government, and no one can predict the outcome at this stage.

From a political standpoint, it seems that this timeline has been considered. Our hope is that the Constitution will be finalized before the next election, allowing the election to proceed under the new constitutional framework. I hope this answers your question.

Mr I. Momoedonu: I acknowledge that I have already mentioned there will be a submission, but I would like to share a few additional points.Firstly, many people may not have obtained or even tried to access a copy of the Constitution. If we were to ask around, I believe less than 50% would have a copy. This is an area where we are lacking. I would like to propose whether it is possible to reinstate wording from the preamble or introduction of the 1987 Constitution—specifically, to restore the recognition of Fiji as a Christian state. It appears this has been removed, and with due respect, I propose that it put the Christian state into the preamble of the Constitution.

Secondly, I would like to emphasize the rights of Indigenous people. While I understand that provisions exist in the Bill of Rights—particularly in sections 27, 28, and 29—recognizing that around 80% of land in Fiji is owned by the iTaukei, there are still concerns. It seems that iTaukei landowners, especially those receiving lease income, are sometimes

placed at a disadvantage. I propose that greater benefits and support be provided to the iTaukei as rightful landowners.

Thirdly, I would like to raise concerns about certain aspects that were traditionally owned or upheld by the iTaukei but appear to have been removed from the Constitution. These include both our beliefs and our inheritance—what we consider our share passed down from our ancestors and meant for future generations. While sections 27, 28, and 29 address land ownership, I propose that these provisions be reviewed and strengthened for the betterment of the iTaukei people as landowners. These are the points I wish to submit today. Thank you.

Mr. Biu: Chairperson and members of the Commission, Mr Momoedonu made further submissions this afternoon. First, he submits that the Christian State which existed in 1987 Constitution preamble, it must be returned back and be recognised in the 2013 Constitution. The term Christian state to be returned and constitutionally be recognised. Secondly, the second submission is the rights of the indigenous iTaukei particularly the landowners – right now he said there is very little land left. He made the submission this afternoon, if the iTaukei or the landowners be given the maximum benefit from what derives from land to be given to the landowners. For that submission is that the iTaukei must be given what belongs to them – he referred to the Christian state, he also referred to the land- he said the land to be returned to the iTaukei landowners. Vinaka vakalevu.

Mr Valenitabua: Thank you, Turaganikoro, for your proposal regarding the recognition of Fiji as a Christian state. We have heard similar views expressed in all the places we have visited. This proposal will be considered as one of the key submissions, particularly the suggestion to recognize Fiji as a Christian state and to remove the current secular nature of the Constitution.

Secondly, another issue consistently raised is the need to increase the returns from land leases. At present, only a small amount is received by landowners, while significant income is generated by those leasing the land. Despite this, many landowners remain in poor living conditions. There is a strong request that lease payments be reviewed and increased so that landowners receive fairer benefits.

Thirdly, regarding the preamble and the Bill of Rights that you mentioned, there is a call to restore what is rightfully owned by the iTaukei people. This concern has been raised across all the communities we have visited. It includes issues such as fishing rights and mineral resources found beneath the land. There have been proposals that fishing rights be returned to the iTaukei, and that proceeds from mineral resources should also benefit the landowners directly – that will follow the iTaukei rights which I have

mentioned above. In addition, the matter of iTaukei rights remains a significant concern. Many communities have highlighted the disparity between the vast amount of land available and the reality that landowners continue to face hardship, while others profit from leasing arrangements. These are important concerns that have been consistently raised in our consultations. Thank you. Anyone else?

Mr I.Momoedonu: Sir, I apologise, I will only speak on behalf of us sitting here. Sitting here is our Head of Church (Talatala Qase ni Wasewase o Vuda) for the Vuda Circuit. I thought to present the Chapter 8 of the 2013 Constitution – this is one that touches the Civil Service and its performance – Code of Conduct or Accountability. I request if you could provide an explanation because I have known that it has been raised from the Coalition government a bill and on that day, they have come to know that it was withdrawn about the information. There were four proposals brought up –on Facebook we were reminded – and at the very last moment they have erased it – that is the freedom of Information. I can see that somethings are happening now and it deals with work within the civil service. Is there an explanation to enlighten us on why they removed that proposal since it is in the Constitution on section 8 or chapter 8 with only one word – accountability. And then distributed all the small headings that cover the work of the Civil service. That is all.

Mr Biu: Momoedonu made another request regarding Chapter 8 of the Constitution. He mentioned something regarding the Code of conduct. He requests if someone can explain there was freedom of informant being asked. His asking why it was being removed before it was enacted. Vinaka.

Dr Gounder: Vinaka Mr Momoedonu, I agree with you – both the bills were withdrawn after being presented to Parliament. I cannot speak why they were withdrawn because it was done by the government. We are an independent commission, but we take note of your concerns regarding the withdrawal of the bill, and the Constitution came in 2013 until today those two bills have not become into an act. You have raised your concern and many other have raised the same concerns as well. We will take note of that and that is something we can put in the report. This is already in the Constitution, we cannot make further change in the Constitution, but what we can do is to include it in our report and highlight to government the submission we have received and the importance of making sure that that bill is to go through the Parliament and become an act. Vinaka.

Mr. Valenitabua: Turaganikoro, here is an explanation on the GCC. The GCC was returned under the iTaukei Affairs Amendment Act No 25 of 2023 – that it reinstates the GCC in Section 3. Now that Act, which is the iTaukei Affairs Amendment Act No 25, it also amends the iTaukei Affairs Act of 1944

which is the principal act. The amendment acts No 25 of 2023 further highlights the council to be appointed by the President on the advice of the Minister. The duty of the council to submit to the President any recommendations or proposal which deems fit for the benefit of the iTaukei people. That is the law, as I have mentioned before, it hangs on a thread because it is not in here. That is why they have raised it that the GCC be included back into the Constitution and that is where they will act. That is all, Vinaka. Is there any other submissions?

And if there is none, that will be it for us today and we will go and wait for your submissions after your consultations. Well, there has been a few submissions brought up this afternoon and that is from your turaganikoro position. Vinaka vakalevu. There is only one important thing in which I want to share and then you can share it to the villagers as your position as a turaganikoro.

After this we will go around Viti Levu, last province is Rewa. From there, we will return to our office where we will put all submissions, and the lawyers present here to check on what else is needed to be included in the Constitution. We will check the Commissioners for the ones approved to be included and the ones not. After that, we will make a recommendation and report and will be handed over to the President. We can take it with one Constitution that all amendments are included.

There is one legal drafter will come to compose it. When the amendment Constitution reaches the President, then he will hand over to government, where the lawyers of government will take up to Parliament where they will discuss it over. There will be two very important deliberations done where they will pass the two thirds. It won't be three quarter as advised earlier, it will be two thirds. If it is passed from Parliament, then it will be brought back to us the people where referendum will take place. It will be like elections again, where they will bring the change Constitution, which we will provide or the government. The government will then advice after they have read ours. It can be the one we have done, or the one they will change – they will know what to do.

The referendum will be brought where we will ask whether we have approved that the Constitution in Fiji the Constitution that have been changed. There will be only two things – either tick yes or no. It won't be like an election where someone to enter Parliament - no, its either we say yes or we return the new Constitution we have done. If majority says yes to the Constitution, if no we will return to the 2013 Constitution. That is all turaganikoro, I hope you will discuss with the villagers to know the referendum. Register to vote now from the Elections Office. They are there now. So, when the referendum arrives, we can vote. The question

regarding the Constitution and what will happen, only the government will know. We will only work till 31 August, after that we are done.

Meli Tora: Can I make a submission, apologies if it is a little bit off. This is when we ...

Mr. Valenitabua: We request if you could provide your name.

Mr Meli Tora: My name is Meli Tora Tavaiqia

Mr Valenitabua: Ni bula vinaka.

Mr Tora: Vinaka na cola.

Mr Valenitabua: You were a teacher; can you speak in English.

Mr Tora: Bula Sir.

Mr. Valenitabua: Bula vinaka.

Mr Tora: The question is- We are now in the process, following this ditty gritty programs to try to change the Constitution varies to experience to once which was followed by Doctor Yash Ghai – where did it end. Then how was this 2013 Constitution brought to be in existence into our country. Can we follow the same route, the same process. Because this was not – people were not asked, it was enacted in Parliament – am I correct. And they promulgated because during those days it was only through Decrees. So, why can't we follow the same process. Why go back for the referendum. Thank you Sir.

Mr. Valenitabua: Thank you very much. The Yash Ghai Constitution, we all know - that did not see the light of the day. The former government, the previous government, they rejected it and according to published news that Constitution was burnt. And then the 2013 Constitution was enacted. Nobody knew about how it was enacted till to this day. There was no consultation, there was no discussion amongst the people of Fiji whether they were in order to get their views on this Constitution here – the 2013 Constitution. We were all surprised when all of a sudden there was a 2013 Constitution. In some quarters or in some school of thoughts, they say it is a name post Constitution to the people of Fiji. Not everyone knew the Constitution. Not even our Indian brothers, some of them – they were not happy with it. And they have made submissions to us to amend this Constitution. However, or having said that to answer your question Sir, the Commission that is sitting here today is following the law as established under the case that was put to the Supreme Court of Fiji by the current Cabinet. It was difficult to amend, let alone change the Constitution.

It was difficult to amend. So, the government of the day through the Cabinet put a reference to the Supreme Court under a provision in this Constitution. So that the Supreme Court could give a guide or an opinion

on how the 2013 Constitution could be amended, not removed could be amended. The supreme court sat, heard the cases and then they decided or they gave the opinion of amendment which we are now following and part of that amendment is to – we are to go around, we are to collect submissions from around Fiji and then we are to amend the Constitution.

We can draft an amended Constitution and hand it back to government to that to work on. We cannot remove the 2013 Constitution out wright or absolutely because it is now under the ruling in the Supreme Court. It is the Supreme Law of the country. If anybody acts outside what the Supreme court has stated, then we would just be – it would a null or just – would be similar to a coup because it will be unlawful. The only way which we can amend the Constitution is by following what the Supreme Court said. And that is what we are doing now. We don't even have power to remove this completely and prepare another one – no! We can only amend. I hope that answers your question or your comment. Vinaka.

Mr I.Momoedonu: Chairman, I request that this be the last one. I want to be reminded on Chapter 11- Amendment of Constitution. There is a procedure to be followed, I saw that there were three deliberations and after that there will be a referendum to Fiji. As you have stated, two thirds -my question is that two thirds are for the registered to vote – if they register to vote. Those that vote cannot reach that 100% from those that have registered to vote. My question – the two thirds of the actual registered voters or those that vote. What does the Constitution say? Do you have a copy of the Constitution?

Is it Fijian or English. Only look at Section 160, Sub Section 1, Sub section 2 –

Thank you. Your question – the two thirds, that two thirds only replace the three quarter in B, you get me? The two thirds are the members of Parliament; it's not us the people- that is the second and the third reading. The people will be represented in sub section 3 – read!

(Mr Momoedonu starts to read from the Constitution book) ***(recording is not clear)***

Read sub section 6. – if the outcome of the referendum is that of three quarters of the total numbers of the registered voters have voted in favour of the Bill, then the President must ascend to the Bill which shall come into force on the date of Presidential ascend or on such other date is prescribed in the Bill – I don't understand.

Mr Valenitabua: Look at the three quarters mentioned – it states that on the referendum it must be three quarters of the total number of registered voters who have voted. Well for that three quarters have changed. As they have mentioned the majority only fifty percent plus one to the only ones that

vote. If there were 100 that vote, fifty-one – means that it has passed. If 1000 – 501 will pass – only to those that vote. They have registered and then vote. Only the votes will count where we will take the percentage on the majority.

Mr .Tora: I'm sorry. Another question. I'm seeing the process of registration; we are planning on election. From past experiences, it will take long on working on this. How about before it finishes – all this processes and the date of election have arrived. The question is – can it be stalled, when we are facing the crisis, we are going through now. The municipalities are not approved to do elections because of what – because of the money to run it. How about if it escalates with all the processes we are now following. Is there a plan? Thank you.

Mr. Valenitabua: Apologies Sir, the thing that will happen after the 31 August this year will be upon the government. For us, the only thing given to us is to collate all submissions and, we can make an amendment. When given to government and what they will do with it, that will be upon the government and the politicians. That is the only answer we have. We don't know anything.

Thank you very much. That will bring us to the end of our discussion this afternoon, I will only ask to remember the process I have mentioned before – up to the referendum.

Mr. Biu: On behalf of the people of Vunisei, the Turaga the Tui Vuda, the Head of the Vuda Circuit, firstly a thank you this afternoon for your approval from the people of Vuda on behalf of the commissioners this afternoon where we have carried out a task this afternoon. We are thankful for all the good submissions you have shared. As you have mentioned that you will make your write up and send it to the Commissioners – please remember before July as stated by the Chairperson.

Thank you all, I know that we have reached now a good time, thank you that all our prayers are being heard, and that we have been given freedom to change the Constitution, we have endure for a very long time – 16years when the 2013 Constitution was running when there is a lot concerning the iTaukei have been removed, but thankful that we have been given the freedom for us to share our views to change the Constitution.

Thank you to the Turaga present today, the leader of the yasana, thank you for the session today, the turaganikoro – thank you. Let us hope that we will achieve – the Commissioners will achieve what they have been tasked to do. On the 31 of August, report will be given with a draft Amended Constitution to the President and with all our hopes that it can change the Constitution.

On behalf of us, the Commissioners and the President of Fiji, the Prime Minister on their delegating the team, we have achieved it today, we are very thankful. I am standing here to express our gratitude this afternoon. Vinaka vakalevu.

----------End of Session [8-06-2026] ----------

Submission(s) Received

9th June, 2026

The Chairman
Constitution Review Commission
Level 9, Suvavou House
Victoria Parade
Suva

RE: SUBMISSION ON PROPOSED CONSTITUTIONAL AMENDMENTS

We, the people of Vitogo, respectfully submit the following proposals for consideration by the Constitution Review Commission. We believe that constitutional reform should be founded upon the history, traditions, values, and aspirations of the people of Fiji and should emerge from a broad-based consultative process involving all communities.

At the outset, we express our preference for an extension of the current Government's term until the constitutional review process is completed and a new Constitution is adopted by the people.

To assist the Commission, we have structured our submission under three headings:

1. Constitutional Amendment Sought;
2. Reasons for the Amendment; and
3. Suggested Constitutional Wording.

1. PREAMBLE

Constitutional Amendment Sought

The Constitution should adopt a revised Preamble that reflects Fiji's historical development, indigenous heritage, the Deed of Cession, and the enduring influence of Christianity on the nation.

The Preamble should restore the spirit of the 1997 Constitution and expressly acknowledge:

- The indigenous peoples of Fiji and their ancestral relationship with the land;
- The Deed of Cession of 1874;
- The historical role of Christianity in shaping Fiji's social and moral values;
- The contributions of all communities to the development of Fiji; and
- Fiji's commitment to justice, equality, peace, and national unity.

Reasons for the Amendment

Historical Legitimacy

A Constitution derives its legitimacy from the people and should reflect the historical foundations of the State. Fiji's constitutional identity should acknowledge the historical events and institutions that shaped the nation.

Honouring the Deed of Cession

The Deed of Cession remains a defining moment in Fiji's constitutional history. The indigenous chiefs who ceded sovereignty to Great Britain did so within a social environment strongly influenced by Christian teachings and values.

Cultural Identity

For many iTaukei people, Christianity forms an integral part of indigenous identity, culture (*itovo*), and communal life. Constitutional recognition of this heritage would affirm an important aspect of Fiji's historical development.

Moral Foundation

The inclusion of Christian principles within the Preamble would provide a moral and ethical framework for governance, promoting integrity, accountability, justice, compassion, and service to others.

Suggested Constitutional Wording

"We, the people of Fiji, acknowledging Almighty God and recognizing the enduring influence of Christianity in the history and development of our nation; honouring the Deed of Cession of 1874; respecting the indigenous peoples of Fiji and their traditional ownership of ancestral lands; recognizing the contributions of all communities who have made Fiji their home; and affirming our commitment to justice, equality, peace, democracy, and national unity, hereby adopt and give to ourselves this Constitution."

2. GROUP RIGHTS AND INDIGENOUS PROTECTION

Constitutional Amendment Sought

The Constitution should expressly recognize the collective rights of the iTaukei people, including:

- Protection of customary land ownership;
- Recognition of traditional governance institutions;
- Protection of indigenous cultural heritage and customary laws;
- Strengthening of indigenous institutions; and
- Constitutional guarantees regarding consultation and consent on matters affecting indigenous lands and resources.

Reasons for the Amendment

Protection of Customary Land

Approximately 92 per cent of Fiji's land remains under customary ownership. This land forms the foundation of indigenous identity, social organization, cultural continuity, and economic security.

Free, Prior and Informed Consent

Development projects affecting indigenous lands should proceed only after meaningful consultation with affected landowners and communities.

Traditional Governance

The Great Council of Chiefs historically served as the highest traditional institution representing indigenous interests and provided valuable guidance on matters affecting culture and custom.

Customary Law

Indigenous systems of conflict resolution and resource management have governed communities for generations and should be given greater recognition within Fiji's legal framework.

Institutional Autonomy

Institutions such as the iTaukei Affairs Board should possess sufficient authority to administer indigenous affairs without unnecessary political interference.

Reasons for the Amendment

Historical Legitimacy

A Constitution derives its legitimacy from the people and should reflect the historical foundations of the State. Fiji's constitutional identity should acknowledge the historical events and institutions that shaped the nation.

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Suggested Constitutional Wording

Protection of Indigenous Land

"Customary iTaukei land shall remain the permanent and inalienable property of the customary landowners and shall not be sold, transferred, or otherwise permanently alienated."

Parliamentary Protection

"No law amending or repealing legislation relating to iTaukei land ownership, administration, or protection shall be enacted unless supported by not less than two-thirds of the members of Parliament."

Free, Prior and Informed Consent

"The State shall ensure meaningful consultation and free, prior and informed consent from customary landowners in respect of developments that significantly affect customary lands, resources, or traditional livelihoods."

Great Council of Chiefs

"There shall be a Great Council of Chiefs, established by law, to advise the State on matters affecting indigenous customs, traditions, cultural heritage, and land."

Recognition of Customary Law

"The State shall recognize and promote customary laws and traditional dispute-resolution mechanisms consistent with this Constitution and fundamental human rights."

3. REPEAL OF THE LAND USE ACT 2010

Constitutional Amendment Sought

The Constitution should provide for the repeal of the Land Use Act 2010 and recognize the iTaukei Land Trust Board as the principal authority responsible for the administration and leasing of customary land.

Reasons for the Amendment

The Land Use Bank was established as an alternative leasing mechanism outside the traditional administration of customary land through the TLTB.

We believe that a single leasing framework provides greater certainty, accountability, and protection for customary landowners.

The constitutional vision developed by Ratu Sir Lala Sukuna sought to protect indigenous land ownership while enabling orderly economic development. The existence of parallel leasing systems weakens this objective and creates unnecessary fragmentation.

Legacy of Ratu Sir Lala Sukuna

Ratu Sir Lala Sukuna established the Native Land Trust Board in 1940 to ensure that indigenous lands remained protected from permanent alienation while facilitating productive use for national development.

His vision remains one of the most important foundations of indigenous land administration in Fiji and should continue to guide future constitutional arrangements.

Suggested Constitutional Wording

"The administration and leasing of customary iTaukei land shall be undertaken through a single statutory authority established by law for the protection and benefit of customary landowners."

"Parliament shall enact legislation to ensure the effective administration, protection, and sustainable utilization of customary land for present and future generations."

4. OWNERSHIP OF MINERALS AND NATURAL RESOURCES

Constitutional Amendment Sought

Section 30 of the Constitution should be amended to provide greater recognition of indigenous proprietary rights in minerals and natural resources found on customary lands and within traditional fishing grounds.

Reasons for the Amendment

Colonial Legacy

The existing legal framework governing mineral ownership largely originates from colonial-era legislation that vested ownership in the State.

Many indigenous communities believe that ownership rights over customary lands should extend to minerals and natural resources located beneath those lands.

Mana ni Vanua

The concept of *Mana ni Vanua* reflects the inseparable relationship between land, people, culture, identity, and traditional authority.

Natural resources are viewed not merely as economic assets but as part of a broader custodial responsibility entrusted to present generations for the benefit of future generations.

Equitable Development

While the State has a legitimate interest in regulating natural resources for the national good, customary landowners should enjoy a greater share of ownership, decision-making, and economic benefits arising from resource extraction.

Suggested Constitutional Wording

"The State shall recognize and protect the rights and interests of customary landowners in respect of minerals, natural resources, and other resources located on or beneath customary lands, subject to legislation enacted in the national interest."

"Parliament shall establish mechanisms to ensure fair participation, consultation, and benefit-sharing for customary landowners in relation to the exploration, development, and extraction of natural resources."

CONCLUSION

We respectfully submit that these amendments are necessary to strengthen the constitutional recognition of Fiji's history, indigenous institutions, cultural heritage, customary land ownership, and traditional values.

We believe these proposals will contribute to a constitutional framework that promotes national unity while safeguarding the rights, identity, and aspirations of the indigenous people of Fiji for future generations.

We thank the Constitution Review Commission for the opportunity to participate in this important national process and trust that our views will receive careful and favourable consideration.

Vinaka vakalevu.

Yours faithfully,

Ratu Jone Sovasova
Tui Vitogo
For and on behalf of the People of Vitogo

Date: 9/7/26

V1

TNF Matawalu (presented) 9/6/26

THE SUBMISSION OF THE TIKINA O VITOGO TO THE CONSTITUTION REVIEW COMMITEE AS BY PARLIAMENT.

A VERY GOOD MORNING TO THE CHAIRMAN OF THE CONSTITUTION REVIEW COMMITEE AND ALL ITS MEMBERS, ALSO TO ALL GOVERNMENT MINISTRY WHO ARE ALL PRESENT THIS MORNING NOT FORGETTING ALL OUR STAKEHOLDERS AND MEMBERS OF THE PUBLIC, NOT FORGETTING THE CHIEF AND VANUA OF VITOGO HOSTING OUR SUBMISSIONS TODAY.

THE FIRST SUBMISSION TODAY IS TO BRING BACK THE 28 TAUKEI AFFAIRS LAWS THAT WAS STRUCTURALLY AMENDED BY THE FIJI FIRST GOVERNMENT UNDER THE SO CALLED DECREES WHICH WAS DONE IN PARLIAMENT IN 2018, 2019. THESE DECREES CHANGES WERE MEANT TO WEAKEN THESE TAUKEI AFFAIRS LAWS AND TO DATE HAS NOT BEEN CHANGED.

SECONDLY, THE ISSUES OF RESOURCE OWNERS OPPORTUNITY TO THRIVE BY GIVING OUT OF THEIRS RESOURCES TO BE USED IN BUSINESS. THE TIKINA O VITOGO BELIEVES THE FUTURE OF FIJI REQUIRES A NEW PARTNERSHIP BETWEEN INVESTORS, GOVERNMENT AND RESOURCE OWNERS. THE TAUKEI'S SHOULD NOT ONLY RECEIVES LEASE MONEY, THEY SHOULD ALSO RECEIVE EQUITY SHARES AND ALSO A DIRECT SHARES AND STAKES IN THE PROFITS GENERATED FROM DEVELOPMENT ON THEIR LANDS. WHEN RESOURCE OWNERS BECOME SHAREHOLDERS EVERYBODY WINS. THEY GAIN A VESTED INTEREST IN THE SUCESS OF THE BUSINESS. THEY BECOME PROTECTORS OF INVESTMENT, SUPPORTERS OF THE ECONOMIC GROWTH AND PARTNERS IN CREATING A STABLE AND SECURE

ENVIRONMENT FOR WORKERS AND INVESTORS ALIKE
THIS CREATES A STRONGER RELATIONSHIP THAN
SIMPLY COLLECTING RENT WHILE OTHERS
BENEFIT FROM LONG TERM PROFITS.
WE BELIEVE THIS IMBALANCE SHOULD BE
CORRECTED BY GOVERNMENT OF THE DAY.
FIJI IS RESOURCE RICH BUT OUR PEOPLE
ARE STRUGGLING, IT IS NOT A LACK OF RESOURCE
IT IS BECAUSE OF OUR OUTDATED SYSTEMS - AND
WE NEED POLITICAL WILL TO DO IT AND CHANGE
IT FOR THE BETTER.

PESH. NATOU.

TNK (Vitogo).

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Vitogo Village, Tikina Vitogo .

To: The Constitutional Review Commission

We, the people of Vitogo Village, present this submission to ensure our supreme law truly reflects our voices, protects our future, and secures our identity. We request the following amendments and inclusions in the Constitution.

1. Protecting Our Traditional Fishing Grounds (Qoliqoli)

We ask for full, permanent ownership of our traditional fishing grounds and marine resources to be explicitly written into the Constitution.

What We Want Included:

- **Permanent Ownership:** The state must guarantee that all traditional *qoliqoli* (fishing grounds), seabeds, and marine resources belong forever to the *iTaukei* clans (*mataqali* or *yavusa*) who protect them. This ownership cannot be taken away.
- **No Changes Without Consent:** No law or government decision can change the boundaries or take away our fishing rights unless the traditional owners give their Free, Prior, and Informed Consent (FPIC). This must be done properly through our traditional structures (*Bose ni Yasana* and *Bose ni Turaga*).
- **Fair Share of Money:** At least 50% of all government money, royalties, or license fees made from commercial setups, deep-sea mining, or tourism in any *qoliqoli* must go directly back to the traditional owners. This money will be used for community development and protecting nature.

Why This Matters:

While the current 2013 Constitution talks about land and resources, it does not give strong, ironclad protection to our *qoliqoli*. As the "Blue Economy" grows, we must ensure that commercial development does not push us aside, but instead directly benefits the grassroots indigenous communities.

2. Extending Parliament to Fix the Constitution First

We ask for a temporary extension of the current parliamentary term so we can fix the Constitution properly before the next General Election.

What We Want Included:

- **Temporary Extension:** The term of the current Parliament should be extended for a short time, not more than 18 months past its original end date.
- **Set Up a Commission:** This extra time must be used only to set up an independent, non-partisan National Constitutional Review Commission (NCRC).
- **Listen to Every Citizen:** The NCRC must travel to all 14 provinces, Rotuma, and urban centers to educate the public and collect submissions so every single citizen has a voice.
- **No Elections Until It is Done:** Parliament must not be dissolved, and no election should be called, until the NCRC submits its final report and the people approve the changes through a referendum or parliamentary agreement.

Why This Matters:

Rushing into an election under a constitution that the people desperately want to reform just keeps a cycle of frustration going. Taking a short, stable window of time ensures our supreme law is built from the ground up by the people *before* politicians fight for votes.

3. Securing Our Customary Land Forever

We ask for unbreakable constitutional protections for *iTaukei* land and a way to look into land that was unfairly taken in the past.

What We Want Included:

- **Never to be Sold:** All *iTaukei* land must stay permanently in the hands of the traditional land-owning units (*mataqali*, *yavusa*, or *itokatoka*). It can never be permanently sold, given away, or transferred to the State or private buyers.
- **Stop Unfair Conversions:** Any past or future changing of *iTaukei* land into Crown (State) land or freehold land is null and void. If land is ever taken for vital public infrastructure (like roads or hospitals), it must immediately return to the traditional owners once it is no longer used for that public service.
- **Land Restitution Tribunal:** Parliament must set up a Customary Land Restitution Tribunal to investigate historical injustices where our land was taken through unfair leases or old colonial decrees. This tribunal must provide fair compensation or return the land.

Why This Matters:

Even though the 2013 Constitution stops permanent land sales, our people still worry about legal loopholes and government powers to acquire land. This amendment creates an absolute barrier to protect our land dominance for future generations.

4. Bringing Back the Great Council of Chiefs (Bose Levu Vakaturaga)

We ask for the Great Council of Chiefs (BLV) to be formally recognized in the Constitution as an essential check and balance in government.

What We Want Included:

- **Traditional Guardian:** The Constitution must recognize the BLV as the supreme traditional protector of *iTaukei* people, culture, customs, and language.
- **Official Advisory Role:** The BLV must serve as a formal advisory body to Parliament and the President on everything touching *iTaukei* land, *qoliqoli*, heritage, and welfare.
- **Power to Protect:** No law passed by Parliament that changes or weakens the *iTaukei* Land Trust Act, the Fisheries Act, or the *iTaukei* Affairs Act can become law without a two-thirds majority approval from the BLV first.

Why This Matters:

Putting the BLV back into the Constitution shields indigenous rights from changing political moods in Parliament. It ensures our traditional leaders have a direct, protective say in how our ancestral assets are handled.

5. Fair Share of Resource Wealth

We ask for a constitutional system that makes landowners active business partners in the national economy, not just bystanders.

What We Want Included:

- **Right to Profits:** Land-owning units must have a constitutional right to a fair and transparent share of profits and royalties from any resources taken from their land or *qoliqoli*—including mining, logging, commercial water bottling, and green energy.
- **Wealth and Development Fund:** Parliament must set up an *iTaukei* Wealth and Development Fund, paid for by a mandatory 80% levy on large resource extraction and tourism taxes.
- **Direct Help for the People:** This fund must be managed independently and used strictly to pay for community training, business grants for youth, shipping links for maritime islands, and moving villages threatened by climate change.

Why This Matters:

True independence means economic independence. For too long, landowners got tiny rental payments while big companies made millions from our soil and water. This change turns landowners into true stakeholders and funds development right where it is needed.

6. Declaring Fiji a Christian State While Welcoming All Faiths

We ask for the formal recognition of Fiji's Christian foundation, while fully protecting the freedom of religion for every citizen.

What We Want Included:

- **Recognize Our Spiritual Foundation:** The State must formally recognize that the Christian faith is the spiritual foundation of our nation, embraced by the *iTaukei* people, and gave Fiji its moral values.
- **Declare a Christian State:** Fiji should be declared a Christian State that operates on Christian values of love, charity, justice, and doing what is right.
- **Guarantee Freedom of Religion:** Despite the declaration, the State must absolutely guarantee freedom of belief for everyone. No one can be forced to practice a religion, and no one can be discriminated against because of their faith. Every religious group has the right to worship freely, run their own schools, and manage their own affairs.

Why This Matters:

For the vast majority of *iTaukei*, identity relies on three pillars: *Na Lotu* (the Church), *Vanua* (the Land/People), and *Matanitu* (the Government). The current secular framework feels like it creates a spiritual void. We want to bring *Na Lotu* back to its rightful historical place in our laws without hurting the rights and freedoms of our non-Christian neighbors.

7. Submission on the Discipline of Children (Corporal Punishment)

We ask for an amendment that protects children from abuse while restoring the traditional and parental right to use reasonable, loving discipline.

What We Want Included:

- **Allowing Moderate Correction:** While every child must be fully protected from real abuse, neglect, and cruelty, nothing in the Constitution should stop a parent, legal guardian, or authorized school authority from using reasonable, loving, and moderate physical correction for discipline. This must align with traditional *iTaukei* upbringing (*itovo vakaviti*) and Christian values.
- **Setting Clear Legal Boundaries:** Parliament must pass clear laws that define exactly what "moderate and reasonable correction" means. This will prevent actual child abuse while protecting the traditional rights of families and communities to discipline their children.

Why This Matters:

Many grassroots and religious leaders feel that the total ban on physical discipline has broken down respect in our society, caused youth crime to rise, and weakened parental authority. This proposal looks for a safe middle ground: it strictly forbids child abuse but

gives parents back the legal right to use moderate discipline to build good character in our children.

8. Giving Legal Power to Village Bylaws

We ask for our traditional village rules (*Yavu ni Vakalesilesi ni Koro*) to be officially recognized and backed by the law of the land.

What We Want Included:

- **Recognizing Village Governance:** The traditional leadership of indigenous villages (*Koro*)—run by the Village Council (*Bose va-Koro*) and led by the Village Headman (*Turaga ni Koro*)—must be formally recognized as a foundational part of our country's government.
- **Making Bylaws Legally Binding:** Once village bylaws are written down by the Village Council, approved by the Provincial Council (*Bose ni Yasana*), and officially published (*gazetted*), they must have full legal power inside that village's customary land.
- **Police Support:** State law enforcement, including the Fiji Police Force, must have a constitutional duty to help traditional village leaders enforce these bylaws to keep peace, order, culture, and drug-free zones in rural communities.

Why This Matters:

Right now, village bylaws lack real teeth because they are placed below national laws. This leaves village headmen without the legal authority to enforce basic discipline, curfews, or community duties. Giving village bylaws constitutional recognition empowers our chiefs and village councils to manage their own communities and stop social problems at the grassroots level before they get out of hand.

9. Repealing or Changing the 2013 Land Use Decree

We ask to repeal or significantly downgrade the Land Use Decree 2010 to make sure our land cannot bypass the *iTaukei* Land Trust Board (TLTB).

What We Want Included:

- **Protecting TLTB Oversight:** The Land Use Decree 2010 (which created the "Land Bank" under the Prime Minister's Office) must be repealed or downgraded so it can never bypass the protections of the TLTB.
- **90% Landowner Approval:** All customary land currently in the Land Bank must be reviewed. In the future, no *iTaukei* land can be leased under state-managed frameworks without at least a **90% approval vote** from the registered members of the land-owning unit (*mataqali* or *yavusa*).
- **5-Year Reviews and Legal Recourse:** Any lease under this framework must face transparent reviews every 5 years. Traditional landowners must keep the absolute

right to take the matter to court to challenge lease terms or end a lease early if the rules are broken.

Why This Matters:

The current Land Use Decree allows the government to lease *iTaukei* land directly for up to 99 years through the "Land Bank." This process cuts out the TLTB and stops landowners from challenging the lease in court once the government takes it over. Changing or throwing out this decree gives absolute veto power and legal rights back to the traditional landowners, ensuring our ancestral assets are never locked away by the government.



VINAKA.

Sugarcane Growers Hall, Lautoka

Namoli Village Hall

Attendance Sheet(s)

(13)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namoli Village Hall DATE: 7/6/26 TIME: 10am-12.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Taniela Nadanawa	56	7243845	✓	✓	Turaga	IT	Taniela
	Aminiasi B	45	8888585	Namoli	Vitogo	T	Itaukei	
	Tevita Uluikaroro	63	9366507	NAMOLI	VITOGO	MALE	ITAUKEI	
	Salanieta M. Sarasa	56.	9239200	Namoli	Vitogo	Female	ITaukei	
	Nereneasi Madre	56	9601519	Namoli	Vitogo	Female	ITaukei	
	Joeli [illegible]	67	[illegible]	NAMOLI	VITOGO	MALE	[illegible]	
	[illegible]	54	[illegible]	NAMOLI	VITOGO	[illegible]	[illegible]	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1162

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namoli Village Hall DATE: 9/6/26 TIME: 10am-12.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Wiliame Nove	52	2935421	Namoli	Vitogo	m	IT.	
	Waisale Turuva	48	8329993	Namoli	✓	✓	IT	
	Manoa Ravouvou	48	9082393	—	✓	✓	IT	
	Kelevi - Burogo	4/5	7283330	—	L	L	IT	Burogo
	Manavulau Yaberula.	49	7422145	Nakama.	Wailevu.	M	IT.	
	ILAISA DORAISAMY	61	2828768	WAIYA ~~NAMOLI~~	WAIYA	M		
	Setariki Raviato	33	9891742	Namoli	Vitogo	M	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

(4)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namoli Village Hall DATE: 9/6/26 TIME: 2:30 : 4:30

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	ALITI KULA NADROI	56	8380918	Namoli	Vitogo	Female	ITAUKEI	[signature]
	PAULIASI NATABE	36		Sabeto	Sabeto	Turaga	Fijian	[signature]
	Mikayla Bokyaca	11		Sabeto	Sabeto	Marama	Fijian	[signature]
	Manaeli Nawala	52		Namoli	Vitogo	Turaga	Fijian	[signature]
	Isikeli Nava	63	2759832	✓	✓	✓	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

(1)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namoli Village Hall DATE: 9/6/26 TIME: 2pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	INOKC	180	8794	Namoli	vitogo	Turaga	IT	
2	Ratu Seru Komai	44	8773550	Namoli	vitogo	Turaga	IT	[signature]
3	MANOA SATALA	61	2974661	✓	✓	TURAGA	✓	M Satala.
4	VILIAME NABIAU	73	4500527	NAMOLI	VITOGO	[signature]	TURAGA	[signature]
5	ULAIASI RADUA TUVOMO	81	8782507 / 8736730	YISEISEI	Yuda	Turaga		[signature]
6	Savemaba Dini	69	2769177	Tavualevu	Tavua	Turaga	✓	[signature]
7	Rev. Savirio Vuata	65	9977813	Namoli	Vitogo	Talatala	I-Taukei	[signature]
8	RATU WILIAM BOUWALU	73	2193550	NAMOLI	Vitogo	TAU KEI VIDILO		[signature]
9	MANOA VERO TERO	38	9052559	NAMOLI	✓	TURAGA		[signature]
10.	SALAMETA-M.	63	9342034	Namoli	Vitogo	Marama	I-Taukei	[signature]

KEY: IT - ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Namoli Village
Date: 9-6-2026

Mr. Biu: Thank you. Before we begin, I would like to clarify a few points to familiarize ourselves with the process. Our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. He has kindly approved this arrangement so that everyone may participate freely and clearly understand the discussions taking place.

If you wish to submit, please raise your hand. Our sound team will bring a microphone to you, after which you may introduce yourself and your village. We are also recording a video to capture your submissions, and everything recorded will be transcribed.

Ladies and gentlemen, we are not here to discuss rural development projects or any other government assistance. Our sole purpose today is to collect your views and ideas regarding amendments to the 2013 Constitution. When giving your submissions, please do not be afraid or feel anxious about speaking. We encourage each of you to share your views openly and honestly. Every submission is important to us. All submissions made today will be recorded and carefully considered by the Commission as part of the constitutional review process.

We once again acknowledge the Turaga Tui Vidolo for welcoming us this morning. I will now hand the floor to the Chairperson to lead our proceedings this morning.

Mr Valenitabua: Thank you, Mr. Matavou. Greetings to the Tui Vidilo present here today. Greetings to the Talatala plus the ladies and gentlemen present here today. Firstly, I would like to introduce myself to you. There are three commissioners here. On my right is Mr Neelesh Gounder, have the Degree PhD and is a lecturer at the University of the South Pacific, and the Government has been using him because of his knowledge as an economist. On my left, sitting, is a lawyer from the Macuata Province, and he is staying in Labasa, Mr Ami Kohli. I am the chairperson, and my name is Sevuloni Valenitabua from Nukui in Rewa. We are sitting here today at the table but

"Tilou". We, the three Commissioners here today are part of a group delegated by the President, Ratu Naiqama Lalabalavu and also the Turaga na Tui Cakau. There are seven altogether who have been appointed to the delegation called the Constitution Review Commission. Our task is to examine the 2013 Constitution. From the seven appointed one has withdrawn; therefore, only six are left. Three will be completing Yasawa, Yalobi today and will be coming back to Lautoka, whereas our team is sitting here today.

Thirdly, we will examine and clarify some of the wording used in the Constitution to ensure that it is better understood and serves the interests of the people of Fiji. That is what is needed for us to do. We will not remove the 2013 Constitution; we can only amend the constitution. If you wish to submit, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village and you can give your submission. Before we proceed on my right is Conway Beg, he is an Architect by profession and I'm Sevuloni Ratumaiyale Valenitabua from Nukui Rewa.

Savirio Vuata: My name is Savirio Vuata the Divisional Methodist Reverend, Namoli, Age 65, from Nadoi, Rewa

I respectfully submit that the Fiji Flag should be reviewed, particularly from the period 1924 to 1970. During the flag change in 1970, three important elements were removed, which I believe should be restored: The Fijian canoe placed above the shield, representing the journey of the I taukei people who arrived by boat.

The two Fijian men with traditional haircuts standing beside the shield, holding a spear and a war club. This symbolizes that only the iTaukei will safeguard Fiji. The Bible verse beneath the shield, written in the iTaukei language: "*Rerevaka na Kalou ka doka na Tui" (from 1 Peter),* meaning "Fear God and Honor the King."

These elements reflect our faith and values. The shield itself contains the banana, coconut, and dove, which symbolize safe keeping and what we value as Fijians. When the flag is raised, it should represent the iTaukei in our land. The current flag does not reflect this identity.

2. Corporal Punishment- I also submit that corporal punishment should be reinstated in Fiji, especially in homes and schools. This is part of our Fijian belief system, reflected in the Bible, which teaches that the rod is used by parents to raise a child. Discipline through correction is foundational to raising children until they are grown.

Mr. Valenitabua: Vinaka Turaga Talatala. Your submission has been heard. You have highlighted that the Fiji Flag has lost three foundations of Fijian belief and protection of the iTaukei land. I cannot explain why these were removed.

Regarding corporal punishment, this matter has been raised in many places we have visited, and again it is raised here in Vidilo today. The call is to bring back corporal punishment, as we have witnessed the increasing difficulty in raising children without it, reflected in their attitudes and behavior as seen in the Fiji todays. Thank you. We have heard you and noted your submission today

Joji Nava: The Chairperson, My name is Joji Nava of Namoli Village I have two submissions today. The soft copy, written in English, is with me and will be submitting it after this. I would also like to request the email address to which I can send the copy.

The research on the 2013 Constitution examined the independence of the judiciary in relation to the separate bodies forming the government—executive and legislative. The findings show that there are still influences carried over from previous governments. For example, in appointing judges from Sri Lanka, we can see that political influence remains.

I raise this issue because of the *Vatia Case*. Until today, there has not been a judgment that is clear or satisfactory to the people. We still see that individuals who were supposed to be accused have now become state witnesses. This shows that the independence of the judiciary is compromised.

Therefore, my submission that the independence of the judicial system should be reviewed to ensure it operates honestly and without external influence.

My second submission The *Deed of Cession* of 1874 differs significantly from the 2013 Constitution. The Deed of Cession provided that iTaukei land would be preserved and could not be sold, which later gave rise to the Native Land Ordinance of 1976.

In the 2013 Constitution, however, there is a clear difference between **Section 28** and **Section 32**:

Section 28 states that land belongs to the iTaukei, the vanua, or indigenous landowners — from the sky, to the land, and beneath the land.

Section 32 states that the power over land and minerals rests with the government.

This creates a contradiction. Section 28 affirms that land is for the landowners, while Section 32 places authority with the government. This contradiction needs to be addressed to ensure that the rights of the iTaukei landowners are properly safeguarded. The Chairperson, I hereby submit the written submission of Mr. Nava

Mr. Valenitabua: For the record, the submission by Mr. Joji Nava, dated 9th June 2026, has been signed by Ratu Wiliame Bowalu Saumaimuri, the Turaga Tui Vidilo. We now accept and consider this as part of the submission that has been handed to the Commission here this afternoon.

Sereima: My name is Sereima Bulouniwasa, also from Namoli Village. I would like to further elaborate on Mr. Nava's submission, particularly the second part For the record, I wish to reiterate on behalf of the vanua that we see inconsistencies in various parts of the Constitution. For example **Section 28** affirms that iTaukei land cannot be permanently alienated **Section 30**, however, derives from provisions that were enacted outside the Deed of Cession.

From the perspective of the vanua, this reflects a segregation of rights over land and properties in Fiji. The Deed of Cession of 1874 led to the Native Land Ordinance of 1875 and the Real Property Ordinance of 1876. While these ordinances recognized that land and resources are customarily owned by iTaukei landowners, they also placed regulation under government authority.

We see inconsistencies in the Constitution's clauses: one speaks of land, while another speaks of minerals. Minerals are regulated by government, yet Section 13 of the Constitution states that minerals belong to the State. This wording is problematic. We believe it should be corrected, as it appears to have been enacted outside the Deed of Cession and the 1875 and 1876 Ordinances. Specifically, the word regulated is missing from the Constitution, while the word owned by government has been inserted. This change undermines the original intent of the Deed of Cession and the ordinances. That is our submission sir.

Mr. Vakawaletabua: We have heard the two submissions from Mr. Joji Nava and Ms. Sereima Bulouniwasa regarding Sections 28 and 30 of the Constitution. It is true that **Section 28** states all lands are owned by the iTaukei and cannot be sold or transferred, except to the government. This law originates from colonial times, as mentioned in the ordinances following the Deed of Cession. Lands are owned by the iTaukei or native people and cannot be alienated, except when given to the government for development purposes **Section 30**, however, states that while the land belongs to the iTaukei, any minerals found beneath the land belong to the government. This contradicts what was first written in the Deed of Cession. We have heard in previous submissions that the land is ours, the iTaukei, and therefore any minerals found beneath the land should also belong to the landowners, not the government. We definitely agree with your submissions today. Thank you.

Ulaiasi: My name is Ulaiasi Rabua Tuivomo, 81 years old, from Namara Village in Yawalailai Island, Tikina o Vuda. I will try to present my submission in English, even though I left school in Class 8 in the year 1959.

My submission does not concern the 2013 Constitution but takes us back to the *Deed of Cession* of 1874. The 13 high chiefs who signed the Deed of Cession agreed on three key preambles:

1. Fiji would remain a Christian state.
2. No one was to touch iTaukei land.
3. If there were to be any changes, the chiefs must listen to the voice of the chiefs, because only the chiefs signed the Deed of Cession.

In 1960, before the 1965 Constitutional Conference, two professors were sent from the British Government to consult with the Fijian high chiefs. They asked that Fiji should be organized to become an independent country. At that time, Fiji had two administrations: the Great Council of Chiefs and the Government, alongside the British Government. The Legislative Council was the highest authority.

There were also two judiciary systems: the iTaukei judiciary system and the Government judiciary system, under the British Court. Initially, the chiefs did not agree with the constitutional arrangements required by the Britis akalou explained the matter to them that they agreed to the Constitution, which h Government. It was only after Professor Naya then led to elections in 1972.This marked the return of sovereignty to Fiji

Mr. Vakaletabua: We have heard your submission that only the chiefs should be the leaders in Fiji, as you have submitted.

Sikeli Nava : My name is Sikeli Nava, and I am requesting the removal of the 2013 Constitution.

Mr. Vawaletabua: Thank you, Sikeli Nava. This request has also been raised at previous venues, calling for the removal of the 2013 Constitution. However, we do not have the authority to remove the Constitution completely. We have only been given the mandate by the President to amend certain clauses within the 2013 Constitution. That is why we are here today—to collect submissions and recommend changes. We must follow the directions given by the Court, which require us to gather submissions and propose amendments to the 2013 Constitution, rather than remove it entirely.

Talatala Qase Namoli I wish to raise the concern that if a Constitution is not properly established, it will be forced upon the citizens of Fiji. Its mechanisms are not working well, as we can witness in the judiciary system under the 2013 Constitution, which was enacted without committees to examine it.

If a constitution is not honestly founded, then it is imposed on the people. I do not accept the 2013 Constitution. Wrong teachings are being presented in the judiciary system. The 2013 Constitution was not legally enacted; it was introduced by Mr. Sayed Khaiyum under the Fiji First Government.

If the 2013 Constitution was not legally enacted, it will bring hardship particularly among the iTaukei people. I do not approve of the 2013 Constitution. The differences in law show that due process was not followed, and it is a bad Constitution that does not bring development.

The only solution is to fully abrogate the 2013 Constitution and establish a new, legally enacted Constitution that follows the proper process.

Mr. Biu: It is an honor to submit, on behalf of the members of the Commission, the written submission from the Tui Vidilo Mr Wiliame

Mr Valenitabua: I have received

Mr. Valenitabua: Thank you, Tui Vidilo. I will repeat what I have said earlier: we cannot remove the 2013 Constitution entirely, but we do have the authority to amend certain clauses and wordings to suit our needs. We can make changes from Chapter 1 through Chapter 12 of the Constitution, which is why submissions are being collected today.

We have been given the mandate to gather submissions from the people of Fiji and then prepare a report for His Excellency,

recommending what should be included in the Constitution. This process will align with the involvement of experts, including a European advisor, to draft an amended Constitution. The amended draft will contain changes from the current Constitution and will be submitted to the President, then to Cabinet, and finally to Parliament. From there, the matter will proceed to a referendum, which I will speak on further. Thank you.

Ms. Sereima : I wish to make an oral submission. Once we consider the ruling by government and the position regarding the abrogation of the Constitution, I recommend that attention be given to the sections relating to amendments. If I am correct, Chapter 11 relates to amendments of the Constitution, and in its second part it provides limitations, stating that the Constitution cannot be revoked under Chapter 10.

Personally, I recommend that Chapter 10 be deleted. I believe it is unfair because it grants immunity to leaders who participated in political activities such as coups, while those who acted under their direction were convicted. This creates inequality in justice.

Further, Chapter 9, which deals with the state of emergency, is also problematic. It currently states that the Prime Minister is the Commander-in-Chief. I believe this is unfair because the Prime Minister is a political appointee. In times of national emergency, the Commander-in-Chief should be the President, who is neutral.

Additionally, Chapter 12 includes provisions tied to Chapter 10 on immunity. I recommend that Chapter 10 and Part D of Chapter 12 be deleted. In summary, Chapters 9, 10, 11, and 12 are inconsistent and should be corrected.

Mr. Valenitabua : This is not the first submission we have received regarding Chapter 10. On Chapter 9, we were told this afternoon that the Prime Minister takes over as Commander-in-Chief. According to the submission, this role should belong to the President of the country.

The third submission concerns Chapter 12, Part D, which deals with immunity, and recommends that it be removed from the Constitution. We will look into Chapters 9, 10, and 12 and consider these points.

However, the judges have noted that whether we remove these provisions and face hardships, or keep them and introduce new provisions, the important thing is to ensure that anyone who attempts another coup will face the consequences. We have heard

similar concerns in other places, and now we hear them again. We will discuss these matters further and determine what is best for Fiji's future.

Mr. Joji Nava: My name is Joji Nava. I wish to speak on Chapter 6, Part B of the 2013 Constitution, which concerns the security forces, in particular the Fiji Military Forces (FMF).

The FMF began during the First and Second World Wars, leading to its establishment because of Japan's invasion. In my view, the Fiji Military Forces should be enlarged because today the threat is not external but internal, within our government. I recommend increasing financial support and restructuring the entire military team.

I raise this point because some countries, though very small, are economically strong. For example, the Marshall Islands does not have a military, yet its economic power is comparable to Fiji. If the government could consider this, it may be better to reduce the size of the FMF and instead increase border control in Fiji.Thank you.

Mr. Valenitabua: A new submission has been heard today regarding the Military Forces. They have their responsibilities and the role they play, but there is a suggestion to change or expand their responsibilities. This would include not only safeguarding the nation's security but also taking on Border Control, which is currently managed only by Immigration and the Police. Vinaka.

Ilaisa Dolaisavu: My name is Ilaisa Dolaisavu from Natavaya Village in Yasawa. The only submission I would like to make today concerns the *qoliqoli*. It is true that it belongs to the government, but the government earns revenue from boats carrying tourists. Some places have beautiful beaches, and income is generated from them.

I request that this matter be amended. When boats cross our qoliqoli, we ask the companies, and they say they have been given a pass. That pass, however, should be for the island itself. If boat owners could provide a sum of money to the iTaukei whose reefs their boats cross, it would be fair and just.

Mr. Valenitabua: Thank you, we have heard your submission. The Constitution provides that if land is used, it must be compensated to the landowners in a manner that reflects the current value of life. A fair return for the use of land has already been submitted, and it has been suggested that this principle should also apply to the *qoliqoli*, particularly in relation to tourism. I am not certain whether you are

currently receiving anything from the licenses issued, but regarding tourism, we will examine this further.

Mr. Biu — This is to confirm that money has been received by the iTaukei from boats crossing their *qoliqoli*.

Atunaisa : — My name is Atunaisa Tauvoli Baleiwai,Namoli Koro My first submission concerns the Native Land Trust Act, specifically the section that gives authority to lease customary-owned land to people outside the landowning units. I believe they exercise this power even without the agreement of the *tokatoka* or *mataqali* because of the authority vested in them. I request that their role be re-examined, particularly regarding consultation, because many landowners are not fully informed about this part of the law. Something should be done to ensure landowners have the power to approve leases of their land.

Secondly, I ask that another Act under the Native Land Trust Commission be examined. It concerns relocation: if a *tokatoka* or *mataqali* is to be relocated to another *tikina*, the *Veitarogi Vanua* says relocation is possible but no new land will be given. The NLC then says relocation cannot occur because the group has already been allocated land previously. I request that the CRC examine this law and its implications for relocation. Thank you.

Mr. Kholi — On the first point regarding landowner consent, I totally agree. There was always an understanding that before the i TLTB grants a lease, they should consult the landowners. The law should be followed, but over the years this has not been happening, and people are complaining. The tltb is the trustee of all land and has been able to lease it without the consent of landowners, even though the iTaukei are the rightful owners. Two things can be done:

1.In the Constitution, we can introduce a provision requiring tltb to obtain the consent of landowners before leasing land.

2.Without such consent, any lease should be considered illegal. This would protect the rights of landowners.

Mr. Valenitabua: — You have raised important points today. Currently, leases are renewed based on old consent. I believe we should include a law in the Constitution to protect landowners. Under Section 9 of the Act, the law requires checking whether sufficient land remains for *mataqali* members before granting new leases. This must be followed. What you have said is true, and we will look into it.

he Native Land Act states that if a person moves away from his land for two years, he will lose that land to the village or *mataqali*. The Native Land Commissioners say relocation is possible, but the Reserve Commissioners say no. The Reserve Commissioners are correct.

Mr. Atunaisa : If the CRC can make a law in the Constitution to cushion this matter, it would be greatly appreciated.

Mr. Valenitabua: We will look into that, or we may create a provision to address it. Vinaka vakalevu.

Joeli Vueti: My name is Joeli Vueti from Namoli Village. I have only one submission, concerning Section 1.6 of the Constitution. The name *Fijian* should apply only to the iTaukei. The previous government said the name *Fijian* was used in comparison to Australia and New Zealand. However, the ethnic name for the indigenous people of Fiji is *Fijian*.

When this name is removed, it takes away the bundle of rights attached to it. In Australia, the indigenous people are called *Aborigines*, and in New Zealand they are called *Maori*. In Fiji, the indigenous people should be recognized as *Fijian*. That is why I am making this submission. Vinaka vakalevu.

Mr. Valenitabua: The name *Fijian* should be given only to the iTaukei

Mr Valenitabua: Now before I close this session, some of you might be wondering what the end is or where this is process taking us, to put it very simply. We are collecting submissions, as we have done here today. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting.

In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed. Now, that very briefly is what's going to happen after we have completed collecting submissions, writing our report and drafting the amended constitution. The most important thing is for you to tick, if there are more people tick on yes then we will amend the 2013 constitution.

With those few words, I now bring to a close our consultation session this afternoon. Vinaka, thank you very much.

----------End of Session [9-6-2026] ----------

Submission(s) Received

Vidilo
Namoli Village
Lautoka

9th June, 2026.

Submission to the 2013 Fiji Constitutional Review Commission

The following submission is being presented for the Commission meeting held at Namoli village, Lautoka.

There are two (2) main issues for submission today:-

1. The independence of the judiciary especially with the recruitment of foreign judges that were brought in the previous government after 2006 and whether they are fair in safeguarding the past government; and

2. Whether the 1874 Deed of Cession are reflected in the 2013 constitution especially in the ownership of land and minerals as reflected in section 28 and in section 30 (2).

The submission are being presented in the English and itaukei languages below:-

#1 .The independence of the judiciary especially with the recruitment of foreign judges that were brought in the previous government after 2006 and whether they are fair in safeguarding the past government;

Concerns-When judges appointed under the **2006 Bainimarama-led government** remain in office under the **2023 coalition government**, this raises questions about judicial independence and continuity. We feel that this is sensitive as we saw that :-

- **Judicial appointments**: Many judges were brought in during the post-coup period, including some from Sri Lanka, to fill vacancies after local judges resigned or were removed.
- **Perception of bias**: we may argue that these judges may still safeguard the interests of the old regime, creating mistrust in their rulings.
- A judiciary must be seen as **independent and impartial**. If judges are perceived as loyal to a past government, even if they act fairly, public trust erodes. This is especially

problematic in Fiji, where coups and constitutional disputes have made judicial neutrality vital.

- **Continuity vs. reform**: whilst some would say that their continuity ensures stability in the judiciary, we believe that reform is needed to restore public confidence.

I asked this question in relation to the recent Vatia drug case and found it unfair that the accused are now taken in as state witness.

The **Vatia drug case** is a good example of how judicial independence and prosecutorial discretion are being tested in Fiji. When accused persons are turned into **state witnesses**, it often feels unfair to the public — especially if those individuals were deeply involved in the alleged crime. We feel that it is unfair by the public as the accused criminals "escape" punishment by testifying, which undermines confidence in justice. The other issue is that victims and communities may feel betrayed when offenders are rewarded with leniency and a question of **Judicial independence is of concern**.

Analysis- The fairness issue in the Vatia case reflects a deeper problem: Fiji's judiciary and prosecution need to **balance legal strategy with public trust**. Turning accused into state witnesses can be effective, but if the process isn't transparent and proportionate, it looks like **justice is being traded away**.

So, while the law allows accused to become state witnesses, the fairness of this practice depends on **transparency, proportionality, and judicial independence**. Without those, the public perception of "unfairness" becomes justified.

#2. Whether the 1874 Deed of Cession are reflected in the 2013 constitution especially in the ownership of land and minerals as reflected in section 28 and in section 30 (2).

~The 1974 Deed of Cession takes into consideration the enactment of the 1875 Native Land Ordinance and the 1876 Real Property Ordinance.

- The **Native Lands Ordinance 1876** was introduced under British colonial rule.
- It established that **all iTaukei land was inalienable** — meaning it could not be permanently sold or transferred outside customary ownership.
- This principle safeguarded indigenous land rights and laid the foundation for later institutions like the **Native Land Commission** and the **Native Land Trust Board (NLTB)**.

~Connection to Section 28 (Land)

- Section 28 of the 2013 Constitution echoes the 1876 Ordinance by affirming that **customary land belongs to its owners** and cannot be permanently alienated.
- The continuity shows how colonial protections for indigenous land were carried forward into modern constitutional law.

~ Connection to Section 30(2) (Minerals)

- The 1876 Ordinance dealt primarily with **land tenure**, not mineral rights.
- Over time, colonial and post-colonial governments asserted that **minerals beneath the land belonged to the Crown (later the State)**.
- Section 30(2) of the 2013 Constitution entrenches this principle, separating **land ownership (customary)** from **mineral ownership (state)**.

Confusion-The Deed of Cession and the 1875/1876 **Ordinances** protected ownership rights to itaukei as customary owners and in the 2013 Constitution the land rights were protected under section 28 but in section 30 it left room for the State to claim control over resources beneath it.

Translation in itaukei language:-

Vinaka, au na vakadewataka eso na vakatutu.

1. Na galala ni veilewai

- *E so na ka e dikevi ka laurai ni vakatulewa ni vei mataveilewai e vakarautaki tu ena yavu ni vakavulewa ni 2013, ia e levu na veilecayaki ni kena galala. E levu na dauniveilewai mai vanua tani (Sri Lanka) era a kau mai ena gauna ni vuaviri ni 2006, ka ra se tiko ga qo ka vakavuna na nanuma ni ra se maroroya tiko na matanitu makawa.*

- *Na lewa dodonu e gadrevi me vakaraitaka na galala, na veiwasei ni kaukauwa, kei na kena vakarautaki na veidigidigi dodonu ni dauniveilewai.*

Dua na kena vakatautauvata o ya ne na kisi ni waigaga mai Vatia, iana gauna qo e se bera ni oti se tau na lewa…..ka keitou raica tiko ni:

- Na matanitu e rawa ni vakadonuya me ra sa ivakadinadina na tamata e beitaki, me rawa ni vesu na dauvakadidike levu ni kisi ni waigaga.
- E vakavuna na nanuma ni sega ni dodonu baleta ni so era drotaka na kudru, ia eso tale era sotava vakadodonu na veibeitaki.

Meu tinia e na vakatutu o ya....ni laurai ena noda vanua ni tu ena dua na veilecayaki levu: na veilewai e vakarautaki me galala, ia na rai ni lewenivanua e kaya ni se tiko ga na veivakaleqai mai na matanitu makawa.

Se na veika oqo e vakatovolea na galala ni veilewai, baleta ni raici ni sa tokona ga na matanitu, ka na vakaleqa na vakararavi kina lewa e tau.

3. Na Deed of Cession 1874 kei na yavu ni vakavulewa ni 2013

- *Na Deed of Cession e vakaraitaka ni na qele ni iTaukei e maroroi ka sega ni rawa ni volitaki. E vakavurea na Native Lands Ordinance 1876.*
- *Na kena wase 28 e vakaraitaka ni na qele e nona na taukei vakavanua — e cake, e ra, kei na ruku ni qele.*
- *Na wase 30(2) e kaya ni na kaukauwa kei na iyau e ruku ni qele (minerals) e nona na matanitu. Oqo e veisaqasaqa kei na rai vakavanua ni qele e dua ga na ka.*

Submitted for your consideration into the constitutional review.

.....

Ratu Wiliame Bouwalu Saumaimuri

Turaga Taukei Vidilo

Namoli, Lautoka

Phone: 2195550

Vidilo
Namoli Village
Lautoka

9th June, 2026.

Second Submission to the 2013 Fiji Constitutional Review Commission

The following additional submission is being presented for the Commission meeting held at Namoli village, Lautoka.

In my personal opinion, the Constitution was not created legally, as we all know that it was the creation of the previous- Government ... Fiji First government, especially its Attorney General, Aiyaz Sayed-Khaiyum.

We are not against Mr Khaiyum, and we are not against the Fiji First government, but we are looking at this 2013 Constitution and in your presence as a commission that is carrying out the review of this Constitution.

I'm sure you have heard a lot of everything from everybody, but in my humble opinion, there is only one view that I'd like to share with you. If the Constitution was born not of legal birth, but the bastardization of authority imposed forcefully onto the citizenry of Fiji, under the dictatorship of the government at the time of 2013.

To talk about the Constitution Review means accepting this Constitution as the legal document, supreme document of Fiji, governing our entire country and the people within. I voice my opinion to say that I do not accept and I do not recommend to accept this Constitution, especially after witnessing our present government over the last three and a half years working under the umbrella of this Constitution.

As we see every day in the news and within government, the confusion between the legal fraternities, the legal minds, the circus that is being played out in the courts throughout the country. The lawlessness, the breaking down of the fabric of our society, and even within the police as well as the army.

The Constitution is not working very well. Look at what our government has got itself into. Court cases, all the judiciary tied up, all the confusion within legal opinion between all different legal departments, as well as the silence of the Law Society. The abuse of office, the lack of

integration between different government departments, and the cohesion of the government direction as one.

How can the country work under such a constitution? In my opinion, the best way to do now is not to talk about reviewing each and every clause of the Constitution, but to throw it out and start again. If something is not right, we should have the courage, determination, and the will to make something that is good and legal and workable for the long term of our country.

We are not doing something for a high school play, we are not doing something for our own family company, and we are definitely not playing around to the whims of just two people. Thank you.

Submitted for your consideration into the constitutional review.



.....

Ratu Wiliame Bouwalu Saumaimuri

Turaga Taukei Vidilo

Namoli, Lautoka

Phone: 2195550

RSL, Lautoka

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lautoka City DATE: 10/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	RAKSHA PRASAD	27	8660800	SUGAR CANE GROWERS COUNCIL	LAUTOKA	FEMALE	FID	[signature]
	VIMAL DUIT	28	9992059	SUGAR CANE GROWERS Council	Lautoka	MALE	FID	[signature]
	Filomena Dikukana	52	9395160	Vunato Settlement	Lautoka	F	FID	[signature]
	EPELI MUA	69	2746603	LAUTOKA NATOKA WAR		MALE	F	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lautoka Town - RSL DATE: 10/6/26 TIME: 10 am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	~~Amelia Bai~~	~~53~~	~~9357095~~	~~Taiperia~~	—			
2	Amelia Bai	53	9357095	Taiperia	—	marama	IT.	ABai
3	Josua Vatanifawaka	58	9935661	D.A.C Member	VIMA.	Turaga		[signature]
4	Emosi Lawala	72	9937328	36 Covuli St		M		[signature]
5	Rusieli. Mua	50+	9904340	MCBD	BA	F	IT	[signature]
6	MARAMA BULAMA/BAU	39	9377189	MCBD	BA	M	IT	[signature]
7	Amitabh A Kumar.	45.	9259762	D.A.C member.	BA.	M	FID.	[signature]
8	Davendra Prasad	57	9865799	D.A.C Member	BA	M	FID	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lautoka City - RSL DATE: 10/6/26 TIME: 10 am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
9	Vishant Kumar	32yrs.	8494424	Kermode Rd LTIA.		Male.	Fijian.	[signature]
10	Sailesh Naidu	55	9954238	Naidu St LM		M		[signature]
11	Namisè Sivo	30	9403277	Kermode Rd.		F	Fijian	[signature]
12	Joseph William	35.	9430424	Viscisci BCK RD.		M.	Fijian	[signature]
13	Vili Ralala	60	2122461	Natokonaga		M	Itaukei Fijian	[signature]
14	FIONI BALEINACEVA	70	9488948	SARM VILLAGE		F	~~FIJIAN~~ ITAUKEI	[signature]
15	Jone Baravilala Rasi	44	9406069	Matavalu Vill		M	Itaukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lautoka City - RSA DATE: 10/9/26 TIME: 10 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
16	Shimona	27	9469115	Drasa Lautoka		Female	Fijian	
17	Paul Raman	63	9917364	Simla - Lt/C		Male	FID	
18	[illegible]	30	9978696	[illegible]		[illegible]	[illegible]	
19	Bereti Ofati	31	8984588	Valima Hill, Lautoka		Female	Fijian	
20	Mohini Lata	48	8478525	Naikabula Ltka		Female	Fijian	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lautoka City DATE: 10/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
21	Kishor Kumar	71	99389	Vairai		M	FID	Kumar

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

RSL LAUTOKA -SESSION 1

Date:10-6-2026

Mr. Valenitabua: Vinaka, ladies and gentlemen, those of you who have given your time to be with us this morning, it has been advertised that the Constitution Review Commission is sitting here this morning, and I note that we have you, ladies and gentlemen, attending before the Commission in this hall at RSL. I welcome you all. I know that you live in Lautoka. However, we come from Suva, but just for the purpose of this function, I welcome you. The session this morning is the third that we are having here in Lautoka. The first one was at Vitogo Village yesterday, and in the afternoon, we attended the consultation at Namoli Village.

And this morning, and the last one also for Lautoka, we have it here at the RSL Hall. Before we proceed further, there are a few comments that I would like to make in relation to this Commission. This Commission was appointed by His Excellency, the President of Fiji, Ratu Naiqama Lalabalavu. Originally, there were seven of us. However, one has left us, and we are left with six. Three of us here, you can see us. There are another three who are yet to arrive because they were in Yasawa yesterday. They are still trying to find their land legs after sailing to Yasawa. One more. On my left is Dr. Neelesh Gounder. On my right, sorry. On my right is Dr. Nilesh Gounder. He is a lecturer at the University of the South Pacific. He has a PhD, and he is an economist. He does a lot of work for government, particularly the strategic plan for government. And on my left is a well-known lawyer from Labasa, Mr. Ami Kohli, private practitioner in Labasa. He is a Kai Labasa. And like me, we practice privately. I am Sevuloni Valenitabua. I am a lawyer, and I'm the chairperson. I acknowledge the presence of one of my classmates and roommates at school at R.K.S a long way back. Sitting here with a yellow shirt. Mr. Pastor, I think Emosi Lawalevu. I welcome all of you this morning.

The purpose of this session, we are here to hear your views to the Commission. The objective of this Commission is to review the 2013 Constitution. When I say review, that is interpreted widely. It can mean that we amend, we change the provisions of the Constitution. We can remove some laws from the Constitution, the current Constitution. We can add some laws and we can change the wording in some laws so that the meaning changes too. So, the important thing this morning is for

you to give us your submissions. What you think or what you suggest or what you recommend to be included in the Constitution of the Republic of Fiji. What we will do is we will listen to you. We will write down your submissions or your recommendations. The submissions and recommendations are being recorded. When we get to Suva, we will then print out the record of the submissions and then we will work on it to decide which ones are to be used in the Constitution and which ones we will have to not use because they are unconstitutional themselves.

So, we will be asking for submissions from the floor. If you want to make submissions, please put your hand up. One of the girls will bring you a microphone and then we will ask you to speak to the microphone so that what you say can be recorded electronically. We are not here to answer questions about development. We are here to answer questions or hear recommendations about the 2013 Constitution. There are various aspects of the Constitution that have been causes for disgruntled people.

So, if you have any problem with the 2013 Constitution, this is the time to tell us so that we can record them and also deal with them in a way which we see fit. Tell us what you want to tell us. Do not be afraid. No one will get arrested. Do not think that you are saying the wrong thing. Nothing is wrong. Nothing is right here. Just tell us what you want to tell us. Now with those opening remarks, I now open the floor for presentation of submissions to the Commission. If you have any submissions to make, please put your hand up and the microphone will be brought to you. Vinaka.

Lilian Namomo: Good morning, sir. Good morning, sirs. Good morning, everybody. I am here because I think I have faced a predetermined decree lead-up. On 2010, a decree was placed on my occupational health and safety case. My representative, a senior labor officer from Suva, also a legal aid, was my representative. On the day of judgment, he did not turn up. To date, my case is still pending decree. I had an occupational health and safety. I applied to the police force. I wrote a letter to the police force. I wrote a letter to the Attorney General's office. I wrote a letter to the President's office. I gave full evidence to the President's office. To date, my case is still on pending decree. The FEA adjusted some salary to

pay as workers' compensation. They converted it to workers' compensation. That salary was owed to me. They converted it to workers' compensation.

I believe I have been in a predetermined decree setup. Through the labor office mediation, a check was offered to me, hidden under the table, for me to sign as full and final, two weeks before judgment, magistrate case. I was running a dual case. Through mediation, my case was accepted. It was separated to a dual case. My mediation was going, and magistrate court was going for almost two years. So, mediation, two weeks before judgment, they offered a check to me, hidden under the table, for me to agree as full and final. I refused. I refused to date. I wrote to the PM's office, President's office, police. The PM's office said the check was given to me. It was written. They look for a major Rakaora. A major recorder is missing. Tribunal office, they look for a Mosese. A Mosese is missing. And next thing, my representative in 2014, he said, what do you think? I am part of a decree-making team. Senitiki Lesi. You know, I trusted them. I am. So, I feel the 51st government pulled Senitiki in while my case was going through to go into the decree-making team. Even FICAC. FICAC said the check was written. Don't worry, your name is on the list. Filimoni, here, Lautoka. Your name is on the list. And after three days, he told me.

Mr. Valenitabua: Excuse me. Excuse me. We are not a court.

Lilian Namomo: Pardon?

Mr. Valenitabua: This is not a court. Exactly. We are just here to listen to matters about the Constitution. I was wondering whether it's part of the Constitution. As far as I am concerned, right now, no. That is a matter for the court. We don't have a magistrate or a judge here to listen to you.

Lilian Namomo: A decree? A decree is...

Mr. Valenitabua: What is a decree?

Lilian Namomo: What is a decree? That's what I want to know. What is a decree placed on my occupational health and safety case? Is the decree... I just want you to work on the decree. To date, the magistrate hasn't called me back into the court to say a decree

has been applied to my case. Only letter from the PM's office, letter from the police, letter from...

Mr. Valenitabua: Madam. Every kind of case that you are talking about requires the service of the court and of a lawyer. We are not here to listen to any case, any complaints against any case.

Lilian Namomo: I'm not here for the case. I'm here for the decree.

Mr. Valenitabua: We are here for the Constitution, not a decree.

Lilian Namomo: Has the decree got anything to do with the Constitution?

Mr. Valenitabua: All right. What is unconstitutional about the decree? Tell us that. Then we will be listening. You are talking about a decree. A decree is similar to an act, similar to a legislation. Now, if you have the name of the decree, tell us the name of the decree and then tell us if the decree is unconstitutional and then tell us why it is unconstitutional. Then we can listen to it.

Lilian Namomo: Decree 3511.

Mr. Valenitabua: Do you know the name?

Lilian Namomo: Ministry of Labour.

Mr. Valenitabua: Were you employed?

Lilian Namomo: Yes.

Mr. Valenitabua: All right. So, it must be the employment decree. It's an employment decree. What happened?

Lilian Namomo: I'm pending judgment today because of the decree.

Mr. Valenitabua: It has not been enforced?

Lilian Namomo: Nothing. Right up to arbitration tripartite.

Mr. Valenitabua: The money owed still has not been paid?

Lilian Namomo: Nobody has worked on occupational health and safety.

Mr. Valenitabua: But the judgment is there for you to be paid some money?

Lilian Namomo: Yes. Occupational health and safety case judgment is pending to date.

Mr. Valenitabua: Right. Now it has to be enforced?

Lilian Namomo: Yes. If they could call me back into the courthouse, tell me my decree. Decree is applied to my case. I wonder if that is part of the constitution.

Mr. Kohli: Are you trying to complain about a court decision still pending? You have not got compensation?

Lilian Namomo: I'm not complaining about court decisions. I'm complaining because the court hasn't given me the order yet. I'm on pending.

Mr. Kohli: You're talking about a decree?

Lilian Namomo: Yes. The decree affects the judgment.

Mr. Kohli: Can you please tell us which decree?

Lilian Namomo: Well, 3511. Maybe we can help you. Yes, 3511.

Mr. Kohli: Do you have the judgment with you?

Lilian Namomo: I don't get any judgment. I'm waiting for the judgment.

Mr. Kohli: I think if you are waiting for the judgment, then the best person to write to is the chief registrar of the High Court of Fiji, telling him that you are waiting for this judgment for so long. There is a proper forum, not this.

Lilian Namomo: Okay. The chief registrar will tell you one thing. When I go to his office, I have my place there, arbitration. He looks exactly like my boss in FEA, IT boss. Mahendra Kapoor, Liana Gae. He changed his name to Liana Gae, but he got the image, everything of my boss from FEA.

Mr. Valenitabua: Are you being told that because of the decree, you cannot receive any money?

Lilian Namomo: I have not received judgment. From the judgment, I know whether I will be getting money or not.

Mr. Valenitabua: Listen to my question. Have you been told that because of the decree, you have not received judgment, or there is no judgment which can be made?

Lilian Namomo: Yes.

Mr. Kohli: I see. What I would suggest to you, we are here all day today. If you have anything in writing, bring it to us. We will try to help you. We are here till 3 o'clock. Just bring it across to us, and we will then have a look at it and give you the right answer.

Lilian Namomo: I have a copy of my letter to the president. I will give you the copy of the letter to the president, but not with the copies of the letter, because the president has all the documents already.

Mr. Kohli: What I am saying is, if you want us to assist you, then you just provide us something which is in writing so we can look at specifically what is there to be able to assist you.

Lilian Namomo: Okay?

Mr. Kohli: We will be here till 3 o'clock.

Lilian Namomo: Thank you. There is another case also. I am just talking about the water authority laws. Water authorities. When you have a water problem, you have a water problem, and the water authority comes to check your meter. They cannot go beyond your meter. They cannot go beyond your meter. Right now, I have been here for years since my neighbor has built a temporary extension. I went to Vanualevu, and when I came back, he had tampered with it. Now I am getting poison in my water every now and then, like he has diverted the water from below my meter, before my meter, to his house. He feeds my house from his house. And I think he is giving his tenants, workers, police also, free water. My bill, just myself and my husband, next thing, $150. My bill should be less than $10.

Mr. Kohli: Yes, again, this is not something constitutionally...

Lilian Namomo: No, but the thing is the law. The law, the meter. For them to come and dig and check the main pipe. If they could come in.

Because they have a law, they can't come past the meter. I have dug no leakage, nothing.

Mr. Kohli: The law is that, every person has got an implied license to walk into your compound and knock on your door to check the meter. If you don't want that person to come there, you can tell him, please move out, I don't want you there at all. The main pipe runs through my compound.

Lilian Namomo: The main pipe runs through my compound.

Mr. Valenitabua: Madam, may I know your name?

Lilian Namomo: Mrs. Lilian Namomo.

Mr. Valenitabua: What's that?

Lilian Namomo: Mrs. Lilian Namomo. Lilian? Yes, L-I-L-I-A-N.

Mr. Valenitabua: L-I-L-I-A-N. And the second name?

Lilian Namomo: Namomo. Maiden name, Heritage.

Mr. Valenitabua: Heritage?

Lilian Namomo: Yes.

Mr. Valenitabua: Your first complaint was against the EFL?

Lilian Namomo: Yes.

Mr. Valenitabua: FEA?

Lilian Namomo: A decree.

Mr. Valenitabua: About the FEA?

Lilian Namomo: FEA, yes.

Mr. Valenitabua: And the decree, you were told?

Lilian Namomo: The decree stops you from having a judgment. Stops judgment.

Mr. Valenitabua: Right. Decree stops judgment. And your second complaint is against Water Authority of Fiji?

Lilian Namomo: Yeah, Water Authority, the Act, says they cannot come into the compound. But I want their main pipe is in my compound. I want them to dig it. I want them to dig down to the main pipe in my compound, where my meter is just above the main pipe, and verify if there's no diversion of water pipe to my neighbor's house for my bill to go that high.

Mr. Valenitabua: Okay. For your first complaint, Mr. Kohli here, there are two lawyers here, him and me. He has suggested to you, go and get some papers. We might be able to help you. Okay. Now, for Water Authority, we don't have the full facts so that we can give you proper advice.

Lilian Namomo: Meter number CH216.

Mr. Valenitabua: Pardon?

Lilian Namomo: Meter number CH216.

Mr. Valenitabua: It is not our work here to deal with water meters or the Water Authority. We are here for the Constitution of Fiji. Okay. It's just a law. Please. So, if you get us with the papers for the FEA, we might help you. But for Water Authority, that is, you know, a different stuff altogether. Thank you, sir.

Lilian Namomo: Thank you. Who do I give it to?

Mr. Valenitabua: Pardon? I've got a copy of something here I can submit to somebody.

Mr. Valenitabua: Well, we'll have to give the chance to other people who might talk about the Constitution.

Lilian Namomo: You want me to give a copy it's up to you.

Mr. Valenitabua: We just ask you to get it now or get it later it's up to you. But please give the mic so that other people can talk. Does anyone want to talk on the Constitution and anything in relation to the Constitution? Please give your full name. I'll take a seat there because I have a written submission.

Mr. Valenitabua: Thank you, Chairman. My name is Sailesh Naidu. S-A-I-L-E-S-H Naidu, N-A-I-D-U. I am a trade unionist and a community leader born and bred in Lautoka. Thank you.

First of all, Mr. Chairman, members of the Commission, welcome to Lautoka. I hope you're enjoying the nice weather in the West. I know EFL would be happy today because we're not using air-cons nowadays, so the consumption will be low. My sister was complaining about that, so I'll have an extension of what she has been talking about, electricity and water supply, basic, which is part of the Constitution. I do extensive work with workers around the country. I go around the country in villages, meeting, listening to the struggles of the common Fijian.

And my submissions are based, purely based on what I think should be an extension to the current Constitution, how we can improve. Now, I have a written submission. I'll give you the copy of the written submission, but I'll do just a brief for the public briefing.

The greatest test of a constitution is not how to protect those who already have wealth and power and influence. The greatest test is how to protect the families living in squatter settlements, the elderly person without health care, the children growing without proper sanitation. The Constitution must guarantee not only freedom, but the dignity of the people of the nation.

The Constitution of Fiji should not only protect political rights, it should also protect the right of every person to live with dignity. Today, many Fijians live in poverty despite working hard. Many families live in informal or squatter settlements without proper sanitation, drainage, road, water supply, and secure housing. Many elderly children, citizens, struggle to access care. A Constitution must protect those who are most vulnerable. It must ensure that every person has access to basic necessity in life.

Why change is needed to the 2013 Constitution? The 2013 Constitution recognizes human dignity and contains important rights such as education, economic participation, and housing and sanitation. However, most of these rights are broadly stated and do not play a clear constitutional obligation on the state to

proactively provide adequate housing, health care, sanitation, social security, and protection of the vulnerable group. The reality faced by many Fijians today is there are around 200 informal squatter settlements in the country.

Approximately 15% of Fijians living in urban areas live in informal settlements due to large and lack of affordable housing. Research indicates that informal settlements may accommodate around 20% of Fiji's population. I heard yesterday at the Dialogue Fiji Forum that this figure may have increased to 25%, a quarter of the population live in such conditions. The Bureau of Statistics said in 2017 that there was about 120,000 people living in informal settlements.

So based on those comments, these are a few recommendations which I would like to make to the Commission. One is to create a strong constitutional right to housing. The current policy in Section 35 of the Constitution recognizes housing and sanitation. The problem is that the Constitution does not specifically require the state to progressively eliminate informal settlements or ensure secure housing for vulnerable families. If you look on record in recent years, there have been some progress made by housing authorities, but there have been many more failures than success in trying to eliminate.

Most of the time we see that these lots which are subdivided by housing authorities, they are very expensive and not affordable to the people who live in these kinds of conditions. The proposed amendment is every person has the right to adequate housing. A state shall progressively realize the right through affordable housing programs, settlements, upgrading programs, and secure land arrangements. No person should be arbitrarily removed from his house or from the land unless alternative accommodation is provided.

Recommendation number two, protect people living in informal settlements. The constitution should specifically recognize the right of residents of informal settlements.

Today if you go to Lautoka, to the edge of Lautoka, just ten meters away you have the Navutu settlement and you would be surprised to know that that settlement does not have proper sanitation for their children. It is just ten meters away from the

town boundary. Now, there are many situations such as this around the country.

The state shall implement programs to upgrade informal settlements, including access to safe drinking water, sanitation, drainage, electricity, road, and security. My sister was talking about electricity and those things. So, if we go around the country you see fancy street lights in the streets closer to the villages. But nobody has data on how many villages have electricity inside their house.

Recommendation number three, strengthen the right to health care. Section 38 recognizes the right to health care. The problem is access remains unequal, particularly for rural, maritime, and low-income communities. I have a four-year grandchild. He suffers from a life-threatening congenital disease. He went to hospital on Monday because he needs blood transfusion every month. They did a test on Monday. They told him to come back on Tuesday when they get the test back to decide what amount of blood he needs. He went back on Tuesday. They said, okay, we'll give you a pint of blood, but we don't have blood. He took three days for a four-year child who has a life-threatening disease to get blood transfusion.

It's a known case. The bottom line is that what happens to the parents, they have to take out three months every month to look after the child because of the way the hospital treats such cases. Proposed amendment, every patient has the right to accessible and affordable health services. No patient shall be denied essential medical treatment because of inability to pay.

Recommendation number four, constitutional protection for older person. I have an 85-year-old mother. I'm the only one in the country, apart from my six siblings. There are challenges to the way I take care of my mother because at 85, there are other medical conditions such as dementia and those issues do come by. Every time I have to take her to the hospital, she refuses to go to the hospital because that's what her mind says. So we have been trying to attempt to the hospital to say that somebody needs to come and see the old person at home. So there are many around the country who are in a similar situation. The other issue about older people in this country is that a lot of older people have been abandoned by their children in this country.

Most of the people who have left abroad and they are living in very uprooting situations. In our country we have some housing, old care homes, which are in very poor conditions. We haven't seen an effort by the government to make sure that these old people are being taken care of.

Recommendation number five, right to rural and village communities. Our country is unique. We have villages around the country. We have a cultural connection to the way the villages operate in this country. Although the numbers may be coming down, these villages need the support of the government. People should not receive lower levels of public services simply because they live outside the urban areas. The state should ensure access to health care, transport, telecommunication, electricity, water, and economic opportunities for the rural, maritime and village communities.

Recommendation number six, secular state. Fiji must continue to be a secular state. We are a diverse country, different from countries like Solomon Islands or Samoa or Vanuatu. We have different ethnicities in the country. Since 1970, we have been a secular state. Religious liberty has been the founding principle of the state. Secularism is about religious pluralism and it is about inclusiveness and treating all religions equally. Common identity, I think the word Fijian gives a sense of belonging to all the people in the country.

I've enjoyed being called a Fijian. I don't like the form. Even today when I was signing the attendance form, they were asking about ethnicity or the race, which I don't condone and I don't feel that particular part of it. would like to be called a Fijian because I am born here. I have no ancestors even in any other part of the world and I don't know them. I am a fourth generation Indo-Fijian and I would like to be called a Fijian.

In conclusion, I would like to say that the constitution should expressly grant the rights of every person to live in dignity and require the state to provide adequate housing, health care, sanitation, social security and protection of the vulnerable community. Our constitution for all Fijians must leave no one behind. God bless Fiji, God bless my mother, God bless my grandchild and God bless everybody.

Mr. Biu: Vinaka. Chairperson and members of the commission, I have here with me the British ambition by Naidu. It's written in English and also signed. I hereby submit to the commission for record. Vinaka. Thank you.

Dr. Gounder: Thank you. On behalf of the commission, we acknowledge receiving the written submission from Mr. Naidu at the submission hearing here at the RSL hall in Lautoka city. The submission has been signed by Naidu, trade unionist, community leader. This submission will now be used as part of the commission's submissions. The submission is dated 10 June 2026. Thank you, Mr. Naidu, for the submission.

All the issues you have raised have been raised in other places as well. We have talked about a number of issues, starting with some of the provisions, constitutional provisions, that must be seen to be providing outcomes for people on the ground, especially in the area of access to affordable housing, access to health care, and provision of basic utility services in informal settlements. We have also talked about the common identity as well as a secular state.

You have also in particular highlighted strengthening the rights of older persons in the area of access to health care, as well as provision of other services. We take note of all of that, and the Commission will discuss your submission. Thank you very much for your submission. I acknowledge your work in the area of labor rights, economic rights, as well as community. Thank you for your submission. I will just pause for a minute if any of the Commissioners have any questions or comments for you. It seems none. Thank you very much.

Mr. Valenitabua: Do we have any other submissions? I'm sure there are people here who are thinking about making submissions about the 2013 constitution.

I'll just speak iTaukei. Do you have submission about the constitution. Do you have a submission, or clauses that needs to be removed. We have a mix here itaukei and indo Fijian friends. Constituencies. In election we usually have constituencies, in Fiji right now we only have one constituency for the whole of Fiji. Before 2013 under the 1997 constitution there were various

constituencies, those who voted before 2014 would still remember their constituencies from that time when the old system of election was in placed. There were many constituencies around Fiji and then candidates were selected by the people to stand in certain constituencies. Members of the parliament were appointed from these various constituencies. After 2013 there was only one constituency and members of parliament were appointed under that one constituency where all Fijian under the 2013 Constitution voted under one constituency. I'm posing the question, is anybody or does anyone have any comments or suggestions in relation to the constituencies for general elections, for voting in general elections?

Rusieli: Thank you. I believe it would be best to take it back to the old voting system, where we had constituencies by province as the practice before. At one time, I'm a civil servant here in the Western Division.

At one time, we were consulted by the head of departments, because there's only one constituency. We were consulted as to what our thoughts were if we were to be a government services center would be a place where politicians would come into to hear out people's concerns, politicians from the opposition and the government. And we had the Division Development Board and the Provincial Development Board at that time, in the last 16 years or so.

But then, if that happened, then it would open up a lot of things. It would come directly to the civil servants or to the commissioner for that matter, in terms of development issues. But if we had our constituencies brought back, then the voices of the people could just come up to their representatives. So before, we had people that looked after the Kadavu constituency and the Lau constituency, and they would just come up to their representatives. So, with one constituency, I believe the public does not know where to go, or they would be just going through their district advisory councilor, and the Turaga ni Koro, and probably the Bose ni Tikina, etc. Whereas these are places or avenues where people or the public could go to voice their concerns, especially with development.

But there are probably machinery in place by government for people to voice their concerns. But I would support. I do support if we had to go back to that system. Thank you.

Mr. Valenitabua: What is your name, madam?

Rusieli: My name is Mrs. Rusieli Mua.

Mr. Valenitabua: And what is your submission? I do support the motion of having constituencies along provincial lines. Yes, that is my submission. I concur with that.

Mr. Kohli: I think that is something we have been hearing from other places as well, and we'll take note of that. Thank you.

Rusieli: Thank you, sir.

Mr. Valenitabua: All right, that was one example of what you can submit. There are others that you might want to talk about and we'd like to hear about.

Atunaisa: Bula Vinaka to the members here. I'll introduce myself. My name is Joseph Atunaisa Williams. I hail from the village of Doi, Onoilau. And I have links to Viseisei Vuda. I stay at Viseisie Back Road.

Due to work commitments, I could not meet the committee, so I thought it prudent to come here today and at least give my submission. With the Constitution being the supreme law under Section 2.

Mr. Valenitabua: You can sit down if you want to.

Atunaisa: Thank you. With the Constitution being the supreme law under Section 2, meaning every other law, including the Immigration Act, must bow to it. And that is where I would like to make my submission with regards to the Immigration Act. I would like to make a submission that mandatory literacy testing, the Constitution needs to explicitly authorize or command it so, so that human rights challenges don't strike it down.

The background to this is where I work, I deal with nationals who are coming in, and specifically with work permits. There have

been a lot of complaints about the Bangladeshis and other country members that are coming in. And so, as such, my submission is on that.

With the current law, Chapter 2, Section 26, it is on the rights of equality and freedom from discrimination. Now with that, we have seen that some have used this to allow their members to come in. This section guarantees that everyone is equal before the law. It cannot be discriminated against based on race, culture, language, or birth. The gap.

When border control wants to enforce strict language benchmarks on specific low-skilled workers, it can sometimes face the legal pushback. And the pushback is discrimination, because the law does not explicitly say that there is a benchmark. If I am to go to Australia or New Zealand or any other foreign country, I am subjected to their literacy test. And yet in Fiji, we do not impose this. The next chapter is Chapter 1, Section 4 on official language. The current law states that the official language in Fiji is English, iTaukei and Hindi as the language of communication, with English as the primary language of state. The gap.

There is no explicit constitutional link dictating that a person entering the local workforce must be able to comprehend at least one of these languages. There is no direct link to that. So, there is a gap there.

I suggest adding a directive principle stating that the state shall ensure immigration frameworks require non-citizens entering the workforce to possess a verifiable command of at least one of the official language of Fiji to protect public safety, national security, and labor market standards, if that could be added in. Right now, Immigration Act focuses almost entirely on paperwork of the employer, checking if the company is registered or if a bond is paid. But as a border officer, I see that the system completely ignores the human element at the desk.

If Australia and New Zealand protect their borders and enforces us to take ILE tests, or English standard, I ask that Fiji also have the same standard for overseas people coming into Fiji. This not only protects the workers, but protects us here under OHS. If they cannot comprehend our language, they cannot work safely.

And the constitution must give our parliament the explicit constitutional backing to enforce reciprocal literature benchmarks. And that is my submission for today.

Mr. Kohli: Thank you very much indeed, Joseph. Can you just go, there are quite a bit of things you have said, if you just go point by point, I'll answer point by point.

Atunaisa: I was using the constitution, the area that is the Immigration Act. Seeing that the constitution is the supreme law, there has been a lot of amendments to the Immigration Act, but even in our own constitution, it doesn't, with literacy, explicitly with literacy. For those who come in and who do not speak English, I work at border, and we get Bangladeshi, Chinese nationals who come in, and they cannot even fill an arrival card. And yet, they have work permits.

Mr. Kohli: Right, I'll address the, that is regarding work permit. You cannot put that in the constitution, whilst I understand your frustration. What you can do is that, in your policies and guidelines, you have similar to what they have in New Zealand. For example, if you want to apply for a work permit in New Zealand, first of all, the employer has to advertise if a local is available or not. Then you've got to make sure they're able to speak the language. Number three, they check their qualifications. A lot of people are coming here, I was just talking to somebody, they said they come with false qualifications.

They come here pretending to be a plumber, whilst they are not qualified to be a plumber. So all these things cannot go in the constitution. These are the things of checks that has to be done, has to be provided to you by the person who is trying to get them into the country, and you then tick the boxes.

Has it, for example, verification of their qualifications. Bangladesh, how do you verify? Some places they come with false qualifications. So that is something, again, you can't put in the constitution. Something that has to, you have to make it very stringent about your policies.

Number two, languages. They should be able to speak language. There is another requirement you can put in. If they are, for example, if nurses want to go to migrate to New Zealand, they've

got to score six out of 10. Now it's gone to seven, because they are speaking to the patients, and patients are vulnerable. They, sometimes they are incoherent, and if you don't understand the language properly, you'll not be able to understand what they are saying. So that can be another requirement put in the policy, that you must, they can sit their exam wherever Fiji allows them to. If they don't pass, you don't come in. Again, something which can't be put in the constitution has to be in your policies. Number three? What's your number three?

Atunaisa: Mine was mainly just on the language, using the literacy, I guess. Literacy,

Mr. Kohli: I totally agree with you. They should be able to speak one of those three languages, if they come here, but that can't go in the constitution. That has to go in your policies. Yes, because we have seen that they've used the constitution to back them up, that they don't speak the language. The constitution allows for non-discrimination, but when we speak about literacy to them, they say, your own constitution, that's human discrimination, there's discrimination there. There is no subclause to protect that you must be able to influence. So, we have seen that they have also used the constitution against us.

Mr. Kohli: I see, okay.

Atunaisa: On the human rights factor. There's so much ambiguity that there is no, that if you are to come in, you are mandatory, and it is not discriminatory, it doesn't say that you're not constitution. So, they use the human rights factor under chapter two for that, to argue that case. I can't speak English, you're being discriminatory against my race, because that is in our constitution. Everybody is equal, gender, race, but it doesn't have anything about literacy.

Mr. Kohli: One of the ways to get around that is to have all these checks done before they arrive in Fiji. Before they arrive in Fiji, the papers have to be checked, because they are overseas in their own country. So, if they don't come in, they can't come and rely on the human rights here in the constitution, because you are in Bangladesh, or in Pakistan, wherever. So, check, once they come in, you have a problem. You can't get rid of them, they can

overstay, lots of problems. But don't allow them to come in. Have a very stringent test before you even allow them to come in.

Dr. Gounder: Thank you for your submission. I think I can relate to what you are saying. Just to declare my conflict of interest, I'm on the board of Fiji Revenue and Customs Service, and the challenge at the border is that there's an immigration act, which is in the custody of immigration department, but the board of management at the ports are done by Fiji Revenue and Customs Services. And this issue has been discussed in other forums as well, and I think there is some work currently underway to deal with the gap that you have just outlined. We'll take your submission for now, but I can assure you that work is currently being done to deal with the issues that you have just highlighted. Thank you.

Mr. Valenitabua: We have the floor open. Is there any other submission? Thank you. Okay.

Rusieli: We are Fijians. Again, my name is Rusieli Moua. Thank you. I wo propose on my submission in Itaukei language, and he made reference to the preamble of the Constitution, which talks about the term Kaiviti in Fijian. Chapter 2, Kaiviti, which is referring to the Fijian translation of the Constitution, and if the term Kaiviti, to change to a proper term like, but the term Kaiviti, I submit that we should look for a proper term that reflects that we are all living together as a Fijian. The term Kaiviti to be changed to a proper term that suits that we are all Fijian. Thank you.

Mr. Valenitabua: Thank you, Mrs. Mua. The expression Kaiyiti in the Itaukei translation is translated from the word Fijian in the English version. So, we'll have to write the English version first before any translation to the Itaukei version can be done. Whether the common identity Fijian will remain or not, we are not sure at this point in time. So, until and unless the common identity Fijian is included, or until the common identity Fijian is included in the Constitution, we cannot say much at this point in time about the translation into Kaiviti. But we take your point. It is something that translators would have to think about. Do we have any other submission?

Emosi Lawalevu: My name is Emosi Lawalevu. I worked for 35 years at Telecom. I have retired and now I work as a pastor. Yesterday, we had an

evangelism drive at the bus stand, and they were stopped by the members of the city council because they do not have any permit. I submit an assistant to be sought so that the evangelism branch of the church to have a direct coordination so that they have a permit. I'm also submitting if the evangelism branch of all the churches is provided by the word of God, given the provision of a permit. Thank you very much.

Dr. Gounder: Thank you very much. So, when you apply for a permit, is it easy to get a permit or very difficult?

Emosi Lawalevu: I am told that it is not easy to get it. So, we are just doing it without a permit.

Dr. Gounder: If you have it in a public sphere such as a bus stand or a footpath, then you would require a permit, which is the existing law. Unless it is a private place, that is the difference. So, you do not require a permit. I would suggest that you discuss this closely with town and city councils, liaise with them closely, so they can allocate you a specific place for such events. And they can allocate you specific spaces. We have public spaces within town and city councils that can also be utilized for such events. Unless you want a specific place, you will have to discuss with the town and city councils. So, I would recommend the best avenue is to dialogue and discussion with the town and city councils, if that helps you. Thank you.

Emosi Lawalevu: As you know, the city council is the boss of any town. So, I am asking for your team, if they can do anything in regards to the constitution, anything to be... Because the city council, if you go to them, they will just say, no, that's it, nobody can talk. Unless there is something from the top.

Mr. Valenitabua: Mr. Lawalewu, everyone in Fiji has a right to religion. You can practice your religion anywhere you like, but I believe here in Lautoka it is subject to the granting of a permit by the Lautoka City Council. Now, we get your point. Whether everybody who has been preaching around public areas has been given permits or not, we don't know. Maybe the city council officer is just targeting one group of the church and not the others. That we don't know. But we get your point. What you are suggesting, I think, if we could assist through the constitution, that in addition to the freedom of religion, that there be no permits

demanded from those who do evangelism. Is that what you are asking for? Yes?

Emosi Lawalevu: Yes.

Mr. Valenitabua: Okay, we'll take that into consideration. We'll record that and then we'll see how we can amend if we have to.

Viliame Ralulu: Good morning. My name is Viliame Ralulu and I'm from here in Lautoka. Yes. My thoughts are, no law is put in place for negative impact, but always with a noble intention for a positive outcome, not only in writing, but in spirit as well. So, these good intention laws, if implemented by negative people, meaning everyone is good, but there is always a bad day, when an air of not so good mood and intention can blow against the goodness in us, then things can always turn out against our good values. Again, that is why the law, to address what can go wrong.

But things continue to go wrong, even with God rails. Why is this? For the trillions of letters used in Fiji and the world to write laws, even in every lingo, we continue to write laws. Yes, I would like to ask, as humans, are we qualified at all to write laws for humans? Aren't we just overemphasizing reality and contemplating why things continue to go wrong? My question to the committee today is, as we continue to write laws, how can we have laws that make good people, from the government to the lawmakers up there, institutions, and down to the common people on the streets.

Laws continue to be broken. Why? Shall we answer by saying, moral decay? So what's the remedy? Or whom shall we turn to? As I've asked earlier, as humans, are we qualified at all to write laws for humans? Or are we all just guessing, with limited knowledge, within a short lifespan? The failure of society is the failure of leaders in whatever sphere of life we are in. Whether it be in the home, education, in government, law, medical, business, entrepreneurship, politics, engineering, whatever. My question is, who can we trust to lead us and guide us? Though we have given this trust to so many leaders over the years, but they continue to fail us.

These are my suggestions. That we need to put some stringent measure to the leaders that we choose. To lead us and make

laws for us. We have seen it before, over and over again. The people that we choose to go up there and sit in parliament, is a different person during campaign. When they are up there, it's a totally different person. That's what we have noticed. And how can we correct this? I'd like to suggest, that no member of parliament to serve more than four years, unless he or she is part of government.

They have to have a four-year break, after their current term, before they can stand in the next election. Meaning, they can stand in the next election again, after a four-year break. Cannot be in parliament for continuous four to eight years, and continuously, in some cases, more than twenty years. Not only the prime minister, but government MPs as well, cannot serve more than two terms. But they can stand in the next election, in government, in government. No government CEO, in the civil service, of statutory bodies, should be in the position for more than eight years. Including the commander of the military forces, and the commissioner of police, and also the CEOs of statutory bodies. The CEOs of statutory bodies, they have to reapply after eight years. The speaker of parliament should be given more powers, to enforce the parliamentary code of ethics, and other issues, so that the abuse of parliament, like absenteeism that we've heard recently, can be controlled and avoided. Thank you, ladies and gentlemen.

Dr. Fatiaki: Through you, chair, Viliame Ralulu, Mr. Ralulu, on behalf of the commissioners and our chair.

Mr. Biu: Chairperson, members of the commission, I have here with me the written submission of William Ralulu, and it's signed by him, dated 11-6-26. I hereby submit this submission for your record, please.

Dr. Fatiaki: Thank you very much, Mr. Ralulu. We acknowledge and confirm receipt of your written submission, which I'm sure we will read in more detail, as we reflect on some of the things that you have brought about. I notice that the first part of your submission was more a reflection about constitution-making and law-making, and I think the points that you put forward are valid. In respect of rewriting this constitution, there is an area that we call the preamble. The preamble of all constitution tries to capture the spirit, the purpose, the intent.

It's not written in the preamble as a law, as per the other sections of the constitution, which are very specific. In the preamble, there is often talk of God and the role of God and divinity in guiding a nation at reaching its best form. There are often comments and reflections about the history of a country, in terms of where we started, how we started, where we have gone, and in some instances, in the 1997 constitution, it summarizes all the areas where we have gone wrong.

It reflects on the 1987 coup, the 1990 constitution written as part of that coup, how we then, at the end of seven years, by virtue of the requirement that we re-enact the constitution, that there was a 1997 constitution written. This part of the preamble, I think, captures what you are talking about, in terms of writing into it what we, the people of Fiji, aspire to, want in our constitution, so that the people that we are talking to, which is everyone in Fiji, including the politicians, understands what the people of Fiji want. And I have no doubt that when we come to write the preamble for this constitution, what you are speaking about will be something that we will be reflecting on and trying to incorporate those principles, so that when people read the constitution, before they come to the law part of it, they understand how we think, how you think, that a constitution and a set of laws should apply to a country.

More specifically, though, in respect of what you have asked for, for instance, keeping people honest, I think you referred to the cynicism that we hear expressed by a lot of people about politicians. When they speak to you in the campaign, it is very different once they are in parliament in power. You have suggested that we should consider what we call term limits, such as that a politician can only serve one term, and then after that he has to move out, and then maybe after another term he could possibly stand again.

Personally, I think that is a very valid suggestion. Term limits are a way of making sure that people only serve one term and are honest to it, because if they don't be honest to it and they move out of the political process, then it is very possible that they will not be elected again when they come the second time around, without all the power of government behind them to campaign. So, I think that point is a valid one, and we do actually determine the composition of parliament when we write up the

constitution, and as part of that we can actually incorporate term limits.

I am interested that you have referred of applying the same term limits to constitutional offices, such as the Commissioner of Police, the Commander of the Army, the Commissioner of Prisons, Commissioner FICAC, and there is no question that we can also do that when we rewrite this constitution. I think it's a very valid point. This is the first place that I've heard it, and we have covered about three quarters, two thirds of Fiji.

This is the first place I've heard someone suggest that, and it makes good sense, given that you have indicated your concerns philosophically about how constitution making and law-making is made and meaningless because people break it and there is no ethics. I think that the suggestion of term limits is a real serious consideration that my commissioners and I will consider when we come to looking at those particular areas. Your application of that even to the CEOs of statutory bodies, we know how powerful and how well paid individuals are when they serve on statutory bodies and government entities and boards.

I think, again, valid point. I think we find that certain names keep appearing in appointments, many of them politically oriented. I'm not going to suggest maybe some nepotism is involved. But I think the general public is, like you, a bit fed up of it. And we have the power to also address that. I'm not sure about statutory bodies because I'm not sure that they are in the constitution.

Although, as part of government-owned entities, we can actually make statements and recommendations because we're responsible also for the civil service structure. With those general comments, I thank you again, Mr. Ralulu, for your contribution, your expression. And I have no doubt that in the preamble and in the area related to the constitutional offices and term limits, we can certainly look at that seriously. Thank you.

Mr. Valenitabua: Just to add to where Dr. Fatiaki has just finished off, you asked two questions. Are we qualified to write laws for humans? That was one question which I picked up from your representation or your submission.

And the second one, how can we write laws to make good people because people continue to break laws? Now, my comment here is that we are humans. We are humans. There's only one we believe who can write good laws would be God himself.

And that is what Dr. Fatiaki was referring to. Only God can write good laws. But even then, with the Bible, people still break laws.The answer to your question is a pretty difficult one to give. All we can do is to do our best. This team here will be drafting the constitution with the help of a drafter. So, your question will be behind our minds all the time. Will we be writing good laws? We will try using the submissions that we have received all over Fiji. Those two questions I wanted to address, and that is how I have commented on them. Thank you. Okay. Is there anyone else?

Jone Rasi: I'm Jone Rasi Baravilala from the village of Matawalu in the Tikina Vitogo Yasana Ba. Just a few submissions I would like to make in this honorable meeting and review. First is on the Land Use Act. On the review of the Land Use Act 2010, to optimize land usage, provide longer leases for commercial development, and ensure returns for customary or landowning units.

In this aspect, I would like to make a submission in regards to the improved capital value of our land that I want to be incorporated or written into the constitution as one of the laws of the country for the valuation of the land before it is leased again to the lessee for the previous years of development. That is my first submission.

My second submission is on Section 28, the Rights of Ownership. Section 28 and I think Section 27 as well. The Acquisition and Compensation. That the customary land and the TLTB to ensure landowners receive due benefit. In here we have some of the government leases in our land that has been leased for many, many years back. For a couple of decades, but the rate or the valuation of the land remains as it is from the beginning of the lease years. For example, we have a tram line running across our village and the road, the highway, that has been there since I was not born.

And the rate or the land valuation is still the same. So, in this section, I would like to see that the ownership has to go with the

valuation of the land, like I've mentioned before, from the improved capital value of the land. I hope I'm clear public purposes, but it must be primarily agreed upon. I don't think this section has been exercised because I'm speaking from experience, as our family owns the land that crosses the highway and the tram line. And on that note, I haven't quoted the environmental impact assessment, but I cannot see any environmental impact assessment on this section, which the valuation should come with environmental impact assessment. On the people, as the people benefited, indirectly benefited.

Otherwise, there are illnesses, sicknesses, can contribute from this development. Noise pollution, air pollution needs to be incorporated in this section. The environmental impact assessment for the past years until now. Because the government will see that without any more benefit of this land, then they will have to do away with this. But it's still benefiting the government and the people. The list will continue. That's my second submission.

The third is the Fijian Affairs Act and its associated regulation. Permits the council to raise loans, secure funding, and manage local land and assets with the approval of the Fijian Affairs Board or the Minister. Again, I am referring to the provincial council and the Section 33 of the Itaukei Affairs Regulations. That all provincial councils are required to submit a financial statement to the Office of the Attorney General. This is one of the things that I would like to submit for the development of the Itaukei people.

With regards to the provincial council, going down to the Tikina Council and to the village council for us to be fully funded by the state or semi-funded with our resource valuation for the Itaukei councils that are registered under government. For now, I cannot remember that any of these councils coming to the village to work on the resource valuation, the capital valuation, or we have resources but lack capital. In one way, it can eradicate poverty in our communities or villages. And also addressing youth issues that is on the rise at this moment. Criminal activities and all the other illegal activities happening in our communities and villages. That was my third submission.

My final submission is the Equitable Return and Continual Constitutional Protection, Section 29.4. The Land Preservation, Section 29.5. Preserve the ownership rights, existing land, ownership types, customary fee hold, and state land directly established as a structural foundation for how agricultural land is leased and developed. I would like to submit that if it is possible for our review committee to review on this ownership description. At this point, we have the qoliqoli, or the fishing rights, but it's not legally owned by the customary owners.

It's owned by the state. So, at this point, I would like to submit that if we can review the Act that safeguards the ownership of this land and fishing rights to do away with the high tide mark, so-called ownership, the high tide mark on our fishing rights. If we can own, if the ownership can come right underneath the seabed or the riverbed, not only to the, owned by the state on the high tide mark.

If it can come down to the seabed and the riverbed, the ownership of the term, because when we want to apply for the for sure lease, we have to seek the state, the government's permission or consent for us to have those leases. But I would like to submit that if it is possible that we can review this and give the ownership, the full ownership to the owners of, the customary ownership of the land. It's clear, sir? Is that, yeah, the high tide mark, that we can change that to the seabed and riverbed mark.

And beneath, and beneath, there's a mineral or stones are going to be found in our village. Our village will be destroyed with our development, environmental assessment. But the benefit, I don't believe that the village and its people are going to be benefited because development and all the resources, capital will go to the state because they own the, up to the high tide mark of the river.

Because my village is beside the river and also, we have partially owned the qoliqoli as well in our Vanua. So, I would like to submit this if it's possible that we can review it. And as for those words, I would like to thank you for listening and thank everybody, our audience here. And say a big Vinaka Vakalevu Vina duriki to all of you. Vinaka Vina duriki.

Dr. Gounder: Vinaka Chone. Did you say Matawalu village? Yes. So yesterday we were in Vitogo. I think Matawalu falls in the Vitogo division. Thank you. You talked about the Land Use Act and the unimproved capital value. That's something we have received from other submissions as well. So, we are going to look at that issue. You talked about rights of ownership and customary land valuation. That's also on the agenda of the commission. We have received it from several other submissions. Land acquisition, fair compensation for land acquisition. We have received that from other submissions as well. So that's something we will be looking at. You talked about the Fijian Affairs Act. Provincial councils work with the village.

This is something we received during the National Development Plan consultations as well. The impact of provincial councils' work on the lives of the people in the villages and how is that having an impact, especially related to poverty and the living standards in the village. That's an excellent point.

There's a lot of discussion in other forums as well about that and hopefully something will come out of all these discussions that we are having. But we will take note of your submission on this aspect and we will see how we can move forward with this within our terms of reference that we have. You have also talked about the qoliqoli rights which we have received from many submissions. You have in particular talked about the rights, I believe, at the river mouth mainly. That's why you mentioned the tide issues here. So that's something we are going to look at as well. You also mentioned about the audit issues. That's very important. That's something that's been discussed in other forums as well. But if there are organizations that receive government funding, then they have to be accountable. And the Auditor General's Office plays a key role there because taxpayers' funds are involved, then people will have to be held accountable. So that is something that's been discussed in other forums as well.

So, thank you very much for all your submissions and making your time available here today for us. Vinaka, please hang on for a while. The Chair or any of the Commission members may ask a question for clarification purposes or any comments.

Dr. Fatiaki: Mr. Jone Baravilala, through Chair and on behalf of my fellow Commissioners, let me thank you for bringing this up. In the spirit of inquiries on matters of public interest such as the Constitution, we have been encouraged to engage meaningfully with you and discuss essentially every and any aspect that you wish to discuss. So, I don't want to just tell you that we'll acknowledge what you've said and we will look into it. I want to spend a bit more time digesting this so that we understand it a bit better.

When we talk about native land, although you are technically the owners of it, you have all your land in trust under the current law that we inherited from the colonial government where the trust is with the Itaukei Land Trust Board, for instance, and basically they're the ones who may not own your land but decide for you what you do with your land, whether it's negotiating leases, whether they do it on unimproved capital value or improved capital value, whether they determine how much is a fair and equitable share that you get back. That actually is done by other people. Now I mention that because at every Itaukei village consultation we have had, there has been a resounding request from the Vanua that asks us when we write this Constitution to change it so that the ownership and the management of it goes back to you, the customary landowners, not the Itaukei Land Trust Board, not the government.

I give an example. Section 30 in this Constitution says that all minerals under six feet belongs to the state. Every place we have been to has asked that all minerals are to be reverted to belong to the customary landowners who own the land under which the minerals sit. I want to be very clear about this because that is, I won't say extreme, but that's a very radical change from the current status quo and I want to understand that that is actually what you are asking for because we have discussed this in detail. Hearing from the Itaukei people is they are saying please give us back what we gave to Queen Victoria at session. We want it back in total.

Not to government. Government can tax us. Government can make laws to determine acquisition for public purposes, but they will negotiate with the landowners, not under the current status quo. That's what we are hearing and how we do that in the constitutional context is something that I have no doubt our

commissioners will spend a lot of time talking about because it is a radical change. But then that's what constitutions are for. It is for you, we, the people of Fiji to decide what you want to live under and radical it may be compared to previous constitutions.

If that is what you, the people of Fiji, want, then we will try and ensure that our report reflects that. Those are my comments in respect of what you have spoken about so that we can expand a bit more on the issue and have a more robust discussion about it. I don't have much more to add. I think that addresses it. I want you to know that you are not a solitary figure. I have not heard that not brought up by every single village.

The only other area that I would like to allude to is when we were given our task by His Excellency the President, he gave us what we call a term of reference. And three of these terms of references refer to what you have asked for this morning. It asks us, the commission, to protect and guarantee under this constitution the interests and concerns of, for instance, that to protect, guarantee, and secure, secure as in make absolutely certain that your land and fishing rights and resources of the indigenous Fijians and Rotuman's and assuring that you get all these things.

I'm not sure how we approach the issue of determining what is the rightful percentage. I think yesterday in a village in Yasawa, somebody came up with a figure actually and suggested that we give 50% of the profit back to the landowners. I mean actually gave us a figure. I don't know how he arrived at that. I say tongue in cheek because obviously we will sit down a little and talk about things like that. But given, for instance, that somebody said that they get, let me get this right, 80% or 5%.

80% or 5% which works out that you get 3% of the value. That is hardly fair to most people. And so how we put it into the constitution, I'm not sure. Obviously, we'll have experts who will give us advice. But what you're asking for is a fundamental realignment of how land, Itaukei land, Fijian land is managed in Fiji. And we will certainly take that on board. Thank you.

Mr. Valenitabua: Jone, you referred to Section 25, Subsection 5 of the constitution which states that freehold land is to continue to be freehold land. What was your concern there?

Jone Rasi: My concern there, sir, is if that buyback scheme can be reduced or kept on continuously. Okay. Because we have a number of acres being sold illegally during the cotton settlers in our customary land back in my village and right across the mountains of Teidamu, Tuvu. They are now freehold land because of that trade that was done by our ancestors back then.

Mr. Valenitabua: Okay, we get you. Thank you very much. Do you know that the buyback scheme is in place?

Jone RASI: Some people are doing it. But hopefully it will not be politically influenced because we have a few applications going. So, there is no... If it can be done on a mutual... not influenced by political... Okay, all right. It can be reviewed as well on how they've given that handout to us requesting. Thanks.

Mr. Valenitabua: Vinaka, is there any other submission?

Vimal Dutt: Thank you. My name is Vimal Dutt. I represent the sugarcane farmers as a CEO for Sugarcane Growth Council. A big Vinaka Levu for the chairperson, the members of the Constitutional Review Commission. Ladies and gentlemen, thank you for the opportunity that is being given to the public in terms of the submissions on behalf of basically myself as a cane grower representative. I represent the Cane Growers Council, more importantly the thousands of cane growers, families whose livelihood depend on the sugar industry.

For generations, cane growers have made significant contributions to the Fiji's economy, rural development, employment, and social stability. The sugar industry has helped build communities, support families, and contribute to national development. Despite many challenges, growers continue to invest their labor, resources, and commitment to sustain the important industry.

As Fiji undertakes a review of its constitution, we respectfully submit that the rights and the interests of cane growers deserve recognition and protection within the supreme law of the country. One of the key recommendations is that the cane growers and their representative organizations must be consulted before any major legislative or policy changes

affecting the sugar industry are undertaken. This includes the amendments of the Sugar Industry Act and other laws, legislations, and policies that directly impact growers, their livelihoods, and their future.

Meaningful consultation should be a fundamental principle of good governance and democratic participation. We also wish to emphasize the importance of access to land. For cane growers, land is not simply an economic resource. It is a place to live, raise families, and cultivate crops that sustain household incomes and rural communities. The constitution should support the principle that farmers have fair and reasonable access to agricultural land, and that policies should encourage continuity of farming operations and long-term agricultural productivity. The constitution should uphold principles that promote meaningful consultation with growers on matters affecting the sugar industry, fair and democratic representation of growers, transparency and access to information affecting growers' interests, protection of agricultural livelihoods and rural communities, fair access of land for living and cultivation, fair treatment in industry reforms and restructuring, and finally, support for farmers facing economic challenges, natural disasters, and climate-related risks.

The sugar industry cannot exist without cane growers. Likewise, the long-term sustainability of cane growing depends on growers having a voice in decision-making and reasonable access to land for farming and family settlement. I would like to share some instances, situations, and scenarios where growers were not consulted in the past and major amendments were made to the legislation to support my submission.

In 2009, the Sugar Commission of Fiji and the Sugar Marketing Authority was closed. The Sugar Commission of Fiji was the umbrella body or the umbrella institution for all the stakeholder institutions within the sugar industry. It was dissolved without consulting the cane growers.

In 2009 as well, the sugar cane growers' counsellors were removed from their duties when they were duly elected by the cane growers. In 2015, the Sugar Industry Act and the Sugar Cane Growers Fund Act was amended without consulting the cane growers. The Sugar Industry, the principal act of 1984, the

provisions of the election for cane growers' counsellors was repealed without consulting the cane growers.

And that has affected the industry very much today. In the lapse of 20 years, we all know where the industry is, the hardship and the governance challenges that the industry has undertaken. The Sugar Cane Growers Fund Act, this Sugar Cane Growers Fund is the custodian of the cane growers' money.

The growers, as per the principal act, were part of the board composition. They were removed. Today we don't have any cane grower representing on the Sugar Cane Growers Fund Board. This was done without consulting the cane growers. So, the growers' right, growers have lost their voice in the industry. In conclusion, the cane growers have contributed to Fiji's development for more than a century.

They are hard work and supported families, communities and the national economy. As Fiji reviews its constitution, we respectfully urge the growers' right to consultation, representation and access to land for living and cultivation be recognized and protected. The constitution must not only protect political rights, but also safeguard the economic and social rights of those who contribute to the development of our nation.

Protecting cane growers means protecting livelihoods, protecting access to land, strengthening rural communities and securing the future of Fiji's sugar industry. What we mean to say here is that there should be a provision, or there should not be a provision that allows the parliament to amend the act as the leaders feel. When we look at the two acts which I have referred to, which is the Sugar Industry Act and the Sugar Cane Growers Fund Act, which was amended the same day, 2015, this was done overnight without consulting the cane growers under the Standing Orders 51.

So, the parliament should not have those access. And you can see the repercussions which has costed the industry. The industry is in dire need, is in a very critical situation. Growers have lost their voice. The councilors, the cane growers' councilors, the growers had the democratic position to elect their own representative. That has been undermined.

So that is our argument on behalf of the cane growers of Fiji as a representative. Thank you. I will put up my written submission as well.

Dr. Gounder: Can you do it now, or do you want to do it at a later time?

Vimal Dutt: I will do it at a later time. I did some scribbling here, but I will sort it out. Thank you.

Dr. Gounder: Thank you, Mr Vimal Dutt, for your submission this morning. We also understand that you will be providing us with a written submission. The commission will be here till 3pm. If you have the opportunity to do that, you can do that. Otherwise, you can send a written submission by the 30th of June, or you can hand-deliver it to Level 9, Suvavou House. Going back to your submission, you highlighted the critical situation the sugarcane industry is in.

As an economist, I acknowledge the contribution of the sugar industry to the economy of Fiji. Going back to the 1880s, and the impact of the industry on rural development, but also social stability, as you have highlighted. You also focused on the rights and protection of sugarcane growers.

What you have basically talked about relates to the group rights issue that we have received in some other submissions, but this is very specific to the sugarcane farmers. You have talked about the manner in which the Sugar Industry Act and the Sugarcane Growers Fund Act was changed, amended, without the consultation of the growers. You have also highlighted the governance challenges in the sugar industry, which clearly does not take into account the sugarcane growers' voice in terms of any decision that is made regarding the governance of the industry.

You have called in your submission for sugarcane growers' rights to access land, the ability to access livelihoods, and the ability to enjoy economic benefits and opportunities. You have also focused on the manner in which the Sugar Marketing Authority was abolished. We had this similar submission from Mr. Bala Das in Nawaicoba on Saturday night.

So, we acknowledge all the submissions you have made this afternoon. We understand the situation of the sugar industry, the challenges the sugar industry is currently going through, and also the loss of production over time, and the challenges to world market prices of sugar currently, and its impact on the incomes of the farmers, and also the challenge for the government to support a minimum guaranteed price for sugarcane for the farmers, which has been in the news. But as I'm sure you are aware; the government has once again guaranteed a minimum price of $85 per ton. So, thank you for your submission, and all those are taken into account. Please stay there for a while. Other Commission members may have questions for clarification or further comments. I'll hand it over to the Chairman now.

Mr. Beg: Thank you very much, Mr. Dutt. I just have one question, just for clarity on your submission. I suspect you will provide a more detailed submission later on. Just clarity on the laws and legislation, like the alter the heat okay act and so on. In your submission, would you be able to identify the issues that you talked about, and also provide some suggestions that we can concur and discuss? But I thank you for your submission, and I hear you loudly because this is not the first. We've heard a submission in Nadi where the same matters have been addressed to us directly from the cane farmers. So, it's nice to hear the Council come up with this. I'd like to see a bit more clarity in your submission around that, please. Thank you, sir.

Dr. Fatiaki: Thank you, Mr. Dutt. I echo all the sentiments expressed by my commissioners in recognition of the issues. From the point of view of Constitution writing, what I'd be interested in and I'll just put this out on the table for you as to how we might approach this issue that you've raised which is important.

First is recognizing the important role of the sugarcane industry and the issue of security of tenure of leases, something that we've heard obviously over many years and is impacting both the industry as well as the tenant farmers. Secondly, in the context of Constitution making, we can probably look at a provision that maybe for instance addresses the issue of guarantee in the form of leases for agricultural cane farm use for instance, very specific to that particular industry and that by virtue of its importance that we incorporate something along those lines. I know this will be a bit more complicated than me discussing it with you but I

see that as one possibility is having security of tenure in terms of leases incorporated in some form into the Constitution applying only to agricultural land for cane.That's one.

The second issue in respect of the I guess removal of the like you said overnight with the Cane Growers Council, I think there are two issues here. One is the section 50, no, what did you call it, standing order 51 which was invented to allow passage of bills overnight.

Now because we have a role in writing up how the Parliament should operate in the Constitution; we may have a role in standing order 51. Again, I will defer to my legal colleagues and you know professors of Constitution law as to how we could do something like that because if we did incorporate into the Constitution under some aspect of the operations of Parliament so that you couldn't just fast track things for the purpose of what standing order 51 then it would need to go through the normal process of making laws and go through a standing committee. Standing committee would then be seeking the opinion of stakeholders and that's an area that we may be able to assist you in terms of writing those fast-tracking legislations overnight.

The other area as far as how we make it so that we empower the Sugarcane Growers Council to be representative of sugarcane farmers and write it into a constitutional document, I'm not sure that we can do that. It becomes something that comes under Growers Act and what we can do though is reflect your concerns about how those acts were changed arbitrarily through standing order 51 to effectively remove the representatives of the cane growers in the board and I think we can certainly express that opinion although we might not be able to write it into a constitutional document. I hope those clarifications are of help in terms of our role in possibly addressing your issue.

One is incorporating it into the constitution some guarantee and security of tenure for cane farmers. Two, in the operations of parliament maybe removing standing order 51 and three, expressing to the respective government departments your concerns about how the act has removed the voice of cane growers from the sugar cane board. I hope that that is some help in terms of clarifying how we as commissioners writing a

constitution may be able to address some of the issues you've raised. Thank you.

Mr. Valenitabua: Thank you. Just to do you want to say something else?

Vimal Dutt: Yeah, just to add on by virtue of the sugar industry act, sugar cane growers' council is the legal representative of the cane growers. So having said that when the councilors were removed in 2009 and 2050 there were only certain provisions of the act that was repealed and the provision was to do with the democratic process which is the elections. However, the administrative arm remained into function and more importantly in all matters pertaining to growers, the cane growers or the sugar industry it is very critical that the opinion from the sugar cane grower's council is sought because council is the legal representative and we the council has a lot of expertise over the long period over the years. I really appreciate the comments that has been received and the possibility of taking it into consideration from the perspective of the farmers because the farmers feed the nation and the farmers cannot be ignored just like that to you know for any political gain reason.

It is very important and we still proudly say that we are in an agricultural economy though the tourism happens to be bouncing but the agricultural community the larger population depends on the daily earnings and one of these is the roadside stalls that we all see and of course the sugar. We all are aware of the farmers' concerns when the harvesting is about to start and the pricing and other factors. So locally it is very important that the governance is maintained so that farmers are directed and guided accordingly. Thank you. Thank you.

Mr. Valenitabua: Thank you, Mr. Dutt. I summaries your submissions this morning. You are asking this commission that cane growers are to be protected and secondly that cane growers must be consulted before any change in any law or regulation or any operational matter in relation to cane growing and cane production and sugar production. Those are the summaries, the two things that you were raising. There are provisions in the constitution which we will look for if we could insert provisions, additions to cover this. Would that be all right? Thank you. Thank you.

Dr. Gounder: I think we have also received submissions around what was in the 1997 constitution. There were eight legislations entrenched in the constitution which required not only 50% plus one to amend any legislation in parliament. So, while we do require certain provisions in the standing in the parliamentary regulations where some bills need to be fast-tracked, but it is the political decision what to fast-track and what to not, but through some amendments in the constitution such as entrenching certain legislations, those points that you have raised can be achieved. There is something we can look at as an option. Thank you.

Mr. Valenitabua: Thank you very much for your time and for appearing before us this morning. Have a good day.

Viliame Ralulu: Honourable commissioners, Honourable chair of the Fiji Constitutional Review Commission, ladies and gentlemen, it's me again, Viliame Ralulu. I've got two issues which I want to raise in the course of our hearing this morning.

First is we have in our Mataqali in Tavua, we have a piece of land which is about 720 acres that's been leased for 999 years. Today, I think it's about 118 years done, so we have still have a couple of centuries to go on this list. I just want to question having Mr. Ami Kohli here sorry and Mr. Valenitabua here to, is there any provision in the constitution that can take away this without slavery? The Mataqali has been, you know, for how long? You can imagine how much we've been waiting.

There are about 300 plus people living on this land. So, with 999 years the lease, like I said, about 116, 217 years down today. And I would like to make a proposal if we can say terminate those 999 years and give him a fresh list of 50 years each. Because landowners would like to have some return on their land like everyone else. And I believe this is unfair to us that we have been treated this way. And that is my humble commitment this morning. If a new law can be put in place to address that.

Now, the second thing is TLTB levy the landowners of about 15% of the administrations and other things. I would like to propose that can that be 15% be taken care of by government while the whole amount from whatever is taken from lessees around the country or native lands to be given totally to the landowners.

Those are the two extra thoughts I would like to add this morning to the commission. Thank you very much. Thank you.

Mr. Valenitabua: You have two questions. One is if the 999-year lease could be amended or removed and then given or replaced with a 50-year lease. The question is TLTB 15% levy on the lease rental received for the administration course could be repaid by government. The agreement to lease for 999 years would come under the land trust board act. When a person or a native land is leased there has to be a lease agreement for stating the term of the lease. In order to change that there has to be an amendment to the law under the trust act 1940 and subsequent amendments. Having said that you asked us whether there is a constitutional provision which could be utilized or used in order to cut short this term of lease which is 999 years. The answer at this point in time is no. At this point in time. It has to be researched properly before a better answer could be given in your favor. But as of now we are not in a situation to advise whether it can be done or it cannot be done. So, I will just use a no as the answer. It will require amendment of the lands transport act to change that because it's already being signed in a lease document or an agreement for lease for 999 years. The agreement for lease itself needs to be amended. And how that can be done is up to the TLTB and you land owners and particularly the lessee, the person who has got the lease.

He must have paid some money in advance before that lease was granted. It used to be called premium. And maybe other monies. We don't know the facts, the full facts. Now I hope that answers the first question.

The second question on whether TLTB levy of 15% for the administration cost of the lease revenue could be paid by government, that is another big question. We cannot answer it now. It has to be discussed between the government and the TLTB. First of all, 15%. If it is to be paid by government, the law must state that under the trust act. Because the act are the monies that have to be deducted. 15% for administration cost. Just a thought came to my mind. Is it 15% or 25%? 15 or 25? All right. We will keep it at 15 for the time being.

Then there are other deductions and the rest is shared equally to the land owners. Before, the chiefs used to get a higher

percentage and then there were other percentages, but now it is all equal. Whether that can be paid by government is another issue that we cannot answer directly now.

We will have to wait and see if discussions between TLTB government and the land owners and the lessee could take place so that a decision could be made on that, particularly government, whether the government can afford it.

Mr. Kohli: I'm just interested to know, is it 99 years or 999 years? All right. Can you tell me who is least to who? Is it iTaukei land?

Viliame Ralulu: Initially it was a lady, a foreigner, and, of course, she has gone long ago. And it has been pumped down from people who came in and they subdivide the area and start using it with some sort of, you know, gentleman agreement, and continue from then on. But they continue to rely on the 999 years.

Mr. Kohli: My question is, is it iTaukei land?

Viliame Ralulu: Sorry, Mr. Kohli?

Mr. Kohli: Is it iTaukei land?

Viliame Ralulu: Yes, Mataqali land.

Mr. Kohli: So least to who?

Viliame Ralulu: Sorry?

Mr. Kohli: Who is it least to for 999 years least?

Viliame Ralulu: I think she learned the lady's name, but with written agreements from people who are living in there, passed down through generations, and they're still sitting there using that and relying on that it is 999.

Mr. Kohli: There are some clauses in the agreement that allows you to terminate. If you have given me a copy of that lease, we'll be able to assist you better.

Mr. Kohli: We are here till 3 o'clock. Give us a copy of the tenancy of the leasing agreement, we'll be able to assist you.

Mr. Valenitabua: What is the name of this land?

Viliame Ralulu: Over the years it has been called 999, so right now the name of the land is Mataqali Tilivasewa.

Mr. Valenitabua: The name of the land?

Viliame Ralulu: Toko, sorry, yeah.

Mr. Valenitabua: This is the same land which is being called now. In court? Yeah. Is it in court?

Viliame Ralulu: It's probably here.

Mr. Valenitabua: Now that puts us in a difficult situation. We cannot talk about anything that's in court here.

Viliame Ralulu: My main question was going through all those, whether there is a provision, but there's none, as you said. And just lastly, sorry, it's in the court system. And just lastly, Commissioner, is parliamentary representation. Can there be a breakdown that depends on economic contribution to the nation? Like Ba province, it's basically sort of the province that sort of fund the nation's economic activities. So, when it comes to representation, is it possible to have a breakdown of, I'm trying to find the right words here, in terms of their representation in parliament? Like, if Ba province can have, if you have a group of what, 50 people, and you have a breakdown of the various places or provinces, maybe Ba and Nadroga, you know, it depends on their economic activities and their representation in parliament. I hope you understand because I'm, it's something that came up to my mind while sitting there, but I believe you would understand what I'm trying, what I am alluding to, and yes, that is my question, my third question, and I hope it's the final one as well.

Dr. Gounder: Yeah, so, representative. So, within the framework of representative democracy, the boundaries or the constituencies are especially carved around population. So, if we look at, for example, 10,000, one MP and so on, I'm not saying that should be the number, but we usually don't look at the economic base to carve out the constituencies or boundaries.

Usually, that is not the case because that would perhaps not lead to a representative democratic system, but we take your point, this was the issue, this issue has been raised for many, many years now, when I remember going back to 97 when the people of Ba wanted more seats because the tourism industry is based in Ba. And if you look at the contributions to the GDP of Fiji, some areas contribute more than other areas. So, it's a very challenging issue if we base constituencies around that dimension. Usually, it's based on the number of people, so that we are more inclusive to everyone. So, that's my response, but we will take your submission and see if we can consider all submissions that we receive. Thank you.

Mr. Beg: It's a very compelling argument. I think the lease agreement was in 1997, and it's in court, but I just want to take your submission. Your submission is looking at the security of your land, and occupants, protection of your ownership, and fair dispute resolutions. I'm just hearing what you're saying is that you would like the commission to address that in the constitution? So, I think that's hearing you, and thank you for your submissions. appreciate it.

Mr. Valenitabua: Mr. Ralulu, we can take another one before we break for lunch.

Filomena: Good evening, gentlemen, and to the members of the public. I'm sitting here representing the Lautoka market association, and of course the western markets from Sigatoka to under the markets for change project, and also, I'm sitting here as an advisory counselor. Just on to my work, I work mostly with the people at grassroots level, with communities and in the market with vendors across the western division. Every week, I met youth students who have dropped out from school. Many of them walk into the markets to look for food, money.

They drop out because they lack the intelligence. They drop out because our education system only values one type of success, and that is academic success. From year one, we test the students on subjects that don't connect to their real strengths. We lose our future farmers, carpenters, fishermen, artists, and mechanics, and business owners before they reach year 10. When they inherit their land, how can they develop systems and never develop them? So, I'm here to propose a change and ask

the Constitution Review Committee to consider it seriously. One is on youth and education.

If we can develop an education system for the first three years of schooling, which focuses on three things. One, basic literacy. Secondly, on basic numeracy. The third one is discovering a child's skills and talents. So that will be lesser pressure on exams and more hands-on learning, like fixing things, artists, music, et cetera. Two, if we can create two strong pathways that leads to qualification and respect, that is academic and technical or vocational.

From year four, teachers and parents, they can go to their child's capabilities. Our education system version must be for Fiji. It must protect our land and at the same time build our economy. Why it belongs to the constitution? Our constitution promises the right to education. But I believe it promises the right to an education that develops the full potential of every child, not just the academic potential. We are losing our children to a one-size-fits-all system, and land without skills is land we cannot develop.

So if we get this right, we are not just reforming education, we are nation-building. Majority of those youths and schools are inter-case. That is why we came up with this system because of the working in that environment.

Our recommendation is that is a national task force to be designed, and it has to be inclusive, also include the village admin. Our children deserve a system that sees their worth before they measure their marks. The other I would like to speak on is the bill of rights, informal sector, and that's for women.

Strengthening of section 26 of the constitution to say that the state cannot discriminate based on form of employment or economic activity. We have to remove the legal excuse to treat informal work as lesser work. Strengthening of section 33 to guarantee equal access to credit, training, and social protection for all workers, formal and informal.

The third one is to direct the state to include informal sector women in national awards, boards, and policy making. If we can measure the GDP from the sales, we can also celebrate the success. Gentlemen, I'm not sitting here just speaking this out.

This is something that we have made it out on a collective from the other presidents under the UN Human Markets for Change project across the markets. This is something that we have seen, and it is quite a failure, and if this is done, this could improve the livelihoods from the informal sectors and informal settlements. Formal and informal sectors, just my last contribution in this, the Bill of Rights in section 26 says there shall be no unfair discrimination, but we draw a line between formal and informal We say women have rights, but look at the gap.The gap exists because we design our system only to suit the formal sectors. When government training comes, it goes to hotels and offices. When scholarships are announced, they require academic marks, not 15 years of business experience.

So, we are telling our daughters that success only counts if it happens in a building with air conditioning. We want the constitution to see that we already see at the grassroots levels, that a woman selling dalo is no less than a nation builder than a woman running a boardroom. The Bill of Rights should not stop at the market gates or the entrance of an informal settlement where a group of women is running a canteen. Thank you.

Mr. Valenitabua: Thank you very much for your submission. I understand that you have typed it out. It would be possible if you could send your typed submission to the email address that's there, please, so that we can have a read and get a better understanding of what is being said. I note that you talked about the informal settlements. Those are the three main things that you talked about. So please send us your submissions so that we understand the finer details of it. Okay. Sorry.

Dr. Gounder: Thank you, Madam Filomena. We recognize your expertise and your experience in terms of the work you do in the community, and we understand where your submissions are coming from. I just had one query. You talked about social protection for all workers, formal and informal. Can you clarify what exactly do you mean by that and what kind of social protection are you looking at? And I'm sure you're aware about the current social protection measures that are provided to our people based on means test, which is an income-based measure, rather than a labor market measure of whether you can in the formal sector or informal

sector. So, if you can clarify that, it will be useful to understand your submission further.

Filomena Ditukana: Thank you, sir. If you look at the current employment act, it does not cover women in the informal sectors. If a pregnant woman can get a leave from work for three months, why cannot a market vendor that sits in the market leave her for three months?

Dr. Gounder: So, as I understand, you're talking about economic rights in the informal labor market.

Filomena Ditukana: Yes. Okay.

Dr. Gounder: Thank you. That's clearer now.

Filomena Ditukana: Because I was part of the consultation with the Ministry of Employment. They do not cover anything on women in the informal sectors, and they were saying to come back. Informal sectors. Yes. So with the consultation today, I thought it would be best to bring it up here.

Dr. Gounder: Thank you. I perfectly get your point about the economic rights of those in the informal sector of the labor market.

Mr. Valenitabua: Vinaka. Ladies and gentlemen, we will now take a break for the team's lunch. Everybody.Yeah, for the lunch. And then we will start again at 2 o'clock. If you still have a submission there, we will hear you from 2 o'clock this afternoon.

----------End of Session 1[10-6-26] ----------

SESSION 2
Date: 10-6-2026

Mr. Valenitabua: Yes, we shall reconvene. We shall start again this session of consultation. We'll see how many more we get this afternoon. So we have one person in the hall, one gentleman, and he is to give us his submission.

Epeli Mua: My name is Epeli, I'm from Yaqeta. I, have made three submissions this afternoon, particularly things that reflect the Itaukei or the iTaukei issues. The first is the land. I submitted the land to be returned to landowners from the surface to 10 miles below the surface. All the minerals to return to the iTaukei owners. In 2005, I was arrested and charged because I had

stopped the development of our land. There was a judge, and I was taken to court. And Judge Elizabeth, the judge asked me, and she said, I don't own the land. If that word was told to me, it refers to all the iTaukei owners that the land does not belong to them. I submit that all landowners to be given the full authority of the land, in particular, the ownership right and the minerals to be given back to the landowners.

My second submission, the fishing gully. All areas from high water mark right down to the ocean and right to the 300 meters. Anything found, developed, or otherwise found in these areas must return to the owners of the qoliqoli. All vessels that passes through the qoliqoli that pays revenues to the government, that revenue must be returned to the landowners. In terms of tourism, there has been a lot of development in the qoliqoli areas, but nothing is paid to the qoliqoqli owners.

The development that is taking place by the Chinese, particularly those who are digging for mechanism, the qoliqoqli owners are stopped from entering these areas to do fishing. These qoliqoqli li were given by God to our forefathers, and therefore, it must be returned to the lawful owners or the qoliqoqli owners. That submission is about the airspace. I submit that the airspace must return to the Itaukei or the owners of the land that covers the airspace area. All revenues collected by the government for the use of airspace to be given to the owners, and that is the Itaukei. Thank you, members of the commission.

Mr. Valenitabua: Thank you Mr. Mua. We have heard your submission regarding land ownership. Similar submissions have been made in the places we have visited, calling for all land to be returned to the iTaukei, including ownership of any minerals found beneath the land. Secondly, there have been submissions that ownership of the qoliqoli should be returned to the iTaukei, including any natural resources that are found or may be found within those areas. We have received a number of submissions on the return of qoliqoli ownership. Lastly, airspace is currently owned by the government.

This is a matter that we can consider further, and whether it would be reasonable for ownership rights to be returned to the landowners. Overall, your submission this afternoon is that ownership rights, from the surface of the land to what lies

beneath it, as well as associated resources, should be returned to the iTaukei owners.

Epeli Mua: I forgot a thing is the port charges. It has to also returned to the qoliqoli owners.

Mr. Valenitabua: We heard that in Namoli and Vitogo yesterday. We also heard about the port charges or port fees fees to be paid to the qoliqoli owners in Vitogo and in Namoli yesterday. Some places in Lau I think we were asked if fees in relation to wharfs could also be paid to the qoliqoqli owners. So, what you have raised today we have heard from the various places all over Fiji. Yours is in addition to those submissions and we will consider them when we go back and discuss the submissions.

Epeli Mua: The qoliqoli boundaries which have been determined by the Tokyo Lands and Fisheries Commission is only a small distance from the shore. Now what he is suggesting that we consider is that the ownership of the qoliqoli by the Yavusa is to extend from the boundaries now existing to the 300-mile EZ zone.

So that is what he is suggesting. Chairperson, members of the Commission, I have here with me the written submission of Pell Moua. It is written in the ITaukei language.

Mr. Biu: I hereby submit to the Commission for record. A written submission in typewritten from Epeli Mua. I submit for record.

Mr. Valenitabua: A written submission in type form titled Vakatutu by a Epeli Moua of Yaqeta Yasawa dated 10th of June 2026 and signed by himself has been presented and handed to the Commission and the Commission now accepts this written submission as part of the submissions which we have received today. For the record, that is Vinaka

Mr. Biu: Chairperson and members of the Commission, I have here with me a written submission from Kishore Kumar of Vaivai, Lautoka. Unfortunately, he has left and he has given it to me to submit to the Commission this afternoon and if the Commission allows, if I can read the submission for record this afternoon, vinaka. This is a written submission by Mr. Kishore Kumar of Vaivai.

Unfortunately, he has left and he has asked if the submission could be submitted to the Commission this afternoon.

Mr. Valenitabua: Just before you, did he sign that? Yes, sir, he signed. Shall I continue, members of the Commission? The title of the submission is Concern about noise pollution in residential area.

Mr. Biu: Concern about noise pollution in residential area. Over the years, residents have to bear noise, loudspeaker, singing, etc. till early morning and into the next day every weekend. Usually, those involved deny because there is no means to measure it. We have children, senior citizens, sickly and others members of the surrounding, households, all get effect. They are deprived of proper rest.

Police officers don't attend to complain and if they do come, they just warn and go away. I am hereby requesting that one, specific rules about noise to be stated in the legislation. Two, that police be given powers to arrest the people involved and the loudspeaker be confiscated. Three, that overnight partying be allowed in residential area unless one has police permit. Four, that a permanent helpline be created so that ready help is available. Five, that the sale of liquor after 10pm be stopped.

I've been a senior citizen and really affected by loud noise and having health issues make it worse. I was so upset on a few occasions that I had a feeling of committing suicide. Please make an attempt to make clear rules about noise pollution and public awareness so that each citizen of our country is aware of the rules regarding this issue. In conclusion, I would like to state that we the citizens shall move towards living a more civilized life and not being a nuisance as to neighbor. Thank you. Thanking you in anticipation.

Signed, Kishore Kumar, dated 10-06-2026. Members of the Commission, I hereby submit the written submission of Kishore Kumar for record.

Mr. Valenitabua: A handwritten submission by Kishore Kumar has been handed to the Commission. It is dated 10-06-2026 and signed by Mr. Kishore Kumar himself. I now accept the submission as part of the submissions that have been given to this Commission today. Good afternoon, sir. Carry on.

Devendra Prasad: Thank you for the colleagues. And I am the advisory councilors for Viseisei and Vuda. So I thank my stakeholders that I have got one submission for the transportation issue. As I have been in Viseisei last three years, I have seen that there is a lack of transportation for public, like public service vehicles, like the companies are misuse of doing the public collection of drivers and they are getting cash. And when I went to the departments, relevant departments, and they are unable to give their service.

So, it's my submission that can amend something new for these constitutions so that the public will not suffer for the transportation. As this highly fueled races and public are suffering for shopping and going to the, like, hospitalities, hospitals like old people, like social welfare people are more in our areas. And especially for the school children, if they have been given by RSL but they are not on time, if they go to school, I have got three universities in Saweni and Viseisei primary schools and one in Saweni, a Muslim school, but their lack of time of RSL not covering them, like school children, they are more affected.

So, this is my request and my recommendation for that can review, like, if any companies are failure to do so, so they can change another company, they can give the service, but my problem is the LTE not giving the routes to the new companies.

Mr. Kohli: What's your name? Kishore Kumar, is it? No, sorry, what's your name?

Devendra Prasad: Devendra Prasad.

Mr. Kohli: Thank you, Devendra Prasad. And you are from the advisory council, right?

Devendra Prasad: Advisory council, okay.

Mr. Kohli: Yes, to answer your question, see the transport, transportation, public service, vehicles, etc., is all governed by land transport authority. In fact, when they apply for a license to operate, they look at the need of that area based on the need, then they will have a timetable.

So, they have to give a timetable, it's advertised in the newspapers, if people have any objection, they can object. Once they are given that, for example, starting from Lautoka hospital to Lautoka market, just very general example, leave there at 9.15, arrive here at 9.30, they have to maintain that route. If people feel that services are not provided, then what they can do is two things.

One is to complain to LTA and say, look, these people are not providing services. And two, get support from the public to sign a petition, we so and so feel that we are not adequately provided with the services, and somebody can apply for that route, extra route. So, when you do that, then it comes for a hearing before LTA, and then they will determine whether there is a need for extra services or not.

If they find out that there is a need and the need is not being provided by the existing operator, then either they take them to task or they give extra routes. So, your concern should be addressed to LTA, land transport authority. Everything is regulated, they've got all the provisions there.

And in the past, they have used this and they've given extra routes to some competitors as well.

Devendra Prasad: Thank you for your view. But I have done my part, I have done the public petitions, I have given to LTA, I have taken LTA to the public place, I have arranged one venue, they have done their part, but still no response came from my area, from LTA. What have you done? I have done all this.

Dr. Gounder: Can I ask you a question? So, I think Commissioner Kohli has well described the avenue available to you to take the issue up through, and which you have done. Are there any school children involved? Any school children?

Devendra Prasad: School children are involved, but they are giving the RSL routes, but they are not in time to send the school on time, because they have to cover three schools.

Dr. Gounder: Do they receive school vouchers?

Devendra Prasad: Pardon?

Dr. Gounder: Do the RSL receive school vouchers?

Devendra Prasad: Yeah, but they provide...

Dr. Gounder: No, no, if they receive school vouchers, then they must attend on time. Some are receiving, some are not receiving. Yeah, but they must come on time if they are receiving vouchers. So, another avenue is through your headteacher, or principal, and to Ministry of Education. These issues existed in several places, for example, Rakiraki, Tavua, and the Ministry of Education has stepped in to solve a lot of these issues. I know, because I dealt with these issues.

So, if you talk to Ministry of Education, they will ensure that the services are provided on time. There is a case in Rakiraki, where there is only one student, and the van had to go for about seven or eight kilometers just to collect one student. It had stopped.

After intervention from the Ministry of Education, it is now transporting that one child. So, Ministry of Education can intervene and make some arrangements. There is another option available to you if school children are involved.

Devendra Prasad: Okay. So, I have written one letter for my side, like to present on Commissioner Western and for District Officer, and another for CC2 LTA. Another letter. This is my letter. That's why I need to print it out. But I can email to you people, like if I get the email address, so what issue I am facing in rural areas, especially for rural areas. The FRAs have done their part. They have done their job. They have gone to good roads. Everything they have done. But the companies cannot raise any issues. The road is not good. So, the road, everything is okay. But the problem is, the company says there is no income. Yes.

Dr. Gounder: So, under Right to Reasonable Access to Transportation, we can take your submission in for our purpose. But to help you out, there is an avenue available to you which I just recommended to you. Please use that avenue.

Devendra Prasad: We have used that particular avenue to solve problems in many places. Where RSL was not providing services, particularly transporting school children. That's the main issue for rural

areas. Because I am looking for the rural areas. It's a very large scale. I am looking for the AFL side. Vuda Point is okay because there is a hotel on that side. There is a first landing area. It's okay. But the rural areas, like three schools are facing problems. Also, the public, like old age, have to go to hospital and go to shopping because of this fuel crisis. It's very high. So, this is my recommendation. If anything happens like this in the future, so this will be, for the constitution, you can make it strong so that people will not be affected. This is my recommendation. Thank you, sir.

Mr. Valenitabua: Thank you very much. Okay. I think we do not have any more submissions. So, we shall bring this consultation to a close this afternoon. Commissioners, thank you very much. Members of the Secretariat, thank you very much. And the two gentlemen, thank you very much for bearing with us until the end. Vinaka Vakalevu.

----------End of Session 2 [10-6-2026] ----------

Submission(s) Received

CONSTITUTION REVIEW CONSULTATION – LAUTOKA – 11th JUNE 2026

No law is put in place for negative impact - but always with a noble intention for a positive outcome – not only in writing but in spirit as well!!

So these "good intention laws".... if implemented by negative people (meaning) everyone's good - *but there is always a bad day!...*when an air of not so good mood and intentions can blow against the goodness in us – then things can always turned out against our good values.

Again...that is why the law – to address what can go wrong – but things continue to go wrong even with the guardrails.....WHY IS THIS!!!?

For the trillions of letters used in Fiji and the World to write laws (even in every lingo) **we continue to write laws** – as humans - are we qualified at all to write laws for humans!!?

Aren't we just overemphasizing reality?....and contemplating why things continue to go wrong?

My question to the Committee today is – as we continue to write laws - how can we have laws that make good people?

It appears that our laws continue to produce more law breakers from the top to the bottom

From the Government, the Law makers, Institutions and down to the common people on the street - laws continued to be broken....WHY?...shall we answer by saying... moral decay?

What's the remedy? Or to whom shall we turned to? As I've asked earlier....as humans - are we qualified at all to write laws for humans!!?...OR ARE WE ALL JUST GUESSING...with limited knowledge within a short life span!!

The failure of society is the failure of leaders in whatever sphere of life we are in - whether it be – in the Home / Education / in Government / Law / Medical / Business / Entrepreneurship / Politics / Engineering ...whatever.!!

My question is – who can we trust to lead us and guide us?...though..we have given this trust to so many leaders over the years but they failed us.

Governance is the issue I believe and here's my proposal...

1. No MP is to serve more than 4 years unless he or she is part of Government – they have to have a four year break (after their current term) before they can stand in the next election – meaning they cannot be in Parliament 4 – 8 years or continuously for 25 years.
2. Not only the Prime Minister but Government MP's as well cannot serve more than two terms – but they can stand in the next election (since they have been in Government in the previous one)

3. No Government CEO in the Civil Service or Statuary bodies should be in the position for more than 8 years including the Commander of the Military Forces and the Commissioner of Police. Statuary bodies CEO have to reapply after 8 years
4. The Speaker should be given more powers enforce the Parliamentary Code of Ethics and other issues so that the abuse of Parliament like absentism can be controlled and avoided

Viji Rakuja

> Received on behalf of chair at Lautoka City on 10/06/2026 at 11:30 am

11/06/26

CRC Team 2

CONCERN ABOUT NOISE POLLUTION IN RESIDENTIAL AREA

1. Over the years residents have to bear noise (loud speaker, kaila, dinging etc) till early morning and into the next day (every weekend).
2. Usually those involved deney because there is no means to measure it.
3. We have children, senior citizens, sickly and the others members of the surrounding households all get affect be they are deprived of proper rest.
4. Police often don't attent to complains and if they do come they just warn and go away.

I am hereby requesting that:

1. Specific rules about noise be stated in legislation
2. that police be given powers to arrest the people involved and the loud speakers be confiscated.
3. that no overnight partying be allowed in residential areas unless one has police permit.
4. that a permanent helpline be created so that ready help is available.
5. That sale of liquor after 10 pm be stopped.

I being a senior citizen am really affected by loud noise and having health issues makes it worse

I was so upset on a few occassions that I had a feeling of committing suicide.

P.T.O.

Please make an attempt to make clear cut rules about noise pollution and do public awareness so that each citizen of our country is aware of the rules regarding this issue.

In conclusion I will like to state that we, the citizens shall move towards living a more civilised life and not being a nuisance to neighbours.

Thanking you in anticipation.

Kishor Kumar
12/6/26.

7426395

KISHORE KUMAR
VAIVAI LAHOREA

Please make an attempt to make clear cut rules about noise pollution and do public awarness so that each citizen of our country is aware of the rules regarding this issue.

In conclusion I will like to state that we, the citizens shall move towards living a more civilised life and not being a nuisance to neighbours.

Thanking you in anticipation.

KISHOR
Kumar
10/6/26.

7426395

KISHORE KUMAR
VAIVAI LAUTOKA

Rakiraki Market Conference Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rakiraki market Hall DATE: 11/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8.	Arleen Alhara Ram	17	9806982	Madhuvani	Rakiraki	F	FID	
9.	Krinal.S.Gopal	36	8474283	wairuku	Rakiraki	M	FID	
10.	Rakesh Kumar	49.	9865560	DOIBULEVU ~~NALAWA~~	NALAWA	M	FID	
11	Sereima Taukeno	18	9995139	Nanukuloa	Saivou	F	Fid	
12	Rebecca Tubuna	17	2886632	Rewa	Burebasaga	F	FID	
13	Saneta-bebe	18	9245680	Nabulini	Nailega	M	FID	
14.	Eneri Icurivitu	18	9436467	Nadrala	Conua	M	FID IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rakiraki Market Hall DATE: 11/6/26 TIME: 10 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Filomena Ravililevu	25	2936152	Navunibitu		F	IT	
	Atomio	55	9599119					
	Penaia N	65	8793612	Navunivivi	Navitileva	F	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1254

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rakiraki market – Conference Hall DATE: 10/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Wainise Navara	38	8427786	Buka, Saivou Ra	Saivou	F	IT	Navara
2	Elenoa Ranadi	18	2181901	Nadrau, Nadarivatu	Navosa	F	IT	Ranadi
3	Tavaita Naiceru	18	8765408	Navutulevu, Rakiraki, Ra	Rakiraki	F	IT	
4	Wata Tari	17	2552821	Namuaimada, Rakiraki, Ra	Ra	F	IT	
5	Luisa Talei	16	8733651	Navutuleru, Rakiraki Ra	Rakiraki	F	IT	
6.	Taraivini Waqata	17	9306595	Vitawa Village Rakiraki, Ra	Rakiraki	F	IT	Waqata.
7	Susan Wildin	17	9418479	Narewa Settlement Rakiraki, Ra	Rakiraki	F	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rakiraki market Hall DATE: 11/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Seruloni M	40	9208041	Navesau Adv High Schil	Nailega Wainibuka	Turaga	IT	[signature]
	Arti Ashna Devi	40	9354542	Rewasa Mead Road, Rakiraki	Ra	Marama	FID	[signature]
	Namani Rahul	69	9720182	Buka	Naroka	Tagane	IT	[signature]
	PITA Yatofaniu	34	9297946	Rakiraki, Rolu Barrack	Naroko	Tagane	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

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NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Shashi Rao	52y	9692108	Nagoro Ra		male	Indo Fijian	[signature]
	Aviuta Naikatalau	35	9466148	Likini Rd, Govt Qtrs		M	IT	[signature]
	Saimoni Natawake			Naisereiagi		m		[signature]
	Raijeli Bete			Namonamo		Fm	It	[signature]
	Lariana Canaweka	18	8659863	Buca Settlement		Female	It	[signature]
	Eunoa Tanuku	18	9515277	Nanukulea Village		Female	LT	[signature]
	Vasemaca Wai	18	2176137	Nailawa Village		Female	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: RanRala Market Hall DATE: 11/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Severo Ravu	18	2550297	Nabalabala, Vill	Tokaimalo	Turaga	I-taukei	Ravu.
	Karalaini Naivila	18	2082457	Rokoroko. Vill	Saivou	Marama	I-taukei	Naivila.
	Suliana. Naqali	18	2065562	Namataveikai Vill	Tokaimalo	Turaga	I-taukei	Naqali
	Lusiana Beru	18	2097202	Nativi Vill	Saivou	Marama	I-taukei	Beru.
	Shalin Pratap	28	8748906	Naqoro, Ra		Marama	Indo-Fijian	Pratap
	Farisha Zia Khan	33	8757440	Ellington		Marama	Indo-Fijian	[illegible]
	[illegible]	56	8412439	Penang, Rakirak	Rakiraki	Turaga	I Taukei	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rakiraki Market Hall DATE: 11/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Rameshkao	73	922840	Caulasi Rakiraki	RA.	Male	retired	
	Vivi	57	9213272.	MART HOME NAQORO	RA.	F	ITAUKEI	
	ANWAR	61	9275507	DAC	RA.	M	Fijian	
	MERI	33	2141223	Nasau	RA	m	FIJIAN	
	VILISI	40	9567284	✓	✓	m		
	MILI	19	234471	✓	✓	m		
	SISILIA	53	9611058	Penang	Ra	F	Fijian	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

RAKIRAKI MARKET HALL
Date : 11-6-2026

Mr. Valenitabua: Good morning, everyone, a special good morning to you students. Thank you very much for your attendance this morning. We're very happy to see you. That does not mean that we are not welcoming you adults. We also appreciate your attendance at this session, consultation session, for the Constitution Review Commission. Some of you might be wondering why we are here. We are members of the Constitution Review Commission. There are six of us in the commission and three of us are here before you this morning. Another three are somewhere around Ba now.

They're also doing the same thing we are doing here, consultations. The six of us, or initially there were seven, seven of us were appointed by His Excellency the President of the Republic of Rwanda and we were appointed to be members of the Constitution Review Commission and we are called commissioners. The purpose of our appointment was for us to review the 2013 Constitution.

To you students, there have been complaints by mostly adults about this 2013 Constitution. You should know from your social science subject that the Constitution is the supreme law of the country. So, some adults have been complaining about this 2013 Constitution and when I say adults, I mean Itaukei, Indo-Fijians, and other races who are with us.

It's not only the Itaukei who have been complaining. Indo-Fijians also have been complaining and other races have been complaining. Now the main, the main ground of complaints was that this Constitution was introduced to Fiji and to the population of Fiji without any consultation with the people of the country.

In constitution making law, it is a must, it's mandatory, it's compulsory that the people are consulted. That is part of the constitutional law principles. If there is no consultation, then the Constitution is not democratically made.

Now this morning we are here for the simple reason that we are here to hear you about submissions, present to us your submissions or your recommendations about what you think should be included or removed from the Constitution. I have here a copy of the 2013 Constitution, a small copy, and Dr. Neelesh Gounder here has a bigger copy. Now the laws which are in here can be removed if we think it should be removed.

The laws can be added, some new laws added if we think that new laws should be added, and also we can change the wordings inside the law just to change its meaning. That can be done when we deal with

They'll be looked after by the government. But here in Fiji, even though the government is paying for our school fees, our bus fare, $200, is being given to us at the beginning of the year, but our well-being is being prepared by our parents. Our parents are looking after us, or our guardians, or whoever we are living with. And teachers, they are facing problems teaching us morals and disciplines in school. My only question is that, can couple punishment be reintroduced back?

Dr. Gounder: Vinaka. Thank you Tavaita, Nakauvadra High School. Thank you very much for your submission. We have received this submission from other places as well. Some have called for the reintroduction of couple punishment, some have spoken against couple punishment. But thank you for your submission. When we go back to Suva, we'll put all the submissions together, we'll look at all the submissions, and the commission will decide where to go from there. But thank you very much for your submission.

Mr. Valenitabua: Do we have any other submission?

Luisa Talei: Good morning, sir. Good morning, teachers and students. My name is Luisa Talei. I am from Navutulevu Rakiraki village. I am a year 12 student of Rakiraki Public High School. I just want to say about the voting system.

You know, only the age of 18 are allowed to vote. We think, what if we increase the voting age to 20 years? Because like, 18 years we are influenced by our parents and our friends. And we're still, even though we're matured, but we lack that, you know, the constitution and the rights. So, we think we should increase the voting age to 20.

Dr. Gounder: Thank you, Luisa, for your submission. You're from Rakiraki Public High School. That's one of my favorite schools. And so, how old are you, Tabitha? Sorry, Louisa. How old are you, Louisa?

Luisa Talei: Still 16.

Dr. Gounder: Okay, but you think you should vote when you are 21 and not 18. Okay, thank you very much, and you've also given us a reason why. Vinaka, thank you.

Mr. Valenitabua: Louisa, is it 20 or 21? 20, right. Vinaka, anyone else? Those of you students outside, please come in. You are welcome.

Wata Tari: Yes, good morning, everyone. My name is Wata Tari. I'm from Namuaimada, and I'm attending at Nakauvadra High School in year 12.

My opinion is that, what if the government can introduce the cultural-based content about, should be based from our culture, because

All right. So those of you who are in support of what I have said, we are going to be introducing customary law into the Constitution. Renuka, anyone else? Yes.

Arlene Alana: Dear sirs, staff, teachers, and the students, a very warm good morning to you all. My submission is on TSLS.

Mr. Valenitabua: Your name, please.

Arlene Alana: My name is Arlene Alana Ram. My name is Arlene Alana Ram. I am from Madhvani and I am currently attending Rakiraki Public High School.

My submission is on TSLS. It is for our tertiary students. It is based on tertiary scholarship, which is a tertiary scholarship institution which is bonded.

My question is, is there any plan to remove the 50% penalty to help the students search better opportunities in overseas?

Dr. Gounder: Okay, you want me to answer that now? Do you have some more? Okay, I can answer that now if you want. So, the current system is you don't have to pay back the government tuition fee and accommodation when you are studying at a university, but you will be bonded to serve for so many years. Because the government is investing in your education, the government wants to make sure that you give something back to the country by working here for so many years.

If you want to go abroad, then you will have to pay the amount in terms of the bond, the amount that the government has invested in you. That is a decision by the government. We are an independent committee, the Constitution Review Committee. We cannot make that decision. The government will make the decision. So, I'm not sure whether the government will keep that or remove that.

But the argument that the government has used is that because the government has spent the money in your education, which is an investment, they would normally want to keep that bond. So, what are you suggesting, to remove that bond?

Arlene Alana: I am suggesting to remove that bond as many of the graduates, after graduating, they are unemployed. They are still sitting at home, and they have no job to earn money.

They get better opportunities overseas, but due to this bond, they are not being able to go out.

Mr. Valenitabua: Thank you. Is there a question or a submission? What are you telling us? You want to submit it or you want us to answer?

Taraivini: Submission, sir. Thank you.

Dr. Gounder: Is that all? That's all? Okay. Thank you very much. That's very powerful coming from a young girl fighting for men's right.

Penaia: Chairperson, members of the Commission, Mr. Penea Namosimalua of Nuvunivi. I'm so thankful this morning that he heard that we are conducting the Constitutional Review Commission up here. He just heard it this morning.

And he concur with Taraivini. He spoke about the provisions that is in the Constitution regarding women's right and children's right. He says that their voices are heard only in the Constitution.

Men's voice are not heard. And he further concur and submits if there should be a provision in the Constitution that men's right is also constitutionally recognized in the Constitution of UNACA.

Mr. Valenitabua: Men's rights, submissions about men's rights have been presented to us. So, there's a wind of change in the air. Children's rights, yes, it's there in the Constitution and also in the treaties and conventions, international treaties and conventions. Women's rights, yes, we have it also in the international treaties and conventions. That is where CEDAW comes from. And now there is a demand. There is a demand for men's rights. Is there another submission which we can hear this morning?

Arlene: Yes, it's Evelyn again. My submission is on transportation. It is specifically related to the remote area students. Students who are living in remote areas. They are finding difficulties in transportation while coming to school. I was thinking is there any willingness for students living in remote areas to pass vouchers to them for their transportation so that they can come to school on time?

Dr. Gounder: Yes, Arlene, the Constitution has a provision which says every person should have reasonable access to transportation. And the government must make all provisions to ensure that resources are provided so that citizens are able to access that right, which is section 34 of the Constitution. This says right to reasonable access to transportation. And I think you are highlighting the challenge in rural areas where there is no bus services and RSL vehicles provide services.

For school students whose parent's income is below 30,000, government provides subsidies for transportation. So, you'd be receiving

or our children travel either by outboard motor from their villages to the schools and they present vouchers to the outboard motor drivers or they travel by carriers. A carrier goes around, follows the road and picks up the students from the villages.

Now, has that ever been tried here in Rakiraki for the carriers?

Arlene Alana: Yes, the carrier, yeah, RSL carrier, but what we're speaking on is the time and due to the increase in the fuel prices, most students, like in our farm, we have a current student who's traveling right from Nailuva and she says it's at least like $10 per way, $10.20, something like that, one way and then return. So, in a day, it's like $20.40 and then by a week, she's like $100 something, our parents will be wasting and there's no voucher presented to the students.

Mr. Valenitabua: Okay, okay.So, the carriers or whatever you call it, the RSL, now those are for all passengers or for students only?

Arlene Alana: All.

Mr. Valenitabua: All passengers. I see. So there's no special transport for students. For students.

Arlene Alana: Also, for those coming from the islands, like we have Malake Island right here, they come from boat and there's no special, they had a boat for students, but it's not, it's unavailable right now for not sure what, have a good reason, they have and students have to wait for a boat and when there is low tide, they'll miss the first and second period of class and they'll be here by the third or fourth period, which is already half a day and about three classes and three hours of school has been missed.

Mr. Valenitabua: Okay, thank you. Teachers, those who are present, maybe it's about time that special transports are organized for the students with the student vouchers. I'm speaking from my knowledge in the Rewa Delta.

Outboard motors, the drivers get their vouchers and take them to the nursery education office to get their money. The carriers, the same thing. These are for children only, no passengers, no adult passengers.

So, if the principals of schools can make arrangement with the education department in relation to that. The rights to education we are talking about here. Now, it is surprising that children around Fiji are enjoying the vouchers and the bus cards, while some students here in Rakiraki and Malake, they're not getting vouchers for their outboard motor trips or for their transport.

Mr. Valenitabua: We will go and see about it. Thank you.

Dr. Gounder: Any boarding school in Rakiraki?

Students: Nakauvadra High School.

Dr. Gounder: How many student you can cater for?

Teacher: 30

Dr. Gounder: Do you have any student from Malake?

Teacher: No.

Dr. Gounder: There is no high school in a Malake, they should built a boarding school to cater for Malake students.

Penaia: I would like to request from you, if the constitution can be translated in Fijian, itaukei language. I have the experience that some of them in the village do not understand, so I would like to request this morning if the constitution can be translated in itaukei language.

Nemani Ralulu: My name is Nemani Ralulu, Mata ni Tikina Naroko, I wish to make a submission this morning he made reference to the disabled people he submits if the Constitution could recognize disabled people there should and must be a provision in the Constitution that caters for the disabled he is witness that all the developments they take place in Fiji particularly the construction sectors some have no provision for them however he made a submission this morning that the Constitution should have a provision that allows access for the disabled people in terms of access to access to all the development or construction or houses there must be a provision of access for the disabled thank you.

Dr. Gounder: What you are asking for is already in the Constitution I'll read to you section 42 of the Constitution it says rights of persons with disabilities a person with any disability has the right to reasonable access to all places public transport and information reasonable like reasonable access to necessary materials substances and devices related to the person's disability, and one issue we see is many a times what's in the Constitution we do not see that happening on the ground and that is a that is a big challenge .The issue you have highlighted has been raised by many others around the country and we will take this issue as the submission is very very serious submission. It's a challenge that people with disability face in terms of being able to access public transportation access and buildings in towns and cities. So, thank you very much for your submission we will make sure that what's here is actually

departments have come and they've highlighted this as well in front of their permanent secretaries and the staff. This point that you've raised is has been brought up strongly in Suva and by the ministries that we've heard from so very valid point and it will take your submission on board for the second point.

Dr. Gounder: I'll hand it over to chair thank you the point you have raised today was also raised by raising sewer by the Ministry of fisheries and forestry the minister was sitting right there when they raised the issue so you don't have to fear anything with your submission today this has been noted we have received a few other submissions around that as well we will just have to strike a balance between the fact that PS is also accountable to the ministry because in terms of their work so we'll have to strike a balance there between the issue that you have raised and also the argument that somebody has to be PS is accountable to someone at the end of the day

Mr. Valenitabua: Dr. Neelesh Gounder is a PhD holder he lectures at the University of the South Pacific he also does a lot of work for the government on a strategic planning so he's talking from a lot of experience in relation to government machinery you're not your last point about ownership of land to also include ownership of natural resources under the land we have received a lot and I say a lot of submissions in relation to that we will have a look at it.

Severo: My name is Severo Ravu year 13 student , good morning sir parents and students my submissions for today. At Francis College my submission study is to change to school hours to meet daily challenges opening hours for students to be from 9 a.m. to 3 p.m. this will make adjustments to travel for trip for traveling time for students. Some children's for from the interior wake up at 5 to catch RSL by 6 to read schools on time as a result sometimes students miss the transport in this school. Now and not like for these students if they if they don't reach the 80% attendance, they will not sit for the external especially the Year 12 and Year 13and victim so my submission is on change to school hours to meet daily challenge thank you.

Dr. Gounder: Mr. Ravu of Francis College yeah okay thank you very much for your submission we understand the submission from the perspective of living in a in a rural area and the transportation challenges you face with irregular transportation no bus service etc and under the Constitution this can be covered under the right to education the education the revised education act which was passed in Parliament three weeks ago gives that flexibility to the Ministry of Education to to make revised school hours for schools .While we will take this submission as part of the Constitution Review Commission submission we will also be

Elenoa Tanuku: So all of our submissions are on the related to the rights to education. We would like to suggest if agriculture could be compulsory in all schools as a way of teaching students survival skills it's an optional subject in school.

Dr. Gounder: okay we have noted that.

Ravu: Sir, and also vosa vakaviti and hint to be made compulsory in school to protect our identity. we should make to subject compulsory in schools .

Dr. Gounder: yeah agriculture and Vosavakaviti.

Ravu: No sir Vosa Vakaviti and Hindi.

Dr. Gounder: okay.

Vasemaca Wai: to specify what's about to be our mother tongue because as the world's evolving mostly Fiji and I for one I have scarce to none in knowledge on my own culture and a lot of students nowadays have forgotten their culture their identity and their heritage their mother tongue the dialects. Most dialects in the right division is how do you say gone extinct or close to extinction. sir yes sorry.

Dr. Gounder: that's all or any more no no we just that two of you first then we'll anything more from the two of you no no. okay we'll come back to you in a while please don't go so you have made four submissions today. Both of you school hours from 9 a.m. to 3 p.m. free meals to be provided to in schools by the government at the breakfast or lunch and then agriculture to be made a compulsory subject and Vosa vakavitl which is your mother tongue and Hindi to be made compulsory in schools okay thank you.

Vasemaca Wai: promotion of national anthem promoting the national anthem sentence on fostering national identity civic pride and unity by integrating the song into public life education and community events. Strategic promotion often involves broadcasting the the anthem at civic and sporting gathering teaching their lyrics in school and highlighting its historical and cultural significance.

Dr. Gounder: thank you you have noted that as well any other submission from you

Vasemaca Wai: no sir.

Mr. Biu: member of the Commission I have here with me the written submission the combined written submission from several Ravu Eleanoa Tanuku and Vasemaca Wai of St. Francis College it's a combined submission and I hereby submit to the Commission for record this morning.

In the 1997 constitution there was a provision for multi-party government where parties with 10% or more seats in Parliament had a right to be in government. This was also reinforced by the Supreme Court in July 2003. Unfortunately, the coup of December 2006 toppled a multi-party government but it does not mean that a power sharing is bad.

Those parties who qualify to be in government are there by right and tokenism. Second the entrenchment of group rights. The group rights and land registrations must be entrenched like firm or secured just it was in the 1997 constitution.

Any amendments to it must not be a simply parliamentary majority but by two-third majority. This includes ALTA and NALTA. Another one is the electoral system.

The electoral system needs to be changed to reflect the demographic competition of Fiji. My concern is the de-hood system in the current electoral act used for last three general elections doesn't give true meaning It is ridiculous that someone with 500 votes is elected as an MP while the candidate from another party with 1,800 votes misses out because his party didn't win enough votes. This is what the de-hood system does.

It doesn't do justice to the concept of common rule. The MMP system that's mixed member proportional system which is used in New Zealand is best suited for Fiji. We should have 70-member parliament with 25 constituency seats and 45 to be elected on proportionality under a closed list.

The last one retain our secular state, retain common identity of Fijian as our nationality. I'm not being biased before I read this. This is what we have been facing, have provisions for truly independent officers like the 1997 constitution.

For example, the COC constitutional office commission under this constitution tasked with making very important appointments like supervisor of elections, police commissioner and army commander for example is made up of politicians. Like Prime Minister, Attorney General, leader of opposition, two members appointed by president on the advice of the PM and one member appointed on the advice of the opposition leader. This is not truly independent.

An independent commission should not have politicians. Thank you. I'm submitting my submissions, written submissions to the board.

Arthi Ashna: You're asking me about the COC? Who should select those committees?

Mr. Beg: Correct. Somebody has to appoint them. How does that happen?

Arthi Ashna: What we have seen, actually, I can share the experience from the voice of people in what we have seen. We have seen that selection of COCs are mostly based on political terms, like the party who wins goes in the government and they choose. Our concern is that it should be a totally independent body. Matter of the stakeholders, you know. A separate committee should sit on that position to decide who will be the COCs.

Mr. Beg: Because there's an act called the Commission of Inquiry Act. What happened, sir? There's a Commission of Inquiry Act that establishes the... Yes.

Arthi Ashna: So, you have an act on that. It is a different act, but she's asking, I'm asking who will... No, my concern on that justification, like on that review, is that a fair, simply a fair, independent body should be there. You know, that's a good point.

Mr. Beg: In making decisions and what do we see, like, what do we see as a whole? No, the point is taken. It's a really good point. I'm just trying now, as commissioners, we're going to have to work it out.

Arthi Ashna: But if you, I thought, if you ask me more questions, then I... No, that's okay. I think it's good. That's part of our task. We will do that.

Dr. Gounder: No, no, that's all right. We are not here to disagree or argue with you. Sometimes we just seek information so that when we go back, we better understand the submission that you make. That's all. But thank you very much for your submission. Thank you. Is there any other submission?

Atonio: Chairperson, members of the commission, it is not a new submission, but it still reaffirms what i said earlier, that those students to attend school, to the nearby schools. It was presented to him earlier. He wanted to reaffirm his earlier submission. Thank you.

Mr. Valenitabua: Naita I have a question. That policy, my question is about Fiji First That policy, my question is about Fiji first. Students to attend the schools which are close to them. That was a policy by the Education Department. Now, how that ceased or stopped, I can't explain. Except for the Maritime Islands, Lau, outside, those who want to come to QVS, to RKS, to ACS, those were the exceptions. So, your comment or your suggestion this morning is not new. It used to be a Education Department policy. Why it stopped? We cannot explain.

It's not only the effort of the school or the principal or the headteacher. It's the community's responsibility as well. You and I, we have to make sure that all children are in school.

Tonio: I have a nephew that run away from school in Lautoka. When the police came to arrest him to send back to school, he told them you don't have permission to take me, I have my own wright and own decision. Aia wanted to ask where was this rule when the police tried to help that child.

Mr. Valenitabua: Thankyou we have heard that we will try and review it. Vinaka.

Penaia: I submit that the travelling cost, I live in Nuvunivi to Namuaimada and I travel to the other side by boat. The survey that is done by MASAF which is $170 annually.

Mr. Valenitabua: MSAF survey costs $170 annually, 12 months, if this $170 could be for five years, for a term of five years. Can we increase the $170 to a higher number, figure? You just want $170 for three or four, for three or five years, eh? All right.

Shashi Rao: Good morning, all. My name is Shashi Rao, and I'm a civil servant in Rakiraki. My submission is on the Fiji Hindi-speaking. Can we amend and have pure Hindi-speaking in both secondary and primary? My submission is, if Fiji Hindi can be amended in schools, can end those pure Hindi.

Dr. Gounder: Thank you, Shashi Rao, eh? Do you have any further submissions? Yeah. Just one, or you want to...

Shashi Rao: I've got another one. Okay.

Dr. Gounder: You can make the second one, and then we'll... Okay. And the second one is about the Juvenile, Juvenile Act, Section 26, Act 2009, I think so. Under 14 or maybe under 10 years, there is no, under any offense committed, they have been not persecuted.

Shashi Rao: So, something should be having other parents, and secondly, the probation order is upon them. I believe we should have intuitional care, like saving two years or three years, because we don't have it in Fiji at the moment. They are aware in New Zealand, but should be, like in Western and Northern and Central, we should make for them.

Dr. Gounder: That is all?

Shashi Rao: That's all.

Dr. Gounder: I get your point, yeah. Yeah. We have noted the submission and thank you very much for your submission. I just wanted some clarification. That's why I asked. Thank you.

Dr. Gounder: Thank you very much.

Mr. Valenitabua: Yeah, the suggestion was that pure Hindi be taught in schools. Always. Because your religious books are in pure Hindi. Yes, yes. That was the suggestion that was given to us in Suva.Yes. Alright? So we have noted that. Okay, thank you. Now in relation to the Juvenile Act and Section 26, you said that the children are...

Shashi Rao: under 10 or 14 years in Section 26, I believe. Yes. Not being persecuted under any crime.

Mr. Valenitabua: Alright. It is also in the Crimes Act. YeahThat is the age of responsibility, the age of criminal responsibility. The law says anybody under 10 or, you know, under the Juvenile Act is under 10. But he or she is not responsible for the offence which she or he might have committed. Yes. Yeah.

Shashi Rao: But if the parents or anybody can be responsible for that and, you know, taken as a serious thing so that it's been learned by others.

Mr. Valenitabua: When you say serious things, what do you mean?

Shashi Rao: Like if they are, if the children are committing and the responsibility should go to the guardian or parent. No, it can't be. Because criminal law deals with the person, not the parent. I can't be held responsible for any offence committed by my son. No, when we look at under the provision orders, the social welfare comes. It's above 14 to 17 years. Right. Yeah.

And that's what I'm saying. And so that we have institutional care where, you know, they will realize we are, you know, it's a kind of palenti given but their future has not been broken but, you know, more should be in Fiji, institutions for this juvenile. Okay. That's what I'm saying. I get what you mean. If they are with the parents under provision or social affairs taking care of them, still it doesn't work. I know about it.

Mr. Valenitabua: So it comes to a similar thing like education. Yeah, that's what I'm, my main aim. If the child does not go to school, the parent is punished. Yeah, yeah.

Shashi Rao: Because we should be given second chance for them.

Mr. Valenitabua: Okay. Yeah. All right, we note that.

Shashi Rao: Something should have been done for these juveniles.

Right? Vatia is famous. Okay? So, we are looking at that also. The drug problem that we have in Fiji right now. The maximum sentence, or the sentence which has been delivered in Lautoka is 50 years. Right? For drug offences. Some are calling on life sentence, some are even calling on death sentence. So, thank you very much for your thinking, for your thought. And we will consider it. Thank you.

Mr. Valenitabua: Alright. Is there any other? Right. What's your name again? Eleanoa? I have a question.

Elenoa: I have a question. This is in relation to the assistance provided by the government. Is there by any chance that assistance from the government may only be provided to those with 80% above attendance? And I know this is going against the rights to education law. But most students, the start of school they're in school. But then maybe after term one or term two they're not. And it's a waste. The money provided to them could have gone to other areas, the Ministry of Education or the government. Other areas they need improving.

Mr. Valenitabua: Let me get you. You are asking for assistance from government in favor of students who have good attendance in school. Is my summary correct or not?

Elenoa: No, sir.

Mr. Valenitabua: No, okay. Come again.

Elenoa: My point is that the money that could have been used for other important areas the government is trying to improve could be taken out from those students with less attendance. Because most students go to school maybe the first term and then they leave school and it's a waste that they bought all the stationeries and books and shoes and they don't use it.

Dr. Gounder: So, Elenoa. Thank you very much. So, you're talking about the assistance, the bus fare assistance that the students get, the $200 back to school they get, all these assistances you're talking about? Okay.

So, you're saying they should receive less amount because they don't come to school every day?

Elenoa: No, sir. That you refrain from giving it to them if they don't have more than 80% because it would be a waste.

Dr. Gounder: So you look at last year's attendance and for the following year when it's time to $200 back to school you don't give them because last year their attendance was not good? No. Okay. We get it more clear now? Sorry.

use, Fiji Principals Association, and many other forums that can be utilized. But we take your submission. Thank you very much.

Mr. Valenitabua: Mr., hold it, hold it. The right to education, what you're saying is that it be exercised every term or every semester?

Krinal: Like, it can be more specific, like what we actually want in terms of right for education. Just I have given an example, like including year 13. Right, what year 13 should expect in terms of education? Like I said, include year 13 semester-wise, what subjects that should be included, that sets the platform for them once they go to tertiary education. My concern is just for year 13, sorry. Just an example. Year 13 level. Because I believe once they will go to tertiary education, they will have a clear idea what to expect. Okay, all right.

Mr. Valenitabua: Yes, ma'am.

Arthi Ashna: Sir, my, it's an everyday issue whereby the law comes in. I know when it's a reporting matter, Fiji Police Force has the laws, we abide by that.

But when it's on the social media, like something comes up, like it's a misinformation or disinformation, when we refer the cases to Online Safety Commission, and specifically talking about as a woman, when we are totally targeted on the social medias, and the law is there, I know, but it's very hard for the investigators to prove that, who is actually doing that. So requesting if the strict laws are implemented on that, or like Intel, some recruits have been done from overseas, those people who know it well, how it creates and other things, so everybody is satisfied with the law and justice. Because I understand while reporting to police, they'll tell, they'll do the investigation, but it's very hard for them to prove actually who is doing that on the social media.

So my request is on this, as a citizen of a country. Yeah, what is your request? Like, our... To strengthen the law. Yes, on the, like, on the social media, and also when we are being, like when the disinformation or misinformation is portrayed on the social media, and we are told to go and report to online safety commission, and the feedback we get, like, they will tell us after two weeks, we'll give you the feedback.

So, neither of that is directed to CID headquarters or what, they will always tell us, like, we are still doing investigation, but we are not given feedbacks. But that, that thing take us long. What is portrayed on the social media, like, people, you know, the public take it, like, wrongly.

So, our character has been demolished, so we don't know where to go. Actually, I'm talking on behalf of everyone. It's not about women itself, it's men too. We just put our pictures there for something important, and

Mr. Beg: Thank you Wanise. When he said that, it was a very interesting take on it. This family life education, it's put in there by the Ministry of Education. Obviously, it's a topic in itself. Can you just enlighten me? When I was at school, it was covered under a different topic. I think we're talking along the same lines, is it?

Wanise: Yes, but now it is made a subject of its own reproduction.

Mr. Beg: I'm trying to understand the basis of your... The basis of having a good family in the future. But some are taking it the other way around. I understand. And this is having an impact on increase in pregnancies.

Wanise: It is increasing, sir.

Mr. Beg: You want us to... In the constitution, I'm just trying to think it through. But I thank you for that. I'm just going to dwell on that a bit, but I just wanted some qualification from you. But thank you for bringing that up. I'm sure my other commissioners will have something to say. Thank you, madam.

Dr. Gounder: I just wanted to understand the gist of your submission. Family life education is a separate subject. When family life education was brought in, the argument was that education in schools can play some role.

So, households and parents have a role to play. Education can contribute to achieving that outcome in many other ways. So you are saying that we should completely remove that and leave it to the parents alone?

Wanise: My point is it can be introduced at an age where students are matured enough after they've gotten information from home. I'm saying that they shouldn't discover it in school completely.

Dr. Gounder: Okay. So if that's the argument, then what grade or what do you call it? Standard year.What year should we bring this in?

Wanise: Year 12 maybe? Year 12 and year 13. Okay. So you're saying we start this subject from year 12 or 13.

Dr. Gounder: Starting it before that is too early for the students.

Wanise: It is too early, sir. Okay.

Dr. Gounder: And as a teacher, you are making this submission today?

Wanise: Yes. Okay.

Wata: Sir, I want to just speak on the rights of education. Okay, we all know every student has the right to educate. But for universities, like UniFiji, for medical students, for nursing, you can be an art student, but you can still go to nursing programs. We are dealing with humans here and not robots, toys, or animals. But we are dealing with human beings. And if there could be something that could be done to UniFiji, because we are dealing with humans here. And students who are art students, those who are taking arts, geography, history, and they are going there and they can be nurses. And some students, their marks are below 345, and they still take them in. They are science subjects. My question is, if there's something that could be done to the constitution that could help students.

Like, most students who are trying to be nurses and doctors want to learn medical. But when they apply to that particular university, they cannot go in because other students who are art students, they have been taken in. Thank you, sir.

Mr. Valenitabua: Alright, we get your point. We get your point. You were saying that the universities should only take students who follow the stream from 3 upwards. You know, the science subjects.

Wata: Yes, sir.

Mr. Valenitabua: Do you still take biology?

Wata: Yes, sir.

Mr. Valenitabua: Biology, chemistry?

Wata: Yes, sir.

Mr. Valenitabua: So, if a person applies, if a child applies and he is an art major, he or she should not be taken into medical school?

Wata: Yes, sir. Okay.

Mr. Valenitabua: Interesting point. Thank you. Thank you.

Alright, we have come to the end of this consultation here at the Rakiraki Market Hall. I thank you all very, very much indeed for the submissions that we have heard today. And I'd like to thank the students again.

Very good attendance from the students and very good points raised too. To the adults, I thank you for your attendance, although we would have needed more, we would have appreciated more adults to attend.

Unfortunately, adults seem to find this not an interesting subject, not an interesting exercise.

So, we are going to go back. We will compile all the submissions. We will pick out which ones are constitutional and which ones are not.

And then we will prepare documents and papers to be presented to His Excellency the President. And that would include an amended draft constitution, a changed constitution. So, once again, I thank you very much. I wish you well for your studies, students. And God bless you all.

----------End of Session 11-6-2026]----------

Submission(s) Received

Elenoa Tanuku
Yr 13

PROMOTION OF NATIONAL ANTHEM

Promoting the national anthem centers on fostering national identity, civic pride, and unity by integrating the song into public life, education, and community events. Strategic promotion often involves broadcasting the anthem at civic and sporting gatherings, teaching the lyrics in schools, and highlighting its historical and cultural significance.

Key ways to promote a national anthem include:

Public Broadcasts and Events: Airing the anthem during significant national holidays, state occasions, and major sporting matches to bond citizens through shared participation.

Educational Initiatives: Incorporating the anthem into the school curriculum to teach students the lyrics, melody, and the historical context of the country's creation.

Civic Protocols: Establishing official etiquette for when the anthem is played (such as standing respectfully) to instill reverence and a sense of collective purpose.

Digital and Community Campaigns: Sharing vocal renditions or historical facts across local media and social platforms to boost public engagement.

MAKE AGRICULTURE COMPULSORY IN SCHOOLS

This will teach students skills to grow more food and address food security challenges in our country. Commercial agriculture and use of modern machines and modern ways of cultivation should be taught to all students.

VOSA VAKA VITI & HINDI TO BE MADE COMPULSORY IN SCHOOLS

To protect our identity, we should make the two subjects compulsory in schools

CHANGES TO SCHOOL HOURS TO MEET DAILY CHALLENGES

Opening hours for students to be from 9am to 3pm this will make adjustment to travelling time for students. Some children from the interior wake up at 5am to catch RSL by 6am to reach school on time. As a result, sometimes students miss the transport and miss school.

MEALS TO BE PROVIDED IN SCHOOLS

Healthy meal to be provided to needy students in schools by the government. For example Free school meals in Uttar Pradesh, India are provided under the centrally sponsored PM POSHAN (Pradhan Mantri Poshan Shakti Nirman) scheme . The program ensures hot, cooked lunches and nutritional supplements for eligible students on all school working days.

St. Anna's College

Severo Ravu

11/06/2026

Ram.

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Vasemaca Vaci

Introduce

my contribution towards the Constitutional review

Arti Asha Devi
PH: 9354542
District Chairman / Rakiraki
Devi
11/6/20.

Constitution Review

Power sharing

It is important for a multiracial nation like Fiji to have power sharing arrangements in a Constitution. The winner take all concept is not conducive to good governance. Right now we have a coalition but these parties combined to unseat a dictatorial regime that had ruled Fiji for 16 years – as a military government and then as Fiji First fpr 8 years.

In the 1997 Constitution there was a provision for multiparty government. Where parties with ten percent or more seats in parliament had a right to be in government. This was also re-inforced by the Supreme Court in July 2003.

Unfortunately the coup of December 2006 toppled a multiparty government. But it does not man that power sharing is bad. Those parties who qualify to be in government are there by right and tokenism.

Entrenchment of group rights (firm, secure)

Group rights and land legislation must be entrenched just as it was in the 1997 Constitution. Any amendment to it must not be by a simply parliamentary majority but by two-third majority.

These include ALTA and NLTA.

Electoral system

The electoral system needs to be changed to reflect the demographic composition of Fiji. The DHoond't system in the current Electoral Act, used for the last three general elections, doesn't give true meaning to proportionality in a single national constituency.

It is ridiculous that someone with 500 votes is elected as a MP while a candidate from another party with 1800 votes misses out because his party didn't win enough votes. This is what the DHoond't system does. It doesn't do justice to the concept of common roll.

The MMP system – Mixed Member Proportional System used in New Zealand is best suited for Fiji. We should have a 70-rnember parliament with 25 constituency seats and 45 to be elected on proportionality under a closed list.

Retain secular state.

Retain common identity of Fijian as our nationality.

Have provisions for truly independent offices like the 1997 Constitution. For example the Constitutional Offices Commission or COC under this constitution, tasked with making very important appointments like Supervisor of Elections, Police Commissioner and Army Commander for example is made up of politicians like Prime Minister, Attorney General, Leader of the Opposition, two members appointment by President on the advice of the PM and 1 member appointed on the advice of the Opposition Leader

This is not truly independent. An independent commission should not have politicians.

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Penang Sangam High School

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

6pm

VENUE: Rakiraki ~~Market Hall~~ Penang High School DATE: 11/06/26 TIME: ~~10:40am~~.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Pushp C. Dass	55	826+501	Thompson St Rakiraki	-	.	FID	
2	Saini Ramly	65	8[illegible]	Durga Party			FID.	
3.	Adi Asena Deri	40	9354542	Rewaca	-	M	FD	
4.	Ashwineh Sharma	49	9486610	Nayavuni		M	FID	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1287

Transcript

PENANG SANGAM MORNING SESSION

Date: 11-6-2026

Principal: Good morning, all. It is my immense pleasure to welcome the constitutional review team at Penang Sangam High School this morning. It is a great honor for us to have you people here. Our children will be enlightened with the review that's going on and the changes that they are wanting in 2013 constitution. I hope this will be a positive learning tool for each and every one present there, together with the students and the teachers. Now I take this opportunity to thank our school team and the people arrived here, taking out this opportunity for creating a learning zone also, so that our students can give the positive feedback on the changes. Thank you.

Mr. Valenitabua: Thank you very much, ma'am. Thank you very much for the word of welcome. This morning, we are privileged to and honored to be here this morning. We have not been to that many schools. We went to about three or four schools, two schools.

And we had students yesterday at the market hall. So, to be in a school this morning, we're very glad, we're very happy. And we really appreciate the opportunity to be given this morning for us to come and do consultations with you students in relation to the 2013 constitution of our country. I thank the principal for giving us the opportunity. And I thank you, boys and girls, for your attendance this morning. I understand you are all year 13 students, correct? Good. You'll be leaving school very soon. The constitution will be a part of you as you go out there in the wide, wide world in Fiji. This morning, you see three commissioners sitting in front of you.

We are commissioners of the Constitution Review Commission. We were appointed by His Excellency, the president of the country, to review the 2013 constitution. I understand that you've done some work on the constitution in social science, correct? Yeah, in social science. So, you have some idea of what the constitution is. And it is the supreme law of the country. We were tasked, our responsibility, as given to us by His Excellency, the president, was and is to review the constitution.

In other words, we are to have a look at the 2013 constitution. I've got two versions here, two editions. One is a bigger version there, and this is a smaller one. We have to review the contents of the constitution and go around. In order to do that, in order to review the constitution, we have to go around the country, Fiji, and get submissions and

recommendations from our people around the country on what they consider should be included as law in our supreme law. The constitution is the supreme law. And that was why we have been going around the country. We've been to Lau, the Lau group. We have been to the Loma iviti group.

We have been to Vanuatu. All provinces in Vanuatu, including Taveuni. And we have been traveling around Vitilevu, starting from Serua, Namosi, Nadroga, Nadi, Lautoka, the province of Ba

And here we are in the province of Ra. So, you see how important it is to get the recommendations and submissions from people of the country, from our people. So that when the constitution is written, there is a part called the preamble. And the preamble starts with the words, we, the people of Fiji, make this constitution. If we did not come around visiting people of Fiji, that statement would be wrong, right? Because we don't know anything about it. So, when we say, we are the people of Fiji, it indicates that, yes, we were consulted.

All people around Fiji were consulted. We went around Fiji and consulted the citizens of this country on what should be included in the constitution. So, we are here this morning to get your views as students.

We visited Holy Cross College in Taveuni. We visited Bucalevu Secondary School in Taveuni. And we had students from Mba and Rakiraki. The other team, I'll explain about the other team. There's another team which was at Ba yesterday, and there were a lot of students. So, there were some students at the market hall yesterday, and now we are here. We want to hear from you about what you think should be included in the constitution.

Now, to my right is Dr. Neelesh Gounder. He is a commissioner. He holds a PhD, Doctor of Philosophy, and he lectures at the University of the South Pacific. He also does some work related to the economy. He is an economist. He does work related to the economy in the Fiji government. And to my left is Mr. Conway Beg, an architect. Those of you who dream of becoming architect or draftsman, he is an experienced one. He runs his own business as an architect. And he has planned hotels in and around Fiji for those who run tourism. And I am, you can see my name there, Sevuloni Ratumaiyale Valenitabua. I am the chairperson. I work as a lawyer. So, if you want to become a lawyer, yeah, you can become a lawyer if you work hard.

Now, those are your commissioners. What we are going to do this morning is, if you want to make a submission, you have to put your hand up, and then we lectern, right, to the lectern, and then you will speak from there using the mic. Do not be frightened. Do not be shy. Stand up. Go and speak at the lectern with the mic. The reason is this. We have recording equipment. Although we will write down what you say, what we are going to be saying shall be recorded electronically.

That is why we will need you to speak to the mic, speak loudly, and speak clearly. Can we do that? Yes, I'm sure you can. So, with those few remarks and introductions, I now open this consultation session at Penang Sangam High School. I now give time to the floor. If anyone has any submission to present to us this morning and kick off this consultation session, you may raise your hand. Yes, come to the lectern.

Wayne Rogers: Good morning, guests. My name is Wayne Rogers, and I'm here to present my point, equal access to quality education. So, my point here is that the Constitution guarantees the right to education, but students' educational opportunities can differ depending on where they live.

For evidence, rural and marine time schools find it greater to have access to teachers and digital gadgets, while urban areas have more teachers and less students and have more digital advances. My next argument is that how does the government ensure that students in rural and... Sorry, the next argument is digital divide. My point is education increases which uses technology, but not everyone can afford internet or gadgets.

For example, villages in white soil and tide level have barely any network. They have electricity, but not the network to use it. And some other areas are not able... Some families... My apologies.

Some families are unable to afford devices, which may be more expensive, and some schools cannot guarantee to have those devices to support the Ministry of Education. My third argument would be the teacher shortages, in which urban areas have more teachers and less students, while rural and remote areas have more students and less teachers. Teachers are very important to students, in which teachers teach students about the subjects that they'll do in their lifetime.

But in rural and remote areas, they do not have enough teachers to teach everyone. For my evidence, I've spoken to some teachers in Suva and Rakiraki. The teachers in Suva said that some schools there do not have physics teachers and students suffer from not knowing how to do physics. While some teachers here say they do not have enough math's teachers to teach math's students to a bunch of students that want to learn math's. That's all that I'm here to state, sir. I have here with me the written submission from... Wayne Rogers.

Mr. Biu: Wayne Rogers. Can you please sign? Wayne Rogers. It is a handwritten submission, and I hereby submit Wayne Rogers' submission to the Commission for record.

Mr. Valenitabua: Thank you, Mr. Biu. We have been given a written submission from Mr. Wayne Rogers, dated 12th of June, 2026, and signed by him. In support of his oral submission, which was made to the Commission this morning. And I accept the written submission from Mr. Wayne Rogers, for the record, please. Thank you. Thank you, Mr. Wayne Rogers.

Thank you very much for your submission this morning to us. You have highlighted a very important issue. The Constitution makes a provision that every child should have access to education.

Dr. Gounder: The right to education. That's a fundamental right for every child in Fiji, to get education. But you have talked about some of the challenges children or students may face, because of, number one, maritime areas, and some of these areas may not have transportation to bring students to school daily.

We had this yesterday at the Rakiraki Market Hall, from students of Rakiraki Public High School and Ra High, sorry, Nakauvadra High School. You have also talked about the disparity between access to resources. That can be a challenge in terms of getting proper education.

You have also talked about the digital divide, access to digital resources, the comparison to rural areas can be a factor that may impact children's right to get education. And you have also talked about teacher shortages that can also have an impact on access to education, and your right to education may be impacted. So, thank you very much, Mr. Wayne, for your submission this morning.

The Commission notes all your submissions, and we'll consider this when we go back to Suva in the report that we have to provide to the Honorable President of Fiji, Naka Wayne. Next one. Is there anyone else? I see a lot of papers, but no hands up. Please feel absolutely free. I know your principal is in the room at the back. He's a very nice principal, I know him.

Don't worry about the principal here today, just for a short while. I know you also have your teacher, the madam standing in front, but we are from the Constitution Review Commission. So please feel very free this morning when you give us your submission.

Ayush Ram: Thank you. Good morning, sir. Thank you for giving me an opportunity to speak today. My name is Ayush Ram of year 13C. I, as a student, support the reintroduction of corporal punishment in schools, but only under strict regulations and responsible limits. When many people hear the term corporal punishment, they think that children are beaten, extremely injured, or traumatized.

That is not what I'm advocating for. Any form of punishment that causes physical harm, lasting injury, and bears never be accepted However, I believe that there is a difference between abuse and controlled disciplinary measures. When I studied the previous generation in Fiji, many students grew up in environments where consequences of misconduct were immediate and clear.

While everything of the past should be copied, they were generally as strong about engaging in misconduct because they understood there would be consequences. Today, teachers in our schools are increasing challenges in maintaining discipline. Cases of disrespect, bullying in classrooms, and disruption of classes.

And for the authority of media changing social values all play a role. Many people feel that disciplinary measures are available to schools are no longer efficient and encouraged for senior misconduct. The key issue is not punishment itself.

It is the restoring of values, morals, and culture for our students. Young people need to understand the actions have consequences. Careful, regarded system of corporal punishment used only as a last restore for seniors, offense, and under strict guardians could serve as one of the several disciplinary tools available to schools.

As to my point of view, corporal punishment should never replace counseling guidelines and parental involvement of positive disciplines. Education should still focus on helping students understand their mistakes and improve their behavior. In my view, the decision should be about whether children should be harmed or it should be about how schools can maintain discipline, respect, and responsibility and accountability while ensuring the safety and disregard of every student.

That's why I support reintroduction of limit and strictly regulate corporal punishment. Discipline is not about fear. It is about understanding consequences of support for limit.

Corporal punishment is not supported for harming students, but for ensuring the seniors' misconduct is met with meaningful accountability. As for our generation, nowadays, the upcoming generation, we want to be like our parents with good minds, respectful problems, and problem makers every day. My question, if the current discipline methods are working efficiently, then why so many teachers still reporting increasing cases of disrespect, bullying, and classroom misconduct? Why do many parents experience corporal punishment themselves still believe the contribution to their discipline success? Thank you.

Mr. Valenitabua: Thank you very much. Mr. Ram, while waiting for Mr. Ram, if you have a written submission that you will want to hand in, you date it, write your name at the top, give the date, and sign. All right.

Mr. Biu: Your full name. Chairperson, members of the commission, I have here with me the combined written and typed submission from Ayush Ram, and it's also signed by Ayush Ram. I therefore submit for the record.

Mr. Valenitabua: Thank you, Mr. Biu. Thank you, Mr. Ram. The commission has been handed a written submission in typed form. It is dated 12-6-26 by Ayush Ram of Penang Sangam School. I now accept the written submission as part of the submissions given to us during this consultation session. Thank you.

Mr. Beg: Thank you very much, Mr. Ram. Very interesting submission. Some of this we've heard before about corporal punishment and how it should be dealt with in your submission to control discipline punishment and measures.

If I hear you correctly, you're saying you don't condone corporal punishment, but you're accepting some sort of controlled discipline in your submission. Is that correct? Thank you very much.

Dr. Gounder: Thank you, Ayush. It's very important that we hear from you, particularly the children and the teenagers. We have heard a lot from the parents about the reintroduction of corporal punishment. But your voice also matters. So that's why we have come here today to hear you. Thank you. Next. Yes, come in front.

Mr. Valenitabua: Good morning, guests. As ES13 students, we appreciate the rights and freedoms guaranteed under the 2013 Constitution of Fiji. But we also recognize... Give us your name first.

Lanieta Veisei: My name is Lanieta Veisei. I'm ES13A. Lanieta Vesei. As ES13 students, we appreciate the rights and freedoms guaranteed under the 2013 Constitution of Fiji. But we also recognize that these rights can be limited when considered reasonable and justifiable.

We would like to better understand how these limitations are determined and applied in practice. Significantly, who decides what is considered reasonable and how can citizens, especially young people, be assured that such decisions are fair and transparent. We are also interested in how students can freely express their views on social, educational, and national issues while remaining respectful and responsible.

As a student, I believe that constitutional rights and freedoms are important because they protect every citizen's ability to express opinion, access information, and participate in society. However, the terms reasonable and justifiable in the Constitution are not clearly defined, which can create confusion about when rights can be limited. Take Fiji as an example.

Issues such as social media use, public demonstration, media reporting, and emergency regulation often raise cautions about the balance between freedom and security. When the law is unclear, citizens, especially young people, may not fully understand their rights and responsibilities. Clearer definitions and guidelines will help ensure that laws are applied fairly and constantly while still protecting national unity, public safety, and cultural respect.

In conclusion, we understand that rights come with responsibility, but we believe that any limitation on those rights should be transparent, fair, and clearly communicated. By educating, consulting, and empowering young people, Fiji can continue to strengthen a democratic society while ensuring that the voices of the future generation are heard. Thank you.

Mr. Biu: This written submission by Lanieta Veisei is dated 12-6-26 and signed by herself.

Mr. Valenitabua: This written submission is in support of the oral submission that she has presented to the Commission this morning. I now accept the submission as part of the submissions which the Commission has been given this morning.

Dr. Gounder: Thank you. Lanieta Veisei: thank you very much. This is a very important submission. Every constitution anywhere in the world attempts to protect the rights and freedoms. Everyone in the Constitution must guarantee it, which you have submitted. You also talked about the limitations of the rights and freedoms and that these limitations must be fair, transparent, and justifiable. Thank you very much for this submission. We have heard this from other places as well. You have presented it very, very well. I must congratulate you in the manner in which you have presented this submission. Thank you. Thank you very much. We will take this and we will discuss as a Commission later.

Mr. Valenitabua: Thank you. Lanieta, I thank you very much for bringing this up, particularly when we have Year 13 students sitting here. Some people think that once they have a right, they can exercise it indiscriminately, meaning you don't bother about anybody else. What Lenita has said is correct. It should be followed.

We exercise our rights responsibly. In other words, you think about the others, because the others have rights too. We heard at the market hall yesterday the music at home.

We have houses which are close to each other in the town centers and city centers. Some people blast their music, the music boxes and so forth all night very loud, not considering the rights of the other people who want to live in peace. They want to go to sleep. Think about the others. When you exercise your right, exercise it responsibly. You don't just get whacked by your parent and then you report to the police.

Think about what you did. Did you follow what you were told to do? Some kids these days, as soon as they get whacked, they run for the police, saying, this is my right, my child's and my children's right. Think. What did you do? Was it correct or wrong? That is acting responsibly. Thank you. Do we have any other?

Avishan Chand: Good morning, sir. My name is Avishan Chand and I am in Year 13B. This morning, I have five issues or five points that I would like to say. Firstly, it's the saving years where the graduates are required to serve the country in order to pay back.

Why can't they be allowed to migrate and then pay back? It would be better if the graduates migrate and then pay back, as our country is also in foreign exchange. Graduates who are not allowed to go, miss opportunities such as higher paid jobs and advanced training. Secondly, qualified doctors in Fiji.

Our health system in Fiji is not that stable, so why can't the government invest more in the health system? Even though there are doctors in Fiji, people still go to overseas for their treatment. Why? Why can't the people trust the doctors of Fiji? Thirdly, education system implementation in Fiji. Education system in Fiji should adapt to Pacific style of learning, not overseas, as currently some subjects that we are doing is not just only from Fiji, but countries like Australia, New Zealand and United States.

Fourthly, DL classes. Maritime schools have no proper resources. Schools and education systems should adapt to Pacific style of learning and not overseas, as there are people who will not migrate but stay in Fiji as they call themselves the people of Fiji.

Election age should be increased as even though people turn 18, their parents make decisions for themselves. Thank you.

Mr. Biu: To present members of the commission, I have here with me the written submission from Avishant Chand. Avishant Chand. Dated 12 and it's signed by him. I hereby submit the written submission for record.

Mr. Valenitabua: Thank you, Mr. Biu. We have been handed a written submission, handwritten submission from Mr. Avishant Chand, dated 12 6 2025 and signed by himself. This is in support of his oral submission which he has just presented to the commission this morning. Thank you.

Dr. Gounder: Thank you, Avishant Chand for your submission. I just have one clarification. The last submission that you made, you talked about increasing the voting age. Did you say what it should be at the moment is 18? It should be increased to?

Avishant: It should be increased to 21 as even though we are 18, our parents still make our decisions. Therefore, if we are 18, our parents will say that we are not qualified for that.

Dr. Gounder: Thank you. So, 21. I'll just quickly go over the points that you have raised. So please stay there for a while. This is for all the others as well. Avishant is present in the TSLS bond.

If you are under bond, you can't migrate. The government's argument is that because the government has invested money in you for your education and training. That money comes from taxpayers of the country.

Therefore, you have to stay and serve the country. If you want to migrate, you can pay back the amount the government has invested in you. That's the argument.

We'll take your submission for today. You have also talked about the right to quality healthcare which is in the constitution. If you don't have qualified doctors, how can you get access to healthcare? You have also talked about the education system in Fiji.

The curriculum or the system should be suitable for Fiji and not totally adapted from foreign countries beyond the Pacific. Thank you very much for your submission.

Mr. Beg: Thank you, Mr. Avishant. Your comment on the health systems is a very valid point. I totally agree. That's something that's in the constitution. Hopefully, that can be addressed by us. I have something that's not constitutional. I hear this point about TLS, about tertiary scholarships, relying on government, relying on people. I want to urge you not to just rely on that. Try and find a way. Don't rely on a system.

I keep hearing this comment from all the schools. TLS, we're not getting this. I only speak on my end because I never relied on anything. I worked hard to get there. There is another way. Stop relying on systems. Sorry about that. Thank you. Thank you, Avishan. You can go back. Thank you

very much for your submission. Once you give your submission, please stay there for a while. We may have questions for clarification. We are not here to disagree with you. Don't worry. We are not here to ask questions just because we want to ask. No. We just may summarize some of the points. If there are any issues that are not clear, we may ask questions. That's the only reason. Once you make your submission, please stand here for a while. Thank you. Next submission.

Anaseini Bulivou: Good morning, sir, and the members of Fiji Constitutional Review Commission members. My name is Anaseni Bulivou of Year 13C. It is stated that constitution protects children from all forms of violence and degrading treatment. As to my point of view, corporal punishment should be reintroduced in the school systems because students nowadays have discipline problems that are hard to be controlled by teachers and parents at home.

The law defines corporal punishment in which physical force is used and intended to cause some degree of pain or discomfort whether or not the pain and discomfort is light. How can teachers in our school set boundaries in physically disciplining students and helping them understand the direct consequences of breaking rules? As for our school, we have been facing problems such as lack of respect for teachers, disruptive behaviors affecting learning time while teachers are teaching. As corporal punishment is not available, can we students choose any type of punishment to improve our behaviors toward our teachers and form-mates, not only in school but at home also, our behaviors towards our parents and our siblings? Well, sir, to my point of view, I think corporal punishment should be reintroduced as for a biblical saying says that spare the rod and spoil the child believing that correction including physical discipline is necessary for proper upbringing.

As you say, corporal punishment, as some say, corporal punishment to students causes psychological trauma and escalated aggressive behavior in students when we are the reason corporal punishment is needed.

Mr. Biu: Thank you, sir. Chairperson, members of the Commission, I have here with me a written submission from Anaseini Bulivou which was also signed by her dated 12 June. I hereby submit for record of the Constitution Review Commission.

Mr. Valenitabua: We have been handed a written submission dated 12 June 26 and signed by Ms. Anaseini Bulivou. I now accept the written submission as part of the submissions this morning. Thank you. Anyone else? Okay, you are in school. You should be in the classrooms.

If there is no other submission, I will bring this consultation to an end. Now, before you go, is your hand up or you are just touching your head? Is your hand up or are you just touching your head? Touching your head? Okay. Like I said at the outset, we are reviewing the Constitution.

The adult population, they see that the 2013 Constitution is not good for the people of Fiji. Not only the case, our India, Indo-Fijian brothers too and other races. They have appeared before us and said, you change this law, change this law, change this law in the Constitution so that it suits us, all of us.

What we are doing is going to affect you in the future. It might affect you as soon as 2027. Alright? That is why we are coming around and we thank you very much for participating this morning. We are going to go back. This is the process. Keep this in mind.

You are year 13 students. We are going to go back and then we will collate all the submissions which we have received from all over Fiji. I told you at the outset the places we have visited and where we have collected submissions from.

All those we will have to collate and then we look through them and decide which submissions can become laws in the Constitution. They have to be or they have to agree with the Constitutional law. Do you get what I mean? If they don't agree with the Constitutional law we might leave it aside unless me as a lawyer can think of something else to be done so that we can set it in.

After that, we will write a report to the President and together with the report we will set out our recommendations and after the recommendations we will prepare a draft amended Constitution. The word amended in law means to change. Do you understand that? A draft amended Constitution and then we will give it to the President the President will then give it to Cabinet and Cabinet will present it to Parliament and then from Parliament they will debate over the Constitution and they will need to pass the amended Constitution with

a two-thirds vote. There will be two debates. First debate, two-thirds vote. Second debate, two-thirds vote.

If that goes through then there will be a referendum. There's a new law being prepared right now. It's called a referendum act. A referendum is just like an election but you don't vote for people to go to Parliament. You're going to be voting for the Constitution, whether you want the amended Constitution to be the new or replacement Constitution for Fiji or not. Keep this in mind.

I'm explaining to you the process because as soon as you walk out the door you might come across the process and then you will say, oh yeah, Mr. Valenitabua was talking about this. Once you receive the referendum papers maybe not you once the referendum papers are received, our adults will be required to take the referendum paper answering the question whether they want the Constitution the amended one to be our Constitution. If they take, yes. They support it. If they take, no. They don't support it.

If the majority takes no, yes then this becomes our Constitution. Alright? Okay. Now that brings us How many people are 18? 18 Okay, you are over 18 now. Have you got your voting cards? Good. So you will be voting in the referendum. Because the voting age is still 18 now.

That is the process from now on. Now with that explanation about the process I will bring this consultation to an end. I thank you very much.

I thank the principal and I thank your teachers for facilitating this consultation this morning. I wish you all the best in your studies. Study hard, get good marks and be responsible when you are exercising your rights.

Principal: Thank you. Thank you, sir. Now I call upon Trishika Raj, our school head girl to move the vote of thanks.

Head girl: Thank you. Thank you, ma'am. Good day to our distinguished guest from the Future Constitutional Review Commission, our respected principal, teachers, fellow students and to everyone present here today.

As we come to the end of this meaningful session, it is my honor as the head girl to deliver the vote of thanks. On behalf of the entire school community, I would like to extend our heartfelt gratitude to our

constitutional representatives for taking out their time out of their busy schedules to visit us today. This has been both educational, the insights you have shared has given us a better understanding of leadership, governance, civic responsibility and the important role that our young people play in shaping the future of our nation.

Thank you for engaging with us, listening to our views and encouraging us to think critically about issues that affect our society. Opportunities such as this remind us that our voices matter and that meaningful change begins with informed and active citizens. I would also like to express my sincere appreciation to our principal, teachers and the staff members for organizing this visit and ensuring its success.

Your dedication to providing us with valuable learning experiences is greatly appreciated and to my fellow students, thank you for your participation today, your attentiveness and your thoughtful contributions throughout today's session. And as we conclude, let us carry forward the lessons, ideas and inspirations shared today and continue striving to become responsible, informed and engaged citizens of Fiji. Once again, thank you to our honored guests for your time, wisdom and commitment to empowering us young people. Thank you.

Mr. Biu: Thank you. Before you leave, we would like to have a five-second video taken from your students. If you can move inside. Principal, can I do that? Yeah, you can move. All move inside. Stand up and all move inside. You can all stand up and move inside. Yeah, move inside. And if the commissioners can also stand in the middle. Don't shout. Be professional. This is what you're going to see. Your constitution, your voice. Don't shout. Come inside. Come, come. This is what you're going to see. Your constitution, your voice. Don't shout. Be professional. Can we all move inside? Move inside. Yeah. Closer. Follow me. Your constitution, your voice. Okay, we'll practice. One, two. Your constitution, your voice. Slowly. Your constitution, your voice. Once more. Two, three. Your constitution, your voice. Okay. Let's take a video. On my count. One, two, three. Your constitution, your voice. Thank you.

----------End of Submission [11-6-2026] ----------

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Penang High School DATE: 14/6/26 TIME: 11 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
5	Saimsi Laubari Nailati	19	9104535	~~Hilcia. Road.~~ Naviti levu	Ra	male	I-taukei	[signature]
6	Lokimi Bai	18	9543843	Nabalesere	Ra	male	I-Taukei	[signature]
7	Gabriel Wagasaga	18	9621757	Namuaimada	Ra	male	I-Taukei	[signature]
8	Livai Tubea	17	2009081	Navuniivi	Ra	Male	I-Taukei	[signature]
9	Marika Bainivalu	18	2085251	Rakiraki Town	Ra	Male	I-taukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Penang High School DATE: 12/6/26 TIME: 11am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
10	Pranika Nand	17	8023787	Rakiraki, Baiotu		Female	Indo-Fijian	[signature]
11	Yahvi Gounder	18	9784090	Wairuku, Rakiraki		Female	Indo-Fijian	[signature]
12	Manshika Chand	17	9525346	Caulisi, Rakiraki		Female	Indo Fijian	[signature]
13	Erin Ferrara	19	2157064	Ilikini, Rakiraki	Rakiraki	Female	Fijian	[signature]
14	Lora Nai	18	9630886	Vatusekiyasawa, Ra	Rakiraki	Female	Fijian	[signature]
15	Eleni Turagawai	17	8479527	Nalidi	Nakorotubu	Female	Fijian	[signature]
16	Vinaina Maria Helen	17	8494223	Vatusekiyasawa	Rakiraki	Female	~~Fig~~ Fijian	[signature]

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Penang High School DATE: 12/6/26 TIME: 11am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
17	Lusiana Nauca Ratila	18	8789694 2146021	Vatukacevaceva	Naroko	Female	I-Taukei ~~Fijian~~	[signature]
18	Teresia Aloysis Sulluweti Nacina	18	8488940	Tokio Village	Saivou	Female	I-Taukei ~~Fijian~~	[signature]
19	Alisi Dralolo	18	~~8~~96135	Vatumami	Rakiraki	Female	I-Taukei	[signature]
20	Kasanita Bofitu	18	9127761	Rewasa	~~Ra~~ Naroko	Female	I-Taukei	[signature]
21	Marica Nayara	18	2310184	Navolau # 2	Rakiraki ~~Saivou~~	Female	I-Taukei	[signature]
22	Mereia Buiqica Navara	18	2034701	Narara	Rakiraki ~~Naroko~~	Female	I-taukei	[signature]
23	Amelia Nai Raviakara	18	2053287	vatusekiyasawa	Rakiraki	Female	I-taukei	~~A~~ai

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1306

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Penang High School DATE: 14/6/26 TIME: 11am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
24	Aniket Alok Reddy	19	8769272	Dugapatu	RA	Male	Fiji-indian	
25	Wayne ~~Rogers~~ Rogers	17	9704756	Nadovi	Tailevu	Male	Mixed	
26	Abdul Shayaan	17	2001082	Vaileka Town	RA	Male	Indo-Fijian	
27	Trishika Raj	17	2490310	Gallau, Ratiraki	Ra	Female	Indo-Fijian	
28	Pranali Prisha	17	2875484	Volivoli	Ra	Female	Indo-Fijian	Prisha
29	Yashvi Rana	17	7159375	Korowaqa	Ra	Female	Indo-Fijian	
30	AARON. SAHIL. MUDALIAR	19	2714757	Ellington RA	RA	male	Indo-Fijian	

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1307

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Penang High School DATE: 12/2/26 TIME: 11am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
31	Trisha Naresh	18	9895749	Naria	RA	Female	Fiji - Indian	
32	zikita ram	18	8365670	Madhuvani	RA	Female	Fijian-indian	
33	Swikirriti Lal	17	9387623	Caulasi	Ra	Female	Fiji - Indian	
34	Akriti Anya Lal	18	9046278	MH Compound	Ra	Female	Fiji Indian	
35	Kaitlin krishnika Nandani	18	8791514	Penang Vatumami	Ra	Female	Fiji Indian	Kaitlin Nandani
36	Zakirah Ayana Ali	18	2010561	Mullau	Ra	Female	Fiji Indian	
37	Divyesh Divanshu prasad	18	2923317	Penang, Ra	Ra	Male	Fiji Indian	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1308

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Penang High School DATE: 11/6/26 TIME: 11 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
38.	Ilisapeci Nabatiqeqe	18	8321903	Vanuakula	Nalawa	Female	Fijian	Nabatiqeqe
39.	Sereana Vakayaro	18	8793700	Namuaimada	Rakiraki	Female	Fijian	Vakayaro
40	Elena Bose	18	2159680	Naqelecibi	Saivou	Female	Fijian	Bose
41	Miriama Asioli	18	9372384 ~~[illegible]~~	~~[illegible]~~ Vaturnami	~~[illegible]~~ Rakiraki	Female	Fijian	Asioli
42	Jasinta Devi	18	2190250	Wairuku	Rakiraki	female	Indian	[signature]
43	Simran Kaur Singh	18	8490092	Gallau	Rakiraki	Female	Indian	Singh
44	NIKHISHAL POOJA SHARMA	18	9284355	Wairuku	Rakiraki	Female	Indian	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Penang High School DATE: 2/6/26 TIME: 11am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
45	Swastika Lal	18	9423191	Korowaqa	—	Female	Fiji-Indian	
46	Achal Rao	17	9513531	Waimari	—	Female	Fiji-Indian	
47	Saulo Nima	17	8370854	Navolau	Ra	Male	I-taukei	
48	Eva Tadi	18	8402804	Nagoro	Ra	Male	I-taukei	
49	Tirisa Rayaya	18	8707703	Naivuvuni	RA	Female	I-taukei	
50	Taina Ruve	18	9875815	Nokonoko	RA	Female	I-taukei	
51	Lanieta Vesei	18	9822673	Mullau	RA	Female	I-taukei	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1310

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Penang High School DATE: 12/6/26 TIME: 11am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
52	Marika Raitila	18	8457381	Naqoro	Ra	Male	I-taukei	Raitila
53	Bhavesh Pranjal	17	8080336	Thompson place	RA	Male	Fiji - Indian	Pranjal
54	RATU KIDA	17	9513274	Qallau	RA	Male	I-taukei	
55	Nitisha Nand	18	9881132	Rewasa	Ra	Female	Fiji - Indian	
56	Shivon Naidu	18	9935007	Rarapatu	Ra	Female	Fiji - Indian	
57	Anshika Ambalika Kumar	18	8732449	Vatumami	Ra	Female	Fiji - Indian	Akumar.
58	Shania Elisha Sundar	18	8046328	Ellington	Ra	Female	Fiji - Indian	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

1311

Transcript

PENANG SANGAM EVENING SESSION
Date: 11-6-2026

Mr. Valenitabua: Okay, good afternoon, ladies and gentlemen, good afternoon, sorry, good evening, good evening, I apologize for that, welcome to this consultation session for the Constitution Review Commission. This morning, as Madam will tell you, we were at the market in Rakiraki. We are here this evening at Penang Sangam High School to continue with consultations in relation to the 2013 Constitution. Now, you might have read a lot about the Constitution Review Commission. The Commission was appointed by His Excellency, the President of Fiji, Ratu Naiqama Lalabalavu, and we were formally appointed on the 13th of March, 2026. The appointment was in addition to the establishment of the Commission.

On the 13th of March, seven commissioners were appointed and took oath of office before His Excellency. You will see that out of the seven commissioners, three are here before you this evening. Another three were in Ba today, so they must be resting in Tavua at this point in time. I've just been informed that they will be at Tagitagi School this evening, same as we are doing here. The seventh one had left us, had resigned for professional reasons. Now, what we are here for this evening is to gather submissions from members of the public, submissions in relation to the 2013 Constitution.

In our review, we are given the power to amend the Constitution, and when I say amend, I mean that we can remove certain laws which are already in the Constitution, or we can add some more laws which are not there, or we can change the wordings of the laws which are already here so that they mean something else. That is what we mean by reviewing. We are to amend, add, subtract, or just change the wording. Now, in order to carry that out, anything that you wish to be removed, you can tell us, or anything you want to add, you may tell us. Anything you want to be changed within the Constitution, you can tell us. It is our obligation, our task, to listen and record submissions and recommendations from members of the public.

That is what we have been doing all through last week and this week, two weeks in a row we've been going through with the level. So, I welcome you all this evening. I believe you would have your submissions ready to give us this evening. Now, I am the chairperson. My name is Sevuloni

Valenitabua. On my right is Dr. Neelesh Gounder. I'm sure you all know him from USP, and on the left is Mr. Conway Beg. This evening, I will pass on my chairmanship to Dr. Neelesh Gounder. So, he will be the chairperson this evening to take us through this consultation. Mr. Conway Beg and I will sit back and we will comment if there's a need for us to comment. And with those few words, I now open the consultation and we are ready to hear you with Dr. Gounder as chair. Thank you.

Dr. Gounder: Thank you, Mr. Chairman, for the introduction. Good evening, ladies and gentlemen. Thank you for making yourself available here for this consultation.

We had a consultation at the Rakiraki Market from 10 a.m. to 1 p.m. The idea of having this consultation was that we give an opportunity to people who are working during the day and that they would be free in the afternoon to attend this consultation. It's also out of town so that we can get people from the communities. The idea is to get as much as we can get from the people.

We wanted to take the consultation to the people. For whatever reason, the turnout is not what we expected. But anyway, here we are now and we are ready to hear if you have anything to tell us, as the chairman has said, about the Constitution. We're here to take submissions about the Constitution and I also want to acknowledge the principal of Penang Sangam High School, Mr. Sharma, for giving us the hall and also coming over. I'm sure while you're here you can give us a submission or two for us. Please feel very free to tell us. There's nothing to fear. Feel free to give us any feedback that you may have. You can speak in English or you can speak in Hindi.

We also have one of our Itaukei brothers who now works for Sangam here. So also, we welcome you and if you want to give any submission while you're here, please feel free. You can speak in Vosa Vakaviti as well, English if you want to. So we'll open up the forum now and please give us your name and where you are from because we have the Parliament staff recording. Whatever you say will be given as evidence to the Constitution Review Commission. Thank you very much.

Pushpa Das: My name is Pushpa Das. I'm the area advisory councilor for this area, town area, and I reside in Thompson Place, Rakiraki. I would like to welcome the team in Rakiraki as I am the first. So, feel free. Even though

the numbers are not here, but definitely there may be some people coming. My first submission is on the electoral system.

We have had the changes in the new constitution that came in where we have one vote, one system, and there is only one constituency. I think we are left behind because if you look at Rakiraki, there is now nobody in Parliament from Rakiraki. So, we would rather have a boundary-based election so that the people can vote their own people. So, if it is Rakiraki, if somebody is there for Rakiraki, people will vote in here. We don't want people from the islands to vote us. So, I think that change should come in.

The second thing I would like to say is we have had a number of coups in this country, and to stop this coup culture, I think we should put stringent rules in the constitution that the penalty to the coup-makers to be maximized so that we get away from this coup culture. And we can see if there is an elected government and let them run for the term they are in.

Dr. Gounder: Thank you, Mr. Pushpa Das, for the two submissions. Number one, the electoral system. You are making a submission for the return of the constituency-based system. That is what we have had from, I would say, most of the places where we have already been to around the country. And the issue that you have raised about no one representing the people of Rakiraki in parliament, the same issue has been raised. Lautoka, for example, has no one in particular representing them. It's such a big city.

So that's a very genuine argument from people in many places we have had. And the second one, we have had that argument as well about making sure that we have strong measures to punish those who try to attempt overthrowing governments in the future. The current constitution is Chapter 10, immunity which protects the past coup-makers. Others have called to remove the immunity. Unfortunately, there is advice from the court that we don't touch that. But going forward, people have called for no immunity for anyone. So, your submissions both are in line with what we have received in other places. Thank you. Thank you very much, Mr. Das. I'll just hang on if the chairman or anyone might have any comments.

Mr. Beg: Thank you very much, Mr. Das. Your points are taken as Dr. Ganda has said. But I just want to reassure you that the comments coming back

regarding the coup culture is also coming from both sides, you know, Indo-Fijian, Itaukei, it's coming from everyone. So that point is really stressed. So, I can assure you it's not just coming from one side. So, thank you.

Dr. Gounder: Thank you.

Shiri Ramlu: MY name is Shiri Ram. Good evening, all. My name is Shiri Ram , I submit if there a grantee price for the sugar. As you know, this time, the crisis is the fuel cost is up. The laborers, they want a good rate. So that is a bit less profit, no profit at all. I think this should be. We should have a good price, so the farmers will grow properly. So otherwise, sugarcane industry will just flop.

Dr. Gounder: This is not a constitution issue, but we will still take your point. The government has now agreed for $85 guaranteed price. Just two days ago, it was announced here. But I understand the rising costs. They might have to relook at some of those issues. Yesterday also, the CEO of Cane Growers Council also presented. He talked about some of those issues. And the other thing, the lower cost is in the crisis. So there's nothing in the sugarcane industry. So, in the other thing, I think the agriculture system. Farmers will receive a grant, just like the sheep, goats. And it should be indivisible to make shifts for everybody to have more sheep and everything, because the export from New Zealand and Australia export meat, you can have the local media. Just like it should be in the community. If some people are working in the community, they are not working in this. It should be individual. Support for farmers from agriculture to provide economic opportunities, which is in the constitution. The constitution argues for everyone should have an economic opportunity. It should be individual, not the community.

The Ministry of Agriculture has a scheme where they support farmers. They provide them with sheep, goats, and other support. But I know it has to be done on a larger scale. I can say in Kateria, just like we need to have 20 goats or 20 sheep. At the moment, they don't have any goats or something like that. They can give some goats or make the shed and tell the farmers to help the farmers with the fence and everything, to have more. We can stop the export from the... It can be here. Because we can see there are plenty of vacant lands. People are not... The reserve lands, I can say, they're not planting anything. So should we migrate, our country can grow like this, I can say.

We also had this in other forums where farmers have complained that there is no criteria that is used to support farmers. So, I agree with you, there should be some criteria when they distribute support such as sheep. So if you give to someone who doesn't have any sheep, that person might not know how to raise sheep. But if somebody already has 20 sheep, that means he has some knowledge and understanding of how to manage sheep and run a small farm. So that farmer is likely to be more effective compared to others.

Shiri Ramlu: The other thing I can say, these agricultural officers should go and check and should advise. This is not being done. Now you can just grow it. They should go and check. Totally agree. We have also started now a monitoring process from government. It never used to happen before. The Ministry of Strategic Planning now will liaise with the Ministry of Agriculture to go and check.

If you gave somebody 10 sheep, what criteria did you use? How is the farmer managing? Has he been able to increase it or what has happened? So now the government has a framework or policy to make sure that it can go and check.

Mr. Valenitabua: Mr. Ramlu, sugarcane, the quantity produced every year seems to be decreasing. The price is not enough to pay for labour and lorries and other fertilizers and all that. Now you are suggesting sheep farming and you have mentioned that we are importing from New Zealand. Now if we were, we have to think about the meat industry here. In order for an industry to survive, there has to be a lot of production of animals, goats, sheep, cattle and so forth.

Now suppose that this was to be pursued, the beef industry, with the land we have. Would we be able to sustain, to continue with the industry for a number of years? Will it be possible to raise sheep, goats and whatever else?

Shiri Ramlu: Yes, I can answer you this one. Because if it will be managed by the agriculture, because if the New Zealand government can do this thing, we can really do. Should we be interested, advise the farmers? A similar thing we can do here. The support of agriculture and everything from the government should be there. Why we can't do, if they can do? That's my words.

Because if they are not interested in farming, there is no profit, so we can do the other farm.

Mr. Valenitabua: Are you thinking of doing away sugarcane farming and going on to the beef industry?

Shiri Ramlu: Yes, a similar thing the ministry is saying, instead of sugar, you can do other farming too. Just like Duruka, I sold this year a thousand dollar of Dpuruka, next year it might be two thousand, some forty of us said fifteen thousand. And there is an export market for those things. Why can't we do so?

Dr. Gounder: No, it's very good to hear that farmers like yourself are thinking about alternative farming. Slowly, because if the sugarcane industry is not profitable, slowly we have to move farmers, we have to move to other crops. Like Duruka is very, I have read stories in one farming. Switch to Duruka, fifteen thousand dollars sale last year alone. So, and then beef farming, sheep farming, goat farming are the opportunities and you are arguing for support from agriculture.

Shiri Ramlu: Yes, that's what I want, because if I say I just want a hundred twenty dollar stock, it is a fuel crisis going this time. So, they are doing labor costs. So, if it is not a profitable organization, we will move to other farming too. Yes, the Minister of Agriculture is saying like that. So, this is my vote. And the other thing, we should get a good support. And these officers sitting down here should be on the farm advising the farmers, do something. So, similar thing happened in New Zealand, we can do it here. Why can't we do it here? Well, we can export and eat. We can do something here. This is my vote. Thank you.

Dr. Gounder: I think you have made your point here. We have heard this argument in other places, not for this, but for other consultations. Thank you. We'll take note of this. So, you have made the submission. You want to add something?

Ms. Sharma: Just on my view, if this can also be included in the submission, I cannot recall the chapter, but under governance, if whichever party wins in the next election, I'm coming from the women's side, if the women are there in majority of the parties, if the election is such that three parties have to do a coalition government, I hope like never ever has happened this, has happened.

If a woman is capable to become a Prime Minister, I hope like she's been given her right to be. Because for past years, we have seen, not degrading anyone, but we have seen whatever is happening till now. And if any time, if a woman is given a right to be a PM, equal rights, so we really appreciate. Thank you.

Dr. Gounder: So, you're talking about women given the equal opportunity to be the Prime Minister and be in Parliament?

Ms. Sharma: Yes.

Dr. Gounder: Do you think we should have reserved seats for women in Parliament, or we should not?

Ms. Devi: Should. Many women are being empowered now. How can we have reserved seats, like any suggestions? With my experience with three years, I have seen many women are being empowered to join parties and standing up for elections, because some of the grievances are not being answered, especially women are being left behind. All parties have the women's group, youth group, and when these parties go up, they forget about the women and the youth.

So why I'm telling more women are ready to take part in the election, because since they go behind any parties where the men leads, and when the men are holding positions in the Parliament, and when they put their grievances up, it's not being answered. Because as a chairman, I'm working with all the committees. It's Indo, Fijian, and Fijian too.

I'm trying to help all the committees when we go down to the grassroots level. They are the ones when they have, for example, this multi-ethnic, Minister of Multi-Ethnic, it's a multicultural, they helped everyone in Rakiraki, not only Indians, but Fijians too. Nearly $350,000 money came to us.

They didn't disagree with anyone, but it was equally distributed. And I'm probably sharing this because I was the one who helped them to come up with their projects and everything. And after being interviewed, they are the ones coming up that nobody's answering, like you came up and told us.

Those people sitting there, they are not telling. There are opportunities there, I know, with different government departments, but the right way, the information should come down. It's not happening. Thank you.

Dr. Gounder: I'll take a note of that.

Mr. Beg: Thank you, Ms. Dev. From observations this morning, in the submissions, particularly the younger generation, 90% of them were women that gave submissions today. So, there's appetite there for leadership. So, it's healthy, and it's good to see that. So thank you.

Ms. Devi: Thank you, sir. Okay.

Dr. Gounder: Thank you. So, the only one remaining here who hasn't made a submission is the principal of the college, so we'll give him an opportunity if he wants to make a submission. We have had civil servants make submissions in Suva and other places. Today, this morning, we had two civil servants, three civil servants. So please feel free if you have any constitutional issue to submit to us today.

Ashiwinesh Sharma: Thank you, chair, and thank you to the whole team for visiting Penang, and I know you'll be here tomorrow. I'm Ashwinesh Sharma, principal of Penang Sangam High School. Just to add on this farmers' submission about the rights of the farmers, just mentioned by Mr. Ramlu, I don't know if there is any clause in the constitution which is trying to protect the rights of the farmers. I'll give you some scenarios.

One scenario, there was a growers' fund back from 1966, I think, and there were a few farmers, about 200 farmers, I don't know the number, who funded that growers' fund. And now that fund is given back to the farmers as loans, and no dividend was provided to those farmers who initiated that idea, and this fund grew up from there. And there is nothing coming from the sugar ministry or ministers on that.

So, what I'm seeing, people come, they fool the farmers, they make these kinds of things, and the farmers are left like that. So is there any right or anything in the constitution to protect the rights of the farmers? I'm giving you one example, that one. And it's a big amount.

And if there is some type of protection for farmers there, then these kinds of things will not be done to them. Now the MOGA is another thing. Money being distributed to farmers in five, six payments.

So again, that's another breach of what has been taken from farmers and not given to them. They are saying when the sugar will be sold, then the money will be coming, when the cane was already bought from them. So some sort of protection, that's what I'm trying to say, to protect the farmers.

Dr. Gounder: Thank you, Mr. Sharma. Yesterday in Lautoka, we had the CEO of Cane Growers Council, he talked exactly about the issue. So, there were some changes made during the interim regime after the 2006 coup, which took away some of the rights of the farmers. And that happened during a time when there was no parliamentary democracy. So, he has talked about the loss of farmers' representatives in some of these agencies, which he has called to be brought back, so that farmers can have a greater voice in those.

In Nadi, we had Balada's, I'm sure you know, he talked about entrenching some of the legislations to ensure that they cannot be changed by a simple majority. So, this is an opportunity to provide feedback to ensure that we strengthen those rights of farmers through the means that existed in the previous constitution. So, you are talking about the Sugar Cane Growers Fund.

Ashiwinesh Sharma: Yes, it was a support fund in Litmus. They gave their money to make that fund. And then it was taken over. I exactly don't know, but there was one. I think Mr. Balada's will agree with me.

Dr. Gounder: You would be someone better to explain. But what the CEO of Cane Growers Council talked about is that there used to be one rep from Growers Council in the Sugar Cane Fund, but that has been removed. He has called for the re-establishment of the rep, Cane Growers rep, in the Growers Fund, so that farmers can have a voice there. It's a similar argument that you are making.

What I'm trying to say, if there will be some type of protection for them, then these kinds of things will not be happening again to them every time. People come, make fool of them, and you must have seen how farmers are surviving.

Dr. Gounder: Thank you. We will take note of that. One suggestion that came from Balada's is to entrench some of these laws as group rights in the Constitution, so that a simple 50% plus one cannot change it. But you need a greater, say, two-thirds maturity, for example, to change it. Thank you.

Ashiwinesh Sharma: Secondly, on this corporal punishment on the education side, I'm also against corporal punishment, but what sort of measures, if there could be other measures that could be placed to tackle this kind of situation? Because we have been told again and again to counsel, counsel, counsel. But counseling is not helping in some cases. So, some sort of maybe laws imposed through Constitution, even the teachers have been punched in the school now. It happened in my high school also. And then the child was shifted to another school. The child went there, he punched another colleague there. So, I don't know. I'm not saying that we try to inflict corporal punishment.

I'm saying what other measures could be brought forward and placed through Constitution so that this type of things could be stopped, the misbehavior and the discipline issues coming from our students. They are threatening our teachers. They are swearing at our teachers.

Dr. Gounder: Thank you, Mr. Sharma. I think this is an issue that we have received from many submissions. Some have talked about bringing that corporal punishment, others have said no. And there are others who have also talked about alternative means of disciplining children. So, we have received a lot of submissions around that, and you are an educator yourself. I'll now give the two. Thank you.

Mr. Beg: The first one was the Sugarcane Growers Fund. That's an interesting one. I was curious about that, because that's something that we'll discuss later on. But is that part of the Sugarcane Growers Council, Dr. Gounder? Because if it is, there's a... That needs to be...

Shiri Ramlu: Sugarcane Growers Council and Sugarcane Growers Fund are two separate bodies. Yeah, I understand. Sugarcane Growers Fund was formed under government legislation. I can't remember when. And that money that we're talking about, that was, in fact, a support fund collected by a number of farmers, as Master has just said. That money was lying somewhere, and then it was converted, and then under government legislation, Sugarcane Growers was formed. Okay. And the

money was transferred there, and then they started lending that money to the growers under... I mean, with interest. Yeah. It was just a support fund. It was called a support fund. And the money was collected for the support of the farmers. Right. It was never meant to be given as loans at that point in time.

Mr. Beg: It was administrated by the farmers? Yes. Okay. That's good. And then to your second point, call for punishment, I guess if... The offences are becoming serious, because then the teachers also have, under the Bill of Rights, to protect themselves as well. So, it can be... And the chair may want to speak about this, because the law is his side, so you can... And the last thing you want to do that is to take someone to court. But unfortunately, if a message is not being seen, we heard a lot of these submissions about bringing in a control system.

When they say corporal punishment, it's not to abuse that, it's to be used in love, or when you punish someone, you do it in care and love. So whether it comes back to a control system and... But the law is there also to protect the teachers, so I guess maybe, Chair, you can clarify that.

Mr. Valenitabua: One question. I've heard of MOGA. What does it stand for?

Shiri Ramlu: Memorandum of Gang Agreement. Memorandum of? Gang Agreement.

Mr. Valenitabua: Gang? Gang, yeah.

Shiri Ramlu: Gang is a group of farmers who work together. MOGA.I think we are mistaking here MOGA with Master Award. It's the Master Award that needs to be changed for the payments.

Mr. Valenitabua: So, this Grower's Council Fund, or Grower's Fund, or Support Fund, this was set up by government?

Shiri Ramlu: The Grower's Fund, sugarcane grower's fund.

Mr. Valenitabua: Okay. But formed by the government. It was set up by government? Yes.

Ms. Sharma: Initially, after setting up the fund, they wanted to open a bank. It was a farmer's?

Mr. Valenitabua: Yes. No, still... Still being used by farmers?

Shiri Ramlu: Yes.

Dr. Gounder: It's growing. There is a CEO and a secretary of staff based in Sugar. Right.

Shiri Ramlu: Okay. From that, the loans are given to the farmers. We have offices in all the cane districts.

Mr. Valenitabua: Do you have dividends being paid to you?

Mr. Valenitabua: No. None at all? No.

Dr. Gounder: The issue has been really political the last 20 years about how the money should be used, who contributed. Some of the farmers who contributed are no longer alive. They're no longer farming. There's a dilemma about who should get the dividends. By the time it was fully operational, the government changed and regulations were changed.

Mr. Valenitabua: All right. Okay. The corporal punishment. The Future Teachers Association, they came to us. They had already presented to us. Their submission was to bring back corporal punishment. Because students nowadays, school teachers are being punished. School teachers are being sworn at. School teachers are being thrown at when they're writing on the blackboard and so forth. So, they suggested that we bring back corporal punishment. Now, that would raise the issue of whether we should bring back corporal punishment, particularly to the family, within the family and within the schools. Some parents cannot control their children anymore. You just see the number of fights at the bus station and some other places. Not only in Suva.

I saw one here in Lautoka on social media. So, we've got our Fijian students. When I say Fijian, now I mean everybody.

And the reasoning for bringing back corporal punishment is that it's okay especially. They just learn through this. They have to be beaten in order to be disciplined. You know, that is the reasoning. But now that you, a principal, are against it, what are the alternatives? See? What are the alternatives? We are talking about teenagers here. And not only teenagers. Even the early school classes, five, six, and so forth. These are very difficult students to deal with these days.

Ms. Sharma: Because even suspending the children, it's putting them away from the classroom. We do that sometimes. But some type of, maybe, this kind of thing, as the investment is done from the government towards the students' education. Even the parents are not taking responsibility also there. So, some sort of fines or other things could be imposed or something like that, I would say. Some sort of fairness should be there. If they will do these kinds of things, then they will have to go through this. Otherwise, this thing will continue and it will rise. I will not say yes or no, sir. Yeah, on that. Because, you know, I'm a civil servant at the moment, a principal. I have to abide by the policies and everything. But whatever comes forward, we'll take in good note. But things should be there. Something should be there to control these things. That's what I suggest.

Dr. Gounder: You are suggesting some strong disciplinary measures. Yes, yes. Thank you. Thank you for your submissions. You have one more submission? Some more? Okay. We also have one of our itaukei brothers. We'll give him a chance first. Yeah, because you have spoken. You okay? Oh, I'm so sorry. But you can still make a submission.

Mr. Das: You want me to discuss something about Sugarcane Growth Council? No, that's okay. We got that.

Dr. Gounder: Yeah, I think we have enough submissions around that. Okay. We have two experts who have already submitted on this. CEO of Sugarcane Growth Council and the Cane Produce Association. So I think we have enough material about that. Thank you.

Mr. Das: I would just like to say something on the Discipline Force, Chapter 5 and 6 of the Bill of Rights in the Constitution. Currently, we don't feel that we are protected fully by the police officers. We have had situations where reports are not written, but just verbal. They take a report on the phone, and that's it. There is no report number given. And finally, everything just goes under the table, and the report is shelved.

I think there is high time that we should have a rule for police officers to stay in an area for a certain time only. As their time extends in an area, they tend to get friends, and then the situation gets worse. And as on the police, I would also like to say something on the drug abuse and drug use.

I think the police are lagging behind in catching the drug druggists. I just saw yesterday in town, there was a brawl with a lot of young boys getting behind out of the buildings, you know, having drugs, and they come and fight in town. So, there is a lack of police patrol in the area.

We have been saying this in our meetings, but nothing is happening. I think there should be something stronger in the Constitution, which comes through the police force.

Ms. Devi: Can I add on that?

Dr. Gounder: Just one minute here. One at a time, please. Thank you. So we take note of that, processes and procedures, the efficiency.

Mr. Beg: Thank you, Dr. Gounder. Yeah, thank you, Mr. Ras. I think this point's been brought up a number of times. It's not new. The police are—but this is the first I'm hearing in your statement or your submission. In the governance process, they're lacking, and then you want short-term stay, not staying longer and forging longer partnerships.

You want to shorten that, so to stop any collusion, if you like to use that word, in that, so that police officers are rotating around. Yeah, the—things on drugs is also a big, big topic all over Fiji, and we've heard passionately about this subject, and the word is penalties. What do we do with this? So, then you heard this morning that there was some very, very compelling arguments about this, some—Jenny, you want to talk about it, or do I? So the penalties, we've heard—the highest penalty that has been given for drug cases is 50 years, and that was in Lautoka, but we've heard throughout Fiji, bring back the death sentence, you know, so the penalties—we've heard in the voices, they've had enough, so it's for the commission to go back and consider this.

It's a tough one, and we need to look at it, because people are tired of dealing with this subject. I'm sorry to hear that your town had this type of behavior around that. So yeah, just those points are being repeated wherever we go, so maybe Chair or Dr. Gounder, you want to add to this? I'll hand it over.

Mr. Valenitabua: Mr. Das, right? Now, law enforcement. You were talking about the police, and there is a need to strengthen law enforcement through the police.

Mr. Das: Yes.

Mr. Valenitabua: Now, we have—or it is being shown to us that the police cannot enforce laws in relation to drugs. As a result, there is a joint operation between the police and the RFMF, the military. You—I'm asking you this because of your seniority— what is your view in relation to the joint operation between the police and the RFMF? Law and order, you know, is degenerating. It's just going down and down and down. Drugs is a problem. Everything else is a problem, even music at night and so forth. People don't respect people anymore, but the police have no power. So, what do you reckon we should do? Think police, they should be strengthened, and think RFMF.

Mr. Das: I mean, currently they have started the joint operation. That is mainly for the drugs, right? Right. Drugs in, like, bigger amounts. But I don't think the military will come around here for small packages, you know? So if the police is strengthened, but if there is a military—like, previously we had a military officer in the PA's office. So that, I mean, we could count on them, eh? Go through the police and we can go to the military. Now we just have to go to the police. And as you said, the police don't have that power, so we are left behind.

Mr. Valenitabua: So we just give the powers to the police by introducing laws to give them power?

Mr. Das: Yes. Okay.

Mr. Valenitabua: There has been talk of using the RFMF for border control. Border control. Do you have a view on that?

Mr. Das: Yes, I do agree. But, like, border control—see, if we look at what happened recently in the drug in Tavua, there is no border control here. Right. Border control is only, they say, it's in the airports and the wharves. Even there is no border control at Ellington Wharf. I go there every day. There is no police, nothing. So how can we control? So, we should look at all the ports.

The Vatia Wharf was closed for ages. And what happened?

Mr. Valenitabua: It has been suggested to us that the RFMF, the military, could be used for border control.

Mr. Das: Yes, they should be used.

Dr. Gounder: Oh, okay. All right, thank you. Thank you. Yes, madam, your hand was up. So, anything new from what you have already submitted, eh?

Ms. Devi: Just to add on discipline forces. Okay. Since we are being part of community policy, all our DACs, advisory councilors, we are being part of community policy. In order to detect crimes, we are being eyes and ears for them in the committee level. So, if they could strengthen that part, because we are there to help Fiji Police Force.

So, if they consider more on the committee level, their awareness part, and even in schools too, we have a team if they can go around. We have seen like they're getting a bit slow. So, if those things can be put in place, those increasing drug and other things will go down. Thank you. Thank you.

Dr. Gounder: And you are a former police officer, eh?

Ms. Devi: Yes.

Dr. Gounder: So, it's a partnership between the DACs community and the police force, right? Police force, yeah. Can help you. Thank you. We had this at another consultation, the strength of partnerships in solving issues, and drug issues in particular, working with CSOs, religious organizations, et cetera. Thank you. One submission from my side.

Shiri Ramlu: So, I just want to say this. Some of the laws are made, just like constitution and MOGA, the memorandum of gain agreement, but it is not followed. The law is made, so we follow up. It's rub off. It's written there 50% and 35%. There's no reason at all. They one-time go, only if it's, instead of putting MOGA, there is no law. Only the paper is there. And similar thing, we make the law, constitution, everything. It should be, you know, followed up. In this country, I see like this. Otherwise, in Britain, you know, the king was going, he was booked. For over speeding. And this policeman and all those things, do anything wrong, nothing happened to them. Why is it like that? I want to, never mind anybody, should be charged for that.

Yeah. Rule is made, constitution review, should be followed up.

Dr. Gounder: Thank you, Mr. Shiri Ramlu:, you're talking about everybody's equal under the law, eh?

Dr. Gounder: Yes, sir. Nobody should be sent from the rule of law. Yeah. Yeah.

Mr. Valenitabua: Okay. Thank you very much. Our chairman is a very experienced senior lawyer.He deals with those every day. So, I'm sure he'll take note of that. Thank you, sir. Thank you. Yeah. Thank you very much. So, can we make this the last one?

Ms. Devi: Okay, just the last one. Yeah, thank you. I know if I'll put this one up, maybe the chair will answer me. According to judicially, I have noticed with my past experience, if this recruitment from, I know it has been past practice that we didn't have capable magistrates and judges in our country, and they were being recruited from Sri Lanka and in all those places. And I have seen sitting in a court and listening to their rulings and other things. If a hearing is being done in court, and if they have to make a right decision, I have seen them, they do not understand Fiji's law properly. They don't even read between the lines. You know, the laws are there. They do not.

So here comes like if the first priority as a citizen of Fiji, if first priority is given to our Fijians, because they are better person to understand the Fijians, rather than putting law on an innocent person, whatever the offense is being committed. The penalties are there, but everyone has a right to say. My concern is that.

Dr. Gounder: Thank you very much. Before she submitted, she had indicated that the chair might make some comments. So, I'll give it to the chairman.

Mr. Valenitabua: The judges and magistrates, they are appointed under the Judicial Services Commission.

Ms. Devi: Yes.

Mr. Valenitabua: You know that. Yes. So, their appointment stands as to date. Our judges and magistrates were appointed by the JSC.okay. Yeah. Now, in relation to the foreign magistrates and judges, we just have to hope for the best that they know the law. All right. Thank you. Yeah. That is all I can say. Otherwise, the Fiji Sun sitting there will report me, and I get in trouble with the judges and magistrates.

Ms. Devi: Thank you, sir.

Mr. Valenitabua: So, well, that is a view from the floor. Yeah, just for fair decisions. A view from the public. Which I understand. Yes. We have our own interpretations. We have our own perceptions about the judges and magistrates. A lot of people are dissatisfied.

Some people who win, they are satisfied.

Ms. Devi: My concern here comes mostly, it's not a big offense. Sometimes de DVRO cases, I'm not being biased, because men are not heard in courts. Mostly the women are being heard. But I know some men are innocent out there who go inside and suffer. So, the right way to go forward, we should tell our citizens.

Mr. Valenitabua: Thank you. I get your point. Thank you.

Dr. Gounder: Thank you very much. So, I think we have heard from everyone. Okay, well, before I give the mic back to the chair, I just want to thank all of you for coming over this evening and giving your submissions. It's been a bit cool night, evening. But despite that, all of you have made an effort to come and give your submission. We want, on behalf of the commission, I want to thank you for your submissions. I will now give the mic back to the chair. We'll close the session formally.

Mr. Valenitabua: The principal and lady and gentlemen, DO and the district officer, we thank you very much for your attendance in this consultation this evening. We would have liked to have more people coming in to make submissions. But this is all we get and this is what we should be satisfied with. We cannot force people to come in. Once again, I thank you very much. And I hope you have a blessed evening and also God bless you.

Mr. Sharma: Thank you, sir. On behalf of the members present here and the principal of Penang Sangam High School, the district officer, I'd like to thank the team for taking out your time. I know it's very hard to get information from people and to get to the people. But we appreciate your presence here tonight. And we thank you for listening to us. And we understand everything will be done on a matrix and then things will come out. So, thanks very much for coming and hope to see you guys again.

----------End of Session [11-6-2026]----------

PENANG SANGAM MORNING SESSION

Date: 11-6-2026

Principal: Good morning, all. It is my immense pleasure to welcome the constitutional review team at Penang Sangam High School this morning. It is a great honor for us to have you people here. Our children will be enlightened with the review that's going on and the changes that they are wanting in 2013 constitution. I hope this will be a positive learning tool for each and every one present there, together with the students and the teachers. Now I take this opportunity to thank our school team and the people arrived here, taking out this opportunity for creating a learning zone also, so that our students can give the positive feedback on the changes. Thank you.

Mr. Valenitabua: Thank you very much, ma'am. Thank you very much for the word of welcome. This morning, we are privileged to and honored to be here this morning. We have not been to that many schools. We went to about three or four schools, two schools.

And we had students yesterday at the market hall. So, to be in a school this morning, we're very glad, we're very happy. And we really appreciate the opportunity to be given this morning for us to come and do consultations with you students in relation to the 2013 constitution of our country. I thank the principal for giving us the opportunity. And I thank you, boys and girls, for your attendance this morning. I understand you are all year 13 students, correct? Good. You'll be leaving school very soon. The constitution will be a part of you as you go out there in the wide, wide world in Fiji. This morning, you see three commissioners sitting in front of you.

We are commissioners of the Constitution Review Commission. We were appointed by His Excellency, the president of the country, to review the 2013 constitution. I understand that you've done some work on the constitution in social science, correct? Yeah, in social science. So, you have some idea of what the constitution is. And it is the supreme law of the country. We were tasked, our responsibility, as given to us by His Excellency, the president, was and is to review the constitution.

In other words, we are to have a look at the 2013 constitution. I've got two versions here, two editions. One is a bigger version there, and this is a smaller one. We have to review the contents of the constitution and go around. In order to do that, in order to review the constitution, we have to go around the country, Fiji, and get submissions and

recommendations from our people around the country on what they consider should be included as law in our supreme law. The constitution is the supreme law. And that was why we have been going around the country. We've been to Lau, the Lau group. We have been to the Loma iviti group.

We have been to Vanuatu. All provinces in Vanuatu, including Taveuni. And we have been traveling around Vitilevu, starting from Serua, Namosi, Nadroga, Nadi, Lautoka, the province of Ba

And here we are in the province of Ra. So, you see how important it is to get the recommendations and submissions from people of the country, from our people. So that when the constitution is written, there is a part called the preamble. And the preamble starts with the words, we, the people of Fiji, make this constitution. If we did not come around visiting people of Fiji, that statement would be wrong, right? Because we don't know anything about it. So, when we say, we are the people of Fiji, it indicates that, yes, we were consulted.

All people around Fiji were consulted. We went around Fiji and consulted the citizens of this country on what should be included in the constitution. So, we are here this morning to get your views as students.

We visited Holy Cross College in Taveuni. We visited Bucalevu Secondary School in Taveuni. And we had students from Mba and Rakiraki. The other team, I'll explain about the other team. There's another team which was at Ba yesterday, and there were a lot of students. So, there were some students at the market hall yesterday, and now we are here. We want to hear from you about what you think should be included in the constitution.

Now, to my right is Dr. Neelesh Gounder. He is a commissioner. He holds a PhD, Doctor of Philosophy, and he lectures at the University of the South Pacific. He also does some work related to the economy. He is an economist. He does work related to the economy in the Fiji government. And to my left is Mr. Conway Beg, an architect. Those of you who dream of becoming architect or draftsman, he is an experienced one. He runs his own business as an architect. And he has planned hotels in and around Fiji for those who run tourism. And I am, you can see my name there, Sevuloni Ratumaiyale Valenitabua. I am the chairperson. I work as a lawyer. So, if you want to become a lawyer, yeah, you can become a lawyer if you work hard.

Now, those are your commissioners. What we are going to do this morning is, if you want to make a submission, you have to put your hand up, and then we lectern, right, to the lectern, and then you will speak from there using the mic. Do not be frightened. Do not be shy. Stand up. Go and speak at the lectern with the mic. The reason is this. We have recording equipment. Although we will write down what you say, what we are going to be saying shall be recorded electronically.

That is why we will need you to speak to the mic, speak loudly, and speak clearly. Can we do that? Yes, I'm sure you can. So, with those few remarks and introductions, I now open this consultation session at Penang Sangam High School. I now give time to the floor. If anyone has any submission to present to us this morning and kick off this consultation session, you may raise your hand. Yes, come to the lectern.

Wayne Rogers: Good morning, guests. My name is Wayne Rogers, and I'm here to present my point, equal access to quality education. So, my point here is that the Constitution guarantees the right to education, but students' educational opportunities can differ depending on where they live.

For evidence, rural and marine time schools find it greater to have access to teachers and digital gadgets, while urban areas have more teachers and less students and have more digital advances. My next argument is that how does the government ensure that students in rural and... Sorry, the next argument is digital divide. My point is education increases which uses technology, but not everyone can afford internet or gadgets.

For example, villages in white soil and tide level have barely any network. They have electricity, but not the network to use it. And some other areas are not able... Some families... My apologies.

Some families are unable to afford devices, which may be more expensive, and some schools cannot guarantee to have those devices to support the Ministry of Education. My third argument would be the teacher shortages, in which urban areas have more teachers and less students, while rural and remote areas have more students and less teachers. Teachers are very important to students, in which teachers teach students about the subjects that they'll do in their lifetime.

But in rural and remote areas, they do not have enough teachers to teach everyone. For my evidence, I've spoken to some teachers in Suva and Rakiraki. The teachers in Suva said that some schools there do not have physics teachers and students suffer from not knowing how to do physics. While some teachers here say they do not have enough math's teachers to teach math's students to a bunch of students that want to learn math's. That's all that I'm here to state, sir. I have here with me the written submission from... Wayne Rogers.

Mr. Biu: Wayne Rogers. Can you please sign? Wayne Rogers. It is a handwritten submission, and I hereby submit Wayne Rogers' submission to the Commission for record.

Mr. Valenitabua: Thank you, Mr. Biu. We have been given a written submission from Mr. Wayne Rogers, dated 12th of June, 2026, and signed by him. In support of his oral submission, which was made to the Commission this morning. And I accept the written submission from Mr. Wayne Rogers, for the record, please. Thank you. Thank you, Mr. Wayne Rogers.

Thank you very much for your submission this morning to us. You have highlighted a very important issue. The Constitution makes a provision that every child should have access to education.

Dr. Gounder: The right to education. That's a fundamental right for every child in Fiji, to get education. But you have talked about some of the challenges children or students may face, because of, number one, maritime areas, and some of these areas may not have transportation to bring students to school daily.

We had this yesterday at the Rakiraki Market Hall, from students of Rakiraki Public High School and Ra High, sorry, Nakauvadra High School. You have also talked about the disparity between access to resources. That can be a challenge in terms of getting proper education.

You have also talked about the digital divide, access to digital resources, the comparison to rural areas can be a factor that may impact children's right to get education. And you have also talked about teacher shortages that can also have an impact on access to education, and your right to education may be impacted. So, thank you very much, Mr. Wayne, for your submission this morning.

The Commission notes all your submissions, and we'll consider this when we go back to Suva in the report that we have to provide to the Honorable President of Fiji, Naka Wayne. Next one. Is there anyone else? I see a lot of papers, but no hands up. Please feel absolutely free. I know your principal is in the room at the back. He's a very nice principal, I know him.

Don't worry about the principal here today, just for a short while. I know you also have your teacher, the madam standing in front, but we are from the Constitution Review Commission. So please feel very free this morning when you give us your submission.

Ayush Ram: Thank you. Good morning, sir. Thank you for giving me an opportunity to speak today. My name is Ayush Ram of year 13C. I, as a student, support the reintroduction of corporal punishment in schools, but only under strict regulations and responsible limits. When many people hear the term corporal punishment, they think that children are beaten, extremely injured, or traumatized.

That is not what I'm advocating for. Any form of punishment that causes physical harm, lasting injury, and bears never be accepted However, I believe that there is a difference between abuse and controlled disciplinary measures. When I studied the previous generation in Fiji, many students grew up in environments where consequences of misconduct were immediate and clear.

While everything of the past should be copied, they were generally as strong about engaging in misconduct because they understood there would be consequences. Today, teachers in our schools are increasing challenges in maintaining discipline. Cases of disrespect, bullying in classrooms, and disruption of classes.

And for the authority of media changing social values all play a role. Many people feel that disciplinary measures are available to schools are no longer efficient and encouraged for senior misconduct. The key issue is not punishment itself.

It is the restoring of values, morals, and culture for our students. Young people need to understand the actions have consequences. Careful, regarded system of corporal punishment used only as a last restore for seniors, offense, and under strict guardians could serve as one of the several disciplinary tools available to schools.

As to my point of view, corporal punishment should never replace counseling guidelines and parental involvement of positive disciplines. Education should still focus on helping students understand their mistakes and improve their behavior. In my view, the decision should be about whether children should be harmed or it should be about how schools can maintain discipline, respect, and responsibility and accountability while ensuring the safety and disregard of every student.

That's why I support reintroduction of limit and strictly regulate corporal punishment. Discipline is not about fear. It is about understanding consequences of support for limit.

Corporal punishment is not supported for harming students, but for ensuring the seniors' misconduct is met with meaningful accountability. As for our generation, nowadays, the upcoming generation, we want to be like our parents with good minds, respectful problems, and problem makers every day. My question, if the current discipline methods are working efficiently, then why so many teachers still reporting increasing cases of disrespect, bullying, and classroom misconduct? Why do many parents experience corporal punishment themselves still believe the contribution to their discipline success? Thank you.

Mr. Valenitabua: Thank you very much. Mr. Ram, while waiting for Mr. Ram, if you have a written submission that you will want to hand in, you date it, write your name at the top, give the date, and sign. All right.

Mr. Biu: Your full name. Chairperson, members of the commission, I have here with me the combined written and typed submission from Ayush Ram, and it's also signed by Ayush Ram. I therefore submit for the record.

Mr. Valenitabua: Thank you, Mr. Biu. Thank you, Mr. Ram. The commission has been handed a written submission in typed form. It is dated 12-6-26 by Ayush Ram of Penang Sangam School. I now accept the written submission as part of the submissions given to us during this consultation session. Thank you.

Mr. Beg: Thank you very much, Mr. Ram. Very interesting submission. Some of this we've heard before about corporal punishment and how it should be dealt with in your submission to control discipline punishment and measures.

If I hear you correctly, you're saying you don't condone corporal punishment, but you're accepting some sort of controlled discipline in your submission. Is that correct? Thank you very much.

Dr. Gounder: Thank you, Ayush. It's very important that we hear from you, particularly the children and the teenagers. We have heard a lot from the parents about the reintroduction of corporal punishment. But your voice also matters. So that's why we have come here today to hear you. Thank you. Next. Yes, come in front.

Mr. Valenitabua: Good morning, guests. As ES13 students, we appreciate the rights and freedoms guaranteed under the 2013 Constitution of Fiji. But we also recognize... Give us your name first.

Lanieta Veisei: My name is Lanieta Veisei. I'm ES13A. Lanieta Vesei. As ES13 students, we appreciate the rights and freedoms guaranteed under the 2013 Constitution of Fiji. But we also recognize that these rights can be limited when considered reasonable and justifiable.

We would like to better understand how these limitations are determined and applied in practice. Significantly, who decides what is considered reasonable and how can citizens, especially young people, be assured that such decisions are fair and transparent. We are also interested in how students can freely express their views on social, educational, and national issues while remaining respectful and responsible.

As a student, I believe that constitutional rights and freedoms are important because they protect every citizen's ability to express opinion, access information, and participate in society. However, the terms reasonable and justifiable in the Constitution are not clearly defined, which can create confusion about when rights can be limited. Take Fiji as an example.

Issues such as social media use, public demonstration, media reporting, and emergency regulation often raise cautions about the balance between freedom and security. When the law is unclear, citizens, especially young people, may not fully understand their rights and responsibilities. Clearer definitions and guidelines will help ensure that laws are applied fairly and constantly while still protecting national unity, public safety, and cultural respect.

In conclusion, we understand that rights come with responsibility, but we believe that any limitation on those rights should be transparent, fair, and clearly communicated. By educating, consulting, and empowering young people, Fiji can continue to strengthen a democratic society while ensuring that the voices of the future generation are heard. Thank you.

Mr. Biu: This written submission by Lanieta Veisei is dated 12-6-26 and signed by herself.

Mr. Valenitabua: This written submission is in support of the oral submission that she has presented to the Commission this morning. I now accept the submission as part of the submissions which the Commission has been given this morning.

Dr. Gounder: Thank you. Lanieta Veisei: thank you very much. This is a very important submission. Every constitution anywhere in the world attempts to protect the rights and freedoms. Everyone in the Constitution must guarantee it, which you have submitted. You also talked about the limitations of the rights and freedoms and that these limitations must be fair, transparent, and justifiable. Thank you very much for this submission. We have heard this from other places as well. You have presented it very, very well. I must congratulate you in the manner in which you have presented this submission. Thank you. Thank you very much. We will take this and we will discuss as a Commission later.

Mr. Valenitabua: Thank you. Lanieta, I thank you very much for bringing this up, particularly when we have Year 13 students sitting here. Some people think that once they have a right, they can exercise it indiscriminately, meaning you don't bother about anybody else. What Lenita has said is correct. It should be followed.

We exercise our rights responsibly. In other words, you think about the others, because the others have rights too. We heard at the market hall yesterday the music at home.

We have houses which are close to each other in the town centers and city centers. Some people blast their music, the music boxes and so forth all night very loud, not considering the rights of the other people who want to live in peace. They want to go to sleep. Think about the others. When you exercise your right, exercise it responsibly. You don't just get whacked by your parent and then you report to the police.

Think about what you did. Did you follow what you were told to do? Some kids these days, as soon as they get whacked, they run for the police, saying, this is my right, my child's and my children's right. Think. What did you do? Was it correct or wrong? That is acting responsibly. Thank you. Do we have any other?

Avishan Chand: Good morning, sir. My name is Avishan Chand and I am in Year 13B. This morning, I have five issues or five points that I would like to say. Firstly, it's the saving years where the graduates are required to serve the country in order to pay back.

Why can't they be allowed to migrate and then pay back? It would be better if the graduates migrate and then pay back, as our country is also in foreign exchange. Graduates who are not allowed to go, miss opportunities such as higher paid jobs and advanced training. Secondly, qualified doctors in Fiji.

Our health system in Fiji is not that stable, so why can't the government invest more in the health system? Even though there are doctors in Fiji, people still go to overseas for their treatment. Why? Why can't the people trust the doctors of Fiji? Thirdly, education system implementation in Fiji. Education system in Fiji should adapt to Pacific style of learning, not overseas, as currently some subjects that we are doing is not just only from Fiji, but countries like Australia, New Zealand and United States.

Fourthly, DL classes. Maritime schools have no proper resources. Schools and education systems should adapt to Pacific style of learning and not overseas, as there are people who will not migrate but stay in Fiji as they call themselves the people of Fiji.

Election age should be increased as even though people turn 18, their parents make decisions for themselves. Thank you.

Mr. Biu: To present members of the commission, I have here with me the written submission from Avishant Chand. Avishant Chand. Dated 12 and it's signed by him. I hereby submit the written submission for record.

Mr. Valenitabua: Thank you, Mr. Biu. We have been handed a written submission, handwritten submission from Mr. Avishant Chand, dated 12 6 2025 and signed by himself. This is in support of his oral submission which he has just presented to the commission this morning. Thank you.

Dr. Gounder: Thank you, Avishant Chand for your submission. I just have one clarification. The last submission that you made, you talked about increasing the voting age. Did you say what it should be at the moment is 18? It should be increased to?

Avishant: It should be increased to 21 as even though we are 18, our parents still make our decisions. Therefore, if we are 18, our parents will say that we are not qualified for that.

Dr. Gounder: Thank you. So, 21. I'll just quickly go over the points that you have raised. So please stay there for a while. This is for all the others as well. Avishant is present in the TSLS bond.

If you are under bond, you can't migrate. The government's argument is that because the government has invested money in you for your education and training. That money comes from taxpayers of the country.

Therefore, you have to stay and serve the country. If you want to migrate, you can pay back the amount the government has invested in you. That's the argument.

We'll take your submission for today. You have also talked about the right to quality healthcare which is in the constitution. If you don't have qualified doctors, how can you get access to healthcare? You have also talked about the education system in Fiji.

The curriculum or the system should be suitable for Fiji and not totally adapted from foreign countries beyond the Pacific. Thank you very much for your submission.

Mr. Beg: Thank you, Mr. Avishant. Your comment on the health systems is a very valid point. I totally agree. That's something that's in the constitution. Hopefully, that can be addressed by us. I have something that's not constitutional. I hear this point about TLS, about tertiary scholarships, relying on government, relying on people. I want to urge you not to just rely on that. Try and find a way. Don't rely on a system.

I keep hearing this comment from all the schools. TLS, we're not getting this. I only speak on my end because I never relied on anything. I worked hard to get there. There is another way. Stop relying on systems. Sorry about that. Thank you. Thank you, Avishan. You can go back. Thank you

very much for your submission. Once you give your submission, please stay there for a while. We may have questions for clarification. We are not here to disagree with you. Don't worry. We are not here to ask questions just because we want to ask. No. We just may summarize some of the points. If there are any issues that are not clear, we may ask questions. That's the only reason. Once you make your submission, please stand here for a while. Thank you. Next submission.

Anaseini Bulivou: Good morning, sir, and the members of Fiji Constitutional Review Commission members. My name is Anaseni Bulivou of Year 13C. It is stated that constitution protects children from all forms of violence and degrading treatment. As to my point of view, corporal punishment should be reintroduced in the school systems because students nowadays have discipline problems that are hard to be controlled by teachers and parents at home.

The law defines corporal punishment in which physical force is used and intended to cause some degree of pain or discomfort whether or not the pain and discomfort is light. How can teachers in our school set boundaries in physically disciplining students and helping them understand the direct consequences of breaking rules? As for our school, we have been facing problems such as lack of respect for teachers, disruptive behaviors affecting learning time while teachers are teaching. As corporal punishment is not available, can we students choose any type of punishment to improve our behaviors toward our teachers and form-mates, not only in school but at home also, our behaviors towards our parents and our siblings? Well, sir, to my point of view, I think corporal punishment should be reintroduced as for a biblical saying says that spare the rod and spoil the child believing that correction including physical discipline is necessary for proper upbringing.

As you say, corporal punishment, as some say, corporal punishment to students causes psychological trauma and escalated aggressive behavior in students when we are the reason corporal punishment is needed.

Mr. Biu: Thank you, sir. Chairperson, members of the Commission, I have here with me a written submission from Anaseini Bulivou which was also signed by her dated 12 June. I hereby submit for record of the Constitution Review Commission.

Mr. Valenitabua: We have been handed a written submission dated 12 June 26 and signed by Ms. Anaseini Bulivou. I now accept the written submission as part of the submissions this morning. Thank you. Anyone else? Okay, you are in school. You should be in the classrooms.

If there is no other submission, I will bring this consultation to an end. Now, before you go, is your hand up or you are just touching your head? Is your hand up or are you just touching your head? Touching your head? Okay. Like I said at the outset, we are reviewing the Constitution.

The adult population, they see that the 2013 Constitution is not good for the people of Fiji. Not only the case, our India, Indo-Fijian brothers too and other races. They have appeared before us and said, you change this law, change this law, change this law in the Constitution so that it suits us, all of us.

What we are doing is going to affect you in the future. It might affect you as soon as 2027. Alright? That is why we are coming around and we thank you very much for participating this morning. We are going to go back. This is the process. Keep this in mind.

You are year 13 students. We are going to go back and then we will collate all the submissions which we have received from all over Fiji. I told you at the outset the places we have visited and where we have collected submissions from.

All those we will have to collate and then we look through them and decide which submissions can become laws in the Constitution. They have to be or they have to agree with the Constitutional law. Do you get what I mean? If they don't agree with the Constitutional law we might leave it aside unless me as a lawyer can think of something else to be done so that we can set it in.

After that, we will write a report to the President and together with the report we will set out our recommendations and after the recommendations we will prepare a draft amended Constitution. The word amended in law means to change. Do you understand that? A draft amended Constitution and then we will give it to the President the President will then give it to Cabinet and Cabinet will present it to Parliament and then from Parliament they will debate over the Constitution and they will need to pass the amended Constitution with

a two-thirds vote. There will be two debates. First debate, two-thirds vote. Second debate, two-thirds vote.

If that goes through then there will be a referendum. There's a new law being prepared right now. It's called a referendum act. A referendum is just like an election but you don't vote for people to go to Parliament. You're going to be voting for the Constitution, whether you want the amended Constitution to be the new or replacement Constitution for Fiji or not. Keep this in mind.

I'm explaining to you the process because as soon as you walk out the door you might come across the process and then you will say, oh yeah, Mr. Valenitabua was talking about this. Once you receive the referendum papers maybe not you once the referendum papers are received, our adults will be required to take the referendum paper answering the question whether they want the Constitution the amended one to be our Constitution. If they take, yes. They support it. If they take, no. They don't support it.

If the majority takes no, yes then this becomes our Constitution. Alright? Okay. Now that brings us How many people are 18? 18 Okay, you are over 18 now. Have you got your voting cards? Good. So you will be voting in the referendum. Because the voting age is still 18 now.

That is the process from now on. Now with that explanation about the process I will bring this consultation to an end. I thank you very much.

I thank the principal and I thank your teachers for facilitating this consultation this morning. I wish you all the best in your studies. Study hard, get good marks and be responsible when you are exercising your rights.

Principal: Thank you. Thank you, sir. Now I call upon Trishika Raj, our school head girl to move the vote of thanks.

Head girl: Thank you. Thank you, ma'am. Good day to our distinguished guest from the Future Constitutional Review Commission, our respected principal, teachers, fellow students and to everyone present here today.

As we come to the end of this meaningful session, it is my honor as the head girl to deliver the vote of thanks. On behalf of the entire school community, I would like to extend our heartfelt gratitude to our

constitutional representatives for taking out their time out of their busy schedules to visit us today. This has been both educational, the insights you have shared has given us a better understanding of leadership, governance, civic responsibility and the important role that our young people play in shaping the future of our nation.

Thank you for engaging with us, listening to our views and encouraging us to think critically about issues that affect our society. Opportunities such as this remind us that our voices matter and that meaningful change begins with informed and active citizens. I would also like to express my sincere appreciation to our principal, teachers and the staff members for organizing this visit and ensuring its success.

Your dedication to providing us with valuable learning experiences is greatly appreciated and to my fellow students, thank you for your participation today, your attentiveness and your thoughtful contributions throughout today's session. And as we conclude, let us carry forward the lessons, ideas and inspirations shared today and continue striving to become responsible, informed and engaged citizens of Fiji. Once again, thank you to our honored guests for your time, wisdom and commitment to empowering us young people. Thank you.

Mr. Biu: Thank you. Before you leave, we would like to have a five-second video taken from your students. If you can move inside. Principal, can I do that? Yeah, you can move. All move inside. Stand up and all move inside. You can all stand up and move inside. Yeah, move inside. And if the commissioners can also stand in the middle. Don't shout. Be professional. This is what you're going to see. Your constitution, your voice. Don't shout. Come inside. Come, come. This is what you're going to see. Your constitution, your voice. Don't shout. Be professional. Can we all move inside? Move inside. Yeah. Closer. Follow me. Your constitution, your voice. Okay, we'll practice. One, two. Your constitution, your voice. Slowly. Your constitution, your voice. Once more. Two, three. Your constitution, your voice. Okay. Let's take a video. On my count. One, two, three. Your constitution, your voice. Thank you.

----------End of Submission [11-6-2026] ----------

Ra Provincial office

Date: 12-6-2026

Mr. Biu: Thank you. I may ask that we commence this afternoon. Before, we commence our Talanoa session this afternoon, I would like to explain a few points that will assist us to know before we begin our Talanoa this afternoon. The Commission will be introduced by the Chairperson when given the time this afternoon. A few things to take into considerations. Firstly, during the proceedings, everything is usually conducted in English. However, thanks to the Chairperson, this session will be carried out in the vernacular. This will make our Talanoa session easier, give us more time to share ideas, and allow everyone to clearly express what they wish to contribute. Secondly, once the Chairperson allocates time for the Talanoa session, I kindly ask that you raise your hand, state your full name, and then present your submission. I will repeat this: when you wish to make your submission this afternoon, please clearly state your full name before speaking. This is important because our Talanoa session will be recorded. We need to keep track of how many participants contribute their submissions regarding the proposed constitutional changes. Stating your name will ensure your contribution is properly recorded by the recorders this afternoon. Submissions in English are also welcome and will not be restricted. If you choose to submit in the vernacular, we will assist with translation this afternoon so that the two Commission members can understand and have the information properly recorded.

This will help ensure your contributions are accurately transcribed, well documented, and appropriately included in the Commission's report for consideration in the constitutional review process. Thirdly, during our Talanoa session this afternoon, we will not be addressing general developments. If any submissions touch on such matters, the Chairperson may intervene and stop the discussion. I humbly request that today's Talanoa session focuses only on the 2013 Constitution—both the positive and negative aspects, what you would like to see included, what should be expressed, and what you believe should be removed or excluded. Today is the opportunity for this discussion. Lastly, I humbly encourage everyone to share their submissions without hesitation. Please do not be afraid to speak up—share everything you believe should be included, as well as what you feel should be removed. I kindly ask that you present your submissions sincerely and from the heart, so they can be properly recorded and compiled

into a report that will contribute to the process of reviewing and improving the Constitution. That is all I wish to share this afternoon; to help ensure we all have a clear understanding. Thank you. I will now give the floor to the Chairperson to start with the proceedings this afternoon.

Mr. Valenitabua: Gentlemen's, our reason and purpose of being here I believe I have already discussed about it at the meeting house. If you would like to start with submissions ,if you can just lift up your hand and we will give you the mic and you can make submission.

Nacanieli Baleisasa: My name is Nacanieli Baleisasa District Representatives Navitilevu. Firstly, appointment of the president to be done by the GCC. Second submission is the implementation of itaukei government which existed before. Third submission is about the senate to be constitutionally recognized and they have to make a final decision. The fourth submission return of the qoliqoli and land to the landowners. Fifth submission is mineral found on their land 70% is ot be for the landowners 30% government. Sixth the return of freehold land to return to owners. Sixth, the term Fijian to be for itaukei only. Eighth submission is for the immunity provisions to be completely removed.

Nineth submission Fiji to be Chiristan state. The tenth submission for landowners to be given priority to make decisions. The eleventh submission is corporal punishment with limitation to be recognize in the constitution and particularly in discipline the child. The 12 same sex marriage to be forbidden and removed completely. Thirteenth submission is the village by law to be strengthened in the constitution. Fourteen submissions. The 14th submission, he's making a submission that there should only be two parties in Fiji, that is the government and the opposition. The 15th submission, the age of election, to return back to 21 instead of 18.

The 16th submission, or leases, to be up only to 50 years, and after the expiry of 50 years, it has to be returned to the lawful landowner. And the 18th submission, sorry, the 17th submission is the election system. We have to go back to the old system of constituency, and not a single constituent based. The 18th submission is no foreigner to be employed within the NLTB, birth and death, and also the provincial council.

The 19th submission, return of death penalty, particularly for drug traffickers, users, exact 20th submission, he made reference to the man's right, and he submits that men should also be given a right, and that is to be

recognized in the Constitution. 21st submission, to take away the right of women and children from the Constitution. The next submission, if a person to be recognized as a citizen of Fiji, after 10 years, to be eligible for election. The second last submission, referring to Sunday Ban, and submits that the return of Sunday Ban, it was in 1987. The last submission, GCC to be recognized in the Constitution. Thank you.

Mr. Biu: Chairperson and members of the Commission, I have here with me the written submission from the Tikina Vitilevu, and the number of signatures that is also attached, I hereby submit to the Commission for record

Mr. Valenitabua: For the record, written submissions on behalf of the Tikina Viti Levu Levu, has been presented and handed to the Commission, together with supporting signatures, together with supporting signatures, and I now accept the written submissions and the signatures as part of the submissions presented to the Commission this afternoon.

Farasiko Osea: My name is Farasiko Osea, district rep of Nailuva. The first submission is that the right for women and child to be removed from the 2013 Constitution. The second submission is making reference to the term Fijian, the term Fijian to be for the itaukei only. The third submission is about the Christian state to take away the secular state in the Constitution and replace it with a Christian state, Fiji to be recognized in the Constitution as a Christian state.

The fourth submission is the land and qoliqoqli i to be returned to the landowners. The fifth submission is Boselevu Vakaturaga. The functions of Bose Levu Vakaturaga is to also assist the government, also join the government in terms of decision-making. And the sixth submission, which is the last submission, is referring to the amenity clause, and the amenity clause to be removed completely from the 2013 Constitution.

Mr. Biu: Chairperson and members of the Commission I have here with me the submission from Nassau Village of Nailuva submitted by Mr. Farasiko Osea, and hereby submit to the Commission for record.

Mr. Valenitabua: For the record, the Commission has been presented and handed written submissions from Nasau Village of the Tikina Nailuva in Ra.It is handwritten and dated 8-6-26. The submission is presented with signatures, and they are attached to each other. I now accept the submissions and the signatures as from Nassau Village of the Tikina Nailuva in Ra.

Mr. Farasiko: Vinaka the next submission from the second village, which is Raraua village. Th term Fijian is to be made reference only to the itaukei. The right of the bill of rights to be recognize. The submission on the Christian state must be recognized in the Constitution and to take away the secular state. The fourth submission, the women and the children's right to be removed from the Constitution.

The fifth submission is same-sex marriage to be forbidden and to be constitutionally recognized that same-sex marriage is forbidden. The sixth submission, land and qoliqoqli to return to the lawful owners, to the landowners. The seventh submission is the Boselevu Vakaturaga to be returned and recognized in the 20 days in constitution. The eighth submission is the return of the party symbol that had existed before. And the last submission is about the immunity clause. I submit that the immunity clause to be removed from the constitution.

Mr. Biu: I have with me members of the commission. Chairperson and members of the commission is the written submission presented by Farasiko Osea on behalf of Nararavou village. I hereby submit for record this afternoon.

Mr. Valenitabua: Handed to the provision, handed to the CRC. The commission this afternoon is a written submission from the district of Nailuva in Ra and it's for the village of Nararavou. Together with the submission is a list of signatures of people who support the submission. The submission and the signatures are now accepted as part of the submissions received here this afternoon. Vinaka.

Farasiko Osea: The first rights of taukei to be returned. Second The limits of the rights of women. Fiji to be Chiristan state to be constitutionally recognized. The fifth submission is the right of the child to be returned in terms of discipline. The sixth submission is the same sex marriage to be forbidden. That is to be recognized in the constitution. And the last submission to be returned to the landowners.

Mr. Biu: Chairperson and members of the commission, I have here the written submission for the Coral of the village of Nailuva. Presented by Farasiko Osea and Martin Tikina of Nailuva. I hereby submit this written submission for the record. Please. For the record, submissions have been received by the commission this afternoon. It's dated 18th of June 2026. And it's submissions on behalf of the district of Nailuva. The district of Nailuva.

Submitted with the submission is a list of signatures which shows support for these submissions. The commission now accepts the written submissions and the signatures as part of the submissions this afternoon.

Sakiusa Naika: My names is Sakiusa Naika, Tikina Nalawa. Firstly, all leadership in Fiji are to be in Vola ni Kawa Bula from President, Prime Minister etc. Secondly, bring back the GCC and to be highly recognized in Fiji. Thirdly The landowners to to be return the ownership of mineral and land. Fourthly The freehold land to be return to the owners of the land. To reduce parties standing for election to have only 2 parties. Fifthly To stop same sex marriage.

The sixth Bring back corporal punishment for children. Seventh remove threshold election system bring back first past the post. Eighth the position of president to be appointed from all 14 province in Fiji. Nineth To bring back the appointment of President to the GCC. Tenth to allow the name of politics to be in itaukei and not in English. The minerals of itaukei to be properly kept. Remove and reduce the usages of drugs in the country. The judiciary are to be independent but to taken up to the GCC if they don't make decisions. The age of leadership to be from 40-60 years for those who wishes to contest for politics. The GCC to be recognized as the highest body in Fiji. If a new law to be imposed it has to be heard from and approved from the GCC. All government statutory bodies, for example, airport, sugar industries, wharf to be organized by the government only. TLTB to provide land law to the GCC and the GCC to change law even of the members disagrees with it. The GCC to protect lands and qoliqoli and ensures that it be returned to landowners and the ownership of the qoliqoli in a fair share. The sex workers to be forbidden and to be recognize in the constitution. GCC to make the final decision. The meeting of the Tikina or Koro and the decision make from the meeting to go up to the Bose Levu Vakaturaga in particular matters of the itaukei and to be communicated by the iTaukei Affairs.

The Bose Levu Vakaturaga is to be given the authority to terminate the Prime minister Commander RFMF if they are not performing. The Boselevu Vakaturaga to appoint someone who can do the work. Another submission for those who wants to contest in the elections to go through the provincial council meeting. The constitution is not to be removed by coup makers. The other submissions is to correct the incorrect false swearing. Education for all iTaukei to reach up to form 6 and 7 and I have skipped some of the submission which are not constitution issues. Corporal punishment to have

some limits . Chiefs to be given rights to punish those who breach village law. The speaker not to be appointed outside parliament and the removal of FICAC. Lastly Chiristan state to be recognize in Fiji and the term Fijian to be only for the itaukei.

Mr. Biu: Members of the commission I hereby submitted written submission of Sakiusa Naika.

Mr. Valenitabua: I hereby receive submission from Mata ni Tikina Nalawa, Sakiusa Nalawa. the submission is in handwritten form. It is supported. Alright, submission is being supported by signatures, a list of signatures signifying the support for the submission.

There is a slight change, we will only receive the submissions, it will be voice out who's submission is it.

And I now accept this submission as part of the submission presented to the Commission this afternoon. Mr. Sakiusa Naika, the submission is in handwritten form. It is supported by signatures, a list of signatures signifying the support for the submission.

Mr. Biu: Chairperson, members of the Commission, I have here with me the submission from the Koro of Nalidi. The Tikina Bure Vanua, I hereby submit for record.

Mr. Valenitabua: The Commission has been presented with a written submission from Mr. Osea Vuce-Navatu. And it is presented on behalf of the Tikina Burevanua. Osea is the Matani Tikina of Burevanua and he is making the submissions on behalf of the Tikina. The submission is presented with signatures, a list of signatures, and now accept the submission and the signatures as part of the submissions received this afternoon. Vinaka.

Mr. Biu: Mr. President, members of the Commission, I have here with me two submissions for the District of Saivou. And the combined submission from the District of Saivou presented this afternoon by Apakuki Peter Tonga, the Matani Tikina of Saivou. These are two submissions, sir. It's handwritten, I hereby submit to the Commission for record. Thank you.

Mr. Valenitabua: Now I have here another submission from the Tikina of Saivou. It is being presented by Apakuki Peter Tonga on behalf of the Tikina. There is one typewritten submission with signatures at the end of the submission. And it

is dated 13th of May, 2026. Now accept this submission as part of the submissions presented to the Commission this afternoon.

Mr. Biu: Mr. President, members of the Commission, I also have here with me the written submission from the Tikina of Nalaba. The Tikina of Nalaba presented by the Matani Tikina of Nalaba, Mr. Lemeki Waqa. Chairperson and the members of the Commission hereby submit the submission for record this afternoon.

Mr. Valenitabua: For the record, I have received a written submission on behalf of the Tikina of Nalaba. It is being presented by Lemeki Wanga, who is the Matani Tikina of Nalaba. The submission is handwritten and presented with the submission is a list of signatures signifying the support for this submission from members of the Tikina of Nalaba. We now accept the submission.

Mr. Biu: Chairperson, this is the last submission this afternoon. The submission from the Tikina of Mataso, presented by Kasi Niro, a Turaga ni koro of Mataso, I hereby submit to the Commission this afternoon for record.

Mr. Valenitabua: Thank you very much. The written submission is accompanied by a list of signatures signifying the support for the submission by members of the village. I now accept the submission as part of the submission handed to the CRC this afternoon. Thank you very much.

Kini Viliame Salabogi: Mr. Chairman and members of the team, on Monday, I am making an arrangement for us to seat again those that want to come and do more submissions on Monday. We will do the seating on Monday, and it might be Tuesday or Wednesday. We will compile all those here in the Provincial Office, then we will bring it down to your office.

Mr. Valenitabua: Chair of the Bose ni Yasana Ra, Provincial Council. Who is going to seat on Monday? It will be those that volunteer, or a few of the Roko, some of the Mata ni Tikina that are seating today, that are willing to come and elaborate more on what is required. Because I know what the villages did. Some of them might be hearing along the way in regards to what to be changed. But I have the constitution with me. We have to go from pages to pages and try to get all the information and then resubmit it to you again. In addition to what you have at the moment.

Mr. Valenitabua: We accept that. We will be looking forward to hearing from you. Just call Mr. Biu and then he will inform us.

Mr. Biu: Chairperson, there is no other submitted this afternoon. We can now conclude.

Mr. Valenitabua: This consultation is now at an end. Thank you very much, Chairman of the Ra Provincial Council, for the opportunity this afternoon. You may continue with the collection of submissions and bring them to Suva when we are in Suva. Vinaka.

----------End of Sessions [12-6-2026] ----------

Submission(s) Received

morning.
Good ~~Day~~ Sir, ~~Hank~~ thank you for giving me an opportunity to speak today, my name is Ayush ~~Singh~~ Ram of Year 13.

Ayush Ram. ~~Hello~~ 12/06/2026.

a a student

I support the reintroduction of corporal punishment in schools, but only under strict regulations and reasonable limits.

When many people hear the term "corporal punishment," they ~~immediately~~ think that ~~imagine~~ children are being beaten extremely ~~severely~~, injured, or traumatized. That is not what I am advocating for. Any form of punishment that causes physical harm, lasting injury, ~~humiliation~~, or abuse should never be accepted.

Embarrassment.

However, I believe there is a difference between abuse and controlled disciplinary measures.

I study the

When ~~we look at~~ previous generations in Fiji, many students grew up in environments where consequences for misconduct were immediate and clear. While not ~~every aspect~~ everything of the past should be copied, there was generally a stronger sense of respect for teachers, authority, and school rules. Students were often more cautious about engaging in serious misconduct because they understood there would be consequences.

corrective

in our school

Today, many teachers ~~face~~ increasing challenges in maintaining discipline. Cases of disrespect, bullying, classroom disruption, and disregard for authority are concerns frequently raised by educators and parents. ~~While~~ technology, social media, and changing social values all play a role, many people feel that disciplinary measures available to schools are no longer effective enough for serious misconduct.

distraction

as we know in todays world

restoring of values morals and culture for us students

The key issue is not punishment itself—it is ~~accountability~~. Young people need to understand that actions have consequences. A carefully regulated system of corporal punishment, used only as a last resort for serious offences and under strict guidelines, could serve as one of several disciplinary tools available to schools.

As to my point of view

~~At the same time~~, corporal punishment should never replace counselling, guidance, parental involvement, or positive discipline. Education should still focus on helping students understand their mistakes and improve their behaviour.

In my view, the discussion should not be about whether children should be harmed. It should be about how schools can ~~effectively~~ maintain discipline, respect, responsibility, and accountability while ensuring the safety and dignity of every student.

That is why I support the reintroduction of limited and strictly regulated corporal punishment.

"Discipline is not about fear; it is about understanding consequences. My support for limited corporal punishment is not support for harming students, but for ensuring that serious misconduct is met with meaningful accountability."

As for us generations nowdays and the upcoming generations we want ~~are to be~~ ~~teached and~~ to be like our parents well mannered and respectful.

QUESTIONS

As today we can see our selfs as ~~corrupt~~ problem makers everywhere.

"If the current disciplinary methods are working effectively, then why are so many teachers still reporting increasing cases of disrespect, bullying, and classroom misconduct?"

Why do many parents who experienced corporal punishment themselves still believe it contributed to their discipline and success?"

Wayne Rogers
12/06/26

Argument 3: Teacher shortages.

My point: A right to education also means access to qualified teachers.

Fiji has acknowledg shortages, especially in STEM subjects.

Source:
- Fiji Sun
- 7 January 2026.

Question:
"How is the government addressing teacher shortages to ensure all students receive quality education?"

Don't Argue This:
"Fiji is copying overseas system.

But Say This instead:

"Fiji aims to meet international standards while adapting education to local needs. My question is whether these benefits are reaching every student equally".

They ask abt the curriculum.

Say: the Government itself is ~~working~~ reviewing the curriculum to make it more - effective
- inclusive
- relevant

Source:

- Cabinet Curriculum Review
- 12-13 October 2025.

Cheat Sheet

Argument: Equal access to quality education.

My Point: The Constitution guarantees the right to education but students' educational opportunities can differ depending on where they live.

Evidence:
- Rural & maritime schools can face greater challenges in accessing teachers & educational resources.
- The Government itself recognises the need for equitable access.

Source:
- Fiji Government ICT in Education Policy consultation.
- Published: 13 march 2025.

Questions: How does the government ensure that students in rural & maritime communities enjoy the same educational opportunities as students in urban areas?"

Argument 2: The digital divide

My Point: Education increasingly use technology.

However:
- not every student has reliable internet.
- not every family can afford devices,
- Some communities have connectivity problems

Technology should improve education, not create new barriers

Source:
Government Consultation:
- 13 march 2025:

Recent ~~res~~ research:
- May 2026.

Preable – we the people of Fiji

12 June 26

COPORAL PUNISHMENT

Good ~~afternoon~~ morning, Sir Imadam, my name is Anaseini Bulivou, of Year 13C.

It is stated that ~~coporal punishment~~ the constitution of Fiji protects childiens from all form of violence and degrading treatment. If I am not wrong.

* As to my Point of View, coporal Punishment should be reintroduced ~~to our~~ in the sch systems ~~school~~, because students nowdays have dicipline problems that are hard to be controlled by teachers and parents.

* The law Defines coporal punishment in which physical force is used and intended to cause some degree of Pain or discomfort whether or not the pain and discomfort is light.

How can teachers in our schools set boundaries in physically disciplining students and helping them understand the direct consiquences of breaking rules, as for our school we have been facing problems, such as lack of respect for teachers, Disruptive behaviour affecting learning time, while teachers are teaching.

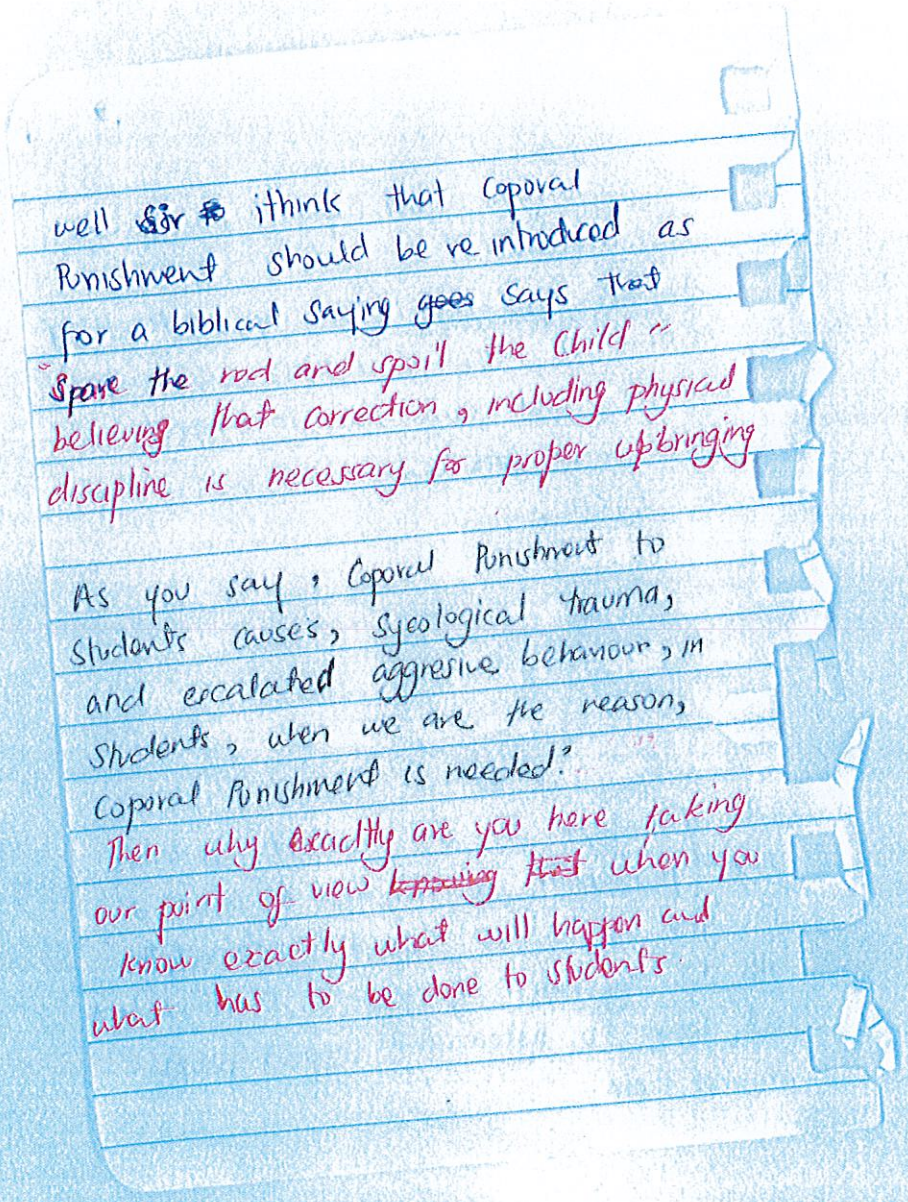
As coporal punishment is not available can we students, choose any type of punishment, to improve our behaviors towards our teachers, and form matters not only in school but at home also ~~towards~~ the behaviours as students towards our parents.

why do you want coporal Punishment in your school?

As to me sir, I want coporal Punishment to be reintroduced, because it helps us Students, know our morals, and learn how to respect our elders and ~~hell~~ restore our own culture as Fijians.

Just like our parents in their olden days of schooling, coporal Punishment was held, it made them an improved ~~good~~ well mannered and respectful ~~elders~~ ~~good~~ adults ~~of our~~ till today. ~~culture~~.

As for you to look around, students nowdays cannot be handled by words, so as you reintroduced coporal Punishment, then ~~th~~ to my ~~Point~~ of view is that Students will learn to listen and respect people around them.



well sir i think that Coporal Punishment should be re introduced as for a biblical saying goes says that "Spare the rod and spoil the Child" believing that correction, including physical discipline is necessary for proper upbringing

As you say, Coporal Punishment to Students causes, Syeological trauma, and escalated aggresive behaviour, in Students, when we are the reason, Coporal Punishment is needed?
Then why exactly are you here taking our point of view knowing that when you know exactly what will happen and what has to be done to students

what if students get hurt in school? who will be responsible...

Students cannot get hurt that badly, a teacher teaches students in school they are known as our second parents, and if they are smart enough to teach, who is dumb to hold a child using a 4x2 timber causing serious injury. No one will be responsible for the matter because, parents wants their children to be good so they will accept what is being addressed.

Have you faced corporal punishment at home

Yes! it made leads to me to my right path, it makes me know what to do, when to do, and how to do, things in its right time giving me good, and respectful manners towards my ~~matte~~ classmates, teachers and families

As one can weakness the advantage of Coporal punishment why can't it be weaknessed by all.

It is true that coporal punishment might be hard, but it is not ~~hade~~ hateness from parents it is true that they want to teach their child good morals and make ~~them~~ the child carry their names ~~[illegible]~~ ~~good~~ dressed up in a good moral, respectful and well mannered not some who robs peoples in streets and run away with money.

Anaseini Bulivou.
Year 13C PSHS.

Avishaant Chand

12/06/2026.

Beer serving

- Bond years - graduates are required to serve the country inorder to pay back. Why cant they be allowed to migrate and then pay back. Graduates miss opportunities such as higher pay job... advanced training. Students should pay back once they are stable.
- Qualified doctors in Fiji. Even though there are doctors in Fiji, people go overseas for treatment.

- Foreign education system implementation in Fiji. Education system in Fiji should adapt to pacific style of learning.

- & DL classes - maritime schools have no proper resources.

- Election age should be increased as even though people turn 18 there parents make their decisions.

Chand

Laniota Vetsei - 13A 12/06/26 Vetsei.

year 13 students, we appreciate the rights and freedoms guaranteed
der the 2013 constitution of Fiji, but we also recognize
at these rights can be limited when considered "reasonable" and
stifiable". We would like to better understand how these
mitations are determined and applied in practice. Specifically
ho decides what is considered reasonable, and how can
itizens especially young people, be assured that such
easons are fair and transparent? We are also interested
how students can freely express their views on
ocial, educational and national issues while remaining respectf
and responsible. As a student, I believe that constitutional
rights and freedom are important because they protect
very citizen's ability to express opinions, access information
nd participate in society. However, the terms "reasonable"
id "justifiable" in the constitution are not clearly
defined, which can create confussion about when rights
can be limited. Take Fiji as an example, issues such as
ocial media use, public demonstration, media reporting and
emergency regulations often raise questions about the
alance between freedom and security. When the law is
nclear, citizens especially young people, may not fully
nderstand their rights and responsibilities. Clearer definition
ind guidelines would help ensure that laws are applied
airly and consistently while still protecting national
unity, public safety and cultural respect.
n conclusions, we understand that rights come with
esponsibilities, but we believe that any limitations on those
ights should be transparent, fair and clearly communicat
By educating, consulting and empowering young people. Fiji
can continue to strengthen its democratic society
while ensuring that the voices of future generation
are heard ~~there~~. Thank you...

Nanukuloa Government Station

Attendance Sheet(s)

Transcript

Ra Provincial office

Date: 12-6-2026

Mr. Biu: Thank you. I may ask that we commence this afternoon. Before, we commence our Talanoa session this afternoon, I would like to explain a few points that will assist us to know before we begin our Talanoa this afternoon. The Commission will be introduced by the Chairperson when given the time this afternoon. A few things to take into considerations. Firstly, during the proceedings, everything is usually conducted in English. However, thanks to the Chairperson, this session will be carried out in the vernacular. This will make our Talanoa session easier, give us more time to share ideas, and allow everyone to clearly express what they wish to contribute. Secondly, once the Chairperson allocates time for the Talanoa session, I kindly ask that you raise your hand, state your full name, and then present your submission. I will repeat this: when you wish to make your submission this afternoon, please clearly state your full name before speaking. This is important because our Talanoa session will be recorded. We need to keep track of how many participants contribute their submissions regarding the proposed constitutional changes. Stating your name will ensure your contribution is properly recorded by the recorders this afternoon. Submissions in English are also welcome and will not be restricted. If you choose to submit in the vernacular, we will assist with translation this afternoon so that the two Commission members can understand and have the information properly recorded.

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into a report that will contribute to the process of reviewing and improving the Constitution. That is all I wish to share this afternoon; to help ensure we all have a clear understanding. Thank you. I will now give the floor to the Chairperson to start with the proceedings this afternoon.

Mr. Valenitabua: Gentlemen's, our reason and purpose of being here I believe I have already discussed about it at the meeting house. If you would like to start with submissions ,if you can just lift up your hand and we will give you the mic and you can make submission.

Nacanieli Baleisasa: My name is Nacanieli Baleisasa District Representatives Navitilevu. Firstly, appointment of the president to be done by the GCC. Second submission is the implementation of itaukei government which existed before. Third submission is about the senate to be constitutionally recognized and they have to make a final decision. The fourth submission return of the qoliqoli and land to the landowners. Fifth submission is mineral found on their land 70% is ot be for the landowners 30% government. Sixth the return of freehold land to return to owners. Sixth, the term Fijian to be for itaukei only. Eighth submission is for the immunity provisions to be completely removed.

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Mr. Valenitabua: For the record, written submissions on behalf of the Tikina Viti Levu Levu, has been presented and handed to the Commission, together with supporting signatures, together with supporting signatures, and I now accept the written submissions and the signatures as part of the submissions presented to the Commission this afternoon.

Farasiko Osea: My name is Farasiko Osea, district rep of Nailuva. The first submission is that the right for women and child to be removed from the 2013 Constitution. The second submission is making reference to the term Fijian, the term Fijian to be for the itaukei only. The third submission is about the Christian state to take away the secular state in the Constitution and replace it with a Christian state, Fiji to be recognized in the Constitution as a Christian state.

The fourth submission is the land and qoliqoqli i to be returned to the landowners. The fifth submission is Boselevu Vakaturaga. The functions of Bose Levu Vakaturaga is to also assist the government, also join the government in terms of decision-making. And the sixth submission, which is the last submission, is referring to the amenity clause, and the amenity clause to be removed completely from the 2013 Constitution.

Mr. Biu: Chairperson and members of the Commission I have here with me the submission from Nassau Village of Nailuva submitted by Mr. Farasiko Osea, and hereby submit to the Commission for record.

Mr. Valenitabua: For the record, the Commission has been presented and handed written submissions from Nasau Village of the Tikina Nailuva in Ra.It is handwritten and dated 8-6-26. The submission is presented with signatures, and they are attached to each other. I now accept the submissions and the signatures as from Nassau Village of the Tikina Nailuva in Ra.

Mr. Farasiko: Vinaka the next submission from the second village, which is Raraua village. Th term Fijian is to be made reference only to the itaukei. The right of the bill of rights to be recognize. The submission on the Christian state must be recognized in the Constitution and to take away the secular state. The fourth submission, the women and the children's right to be removed from the Constitution.

The fifth submission is same-sex marriage to be forbidden and to be constitutionally recognized that same-sex marriage is forbidden. The sixth submission, land and qoliqoqli to return to the lawful owners, to the landowners. The seventh submission is the Boselevu Vakaturaga to be returned and recognized in the 20 days in constitution. The eighth submission is the return of the party symbol that had existed before. And the last submission is about the immunity clause. I submit that the immunity clause to be removed from the constitution.

Mr. Biu: I have with me members of the commission. Chairperson and members of the commission is the written submission presented by Farasiko Osea on behalf of Nararavou village. I hereby submit for record this afternoon.

Mr. Valenitabua: Handed to the provision, handed to the CRC. The commission this afternoon is a written submission from the district of Nailuva in Ra and it's for the village of Nararavou. Together with the submission is a list of signatures of people who support the submission. The submission and the signatures are now accepted as part of the submissions received here this afternoon. Vinaka.

Farasiko Osea: The first rights of taukei to be returned. Second The limits of the rights of women. Fiji to be Chiristan state to be constitutionally recognized. The fifth submission is the right of the child to be returned in terms of discipline. The sixth submission is the same sex marriage to be forbidden. That is to be recognized in the constitution. And the last submission to be returned to the landowners.

Mr. Biu: Chairperson and members of the commission, I have here the written submission for the Coral of the village of Nailuva. Presented by Farasiko Osea and Martin Tikina of Nailuva. I hereby submit this written submission for the record. Please. For the record, submissions have been received by the commission this afternoon. It's dated 18th of June 2026. And it's submissions on behalf of the district of Nailuva. The district of Nailuva.

Submitted with the submission is a list of signatures which shows support for these submissions. The commission now accepts the written submissions and the signatures as part of the submissions this afternoon.

Sakiusa Naika: My names is Sakiusa Naika, Tikina Nalawa. Firstly, all leadership in Fiji are to be in Vola ni Kawa Bula from President, Prime Minister etc. Secondly, bring back the GCC and to be highly recognized in Fiji. Thirdly The landowners to to be return the ownership of mineral and land. Fourthly The freehold land to be return to the owners of the land. To reduce parties standing for election to have only 2 parties. Fifthly To stop same sex marriage.

The sixth Bring back corporal punishment for children. Seventh remove threshold election system bring back first past the post. Eighth the position of president to be appointed from all 14 province in Fiji. Nineth To bring back the appointment of President to the GCC. Tenth to allow the name of politics to be in itaukei and not in English. The minerals of itaukei to be properly kept. Remove and reduce the usages of drugs in the country. The judiciary are to be independent but to taken up to the GCC if they don't make decisions. The age of leadership to be from 40-60 years for those who wishes to contest for politics. The GCC to be recognized as the highest body in Fiji. If a new law to be imposed it has to be heard from and approved from the GCC. All government statutory bodies, for example, airport, sugar industries, wharf to be organized by the government only. TLTB to provide land law to the GCC and the GCC to change law even of the members disagrees with it. The GCC to protect lands and qoliqoli and ensures that it be returned to landowners and the ownership of the qoliqoli in a fair share. The sex workers to be forbidden and to be recognize in the constitution. GCC to make the final decision. The meeting of the Tikina or Koro and the decision make from the meeting to go up to the Bose Levu Vakaturaga in particular matters of the itaukei and to be communicated by the iTaukei Affairs.

The Bose Levu Vakaturaga is to be given the authority to terminate the Prime minister Commander RFMF if they are not performing. The Boselevu Vakaturaga to appoint someone who can do the work. Another submission for those who wants to contest in the elections to go through the provincial council meeting. The constitution is not to be removed by coup makers. The other submissions is to correct the incorrect false swearing. Education for all iTaukei to reach up to form 6 and 7 and I have skipped some of the submission which are not constitution issues. Corporal punishment to have

some limits . Chiefs to be given rights to punish those who breach village law. The speaker not to be appointed outside parliament and the removal of FICAC. Lastly Chiristan state to be recognize in Fiji and the term Fijian to be only for the itaukei.

Mr. Biu: Members of the commission I hereby submitted written submission of Sakiusa Naika.

Mr. Valenitabua: I hereby receive submission from Mata ni Tikina Nalawa, Sakiusa Nalawa. the submission is in handwritten form. It is supported. Alright, submission is being supported by signatures, a list of signatures signifying the support for the submission.

There is a slight change, we will only receive the submissions, it will be voice out who's submission is it.

And I now accept this submission as part of the submission presented to the Commission this afternoon. Mr. Sakiusa Naika, the submission is in handwritten form. It is supported by signatures, a list of signatures signifying the support for the submission.

Mr. Biu: Chairperson, members of the Commission, I have here with me the submission from the Koro of Nalidi. The Tikina Bure Vanua, I hereby submit for record.

Mr. Valenitabua: The Commission has been presented with a written submission from Mr. Osea Vuce-Navatu. And it is presented on behalf of the Tikina Burevanua. Osea is the Matani Tikina of Burevanua and he is making the submissions on behalf of the Tikina. The submission is presented with signatures, a list of signatures, and now accept the submission and the signatures as part of the submissions received this afternoon. Vinaka.

Mr. Biu: Mr. President, members of the Commission, I have here with me two submissions for the District of Saivou. And the combined submission from the District of Saivou presented this afternoon by Apakuki Peter Tonga, the Matani Tikina of Saivou. These are two submissions, sir. It's handwritten, I hereby submit to the Commission for record. Thank you.

Mr. Valenitabua: Now I have here another submission from the Tikina of Saivou. It is being presented by Apakuki Peter Tonga on behalf of the Tikina. There is one typewritten submission with signatures at the end of the submission. And it

is dated 13th of May, 2026. Now accept this submission as part of the submissions presented to the Commission this afternoon.

Mr. Biu: Mr. President, members of the Commission, I also have here with me the written submission from the Tikina of Nalaba. The Tikina of Nalaba presented by the Matani Tikina of Nalaba, Mr. Lemeki Waqa. Chairperson and the members of the Commission hereby submit the submission for record this afternoon.

Mr. Valenitabua: For the record, I have received a written submission on behalf of the Tikina of Nalaba. It is being presented by Lemeki Wanga, who is the Matani Tikina of Nalaba. The submission is handwritten and presented with the submission is a list of signatures signifying the support for this submission from members of the Tikina of Nalaba. We now accept the submission.

Mr. Biu: Chairperson, this is the last submission this afternoon. The submission from the Tikina of Mataso, presented by Kasi Niro, a Turaga ni koro of Mataso, I hereby submit to the Commission this afternoon for record.

Mr. Valenitabua: Thank you very much. The written submission is accompanied by a list of signatures signifying the support for the submission by members of the village. I now accept the submission as part of the submission handed to the CRC this afternoon. Thank you very much.

Kini Viliame Salabogi: Mr. Chairman and members of the team, on Monday, I am making an arrangement for us to seat again those that want to come and do more submissions on Monday. We will do the seating on Monday, and it might be Tuesday or Wednesday. We will compile all those here in the Provincial Office, then we will bring it down to your office.

Mr. Valenitabua: Chair of the Bose ni Yasana Ra, Provincial Council. Who is going to seat on Monday? It will be those that volunteer, or a few of the Roko, some of the Mata ni Tikina that are seating today, that are willing to come and elaborate more on what is required. Because I know what the villages did. Some of them might be hearing along the way in regards to what to be changed. But I have the constitution with me. We have to go from pages to pages and try to get all the information and then resubmit it to you again. In addition to what you have at the moment.

Mr. Valenitabua: We accept that. We will be looking forward to hearing from you. Just call Mr. Biu and then he will inform us.

Mr. Biu: Chairperson, there is no other submitted this afternoon. We can now conclude.

Mr. Valenitabua: This consultation is now at an end. Thank you very much, Chairman of the Ra Provincial Council, for the opportunity this afternoon. You may continue with the collection of submissions and bring them to Suva when we are in Suva. Vinaka.

----------End of Sessions [12-6-2026] ----------

Submission(s) Received

TIKINA – NAVITILEVU .RA

VAKATUTU ENA YAVU NI VAKAVULEWA -TIKINA KO NAVITILEVU

1. DIGITAKI NI PERESITEDI – LESU TALE KI NA BOSE VAKATURAGA.
2. VAKADURI NODA MATANITU NA ITAUKEI MENA MAROROI KINA NODA I YAUBULA.
3. ME VAKALESUI NA SENETI, NA LEWENA NA BOSE VAKATURAGA (LAST SAY)
4. VAKASUKAI NA IQOLIQOLI KEI NA QELE VEI IRA NA ITAUKEI NI QELE.
5. NA IYAUBULA ENA LOMA NI QELE
   – 70% TAUKEI NI QELE, 30% MATANITU.
6. ME BOOCI NA FREEHOLD KEI NA QELE NI MATANITU ME LESU TALE KI NA ITAUKEI NI QELE.
7. LESU TALE MAI NA KEDA I CAVUTI.
   FIJIAN- ITAUKEI
   OTHERS – VULAGI
8. KUA NI VOSOTI NA VAKAITAVI ENA VUAVIRI.
9. ME BOKOCI NA CIRCULLAR STATE ME SA CHRISTIAN STATE.
10. KEDA NA ITAUKEI MEDA FIRST PRIORITY E VITI MEDA VAKALIUCI.
11. SOLI NI YASANA ME QARAVA KECE MAI NA MATANITU ME KUA NI LEWE NI YASANA.
12. ME VAKALESUI TALE MAI NA CORPORAL PUNISHMENT MERA VAKAVULICI KINA NA GONE IA E NA KENA I YALAYALA GA ERA.
13. VAKATABUI NA VAKAWATI VAKATAGANE- TAGANE KEI NA YALEWA-YALEWA KA ME KUA NI DUA NA DODONU E SOLI VEI RA.
14. VAKAUKAUWATRAKI NA VILLAGE BY-LAWS.
15. ME SA ERUA GA NA PARTY E VITI.
16. YABAKI 21 ME QAI VEIDIGIDIGI.
17. QELE LISITAKI ME 50 NA YABAKI ME SA SUKA TALE VUA NA ITAUKEI NI QELE.
18. VAKALESUI TALE NA COMUNAL SEAT.
19. KUA NI DUA NA VULAGI ME VEIQARAVI ENA VALE NI VOLAVOLA NI QELE.
    - ITAUKEI LANDS, BIRTH/ DEATH – VALENIVLOAVOLA NI YASANA.
20. TOTOGI MATE VEI IRA NA KAU DRUGS TIKO MAI VITI.
21. ME DUA NA DODONU NI TAGANE.
22. BOKOCI NA DODONU NI GONE KEI NA MARAMA.
23. KE SO ERA MAI VIA LEWENIVANUA TUDEI ME OTI E TINI NA YABAKI MERA QAI VEIDIGIDIGI.
24. VAKATABUI NA SIGATABU ME ROKOVI.
25. ME VAKACURUMI NA BOSE VAKATURAGA KI NA YAVU NI VAKAVULEWA.

NAVUNIIVI

Constitutional Review Submission Signatures

No.	Name	Date of Birth	Gender	Signature
1.	Kadani Vakanatelaka	30/10/63	M	[signature]
2.	KALIVATI NAMAKADRE	4/6/64	M	[signature]
3.	Sisa Macedru	6/8/55	M	[signature]
4.	Eparama Namakadre	23/03/62	M	[signature]
5.	Kitione-Bete	25-2-67	—	K Bete
6.	Sakiusa Cauny	15/7/65	M	[signature]
7.	LAISIASA MOCEVAKACA	27/2/68	M	[signature]
8.	MENAUSI, Yaukitoga	9/12/70	M	[signature]
9.	EPARAMA Koli	23/08/68	M	[signature]
10	TAITUSI-NANGA	27/06/78	M	[signature]
11	SENITIKI-RAWAGA	26/09/71	M	[signature]
12	AME NATU	1/3/75	M	[signature]

13	Nacanieli Ballisasa	21.10.66	male	[signature]
14	Ratu Luice Vakatini	19/9/52	✓	[signature]
15	Filimoni Bari	16/10/95	M	[signature]
16	NAGONI NAMOKALEVU	26.6.76	M	[signature]
17	Penaia Namosimalua	24.02.61	M	[signature]
18	LUKE SALABABA	06/01/1960	M	[signature]
19	Aisake Lutunanga	08/0 11/02/74	M	[signature]
20	Savenaca Labadai	21/01/64	M	[signature]
21	Naibuka Vodo Delai	09/03/79	M	[signature]
22	MAIKA Nabuno	06/9/62	M	[signature]
23	FILIMONE NAUWEYA	27/11/1956	M	[signature]
24	Lasalini Ravaga	23/10/61	F	[signature]
25	Sereana Macedon	17/9/57	F	[signature]

26	Emi Rokovati	25/2/79	Female	
27	Filimon Bani	06/30/01	Male	
28	Timaima Radika	22/08/80	Female	
29	Niria Davila.	19/08/76	Female	
30	Maraia Siganisuca	20/12/99	Female	
31	Kinisimere Adibera	03/04/59	"	K.A
32	Bulou Nani	10/05/82	"	
33	Ana Naivau	04/05/87	"	
34	Sisilia. Raibevu	15/10/92	"	
35	Emele Likuvaqa	07/08/00	"	
36	Marisela Sulu	14/04/98	"	
37	Epeli Nabaca	23/08/99	M	
38	Sakiusa Cavaru	15/7/65	M	

39	AVENAI KOROI	2-5/84	M	
40	MERI VAKAU.	26/08/88	F	
41	ANASA NATERU	28/12/03	M	
42	CAUCAU BALEMAIREWA	08/06/95	M	
43	SEVULONI-VATUNAIYAWA	06/02/81	M	
44	Kinisimere Adikeva	19/03/92	F	
45	MEREONI VOSALOA	30/05/1996	F	
46	Titilia Ranadi	,	F	
47	Lusiana Marama	24/08/2006	F	
48	Iowana Q	30/9/1998	F	
49	TAITUSI D	5/9/2001	M	
50	JOVILISI	8/9/2021		

veridrala

Constitution Review Submission Signatures

NO	Name	Date Of Birth	Gender	Signatures
1.	Lovane Semibeli	16:9:1947	M	[signature]
2.	Samysom Toga	14:08:1968	M	[signature]
3.	ALEFOSO Bukacadre	9:11:1979	M	[signature]
4.	VILIVE VATU	4.12:76	M	[signature]
5.	VILIVE VATU No5	17.06:86	M	[signature]
6.	Viliane Nacama	20-8-82	M	[signature]
7.	Paulina Bulaki	17.01:62.	F.	[signature]
8.	Ana Dimulo	20.7.1959	F	[signature]
9.	AMELIA BUKAYARA	1.:09.1956	F	[signature]
10.	MILIANA DURUTABUA	16.03.1987	F	[signature]
11.	Napoliani Sowani	19 67	M	[signature]
12.	Llaisa Gonelera	18 62	M	[signature]
13.	PONIPATE DONH	19:86	M	[signature]
14.	SANAILA RABEBE	1972	M	[signature]

15.	Viliame Mee	18/01/63.	M	[signature]
16.	Suliano Vaturaga	10/12/1958	M	[signature]
17.	Lemeki Waimalua	15/05/2002	M	L.W
18.	Apolosa Nawima	26/04/98.	M	[signature]
19.	Aliveretí Nadakoua	19/05/07	M	[signature]
20.	Kuiasi Nabutadaga	04/09/90	M	[signature]
21.	Tevita Roqica	826/77/	M	[signature]
22.	Aluni Simione	52/19/67	M	[signature]
23,	PENIASI N	4/5/85	M	[signature]
24.	SISILIA TIAKA	16/6/83	F	[signature]
25.	Makitalena Koto	17/7/56.	F	[signature]
26.	Vasemaca Liunacagi	12/03/91	F	[signature]
27.	Sampsoni Latui	05/04/2007	M	[signature]
28.	Apisamomen	01/06/95	M	[signature]

15.	Viliame Mee	18/01/63.	M	[signature]
16.	Suliano Vaturaga	10/12/1958	M	[signature]
17.	Lemeki Waimalua	15/05/2002	M	L.W
18.	Apolosa Nawima	26/04/98.	M	[signature]
19.	Aliveretti Nadakoro	19/05/07	M	[signature]
20.	Kuiasi Nabutadeg	04/09/90	M	[signature]
21.	Tevija Roqica	826/77/	M	[signature]
22.	Aluni Simione	52/19/67	M	[signature]
23,	Peniasi N	4/5/85	M	[signature]
24.	Sisilia Tiana	16/6/83	F	[signature]
25.	Makitalena Koro	17/7/56.	F	[signature]
26.	Vasemaca Liunacagi	12/03/91	F	[signature]
27.	Sampsoni Latui	05/04/2007	M	[signature]
28.	Apisamomen	01/06/95	M	[signature]

Vendrala

29.	SILIYANO VATURAIYAWA	18/10/68	M	[signature]
30.	Apisalome Bulisolaro	1.9.76	M	[signature]
31.	Litiana Adi	2.3.84	F	[signature]
32.	Miliseini Dreu	30.11.67	F	[signature]
33.	Baciseva Ranadi	10.07.99	F	[signature]
34.	Seminelia Nailega	18.11.67	F	[signature]
35.	VALETINO NAOAU	20.02.83	M	[signature]
36.	SEVECA MATAI	03.10.69	M	[signature]
37.	SISA NARESIA	27.04.95	M	[signature]
38.	Asaeli Soro	02/03/66	M	[signature]
39.	Asoisa Adiwai	8/2/67	F.	Adiwai
40.	Serella Kikica.	*29/6/53	F	*Skikica
41.	Vinaina Nabusa	*7/5/66	F	*[signature]
42.	Aminio Nasilimori	26.01.58	F	[signature]
43	Timoci Nalogilogi	6-10-1979	M	[signature]
44.	NASANIELI KOKO	16/03/1983	M	[signature]
45.	JOSEFA ULUIBUA	14/10/63	M	[signature]
46.	SAILASA BOKIM	14/12/78	M	[signature]

Constitution Review WRITTEN SUBMISSION FORM	
Date:	8/6/26
District:	NASAVU VILLAGE, NAILUVA, RA.
Name [Optional]	
What Issues you would like to Submit:	**Explanation**
Example 1: Children's Rights (identify the section)	Explain your proposals
1. DODONU KEI NA GALALA NI GONE KEI IRA NA MARAMA ME BOKOCI	* E vakavu lega sara tu ga ena gauna ogo.
2. O KEDA GA NAI TAUKEI ME DA WILI MEDA KAI-VITI	* O ira na dui kaikai me ra okati ga ena nodra dui uma famata. og. O ira na kaidia era sega ni rawa ni ra okati me ra kaiviti.
3. KO VITI ME VANUA LOTU VAKARISITO	* Me dua ga na matalotu me bula ena ~~u~~ Viti.
4. QELE KEI NA QOLIQOLI ME SUKA LESU TALE VEI IRA NA KENA TAUKEI	* Ena gauna ogo. Ko ira nai taukei ni qele/Qoliqoli era sa wili tu vakavulagi kena yau ka dodonu me nodra.

P.T.O.

5. BOSE LEVU VAKA-
TURAGA ME SA
LEWENA TALE GA
BOKE YACO NI NOSA
MATANITU.

;. IMMUNITY CLAUSE
ME SA BOKOCI
- ME VEILEWAITAKI
OKOYA E VUAVIRI.

* KAIKAIWA NI MATANITU
YAW NI DURU E 4:
1. PALIMEDI
2. PERISITEDI
3. GCC
4. LAWA.

* Ni dodonu ga me dau
fotogitaki o koya e
vakacalai vakalawa.

Constitution Review
WRITTEN SUBMISSION FORM

Date: 8/6/26	
District: NAILUVA RA	
Name [Optional] NARARAVOU	
What Issues you would like to Submit:	**Explanation**
Example 1: Children's Rights (identify the section)	**Explain your proposals**
1. Nai taukei me na buli ga Va-Kaiviti	⇒ Noda ga na vanua ko Viti
2. Na noda dodonu kei na galala me suka lesu mai	⇒ Noda sa vesuki voli tu ena bula in Yavu in Vakavulewa ego.
3. Me sa lotu ga Va-Karisito ko Viti.	⇒ Sa levu na veimatalotu sa tu ena noda viti inkua.
4. Me sa kua na galala kei na dodonu nodra na gone kei na marama	⇒ Sa raici sara ga ena gauna inkua na viavialevu e tu vei ira
5. Me kua na veiwatini Tagane / Tagane Yalewa / Yalewa	⇒ Sa cala sara tu gua ena lotu vakarisito.
6. Qele kei na qoliqoli me suka lesu mai vei ira na taukei.	⇒ Suka lesu ga kina Yavu in Vakavulewa sa oti.
7. Na Bose Levu Vakaturaga me sa okati tale ga kina kena cicivaki na matanitu	⇒ Ni sa tiko na World Convention of Indigenous People sa dodonu tale ga me okati na Bose Levu Vakaturaga kina cicivaki na matanitu.

P.T.O.

8. VEIDIGIDIGI:

Me sa lesu tale kena nodra digitaki nai vaketakilakila ni parity.

Na 'IMMUNITY CLAUSE' me sa bokoci.

⇒ E levu era dau guilecava na naba nodra na mata.

⇒ Ni dua e cala, ke vakadeitaki ena mata-veilewai me vesu se totogi sara.

Constitution Review
WRITTEN SUBMISSION FORM

Date: 04/06/2026	
District: Nalawa, Ra.	
Name [Optional] Matawailevu village.	
What Issues you would like to Submit:	**Explanation**
Example 1: Children's Rights (identify the section)	Explain your proposals
1. O IRA NA TURAGA NI -LEWA ENA NODA VANUA ME KUA NI INDEPENDENT MERA NA KAU CAKE IA NA BOSE LEVU VAKATURAGA. KEVAKA ERA SA SEGA NI VAKATULEWA RAWA.	
2. Na yabaki ni bula ni veiliutaki me tiko ga mai na 40yrs - 60yrs me kua ni qai sivia. Oqo ko ira na via tu e na polofiki.	

3. Na Bose Levu Vaka-Turaga me matabose cecere duadua e na matanitu ko Viti. Me tiko tale ga vua na i otioti ni lewa me baleti Viti

- qele
- qoliqoli
- na yau ni vanua kei Viti

4. Ke via veisau se vakatututaki me veisau e dua na yavu vou me na laki rogoci ga mai e na Bose Levu Vakaturaga (BLV).

5. Na i yau ni vanua ko Viti me vaka na raraniwaqa vuka, wavu, koula kei na qele, qaqi ni suka ka cicivaki tiko na matanitu, e nona i tavi ga na matanitu na cicivaki na i otioti ni lewa vei ira na via mai cicivaka me vakatau mai na Bose Levu Vakaturaga (BLV).

6. Na matabose ni qele maroroi (TLTB) me na vakaraitaka na lawa ni qele ki na Bose Levu Vaka-Turaga.

7. Na Bose Levu vaka-Turaga me na cigoma ka veisautaka e so na kena lawa era sega ni duavata kina na lewe ni bose.

8. Na Bose Levu Vakaturaga e tama ~~kaka~~ ~~taitau~~ ni vanua ko Viti. (Ko ira sa turaga ~~sau~~ tu sa mai vua na Kalou)

9. E nodra i tavi na maroroya na qele ra i qoliqoli na kena i yau kei na kena kawa tamata.

10. E nona tiko na i otioti ni vakatulewa ni vanua ko Viti.

11. Tabu ni yaco e Viti me ra volitaka na yagadra o ira na noda marama (vukevuke yaga).

12. E tabu ni basuki na lewa ni Bose Levu Vakaturaga.

13. Me mai rogoci ga e na boselawa ia e sa na vakamuri ga.

14. Na bosevanua ni koro, bosevanua ni tikina, bosevanua ni yasana e na laki cava sara ki na Bose Levu Vakaturaga, me laki rogoci kina na veimosoni se nodra gagadre na levenivanua.

15. E na qai vakadeitaka na Bose Levu Vakaturaga na kena ciqomi kei na kena vakatulewataki.

16. E na qai biu yani e na Tabacakacaka i Taukei na ~~nodra~~ ~~lew~~ vei gagadre kece sa vakadonui e na Bose Levu Vakaturaga me na qai nona i tavi na tabacakacaka i Taukei me vakadewataki yani e na 14 na yasana.

17. E tiko na lewa e na Bose Levu Vakaturaga me vakaceguya na veiliutaki vakamatanitu tekivu mai vua na Paraiminisita, na i liuliu ni mataivalu kei na i liuliu ni ~~yavisa~~ ovisa ni sa sega ni vinaka na nodra veiqaravi.

18 Na Bose Levu Vakaturaga me na digitaka
na kena i sosomi.

Constitution Review WRITTEN SUBMISSION FORM	
Date: 04/6/2026.	
District: Ra	
Name [Optional] Matawalevu/Nalawa	
What Issues you would like to Submit:	Explanation
Example 1: Children's Rights (identify the section) (1) Me vakataraki vei ira na Turaga se marama bale ni vanua, mera vakatulewa ni dua e voroka na lewa ni vanua. (2e) Tau na kuita ke dua e voga na lewa ni Koro	Explain your proposals

② Parliment Speaker

Me kua ni kau mai tuba. mera digitaka ga na lewe ni Palimedi e dua nodra i tokani

③ Kautani na Ficac (FICAC).

Sa rui sivia na politiki ka me vakalesui tale na veibeuta ki vua na D.P.P. se OFFICE OF DIRECTOR OF PUBLIC PROSE-CUTIONS.

④ Vanua ni cakacaka kece vakamatanitu. se kabani lelevu se lalai me ra qarava na Kalou ni se bera ni tekivu na cakacaka e na veisiga.

5) Me kua ni sivia na 2
na party ni veidigidigi

6) Me kua ni cicular state
ka me christian state.

7) Na yaca me vakatokai vei
keda na i taukei (TAUKEI).
me vaka ni noda na vanua
ogo ko Viti

8) Na matabose ni qele maroroi
me vakamatataka na lawa ni
qele se dua na veisau
me qai vakatulewa kina na
(BLV) Bose Leru Vakaturaga.

Constitution Review WRITTEN SUBMISSION FORM	
Date:	
District: Nalawa	
Name [Optional] Matawailevu village	
What Issues you would like to Submit:	Explanation
Example 1: Children's Rights (identify the section) 1. Ko ira na via duri e na veidigidigi me ra curuma mai na bosevanua ni yasana, gonei Taukei, gone ni India se o kai Loma. 2. E tabu ni bokoci na yaru ni valavulewa. 3. E tabu ni tauri valcau -kauwa na matanitu veiliutaki ka ra digitaka na lewenivanua.	Explain your proposals

4. Me dikevi ka vakadodonutaki e so na vosa ni bubului lasu ka a vakayacori e na veitarogi vanua ka sa caka oti.

5. Me vaka na turaga i Taukei, turaga ni yavusa, turaga ni mataqali kei na turaga ni i tokatoka.

6. Na kena bubului lasutaki na vei uma qele ia e sega ni ra taukena dina.

7. E tabu ni ra vola na yavu ni vakavulewa kei viti ko ira na tamata vulagi ka ra sega ni vola kawa bula e na noda vanua oqo ko viti.

8. Ko ira na via duri e na veidigidigi me ra curum na bosevanua ni yasana, gone i Taukei, se dua tale na mataqali kawa tamata.

9. Na vuna baleta e ra vakaitikotiko ga e na loma i 14 na yasana, ka ra vakayagataka tiko na kena vei uma qele; me kua ni dua e vosa. veibeci se viavialevu e na noda vanua.

10. Me ra kila ko ira na kawa tamata vulagi ni o viti na vanua e vakaitaukeni tiko.

11. Me ra vuli kece na gone i Taukei me ra yaco yani na secondary fomu 6 kei na fomu 7.

12. Me vakalawataki vakamatanitu na noda vei korokoro vaka-Viti, ka me rawa ni solia na kaulca vei turaganikoro me qarava vinaka na i tavi maroroi kina na vanua kei na kena kawa tamata.

13. Me veilewaitaki na tagane kevaka e valcaboukeletaka na yalewa ka sega ni valcamautaka me watina.

14. E Viti na yalewa na i yau ni vanua ka va valcamareqeti e na loma ni vuvale.

15. Ni sa veibiu na tagane kei na yalewa me sa basuraki kina nodrau matavuvale ia ka rau vakaluveni tiko me rau na valcaqeqai vinaka e na vuku ni cala koya, ia ko koya sa valcacalai valcalawa me sauma na maintenance me baleti rra na gone.

16. Me da valuta me kua na luveniyali e Viti. O viti na vanua lotu ka qarava tiko na Kalou bula.

17. Me valcatarai na veimdcu ia me valcaraita qa me kua ni valcasivia de tini tale e na mavoa.

18. Me sa yabaki 21, e dua na tagane se yalewa me qai solia vua na vanua na galala me qai valca yagataka na tavako, yaqona kei na yaqona ni valagi.

19. Me ra na qai walcawati ni sa yacova na yabaki 21 (na tagane kei na yalewa).

20. Me dua na lesoni e koronivuli na kena vakatavulici na noda i tovo kei na noda i vosavosa me yolcovi kina na turaga kei na marama e na loma ni 14 na yasana ka mamoroi kina na vanua kei na kena veiwekani.

Constitution Review Committee

Constitution Review WRITTEN SUBMISSION FORM	
Date: 04/06/26.	
District: Nadawa,	
Name [Optional] Matawailevu village.	
What Issues you would like to Submit:	**Explanation**
Example 1: Children's Rights (identify the section)	**Explain your proposals**
1. Na veiliutaki e Viti tekivu mai na peresitedi, paraiminisita kei na i liuliu ni vei ministries kece i Viti me ra vola kawa kuki kece e Viti.	Kai-Viti e i taukei ni vanua e Viti.
2. Me lesu mai na Bose Levu Vakaturaga ka me matabose cecere e na vanua o Viti;	Nikua sa sega ni rogoci tiko na domodra na kai-Viti. Me rogoci na domodra na Turaga bale ne vanua o Viti baleta e tiko na nodra tamata, tiko nodra gele kei na nodra i goliqoli.
3. Na kaukauwa ni taukeni gele me lewa na gele kei na i goliqoli mai Maliwa/Lala me yaco sara e	

ra - na kena yalayala e ra.

4). Na freehold kei na crown land me suka ~~vei~~ lesu vei ira na kena i taukei dina.

5) Me valailaitaki na party me rawa ni ~~tale~~ rua ga na party

6) Me tabu na veiwatini vakatagane se vakayalei (same gender)

7). Kerei me lesu tale mai na veivaka kana kuita taki. vei ira na luveda.

8) Me kau laivi na Threshold system ka me kau lesu mai na first past the post system ni veidigidigi. Koya ga e wini e na i wiliwili koya sa winitaka na i dabedabe.

9) Na i tutu vaka-Peresitedi me cawiritaka na 14 na yasana e Viti.

10). Me vakalesui tale mai na digitaki ni Peresideti kina B.L.V. 10 mena cawiritaka na 14 na yasana nai tutu vakaperesidedi ka mera na peresidedi ga na Turaga Ba se o ira na Turaga i Taukei - TURAGA TU SA MAI VUA NA KALOU.

a – na kena yalayala e ra.

4). Na freehold kei na crown land me suka ~~vei~~ lesu vei ira na kena i taukei dina.

5) Me valailaitaki na party me rawa ni ~~tolu~~ rua ga na party

6) Me tabu na veiwatini vakatagane se vakayalewa (same gender)

7). Kerei me lesu tale mai na veivaka kana kuita taki vei ira na luveda.

8) Me kau laivi na Threshold system ka me kau lesu mai na first past the post system ni veidigidigi. Koya ga e wini e na i wiliwili koya sa winitaka na i dabedabe.

9) Na i tutu vaka-Peresitedi me cawiritaka na 14 na yasana e Viti.

10). Me vakalesui tale mai na digitaki ni Peresideti kina B.L.V. 10 mena cawiritaka na 14 na yasana nai tutu vakaperesidedi ka mera na peresidedi ga na Turaga Bale se o ira na Turaga i Taukei – TURAGA TU SA MAI VUA NA KALOU.

1) Me vakatarai me vaka viti-taki na yaca ni Soqosoqo vaka-politiki ka me kakua ni vakavavalagitaki tu.

ii) Me vaka e liu:

TAKO, LAVO PARTY.

Gauna oqo sa vakatabui tiko me sa yaca vaka vavalagi kece.

2) Me maroroi vinaka na veika e baleti keda nai taukei

13) Vakarusai ka me kau laivi vakadua na vakayagataki ni mariwana kei na waigaga no veivakamatenitaki.

Constitution Review WRITTEN SUBMISSION FORM	
Date: 12/06/2026	
District: SAIVOU	NANUKUCILOA VILLAGE
Name [Optional] MOBILE: 9072639	
What Issues you would like to Submit:	**Explanation**
3. ME BULI NA LAWA ME BALETI IRA NA SEGA NI DAU TIKO E NA BOSE VA KORO, BOSE VANUA KEI NA CAKA-CAKA VA KORO.	**Explain your proposals** NA LEWE NI VANUA RAKA-RA ERA SA DUI TUTAKA TALEGA NA NODRA DODONU. KASA GADREVI KINA TU NA VEI LAWA BULI ESO VAKA OQO E NAKORO MERA VULI KINA NA DAU TALAI DREDRE. SE VAKA DUDUILE.
4. a. SECTION 31. RIGHT TO EDUCATION. NUMBA 5. ME BIU LAIVI MAI NA YAVU NI VAKAVULEWA.	NA MATANI TU ME VADARA NA SALA SE TUVANA E DUA NA TUVATUVA MERA VAKACAVARA KINA NA NODRA VULI NA GONE MENA QAI DONU KINA NA RIGHT TO EDUCATION FOR FURTHER EDUCATION. KA KAKUA NI ULUBALETAKA NI LEQA NA RESOURCES SE ILAVO. (ESEGA NI VAKAIBALEBALE NA LAWA OQO NI SOLI IULUBALE TALE TIKO)
4 b. NI OTI NA FURTHER EDUCATION MERA CAKACAKA MADA E VITI O IRA KECE ERA VAKA TRADE ME TINI NA YABAKI NI BERA MERA SOLI MERA LAKO KI VANUA TANI.	OQO ME TAQOMAKI KINA NA BRAIN DRAIN. MERA BAU YAGA MADA E VITI NI BERA NA BIU VANUA.

Constitution Review
WRITTEN SUBMISSION FORM

Date:	12/06/2026	
District:	SAIVOU	NAMUKULOA VILLAGE
Name [Optional]	MOBILE: 9072639	
What Issues you would like to Submit:	**Explanation**	
5. SECTION 5. CITIZENSHIP O KEDA GA NAI TALUKEI E VITI MEDA VAKATOKAI ENA VOSA VAKA PERITANIA NA FIJIAN. O IRA NAI KENA VO MERA KACIVI ENA FIJI INDIAN, FIJI CHINESE, KE SEGA MEDA SA NATIVE FIJIAN O KEDA NAI TALUKEI KA FIJI CITIZEN OIRA. MEQAI NAMEI KEDA GA NA NODA DUI ETHNICITY.	**Explain your proposals** ESEGA NI RAWA NIDA MAI YUMANI VATA ENA DUA NA YACA NI DUIDUI NA NODA ITOVO KEI NA NODA IVAKARAU. DUIDUI NA VOSA. ERA SEGA NI RAWA NI CAKAVA NA NODA VEIQARAUI VAKAVANUA, SEGA NIRA VOSATAKA NODA VOSA. NA KA BIBI GA NIDA SA CIQOMI IRA MERA SA LEWE NI VANUA KO VITI.	
6. ME VAKALESUI TALE MAI NA SENETI.	ME DAU YADRA KA TAUVULOMA NA VEI LAWA KECE E PASITAKI MAI PALIMESI.	
7. NA NODA DODONU O IRA KECE ERA TEA, BULIA, VOLITAKA, VOLIA SE KANIA NA TAVAKO SE WAI NI VEIVAKAMATENI TAKI (DRUGS) MERA TOTOGI MATE ENA VALE NI VEIVESU. (SE KUNE MADAGA VUA EDA)	OQO NA KA MEDA VAKARUSA NI VALUTI KEDA TIKO NA KAWA ITAUKEI. MEDA VAREYAMTAKI.	

3.

Constitution Review WRITTEN SUBMISSION FORM	
Date: 12/06/2026	
District: SAIVOLI	NANUKULOA VILLAGE
Name [Optional] MOBILE: 9072639	
What Issues you would like to Submit:	**Explanation**
8. NA NODA YAVU NI VAKAVULEWA ME VAKALEVUTAKI MAI NA KENA I LAVELAVE VAKA VEI.	**Explain your proposals** OQO EDA MAI VAKAYOUYA TIKO E DUA NA YAVU NI VAKAVULEWA, E SEGA TU MADAKA NI MAIATA VEI KEDA NAI THUKEI.
9. SECTION 160(6) PROCEDURE FOR AMENDMENT. ME YAVU NI VAKAVULEWA E RAWARAWA KA KENA VEISAUTAKI.	MERA SOLI VAKASALA NAI NA LEWE NI KEBINETI KEI NA PALIMENTI, ENA KENA VIA NA PALIMENTI NIA NODA YAVU NI VAKAVULEWA.
10. CHAPTER 10 IMMUNITY. MESA BOKOCI LAIVI MAI NA NODA YAVU NI VAKAVULEWA NIA IMMUNITY.	OIRA ERA VAKAYACO COUP E DODONU MERA TOTOGI MATE E VALE NI VEIVESU. NA NODRA VOSOTI TIKO OIRA ERA CAKA COUP TOVO CA NI VEIVAKALOLOMATAKI ENA KUCU, VEIVAKAMATEI, EDA SA SURETI NIA TIKOGA MERA SA VAKAYACO COUP TALE. OQO VAKAYACO COUP TALE. EDA SA VAKAYARA TIKO NA BUCA I VALAVALA CA ENA NODA I VULA NI LAWA LEVU KEI VITI NA CONSTITUTION, SA RAUTA ME YACO TIKO NA VEI TOVO LOLOVIRA, KAI KAWSA KA CA E VITI NIKUA.

Constitution Review WRITTEN SUBMISSION FORM	
Date: 12/06/2026	
District: SAIVOU	NAMUKULOA VILLAGE
Name [Optional] MOBILE: 9072639.	
What Issues you would like to Submit:	**Explanation**
11. SECTION 4 SECULAR STATE • MESA BOKO LAIVI MAI NA NODA YAVU NI VAKAVULEWA NA SECULAR STATE. • MESA VOLAI KA BECOME TAKI MESA CHRISTIAN STATE O VITI, IA ME SOLI NIA GALALA VEI NRA NA VEI MATA LOTU TALE ESO.	**Explain your proposals** ME VAKA NI 70% NA LOTU ME VAKARISITO E VITI, SA DODONU GA MESA MATANITU SE VANUA LOTU VAKARISITO O VITI. NA SECULAR STATE E VAKATARA RARABA NA VA KALOU SE LOTU, MATAKALI, TEVORO SE KALOU TANI. NA NODA KALOU KO JIOVA E KALOU VUVU. OOO NA VUNI KENA DRAVA TIKO NA LOTU E VITI.
12. ELECTORAL SYSTEM • MESA VEISAUTAKI NAI VAKARAU NI NODA VEISIGISIGI KEI NA DIGITAKI MATA. ME KUA NI VAKAYAGATAKI NA NABA, IA ME TABAKI MAI NA KEDRA ITABA NA NODA MATA VAKATURI KEI NA NODRA I VAKATAKILA KILA NI SOOOOSOOO. • MEDA SA WASEWASEI VAKA CONSTITUENCY. MULTIPLE CONSTITUENCY.	

5.

Constitution Review WRITTEN SUBMISSION FORM	
Date: 12/06/2026	
District: SAIVOU	NANUKULOA VILLAGE
Name [Optional] MOBILE: 9072639.	
What Issues you would like to Submit:	**Explanation**
13. CORPORAL PUNISHMENT ME KAU LESU MAI NA VEIVAKANAKUITA TAKI MAI VALE E KORONIVULI TALEGA.	**Explain your proposals** MERA VAKANAKUITA TAKI NA GONE NIRA CALA, IA ME VAKA RAUTA GA SE VAKA IYALAYALA. METIKO E RUA SE TOLU MERATOU VAKADINADINA NI VENA-KANAKUITA TAKI KA VAKABAUTA GA. NA VUNA NISA TUBU CAKE TIKOGA NA NODRA ITOVO VIAVIA LEVU NA GONE. SA VODI NA VOSA.
14. SECTION 4 CIRCULAR STATE MERA DAU VAKADIKEVI VINAKA OIRA ERA VIA REJISITA TAKA E DUA NODRA ISOQOSOQO LOTU SE VAKABAUTA. MERA LEWE NI MATA VAKADIDIKE OQO OIRA MAI NA VA SE LIMA NA ISOQOSOQO LOTU LELEVU E VITI. SET A CRITERIA.	E SEGANI VINAKATI ME CURU MAI E VITI NA QARAVI TEVORO, MATAKAU, VUNIKAU SE KALOU TANI. ME LAURAI VINAKA NA NODRA YAVU NI VAKABAUTA.

6

Constitution Review WRITTEN SUBMISSION FORM	
Date: 12/06/2026	
District: SAIVOLI	NANUKULOA VILLAGE
Name [Optional] MOBILE: 9072639	
What Issues you would like to Submit:	Explanation
15. SECTION 23 POLITICAL RIGHTS ME YALANI NA NODA DODONU NI VAKATUTUAKI PATI VAKAPOLITIKI KINA TOLU. GA NA PATI MERATOU VEISISIVI ENA VEIBIBIBI.	Explain your proposals ESA RUI LEVU NA VEI PATI VAKAPOLITIKI KA VAKAMUNA NA NODA TATAUSEWASE E VITI.
16. CHAPTER 6. STATE SERVICES NA MATA BOSE LEVU VAKATURAGA MESA VAKACURUMI MAI KINA NODA YAVU NI VAKAMALEWA	OOO NIE VAKA GA NA PUBLIC SERVICE, IA ME QARAVI IRA VAKATABAKI DUA NA VEITABANA ENA ITIKITI NA VEITABANA MINISTRY, TABANA AFFAIRS NI QELE MAROROI ETC, ETC.
17.	

VANUA COKOVATA O SAIVOU
NATAUYIA - NAQENIGANIVATU - YAVULEVU - NABUKEELEVU
NAROKO - NALIWANI - NAILUVA - LAITOA - TOKINEKE

13th May 2026

The Chairman & Members
Fiji Constitutional Review Committee
Suva

Dear Sir/ Madam,

Re: VANUA COKOVATA O SAIVOU, RA SUBMISSION ON THE PROPOSED 2026 CONSTITUTION AMENDMENT BILL

This is the submission by the Vanua Cokovata o Saivou on the proposed amendment to the Constitution.

1. **Introduction**

1.1 The Vanua Cokovata o Saivou consist of nine (9) independent Vanua's within the tribal district of Saivou. These are Natauyia, Naqeniganivatu, Yavulevu, Nabukelevu, Naroko, Naliwani, Nailuva, Laitoa and Tokineke.

1.2 On 8th May, the Vanua Cokovata o Saivou (COS) met at Rewasa Village on its first development meeting for 2013. Present were the traditional chiefs of all the 9 Vanua's, namely, Tui Natauyia, Tui Navunivau, Tui Yavulevu, Vunivalu of Nabukelevu, the Lewei Vatudamu, Tui Naliwani, Tui Korosavualevu, Tui Laitoa and Taukei Tokineke.

1.3 Present also were the members of the 9 Vanua's, representatives from the Provincial Council including the Roko Tui Ra and government representatives such that the total number of people who gathered on the day was around 200 approximately.

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Address: PO Box 214, Rakiraki

1.4 The Vanua Cokovata o Saivou had invited Niko Nawaikula of SWN Advocacy to attend and speak on the defects on the 2013 Constitution and afterwards resolved that a submission is o be made to the Constitution Review Committee by the Vanua Cokovata o Saivou to be signed off by the nine (9) Heads of the Vanua.

1.5 This is the submission to the Constitutional Review Committee by the Vanua Cokovata o Saivou.

2 Restore All Aspects of Recognition and Protection of Fijian Cultural Identity, Institutions & Group Rights Left Out By Authors of the 2013 Constitution

2.1 We humbly request that all aspects of recognition and protection of Fijian Cultural Identity, institutions and group rights that were entrenched in the 1970 & 1997 Constitution but which were rejected by the Authors of the 2013 Constitution are to be fully restored in the proposed amendment.

2.2 We believe that the Bainimarama/Khaiyum regime had purposely left this out as part of its Sunset Clause Policy to annihilate the cultural identity, institutions and group rights of Itaukei to mainstream and create a form of equality or what it termed common and equal citizenry.

2.3 But we seriously believe that the social engineering process of common and equal citizenry is clearly unlawful given that Fiji had ratified ILOC 169 that recognized Indigenous Group Rights including rights to prior and Informed Consent and Right to maintain cultural institutions, recognition of customary laws and social justice, all of which were constitutionally recognized under the provisions of both the 1970 & 1997 Constitutions. Fiji has also lately endorsed UNDRIP that recognized Indigenous Group Rights, Cultural & Ethnic Identity and Rights to Indigenous language and Institutions in September of 2023.

2.4 We also believe that the recognition and protection of Indigenous Itaukei culture, group Rights, Rights to cultural autonomy etc has been central to colonial history and policy, illustrated by Clause 4 & Clause 7 of the Deed of Cession, the Native Lands Act of 1905,

the Native Land Trust Act of 1940 and the Fijian Affairs Act of 1945, that no one including the Bainimarama/Khaiyum government should simply dismiss them.

2.5 There are nine (9) provisions in the 1970 and 1997 Constitution taken together that contain recognition and protection of Fijian cultural identity, institutions and group rights that the authors of the 2013 Constitution rejected and left out. Two (2) provisions from the 1970 Constitution are repeated in the 1997 so that altogether there are seven (7) such provisions that can be collectively found in the 1997 Constitution.

2.6 These are;

i. First, Chapter 13, S185 dealing with group rights. S185 brings into the Constitution the form of protection now consistent with UNDRIP and ILOC 169 dealing with the need for consultation and prior and informed consent before a legislation is introduced or amended dealing with an indigenous itaukei people. S185 says, government cannot amend any legislation dealing itaukei land rights and cultural autonomy namely, Native Lands Act, Native Land Trust Act, Fijian Affairs Act and Fijian Development Fund Act unless approved by the majority members of the GCC in the senate. This was deliberately left on by the author of the 2013 Constitution.

ii. Second, S186 deal with Customary laws and customary rights. This provision say parliament must recognize and make provision for customary laws and customary dispute resolution. This was totally thrown out and left out of the 2013 Constitution by its authors.

iii. Third, Chapter 8, S116 gives Constitutional recognition of the Bose Vakaturaga or GCC and its Constitutional role of appointing the President and disciplining the President. This also was thrown out and did not find a place in the 2013 Constitution.

iv. Fourth, S90 the 1997 constitution recognize role of the GCC in appointing the president and vice president. This did not find a place in the 2013 constitution and was thrown out.

v. Fifth, S93 of the 1997 constitution recognize the role of the GCC in removing the president or vice president. This also did not find a place in the 2013 constitution and was thrown out.

vi. Sixth, S64 of the 1997 constitution recognize the role of the GCC in appointing over 43% of the Senate. This was also thrown out and did not find a place in the 2013 constitution.

vii. Seventh, Chapter 5, S44 recognize social justice and affirmative action. This has been the section used by government under the 1997 constitution to justify the grant of 50% scholarships to itaukei, 50% employment in the civil servant and 50% commercial grant benefit. This was also thrown out and did not find a place in the 2013 constitution.

2.7 We request the committee to restore the rights recognised and protected under S185, S186 and S44 of the 1997 Constitution because these provisions deal with Group Rights recognised under ILOC 169 that Fiji ratified in 1998 and UNDRIP that Fiji endorsed in September 2023.

2.8 We also request that you expressly mention *ILOC 169 and UNDRIP and government's obligation to implement them under its laws and policies subject to those rights being balanced with fundamental Human Rights and the rights and interests of other communities.

3 GCC to be Brought to the Centre of Governance and the Constitution

3.1 We request that the amendment must also correct past mistakes and one important mistake that has been perpetuated under the 1970, 1990, 1997, Yash Ghai draft of 2012 and 2013 Constitution is the status of the Great Council of Chiefs.

3.2 The Chiefs in Council, comprising about 10 High Chiefs who came together to sign the Deed of Cession of 1874, were the ones that ceded the sovereignty of Fiji to the crown. Throughout colonial history the Chiefs Council was never disbanded but in fact it was formalized into law under the Great Council of Chiefs and was continually sought after by the Crown for its good counsel and advise on countless colonial policies.

3.3 When independence came in 1970 the expectation was that the sovereignty should be returned to the Great Council of Chiefs as donor but instead it was handed back to a parliament comprising of different political parties. We humbly submit that this was a mistake and the correct thing to do then was to return sovereignty in the Great Council of Chiefs as donor which in turn (to introduce democratic process) delegated to a

parliament the power to make laws retaining the role of reviewer of those laws and holding independent institutions (eg; FICAC, DPP) to account.

3.4 To correct this past mistake, we submit that this now is the proper time to bring the Great Council of Chiefs to the center of governance and into the Constitution to replace the Senate.

3.5 We therefore beg and request that this Committee recommend to the Government that the Senate is to be replaced by the GCC. But the GCC must invite a representative of the Council of Churches and other ethnic community representatives to join them to introduce to democratic principles of inclusivity.

3.6 Placing the GCC at the very top and above parliament gives to it the important national and unifying role that they are the GCC not for itaukei but for all Fiji and the Fijians.

3.7 This new look GCC will have 14 permanent members comprising heads of the provinces plus 10 appointed and elected members representing religious heads, ethnic representatives and people of good national standing.

3.8 The role of the new look GCC will be as head of the nation and head of the cultural autonomy and as head of nation it will be a house of review to scrutinize the laws and policies of government to see that they are morally sound and does not abuse the interest of any ethnic community.

3.9 Of course the GCC has to be consulted to agree and the appropriate question be put to them is – "Are you happy to be chiefs of only Itaukei within your $M GCC building or are you prepared to take a national and inclusive role where you become chiefs of not only Itaukei but of all citizens of Fiji."

4. Itaukei Culture to be Constitutionally Recognized as the Common Culture and Identity of Fiji

4.1 We believe that iTaukei (Fijian) culture and identity, including its language and institutions, represent a foundational culture and identity of Fiji. This must be reflected in the Constitution.

4.2 New Zealand, for example, has adopted a bicultural policy that recognizes and incorporates Māori language and traditions into the core of government administration. This is reflected in various state practices, including the national anthem being sung in

both Māori and English. Australia is also attempting to introduce bicultural recognition, although recent constitutional amendment efforts to recognize Aboriginal rights have been unsuccessful.

4.3 Both Australia and New Zealand continue to struggle to fully reflect biculturalism in their constitutions, although it exists at legislative and policy levels. For example, in New Zealand, the national anthem is sung in both Māori and English, while in Australia, official events often include acknowledgements of the traditional custodians of the land.

4.4 These challenges partly arise because both countries only ratified the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) after 2007, and have since faced difficulties integrating Indigenous identity and culture into governance structures. Historically, Indigenous peoples in these countries were marginalized, and their cultures were suppressed.

4.5 Fiji presents a different case. Indigenous Fijian culture and identity have been recognized and protected since cession and continue to exist as a living culture. However, this has not been fully incorporated or reflected in governance structures or the Constitution.

4.6 We request therefore that one provision in the Constitution to say as follows; "the culture and identity of indigenous Fijians is hereby adopted as the nation's culture and common identity and shall be reflected as such in all aspects of government practice, policy and laws."

5.0 Remove Immunity Provision

5.1 We support the GCC recommendation that the immunity provision must also be removed by this amendment.

5.2 The immunity provision contradicts the basic legal maxim that everyone is equal under the law, it is also unfair against those who committed the same offence and have already served and it also implies that the law is you can commit a coup, introduce a new constitution, entrench within a immunity provision, conduct 3 or 4 elections under it and that will legitimize everything.

6.0 Remove S30 on Ownership of Minerals by the State

6.1 We submit that the part of S30 of the Constitution that confer ownership of minerals to the state must be removed because this was never a part of any previous Constitution and the debate on whether landowners should own the mineral is still current.

7.0 Amend Rights of Children

7.1 We submit that S41 on the rights of the children should be amended with a proviso that say that the rights of the child is subject to parents and state decision to decide what is in the best interest of the child.

.....	.....	.....
Tui Natauyia	Tui Navunivau	Tui Yavulevu
.....	.....	.....
Vunivalu Nabukelevu	Lewei Vatudamu	Tui Naliwani
.....	.....	.....
Tui Korosavualevu	Tui Laitoa	Taukei Tokineke

[illegible] Nalaba

TIKINA NALABA

[illegible] VAKATUTU NI ~~[illegible]~~ KO ~~NALABA~~ E NA YA[illegible] NI VAKAVULEWA. * * *.

NA YALA YALA NI QELE NI DUA NA MATAQALI ME TEKIVU MAI NA DELA NI QELE KINA BOTO NI SAU LOA.

VUNA ME RAWA NI VAKAJAGA VEI IRA NA LEWE NI MATAQALI.

2. KEVAKA E KUNE E DUA NA I JAU BULA E NA NOQU QELE. ME 80% TAUKEI NI JAUBULA. 20% NA MATANITU.

VUNA ME RAWA NI RAU BULA RUARUA KA RAU KILA NA KENA JAGA.

3. NA QOLIQOLI ME SOLI LESU TALE NA KENA LEWA VEI TAUKENI QELE

VUNA ME RAWA NI VAKAJAGA ME BALE IRA NA NOQU KAWA MAI MURI

4. ME SA DUA TALE GA NA NODRA DODONU NA TURAGA.

VUNA ~~[illegible]~~ BALETA NI RA LIULIU NI MATA VUVALE.

5. ME SA SOLI NA GALALA ME RA KUITA NA GONE.

VUNA ME RAWA NI RA GONE VINAKA. KA VAKA I TOVO.

[illegible] RA SA TOTOGI MATE NA LEVE
[illegible] VANUA E RA COKO ENA KISI NI
WAI GAGA.

ME VINAKATI ME DUA NA VITI
[illegible] E NA NODRA GAUNA NI BULA.

ME SA LESU TALE NAI WALEWALE
NI VEIDIGIDIGI E NA KENA TAUMADA

E RUI DREDRE NA KENA I
WALEWALE VOU OOO. VEI IRA NAI TABA.
QASE.

ME SA VAKADEITAKI TALE NA SENATE
KEI NA BOSE LEVU VAKATURAGA.

ME RAWA NI DA KILAI NAI TAUKEI
E NA NODA VEIVAKATURAGATAKI, TOVO
KEI NA I VAKARAU.

VAKATUTU NI SOQOSOQO NI MARAMA E BURELEVU

(1) ME DURI TALE NA MATA BOSE LEVU VAKATURAGA.

(2) ME SOLI TAUCOKO VUKA NA I TAUKEI NI QELE KEI NA WAI NI QOLIQOLI NA KAUKAUWA NI NONA QELE KEINA NONA WAI NI QOLIQOLI.

(3) ME VAKADONUI TALE NA VEI RANA KULTA TAKI

4 ME VAKALESUI TALE MAI NA LAWA ENA KENA VAIKA TABUI NA CAKACAKA ENA SIGA TABU. ENA KENA SOGO VEI SITOWA, VALENI DANISI. TABU NA DORI E GAUNISALA QUOLI TAKI IRA?. TABU VEIWATINI VAKA TAGANEVA YALEWA.

Burelevu Women's

NAME	D/O/BIRTH	SIGNITURE
Asena. Nakove	5/06-65	Nakove
teca Agela	20/9/73	A. Agela
lomena. Reva	5/2/91	Romokamica.
iliakere Ravonu	5/06/94	Maivanawalu.
Maria Teresia	03/04/03	Maria
ravina Sauvali	04/04/97	Sauvali
lia Sunigone	8/10/69	Sunigone
aline Marama	23/01/2001	Marama
rolina Adiralulu	26/05/~~2026~~ 1991	Adiralulu
uwaia Wagavatu	10/5/1988	[illegible]
usana Vosabale	05/06/2002	Vosabale
silina Raideli	10/7/71	Raideli
itia. Vokanisiga	20/9/1963	Vokanisiga
A Polonia Marama	24/4/54.	Marama.
AKANISESE BAUTAKECE	14/05/1992	[illegible]
ISABETTA MARAMA	21/07/1994	

Constitution Review
WRITTEN SUBMISSION FORM

Date: 08/06/26	
District: NAILUVA	
Name [Optional] DANIELE SARATIA	
What Issues you would like to Submit: ME VEI SAU E SO NA YAVU NI VAKAVULEVA ~~[illegible]~~ 2013	**Explanation**
Example 1: Children's Rights (identify the section)	Explain your proposals
(1) LAWA NI QELE (2) DODONU NI TAUKEI (3) DODONU NI MARAMA (4). DODONI NI SOKALOU (5) DODONI NI GONE (6) TAGANE YALEWA (7) QOLIQOLI	- 60% TAUKEI NI QELE 40% MATANITU - ME DUA NA DODONU NI TAUKEI KAI VITI - ME VAKALAILAI TAKI NA DODONU NI MARAMA ME LIU TIKO GA NA TURAGA - ME VEISAU ME ~~[illegible]~~ ME LOTU VAKARISITO - ME RA MOKU TALE NA GONE E KORONI VULI - TABU NI VAKAMAU SE TIKO VATA TAGANE TAGANE SE YALEWA YALEWA - ME VEISAU NA LAWA NI QOLIQOLI VOTA VEI IRA NA TAUKEI NI QOLIQOLI

Vakatutu ni koro ko Nalidi ena Constitution.

1. Kunei ni iyaubula ena dua na tiki ni qele me sa 70% taukei ni qele, 30% na matanitu.

2. Me dikevi tale nodra dodonu na gone ka caka tale na vei moku, vakadinadinataki ni sa yali na itovo kei na ivakarau ka dodonu mera bulataka na luveda. (Corpral punishment).

3. Kua ni da okati meda itaukei kece kei ira na vei mata tamata tale eso.

4. Dikevi tale na womans right ka sa sega ni rogoci na domodra na Turaga (mans right).

Na vakatutu ni vanua ko Mataso ki na Komiti ni Yavu ni vakavulewa.

1. Me vanua lotu vakarisito ko Viti.

2. Me vakasukari lesu tale mai na nona i qoliqoli kei na nona i yau bula vua na i kenai taukei dina.

3. Me taukena na Itaukei na nona qele, mai dela ni qele ki na boto ni qele e na dua na udolu na mita (1000 m).

4. Me vakasukari lesu tale mai na qele voli vakadua kei na qele boro damudamu ki na i kenai taukei.

5. Me sa kakua ni veisere ko ira na vakamau.

6. Ke rawa ni vakadonui vakalawa na nodra kuita na gone.

7. Me vakamalumalumutaki na nodra dodonu na gone.

8. Kerei na kena vakatabui vakalawa na veiwatini vakatagane se na veiwatini vaka yalewa.

Nayavu Village Hall

Nasautoka Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nasautoka Village Hall – Wainibuka DATE: 15/6/26 TIME. 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	Jope Lanyaba	49	9628235	Naibita	Nailega	M	ITaukei	[signature]
2.	Jone Numanayawa	46	9515833	Naibita	Nailega	M	ITaukei	[signature]
3	Uaitia Dalomo	52	8447923	Nailega	Nailega	M	–	[signature]
4	Nasoni. Nayalega	50	2026577	Naibita	Nailega	M	ITaukei	[signature]
5	Kitione Rokosuka	52	842285K	Tonia	Tai-vugalei	M	itaukei	[signature]
6	Tesita Raika	49	8403243	Naibita	Nailega	M	ITAUKEI	[signature]
7	Penijamini. N	50		Naibita	Nailega	M	ITAUKEI	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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8	MARUKA VADA	63	–	NASAUTOKA	NASAUTOKA	F		[signature]
9	VILIMONE ROKOROSAGA	76		NASAUTOKA	NASAUTOKA	F		[signature]
10	SIKELI - NAIVUNIVA	82		NABOUVA -	" "			[signature]
11	Poate Tamamuku	75		NABOUVA	NASAUTOK	F		[signature]
12	Amani Naumicagbula	60		Nasau	Naloto	F		[signature]
13	SERUPEPELI - D.	74		NABOUVA.	NASAUTOKA.	T.		[signature]
14	KINICONI TIKOI	72		NASAU	NALOTO			[signature]

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15	Saciasi Ravutuga	63	8762571	BAKUINUNA	WAILEVU	TURAGA	T	[signature]
16	Martia Nasautubua	64	2927475	/ / / /	/ / /	/ /	/	[signature]
17	Josefa Bayameyame	77	9063495	Nabouwa	Nasautoka	✓✓	-	[signature]
18	ISIROMI. Rido	72	-	NABOUA	-	✓		[signature]
19	Luan Bogi	68	2751580	NASAU NALOTO	NALOTO	✓	F	[signature]
20	Waibuea Josefa	44	9715935	Mamu Wainibuka	Naulega	✓	✓	[signature]
21	Isoa NATABALEKA	65	8603300	WAILOTUA NEI WAINIBUKA	WAILEVU	✓	✓	[signature]

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22	EPELISERU	87	9004597	NASAUTOKA	WAINIBUKA	T	IT	[signature]
23	SILIAS LEKA	63		NASAUTOKA	WAINIBU	T	/	[signature]
24	MANOA TUKANA	64	8726481	NAILEGA	NAILEGA	T.	/	[signature]
25	SANAILA RASOTALE	70	9399528	Wailotua	WAILEVU.	T	/	[signature]
26	Sailasa Roko	52	8021808	Dakuivuna	Wailevu	T	/	[signature]
27	Vilimoni Rokorasaga	43	9506203	Nasautoka	Nasautoka	T	/	[signature]
28	Semi Seruvavula	59	9910867	Nasautoka	Nasautoka	T.	/	[signature]

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29.	SOKOVETI Dinaruso	50	2679	Waylotua 2	Wailevu	F	IT	Dinaruso
30	KENI. DAKUIDREKETI	71		TONIA	TAIVUGALEI	M	//	[signature]
31	MOSESE: TIKOINAQILAQILA.	61	9846258	NATOKALAU	WAILEVU	F	//	[signature]
32	WAISEA MARAUVUCU	60	8492893	NASAU.	NALOTO.	M	//	[signature]
33	JOSEFA QOMU	71	8731167	DAKUVUNA	WAILEVU	M	//	[signature]
34	Solomoni N.	68	9790253	NAYAVU	NAYAVU	M	//	[signature]
35	Timoci Bamuvalu	75		Navercovatu	Naloto	T	//	[signature]

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36	Gmeri Tinsi	52		Nasautoka	Nasautoka	F	Fijian	[signature]
37	Taina Masaku	64		Tonia	Tairugalei	F	Fijian	M. Taina
38	Vani Keteivalu	45		malabi	Wailevu	F	Fijian	V. Keteivalu
39	Litia Muawai	39		Natokalau	Wailevu	F	Fijian	Litia
40	Kasa Yamarama	54		Dakuivuna	Wailevu	F	Fijian	[signature]
41	Vetinia Ravutuaga	62		Dakuivuna	Wailevu	F	Fijian	Karavama
42	KOINI Sera	48	2479864	Dakuivuna	Wailevu	F	Fijian	KSera

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43	Sekua Koro	63	—	Waqia	Waimbuka	M		[signature]
44	Mateveli Bola	66	-	Nanbita	Nanlega	M.		[signature]
45	LAISENIA. N	47	2073737	WAILOTUA #2	WAILEVU	M	IT	[signature]
46	Waisake. V	35	9635618	Wailotua 1	wailevu	M		[signature]
47	Mafoni - K	58	2568614	Manu	Nanlega	M		[signature]
48	Pasepa - Gogo	39	8422857	Tonia	Tamegalei	M		[signature]
49	Akosita. G	36	2190461	Vilemulanka ni	Yasana	F.		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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50	Kamunili Raga	60	-	Nasaibitu	Nayava	Turaga	-	[signature]
								[signature]

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Transcript

Nasautoka Village

Date: 15-6-2026

Mr Biu: Thank you. I request if you could continue with the drinking of yaqona, and for us to commence this morning.

The Vanua Nasautoka, the Turaga Sau, Vunivalu, all members here this morning. Before we commence this morning, if approval be given this morning – to request members of the Commission to sit on their seats so we can commence this morning. Members of the Commission I now request you to take your seat this morning before we start with the official proceeding. Thank you. You may now take your seat. Thank you very much.

This morning, before we commence with our submissions, I want to share a few things this morning, so we are all aware before submitting our submission this morning.

Firstly, I request you to listen very carefully - when making submissions, it was only conducted in English – we be thankful that the Chairperson is a good man, so they have approved to be carried out in iTaukei the session this morning, to make it easy for us to receive this morning, and we will try to translate in English so that it can be recorded all that is done this morning.

Secondly, the Chairperson will explain the purpose of coming and introduce the team that are seated this morning.

Thirdly, there will be a time to make submissions – the Chairperson will give time for submissions. When the time I given, a few things to take into considerations before we make submissions. It is needed to state your name and your positions if you a representative from Tikina and your village – so that it is recorded and documented to serve as evidence when finished to prepare their report and they will give it as evidence. I will say it once again, when the time is given to submit your submission – say both your names so that it is recorded and give in your submission. If you are submitting in iTaukei, you may do so, not stopping – I will say it once again, if there is someone who can submit in English you may do so to make it easy for the recorders – the staffs are here, two ladies come from Parliament. They will be recording and documented and submit as evidence to prove that work has now been completed from here this morning.

Fourthly, the importance of submitting a proposal, I request this morning if we want to make a proposal to align only – I will say it once again please align only with the 2013 Constitution. That means, if there is a complaint outside of the Constitution regarding the development, we can stop it this morning. We will only consider matters regarding the Constitution.

The fifth – we are talking alot about the Constitution. Discussions around the tanoa, and all-around places. Well, that is only discussion. Today is the day the government has given the approval to the Chairperson to carry out this task. Give submissions on what you want to say, do not be afraid, no one will be arrested. The Commissioner and the Chair of the GCC is here – no one will be arrested. Before we came, I have already called them, they are my good colleagues. I have requested you to hand over correctly – if you state that the Constitution is bad – say it. If you want it to change – say it. Today is the day, I requested you to give in your true heart what you want to be included in the Constitution.

Lastly, I express my thanks for us coming in together – from the villagers we have been to, it was nothing similar. We are happy to see the full house this morning, to the Turaga Sau, the elders – we are happy to see this morning. I express my thanks – I stand to say a few words before we make proposals this morning. I now give the floor to the Chair to commence with the proceedings this morning.

Mr Valenitabua: Firstly, I humbly ask for permission to the Vanua Nasautoka, Turaga the Vunivalu and the members of the community. We are here inside your house this morning, hearing the words from the sevusevu – Vanua Wainibuka. We ask permission as we are sitting here above you ladies and gentlemen in our yavusa. Only the work we are doing, that we are here above you and are thankful that you have approved us to sit on the table above you.Dou bula na Turaga kei na marama.

Upon arriving this morning, we can see that you appreciate us and we are thankful for that. On my right sits Mr Conway Beg – well known for rugby. He is an architect and is well known in all big hotels around Fiji, we can see his designs. On my left sits an Indian gentleman – Dr Neelesh Gounder. The Dr on him is not medical, he is a Doctor in PHD (wisdom) and he is now a Lecturer at the University of the South Pacific and being useful to the

government of Fiji – he is an Economist. I am Sevuloni Ratumaiyale Valenitabua, I am the leader of this Team. My village is Nukui, tikina Rewa in the province of Rewa. We are here this morning the three of us on the nomination of the President – we were chosen seven. The President choose us seven and we took and oath – one has been dropped and left us with six. Three of us are here in your village this morning, the other three are currently in Naitasiri. The main purpose of us visiting around Fiji attempting to accept various proposals regarding what the views of people to be included in the Constitution of Fiji.

As mentioned earlier on from retired police officer – Mr Biu Matavou on the discussions regarding the Constitution. One is that we always complain about is that we do not discuss about it; the voice of the people was not heard. Suddenly, it has appeared and they say that this is our Constitution, we have to abide. That is why we are here to visit around and hear the voice of the people so that there is a constitution we give our minds in from the people. That is the purpose of us visiting this morning.

Three Commissioners are scheduled to arrive this morning, together with the government workers accompanying us.

The powers given to us so that we can clear some laws from the 2013 Constitution. Remove the laws which we do not agree with and include some new laws if need be and we can also change the words from the book – some words to change the meaning. Those are the three things which we think to make. After we collate all proposals, we will review and work from there. I want to make clear from the beginning of our discussion this morning, we are not making a new one – for you to say that this is a new Constitution, no! Only changes to the law inside. Some laws are good inside the book – we will leave it; some we think is not good for us – we can change it or if you want it to be included. It will be like that. That is why it is important to hear from you the people.

We are here in your village this morning, the yavusa, I am opening the discussion or intro to our discussion this morning – that is all.

Thank you – we have opened the floor for proposal. As mentioned earlier, if you want to say a few things – ladies and gentlemen wishes to give their proposal, please raise your hand and we will bring the mic. Take the mic and speak clearly because it will be recorded – both Vernacular and English.

Mr Biu: Thank you. I request since we have only one mic used so for those who want to give their proposals to come up and speak. Thank you.

Mr Orisi Lutunaivalu: Thank you very much, I am the Turaga ni Mataqali Naduadua, Tokatoka Naduadua, Yavusa Naduadua, my village is Naibita, my name is Orisi Lutunaivalu. I came with one view regarding our natural resources, our land and what is underneath and the qoliqoli. I am requesting today as my proposal on the consent or the trustee of the land to be given to the Mataqali and the landowners. The government is to be the referee of the proposal. That is all I asked. Thank you.

Mr Biu: Chairperson and members of the Commission, my name is Orisi Lutunaivalu, I will spell it for you if you want. Orisi Lutunaivalu the Turaga ni Mataqali of Naduadua. Mr Lutuinavalu made a single submission this morning is making reference to the minerals, land and the qoliqoli. Mr Lutunaivalu submits that trustees of this land and qoliqoli must be Constitutionally recognised to belong to the Mataqali and the landowners and the government to serve as the referee. I will repeat the submission once more. Mr Lutunaivalu submits that the trustees of the land and the iqoliqoli to belong to the mataqali and the landowners and the government to serve as referees. Vinaka vakalevu Chairperson and members of the Commission.

Mr Valenitabua: Thank you very much. Thank you Turaga ni Mataqali – one question. What is the government do with it. If I can explain on it, the trustees do not own it.

Mr Lutunaivalu: Well to be like this, the consent to be given to the Mataqali and the landowner. Now, it is with the government, and they are making things hard for us. In my submission today, consent to be only for the Mataqali and the landowners. Vinaka vakalevu.

Mr Biu: Chairperson and members of the Commission. Thank you, Chairperson, the government should serve as advisory role. I repeat once more, the government to serve as an advisory role in regard to the qoliqoli and the land.

Mr Valenitabua Thank you. Another question, how about the TLTB, is there any responsibilities you are thinking about or not. Because with TLTB under the law, they act as trustees to the landowners and given the task to work on the iTaukei land around Fiji – that is within the law. Do you have any explanation on that?

Mr Lutunaivalu: Thank you very much. The anxiety that is with us now, we are not trusting the Lands department. They are an obstacle to our move the iTaukei, that is why we are asking – the iTaukei are educated, our children are well educated. They can make good decisions on land, not like before. That is why we are asking, to give the rights to this people to make it easy for us iTaukei. That is all I can say. Is there is an investor, he must come direct. Now they have made deductions, come to us there is nothing. Sometimes, the TLTB says no, that will be it. I am requesting my proposal to give full right to the landowners. If they want to do regarding their land – the government to give advice. That is my view, thank you.

Mr Biu: Chairperson and members of the Commission. Mr Lutunaivalu made further clarification – the iTLTB and answering your question. Mr Lutunaivalu further reiterates that there is fear amongst the landowners about the processes that takes place with the NLTB. Some lands were dealt with corrupt practises, however he further submits and continue to submit that the landowners must own the land and the iqoliqoli. Vinaka.

Mr Valenitabua: Thank you very much. We have heard your proposal, we have written it, recorded it. We will investigate what will happen next. Thank you. Anyone else?

Mr Dinavuso: Thank you. Bula Vinaka to the officials, my name is Mataiasi Dinavuso, I am from Wailotua No2, Wainibuka. I am aWailotua No2, Wainibuka.Thank you for coming today. I am following up on the agenda here on the form that was distributed that I will be making individually for ease of discussion.

Firstly, chapter 1 – the circular state, our proposal this morning, the government to prioritize Christianity in Parliament and in Fiji. In chapter 2, Bill of rights to be removed – your right is yours only – when you enter a village or vanua abide by their village or vanua. Another one is on the bill of rights – the people to listen to the Constitution, no matter where you come from, or which country you come from, abide by the Constitution of this vanua. Chapter 3, Parliament – to restore the Senate caucuses that was removed in 2013. Another one regarding the Parliament, restore the election to constituency as before, remove the one we are currently using. Chapter 4, regarding the President – to be the final decision is of the Presidents decision regarding Fiji. Chapter 6 – the work of the government – we are proposing to give entirely to the Public Service Commission to control the government officials and give advice to the government officials.

Chapter 8 - Righteous Service: This should be strongly emphasized in Fiji. Those entrusted with providing righteous service and offering advice must clearly understand their roles and responsibilities. The roles of serving and advising should not be confused, as is currently happening in some situations. Chapter 9 – emergency decision-making, I propose that the President to give the last decision during emergency. Chapter 10 - Immunity to those who planned the coup, I am proposing for those that took part in coup not to be taken in as a civil servant in government or politics. Chapter 11 – Change in Constitution – we are proposing 51% as earlier shown to change the Constitution. Also, proposing to change the Constitution. Chapter 12 - introduction to be removed, its translation – remove the Constitution on the 7th of September 2013.

Other matters – proposing to re start the iTaukei government and to run the iTaukei government. Secondly, decision making in iTaukei government within the iTaukei. Thirdly, the government to fund the administration of iTaukei government. Fourthly, form a constitution before the general elections. On hold with the elections, draft the Constitution before the elections. Because this is where the elected will work on during the elections. Lastly, return the elections as earlier mentioned to constituency as earlier done. That is all from the Tikina Wailevu from the village Wailotua No 2. Thank you.

Mr Biu: Chairperson and members of the Commission, before I commence on the translation, can I submit the written submission first before I proceed with the interpretation of the submission.

Mataiasi Dinavuso made several submissions this morning, I will go one by one. First, he made reference to chapter 1 of the Constitution which talks about the Circular state, and he is referring to Circular state. Mr Dinavuso submits that the government should recognise the Christian state and it must be Constitutionally recognised in the Constitution.

The second submission, he refers to Chapter 2 regarding the Bill of rights. Mr Dinavuso submits to remove the Bill of rights completely – our right is our individual right, when we enter the village or the tikina or the vanua – that should super cede. He made further reference to the individual right, Mr Dinavuso submits in material of where you come from when you arrive to Fiji, you must observe the Bill of right that is in the Constitution.

Further submission, he is referring to Chapter 3 of the Constitution which refers to the Parliament. The first submission on this chapter – One – is to retain the senate and that must be recognised in the Constitution, secondly – to return to the constituency based which existed previously and to remove the single constituency in the 2013 Constitution. Further submission, Chapter 4, he made reference to the President of Fiji - the submission is that the President must be given the full autonomy and the last decision on issues about Fiji. The President to be given the full autonomy or make the last decision on issues relevant to Fiji. The other submission Chapter 6, Mr Dinavuso submits that the PSC – the Public Service Commission to be given the final autonomy on issues regarding civil servants.

Chapter 8 – on the Corruption, Mr Dinavuso submits on the government service must observe or must do a faithful service to the people of Fiji. There is a lot of corruption that take place. Mr Dinavuso submits that the government must observe the principle of working faithfully and remove corruption from the government services. The other submission is chapter 9 regarding the emergency situation. The submission this morning is to the President to be given – to make the final decision during the emergency situation.

I will repeat that once more, that the President must be given or to give the final decision during the emergency situation. The other submission, his referring to the immunity clause, Mr Dinavuso submits that all of those that participated in the coup must not enter the government service or to take part in any election. Chapter 11 on the amendment of the Constitution, Mr Dinavuso submits that 51% is required to amend or change the Constitution. He made further submission that the Constitution to be removed completely.

The 2013 Constitution to be removed completely and to make a new one. Chapter 12 refers to the interpretation section; he made further submission that the 2013 Constitution to be removed completely. On other issues, Mr Dinavuso submits that the Fijian Administration to be revived and participate in decision making of the government. On the second submission on the Fijian Administration to be for the iTaukei only – the other submission is for government to fund the Fijian Administration. The other submission is the Constitution to be enacted first before we conduct the election. And the last one – he made another submission on the constituency-based election, they

must be recognised in the constitution. Thank you to the Commission. That is all from Mr Dinavuso. Thank you.

Mr Valenitabua: Thank you very much. We have heard the proposal from Mataiasi Dinavuso this morning. I can say that to those present today, that some of the proposal given today that we have heard all around Fiji. We have been to Lau group, the team that is present today – we have been to the Lau group, we have been to Lomaiviti, been to Cakaudrove and across to Taveuni. We have come around Vitilevu, starting from Serua, Namosi, Nadroga, Nadi, Lautoka or yasana o Ba -Vitogo and Namoli over to Rakiraki. From Rakiraki, we have come today to your tikina. We have heard from there for the Circular state to be removed and to be a Christianity government to be included in the Constitution. We have also heard the Bill of Rights – they have also asked to be removed. Mataiasi has added today – that if someone enters one village, his rights to be outside and he enters alone – that we heard from one island – I think from Nairai, from Nairai.

They were proposing from there – the rights of an individual to be left in town and not to be brought in our villages, if that can be included in the Constitution. That was an ongoing support for the proposal that was heard in our village of Nasautoka this morning. The Constitution may we all respect it completely; we, the indigenous people of the land, the citizens of Fiji along with those who come here. The Parliament – Senate to be returned; we have heard this proposal. The President to make the last decision. Nowadays, our President as it was being told that – Ceremonial position is with him – he is not making strong decisions like before. Chapter 6 – the civil service to be run by the Public Service Commission – that was also brought up to us. But it seems that there was some confusion when there are a lot of opinions. There is one Ministry with its Permanent Secretary and all its workers, and all decisions are made by Minister and PS. That is the inquiry from the government officials. We are thankful that you can propose it this morning.

Chapter 8 – Corruption to be minimised, or the government should not be run through deceit and corruption. The emergency power – power given to President. The power of president during emergency. Before it uses to be upon the President, the power during emergency. Right now, the Prime Minister and their government are continuing to lead us from below with Leader of Opposition. They decide and then President is informed. But the

powers are still upon the President. The employment of those involved in the coup, we have heard it. Some have said to remove the Immunity clause – to be removed. And those that took part in the coup, not to be given a post in the government – that we have added in your village this morning.

The change of the Constitution 2013 – we do not have the powers to change the Constitution. A court hearing was done in the Supreme Court – this is the highest court in Fiji. In this, there was one proposal lifted to them to examine the 2013 Constitution and what is the way to make it easier to change it. On that, they have dropped it from three quarters for those that are present in Parliament – change a law to drop from three quarters (75%) to two thirds (66%). Mataiasi is proposing two thirds – well that is correct. Those judges also state that the 2013 Constitution – this is a lawfully Constitution in Fiji, so we cannot do anything about it. Is someone want to remove must try through the law so there is a case in court to state that this Consititution is unlawful. It will conflict with the law issued by the Supreme Court, as I have said that this is our lawful Constitution.

The 1997 Constitution is someone has thought about it – no. The court has stated they are five that sat in the Supreme Court – the 1997 Constitution is no more – finished. They can't bring it back. They can only pick some pieces and be included in the new Constitution. Well, all those Constitutions are finished. The Fijian Administration – there is an important point being brought up to us. The Great Council of Chiefs to be officially recognised by the state, to be included in the Constitution. The final decision regarding the indigenous people that is under the GCC.

The by-laws as they mentioned regarding, he laws in our villages – to be proposed in the village, then brought up in the tikina, taken up to the Yasana to reach the GCC, they will sign it whether its correct or not. That is all that has been brought up to us, I am sharing it with us this morning. The elections – we have heard that elections to await the work we are currently doing – a new Constitution to be finalised that we hold the elections. Those were what we have been told from Mataiasi proposals. We are thankful for the written submission where we will look at.

Mr Sikeli: Good morning to all government officials. Sikeli Kubu Isilaba from Malabi, Wainibuka, retired Tikina representative Wailevu. I have one concern regarding what the *Matanitikina* has stated.

My proposal to the Government, if possible, is to abolish the beer factory in Walu. Secondly, I propose the closure of the rum factory in Lautoka. Thirdly, I suggest abolishing the tobacco factory in Nabua. Fourthly, I recommend acting against nightclubs that are currently operating 24 hours a day.These establishments are contributing to serious social problems and are causing great suffering among our young people. That is all.

Mr Biu: Sikeli Kubu Isilaba of Malabi village of Wainibuka, is a former matanitikina of Wailevu. He raised a few concerns and raised a few submissions this morning. The first submission he made reference to the beer factory in Fiji – if the government can take that away or remove, destroy or destruct. The other one is the rum factory in Lautoka – same submission, for the government to investigate that – if it can be removed. Likewise, the tobacco factory in Nabua and all the nightclubs that operates 24hrs must cease forthwith. Members of the commission, that is the submission from Sikeli Kubu Isinalaba, thank you.

Mr Valenitabua: Vinaka vakalevu Sikeli, the proposal you have made is the first for us to hear during our visits around Fiji. To remove the beer factory, the rum factory from Lautoka and the tobacco factory in Nabua. This is the first proposal for us to hear. I did not say that we won't go and think about it, there is something I want share with us, for us in Wainibuka is that the government will need the money to run the government. These factories operating these things, there is a huge tax being taken by the government. If they are going to be closed, there will be a big loss to the government. That is the only thing we have to think about, for nightclubs it is easy to control. We can close it at 1am or 12, but for these big ones when they are closed – first will be the tax, second – the thousand of workers working in it. They are fathers and mother of a family, all those sorts of things. Some of the tings we will have to think about regarding your proposal.

Mr Lutunaivalu: Another question. What is more important - the money or the people that are affected by the proposal that I have shared. This is one source of murder. Before the drugs that are here, people are dying from all these nightclubs. That is all that I have explained earlier. It will depend on our rights, because we have been given our freedom of choice. We all have our own freedom individually. There is something that is sad – our children are very hard to control their freedom of choice. On a very wide concern –

which one is important – the money or life of people which is difficult. That is all.

I seek apologies, I have two proposals, one is that, and the second one – if you can correct me on it. The Native Lands Commission (NLC), law of the NLC. I know, Fiji has a root problem that is troubling the nation, and no one has knowledge about that is troubling the nation, regarding the chiefly leadership of this land. There was a saying – if there is a problem from above, it will fall. What will be done. Can it be challenged? The information with the NLC which has been sworn to – which is in the NLC which they have general knowledge. It is easy for us to ask the NLC to make it easier so that the truth can emerge to light, end corruption so that we can be one. This is one of the main problems. I kindly ask if tribunal can be present so that it makes it easy so that we can see the truth – to sit on the general knowledge that is with them so it can be disputed whose information it truly belongs to. If we trust or depend on it, it is fraud – there is nothing written but that can only be written. I request this needs to be taken up to the NLC to listen so that the leadership in Fiji can be complete. The goodness and blessings will then come forth if everything here is right. Thank you.

Mr Biu: Chairperson and members of the Commission, Orisi Lutunaivalu made further submissions this morning. He referred to the NLC or the Native Lands Commission and the law that governs them. He mentioned this morning that there are problems therefore witnessed particularly in the appointment of the Chiefly title and some of the decisions that they make in which they have disagreed with – the decision to be based on the records on the "tukutuku raraba". He made submission if the Commission this morning – you can have a look into it, the issues that were raised this morning, particularly in the appointment of the Chiefly title in which most of them have disagreed with this morning. Vinaka vakalevu.

Mr Valenitabua: Turaga ni Mataqali, you said an English word – Tribunal – Can you explain on that please.

Mr Lutunaivalu: Is there a tribunal to hear those things in the Native Lands Commission. So that they can be take to tribunal, so truth can prevail. Because they have said – if they were something being sworn in – if its wrong or not, there is nothing be done. For us – veitarogivanua in Vunidawa in 1924, now is our time and look at

this, truth has prevailed and they have known. Please follow the right steps and Fiji will be blessed if not it will be hard. Thank you.

Mr Biu: Chairperson, may I clarify what Mr Orisi Lutunaivalu mentioned this morning. If there are provisions which we can challenged the itukutuku raraba, I think that is one of the point to establish a Tribunal in which they can challenged the itukutuku raraba which ahs caused a lot of indifference between/amongst the members of the Mataqali. To set up a tribunal so they can challenge what is in the itukutuku raraba. Vinaka vakalevu.

Mr Valenitabua: Thank you. When there is a difference between the title of Turaga I want to clarify where does the proposal this morning. There is two summit – they are the ones who hear the debated of title. One is the Native Lands Commission (NLC) Tribunal – that is the first, when there is a debate of the title, it will be sent to them – they will hear the facts including all that is written in the tukutuku raraba and all those that was told to them on the lifestyle. When they make their decisions to the two debates and they did not agree to their decision the Tribunal then they can ask again for someone to hear their case from another council above them named the Native Lands Appeal Tribunal. That is, they request appeal. These are the two councils that are here today, but the decision given by the appeals tribunal, they can't repeat again unless they take it to courthouse. When taken to court, they will take it as a judicial review. They will hear this case in high court. There they will see if they were correct from the decision given by the iTaukei Lands appeals tribunal it the iTaukei Lands Commission Tribunal- the first tribunal. I tabled that Orisi Lutunaivalu that you were saying that one tribunal to look at the tutu vakavanua that the NLC has given. Is that correct? That is what you asked, to have a tribunal to hear the trial.

Mr Lutunaivalu: They did not make it, what has been given from the NLC, it is very hard to change. But for this one, they have known. Sometimes they give excuses, since they have done it from another place in Fiji. I am happy that you have explained it, I am asking for it to happen. For the swearing it that was done, it was not, it was corruption. I am asking – Fiji to be blessed – for them to be told, for them to be helped the people of Fiji. If it was not right, it won't, if it was correct, everything is right. Thank you.

Mr Valenitabua: Thank you. That is the way that I have mentioned above. It will reach the Judicial review – that is the High Court. If you want to

move up, it can reach the Court of Appeal. It will be upon the individual who is debating. Thank you very much.

Mr Lutunaivalu: That means, that it can be challenged.

Mr Valenitabua: It can. Some have changed, when the tribunal gave their decision – the NLC and the iTaukei Lands Appeal Tribunal and High Court and then change at the Court of Appeal. Thank you.

Mr Solomoni: My name is Solomoni Nawaisalecake from Nayavu. I'm the turaganikoro from Nayavu. Our proposal are the same with the proposals that was given by the Matanitikina Wailevu. There is only one thing that I want to add is if the Great Council of Chiefs made the decision on behalf of the President. That is all I want to add from the proposal given by the Matanitikina Wailevu.

Mr Biu: Chairperson and members of the Commission, Solomoni Nawaisalicake. Mr Nawaisalicake made a submission this morning and he concurs with the submission that was submitted by the Matanitikina Wailevu however, he made another addition submission from the submission done by the Matanitikina Wailevu. His submission is the Great Council of Chiefs to appoint the President of Fiji. Members of the Commission I have here with me the written submission in which I will present it to the Commissioners this morning.

Mr Kitione :My name is Kitione Rokosuka from Tonia, Tai Vugalei, I am the turaganikoro. I have the proposal from the village. Some have been read from those that are here today. I will be reading it, but it was not in the list that was given from Wailotua- we have not entered in it. I will read; I will tear off the piece of paper that I have to be given to you. The first proposal is that elections not to take place until all the Pakistanis are removed, Bangladesh and all Asian countries that has come to our shores. As we have heard, there was no visa given. Just like the people came from Vanua Levu or Lau to come to our shores. If there is someone to lead Fiji, to come from the Girimits and iTaukei. The wharf from Suva, the wharf at Vatia and the Gold mine in Vatukoula to be returned to the government of Fiji. To return the name iTaukei to Fijian and for the Indians to be Indians.

There is a Bill that we are proposing is that the return of corporal punishment in school. Re examine the Immigration law because of illegal immigrants from Asia as I have mentioned before, since there was no visa granted to them. Remove the Chapter 10 of the Constitution that covers the coup makers and the murderers

– so that coup can be stopped. Re examine the Municipal Act – it will be the same as in Korovou or in Nausori to Tavua – it is tax free zone. I can be corrected if I'm wrong. Return all the freehold land to the owners and those that owned it to have 1ace or more to build their homes. If they can re examine the powers that the Attorney General has based on the Judiciary. Remove the FICAC and give full power to the Police. The last is the iTaukei lease – to make it easy for us. There is so much that the TLTB wants since we are living in the village. That is all.

Mr Biu: Chairperson and members of the Commission. Kitione Rokosuka of Tonia, Taivulagei and the turaganikoro of Tonia. He made several submissions this morning and his first submission is that election not to be conducted unless we removed the illegal immigrants in Fiji. His referring to Bangladesh, the Pakistanis and the Chinese who do not have a visa. Second submission is that the leadership in Fiji is only to be given to the Girmatiyas and to the iTaukei.

So, if there is a leadership in Fiji is only to be led by those that are Girmatiyas descendants and the iTaukei. That submission, the Suva wharf, Vatia, Gold Mine to be returned to the government. The fourth submission he made reference to the term Fijian and Indian – the term Fijian to belong to the native or the iTaukei or the term Indian to the Indo-Fijian brothers. The fifth he refers to the corporal punishment – is a mist that corporal punishment to return to be recognised in the Constitution however it must be limited to love and affection. The seventh submission is about the Immigration law to be revisited. He mentioned because of the Chinese and illegal immigrants who are in Fiji do not have a legal visa. The other submission, he is referring to Chapter 10 which refers to the Immunity Clause in the Constitution. He submits that this clause or the immunity clause to be removed completely from the Constitution.

The next submission is regarding the Municipal law or the municipal act to be revisited and checked. He made reference that from Korovou to Tavua is a tax-free zone and he wanted to be corrected on that. The next submission that all the freehold in Fiji to be returned to the lawful landowners however for those that are currently occupied to be given a one to one and a half acres if they wish to build a residential plot. The other submission is the power of the Attorney General on the appointment of Judicial staff to be re visited. The twelfth submission is about; he made reference to the FICAC. FICAC to

be completely removed from the Constitution and those powers to be vested on the Police. The last submission this morning members of the Commission he made reference to the lease law, and he is requesting if these laws to be made easy so that those in the village can easily acquire apiece of land on lease. Vinaka.

Mr Valenitabua: From all the proposals submitted from the turaganikoro, elections to wait until they remove the illegal immigrants from Pakistan, Bangladesh and Asian countries that are illegally in Fiji. The leadership in Fiji – leaders to be iTaukei and those that are Girimats descendants. This is the first proposal we came to hear in your village. The wharf from Suva, Vatia and the gold mine to be returned to the government. Another is the name Fijian to be only for iTaukei and return the corporal punishment to our children – only to be done in love and care. There was one Indian man told us from Lautoka – bring back corporal punishment but in a responsible way. The immunity to be removed – there has been places that brought up immunity to be stopped. The municipal act to be reviewed because of the tax-free zone – and he has requested to be corrected. I will give to Dr Gounder to explain on it.

Dr Gounder: Mr Kitione, the Nausori – Lautoka is already tax free since 2016. I can give you more information after this, but you can also call this 1326 – they can explain to you. This is FRCS number. So, all the way from Nausori, this way all the way to Lautoka is tax free since 2016. I can give you after this, if you give me your mobile number, I can give you all the details.

Mr Kitione: What is the reason for that. What does it bring to us is good, what it brings to us is not good.

Mr Biu: Thank you. The question is why, why is this area from Suva -, Nausori – Lautoka is tax free. His question is why.

Dr Gounder: This is for business to invest, so it creates more jobs. So not Nadi – Lautoka, there a lot of business there. They are ready to invest in Nadi, Sigatoka, those areas are not tax free. The government wants business to invest in this part of the island – Vitilevu. From Rewa – Lautoka. Vanua Levu is also tax free, Rotuma is tax free, Lau is tax free zone, Lomaiviti is tax free. So, if you start a business, all the money you make, there is no tax on the income that you earn. The advantage to landowners is you can lease your land and locate the business here. Because we do not have a lot

of business on this side of VItilevu. Most of the business are on the other side – so to attract more business to this side, the government has a tax-free zone. So, if you start a business here, no tax for business. Sone, one benefit to the landowners they can also start their own businesses – you don't have to pay tax. If others want to start a business, they can lease your land, you can negotiate with them.

Mr Valenitabua: Thank you. Add on to the proposal from Kitione for the return of freehold land to the iTaukei owners. We have heard it from the turaga in Taveuni that there is plenty freehold land in Taveuni that they said were bought in tobaccos and so forth. They have requested if they can be returned to them. If it is returned, give a piece of land from the freehold land to build a house and stay in it. The powers with the Attorney General – there is so much power with the Attorney General under this Constitution, they have brought up and now being added from us in Nasautoka. The government officials have brought it up to limit powers given to the Attorney General. And FICAC, they have proposed to be removed and given to the DPP's office. The lease for the iTaukei to be given to the iTaukei landowners because it is expensive. They have to pay $30,000 to own a lease.

Mr Sailasa: Thank you. My name is Sailasa Rokosuka, I come from the village of Dakuivuna. There is only one proposal to add on to the submission from Wainibuka regarding the Tourism. With tourism there are some big hotels built along the Queens highway – if there can be some big hotels to be build in the interior because some tourists like to be in the interior. That is all.

Mr Biu: Chairperson and members of the Commission. Sailasa Rokosuka made a single submission from Dakuivuna. He just made a single submission this afternoon -he made reference to the tourist industry, and they have seen that they have seen that a lot of tourist hotel are built in the Western division. His submitting if there are also provisions to be recognised in the Constitution if they can also build a hotel along Nausori to Lautoka corridor since its tax free. Vinaka.

Dr Gounder: Vinaka. So, the first step is the tax-free zone. Once you have a tax-free zone, we can expect the private sector to come and invest. The government does not build hotels, the government only makes the policies, and the private sector comes and builds hotels to invest. You are right, this side of the island needs

investment, needs more business activities, needs more jobs – just like we have the coral coast, Nadi, Lautoka and Ba. But government has done a step one. If you invest here, you start a new business you don't have to pay tax. So that should be a good attraction – we have to wait and see whether we want to have any business who want to invest in tourism industry. But I agree with you, this area has a lot of potential especially Tailevu, Korovou all the way up to Ra. Vinaka.

Mr Mitieli: My name is Mitieli, I will speak on behalf of the tikina Nasautoka. Our first submission is to include the GCC in the Constitution. Like we have known now, they have now stood up but have not yet work. We request if this could be looked into – if they could be included and recognised. The second submission-if the GCC can choose the President of Fiji. Thirdly, we request if our voices could be heard in the Constitution. Fourthly, to limit the powers of leadership of the Prime Minister – this is when he finishes his 4-year term and if he wins again in the next election and nominate another party member to lead as Prime Minister. Fifth, we have all agreed to change the Constitution, if not the Tikina Nasautoka won't vote in the elections. When there is so many issues in the Constitution is not inline with the iTaukei. There are some loopholes and we need to strengthen it regarding our land and minerals in which we know we are treat badly with it – in the laws that were in place. We also request if the open constituency can be brought back and take out the one vote one person.

Mr Biu: Mitieli in the koro of Nasautoka, made a few submissions this morning. The first submission is on the Great Council of Chiefs to be recognised in the 2013 Constitution. He made reference to the GCC is not recognised and he made an analogy of a lion without a tooth. The GCC to appoint the President and the third submission is they want their voices to be heard in the Constitution. The fourth submission, he made reference to the leadership in particular to the powers of Fiji and to have immediate terms of leadership. He made an example if the People Alliance party wins the next election, they should appoint another person to be the Prime Minster instead of the current Prime Minister. The fifth submission, the Constitution to be completely removed, the 2013 Constitution to be completely removed and he had made a caveat if the Constitution is not removed, Nasautoka will not participate in the next general election. That is the caveat from Nasautoka people. The last one

– the old election system of constituency based to return and remove the constituency in the 2013 Constitution. Vinaka.

Mr Valenitabua: Thank you very much Mr Biu. Thank you Mitieli. First submission, the GCC to be written in the Constitution, that we have. It has been brought up across the places we have visited and also the appointment of the President to be the Great Council of Chiefs – those two were coming along together. There is something I need clearance on – the people's voice to be heard in the Constitution. This is one where we are here to hear the voice of the people.

Mr Mitieli: The enactment of the law. We are thankful for this work that you have visited our villages and hear our voices. Like we all know that 2013 Constitution, it was not like this. If there is as time, we enact the Constitution, can you return on this same route. Vinaka.

Mr Valenitabua: Thank you. There is a plan to return back the written Constitution which is known as Amended Constitution. It will be brought back to the people to see and then approved which goes together with the submissions. The term of one to be a Prime Minister, we have been hearing that also. Some have taken long to serve as a Prime Minister. We have been hearing only 2year, does it include you or three. One term only.

Thank you. You have said to change the Constitution. What is the meaning, please explain. We ae doing one thing here to change – but it does not remove the Constitution. What is the reason to change the Constitution, what is the meaning.

Mr Mitieli: Consider amending the provisions that conflict with our views or concerns, as previously mentioned. If possible, revise them to better align with our expectations and interests, so that the outcome is more beneficial to us.

Mr Valenitabua: When you say change – in English it means o change the whole thing. Thank you. The last one – to return to open constituency where there were a lot of constituencies. When there is constituency like Rewa, and there were communal seats, the Indian seats – open constituency and there are national seats. That is the old election. Majority are thinking to return to that kind of election as you have mentioned in this village Nasautoka. Thank you, we have heard it and record it. Thank you.

Mr Laisenia: .Thank you. My name is Laisenia Nawaitabu, I am from Wailotua No 2. Being thankful for the discussion today, thankful for your

arrival today. There are some points which I thought that can be added to what they have stated above. Some have been dropped; I want to add a little more. The first is the standardize of iTaukei language in the Parliament. The second one is – like they have mentioned before regarding those that are in our country when we are about to have the elections – if there could be a law whereby all voters to be Fijian citizen for more than 10years. If they want to vote or be a member of a party.

The third one, I support the proposal to return the method used during elections before, but if they continue to use the elections procedure they are using now, there is a few ideas I want to put up as a proposal. I am asking if they can remove the use of machines used during the elections to count votes. The reason being that we have not reach the 1million people. The second one regarding the postal ballot, if they can put it out to media so that it gives us time to get in contact with our relatives overseas; so that we know they have vote or not.

Another one is – is it a law under the government law that wherever we register we must vote in it. I think the polling day workers – there are two places in which they can vote in. Since it is in the law, they were supposed to vote where they register in, and they gave in an instruction as the previous election – they gave an ultimatum from Mohamed Saneem – the Supervisor of Elections –they vote where they work in. If possible, not to write their names twice, to confirm where they will vote in. That is just following what they have proposed previously.

Another one, the methods used to make law – continue with what we are doing now. Not to be followed again, what happen in 2013. One I want to pick on – if government – this is regarding our money under the FNPF. We have been hearing that it has been used to the ASPEN Hospital in Lautoka and Ba. This retirement money if possible; if they want to make an investment – they need to advise the owners and not the government to manage the utilisation and investment – that is the FNPF money. Another one – if there is a possibility of a limit to the land or the purchase of land to foreign investors from the other countries.

So that the government can look at Grace Road starting from Sigatoka and now in Rakiraki, I request if there could be a limitation. And another thing – is that some big companies only changing their names but there is only one owner. The last one

is the strengthening, reinforced the law on our Customs department and Immigration department. They are making it difficult for those departing the country and arriving in the country is easy. That is all. Thank you very much.

Mr Biu: Laisenia Nawaitabu of Wailotua No 2 village. He made further submissions. The first submission is the use of iTaukei language – if that can be compulsory during the Parliament session. Second submission -he made reference to the law that enables us in their participation in the election. He submits that only those who are residents in Fiji for the last 10years to be allowed to participate in the election. His making reference to the illegal immigrants here in Fiji. The next submission is the return of the old constituency based, however if there is a move to retain the current election system. He made the submission – one to remove the machine that is being used during counting, two the postal ballot to be advertised to the media so that we can communicate with those that have posted their ballot. And if the law, that wherever you are registered, you should participate in the elections- if that can be reviewed as well.

The fifth submission – he made reference to the way in which the laws are made. He submits that the way the law-making process must follow the same process as we have witnessed this morning and that is to have a Public Consultation. The way in which 2013 Constitution was bought, it must be stopped. The sixth submission he made reference to the Fiji National Provident Fund – he made reference to the ASPEN hospital, and he submits if the government wishes to make investment from the savings of the members. The members are to be informed. The seventh submission made reference to the lease of land for foreign investment for example the Grace Road.

It submits is there is land to be leased, limitation should be given for granting lease. Alot of companies are changing names however, it is the same company. And the last submission he made reference to the Customs law and immigration law – if these two laws to be relooked at immediately. I thank you the Commissioners.

Mr Valenitabua: Thank you. I will make this fast – submission from Laisenia on the usage of iTaukei language in Parliament. They have brought up to us to use the iTaukei language that has been stopped today, same goes to the Hindi language and English. They have brought it up. Those that are staying in Fiji for more than 10years

– they can be approved to vote. This is a good point. Not to use the machine for counting of votes. Postal ballot – good point. Plenty have forgotten about the postal ballot. The proper verification of the residential address of those who are polling agents, so that they do not vote twice. That is what you have brought up? There is a point here you have brought up – "not to change government style to continue with current style of governance". The foreign investors regarding Grace Road – sometimes we look at it, they have argued, why can't we iTaukei do the same. Thank you, we have to limit their make business. Immigration – border control.

Mr Semi Seruvakula: I wish to add on the submission from our tikina Nasautoka. My name is Semi Seruvakula, I am from Nasautoka. This is in regard to the Constitution where you were asking Mitieli about – the thing I want to clarify in regard to what we want if we can go back to the Constitution which was carried out by Mr Yash Ghai. Because that one we know that it was consensus, everybody knows from the one that is happening now, we have agreed and our human rights were hidden. That means if you ask, what to do – as you have mentioned that this Constitution will stay. There is a concern – we think that as of the Constitution there is 10 laws in it. We put that aside; we get the 10 from Mr Yash Ghai and include it in. Everything that Mr Yash Ghai, we make a way to include it all in because it was consensus – everyone submits.

The one that was done in 2013, to be put aside and then re examined again and then included back in. So that means it's not a complete change, there will be small changes just to match the word you using amendment from the complete change. That is all I want to add tot he submission from Nasautoka – for us to return to the one done by Mr Yash Ghai.

The other one is an old one like the minerals that is happening today – 6feet on top is ours the landowners the left is governments. If this law could be re looked at – because nowadays all minerals are under the 6feet as promised. That was supposed to owned by the landowners. The government can just assist the owners to work together on marketing of those minerals whereby owners can have all the returns from those minerals. From what is happening today, majority is taken by the government. When that venture finishes, nothing is left on that land. What we want to add on – if we can change this law since it was from the colonial days, if we can change it for the

landowners to own the land and assisted by the government, since we will need their assistance.

Another is the research done to the soil. Sometimes when they are done, they get what they want, business has started. Sometimes when they did their research and nothing is found, they will leave it as it is. Who will pay for the damages done on land. The landowners cannot use the land like before. They will not pay them since it is their only source of income at home, and the village is their land. Can it be re examined if there is anything can be done if they can get paid back. This is happening to us in Delakado, Dawasamu where those riversides, they cannot do anything because of the excavation being carried out.

Another, I am thankful that they have brought up the freezone, and Grace Road has come up. There is a proposal if they can investigate from this Commission if there is an iTaukei department that can look into the safeguard of our land the iTaukei. We are not doing this to divide us from other races – this is to safeguard what is ours. When we see nowadays, we are blessed that with this government in charge, there are a lot of iTaukei in it. We never know, when there is a change, they might change what we like and take out something that we are trying now to secure. That is why we need to do this quickly before the elections. One is that we need to secure what is ours the iTaukei.

One thought about us iTaukei is that the starting up a business that foreigners are doing – what I thought is for a department to look after us iTaukei. One example is this Grace Road to start a business, we don't give lease to them, because the lease money only will be ours. We need to formalise it legally, so they work together as a partner, they work together, they share the interests. The government to look into the welfare of the iTaukei and work on the percentage gained – today we only getting the lease money and you will see the amount they are getting. They make use of the land, they plant – the money they are getting out of it is being returned to their country. We are here with nothing and nothing else. That is what we are supposed to look at when someone wants to start a business they need to partner with landowners and work on the percentage they get. So that it can happen at a certain time of investment and pay for their share and the business is ours.

Another is for our children to learn their language – the iTaukei language. We know that we want to change because a lot has

been happening. If they can learn the iTaukei language, they must go and learn from Natabua. If there is something to change, we must return to its school and to be re examined properly those who are picked to teach regarding the iTaukei language. That is all I want to add the proposal from Nasautoka this morning. Thank you.

Mr Biu: Chairperson and members of the Commission. Semi Seruvakula made submission this morning, first by the Constitution process making and he concurs with earlier submission that was done regarding the law-making process, and he made reference to the Yash Ghai Constitution which was made lawfully through that kind of process. However, he submits if provisions from Yash Ghai can also be included in the amended Constitution in which the CRC is now currently working on.

The second submission, he made reference to the minerals that is found on land, and he says that the minerals found below 6feet belongs to the government. If you can have a look at that piece of law, if the landowners to have the right to that minerals and if it can be given to the landowners. However, if the government wishes to take part, they can only assist in terms of marketing of the mineral or the development that happens in that village. He also made to the explorations that are done by companies and businesses; he submits they have damaged the land.

Once they leave, there is a lot of damage that happens, and if the customary owners should have a share of benefit that derives from the damage that was done. He made reference also to the tax-free zone about the law, however if they can the department the TLTB to look in the ways in which the iTaukei can also benefit from those and the last submission is about the government. He also shared his views, if someone wants a piece of land from the mataqali, the owners to be consulted, they discuss they have a fair share from the development that takes place in the land. That is all Chairperson. Vinaka.

Mr Valenitabua: We follow up on the submission, on some that was written on Yash Ghai Constitution to be included in his Constitution. Second, the return of treasures found underground from the landowners – they have brought it up to us from a few places, for the law to be changed regarding the land, freehold and also the treasures found underneath and also in the sea. The damage done to the land when there is an excavation regarding the

treasures and so forth. To be written in the law, that is to be paid the landowners on the damage being done – this is known as compensation. There needs to be a committee to look after the preservation of things regarding the iTaukei. There was a place that they have brought it up – is to form a committee to sit and examine all things regarding the iTaukei ad everything to reach them – I think that was in Yaroi, Savusavu. The partnership – for the business owners to have a partner. Some businesspeople just come in and approach one or two iTaukei landowners, they partner and just after a while, they told the landowner to buy his shares – give him the money and they take all the shares the foreigners. Some are like that. They are proposing to be placed in the law, if there is someone who comes and want to start a business – he needs to partner with the mataqali. That is all that you have brought up.

And also, the Fijian language to be taught in schools, so they know their language. Some Fijian languages are rare nowadays. They have brought it up also, to teach Fijian, Hindi and other language in schools. Thank you.

Mr Biu: Chairperson I think we need to conclude this session, since we need to be in Korovou at 2pm, however they can email for further submission. If you can say that Sir.

Mr Valenitabua: Thank you very much. We will end our session this morning. If there are some other submissions to be brought up to us, there are some pamphlets given out to you, in it there is an email address. You can write your submission and email it to us. We will check it in our own computer. That is the first.

Second is the referendum, there is something that will be brought around is called the referendum. There was a submission from Nasautoka – for the people to write the Constitution. Government has laid its plan, that after our round trip, we will go and write a report and all the proposals that was submitted and we will also write a draft Constitution. All those – reports and draft Constitution will be taken up to the President and give it to him – our work is done – this is what we have done. The President will then give it to government; the government will then work on it legally to be taken up to Parliament.

There be two important deliberations in Parliament. The first is that they will raise hands – if two thirds of the Parliament that is 66% do endorse the draft Constitution then it will move to another deliberations. The second deliberations – they will

debate it , after that they will raise hands again. If they endorse the two thirds or 66% then they will move forward and make it our Constitution. After that then they will pass it to the Supervisor of Elections. The Election office will then hold a referendum to choose whether they will approve the draft Constitution or not – this to be the law of the government to be our Constitution. This will be taken around to all people to make vote as if we usually do for in an election. They will explain to us what is in the Constitution, and they will say this is the referendum – give the paper brought by the Elections Office. There will be only one question asked -whether you have approved to be the Constitution for our government this Constitution or not. There will be a space where you will tick yes or no. If you tick No – that is your choice. After the election, it will be counted. If majority vote for Yes – then it will be our Constitution. If majority voted for No – we will remain with the 2013 Constitution.

It is very important to share during our Talanoa sessions. When the referendum comes, we must go and tick. We won't tell you to tick yes or no. We will have to think about it if we want to change this Constitution and what I must do. If you want to stay in the 2013 Constitution, what do I have to tick. That is when they brought it back, it will depend on us whether we approve of it or not. It is important to register to vote.

Secondly, we go and vote and not when it is finished and we talk behind our backs. This Constitution was not only wanted by the iTaukei, but all races also included – the Indians, they do not want it. Well, we must see during the elections, if majority tick No, we will remain in the old Constitution.

That is our farewell message from the Commission this morning. Farewell coming from Burebasaga, please think about it. That is all.

Mr Biu: The Turaga na Turaga Sau, and members of the villages present here today, I think that will be enough for us today, I will seek approval to ask the Commission to retire from their seats after this proceeding this morning.

----------End of Session [15-6-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15/06/26.

Yaca/Yacamu WAILOTUA #2, WAINIBUKA, TAILEVU
(Yacani soqosoqo, tikotiko se vuvale)
MATAIASI DINAVUSO - MNT/WAILEVU

Lewena	Vakatutu
IKAU (Preamble)	- Me sabiu laivi na 'Secular' - IA KO VITI ME VANUA KA VAKABIBITAKI KINA NA LOTU V/KARISITO
WASE 1 NA MATANITU	KO VITI ME VANUA LOTU VA-KARISITO
WASE 2 LAWA NI DODONU	- ME SA BOKO LAIVI NA DODONU NI TAMATA. - NA TAMATA MEDA VAKAROROGO KINA YAVU NI VAKAVULENA NI VANUA/MATANITU EDA SA TIKO KINA.
WASE 3 NA PALIMEDI	- ME VAKALESUI TALE MAI NA SENETI (SENATE). - ME VAKALESUI TALE KINA VAKA CONSTITUENCY E LIU KEI NA KENA CICIVAKI NA VEKIGIDIGI.

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME SA QITOTI NI VAKATULEWA NA PERESITEDI.
WASE 6 VEIQARAVI VAKAMATANITU	- ME SA SOLI VAKATABAKI BUKA KINA 'PUBLIC SERVICE COMMISSION' ME LEWAI IRA NA CAKACAKA VAKAMATANITU.
WASE 7 - IYAU KEI NA KENA VAKAYAGATAKI	- SA BOKOCI LAIVI NA YAVU NI VAKAVULEWA NI 7 NI SEPTEBA 2013. - ME SA BULI VOU TALE NA YAVU NI VAKAVULEWA VOU.
WASE 8 VEIQARAVI VAKADODONU	- ME VAKABIBITAKI NA CAKACAKA VAKADODONU.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	SA SOLI TALE VEI PERESITEDI NA VAKATULEWA ENA GAUNA NI LEQA TIKU KOSO.

WASE 10 VEIVAGALALATAKI	— O IRA ERA SA VAKAITAVI OTI ENA VUAVIRI, ME KAKUA TALE NI SOLI VEI IRA E DUA NAI TUKU NI VEILUTAKI NI MATANITU, ME KUA NI TU ENA DUA NA VEIDIGIDIGI.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	— SA VAKADONUI ME VAKA-YAGATAKI NA 51%.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	— ME SA BOKO LAIVI NA YAVU NI VAKAVULEWA NI KA 7 NI SEPITEBA 2013. — ME SA BULI NA YAVU NI VAKAVULEWA QAI MATANITU E VITI.

VEIKA TALE ESO

1. ME SA DURI TALE NA "MATANITU I TAUKEI" KA MERA CICIVAKA NAI TAUKEI.
2. ME TIKOGA NA KENA LEQA NA MATANITU I TAUKEI.
3. ME VAKAILAVOTAKA NA "MATANITU LEQU" NA KENA CICIVAKI NA MATANITU I TAUKEI.
4. ME BULI RAUA NA YAVU NI VAKAVULEWA ME QAI VAKAYACORI E MURI NA VEIDIGIDIGI SA TIKO E MATAUA.

Saini (tikini ni siga)

15/06/26

5. ME LESU TALE NA VEIDIGIDIGI KINA VAKA-CONSTITUENCY.

TAILEVU PROVINCIAL COUNCIL

RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

15/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	AMELIA SOKO	WAILOTUA II	Soko	0167 265 00837
2.	LILIETA TINAI	"	L. Tinai	0167 255 00859
3.	SAINIANA MARAKIWAI	"	[signature]	0167 265 00878
4.	SITERI ROKOWATI	"	Rokowati	0029 14400663
5.	MERE TAQU	"	[signature]	0993 288 0076
6.	SEINI YALEWANIVEIKAU	"	Seini	0167 265 00872
	~~MEREONI~~ Laite Galo	"	[signature]	0659 294 00050
	SEINI YALEWANIVEIKAU	"	[signature]	0167 242 00528
	~~ELENOA~~ VIRISILA VAKADRASIGA	"	[signature]	1540 563 01394
	Litiana Naulumetua	"	Naulumetua	0038 016 01994
	VIRISILA JAKADRASIGA	"	[signature]	0167 356 00832 ~~016 7265 00867~~
	SERUWAIA KURUISOKA	"	[signature]	016 7265 00867
	REAPI TINAI	"	[signature]	0167 149 01225
	VATISEVA RONAIBENA	"	[signature]	0167 265 00877
	LITIA TINAI	"	L Tinai	0167 265 00832
	VARANISESE Maramaitukana	"	[signature]	0176 356 00290
	MERELITA MARAMA	"	[signature]	0028 383 00429
	Bulouikula Maria	"	[signature]	2218 469 00320
	JOSEFATA KORUTUBUNA	VJ	[signature]	0016 174 00056
	P.T.O	P.T.O	P.T.O	P.T.O

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

09/06/2026

YACA	KORO	SIGN	VOTER No.
RATU EMORI NAGONEVILAVULA	WAILOTUA II	[signature]	0167 265 00869
PITA ~~EPELI~~ TIQATABUA	WAILOTUA II	[signature]	0167 265 00857
EPELI RAWAIBULA	WAILOTUA II	[signature]	0167 265 00853
APOROSA KALOUCAVA	WAILOTUA II	[signature]	0167684 00144
NEUUI LEVA.	WAILOTUA II	[signature]	001717800968
LNOKE ROKOTOLU.	WAILOTUA II		
MATAIASI DINAVUSO	WAILOTUA II		0167622 00527
EPELI KAKAIVALU.	WAILOTUA II	[signature]	0167265 00838
SENITIKI LIWALIWA	WAILOTUA II	[signature]	016768400117
MANUELI NAVA	WAILOTUA II	[signature]	4182 6/0 00018
LAISENIA NAWAITABU	WAILOTUA II	[signature]	0167 265 00868
LAVENIA TINAI ~~[illegible]~~	MALABE ~~WAILOTUA II~~	x [signature]	001440200761
RUSIATE CAKAU.	WAILOTUA II	[signature]	0167265 00849
LNIA KAICOLO	WAILOTUA II	[signature]	0085 013 01882
~~[illegible]~~	WAILOTUA II		
EMEKI CUCUKALOU.	WAILOTUA II	[signature]	0167 265 00851
ATUNAISA VUNIWI	WAILOTUA II	[signature]	151455698192
JOSUA CAGI	WAILOTUA II	[signature]	2288 469 01174
SOKOVETI DILEKI	✓ ✓	[signature]	0092162 00641
P.T.O	P.T.O		P.T.O

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga...15/06/26.....

Yaca/Yacamu...Solomoni Nawaisalcaka.....
(Yacani soqosoqo, tikotiko se vuvale) Nayavu

Lewena	Vakatutu
IKAU (Preamble)	CICIVAKI TIKO NA MATANITU E NA DEMOCRACY. Me vakadeitaki ko Viti me vanua lotu vakarisito.
WASE 1 NA MATANITU	ME SA VEISAU VAKADUA KA BIU LAIVI NA LAWA VAKATURI NI 2013.
WASE 2 LAWA NI DODONU	ME BIU TANI VAKADUA NA UN HUMAN RIGHTS
WASE 3 NA PALIMEDI	VAKALESUI TALE MAI NA SENATE P.M ME I TAUKEI TIKO GA VAKAMATANITUTAICI NA GCC CONSTITUENCY ELECTION ME DA JIKO GA KINA

WASE 4 NA VEILIUTAKI VAKAMATANITU	P.M ME I TAUKEI TIKO GA. GCC ME DAU DIGIA NA PERESITEDI
WASE 6 VEIQARAVI VAKAMATANITU	ME BOKOCI VAICADUA NA FICAC EMERGENCY POWER. ME TIKO VEI PERESITEDI
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	YAUBULA ME NODA TIKO GA KA ME SOLI TALE GA NA IKEN LAISENI
WASE 8 VEIQARAVI VAKADODONU	BOKO LAIVI VAICADUA NA IMMUNITY CLAUSE.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	ME VAKATULEWA NA PERESITEDI

WASE 10 VEIVAGALALATAKI	BOCO VAKADUA NA IMMUNITY CLAUSE.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	BIU LAIVI SARA GA NA 2013 CONSTITUTION
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	BOKOCI RAWA NA 2013 CONSTITUTION QAI CAKA TALE NA VEIDIGIDIGI.

VEIKA TALE ESO

.....

Saini (tikini ni siga)

1. Navitalai Rokotuitai - Me kakua tale ni caka i ~~reididi~~ reidigidigi, me yacova nira sa kau tani kece na kai Pakistan, Bangladeshi.

2. Me boko na Yavu ni Vakavulewa ni 201:

3. O Viti me liutaki mai vei ira nai taukei kei ira na kawa ni girimiti.

4. Sega ni vinakati me rogo e keedua na ka me baleta na tokalau e loma. Palesitaina

5. Suva, ~~ka~~ wharf, Vatia wharf, Vatukotula ge mine, me suka kina matanitu o Viti.

Keleri Salakawa -:

6. Tutu vakaperesitedi me digitaki mai na GCC - Bose levu Vakaturaga.

7. Lesu tale na yaca i taukei kina Fijian, kai idia, Indian,

8. Me vakalesui mai na qoliqoli bill me vakadeitaki vei ira nai taukei-me lawa.

9. Na ~~dai~~ reidigidigi me lesu kina Constituency me vaka na reidigidigi e liu, kei na wiliwili me manual counting, kua ni vakayagataki na misini koya e a kau mai.

10. Me boko na lawa koya vakatabuya tiko na kuita vei ira na gone. kuita ni veivakavulici

11. Girmiti kei nai taukei me tiko e Viti kena vo me vagagala.

(12) Me dikevi Tale na lawa ni Immigration, baleta tiko na nodra bau tiko mai na koi Esia warai me ra vakavisa.

3) Me boko na Chapter 10 ni Constitution koya e maroroi ira tiko na dau caka ke kei ira na dau veivakamatei kei na veivakamavoataki.
Me rawa ni mudu na ku.

4) Me dikeki na lawa ni Municipal Act-kena vakatautau vata, mai Korovou ki Tavua me sa Tax Free Zone-tiko nikua

5) Suka kece na qele Freehold kina kena i taukei, o ira e taukena me ra vadua na eka tara kina nodra vale.

6. O Viti me lesu tale kina Christian state, mai na circular state o koya eda tiko kina nikua.

7. Drugs, waigaga, me vakaotia na cakacaka i kena tarovi na matanitu, keimami wele tu na lewe ni vanua. Ovisa me qarava nona i tavi.

(18) Ke rawa ni dikevi na kaukauwa e tiko vana A.G ena vuku ni nodra digitaki na tiko judiciary.

(19.) me boko na ficho, me pau pola na Police Service Commission.

20. Cara e warai reilewai kea o Kaiyum me bau tani rana dua na ranua.

21. Na lawa ni Yau bula me vakasuka me taukeni mai vei ira nai taukei ni vanua na veika kece e rawa mai wai, kei na vanua mamaca.

22 Police Commissioner me bau mai Isire me saumi koya na Matanitu o Isireli full salary.

(23). Lisi vakaitaukei me vakarawarawataki vei keda, sa rui sivia nai lavo e dau lawal mai vei keda, mai vei T.L.T.B

Kitione Rokosuka

~~R~~Rokosuka

15/06/26

Turaga ni Koro

Tonia Village

Taivngalei

No #	Yaca	Koro	Sign	Voter No #.
	Seremaia Tuikadavu	Sote	Tuikadavu	0149353 00354
	Venina Tuni	Sote	Tuni	0149 353 00231
	Ilisabeta Marama	✓	Ilisabeta -	0149 353 00249.
	Talumoci Marama	Sote		0406 020 45877
	Sireli Natakala	SOTE	Natakala.	0149 353 00315.
	Unaisi. Iranavula	Sote	Iranavula	0149 353 00352
	Marika Tuiverata	Sote	MTuiverata	0149 353 00322
	Sikeli Nakaca	Sote	Nakaca	0149 353 00362
	Dikelera Roko	Sote	Roko.	0149 353 00233.
	Likucali	Sote		
	Samu Raveli	Sote		0149 353 00374.
	Susana	Sote	Susana	
	Asaeli Rokovucago			
	Rt Sireli Roko Vucago	SOTE		0149 353 0024
	Kini Rokovucago	Sote	Rokovucago	225 + 434 00080
	Baimoni Toruto	SOTE	Toruto	0149 365 01417
	Nunia	Sote		
	Rt Tumeli tokavanua	Sote		
	Sereana	SOTE	Sereana	0076 015 02302
	Inise	Sote		
	Aponisa Roko	Sote		0149353 00291
Rt	Emori Kurusasa	SOTE	Kurusasa	007802302148
	Sakiasi Derea.	Sote		
	Elenoa Serukaiwau	Sote	Serukaiwau.	0122 074 19122.
	Tumeli Tokavanua.	Sote		
	Karalaini Naligo.	Sote		0401 305 00991
	Mirini Buna #2	Sote	Buna.	~~014 014~~ 0406 020 45877
	Marika Tuiloma.	Sote		
	Elenoa Rokolebalagi	Sote	Elenoa	0149 353 00239
	Dinni Labalaba.	Sote	Roko	
	Emori Kurusasa #2	Sote	Kurusasa.	0149 353 00335.
	Waisea Tikoitoru	Sote	Tikoitoru	1652 680 588 34.
	Ruci Banokonoko.	Sote	Banokonoko	0076 828 00197
	Rt Emosi Roko	SOTE	ERoko	0149 35300263
	Emosi Radio.	SOTE	Radio	0149353 0035
	Mirini Buna #1	SOTE	MBuna	0149353 0035
	Marika Tukicavu	Sote		
	Iliaseri Rainmai.	Sote		

YACA	KORO	SAINI	I-D
SELAI LIKUGASAU	SAVU	Selai Liku	002 002 010
AMANI-RABULUKULA	SAVU	[signature]	01173570011
Rt. Osea Dasalusalu	Savu	[signature]	0117020011
SAMUELA-SUGUTURAGA	SAVU	Suguturaga	0117357000
JOSEFA-KOROI	SAVU	[signature]	01173570015
LANIETA-QOUNADOVU	SAVU	Qounadovu	01173570009
AMANI-RABUKULA	SAVU	[signature]	01735700156
ELENOA-KEDRABAI	SAVU	[signature]	0117357000
ILISONI-SAULEGA	SAVU	[signature]	0117622008
Naomi Lewakita	Savu	Nlewakita	0117357 00122
YASEMA-NAKACA	SAVU	[signature]	01170150078
ATUNAISA-TURAGABECI	SAVU	Turagabeci	01171550053
Asuraca Loaniccia	Savu	[signature]	01173570009
RTEMORI-LATITOGA	SAVU	Latitoga	01173570011
SAKIUSA-TUKANA	SAVU	[signature]	00071760199
Titilia Soko	Savu	[signature]	00111760208
Ruci-BURE	SAVU		0340 070 8826

KO IKA ERA TIKO RAWA

VEWAKA KARAMATAKI - PEACE. NADARO VILLAGE.

NO.	YACA:	KORO	SIGN:	VOTER NO.
38	Salacieli tikotikomalua	Nadaro	[signature]	233474700256
39	Eliza Qeregeretabua	Nadaro	[signature]	011236501424
40	Tomasi Qeregeretabua	Nadaro	[signature]	011216001390
41	EP / B. DRUGIGLEVU	NADRO	[signature]	~~011216001342~~
42	Vilikesa Raibulu	Nadaro	[signature]	011216001342
43	Akisi Mavama	Nadaro	[signature]	011216001377.
44	Vilisi Sovarua	Nadaro	[signature]	011216001376.
45	Jona Sovarua	Nadaro	[signature]	
46	Marika Beitakivalu.	Nadaro	[signature]	01126220047
47	Makelesi Katalau.	Nadaro	[signature]	004075500106
48	Losena Rayagona	Nadaro	[signature]	011216001373
49	Anisi Maramabiu	Nadaro.	[signature]	0112 160 01374
50	Acura Sabaria	Nadaro	[signature]	2321823 00097
51	TANIELA COLAMOTO	Nadaro	[signature]	0112 160 01329
52	Leba Lute.	Nadaro	[signature]	0001 370 00366
53	Losana Kana	Nadaro	[signature]	0040 001 00904
54	Ratu Josese Tunidau	Nadaro	[signature]	3171 521 00043.
55	Lonata Vunaki	Nadaro	[signature]	0588 038 01172.
56	Netava Rasila	Nadaro	[signature]	0112 160 01313
57	Kaveni Rautamata	Nadaro	[signature]	0112 011 01144.
58	Apenisa Raileqe	Nadaro	[signature]	0112 160 01314.
59	Rosi Volau	Nadaro	[signature]	01471354077 9
60	Ilimeleki Leweiloma	NADARO	[signature]	057503501572
61	Vaseva Vanulelea	NADARO	[signature]	162967990373
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No#.	Yaca	Koro	Sign	Voter No #.
	Rt Sakeasi. Q.	Sote	[signature]	0406 108 45050
	Talumeei. M	Sote	Marama.	0149 353 00329
	Senimelika. V.	Sote	[signature]	0085 601 00453
	Minama. M	Sote	[signature]	0149 353 00279.
	SALACIELI. R	SOTE	SRADINIVANUA	
	Taito Rokoca	SOTE	TROKOCA.	0149 353 00368
	APOROSA RAKUIA	SOTE	[signature]	0149 353 00364
	TEMO TIKOSAYA	SOTE	T. TIKOSAYA	0061 164 00213
	Lavenia Drawe	Sote.	[signature]	0149 353 00276
	Pita Cibitaki	Sote	[signature]	0149 353 00259.
	Inoice Kuidau	Sote		
	Alesi Marama	Sote.		
	Ilisapeci Raiwase	Sote	[signature]	5324 681 00106
	Nunia Rokotadau	Sote	[signature]	
	Anaseinic	Sote	Aeagi.	2125 999 03580
	Sakeasi Tagi	Sote	[signature]	2964 265 4512
	Lokoloko. Drabe	Sote	[signature]	0149 353 00304.
	LUKE Raicobocobo	✓	[signature]	0149 011 00466
	Sireli Nakaca	Sote	[signature]	0149 353 00243.
	WAIKA TIKOTOM	Sote	[signature]	
	NEMAN/ ROKOTUNIDAU	Sote	[signature]	0149 369 01369
	Levani Buri	Sote	[signature]	0149 353 00331

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15 VUN 2026

Yaca/Yacamu Petaia Rokomalokatou ⊙
(Yacani soqosoqo, tikotiko se vuvale) Nabouva, Nasautoka

Tailevu ⊙

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU Jisu me lici tiko	
WASE 2 LAWA NI DODONU	
WASE 3 NA PALIMEDI	* Veisau kece na Yavu ni Vkvulewa ⊙ * Taukei Affairs me vklawa Taki-Qai curu kina Yavu ni Vkvulewa vou ⊙

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

* Veisau kece na yavuni vakavulewa ☺

* Vakacurumi tale na Taeikei Affairs ena lawa vou ~ baleta ni sa yali tu ☺

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

* E vei na Taukei Affairs ???
* Me curu Tale ...
* Veisau vkdua na Yavu ni vkvulewa ⊙
* Taukei ni Qele me lici ⊙
* Mataqali vtaqa na Maori kei na Abro mai DSI ⊙

VEIKA TALE ESO

* Veisa vkdua na Yavu ni vkvulewa ⊙
* Lana i Taukei Affairs me buli-Qi vkcukunii ⊙

[signature] Kulou.

Saini (tikini ni siga) 15/6/2026

Petaia Rokomalokalou ⊙

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15: 06: 2024

Yaca/Yacamu ASIVOROSI TARAIVINIKILEI
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	ME BOKO LAIVI ESO NA YAVU NI VAKAVULEWA E SEGA NI DODONU
WASE 1 NA MATANITU	KERE I ME DURI NA MATANITU ITAUKEI
WASE 2 LAWA NI DODONU	KE RAWA NI BOKOCI NA DODONU NI TAMATA YADUDUA
WASE 3 NA PALIMEDI	ME VAKADEITAKI TALE NA MATABOSE NI SENETI

WASE 4 NA VEILIUTAKI VAKAMATANITU	NA TURAGA PERESITE DI ME DEI TIKO GA NA NODRAI TUTU
WASE 6 VEIQARAVI VAKAMATANITU	ME SOLI TAEE VEIRATON PISIC me lewai ira vakailesilesi
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	me bin vaka tabaki tua kina ministry nai lavo ni matanitu
WASE 8 VEIQARAVI VAKADODONU	KEREI NA veiqaravi DODONU
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	me soli ma na peresitedi ena gauna ni tiko leqa

WASE 10 VEIVAGALALATAKI	KOINA KECE ERA VATAVI ENA VUAVIKI MERA VAKAGALALA TAKI
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	SA VAKATURU ME SA VEISAU E 50% NA YAVU NI VAKAVULE WA
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	E SA MADATA VINAKA NA VEIVAKARARAWATEKI

VEIKA TALE ESO ME SA DUKI TALE NA MATANITU ITAUKEI SE NA MATABOSE LEVU VAKATURAGA.

.....

Saini (tikini ni siga)

6/26 Koro NaSaiBitu Tailevu * Wainibuka

1	LiLiviwa Sekira	12/12/54	Sekira.
2	Viana Tabua	18/05/95	Tabua.
3	Sere ana	13/06/28	Bhodes.
4	TARAIVOSA VURA	09/10/74	[illegible]
5	EPELI VUREWA	30/04/65	[illegible]
7	ROSA VUREWA	0/05/09	[illegible]
8	Marika Tuvanavanua	15/03/06	Tuvanavanua.
9	Waisake Ravasua	15/03/00	Ravasua.
10	Uraia Turaga	12/3/1980	[illegible]
11	Sueli Turaga	19/1 1961	[illegible]
12	vasemacatina	3/02/1959	[illegible]
13	vasemaca tina	6/07/211	Vtinai.
14	Tai Tusi Nawagaga	4/83/	[illegible]
15	Sanivalati Tubuna	19/24/24	[illegible]
16	Sikeli Turagayalewa	25/4/77	[illegible]
17	Loata Rokodoru	14/7/85	Rokodoru.
18	Semi vula	11/06/04	[illegible]
19	Anasa Nasedra	26/08/89	[illegible]
20	Sineli Tarafera.	05/01/2000	[illegible]
21			
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TURAGA NI KORO
NASAIBITU VILLAGE
SAINI: [illegible]
TIKI NI SIGA: 15/06/26

13/06/26 Name Koro Nasaibitu Sign Tailevu + Wainibuka

	Name	Sign
1	Waisea Turagalaila	Turagalaila
2	Eroni Kondrani	[signature]
3	Asivorosi - Tavakinikini	[signature]
4	Vetaia Rokomalakalou Sorovanalagi	
5	SEMISI MASIREWA	[signature]
6	MELI GONEROKOTUNIDAU	[signature]
7	NAVAU LEWABOBO	[signature]
8	Meli Rokotunidau	Rokotunidau
9	SIKELI TIKOINAKA	[signature]
10	Lawrie MaliMali	MaliMali
11	Asuaki Rokone	[signature]
12	TOKOSA Tinai	Tinai
13	SALOTE SERUVAKULA	[signature]
14	Talica Tinai	Tinai
15	Sisilia Marama	[signature]
16	MELITA TIKOCA	[signature]
17	Sainiana Qoro	Qoro
18	Ilisapeci Rakulu	Rakulu
19	LITIANA Ramasi	Litiana
20	Kalisita Mataika	Mataika
21	Senata Marama	Marama
22	ISOA Codukulu	[signature]
23	ENERI TOKOVOU	[signature]
24	SERUKE NASAMAKI	[signature]
25	Lenantasi Vosanlagi	[signature]
26	Jone Ravili	[signature]
27	NAVAU RAYALISA	Rayalisa
28	Anare Drugu	Drugu
29	Inoke-Taga	I. Taga
30	SEREMAIA KERE	[signature]
31	Joreti Gunaturaga	Gunaturaga
32	Eparama Ramasi	[signature]
33		
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36		
37		
38		

TURAGA NI KORO
NASAIBITU VILLAGE
SAINI: [signature]
TIKI NI SIGA: 15/06/26

NAYAVU VILLAGE

2013 CONSTITUTION REFORM

D. O. B

	FULL NAME	M	F	~~TELEPHONE NUMBER~~	SIGNATURE
1.	Kinsimere Wayalevu		✓	30/05/1958	[signature]
2.	Kaini Soroidatu		✓	#11/1/62	Korondatu
3	Samuela Nasimalevu	✓		20.11.60	[signature]
4.	Timaci Turaga	✓		12/01/90	[signature]
5	Timaleti Rokocagi		✓	30/05/1971	Rokocagi
6	Vilikea Kuga	✓		19.44	[signature]
7	Sakaraia Tukaca	✓		20/03/81	[signature]
8	Akisi Lutunaivula		✓	9-9-82	[signature]
9	Mitini Vodonaivalu	✓		31/01/96	[signature]
10	Serasein Rokovono		✓	24/06/93	Rokovono.
11	Josateki Golakadi	—	✓	14/09/77	[signature]
12	Jomacani Nawaiwigila	✓		15/06/26	[signature]
13	Kalaraji Turagu	✓		2/5/90 ~~15/06~~	[signature]
14	Matila Kaibu		✓	15/06/26	[signature]
15	Epanevi Tubuitamana	✓		15/06/26	Tubui
16	Veniana Bosekorewa		✓	7/3/75	Bosekorewa
17	Taina Tinai Sigasiga		✓	19/11/50	Taina S
18	Semitiki Rasagale	✓		24/01/54	Rasagale
19	Timoci Turaga	✓		2/9/66	[signature]

MATAQALI : ULUINAVULA.

NAYAVU VILLAGE

2013 CONSTITUTION REFORM

FULL NAME	M	F	DATE OF BIRTH / TELEPHONE NUMBER	SIGNATURE
SAULA MATARAI	✓		14/05/50	
SERA. UCUBOI.		✓	27/05/56	
LAVAITA DIMAIONO.		✓	17/01/78	
WASEROMA. KOROI	✓		09/03/76.	
ANA TAVACIRI.		✓	02/08/200	
JOSEVATA KOROITAMARA	✓		26/05/1984	
LAISENIA. KAWAI.	✓	✓	10/05/99	
MARIKA. TUVASU.			07/07/96	
JESE. RATABACACA.	✓		8/01/58	
LIMETA. RATABACACA.		✓	28/10/86	
TOMASI. NAQASE.	✓		22/2/69	
BERRY. NAQASE.	✓		09/04/90	
ASENA. CAMAILUTU.	✓	✓	21/08/1988	
SEINI. RADINITORA.		✓	06/10/1979	
ASELA. NASEDRA.	✓		22/9/83	
ALITI. AVERIA.	✓		17/5/1990	
VITALINA. AVERIA.	✓		10/04/1986	
SIMELO. AVERIA.	✓		11/9/01	
ASELI NASEDRA (NO.2)			14.5.56	
SEMESA. KUKU Ratu	✓		26/4/2004	
OVETI. DELAI	✓		30/6/94	
SEREANA. NASEDRA.	✓	✓	27/9/98	
MALAICAI. SEMSOLE.			16/06/62	
NETANI. KUBU.			19/2/65	
LITIANA. SAUVEREVERE			30/05/07.	
SEINI. ROBINSON.		✓	29/04/2000	
ASAELI NASEDRA	✓		24/03/92.	
Jacob Koroi	✓		25/12/2006	J. K.
Alumita Dawa.		✓	26/04/77	
ARMALAICAI SEMSOLE	✓		25/10/26	
Ana Bogicadra		✓	13/12/73	

NAYAVU VILLAGE

2013 CONSTITUTION REFORM

	FULL NAME	M	F	~~TELEPHONE NUMBER~~ DOB	SIGNATURE
1.	Losana · Rasila		✓	05/06/60	[illegible]
2.	Vatiri – Lewabiu		✓	04/12/76	[illegible]
3.	Laisa – Buaserau		✓	07/10/64	[illegible]
4.	Asivina – Rawaitale		✓	05/09/54	[illegible]
5.	Esita – Lewacibota		✓	28/11/69	E. Lewacibota
6.	Mere – Bakeibau		✓	21/8/88	M. Bakeibau
7.	Kalisi – Dimanaleba		✓	22/3/1980	[illegible]
8.	Alesi · Sura		✓	24/10/79	[illegible]
9	IFEREIMI BUASERAU	✓		19/04/57	Buaserau
10	MELI CODRO	✓		6/08/49	[illegible]
11	ANARE RAMOTIQA	✓		9/11/56	A. Ramotiqa
12	JOJI RASILA RAMOTIQA	✓		28/07/1985	[illegible]
13	ANARE RAMOTIQA	✓		06/10/82	Ramotiqa.
14.	Temesi To Ramotiqa	✓		29/08/55	Ramotiqa
15	[illegible] Matea.	✓		9/10/71	[illegible]
16	Sainimili Adi Turaga		✓	20/07/91	Adi Turaga
17	SULIANO WANIVANUA	✓		11/07/74	Wanivanua
18	Vaseva Wacagona		✓	01/08/89	VW

NAYAVU VILLAGE

2013 CONSTITUTION REFORM

	FULL NAME	M	F	~~TELEPHONE NUMBER~~ D.O.B	SIGNATURE
1)	Vilitati Tamanivucu	✓		21/07/1992	[signature]
2)	Sanivalati Tokalau	✓		10/12/84	[signature]
3)	SITERI TINAI		✓	09/09/62	[signature]
4)	KAVENI GONEWAI	✓		14/02/53	[signature]
5)	LITIANA ADIRAUQALI		✓	06/05/92	[signature]
6)	SAINIMILI LEWAIVALU		✓	11/03/96	[signature]
7)	SELAI VATUROGO		✓	31/08/66	[signature]
8)	LIKU RAJIELI		✓	30/3/90	[signature]
9)	ASERI MULEA		✓	29/9/68	[signature]
10)	MOSESE BETEORAKA	✓		19/12/94	[signature]
11)	ILIANI LULE	✓		11/06/92	[signature]
12)	LATILETA VUSELE	✓	✓	07.05/1986	[signature]
13)	MILIAKERE LIKUTABUA		✓	03/02/1999	[signature]
14)	EMINONI. TABUA.	✓		04/10/83	[signature]
15	Sainiyana Tinaivulavula		✓	11/7/55	[signature]
16.	Inia Tabua.	✓		15.3.45	[signature]
17	MAKELESI ULUVATU		✓	01:06:59	[signature]
18	Suliano Wanivanua	✓		26/04/01	[signature]
19	Luseini Camailutu		✓	27/9/67	[signature]
20	Ecelina Tinai		✓	8/5/72	[signature]
21	ANIWAI MAKI TALENA	~~F~~	F	25/04/[illegible]	[signature]
22	MAIKA WAVUI	M		5/3/69	[signature]
23	Manasa Vio	✓		18/11/2007	[signature]
24	KALISIANA WAVUI		✓	4/6/1981	[signature]
25	MAIKA ROJO WAVUI	✓		16/8/2006.	
26	Peceli Tamanisau Valelum	✓		11/3/62	[signature]
27	Kinisimere Likuvonoyawa		✓	4/9/73	[signature]
28	Tenta Senito	~~✓~~	✓	8/9/72	[signature]
29	[illegible] Senito	✓		4/8/72	[signature]
30	KEASI CABETABUA	✓		27/10/86	[signature]
31	Meldia Laivou	~~✓~~	✓	7/10/1998	[signature]
32	Solomoni Nawaisalicake	✓		29/01/58	[signature]

NAYAVU VILLAGE

2013 CONSTITUTION REFORM

	FULL NAME	M	F	~~TELEPHONE NUMBER~~ D.O.B	SIGNATURE
1)	MARA KAPAIWAI	✓		21.4.93	[signature]
2)	KAMINIELI VUIYASAWA	✓		28.4.85	[signature]
3)	Laliva Nalaiwalu	✓		11.04.2007	[signature]
4)	Ken Cabetabua	✓		23/03/96	[signature]
	Alivani Roro		✓	04/1/84	[signature]
	Laisenia Vele	✓		28/2/75	[signature]
	EPELI TABUA.	✓		29.12.65.	[signature]
	ANA SULIANO		✓	28.07.72	[signature]
	Eaisi Suliano	/	/	20/04/01	[signature]
	MAIKA N SULIANO	✓		13/12/63	[signature]
	Taitusi Kilaibau	✓		14/04/99	[signature]
	JIVTASA TEKINA	✓		23/04/73	[signature]

NASAUTOKA

CONTACTS

		YABAKI NISUCU	Signiture
NAME	YACA		
MOBILE	Pitaia Rokomalokalou	1963	[illegible]
E-MAIL	Iromai Oidan	45	[illegible]
ADDRESS	LUAISA ROMALO	1973	[illegible]
NAME	Vilimoni R	43	[illegible]
MOBILE	MANASA RADIRIKI	58	[illegible]
E-MAIL	Veniana Senuvakale	1958	[illegible]
ADDRESS	Pita Ttopsa	1971	[illegible]
NAME	SAGUELA R.	1983	[illegible]
MOBILE	APIMELEKI S.	1956	[illegible]
E-MAIL	Meme Dinavuso	1988	[illegible]
ADDRESS	Vani-Tinai	1993	[illegible]
NAME	Salote-Rokorainda	1980	[illegible]
MOBILE	Morica Caginiveisau	1976	[illegible]
E-MAIL	Ana Ciqua	1981	[illegible]
ADDRESS	Sainiana Vakaidia	1987	[illegible]
NAME	Pauloni Wagaki	1973	[illegible]
MOBILE	Akosita Natua	1961	ANatua.
E-MAIL	Unais Dozonayas	1965	[illegible]
ADDRESS	Tenita Raicola	1967	[illegible]
NAME	Sakiusa Niuvoni	1973	[illegible]
MOBILE	Severi Navatovulo	1970	[illegible]
E-MAIL	GITIEU DELAITUBUWA	1983	[illegible]
ADDRESS	Raijeli Eva	5/9/68	[illegible]
NAME	Watisoni Drua	3/3/90	[illegible]
MOBILE	Mereoni Rokovono	15/10/99	[illegible]
E-MAIL	Neori Tabuavou	15/09/04	[illegible]

TIKINA NASAUTOKA.

CONTACTS

NAME YACA	YABAKI NISUKU	SIGNATURE
MOBILE Solomoni Kapau	14/02/2000	[signature]
E-MAIL Eka Radinimatuku	07/04/02	[signature]
ADDRESS PAULA DAUNISAI	21/1/67	[signature]
NAME Saula Yacomai	6/5/63	[signature]
MOBILE Ulamila "	14/8/67	Ulaisaki
E-MAIL Lemaira	1[illegible]/30/12/01	[signature]
ADDRESS Aseini Raicola		A. Raicola
NAME Anieta Radio		
MOBILE		
ADDRESS Kulevayani Vulagi	7/12/56	K. Vodo.
NAME Salacieli R.	30/11/1977	Radinvanua
MOBILE ISIROMI R	26/9/54	[signature]
E-MAIL USAIA TIKOCINA	30/8/49	[signature]
ADDRESS Josefa B	21/08/49	[signature]
NAME Peate Tamani	18/12/56	[signature]
MOBILE Semi Bukuvakula	20 Jan 1967	[signature]
E-MAIL Vikinone Rolo	20/02/1950	[signature]
ADDRESS Marika	17.5.63	[signature]
NAME Sulesi		[signature]
MOBILE		
E-MAIL		
ADDRESS		
NAME		
MOBILE		
E-MAIL		
ADDRESS		

NASAUTOKA SUBMISSION. 14/8/20

CONTACTS

(1) NAME Me okati e na yavunivakavulewa (YNV)
MOBILE na Keva vakadaberi tale na matabose
E-MAIL mai Bose Levu Vakaturaga.
ADDRESS Sa da vakula na lega baleta na i
NAME goliqoli kei na qele ni sega na i
(2) MOBILE vakasala vakaturaga mai na BLV.
E-MAIL
ADDRESS

(2) NAME Na noda Peresitedi me digitaka. na
MOBILE BLV - BLV to select the President
E-MAIL
(2) ADDRESS Keimami gadreva me rogoca na
NAME domoikeimami na lewenivanua e na
MOBILE YNV - na process e vakayacori e na
E-MAIL constitution ogo, keimami sega ni
ADDRESS taleitaka

NAME
(4) MOBILE Me vakamalayala na dede ni yabaki
E-MAIL mai no na veiliutaki na prime minister.
ADDRESS

(5) NAME Keimami gadreva me vakalesui mai
MOBILE na veidigidigi vakamatatamata me
E-MAIL vaka e lisi.
ADDRESS

(6) NAME Sa duavata o Nasautoka me veisau
MOBILE na YNV. Sa na bau dredre me
E-MAIL keimami veidigidigi ke sega ni

Christian Mission Fellowship Hall, Korovou

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korovou Town - CMF Church DATE: 15 6 26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Anare Rabonu	18		RKS COMPOUND		T	IT	
2	Apenisa Uluiviti	17		RKS COMPOUND		T	IT	
3	Alick Robinson	17	2985372	~~Koronivia~~ ~~Vanu~~ Udu Point ~~Lokia~~ Vunikodi	Macuata	Turaga		[signature]
4	Anare Tokea	18	2948153	- RKS Compound - Lagi, udupoint	Macuata	Turaga	IT	[signature]
5	NAISAKE VUYALE	43	9451086	RKS COMPOUND		T	IT	[signature]
6	Iokimi Dan	53	2342634	Pakuinuku T.N.K	Sawakasa	T		[signature]
7	Jese M	65	2472500	NABuvenivalu T.N.K.	Namena	Turaga	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korovou Town - CMF Church DATE: 15 6 26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Makario Waitabu	54	9319082	Qelekuro	Namena	T		Waitabu
9	Salesi Vukedrakau	59	9414078	Nanicula	Nainto	T		[signature]
10	Josefo Lorukuaca	56	8600277	Burelevu	Namena	T		[signature]
11	Jope Lalaga	52	8067614	Matacula	Namalata			[illegible]
12	Jovilisi Rokovulcago	58	2446154	Nakalaivaca	Namalata	T		[signature]
13	Sitiveni Guniyaga	52		Daudrandeni	Namkenta	T		Sgvagaga
14	Iowane Rakela	44	2560834	Navunisole	Namalata	T		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korovou Town – CWF Hall DATE: 15/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	IOSEFO. MUDU	72.	+	DELASUI	NAMALATA.	TURAGA		J. Mudu.
16	Jinta Tokadnadua	66	2730923	Veinuga	Namalata.	Turaga		J Tokadnadu
17	Semi Radaniva	70	9862209	Matacaucau	Namalata	Turaga	Itaukei	[illegible]
18	Ammenia Tagga	70	8635720	Sawakese	Sawakesa	Turaga		[illegible]
19	Ritosua Raitamaya	73.	–	Wadalice Veinuga	Namalaya.	"	"	[illegible]
20	Laitia Sawai	52	9758511	Nasalawaca Namalata	Namalata	Turaga	Itaukei	[illegible]
21	ELIKI. NAGAU	64	2917041	SAWAKASA VILL TAILEVU	SAWAKASA	TURAGA	Itaukei	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korovou Town CMF Hall DATE: 15/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	Jovi Kai. T. Nagu	71	8349250	Matacuba PO Box 235	Namalata			[signature]
23	Kuliasi Rodiy			Nailata	Marat			[signature]
24	Kuatino Sevu			Navunisole	Namalata			[signature]
25	Lesme Kurulala		75-	Navunisole				
26	Ilimo Rotafo		61		Sawakula	[illegible]		[signature]
27	Veresini Takabalaba	59		Nabuzenivalu Namena	Namena	Turaga	IT	[signature]
28	Jope Lalaga	52		Matacuba	Namalata			[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korovou Town CMF Hall DATE: 15/6/26 TIME: 7pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAM A)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
29	Joseph Cina	56	2707943	Drana	Namena	Turaga		Joseph
30	WAISALE T	52	2118366	NAILEGA	NAMALATA	TURAGA	—	[illegible]
31	Ikoa S.	57	—	NAILEGA	NAMALATA	✓	—	[illegible]
32	Veresi S	61	2381063	Delaikuku	Namena	✓	i-Taukei	[illegible]
33	Kuini M	56	8083759	SAWAKASA 1	SAWAKASA	MARAM	—	Maram
34	ALIPATE T	47	—	DAVETALEU	NAMALATA	TURAGA	—	[illegible]
35	Munua T.	56	8057188	WAILEU	WAILEGA	Turaga	Taukei	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korovou Town CMF DATE: 15/4/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
36	Tevita. Tonotono	54	8357469	LODONI VILLAGE	SAWAKASA	TURAGA	—	[signature]
37	Letila - Yalani	45	8357469	Lodoni, village	Sawakasa	Marama	-	[signature]
38	SERA - Bukuti	48	8477653	Lodoni village	Sawakasa	Marama		[signature]
39	Litia McCarthy	63	9240613	Lodoni Village	Sawakasa	Marama		[signature]
40	KERESI Salusalu	61	8656456	Lodoni Village	Sawakasa	Marama		[signature]
41	Saraia Suguturaga	43	2040527	Lodoni vlg	Sawakasa.	Marama		[signature]
42	Karalaine Marama	45	2446849	Dakuinukei vlg	Sawakasa	Marama		Marama

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korovou Town CME DATE: 15/5/26 TIME: 5pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Tiana S. Pauline							
43	Tiana S. Pauline	43	8477683	Lodoni, Sawakasa	Sawakasa	Marama	IT	[signature]
44	Marika Bakinaloto	63	2940531	Lodoni	Sawakasa	Turaga	IT	[signature]
45	Lona Gasui	44	2321529	Dakuinuku	Sawakasa	Turaga	IT	[signature]
46	R.K.B. Loco	47	8062588	SAWAKASA I	SAWAKASA	TURAGA	IT	[signature]
47	Akosita. G	36	2170761	Vikaraitoka na Tesere		Female		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

KOROVOU TOWN

Mr. Biu: The Chief of the Vanua Waimaro Levulevu gone Turaga and Ratu, Ladies and Gentlemen's. I would seek your approval if the commissioners could seat on top of the table this afternoon. I now ask the members of the Commission if they can please take a seat before we start with the proceedings this afternoon. We wish to acknowledge and thank you all for welcoming and accepting us this afternoon. I can also see the students we welcome you this afternoon. The Chairperson will shortly introduce the members of the Commission. Firstly, I wish to say a few things, our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. When giving your submissions, please do not be afraid or feel anxious about speaking. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. I will now give the chair to continue with the proceedings.

Mr. Valenitabua: Bula Vinaka ladies and gentlemen's, Bula Vinaka to the students who are here with us this afternoon. We are so happy that when we look down, we can see that there is a lot people present here this afternoon. Now before we proceed the commissioners before you this morning are Dr. Neelesh Gounder, a economist, a lecturer at the University of South Pacific who is on my left. On my right is Mr. Conway Beg an Artichect by profession, known as coordinator for rugby in Fiji. And I am the chairperson, Sevuloni Valenitabua from Nukui in Rewa and I work as a lawyer. We are here to listen to you. The other three must be on their way from Vatukoula and are on their way to Naitasiri. and we are here this morning with you. We have been going around with other government officials to assist us in our secretariat. We have been appointed by His Excellency the President of Fiji. We know that the 2013 Constitution did not follow the normal process by which a constitution is made. It was promulgated under military decree and subsequently enacted, but it did not follow the

normal process of wide consultation with the people of Fiji. Our task is to collect and collate the views and submissions of the public on what you think about the 2013 Constitution. The 2013 Constitution is one of the issues that many people, from different ethnic communities throughout Fiji, have expressed concerns about. Many have said that they do not know how this Constitution was designed or developed; rather, it was simply presented to them, and they were expected to accept and follow it. We have travelled throughout Fiji to hear the views of our people. We have visited the Lau Group, Lomaiviti, Vanua Levu, including Cakaudrove, Bua, Macuata, and Rabi. We have been to Serua, Namosi, Nadi,Yasana o BA,Yasana o Ra and this morning we are here with you all. What we are planning to do is to listen carefully to your voices and hear your submissions so that they can be incorporated into the Constitution where appropriate. Secondly, we will consider the removal of certain provisions and laws contained in the 2013 Constitution that the people believe should be reviewed. I thank you all the students of R.K.S for being here this afternoon.

Ilaitia Savai: My name is Ilaitia Savai, Nakolawaca, Tikina Namalata. I have a question to ask, will the 2013 constitution change, the reason because it has been and put in parliament. The people sitting in parliament have been appointed by us. They are there to change the law. Is it possible to change the constitution.

Mr. Valenitabua: The members of the Parliament they went suggested for the change in the constitution in parliament of the motion they took is that the parliament to agree to change the law in order to amend the constitution. They raise a concern and there were less votes to support the changes in constitution. The government then take it up to the supreme court, the supreme court then give this procedure that we are following now. I hope i have answer your question.

Ilaitia Savai: I submit that we change the 2013 constitution as well as the Bill of Rights to be removed from the 2013 constitution. I would also request that it can be change.

Mr. Valenitabua: Thank you do you want to completely removed the 2013 constitution or just to amend the law in the constitution.

Ilaitia Savai: To completely change the 2013 constitution.

Mr. Valenitabua: How about t eh rights of individual, to be change too or remove completely.

Ilaitia Savai: To be change too.

Mr. Valenitabua: To remove completely the 2013 constitution we don't have the power to remove, it is also not in the 2013 constitution. What we are doing now is that we can be just amending the laws in the constitution.

Ilaitia Savai: It won't bring any; change because Fiji needs this constitution to change. The Tikina Namalata requested for it to change completely.

Mr. Valenitabua: We are here to listen to what has to change, you are saying to change the constitution, there is a lot of laws inside the constitution and we waiting for you to; submit what all that needs to change. First the GCC is not reflected in the constitution. It needs to be change that the GCC be entrenched.

Maika Baleinaloto: My name is Maika Baleinaloto I'm from Lodoni Village. I have here with me the collective submission from our village. From our village we request that the 2013 constitution be removed completely. The first submission is Secular State to change to Christian State to be constitutionalize recognized. Citizenship to Fiji, plenty tourist who are here in Fiji for work are given citizenship request to change. GCC to be entrenched in the constitution. Bill of rights to changes. Our kids have changed the attitude of our children because of these rights. Request to bring back corporal punishment. If teachers are given opportunity for corporal punishment but it is for discipline purpose. The village by laws, they have been people who are so are not following village laws, if the village by laws can be strengthen. The people who are using drugs if they can be dealt properly and they are to be charged accordingly. The election year to return back to 21 years and not 18 years. The election system to bring back party line elections and bring back the senate. For leadership in government, the GCC to appoint the president of Fiji. For court sessions, if we can do a thorough review for all the laws in Fiji. The review of the

Auditor General's office. The customary rights be reintroduced and be reflected in the constitution. For the ownership of land and mineral resources it has to be return back to the owners of the qoliqoli and landowners. Lastly the name Fijian, only itaukei are to be known as Fijians. That is all our submission this afternoon from Lodoni Village.

Mr. Biu: I hereby submit the submissions from Lodoni village signed by Maika Baleinaloto from Lodoni Village.

Mr. Valenitabua: For the record the commissioners have received a written submissions from Lodoni Village it was presented by Maika Baleinaloto. There is another handwritten submission and a list of names together with list of names and this signature shows to support the submission made this afternoon.

Mr. Valenitabua: I believe we have heard clearly the submission raised from Lodoni Village. Secular State it is needed to be removed. Citizenship the immigration people are dealing with what the problem is with the citizenship. The GCC to be entrenched in the constitution this is followed by the customary laws. Through customary laws village by laws can therein be strengthen in the constitution. Bill of rights, yes, we have received; a lot of submission on this. Corporal punishment, the students themselves have raised to return back corporal punishment. The ager group of election, yes, we have been receiving this age group submissions. The GCC to be return back and appoint the president and be members of the senate. The land and the qoliqoli yes we have been receiving this submission to return the ownership of land and qoliqoli.

Mr. Biu: Chairperson if you can get the permission for the R.K.S students to make their submissions this afternoon.

Eric Robinson: Members of the commissioners, ladies and gentlemen. My name is Alex Robinson I hailed from Vanualevu, Macuata, Vunikodi. Thank you for giving the public a voice in this historic constitutional review. Today, I stand before you to address the engine of our democracy: our electoral system.
Specifically, I am here to advocate for a fundamental shift away from our current open- list proportional representation system, and a return to a modernized First-Past-The- Post electoral model using distinct, single-member constituencies. Under the

2013 Constitution, Fiji was placed under a single national constituency. While the theoretical goal was national unity, the practical reality over the last decade has been the severe erosion of grassroots democracy. Our current system has severed the sacred tie between the voter and the lawmaker. It has created a parliament of politicians accountable to party leaders in Suva, rather than to the ordinary citizens in our towns, villages, and settlements." Let us look at how the current proportional system hurts the average Fijian. Because the entire nation is treated as one massive voting block, candidates do not need to campaign on local issues to get elected. Instead, political parties rely on one or two high-profile, charismatic leaders to pull in thousands of votes. Through the mathematics of proportionality, those excess votes are used to carry low-performing candidates into parliament on the leader's coattails. The result? We have Members of Parliament who did not win the mandate of any specific community, yet they sit in the House. When a bridge collapses in Rakiraki, when a water pipe bursts in Labasa, or when a maritime community in Lau is cut off from shipping services, who do the residents call? There is no designated MP for Rakiraki, no MP for Labasa, and no MP for Lau. Under proportional representation, everyone is responsible for everything, which means, in reality, no one is held accountable for anything. "The Solution: The Power of First-Past-The-Post "This is why Fiji must return to the First-Past-The-Post system. We must divide our nation into clearly demarcated, single-member constituencies. Under this model, each geographic area-whether urban, rural, or maritime-elects exactly one representative. The candidate who wins the most votes in that specific area wins the seat. First-Past-The-Post offers three undeniable strengths for Fiji's future: Absolute Local Accountability: Every citizen will know exactly who their MP is. If an MP fails to deliver development, clean water, or safe roads to their district, the voters can directly vote them out in the next election. They cannot hide behind a party list or a charismatic leader. Guaranteed Regional Voice: A First-Past-The-Post system ensures that our rural and maritime areas cannot be ignored. Political parties will be forced to find and field strong local leaders who truly understand the unique challenges of the Western, Northern, and Eastern divisions. Stable and Decisive Government: FPTP typically produces clear parliamentary majorities. This reduces the need for fragile, unstable coalitions that spend more time political horse-trading than passing laws

to help the public. "Addressing Concerns & Conclusion Critics of First-Past-The-Post often argue that it can lead to wasted votes or unequal party representation. However, we can safeguard against this by ensuring an independent constituency boundaries commission creates fair, population-balanced voting districts. For Fiji, the absolute clarity of knowing who your representative is far outweighs the mathematical complexity of a proportional system that alienates the voter. Commissioners, democracy is not supposed to be a mathematical equation calculated in an office in Suva. Democracy is supposed to be about human relationships. It is about a community looking their leader in the eye and demanding results.

Let us amend our constitution to bring power back to the grassroots. Let us return to a system where local voices matter, local boundaries are respected, and every MP has a home district to answer to. Let us return to First-Past-The-Post. Vinaka vakalevu, and thank you

Mr. Valenitabua: For the record the commission has received submission from Eric Robinson and signed by himself.

Anare Rabonu: My name is Anare Rabonu im from Somosomo Village in Taveuni. Thank you for this opportunity to submit to this historic review. Today, I standA:before you to bring to light a challenge that did not exist in its current magnitude when our supreme law was drafted: the digital world and its profound impact on our young people. Our children and youth no longer just live in physical villages and towns; they live online. Smartphones and social media have connected Fiji to the global village.

However, this unregulated digital landscape has exposed our youth to severe cyberbullying, online grooming, financial scams, exposure to explicit content, and addictive algorithms. Our current 2013 Constitution guarantees freedom of expression under Section 17, but it is largely silent on the state's obligation to protect our citizens, particularly minors, from systemic online harms. We must modernize our supreme law to meet this reality."

Right now, when a young person faces severe cyberbullying, character assassination, or extortion online in Fiji, our response is reactive. Our existing laws are often too slow to handle the viral nature of the internet. Furthermore, multi-national social media corporations operate in Fiji with minimal local

accountability, pocketing data and attention while leaving our communities to deal with the mental health fallout.

We do not need a constitution that censors the internet or strips away the democratic right to free speech. Rather, we need a constitutional framework that treats digital safety as a fundamental aspect of human dignity and child protection.

When big tech algorithms intentionally hook the minds of our young people, leading to rising anxiety, depression, and school truancy, it ceases to be a private family matter. It becomes a national public health crisis. The constitution must empower the state to enforce strict standards of corporate responsibility on tech platforms operating within our borders, ensuring they design safe spaces for our children."

"To protect our youth while preserving their digital future, I submit three specific recommendations to this Commission:

First,<1Amend Section 31 (Rights of Children): Explicitly introduce a clause guaranteeing children the right to protection from digital exploitation, online abuse, and the unauthorized commercial use of their personal data.

Second, Explicitly Define 'Harmful Speech' Limits: Clarify under Section 17 (Freedom of Expression) that the constitutional protection of free speech does not extend to cyber-stalking, digital extortion, or the non-consensual sharing of intimate images targeting minors.

Third, Constitutional Mandate for Digital Literacy: Insert a directive principle requiring the state to integrate comprehensive digital citizenship, online safety, and media literacy into the national school curriculum. We must equip our youth to navigate the internet safely, rather than just policing them after harm occurs."

Conclusion

To CLw1v Commissioners, the internet is not going away, and our young people will continue to be its primary citizens. If we leave our digital borders completely unguarded, we allow outside forces to shape the morals, mental health, and safety of Fiji's future generations.

Let us write a forward-looking constitution. Let us build a framework that embraces technology for education and economic growth, but draws a firm, unyielding line when it comes to the safety, mental well-being, and dignity of our youth.

Vinaka vakalevu and thank you.

Mr. Valenitabua: For the record the commission has received submission from Anare Rabonu and signed by himself.

Anare Uluiviti: Honorable Chairperson 'Sevuloni Valenitabua, esteemed Commissioners, fellow citizens of Fiji. stand before you to address what our leaders have rightfully called an existential threat to our nation: Fiji's rapidly escalating hard drug crisis. Methamphetamine and synthetic narcotics are tearing through our villages, urban centers, and schools. However, as we review the 2013 Constitution, we must acknowledge a critical omission. Our current supreme law looks at drug abuse exclusively through a criminal lens. It focuses on policing, border enforcement, and punishment. While law enforcement is necessary to stop suppliers, treating the crisis only as a crime wave has failed to curb domestic addiction. To defeat Fiji's drug problem, we must constitutionally expand our strategy. We must fight drugs with medicine. We must use regulated, therapeutic substances to heal our people." " hen someone falls into severe methamphetamine or opioid addiction, their brain chemistry is altered. Willpower, cultural tradition, and basic incarceration are no longer enough to break the cycle. This is where the medical science of harm reduction comes in.

International medical standards show that the most effective way to dismantle a street- drug market is to move addicts away from illicit dealers and into clinical care. This requires the legal introduction of Medication-Assisted Treatment (MAT). By utilizing regulated, legally substituted therapeutic drugs administered by medical professionals, we can safely stabilize a patient's brain chemistry, eliminate withdrawal cravings, and safely taper them off dangerous street narcotics.

Furthermore, we must introduce a legal framework for a dedicated Drug Court. Instead of sending a youth caught with a minor substance to a crowded prison-where they are exposed to deeper criminal networks-the cor,5titution should mandate a diversion system. These courts would legally compel individuals into mandatory, medicalized rehabilitation centers, ensuring they receive pharmacotherapy and psychiatric support rather than a prison sentence."Constitutional Recommendations "To operationalize this 'white glove' health strategy alongside law enforcement, I recommend two specific constitutional amendments to this Commission:

Amend Section 38 (The Right to Health): Explicitly expand the right to health to include access to state-funded, evidence-

based mental health and substance abuse treatment. The state must be constitutionally obligated to establish specialized clinical rehabilitate facilities across our four divisions. Second establish a Constitutional Counter-Narcotics & Rehabilitation Authority: Elevate the oversight of the Fiji Counter Narcotics Strategy. This will ensure that national health funding for medical addiction treatments cannot be defunded or deprioritized by changing political administrations. "Commissioners, we cannot arrest our way out of a public health epidemic. If we keep treating victims of addiction purely as criminals, the cartels will keep winning. By embedding medical harm reduction and therapeutic solutions into the very fabric of our constitution, we strip power away from illicit street dealers and give it back to our doctors, our communities, and our families. Let us write a constitution that does not just punish the broken, but actively heals them. Vinaka vakalevu, and thank you."

Mr. Valenitabua: For the record the commission has received submission from Anare Uluiviti and signed by himself. Thank you for attending this consultation sessions. I guess you may be required to return back to school. Thank you, you may leave. Ladies and gentlemen if there is other submission you may submit now.

Veresi Sakunitoga: My name is Veresi Sakunitoga, Mata ni Tikina Namena. First I concur with submission from Lodoni Village, and I will raise points that they have missed out. Chapter 10 Immunity. If someone is wrong it must faced the consequences of the law. I submit the immunity clause to be removed completely. Secondly the landowners they request that their land be return to them. Both their land and their qoliqoli. Second submission regarding the NLTB the lease that is being approved by NLTB before a lease I granted if the landowners to give concern and discussion with landowner. Thirdly is about corruption law, I submit that if the corruption law be looked at, a foreigner developing in his land and he did not here the approval was given however there was no consent given to them for the use of their land. The election that is coming up I submit that the election to be conducted after the amended constitution is passed. Thank you.

Mr. Biu: I have here with me the written submission and I hereby submit to the commission for record.

Mr. Valenitabua: The Commission has been presented with a number of submissions. The submissions have been presented to the Commission by Mr. Saunitoga. The first one, dated 8-6-2026, for the Tikina Namena. It is in handwritten form. Attached to it is a list of names, with the names of their villages and signatures, signifying their support for this first submission. I accept this first submission.

The second one is from Delaikuku, of the Tikina Namena, Tailevu. It is dated 12-6-2026. It is signed and attached to it is a list of names, phone numbers, and signatures signifying support for this submission, which was also presented by Matani Tikina Saunitoga.

The third submission is from Qelekuro Village, dated 15-6-2026. It is attached to the submission, which is signed, is a list of names, names of villages, signatures, and voter card numbers signifying support for this submission. The fourth submission is from Qelekuro.

The next submission is unsigned, does not state the date, does not state the name. I leave that aside for the time being. The next submission is from Nadranu Village, also presented.

It is unsigned, but is supported by a list of names, names of villages, birth dates, and the signatures. This was also presented by Mr. Sakunitoga. There is one here which has not been signed.

It has no name, it has no date, but we will attach it. It has got a list of supporters, but we will accept it as part of the submissions. So, the commission now accepts all the submissions, written submissions and oral, made from the Tikina Namena, and presented to us by Mr. Sakunitoga this afternoon.

Kaminieli Loco: My name is Ratu Kaminieli Loco, I'm from Sawakasa, Tikina Sawakasa. It is first submission if the 2013 Constitution was not made legally. There is a submission that if there should be a provision that allows the process of reconciliation to be recognized in the Constitution, there is a need to have a reconciliation process between the government and the people. We have herd your terms that you cannot do much. My concern is that our country has been functioned by a constitution probably made from another country it doesn't suit us. In this

constitution I think that there is a gap for us Itaukei. There has to be a reconciliation through government and the landowners. I submit that and the second submission to those that have created the 2013 Constitution if they can be investigated since this Constitution was illegally enacted. In terms of, he made reference that if the Constitution to constitutionally recognize a Christian state in the Constitution. Citizenship.

I submit to have a look at these provisions that discusses the classes or the division of people. In terms of the Vola ni Kawabula to be also re-looked at. The other submission is about the minerals to be returned to the land owners. And he made a submission that all revenues that was gained from the time of the development to be returned to the people. There is also a submission regarding the Fiji National Provident Fund. The membership to be given an easy provision if they require to take loans from the Provident Fund. The other submission is about the copper punishment to be given only to the head of schools if it is reintroduced back and recognized in the Constitution. The next one he made reference to the NCD, non-communicable diseases that we have in Fiji. If we can look at the importation rules of the foods that are brought into Fiji if we have some sort of limitations in order to prevent NCDs in Fiji. And secondly, the Parliament. I proposes and submits if a Church Minister to be appointed to conduct a Church service at the beginning and also at the end of each Parliament session. The Mosi Vanua in terms of the Fijian administration in Fiji to also be recognized in the 2013 Constitution. The other one is the President pardoning powers if it can be less than 20 years and those who are committed in prison to be released at the end of the 20 years period. The immunity clause to be removed from the Constitution in regards to Chapter 7, the misuse of budget and the abuse of power and abuse of office. This is a submission. We have witnessed increasing debt in Fiji.The submission is to legalize marijuana in order to substitute or to help or to support the budget. Chapter 8, all the department in the government service to be reviewed after every 6 months. And in terms of the land, once the lease is expired, the NLTB to gather the consent of the landowners if the lease is to be renewed.

Mr. Biu: Members of the Commission, I have here with me the written submission from Ratu Kaminieli Loco This is a submission for Sawakasa Tikina Sawakasa and I hereby submit to the

Commission for record this afternoon. A handwritten submission has been presented to the Commission this afternoon.

Mr. Valenitabua: The date is 15 June 2026. It is being presented by Ratu Kaminieli Loco of Sawakasa. It is in handwritten form. It has been signed and I now accept the submission as part of the submissions that have been presented orally and in written form. To this Commission this afternoon.

Thank you very much Mr. bIU

I believe that we had all heard what have been said. It has been heard that the minerals ownership to be returned to landowners. The backpay -from the day it was found.

Kaminieli Loco: From the day the government use the land and the mineral by the government.

Mr. Valenitabua: The corporal punishment.

Mr. Kaminieli: It has to be the principal.

Mr. Valenitabua: You have supported it this afternoon. The stopping of food it causes NCD. The talatala to lead service in parliament. This comes with Christian state. Bose Vanua to be recognized in the constitution. It will come after the customary laws. Consent of lease renewal. We will go and review. Mariwana is a good thinking. we will review it again.

Aminisitai Tagaga: Aminisitai Tagaga of Sawakasa when can we have a constitution that will fits Fiji where there is no conflict and we don't debate about it.

Mr. Valenitabua: Fiji has been a Christian state for nearly 100 years. We don't know when can we have a constitution that will fits all of us. What we doing now is to try and amend and see that we live in peace.

Iona Gasal: First of all, I thanked the CRC that they gave the opportunity for them to come and hear their voices. I think this is the first time ever that they are taking part in this kind of proceeding to give their voices regarding the constitution process making. He made several submissions this afternoon. The first submission is the Christian state. If the Christian state to be constitutionally

recognized in 2018 constitution. The second submission is the appointment of the president to be appointed by the embassy level of Rotorua as well as the command of RFMF.

The third submission in relation to the Bill of Rights to be removed completely from the constitution. The fourth submission is the village by law. He made reference to the village by law. I submit the village by law to be recognized in the constitution. The other one is the corporal punishment. The corporal punishment brought back and be recognized in the constitution. The sixth submission, Mr. Gasai submits the constitution to change before the election is conducted. And the last submission, he made reference to the pardon of those who are convicted. He made submission that those who are convicted, if they are previously convicted, can be erased so that they are given an opportunity to go and work for the NEC in overseas. That cannot allow an abrogation.

Mr. Biu: Submitted by Iona Gasai of Dakuinuku Village. It is being signed and dated and I accept this on behalf of the commissioners as part of the submissions that were presented to us this afternoon. May it please the members of the commission if I can translate the submission made by Iona Gasai of Dakuinuku Sawakasa Tailevu.

Mr. Valenitabua: I accept the submission from the Dakuinuku Youth submitted by Iona Gasai.

Mr. Valenitabua: Chiristan State be returned, GCC to appoint president and the Commander RFMF. Bill of rights to be removed. Village by laws to be strengthen. Corporal punishment to be limited. After the Amended constitution is done then we have the elections. There is a law criminal record act after 10 years it can be cleared. That is the law now. Thank you.

Eliki: My name is Eliki from Sawakasa, can a constitution be written that when there is coup it cannot be abrogated.

Mr. Valenitabua: The constitution 1970, when it was removed in a coup by Sitiveni Rabuka, another was done kin 1990 it was removed to have a new one then there was the 1997 ,2000 it was a coup then 1997 was removed. 2013 replaces the 1997 constitution because of the coup. If we can see closer our constitution was only removed

by coup by the military because the military has guns. The answer to the question it depends on the person initiating a coup. That is why we are trying to amend some laws to make it easier for us. Whatever has been advised onto us, ill go back. The supreme court has said in court that its better that we don't look back and get into a problem it's better to look forward and don't worry about anything. I hope it is clear. Thank you.

Thank you, we have reached the ending of the sessions today. After we have completed the consultations, we will return to Suva and we will collate them, analyze them, and use them as the basis of a report which we have to write. In addition to the report, a draft amended constitution will be written. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting. In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed. Vinaka Vakalevu.

Mr. Biu: The Turaga na Waimaro Levulevu, I stand before you this afternoon on behalf of His Excellency the President. I acknowledge the lively discussion we have today and also for opening doors to us this afternoon. Ladies and Gentlemen, we thank you and we appreciate you this afternoon. We hope and pray for our Fiji for the betterment of our future children.

----------End of session ----------

Tuilovoni Methodist Church
Date:26-6-2026

Mr. Biu: Thank you. I will now give the floor to the Chair to start with the proceeding this morning.

Mr. Valenitabua: I would like to thank you gentlemen sitting here this morning here at hall. On my right sits Mr Conway Beg – well known for rugby. He is an architect and is well known in all big hotels around Fiji, we can see his designs. On my left is Ms. Merewalesi Nailatikau a media specialist. I am Sevuloni Ratumaiyale Valenitabua, I am the leader of this Team. My village is Nukui, Tikina Rewa in the province of Rewa. We are here this afternoon the three of us on the nomination of the President – seven of us were chosen to take this task. The President chooses us seven and we took and oath – one has been dropped and left us with six. The main purpose of us visiting around Fiji attempting to accept various proposals regarding what the views of people to be included in the Constitution of Fiji. The powers given to us so that we can clear some laws from the 2013 Constitution. Remove the laws which we do not agree with and include some new laws if need be and we can also change the words from the book – some words to change the meaning. Those are the three things which we think to make. After we collate all proposals, we will review and work from there. I want to make clear from the beginning of our discussion this morning, we are not making a new one – for you to say that this is a new Constitution, no! Only changes to the law inside. Some laws are good inside the book – we will leave it; some we think is not good for us – we can change it or if you want it to be included. It will be like that. That is why it is important to hear from you the people. This is our last place for consultation and by next a few of us will leave for Rotuma. With those few word is now open the floor to submit your submission's.

Mr. Biu: Now, for record, for submitters, if you wish to submit in English, you may do so. However, we will not limit that. You may also do a submission in the Itaukei language. But if you think that you can submit in the English language, I think it is important because it's going to be recorded. Thank you.

Amori Leweni: Thank you very much. My name is Amori Gotigoti Leweni now residing in Davuilevu is from Nakaile Village Tailevu, former military officer. First of all, he did not make any submissions this morning. However, he wishes

to thank the team for coming down to the Davuilevu this morning. He welcomes all of us this morning in the name of almighty Jesus. We were given time to study the constitution to make submissions. out of it. However, we could not do that. And he is requesting the members of the commission if they would be given time, if we can come back again, which is up to the commission. That is the request this morning. It is not a submission, but a request for them to be given time.

I thank you, Chairperson and members of the commission.

Mr. Valenitabua: Is there any submission you have.

Amori Leweni: And I think the best is to change the constitution to open a way forward.

Mr. Valenitabua: When you say to change the constitution. The constitution is a book itself, inside the book are the provisions. It is a law that has provisions. So, when you say change the constitution, is it changing the whole constitution document or changing the provisions of the constitution?

Amori Leweni: Provisions of the constitution.

Mr. Valenitabua: So, your submission this morning is that you submit that provisions of the constitution should be changed or amended.

Sailosi Takayawa: My name is Sailosi Takayawa. I'm from Levuka. I'm the Vakatawa here at Tuilovoni Church. Our submission we had submitted to the Church last week. That's all I can say this morning. All submission for Tabacakacaka Davuilevu were submitted last week.

Mr. Valenitabua: Thank you, I believe it's for the whole of Fiji that's is collecting the submission for methodist church and they will be submitting to us next week on the 30th of June. Thank you that is all for us this morning. I thank you for your present this morning, as you have stated that your submission is submitted to the church. I thank you for your present this morning. I now conclude our discussion this morning and I would ask Vakatawa to say a word of prayer to end our meeting this morning.

----------End of Submission [26-6-2026] ----------

Submission(s) Received

Anare Tokea
Ratu Kadavulevu School
Tokea.
15/06/26

HOW THE CONSTITUTION CAN DEAL WITH DRUGS

A Constitutional Pivot to Medical Harm Reduction

Introduction & The Flaw of Current Frameworks

"Honorable Chairperson Sevuloni Valenitabua, esteemed Commissioners, and fellow citizens of Fiji. Vinaka vakalevu, Ni Sa Bula Vinaka, and Namaste.

I stand before you to address what our leaders have rightfully called an existential threat to our nation: Fiji's rapidly escalating hard drug crisis. Methamphetamine and synthetic narcotics are tearing through our villages, urban centers, and schools.

However, as we review the 2013 Constitution, we must acknowledge a critical omission. Our current supreme law looks at drug abuse exclusively through a criminal lens. It focuses on policing, border enforcement, and punishment. While law enforcement is necessary to stop suppliers, treating the crisis *only* as a crime wave has failed to curb domestic addiction. To defeat Fiji's drug problem, we must constitutionally expand our strategy. We must fight drugs with medicine. We must use regulated, therapeutic substances to heal our people."

The Core Solution: Fighting Addiction with Medicine

"When someone falls into severe methamphetamine or opioid addiction, their brain chemistry is altered. Willpower, cultural tradition, and basic incarceration are no longer enough to break the cycle. This is where the medical science of harm reduction comes in.

International medical standards show that the most effective way to dismantle a street-drug market is to move addicts away from illicit dealers and into clinical care. This requires the legal introduction of Medication-Assisted Treatment (MAT). By utilizing regulated, legally substituted therapeutic drugs administered by medical professionals, we can safely stabilize a patient's brain chemistry, eliminate withdrawal cravings, and safely taper them off dangerous street narcotics.

Furthermore, we must introduce a legal framework for a dedicated **Drug Court**. Instead of sending a youth caught with a minor substance to a crowded prison—where they are exposed to deeper criminal networks—the constitution should mandate a diversion system. These courts would legally compel individuals into mandatory, medicalized rehabilitation centers, ensuring they receive pharmacotherapy and psychiatric support rather than a prison sentence."

Constitutional Recommendations

"To operationalize this 'white glove' health strategy alongside law enforcement, I recommend two specific constitutional amendments to this Commission:

- **First, Amend Section 38 (The Right to Health)**: Explicitly expand the right to health to include access to state-funded, evidence-based mental health and substance abuse treatment. The state must be constitutionally obligated to establish specialized clinical rehabilitation facilities across our four divisions.
- **Second, Establish a Constitutional Counter-Narcotics & Rehabilitation Authority**: Elevate the oversight of the Fiji Counter Narcotics Strategy. This will ensure that

Vail from Lagi.

Anare Tokea
Ratu Kadavulevu School
Tokea
15/08/26

national health funding for medical addiction treatments cannot be defunded or deprioritized by changing political administrations."

Conclusion

"Commissioners, we cannot arrest our way out of a public health epidemic. If we keep treating victims of addiction purely as criminals, the cartels will keep winning. By embedding medical harm reduction and therapeutic solutions into the very fabric of our constitution, we strip power away from illicit street dealers and give it back to our doctors, our communities, and our families.

Let us write a constitution that does not just punish the broken, but actively heals them.

Vinaka vakalevu, and thank you."

Apenisa Uluiviti
Ratu Kadavulevu School
Uluiviti
15/06/26

Empowering Families and Communities to Restore Youth Discipline

Introduction: A National Crisis of Character

"Honorable Chairperson, esteemed Commissioners, and fellow citizens of Fiji., Ni Sa Bula Vinaka. Saka and a very warm greetings to you all. My Name is Apenisa Uluiviti Thank you for this opportunity to contribute to the future of our nation. Today, I stand before you to speak on a crisis that is quietly fracturing our society: the deteriorating behavior, rising indiscipline, and substance abuse among our children.

Apenisa Uluiviti a year 12 student of Ratu Kada. Sch

While our 2013 Constitution made historic strides in protecting children's rights under Section 31, the practical enforcement has inadvertently created an imbalance. By focusing heavily on individual rights without equal emphasis on parental authority and personal responsibility, we have weakened the traditional support systems that keep our children grounded. We must use this review to restore that vital balance."

The Solution: Rights Linked to Responsibilities

"To address this, our supreme law must recognize that a child's right to protection should coexist with the community's duty to guide them. When parental authority is legally undermined, teachers are left powerless, and traditional village or neighborhood structures are sidelined, our children lose their moral compass.

Dear Sir,

I propose that the Constitution be amended to clearly define that the rights of the child must be exercised in a manner that respects parental guidance, public order, and the rights of others.

Furthermore, we must shift away from a purely punitive criminal justice system for youths. Sending a misbehaving child to a traditional court or a youth detention center often worsens their behavior. Instead, the state should be constitutionally directed to support community-led, restorative justice frameworks. By empowering our *vanua*, religious institutions, and local neighborhood committees to run mandatory civic rehabilitation programs, we can correct bad behavior through mentorship, culture, and discipline rather than criminalization."

Specific Constitutional Recommendations & Conclusion

"Therefore, my primary recommendations to this Commission are: Key Argument To be broad & clear/loud.

- **Amend Section 31 (Rights of Children):** Explicitly insert a clause stating that children have a reciprocal duty to respect their parents, guardians, and the laws of Fiji, provided it does not compromise their safety. Firstly sir is to that is to
- **Mandate Civic and Character Education:** Include a directive principle in the Constitution requiring the state to fund comprehensive civic, moral, and character-building education in all primary and secondary schools. Secondly sir is to this that is to
- **Recognize Traditional and Faith-Based Rehabilitation:** Provide a constitutional basis for the state to partner with and fund community-run youth diversion programs to handle non-violent indiscipline. Lastly sir is to that is to

To conclude, Commissioners, a nation's future is only as strong as the character of its youth. Let us write a constitution that protects our children, but also equips our parents and communities with the legal backing to raise disciplined, respectful, and responsible citizens.

Vinaka vakaleru and thank you, Dau ya Vaad.

15/06/26

Returning Accountability to the People through First-Past-The-Post

Introduction: The Great Disconnect

"Honorable Chairperson, esteemed Commissioners, and fellow citizens of Fiji. Moqu Vinaka vakalevu, Ni Sa Bula Vinaka, and Namaste.

Thank you for giving the public a voice in this historic constitutional review. Today, I stand before you to address the engine of our democracy: our electoral system. Specifically, I am here to advocate for a fundamental shift away from our current open-list proportional representation system, and a return to a modernized First-Past-The-Post electoral model using distinct, single-member constituencies.

Under the 2013 Constitution, Fiji was placed under a single national constituency. While the theoretical goal was national unity, the practical reality over the last decade has been the severe erosion of grassroots democracy. Our current system has severed the sacred tie between the voter and the lawmaker. It has created a parliament of politicians accountable to party leaders in Suva, rather than to the ordinary citizens in our towns, villages, and settlements."

The Flaw of Proportionality: Accountability to Parties, Not People

"Let us look at how the current proportional system hurts the average Fijian. Because the entire nation is treated as one massive voting block, candidates do not need to campaign on local issues to get elected. Instead, political parties rely on one or two high-profile, charismatic leaders to pull in thousands of votes. Through the mathematics of proportionality, those excess votes are used to carry low-performing candidates into parliament on the leader's coattails.

The result? We have Members of Parliament who did not win the mandate of any specific community, yet they sit in the House. When a bridge collapses in Rakiraki, when a water pipe bursts in Labasa, or when a maritime community in Lau is cut off from shipping services, who do the residents call? There is no designated MP for Rakiraki, no MP for Labasa, and no MP for Lau. Under proportional representation, everyone is responsible for everything, which means, in reality, no one is held accountable for anything."

The Solution: The Power of First-Past-The-Post

"This is why Fiji must return to the First-Past-The-Post system. We must divide our nation into clearly demarcated, single-member constituencies. Under this model, each geographic area—whether urban, rural, or maritime—elects exactly one representative. The candidate who wins the most votes in that specific area wins the seat.

First-Past-The-Post offers three undeniable strengths for Fiji's future:

- **Absolute Local Accountability**: Every citizen will know exactly who their MP is. If an MP fails to deliver development, clean water, or safe roads to their district, the voters

can directly vote them out in the next election. They cannot hide behind a party list or a charismatic leader.

- **Guaranteed Regional Voice**: A First-Past-The-Post system ensures that our rural and maritime areas cannot be ignored. Political parties will be forced to find and field strong local leaders who truly understand the unique challenges of the Western, Northern, and Eastern divisions.
- **Stable and Decisive Government**: FPTP typically produces clear parliamentary majorities. This reduces the need for fragile, unstable coalitions that spend more time political horse-trading than passing laws to help the public."

Addressing Concerns & Conclusion

"Critics of First-Past-The-Post often argue that it can lead to wasted votes or unequal party representation. However, we can safeguard against this by ensuring an independent constituency boundaries commission creates fair, population-balanced voting districts. For Fiji, the absolute clarity of knowing who your representative is far outweighs the mathematical complexity of a proportional system that alienates the voter.

Commissioners, democracy is not supposed to be a mathematical equation calculated in an office in Suva. Democracy is supposed to be about human relationships. It is about a community looking their leader in the eye and demanding results.

Let us amend our constitution to bring power back to the grassroots. Let us return to a system where local voices matter, local boundaries are respected, and every MP has a home district to answer to. Let us return to First-Past-The-Post.

Vinaka vakalevu, and thank you."

Anare : Rabonu
Ratu Kadavulevu School
Rabonu

15/06/26

Protecting and Empowering Our Youth in the Digital Age

Introduction: The New Digital Frontier

"Honorable Chairperson, esteemed Commissioners, and fellow citizens of Fiji. Ni Sa Bula Vinaka,

Anare Rabonu a Year 13 student of Ratu Kadavulevu School

Thank you for this opportunity to submit to this historic review. Today, I stand before you to bring to light a challenge that did not exist in its current magnitude when our supreme law was drafted: the digital world and its profound impact on our young people.

Our children and youth no longer just live in physical villages and towns; they live online. Smartphones and social media have connected Fiji to the global village. However, this unregulated digital landscape has exposed our youth to severe cyberbullying, online grooming, financial scams, exposure to explicit content, and addictive algorithms. Our current 2013 Constitution guarantees freedom of expression under Section 17, but it is largely silent on the state's obligation to protect our citizens, particularly minors, from systemic online harms. We must modernize our supreme law to meet this reality."

The Core Issue: Balancing Freedom with Safety

"Right now, when a young person faces severe cyberbullying, character assassination, or extortion online in Fiji, our response is reactive. Our existing laws are often too slow to handle the viral nature of the internet. Furthermore, multi-national social media corporations operate in Fiji with minimal local accountability, pocketing data and attention while leaving our communities to deal with the mental health fallout.

We do not need a constitution that censors the internet or strips away the democratic right to free speech. Rather, we need a constitutional framework that treats digital safety as a fundamental aspect of human dignity and child protection.

When big tech algorithms intentionally hook the minds of our young people, leading to rising anxiety, depression, and school truancy, it ceases to be a private family matter. It becomes a national public health crisis. The constitution must empower the state to enforce strict standards of corporate responsibility on tech platforms operating within our borders, ensuring they design safe spaces for our children."

Specific Constitutional Recommendations

"To protect our youth while preserving their digital future, I submit three specific recommendations to this Commission:

- **First, Amend Section 31 (Rights of Children):** Explicitly introduce a clause guaranteeing children the right to protection from digital exploitation, online abuse, and the unauthorized commercial use of their personal data.
- **Second, Explicitly Define 'Harmful Speech' Limits:** Clarify under Section 17 (Freedom of Expression) that the constitutional protection of free speech does not extend to cyber-stalking, digital extortion, or the non-consensual sharing of intimate images targeting minors.
- **Third, Constitutional Mandate for Digital Literacy:** Insert a directive principle requiring the state to integrate comprehensive digital citizenship, online safety, and

media literacy into the national school curriculum. We must equip our youth to navigate the internet safely, rather than just policing them after harm occurs."

Conclusion

To Conclude "Commissioners, the internet is not going away, and our young people will continue to be its primary citizens. If we leave our digital borders completely unguarded, we allow outside forces to shape the morals, mental health, and safety of Fiji's future generations.

Let us write a forward-looking constitution. Let us build a framework that embraces technology for education and economic growth, but draws a firm, unyielding line when it comes to the safety, mental well-being, and dignity of our youth.

Vinaka vakalevu and thank you."

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15/06/26.

Yaca/Yacamu Dakuiruku Youth Kei na veivakatorocake taki.
(Yacani soqosoqo, tikotiko se vuvale) Iona Gasai Dakuiruku.

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	- Na Matanitu Tugalala o Viti - ~~Dei~~ veisoru na yavurakavulewa - Me Kilai na noda Vanua - Lotu vakarisito. ~~Circle state~~, - Circular state me sa boko
WASE 2 LAWA NI DODONU	* Lawa ni Village by Law me sa pasitaki se vakadeitaki ena tabacakacaka ni tuukei. *. Vakalesui na vakawanikuita vei Iva na gonevuli * Soli vei iva na qasenivuli na dodonu mera veikawanikuitataki
WASE 3 NA PALIMEDI	* ~~Sa~~ Ke rawa ni kau lesu tale mai na seneti. * Na bill me vakaitavi talega na lawe ni vanua ni bera ni qai kau yani ena palimedi * GCC Matabose Vakataroga me kau tale mai

WASE 4 NA VEILIUTAKI VAKAMATANITU	* Ira era vauci vakalawa sega ni dodonu me ra veiliutaki ena matanitu. * vakabibi ~~ira~~ ~~era~~ era vakaitavi taki ira ena vuaviri. ~~& Gour~~ * Lewa na GCC na peresitedi
WASE 6 VEIQARAVI VAKAMATANITU	* Na Matanitu me ra veiqaravi ga vakadodonu ka me ra vakamuria na Constitution. *
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	* Taukei ni qele kei na wainigoligo me lesu tale kina kena tauike * Boko se kautani na lawa ni matanitu me noma na taukei ni qele na OGO na Fiti lawa go me sa kautani.
WASE 8 VEIQARAVI VAKADODONU	*
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	* Mataivalu * Tabacakacaka ni ovisa *

NANANU WOMEN'S CLUB

NUMBERS	NAMES	D/BIRTH	SIGNITURE
1	Maraia	16/6.59.	[signature]
2	Asena Maranua	17/2/63	[signature]
3	VIKA TINAI	23/4/61	[signature]
4	TIMALETI SALALAILAI	11/4/71	[signature]
5	ELENOA NAULIVOU.	3/10/83	[signature]
6	Salote Cavakilagi	15/08/78	[signature]
7	Alesi Yawa	11/6/65	[signature]
8	Sainiana Nayatenulu	15/12/70	[signature]
9	Lavenia Tinaiki	23/03/26	[signature]
10	LITIA SOKIDI	6/12/77.	[signature]
11	Karalaini Naveiluvaki	11/4/63	[signature]
12	Lilly Sera	2.01.56	[signature]
13	Salote Dolo	14.03.55	[signature]
14	Lavenia Sauletani	27/08/68	[signature]
15	Siteri Rokowati	28/10/50	[signature]
16	Maria Yakaminu	5/10/62.	[signature]
17	Silina Marama	07/01/89	[signature]
18	Lavenia Kawanu	7/7/74	[signature]
19	Livia Daubati	6/10/57	[signature]
20	Meresiana Basedali (7.8.89)	21/10/69.	[signature]
21			[signature]
22			
23			
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Nanany Womens

Vakatutu.

1) Me duri tale na Matabose levu vakaturaga

2) Me soli tangoko vuwa nai tankai ni qele kei na wai ni qoliqoli na kaukauwa ni nona qele kei na nona wai ni qoliqoli.

3) Me vakadomui tale na veikana kiutataki

4) Me vakalesni tale mai na lawa ena kena vakatabui na cakacaka ena sigatabu, sogo na sitoa, vale ni danisi, tabu na volivolitaki e gaunisala tabu na veiwatini vakatagane kei na viavia yalewa.

God Bless Our Nation

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	JOELI CAGICA	Qoma	[signature]	018235500972
2	JOTAME VASUA	Qoma	[signature]	018135500690
3	TUETA KIKAISAU	Qoma	[signature]	202881100224
4	ALPHA AAHARON		[signature]	
5	TOKASA SIGA	Qoma	[signature]	018135500600
6	SAMISONI KALOU	Qoma	[signature]	018239700759
7	Vika Nonoi	Qoma	[signature]	
8	Alumita Mila	Qoma	[signature]	018135500692
9	Sereana Adikuta	Qoma	[signature]	146415498203
10	Amelia Wati	Qoma	[signature]	
11	Eliki Qolivonu	Qoma	[signature]	
2	MATEO TAMANIKUU	Qoma	[signature]	026331300224
3	SAMISONI KALOU	Qoma	[signature]	018135500686
4	LITIANA SOVATABUA	Qoma	[signature]	418882900148
5	SALANIETA SALAU	Qoma	[signature]	046733400501
	WATISONI LOGA	Qoma	[signature]	018135500623
1	KESAIA ADIDRAVU	Qoma	[signature]	018135500654

TAILEVU PROVINCIAL COUNCIL
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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	MELI NAISELE	QOMA	[signature]	202861300365
19	LITIANA DUIMATEMATE	QOMA	[signature]	026313000212
20	SORO NAIVAKALEGU	QOMA	[signature]	202861300367
21	SAKEO RATUROBA	QOMA	[signature]	018135500688
22	AMELIA ADILINUNU	QOMA	[signature]	018135500655
23	TOMASI TUIVLINA	QOMA	[signature]	018237309975
24	MILIAKERE MARAMA	QOMA	M.Marama	~~225485101495~~
25	MILIKA RASALATO	QOMA	[signature]	225485101495
26	AMALI ADIMARAMA	QOMA	Amali	018135500677
27	VARITEMA KURUVAKADUA	QOMA	[signature]	018135500635
8	AISAKE BOTAKI	QOMA	[signature]	018135500680
9	JOELI TAWAKE	QOMA	[signature]	167156652758
0	MEREILISONI SALAGA	QOMA	[signature]	018235701808
1	NACAMIELI NAINOKA	QOMA	[signature]	011601024973
2	SAVAIRA VUIKABA	QOMA	[signature]	018161700027
3	ELENI NAVUDA	QOMA	[signature]	054658800701

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VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	[illegible]	DELAIKUKU	LEVANI TAMANI	
2	AVALA TALEMAITOGA	" "	[illegible]	
3	JIUTA Tabutabu	" " "	[illegible]	
4	SIMELI BATHWARA	/ / /	[illegible]	
5	Veresi Sakunitoga	✓	[illegible]	
6	Salote Nailolo	✓	Nailolo	
7	GADE ANE	✓	ANE GADE	
8	Josua Delai	✓	Delai	
9	KACILALA V	✓	[illegible]	
10	SAKUSA BULIVOROVORO II	✓	[illegible]	
11	KALISITA MATAIKA	✓	Mataika	
12	SALICENI TEKURU	✓	Tekuru	
13	TIMAIMA ADITAVARAU	✓	Aditavarau	
	Semmelia Wati (2)	✓	[illegible]	
	Mereoni-Marama-	✓	M Marama	
	Kulaya Nanuqa	✓	Nanuqa	
17	Seva Salaivalu	✓	[illegible]	

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VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	Kavalani Rabuakila	DELAIKUKU	[signature]	
19	Adi Nawise	DELAIKUKU	[signature]	
20	SISari . W	✓	[signature]	
21	Rajieli Liku	✓	[signature]	
22	Senimelia Wati	✓	[signature]	
23	Kalivati. Drannivau	✓	[signature]	
24	Vika Vuetibau	✓	[signature]	
25	RICHARD . N	✓	[signature]	
16	Adi Elenoa S.	✓	[signature]	
7	MERE TAGITAGI	—	[signature]	
8	ISEI SIGANIYAVI (JNR)	✓	[signature]	
1	AVISAI UCUBOI	✓	[signature]	
	ILAIVA MASUROTTI	✓	[signature]	
	ISEI - SIGANIYAVI	✓	[signature]	
2	MALAKAI SEVUDREDRE LAWAKI		[signature]	
3	Sisari. Waqaniyaki	Delaikuku	[signature]	
4.	Rupeni. Ratawake	NADRANU	[signature]	
5.	Josefa Cina.	Dranu	[signature]	

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Siteri-Rokowati	Nananu	Tuidama	
	Sikeli-Tuidama	✓	Tuidama	
	MESULAME TUIDAMA	Nananu	[signature]	
	~~Vereno~~ Veresi. N	Nananu	Brayaedaru	
	Verenaisi. R	Nananu	[signature]	
	Joana. B	Nananu	Bativonu.	
	Ilisoni. S	Nananu	[signature]	
	Meresiana. B	✓	[signature]	
	Sairusi. Davui	Nananu	[signature]	
	Josifini. Bese	Nananu	[signature]	
	Jope Tamanisaqa	Nananu	Tamanisaqa	
	MESULAME TAMANI	NANANU	[signature]	
	EDWARD SCOTT	✓	Scott	
	Isaiah Jacob	✓	Jacob	
	LUCA MATAGUAWALEVU	NANANU	[signature]	
	IOSEFO LORUKUACA	BURELEVU	[signature]	
	MOSESE SEKIKOROLEVU	NANANU	[signature]	

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VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Pio Domokamica	Burelevu	[signature]	
	SOLOMONI WAQA	NANANU	[signature]	
	Peni Cakau	Nananu	[signature]	
	Inia Matasawalevu	Nananu	[signature]	
	Simioni Matabacau	Nananu	[signature]	
	Salote Dolo	Nananu	[signature]	
	VILIMONI Tuivuyu	BURELEVU	[signature]	
	IOSEFO LEVI	BURELEVU	[signature]	
	ISAKE VALETIRI	Burelevu	[signature]	

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	AVENISA NAIVANA	QELEKURO	Aivana	
	Mateo Koliyavu	Dvanu	[signature]	
	Simiono Nacebe	Dranu	[signature]	
	Semiti Rawalai	Nadranu	Rawalai	
	Seroma Banivalu	Nadranu	Banivalu	
	Mereani Lebo	Nadranu	[signature]	
	Karalo, Raiyanoa	BYRELEVU	Raiyanoa	
	[illegible]	Nananu	[signature]	
	[illegible]	Nananu	[signature]	
	Latikta Sekitoga	Nananu	L. Sekitoga	
	Eseroma Bindole	Nananu	Eseroma	
	LITIA SOKIDI	NANANU	L. Sokidi	
	Jokaveti Marama	Nananu	Marama	
	SEKOPE MATAUALU	NANANU	[signature]	
	MEREANI MAFI	Nananu	Mafi	
	SITIVENI TUNAKA	Nananu	[signature]	
	LAVENIA SAULETAU	Nananu	Tamanisaya	

WASE 10 VEIVAGALALATAKI	Sa Kerea vbibi na Lawa goka Me sa Boko mada. Ka meda cigoma xtagane/xyalewa na isau ni noda via yavalata na Noda Matanitu.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Raton na Veisautaka elin mera Lawa Io, Me Veisau Kece Koya Qo me Pure itaukei Faith Based But Not Racist. All Races are Accepted, But...
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me sa Bokoci, Me sa dua na ka von.

VEIKA TALE ESO

GOD BLESS YOU AND FIJI AS A NATION.

RSWKS
RKB Loco/8062588
Saini (tikini ni siga)
15th June, 2026.

09/06/26 Vakatutu kina Yavu ni Vakavulewa.

1. Navitalai Rokotuitai - Me kakua tale ni caka ~~reididi~~ veidigidigi, me yacova nira sa kau tani kece na kai Pakistan, Bangladeshi.

2. Me boko na Yavu ni Vakavulewa ni 201.

3. O Viti me liutaki mai vei ira nai taukei kei ira na kawa ni girimiti.

4. Sega ni vinakati me rogo e keedua na ka me baleta na tokalau e loma. Palesitaina

5. Suva, ~~ka~~ wharf, Vatia wharf, Vatukotula go mine, me suka kina matanitu o Viti.

Keleri Salakawa -:

6. Tutu vakaperesitedi me digitaki mai na GCC - Bose levu Vakaturaga.

7. Lesu tale na yaca i taukei kina Fijian, kai idia, Indian,

8. Me vakalesui mai na qoliqoli bill me vakadeitaki vei ira nai taukei-me lawa.

9. Na ~~dai~~ veidigidigi me lesu kina Constituency me vaka na vei digidigi e liu, kei na wiliwili me manual counting, kua ni vakayagataki na misini koya e a kau mai.

10. Me boko na lawa koya vakatabuya tiko na kuita vei ira na gone. kuita ni veivakavulici

11. Girmiti kei nai taukei me tiko e Viti kena vo me vagagala.

(12) Me dikevi tale na lawa ni Immigration, baleta tiko na nodra bau tiko mai na koi Esia warai me ra vakavisa.

(13) Me boko na Chapter 10 ni Constitution o koya e maroroi ira tiko na dau caka ku kei ira na dau veivakamatei kei na veivakamavoataki.
Me rawa ni mudu na ku.

(14) Me dikeki na lawa ni Municipal Act-kena vakatautau vata, mai Korovou ki Tavua me sa Tax Free Zone. tiko nikua

(15) Suka kece na qele Freehold kina kena i taukei, o ira e taukena me ra yadua na eka tara kina nodra vale.

16. O Viti me lesu tale kina Christian state, mai na circular state o koya e da tiko kina nikua.

17. Drugs, waigaga, me vakaotia na cakacaka i kena tarovi na matanitu, keimami wele tu na lewe ni vanua. Ovisa me qarava nona i tavi.

(18) Ke rawa ni dikevi na kaukauwa e tiko vana A.G ena vuku ni nodra digitaki na tiko judiciary.

(19.) Me boko na FICAC, me full power na Police Service Commission.

20. Cava e warai veilewai kea o Kaiyum me bau tani vana dua na vanua.

21- Na lawa ni Yau bula me vakasukai me taukeni mai vei ira nai taukei ni vanua na veika kece e vawa mai wai, kei na vanua mamaca.

22 Police Commissioner me bau mai Isireli me sauni koya na Matanitu o Isireli full salary.

(23.) Lisi vakaitaukei me vakararawarawataki vei keda, sa rui sivia nai lavo e dau lawaki mai vei keda, mai vei T.L.T.B

Kitione Rokosuka

~~Rokosuka~~

15/06/26

Tuvaga ni Koro

Tonia Village

Tavua Galei

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15th JUNE, 2026

Yaca/Yacamu Rt KAMINIELI. BITUVATU. LOCO. [SAWAKASA#1, RSWKS, TAILEV
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Ena History ni Cicivaki ni Noda (Matanitu Govt of Fiji), au ① bauta Qo se qai 1st in Our History, means This Govt or next one to Recon Govt - People of Fiji ② Boko na 2013 Constn - Investigatki ③ Boko na secular On na Christian State - A New Constn 2B Godly Based/Faith Based in One N One faith, One Thought/Idea and One Talk etc. I wish This would be th
WASE 1 NA MATANITU	1st and The Last Constn in Our History B4 God's Judgement Day Comes - Where All Will Go To Hell. (R.I.P Fijians Including All Denominations, You and The Rest of Fiji etc) Citizenship Re-classified or categorized. The VKB should be in different Classes of Share/% No Equal B Since The Govt Approved The New Constn - All Resource Owner 2B receive Back Payed parti Its Citizenship Pay Monthly basis.
WASE 2 LAWA NI DODONU	Ni Sa tubu cakega na isau ni Bula, Me toso kece na isau. Vxvaletki - me vukea na fnpf etc. Vuli - Spare Rod - Me Moku na Gone from God's Advice - But only Head School Approval only. Me limitaki na veika e vure ki na NCD's impact to Any Member of Public etc.
WASE 3 NA PALIMEDI	Me Lesi edua na iTalatala/Rev ki na Palimedi from Any Denomination from Beginning - End Session/Meeting! Senate kei na GCC Re-installatn m Xlawatki. Corrupt Govt 2B Charged from misleading Promise during Campaign (Election Vesu Mona Campaigned). Senate - GCC - Bose Vanua 2B Legalized 4 Operation 2 Combat To joint task force 4 National Common Good.

WASE 4 NA VEILIUTAKI VAKAMATANITU	the Presitedi To be The Head of Govt Not Prime minister.
WASE 6 VEIQARAVI VAKAMATANITU	President Pardon – 20yrs Only Immunity Law – me Boko New Set of Law/Rules are Need.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	~~Standing Committee Meeting 2B done 6 monthly Basis~~ Levu na Misuse of Budget, Abuse of Power / Sa Levu na Noda Dinau under Corrupt of Previous Govt office – Eg U.S.A Economic to Approve Marijuana to Support Govt Economy
WASE 8 VEIQARAVI VAKADODONU	(1.) Accountability – 2B Reviewed on 6 monthly basis with The standing Komiti. (2.) ITLTB – Me refer vei Itaukei ni Ode once The Lease is Over.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	iVure² Kau²wa Seva² me I Sa xtarai noda Matanitu solar system

WASE 10 VEIVAGALALATAKI	* Soli na veivagalalataki o ira ~~ma~~ era sa qarara oti na nodro totogi. rawa nira cakacaka kei na gole ki valagu. *
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	*Veisau rawa na yavu ni vakatulewa ni bera na veidigidigi. * 2013 ni yavu ni vakavulewa me sa veisau.!
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Bokoci Rawa na yavu ni vakavulewa qai veisau, 2013. constitution.

VEIKA TALE ESO

~~*Kena~~ Boko tani na Dodonu tamata yadua.

* veikawani kuitataki me vakayaua o Head teacher. kei principal.

* otioti mera tou vagaqai na lewe tolu cakava na constitution 2013

.....

Saini (tikini ni siga)

15/06/26

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VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
01	MAIKA BALEINALOTO	LODONI	[signature]	0045 170 00856
02	ESEROMA DRAVA	LODONI	[signature]	0173 353 00736
03	KITIONE LAGIVALA	LODONI	[signature]	0872 237 00677
04	APISALOME RABITU	LODONI	[signature]	0173 353 00720
05	JOSEVA SERU	LODONI	[signature]	0173 353 00721
06	SAKIUSA KAMA	LODONI	[signature]	0325 065 01419
7	LITIA TILATILABITU	LODONI	[signature]	2791 013 54927
8	VIANA TABUA	LODONI	VIANA	0173 353 00731
9	RUCI BAUBALICA	LODONI	RBMoce	0173 353 00749
	ELIKI LOLOMA	LODONI	[signature]	0173 353 00798
	ILIMOTAMA TOGALEKA	LODONI	[signature]	0173 353 00702
	AISAKE ROKOTEKA	LODONI	[signature]	0171 012 01012
	LITIA LIWACALA	LODONI	Liwacala	0161 357 00217
	SAILASA MOCE	LODONI	[signature]	1604 572 84336
	ISIROMA DRAVA	LODONI	[signature]	0045 206 00566
	KERESI SALUSALU	LODONI	[signature]	0173 353 00738
	Ceremumu Koroinavugona	Lodoni	[signature]	0173 353 00704

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
18.	Anaseini Adimainuku	Lodoni		0397 104 82739
19.	Aleta Tola	Lodoni		0173 353 00714
20	Karalaini Karayawa	Lodoni		0173 353 00729
21	Soraia Vuniwai Suguturaga	Lodoni		0018 357 01704
22.	Peni Bavai	Lodoni		0161 351 00111
23.	Dau Nadavanua	Lodoni		1637 566 81658
24	Sisilia Sigatabu moce	Lodoni		2007 835 00418
25	Litia Tilatilabitu	Lodoni		0173 353 00719
26	Jese Buiqio	Lodoni		0001 029 01271
27	Asilika Dira	Lodoni		0871 243 00190
28	Salaseini Naiba	Lodoni		0173 353 00733
29	Vaseva Tinaisorobese	Lodoni		1607 563 42165
30	Tiana Suluveti Pauline	Lodoni		5014 636 00258
31	Kavekini Naruso	Lodoni		0173 353 00711
32	Iliana Dicarabe	Lodoni		2239 450 00114
33	Makelesi Vuniwaqa	Lodoni		2045 999 60853
34	Salome Raitava	Lodoni		0063 357 01361

LODONI

NA YAVU NI VAKAVULEWA NI 2013

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegui na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

-

- **Wasewase 11: Amendment of the Constitution:**

Na kena veisautaki na yavu ni vaka vulewa ni noda vanua, ka gadrevi kina na nodra lave liga e palimedi kei na noda digitaka na veisau na dauni veidigitaki. Sa musuka sobu na mataveilewai cecere ni noda vanua nai yalayala mai 75% taumada kina 51 %.

- **Wasewase e 12: Commencement, Interpretation, Repeals and Transitional**

E yavutaki kina na kena sa mai ciqomi kina na yavu ni vakavulewa me sa lawa tudei ni noda vanua enai 7 ni Seviteba, 2013. Vakarautaka na veivosa kei na kenai balebale ka vakayavu taka na kena cicivaki na vei tabana tuvaka wawa ni bera na veivaka deitaki.

- ***Na cava na bibi ni noda vakaitavitaki keda kina ena veisau ni yavu ni vakavulewa?***

Na Yavu ni Lawa oqo e tara na noda bula vaka vuvale; bula vaka tamata yadua; bula vakoro kei na bula na veisiga. E da na bose ka se kau vakatutu cake tiko ena veitabana kei na vei bose ia ni sa sega ni duavata kei na yavu ni vakavulewa na vei ka o tagivaka ena yaco koso tiko.

Sa bibi saka kina na nomuni cauraka na lomamuni me rawa ni rogoci na domomuni me rawa ni vakabasika kina yavu ni vakavulewa vou eda na vola vata vaka kawa tamata e Viti.

- **E rawa beka niu vakaitavi vakacava?**

Rawa ni ko waraka na tiki ni siga eratou gole mai kina na lewe ni matabose, se vola saraga na nomuni vakatutu ena lavelave sa vakarautaki tiko vei ratou na dau ni veiqaravi, se me dua na kemu yaloyalo se video me ni tukuna vaka vosa na nomuni vakatutu.

- **Na cava soti meu vakatutu taka?**

Na cava ga o ni nanuma se vakasamataka mai ka rau sala vata kei na veiwasewase sa wasei oti ena loma ni Yavu ni Vakavulewa. E rawa madaga ni o vakatutu taka e so tale beka na ka me vakuri, me biu laivi, se veisau ena yavu ni vakavulewa. E sega ni donu se cala e dua na vakatutu, e gadreva ga na matanitu me rogoca na domomuni.

- **Ena veisau rawa li na yavu ni vakavulewa?**

Ena tekivu ni yabaki sa oti e ra kauta cake na matanitu ena palimedi na mausoni me veisau, ka mani vakadrukai na nodratou mosoni, sa mani kau cake kina mataveilewai levu ni noda vanua. Ratou a vakarogoca kina na vei Turaga ni lewa lelevu ka ratou vakadigoca. Ratou raica kina e 2 na ka lelevu:

- Na kena sa vakadredretaki vakalevu na kena veisautaki na yavu ni vakavulewa;
- Na kena laurai ni lailai na noda vakaitavi taki keda kina na lewe ni vanua;

E sa qai vakalutuka kina na pasede mai na 75% kina 51%. Kemuni kece sara na lewei Viti, sa mai vakarawarawa taki na noda veisautaka na noda yavu ni vakavulewa, koya sa curuma tiko kina na noda veikorokoro ka talevi kemuni rawa qoka na matanitu ni bera ni ra yacovi kemuni yani na Matabose ni kena vakasokomuni na vakatutu ni Veisautaki ni yavu ni vakavulewa.

Sa ka bibi me ni vakaitavi ka veidigitaki ena kena veisau na yavu ni vakalewa me rawa ni rogoci kina na domomuni. Baleta ni vinakata se sega, na yavu ni vakavulewa ena tara nomu bula ni tamata yadua; nomu vuvale; nomu vakabauta; nomu bula vakaitikotiko; va koro kei na bula vakapolitiki.

Constitution Review Submission.

[redacted]
Lodoni Village

Preamble - Na i kau ni yavu ni vakavulewa.
Au vakatura me biu kina proamble na kena
rokovi na kalou Levu ko Jiova. e na
noda yavu ni vakavulewa veisau. Me vaka ni
sega ni volai tiko kina.

Viti me chiristian state - Me veisautaki na kena
volai tiko na 2013 consitiution na ~~sect~~
Secular state to Christian state o viti.
Au vakatura me chinstian state o viti.

Na GCC - Bose Levu vakaturaga.
Au vakatura me biu kina consitiution veisau
ogo na Bose Levu vakaturaga. Me vaka nida
raica tiko ratou sega saraga ni volai tiko
na GCC ena 2013 consitiution. Au vakatutu
me ratou sa vakacurumi mai ki na
yavu ni vakavulewa veisau ogo.

Customary Law - Au vakatura me biu mai se
vakacurumi na customary law ki na yavu
ni vakavulewa, ~~vei~~ Baleta ni sega saraga
ni dua na ka me baleta na noda custom
na i taukei e biu tiko kina 2013 consitiution

3) Lewa ni Qoliqoli kei Na Qele.
Me suka lesu mai vei keda na itaukei ni
qele kei na qoliqoli na Lewa ni noda
qele kei na qoliqoli. E na gauna ogo e tiko
ga vei keda the Right to qoliqoli kei
na qele. Au vakatura me suka lesu mai vei
keimami na kena lewa ka me kakua
ni lewa tiko na matanitu.

6) Senate - Au vakatura me ratou biu tale mai na senate kina noda Palimedi. Me vaka da yaco tu e na gauna e liu. Au vakatura me lewe ni seneti mai na 14 na provinceyas

yasana levu - lewe 3

yasana lalai - lewe 2

Taba tamata tale eso me ratou qai wasea na kena vo.

7) Consitituency - Au vakatura me lesu tale mai na consitituency. [Communal seats.]

Me kakua ni vaka e yaco tu na gauna oqo - National Consitituency - sa dola raraba tu ga na veika kece. na gauna oqo sa da sega ni kila o cei meda lai raica na veika baleta na veivakatorocaketaki ni na koro

8) Corporal Punishment - Me suka lesu tale mai na corporal Punishment vei ira na gone. Au vakatura na kuita me soli vei tubutubu. Ia me kuita ni ~~veika~~ veivakavulici. Koronivuli me veikuita ga Head teacher se na principal ni koronivuli

9) - Na yaca na Fijian. - Na Fijian me cavuti ga vei keda na itaukei - Indegenious people kena vo na dui cavuti ga na yaca ra kilai kina

10) Village By Laws - Au vakatura me sa vakaukauwat na village by Laws. sa rui levu na vakacaca ke ir. vakasausa ena loma nikoro. Me tiko na lawa ni k me vauci ira tiko.

11) Drugs - O ira na tobo na kauta mai na drugs me tau vei ira na totogi mate. E ra sa rui vakasausataki keda.

12) me vakagagalataki na 2013 consititution, me kau tale ma na 1997 [illegible]

Burelevu Women's

NAME		D/O/BIRTH	SIGNITURE
Asena	Nakove	5/06-65	Nakove
Ateca	Agela	20/9/73	A. Agela
Filomena	Reva	5/2/91	Bomokamica.
Miliakere	Ravonu	5/06/94	Maivanawalu.
Maria	Teresia	03/04/03	Meria
Saravina	Sawali	04/04/97	Sawali
Cisilia	Sunigone	8/10/69	Sunigone
Xitalina	Marama	23/01/2001	Marama
Karolina	Adiralulu	26/05/~~2026~~ 1991	Adiralulu
Seruwaia	Wagavatu	10/5/1988	[illegible]
Susana	Vosabale	05/06/2002	Vosabale
Masilina	Raideli	10/7/71	Raideli
Lilia	Vokanisiga	20/9/1963	Vokanisiga
Apolonia	Marama	24/4/54.	Marama.
MAKANISESE	BAUTIKECE	14/05/1992	[illegible]
ELISABETA	MARAMA	21/07/1994	

VAKATUTU NI SOQOSOQO NI MARAMA E BURELEVU

① ME DURI TALE NA MATA BOSE LEVU VAKATURAGA.

② ME SOLI TAUCOKO VUKA NA I TAUKEI NI QELE KEI NA QAI NI QOLIQOLI NA KAUKAUWA NI NONA QELE KEINA NONA QAI NI QOLIQOLI.

③ ME VAKADONUI TALE NA VEI KANA KUITA TAKI

④ ME VAKALESUI TALE MAI NA LAWA ENA KENA VAIKA TABUI NA CAKACAKA ENA SIGA TABU. ENA KENA SOGO VEI SITOWA, VALENI DANISI. TABU NA DORI E GAUNISALA QUOLI TAKI IRA? TABU VEIQWATINI VAKA TAGANEVA YALEQWA.

15/6/26

FOMU NI VAKATUTU

ALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15 June 2026

Yaca/Yacamu Lodoni
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	1. Me lotu vakavisito na noda vanua ko Viti. 2. Noi tutu vakalewa ni vanua tudei e Viti me kakua ni dan sali vakavawarowa vei iva na vaka "Work Permit". 3. GCC to be included in the Constitution
WASE 2 LAWA NI DODONU	1. Me vakasukai lesu mai na veivaka kanakuita taki ia me veivauvau kei na cala e caka. 2. Na lawa ni dodonu ni tamata yadua me kakua ni vakaukana taki ena lomu ni vei kovo vakaviti ka ogo e sene viesekati kina me vakadeitaki na Village Bylaws 3. Na kisi kece ni waigoga ni veivaka-matenitaki me va se kua ni na vakarungi ena lawa ni dodonu.
WASE 3 NA PALIMEDI	1. Yabaki ni veidigidigi me lesu ki na yabaki 21 2. Me veisau na cakacaka ni veigaravi ni digidigi. 3. Me vakalesu mai na Senati.

WASE 4 NA VEILIUTAKI VAKAMATANITU	1. GCC me garava na kena digitaki na Peresitedi ke me raica ni ratou vakataivi kina na Matanitu Vanu e talu. 2. Na Peresitedi me tiko vua na Kaukaua ni kena veiraurutaki edua na Matanitu kevaka e ra raica na malumalumu kei na lega.
WASE 5 MATAVEILEWAI	1. Me vakasavasava taki na Matavei lewai ena kena vei tabana kece. 2. Me na "Drug Test" kece na dau ni lawa kece e Viti.
WASE 6 VEIQARAVI VAKAMATANITU	1. Me lauvai vinaka tale nai tavi eva dui garava na tabana ni Orisa Veivakadodonutaki kei na Mataivalu
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	1. Me lauvai vakavinaka tale mada na "Tax" 2. Na vakavinaka taki ni nodra cakacaka na Auditor General's office.
WASE 8 VEIQARAVI VAKADODONU	1. Na vakavinaka taki ni veiqaravi e cake tiko na Auditor General's office.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me tiko talega ena veivakasalataki ogo na GCC.

WASE 10 VEIVAGALALATAKI	Immunity me soli vei ira na vakaitavi ena 1987, 2000, 2006. ~~Immunity cleaner to be excluded from~~ No immunity to anyone after 2006.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me sa ~~veisautaki~~ vakagalalataki/boko vawa na yavu Ni Vakavulewa se beva ni yaco na, veidigidigi.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

* Na lewa ni gele kei nai goligoli me sa levu ki vei va na tankena.
* Customary law – me sa vakalesmi mai ki na Yavu ni Vakavulewa
* Lewa ni Senati:
  Yasana levu – 3
  " laikei – 2
* Na yaca na Fijian vei keda ga nai itaukei.

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Saini (tikini ni siga)

VATUKARASA — TIKO RAWA ENM VAKATUTU

1. MOSESE TIKODUADUA —
2. RUSIATE KAINALOTO —
3 KELEVI Botebotevanua —
4 LUI - WAGASAGA -
5 Ilmoci Sawavu —
6. JOSHIA DARA
7. Meleki Rokotuni -
8. LEVANI TOASAVUNI
9 JALE TURAGA Turaga
10 VILIMONE: KILAWEKANA
11. ISIRELI GONEYALI
12 SOVARI ROKOTUNUA
13 JOSAIA DARA
14 Kalivati Roraduri
15 Misiwaini Goneyali
16 Sitiveni Kaicolo Kaicolo
17 Joeli Ravualala
18 Filomena Tuimaleni
19 Nanise. Rokotura. Rokotura.
20. Siteri Rokoleba
21 Adi Sereano Roraduri
22 Niumai Vicowai Vicowai
23 LUKE DAUNITUTU. LDaunitutu.
24 Evia Seretabua. Seretabua
25 Titilia Tinaimakubuna. Tinaimakubuna.
26 Vasiti Navatuwai. VNavatuwai
27 Nanise Nabuno² Nabunobuno
28 Vani Ralagakali
29 Alisi Betakulle Betakulla.
30 JOSESE: Rokodamana Rokodamana
31 Jeremy Cole Cole
32 Manaini Koroprara MKoroprara
33 WATI NAFAU
34 SEVANAIA RAKULA
35 JOSEVA ROKOULI
36 MELI CIOGIVALU
37 VILIAME TUKUTUKAMAINUNI

38 Aicaio Bui - ABui
39 Villamir Tagicakivanua — Toga

NAME		AGE D/O/B	SIGN
MANOA	Guki NASAU	2 : 11 : 95	
SERA	TIVANITUI	31 : 05 : 66	
SALASELNI	TIVALNAMADIA	30 : 03 01	
MERELITA	ADITAMANA	14 . 3 . 69	
MEREIA	TIRAUCI	28 . 09 : 95	Mereiatiraici
UNAISI	LAWEI	08/06/79	Unaisi.
Apikale	Ufia	26/12/79.	
Viniana	Vakaraqiqiu	03/03/93	Wakarauraw
Salaseini	Likubai	06/04/84	
Serunaia	Naivilowasa	10/08/79	Naivilowasa.
Ilisapeci	Siata	12/01/01	
Talica	LIKU	14/10/69	LIKU
Emosi	RADIO	25/08/74	
Marika	Radika	13/02/02	
Unaisi	Radio	02/08/07	
PENI	VECENA	13/08/2006	Peceena
VILIVE	Degura	01/01/2004	
Simione	Ranavisanoi	18-1-1962	
LEMEKI	TUIKUBALAU	16/03/1991	
Vilimaina	Nokovakece	6/10/92	
Maria	Luisa	02/06/45	
Tomasi	Tuiwaila	15/Jun/57	
Seuimelica	Cageva	04/12/64	
Ana	Kaua	16/01/95	
Jone	Tuaca	08/July/89	
Emami	Rasadrala	22/06/01	
Exueli	Vakasilini	04/05/02	
Kelera	Vakasoko	15/11/03	
Taito	Sakovagone	14:01:94	
VASITI	BALEISUVA	07/07/95	
Sereni	Vasuca	18/08/73	
Reta	Meke Rokoilevuka	13/10/79	
Alena	yasuka	6/12/43	
Reta		09/07/1982	
Venaisi	Yamuna	09/09/85	
Lieta	Korovaqa	24-5-54	
ASENACA	VESINAN RALUVU	04/06/77	
PAULA	TUYOU	29/04/64	

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16/06/24.

Yaca/Yacamu Vatukarasa Village. (MOSESE TIKODUADUA).
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	~~1) Me bokou na 2013 CONSTITUTION.~~ ~~2. Buli tale e dua na constitution vou~~ 3. Boko na circular state, me vanua lotu vakarisito o Viti.
WASE 1 NA MATANITU	1. Me soli kece vua nai tanikei ni qele na kaukawa ni kena tanikeni na qele (Dela ni qele, Botoni sauloa, maliwa lala kei na 1 qoliqoli). 2. Kua ni dua na vulagi me board ni TLTB
WASE 2 LAWA NI DODONU	3. Me vakataraki na veivakanakuitataki. 4. NA Qele voli vakadua (Freehold se crown land) kevaka e via volitaki mei matai ni digidigi me soli vua nai tanikei ni qele.
WASE 3 NA PALIMEDI	1. Me vakadaberi tale na Seneti. 2. NA PERESITEDI (President) me digitaki mai na Bose Levu Vakaturaga.

WASE 4 NA VEILIUTAKI VAKAMATANITU	1. Me suka na veidigidigi ki na mataqali ka caka tu mai liu ni bera na "one man one vote "system"
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	ME BOKOCI na immunity claws. E SEGA NI DUA E CECERE MAI NA LAWA.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Keimami sa duavata me veisautaki na yavu ni vakavulewa ni 2013. Kevaka e rawa. baleta ni sega ni kilai o cei e cakava.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

1. Buli rawa na constitution qai caka na veidigidigi.
2. Me caka na Village bylaws.

[signature] / MOSESE TIKODUADUA

.....

Saini (tikini ni siga)

16/6/2026.

Delaikuku village

Yacamu Ruarua	ni mobile	Saini Etc
1 Veresi Sakunitoga	2381063	[illegible]
2 Waisake Korobulu	2412109	[illegible]
3 Josua DELAITAMANA	8620138	[illegible]
4 Raijieli Liku	9273663.	[illegible]
5 Senimelia Wati Draunivau	–	[illegible]
6 GADE ANE WAQANIKALOU.	8422575.	
7. Salote Nailolo	8343621.	[illegible]
8. Kacilala-Veitinani	–	[illegible]
9. Jourah Sutton	–	[illegible]
10. Unaisi Tabua	8396470	[illegible]
11 Adi Nawise	9766941	[illegible]
12 Kavalani Rabuakula	9731264	[illegible]
13. KALISITA MATAIKA	2760621	[illegible]
14 [illegible] S	2119500	[illegible]
15 Sporr. Waqa (TNK)	[illegible]	[illegible]
16 AVALA TALEMAITOGA	9242973	[illegible]

Saini ni Teve ni Koro.

Iki ni Siga	Yaca	Koro	Tiki ni Siganisucu	Saini
-6/26	Laniela Leba	DRANU	22/11/1978	L. Leba.
11	MAGDALENA SENIKAILE	DRANU	21/06/2000	MSenikaile.
11	Paulini Nabete	Dranu	20/03/1988	PNabete.
11	Vilomena Ravadi	Dranu	30/9/1990	VRavadi
11	Sesarina Bau	Drau	4/11/1955	Sesarina
11	Sovaia Wati	DRANU	17/8/1995	Swati
14/06/26	LARIO BALAWAITAMA	DRANU	14/03/85	
14/6/26	Iosefo Cina.	Dranu	19/23/69	Josefo.
14/06/26	Solomoni Rasari	DRANU	14/25/85	SRasari
	IOSEVO KELEKELEVESI	DRANU	11/06/98	Kevi
	Navau Koro	Dranu		
	Rivera Wagalevu		12/21/91	Nara
	Vicky Rulaki			
	Jeke Bale	Dranu	18-8-84 1969	
11 11	Casiano Rakai	Dranu	1960	VRakai
	Kelemete Naulakabuna	Dranu	25/04/1979	KNaulakabuna
	Peteru Daunisaka	Dranu	5/01/2004	Peteru
	Lario Ballewaqaqa	Dranu	20/04/1994	Lario
	PONITO LOBA	DRANU	11/02/1990	
	Orisi Rokosalu	DRANU	03/04/00	Rokosalu.
	Peniasi Saqa	Dranu	15/09/1978	
	Peniu Lautaki.	DRANU.	30/06/72	PLautaki.
	Isaia CINA	DRANU	1978	Cina
		11	22/4/75	
11	ORISI Rokosalu		11/9/90	
11	Initio Gone	11		
	Atanasio. Camaira	Dranu	27/11/62	Camaira
	Vasili Koroiwaqa	Dranu	03/05/98	
	LINO Naiai	Drano	16/03/200	
	Viliati Bulagi	Dranu	26/07/1992	VBulagi

Tikini Siga	Yaca	Koro	Tikini Siga ni Suci	Saini
4/06/26	Mateo. K	Dranu	25/02/1974	[illegible]
/06/26	Ponito Lobia	Dranu	01/02/1947	Lobia
✓	Vilimoni Pan	Dranu	8/8/1987	[illegible]
✓	Adenisa Nakova	Dranu	15/4/1971	[illegible]
✓	Simione N	Dranu	05/08/81	[illegible]
5/6/26	Paulina U	Dranu	15/5/1977	[illegible]
5/6/26	Maria. M	Dranu	4/06/79	[illegible]
5/6/26	Lusiana B.	Dranu	10/3/73 ~~10/03/73~~	[illegible]
5/6/26	AQELA - L	Dranu	19/04/79	[illegible]
5/6/26	Vilisi Koco	Dranu	20/6/1957	Koco
5/06/26	Tima Wati	Dranu	02/01/1971	[illegible]
✓	Asena Nakove	Dranu	20/10/1980	Nakove
5/6/26	Meri Marama	Dranu	5/6/1969	[illegible]
~~5/6/25~~				

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 08/06/2026

Yaca/Yacamu Tikina Namena, Tailevu North.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	1) Me sa bokoci nai Kau (Preamble) 2) me ta caka² vata na veitabana ni matanitu ka bokoci na galala ni nodra dui tabana vakataki ira.
WASE 1 NA MATANITU	1) Me vakalesui tale, ko Viti me vanua lotu Vakarisito ka 2) me bokoci na galala ni nona via mai lewe ni vanua (citizenship) e dua mai vanua tani sega ni sala vata kei na lawa virikotori.
WASE 2 LAWA NI DODONU	1) Me bokoci na lawa ni dodonu cala². 2) me vakalesui ko Viti kina lawa tu me caka ga nai vakarau dina ka dodonu.
WASE 3 NA PALIMEDI	1) me vakalesui tale na Palimedi/Seneti e Viti kina kenai vakarau taumada. 2) me digitaka na Bose Levu Vakaturaga na Peresitedi 3) bokoci na duidui ni tavi ni veiqaravi ni Peresitedi kei na PM

WASE 5 NA MATAVEILEWAI	1) me vakalesui na Mataveilewai kina Yavu ni Vakavuleka taumada e lau. 2) me bokoci na tu galala ni Mataveilewai 3) me yavitaki ena lawa tu nodra digitaki kei na nodra vakacegui na noda vei mataveilewai.
WASE 4 NA VEILIUTAKI VAKAMATANITU WASE 5 (refer 4 above)	1) me vakadeitaki na nodrau cakaʷ vata na Peresitedi ki PM 2) me veisemati yani na veiliutaki mai ra ka yaco sara kina Vale ni Volavola nei Peresitedi vuku ni noda garavi na lewe i Viti
WASE 6 VEIQARAVI VAKAMATANITU	1) TUVALAKI VAKAMATAU ni: • me kakua ni veisau ke sa dina na 1) e cake ena Wase 6 oqo. 2) Sa vakadinaʷtaki ni tu na maluʷmu ena WASE'6 e Viti, ia; me sa dikevi tale nai vakarau vakalawa ni veiqarauni keimami masautaka.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	1) me bokoci vakadua na uto se waka-tu ni wase 7 oqo. • e veivakadravuʷtaki veivakaʷ • e " " loloma'taki laboci e.g i) Gold Rock vs Namena/Dawasamu districts ii) Dredging Coys vs Soil erosion @ Rewa River including Wainibuka/Waimala ki Waidina "
WASE 8 VEIQARAVI VAKADODONU	1) me vakadodonitaki na Wase 8 oqo. 2) Sa sega ni matata na drodro ni tukuʷ dina kina lewe ni vanua e Viti. 3) Sa sega ni savasava kena vakamuri vakalawa nai vakarau ni cakaʷ ni veivakatorocaketaki e Viti.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	1) me vakalesui vua Peresitedi na kaukauwa ena gauna ni tikoleqa, mai nai valkasala ni Matabose yaco.

WASE 10 VEIVAGALALATAKI Immunity	1) me veisautaki na Tavu ni Wase 10 • ni cala vakalawa ga e dua, dodonu me lewai • sega ni dua e vura² e cecere mai na lewa dodonu. 2) me vagalalataki ga 'o koya e sega ni cala vakalawa.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	1) e dodonu me veisautaki eso na Tavu ni Wase 11 oqo; • ni tiko kina na veivakalolomataki ni dodonu ni Taukei ni Vanua. • me vakadeitaki vakalawa na dodonu ni Taukei.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA *	1) me vakadodomutaki nai vakadewa cala ni lawa tu ena Wase 12. Me caka rawa na veisau qo qai qaravi na veidigidigi.

VEIKA TALE ESO

1) Lawa ni Qele

1.1 me bokoci na lawa ni qele ni taukena ga nai Taukeni Qele na ono (6 ft) na fili ena deba ni qele. Me lewa tarcoko ka yacova na boto ni saulaa.

1.2 me bokoci na lawa (laidai) ni Tabana ni Qele Maroroi ni tu vua na dodonu vakalawa me vakavoutaka ga na lisi ka sega ni rogoca na kenai taukei dina.

2) Lawa ni Qoliqoli

2.1 me bokoci ni taukena nai qoliqoli na Mataniti ka tu ga na dodonu vua nai taukei na dodonu ni vakayagataka me kana kina.

[Refer attached.]

2.2 me rogoci tale na Qoliqoli "bill" e Viti.

Saini (tikini ni siga)

3 Lawa ni T/C i- Taukei

3.1 me dulava na Veitarogi Vanua ena kena dabe tale e dua Veitarogi Vanua vakalawa

• me vakadeitaki tikoga na lewa dodonu ka bokoci na lewa/bubului tasutaki ena Veitarogi Vanua sa qaravi oti.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 12/06/26

Yaca/Yacamu Delaikuku, Namena, Tailevu North
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	• Me veisemati taucoko na veitabana ka caka² vata ena dua ga na yavu ni veiqaravi²
WASE 1 NA MATANITU	• Me vanua lotu Vakarisito ko Viti ka vakaliuci duadua ga na Kalou ena vanua • qo. Na "citizenship" me bokoci na kena lawa ni 2013.
WASE 2 LAWA NI DODONU	• Na dodonu meda tiko vinaka kina me vakadeitaki tikoga. • Me bokoci na dodonu ni vakawati vata (tagane/tagane se yalewa/yalewa). • Me bokoci na dodonu ni vaka-salewalewa.
WASE 3 NA PALIMEDI	• Me vakalesui na SENETI vuku ni Bose Levu Vakaturaga sa vakaduri tale. • Me vakamuri na lawa ni veidigidigi ni 1997.

WASE LIMA (5) - MATAVEILEWAI

- Me tu vakataki koya na Mataveilewai ka muria tikoga na lawatu vakalawa ka sega ni vakatulewa na Paraiminisita ena mataveilewai.

WASE 4 NA VEILIUTAKI VAKAMATANITU	• Me digitaka na Bose Levu Vakaturaga na Peresitedi e Viti. • Me bokoci nai wasewase ni nodrau vale ni vola² ka me rau caka² vata na Peresitedi kei na Bose Yaco se Paraiminisita.
WASE 6 VEIQARAVI VAKAMATANITU	• Me vakadeitaki na lawa-tu ni caka² vakadodonu ni veitabana ni matanitu & veiqaravi savasava/dina. • Me maroroi ka tagomaki tikoga na noda vanua e Viti.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	• me kumuni vakadodonu nai yau ni matanitu kei na kena sogoni taucoko nai vakacavacava ni matanitu e na kena gauna ga. • me dua ga na tobu ni lavo (Finance De ka bokoci na tobu vei Paraiminisita.
WASE 8 VEIQARAVI VAKADODONU	• me matata nai tuku² ka vakadrodroi kina lewe ni vanua nai yau ni matanitu vakailavo • me vakadeitaki na yavu ni veiqaravi ni Reserve Bank of fiji.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	• me vakadeitaki tikoga na wase 9 ogo vuku ni tikolega. • me rau caka² vata RFMF & Police Force kena vakarusai na wai-gaga ka dua na gauna tiko-lega kei Viti ni kua.

WASE 10 VEIVAGALALATAKI	• me bokoci na "immunity", • me lewai ga na cala vakalawa ka vakasukai na beitaki vakailasu era vuaviri taucoko,
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	• me veisautaki na yavu ni Vakavulewa mai na 75% kina 51%. • me bokoci na yavu ni Vakavulewa ni 2013 ka laveti tale mai na Yavu ni Vakavulewa ni 1997.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	• me bokoci na wase 12 ni lava ogo ena yavu vou ogo.

VEIKA TALE ESO

[Refer attached]

.....

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15. 06. 2026

Yaca/Yacamu QILEKURO VILLAGE
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me bokoci laivi na Matanitu vaka Secular State. Sa lexu na nona, nanunu Koya ga vakai Koya na Tamata.
WASE 1 NA MATANITU	Me dua na Matanitu tu galala Me da sa Kua ni Vakatautau-vata taki nai Taukei Kei ira na Vulagi Meda Kua ni okati vata me yacada na Fijians.
WASE 2 LAWA NI DODONU	Me vakatarai na Cocrporal Punishment me vakataxulici na gone mai Vale Ka VaKaKina mai Koronivuli Me VaKatabui na Soqosoqo ni LGIBQ e Viti. Enai Vola Tabu e Sega ni dua na dodonu ni Tamata
WASE 3 NA PALIMEDI	Me vakalesui mai na Senati, me rawa ni rogoci Kina na domodra na lewe ni Vanua. Me dua na mata mai na G.C.C. me dabe ena Palimedi.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Mera yadrava na nodra i Tavi, ka cakacaka vakadodonu ka savasava ena basika na veilomani kei na duavata.
WASE 6 VEIQARAVI VAKAMATANITU	E vinakati mera garava vaka-vinaka na nodrai tavi vakacakacake na cakacaka ena raku ni veiliutaki veiliutaki, ka kakua na veivaka-duiduitaki.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me vakalesui mai na Tax return. E dua ga sa vakacici bisinisi sa dodoni mena sauma na nonai vakacavacava.
WASE 8 VEIQARAVI VAKADODONU	Me dau vakamatatataki nai tukutuku mera kila na lewe ni vanua. Kakua na veivaka duiduitaki.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me soli vei iratou na G.C.C. na kaukauwa ena gauna ni tiko lega.

WASE 10 VEIVAGALALATAKI	Mera lewai o ira era Vakaitaxi ena Vuaxiri ena noda Vanua, Ka Kakua na Veivaka-duiduitaki
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me Vakalesui mai nai Wiliwili Ki na 75% nai yalayala ni laveliga.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me Vakalesui mai na Kaukauwa ni Vatulewa ni Qele Kei ~~nai~~ nai Qeligoli vei ira na Kenai Taukei Me bokoci na Lawa ni nonaga nai taukei ni Qele na Ono na fiti e dela ni Qele. Mera Vakasukai mai na Freehold Land-

VEIKA TALE ESO Keimami sa Vakavinavinaka Vakalexu ni Soli na gauna vei Keimami me bau rogo na domei Keimami ena Veivakararamataki Ogo. Sa dua na Vakasama Vinaka e Vakaya-cora na Matanitu.

Araivana. 15/06/2026.

Saini (tikini ni siga)

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

12 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Atunaisa Loco T/Yavuga-Naivakalau	Naisaumua	Loco	Tin # 2901095169.
2	Emosi Tabuavuaka, T/m-Waidalice	Naisaumua	Tabuavuaka.	0150 355 00225 -
3	Netani Kalaulasulasu T/m-Buresuasua.	Naisaumua	[illegible]	0150 356 00145
4	Inia Vosabaleti	Naisaumua	[illegible]	
5	FILIPE-TUKUWATSA	NAISAUMUA	[illegible]	
6.	JOSUA USUMAKI	NAISAUMUA	Usumaki	0150 355 00211
7.	SAINIMERE. RAIWALNI	NAISAUMUA	Raiwalni	0150 355 00209
8.	Akanisi Maru.	✓	[illegible]	0150 371 02507
9	Vitila Sirivalu	✓	V-mare	0150 595 00138
10	NECANI SOGA	✓	[illegible]	0354 077 01011
11	FILIPE TOBISSO	✓	[illegible]	0040 016 02698
12	CHARLES SIRIVALU	✓	Sirivalu	015002000331
13	William Sirivalu	✓	[illegible]	1647 6804866
14	Ambrose Smith.	✓	Smith	015067900029.
15	PAUNASI VAKACERETAI	✓	[illegible]	166665599112
16	ILISONI RAILEQE	✓	[illegible]	
17	VARANISESE RAILEQE	✓	Raileqe	015001501675

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

12 – 13 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	Elina Senisagale	Naisaumua	[signature]	0150 355 00186 ~~0 10 355~~
19	Joseva Tiritiri	Naisaumua	[signature]	0150 3570250
21	Vetaia Bola	✓	[signature]	0150 35600158
22	Maritana Domoni	✓	[signature]	0150015012 91
23	Mereani Morama	✓	[signature]	0535 30001384
24	Ilisapeci Moce	✓	[signature]	0150 35500194
25	Raijieli Takayawa	✓	[signature]	2037 600 00351 ~~015~~
26	Eremasi Koroi	✓	[signature]	0150 355 00167
27	Mere Korodrauca	✓	[signature]	0150 35500173
28	Suliana Wati	✓	[signature]	0967 59200033
29	Pita Raiwalui	✓	[signature]	0150015016 47
30	Ahaseini Rasonapu	✓	[signature]	0150 67900024
31	Akosita Adigoneca	✓	[signature]	0150 35300175
32	Salanieta Maramanikalauti	✓	[signature]	0150 355 00142
33	VELEMA DUGACEGU	✓	[signature]	000101801333
34	RY PENI VEREBASAGA	✓	[signature]	0150 355 00121
35	Melaia Rokovucago	✓	[signature]	0134020 01568

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VEIVAKARARAMATAKI – PACE –

15 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Avenisa Naixana	Qelekuro	Naixana	0181357 00417
2	GABIRIELI DAIVALU	QELEKURO	Daivalu	2027 683 00778
3	SAVENACA TANUTEKE	QELEKURO	Santeka	0181 357 00511
4	KASIANO RIAKAI	QELEKURO	Riakai	0181 357 00416
5	Suliano Veibilitaki	Qelekuro	[illegible]	0181 357 0022
6	Nikeri Marama	✓	NMarama	0181357 00461
7	Vive Marama	✓	Vive Marama	0181357 00457
8	Timaima Maramanisolavu	✓	Marama	0181 357 00475
9	PETERO SANNEIVU	✓	[illegible]	078 356 00942
0	Peniaia Mateo	✓	Mateo	0181 357 00481
11	LEONE RAVUETAKI (1)	✓	[illegible]	0181 357 00440
12	Asenaca Tinai	✓	[illegible]	0181 357 00460
13	Josateki Ralulu	✓	Ralulu	0183 352 01020
14	Sosiceni Gadai	✓	S. Gadai	0181 357 00498
15	AKESA SENIDOVU	✓	Senidovu	0375054 03486
16	VARANISESE	—	[illegible]	0183428 00100
17	Moala Ivamere	✓	I. MOALA	0181 357 00465

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VEIVAKARARAMATAKI – PACE –

15 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Paulo Cama	Qelekuro	P. CAMA	0181 357 00483
	Ateca Marama	Qelekuro	A. Marama	018135700467
	Tokasa Marama	Qelekuro	TMARAMA	013217657814 [illegible]
	SEVANAI TAUVELI	QELEKURO	Tauveli	0181 35700459
	MARETA TABUA	QELEKURO	MTabua	408935 00462
	ORISI ROKOSALU	QELEKURO	Rokosalu	038311956253
	Katarina Labore	QELEKURO	KLabore	150708626824
	UTIKO TUVONO	QELEKURO	Tuvono	202749200199
	Elena Salusalu	QELEKURO	Salusalu	01 81 35700 524
	Agela Jara	QELEKURO	AJara	0331086 00205
	ENERIRA BOILA	QELEKURO	Raboila	202768300781
	Osivina Lagilagi	Qelekuro	Lagilagi	0181-357-00583
	Laisenia Waitabu	Qelekuro	LWaitabu	018360000072
	Mateo Lokubogi	Qelekuro	Mateo. L.	0181 357 00431
	Eroni Tamani	Qelekuro	[illegible]	0181 357 00501
	Vasiti Waqata	Qelekuro	[illegible]	0181357 00469
	Matia Leka	Qelekuro	Aleka.	2717 024 30122

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VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	KELEVI ULUMUNA	NAIMASIMASI	[signature]	
	SULUIA VUKANAMUNA	NAIMASIMASI	[signature]	2858 727 13112
	AKUILA VUAKACA	NAIMASIMASI	[signature]	2858 727 12828
	CILIA VILADAI	NAIMASIMASI	[signature]	0117 35200172
	KALIOVA KOLILEVU	NAIMASIMASI	[signature]	
	RUSILA RAWADI	NAIMASIMASI	[signature]	0117 352 00155
	OSAIA SERU	Naimasimasi	[signature]	0117 352 00134
	Akuila Vuakaca	Naimasimasi	[signature]	0117 35200150
	Kelera Rakai	Naimasimasi	[signature]	0117 26500936
	Lavenia Raikere	Naimasimasi	[signature]	011716401349
	SERUNAIA WALOLO	NAIMASIMASI	[signature]	4079 395 01059
	INOKE KOROIZOLA	NAIMASIMASI	[signature]	4072 395 00865
	Sulita Naikui	Naimasimasi	[signature]	0745 51698322
	Aviuta Tukutukuna	Naimasimasi	[signature]	0117 241 01339
	Varenasi C	Naimasimasi	[signature]	
	roni Turagaduadua	Naimasimasi	[signature]	
	porosa Botiki	Naimasimasi	[signature]	0117352 00152

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– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	mere Raibure	Naimasimasi	Kuru	031406300043
	Eneri Kuru	Naimasimasi	Kuru	03140[illegible]00781
	Peniasi Ciri	Naimasimasi	Ciri	0142/5387465
	Saula Vasu	Naimasimasi	Vasu	
	Seini Tabua	Naimasimasi	Tabua	1005 289 00324
	Harry Bechu	Naimasimasi	[illegible]	1005 529 000554
	MITIELI-WASEI	NAIMASIMASI	[illegible]	012803829434
	Latu Jean Cakautini	Naimasimasi	Jean	1665543070
	Ropate Drose	Naimasimasi	Rose	28940163 0366
	Karalaini Davui	Naimasimasi	Davui	0117 26500932
	FILOMENA DINIKOCA	NAIMASIMASI	Dinikoca	0117565000 85
	MELI TUIMORO	NAIMASIMASI	Tuimoro	011735200188
	KERESI DREU	NAIMASIMASI	K.D	011735200116
	LAISANI NAISABOLA	NAIMASIMASI	[illegible]	0001034 00024
	Litia Ligatabua	Naimasimasi	[illegible]	041305800156
	Tuta Drugunafuru	Naimasimasi	[illegible]	
	LUSIANA ROKOWAT	NAIMASIMASI	[illegible]	0117265 00937

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

11 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Ateca Marama	Naimaci maci	[signature]	2651011 62114
2	Jonacani Delasau	✓	[signature]	
3	Manis. Levanatoka	✓	[signature]	
4	VILISE: VATUVILI	✓	[signature]	0034 383 02119

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VEIVAKARARAMATAKI – PACE –

11 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	Rawnama Matakada	Naimasimasi	[signature]	
2.	JIUTASA MATAKADA	Naimasimasi	[signature]	
3.	Josena Seduadua	Naimasimasi	Seduadua	
4.	Karalaini Lelevakamalu	Naimasimasi	Lelevakamalu	0117 29602440
5.	Laisani Matakada	Naimasimasi	Matakada	2961265 73517
6.	Mereoni Matakada	Naimasimasi	Matakada	227467900655
7.	Meresani Wati Matakada	✓	[signature]	0117 622 00138
8.	Josefata Kavoitamana	✓	[signature]	0054 38300725
9.	Elenoa Matanibuka	✓	[signature]	
10.	Miliana Rokoliga	✓	Rokoliga	2364 838 00178
11.	TULIMIJOJI MATAKADA	✓	[signature]	
12.	Marama Bale Namosi	Naimasimasi	Namosi	9422401
13.	Jonetani Baleamoto	✓	Baleamoto	
14.	Vuama Givo	✓	[signature]	
15.	Tokasa Vakanana	✓	[signature]	0117 164 01610 ~~2989408~~
16.	Tavenisa Rokowati	✓	Rokowati	0117 352 00168 ~~1327296~~
17.	Nunia Seduadua	✓	[signature]	—

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Rt. Viliame Lomasalato	Savu	[signature]	0117165 00302
	Sevanaia Kokocaka	Savu	Kokocaka	
	APOLOSI TUALOVU	SAVU	Tualovu	
	Eroni Naie	SAVU	[signature]	0117 012 01298
	Napolioni Tabuavou	✓	Tabuavou	
	VILIAME LOMASALATO	✓	[signature]	0117 357 00096
	VILIAME LOMASALATO	✓	[signature]	0117 162 00223
	VILIMAINA NAIROGOSE	✓	[signature]	0117 357 00146
	Simione Rodo	✓	[signature]	196780001
	Litiana Busele	✓	Busele	0117155 00517
	OSEA DASALUSALU	✓	[signature]	0117155 00526
	Rusiate Vulakouvaki	✓	Vulakouvaki	2211 999 44952
	MARICA ADITUKANA	✓	Aditukana	0117176 003562
	Erma - Bose	✓	EBose	0117402 01118
	RATU ANARE RATIVU	✓	Rativu	1653 03235739
	Jovilisi	✓	[signature]	
	JONETANI CAKAIBAU	✓	[signature]	0117357 00133

TAILEVU PROVINCIAL COUNCIL
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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	Koba Kobau Apeisa	SAVU	[signature]	0117 357 00114
2.	VARANISESE. KOBAKOBAU	SAVU	[signature]	0575 041 00996
3	Poasa Varavakadrau	✓	[signature]	0117 357 00158
4	Trinieta-Valavalawaqa	✓	[signature]	0117 357 00139
5	Adi Losana Lokeli	✓	[signature]	2364 708 00161
6	SAILOSI. BOLAVUCU	✓	[signature]	0117 296 00398
7	TUTAISI · LUTUNALOA	✓	[signature]	0216 384 00426
8	Waisele Vakasolo	✓	[signature]	0879 260 00362
	Lavenia Dolodolotawake	✓	[signature]	0716 040 59224
9	Litiana Rokodolo	✓	[signature]	011715500529
	NETAVA LALAVANUA	✓	[signature]	011729601850
	Anaseini Tinai	✓	[signature]	011735700121
	EVERE/MI Vula	✓	[signature]	011735700124
	Isikeli Sovakeni	✓	[signature]	014935300244
	Josaia-Qilisoivalu	✓	[signature]	
	SAIRUSI KORODRAU	✓	[signature]	0117 164 01630
	OPETI – BURE.	✓	[signature]	

YACA	KORO	SAINI	I-D
SELAI LIKUGASAU	SAVU	Selai Liku	002 002 01097
AMANI-RABULUKULA	SAVU	[illegible]	0117357001188
Osea Dasalusalu	Savu	[illegible]	0117020011622
SAMUELA-SUGUTURAGA	SAVU	Sugu Turaga	0117357000774
JOSEFA-KOROI	SAVU	[illegible]	0117357001 15
ANIETA-DOUNADOVU	SAVU	Dounadovu	0117357000 94
MANI-RABUKULA	SAVU	[illegible]	017357001 56
ENOA-KEDRABAI	SAVU	[illegible]	0117357000 86
LISONI-SAULEGA	SAVU	[illegible]	0117 622 00804
omi Lewakita	Savu	Nlewakita	0117 357 00122
ASEMA-NAKACA	SAVU	[illegible]	0117015007 81
TUNAISA-TURAGABECI	SAVU	Turagabeci	0117155005 34
Sonaca Loaniccia	Savu	[illegible]	0117357000 93
EMORI-LATITOGA	SAVU	Latitoga	0117357001 19
AKIUSA-TUKANA	SAVU	[illegible]	0007176019 97
Filia Soko	Savu	[illegible]	0011176 02086
Ruci-BURE	SAVU		0340 070 88261

Delankuku Village

Yacamu Ruarua	ni mobile	Saini Eka
1 Veresi Sakunitoga	2381063	[signature]
2 Waisake Korobulu	2412109	[signature]
3 Josua DELAITAMANA	8620138	[signature]
4 Raijieli Liku	9273663.	[signature]
5 Senimelia Wati Draunivau	–	[signature]
6 GADE ANE WAQANIKALOU.	8422575.	
7. Salote Nailolo	8343621.	[signature]
8. Kacilala-Vatinani	–	[signature]
9. Jourah Sutton	–	[signature]
10. Unaisi Tabua	8396470	[signature]
11 Adi Nawise	9766941	[signature]
12 Kavalani Rabuakula	9731264	[signature]
13. KALISITA MATAIKA	2760621	[signature]
14 [illegible]	2119500	[signature]
15 Sgt. Waga (TNK)	[illegible]	[signature]
16 AVALA TALEMAITOGA	9242973	[signature]

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....

Yaca/Yacamu.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	KEITOU ~~WARA~~ VAKA ~~NI~~ SA. DUA VATA ME NA BOKO NAI MATAI NI VAKA TUTU. (SECULAR, CITIZENSHIP)
WASE 2 LAWA NI DODONU	VAKA ~~NI~~ VAKADONUYA ME BOKO NA TIKINA QO
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	KEITOU MAI BURELEVU KEITOU SA VAKA DONUYA MESA NA BOKO NA YAVU NI VAKAVULEWA WASE 12.

VEIKA TALE ESO – ME SE KUA MADA NA VEIDIGIDIGI ME YACOVA NI SA VEISAU RAWA NA ~~VAKAVULEWA~~ YAVUNI VAKAVULEWA TAUKEI.

ME ŞOLI VAKA TAUCOKO MAI VEI IRA NA ~~LEWA~~ NI YAU BULA VEI IRA NA ENA I TAUKEI (LORINI DOLI ROLI, DELE)

ME TURI TALE NA BOSE LEVU VAKA TURAGA KA SOLI TALEGA NA KAUKAUWA KINA ,OSE LEVU VAKA TURAGA

DODONU → ME SA SUKA LESU TALE NA TOTOGI VEI IRA NA LUVEDA KAMERA SA KUITA TAL MENA SOLI TALE GA NAI TOTOGI MAI KORONIVULI

ME SA VAKA SUKAI LESU TALE NA YACADRA MAKAWA NA VULAGI ERA MAI TIKO VA TA EI KEDA E NA NEDA VANUA (FIJIAN ME SA VAKA TUKRI GA VEI IRA NA KAWAI TAUKE NA ENGLO FIJIAN ME VAKA TOKAI VEIRA NA VULAGI)

.....

Saini (tikini ni siga)

YACA	DATE OF BIRTH	SAINI
VILIMONI Tuivuya	24.4.69	[signature]
SIMIONE Nacebe		[signature]
LOSEFO LEVI	16:12:59	[signature]
Donato Yeisei	04:05:89	[signature]
KARALO. RAIYAWA	24.9.69	[signature]
NEMESIO TURAGAWAI	12/3/82	[signature]
MASILINA-RAIJELI	18.10.74	[signature]
Karolina Adiralulu	10.7.71	[signature]
	26/05/1991	[signature]
APOLONIA Marama	24/04/54	[signature]
VARANISESE BAUTAKECE	14/05/1992	[signature]
ASENA NAKOVE	5/06/65	[signature]
Vitalina Marama	23/01/2001	[signature]
Filomena. Reva	7/02/91	[signature]
Saravina Sauvali	4/4/97	[signature]
susana rosabale	05/06/2002	[signature]
Maria Teresia	03/04/03	[signature]
Lowane Ramo	31/09/95	[signature]
Seruwaia Wagavatu	10/05/88	[signature]
Sisilia Buinigone	8/10/69	[signature]
Pio Domokamica	20/10/61	[signature]
Miliakere Ravonu	05/06/94	[signature]
Ateca. Agela.	20/09/73	[signature]
Vitalina. Tubu	7/07/60	[signature]
Nacanieli Sanaila	8/8/73	[signature]
KAMELI. KEKE	02/05/89	[signature]
Setefano. Matau	10/10/1986	[signature]
Ilisabeta. Marama	01/01/2001	[signature]

Nataleira Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Natalaira Village Hall - Dawasamu DATE: 16/06/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	INOKE VUNISA	59	2899454	NASINU	DAWASAMU	M	IT	I.Vu
2	Arthur Bale	62.	2750566	Nasinu Vill.	Dawasamu.	T		[signature]
3	Vunani Bakuwaqa	96	8415790	NATALEIRA	DAWASAMU	T		[signature]
4	Levani Vuni	59	9667942	Natalaira	"	T		[signature]
5	Malakai Waqa	53	2526408	Natalaira	✓	T		[signature]
6	Josefa Ban	48	9916338	Natalaira	✓	M		[signature]
7	Maroni Vakasilini	69	9669810	SILANA	✓	M		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Natalaira Villagettall - Dawasamu DATE: 16/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	ANARE VAU	54	9793119	Nataleira	Dawasamu	Turaga	IT	[signature]
9	PENI RAYAGA	69	8446137	✓	✓	✓	T	[signature]
10	Sevanaia Veilave	49	9458099	Driti	✓	✓		[signature]
11	Semi Ratulele	62	2119365	DRITI	✓	✓	T	[signature]
12	Asaeli Dawa	63	2986912	Nataleira	✓	✓	✓	[signature]
13	Pivereti W	62	9706149	Driti	✓	T		[signature]
14	Akilio S	62	2021 2330	Nataleira	✓	✓	T	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nataleira Village Hall, Dawasamu. DATE: 16/06/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Lusa Adi	54	2021331	Nataleira	Dawasamu	M	IT	
16	Viniana Vuibau	46	8618099	Nataleira	Dawasamu	M	IT	
17	Anare Johnson	56	9706823	Nataleira	Dawasamu	T	IT	
18	Asaeli Dom	50	2447415	Nataleira	✓	T	IT	
19	Valetino T.	38	2101905	Nataleira	✓	T	IT	
20	Moses G Koli	40	8753581	Nataleira	✓	T		
21	Anare V J	24	8428801	Nataleira	✓	T		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Natalein Village Hall, Dawasamu DATE: 16/06/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	Lisiol mnoli	48	[illegible]	Nataleira	Dawasamu	T	π.	[illegible]
23								
24								
25								
26								
27								
28								

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

NATALEIRA, DAWASAMU
Date: 16-06-2026

Mr. Biu: The Chief of the Vanua gone Turaga Na Ratu, Ladies and Gentlemen's. I would seek your approval if the commissioners could seat on top of the table this morning. I now ask the members of the Commission if they can please take a seat before we start with the proceedings this afternoon. We wish to acknowledge and thank you all for welcoming and accepting us this morning. I can also see the students we welcome you this afternoon. The Chairperson will shortly introduce the members of the Commission.

Firstly, I wish to say a few things, our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. When giving your submissions, please do not be afraid or feel anxious about speaking. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. I will now give the chair to continue with the proceedings.

Mr. Valenitabua: The Turaga na Ratu here in Dawasamu. Ladies and Gentleman that we are here today this morning. We are so happy that when we look down, we can see that there is a lot people present here this afternoon. Now before we proceed the commissioners before you this morning are Dr. Neelesh Gounder, a economist, a lecturer at the University of South Pacific who is on my left. On my right is Mr. Conway Beg an Artichect by profession, known as coordinator for rugby in Fiji. And I am the chairperson, Sevuloni Valenitabua from Nukui in Rewa and I work as a lawyer. We are here to listen to you. The other three must be on their way from Vatukoula and are on their way to Naitasiri. and we are here this morning with you. We have been going around with other government officials to assist us in our secretariat. We have been appointed by His Excellency the President of Fiji.

We know that the 2013 Constitution did not follow the normal process by which a constitution is made. It was promulgated under military decree and subsequently enacted, but it did not follow the normal process of wide consultation with the people of Fiji. Our task is to collect and collate the views and submissions of the public on what you think about the 2013

Constitution. The 2013 Constitution is one of the issues that many people, from different ethnic communities throughout Fiji, have expressed concerns about. Many have said that they do not know how this Constitution was designed or developed; rather, it was simply presented to them, and they were expected to accept and follow it. We have travelled throughout Fiji to hear the views of our people. We have visited the Lau Group, Lomaiviti, Vanua Levu, including Cakaudrove, Bua, Macuata, and Rabi. We have been to Serua, Namosi, Nadi, Yasana o Ba, Yasana o Ra and this morning we are here with you all. What we are planning to do is to listen carefully to your voices and hear your submissions so that they can be incorporated into the Constitution where appropriate. Secondly, we will consider the removal of certain provisions and laws contained in the 2013 Constitution that the people believe should be reviewed.

Alivereti Misikana: My name is Alivereti Misikana, I'm from Driti and I'm 62 years old. First of all, I would like to thank the CRC for coming down to Dawasamu. I think the atmosphere this morning is a bit different. The Commission has arrived to hear the voice of the people. As we know, there are a lot of grievances regarding the 2013 Constitution. Some say that it came through the window, illegally through the window. However, today is a wonderful day for us that the Commission has come down to Dawasamu to come and hear our voices. He made a few submissions this morning. The first submission is regarding the secular state. I submitted to the people of Dawasamu.

We have just recently heard about the secular state, the affairs of the secular state. However, we submit this morning that Fiji must return to be a Christian state. In reference that Christianity had arrived in Fiji and made changes, changed Fiji from cannibalism to Christian state. Therefore, i submits the secular state to be removed from the Constitution, and it replaced that Fiji must be a Christian state. The second submission this morning is the removal of the Bill of Rights. In made reference to that that, and have seen the repercussions of the introduction of the Bill of Rights. However, he submits this morning that the Bill of Rights will be replaced with a customary law, in particular the Fijian administration and the return of the Fijian court. The third submission is the reintroduction of Boselevu Vakaturaga and the Senate.

I submit that Bose Levu Vakaturaga and the Senate to be reintroduced into the Constitution and the purpose of Bose Levu Vakaturaga and the Senate to see how the laws of Fiji to be enforced. The fourth submission is about the text. He mentioned this morning, he made reference to the text, and he submits if the text to be reduced, particularly to the low-income owners and especially also to the village settings.

The other submission is to make reference to Chapter 10, which covers the immunity clause. I submit that all those who participate in the overthrow of a legal government to be taken to task, and he submits the immunity clause in Chapter 10 to be removed. Chapter 11 of the Constitution, he made reference to Chapter 11.

I would submit this morning that the election to be conducted after the amendment is done to the Constitution and passed to be used by the people of Fiji. I repeat this submission again, that the election to be conducted after the amendment of the Constitution is passed and be enforced. The other, the last submission regards to Chapter 12.

I made reference to the proprietary rights in terms of land qoliqoli, and space to be returned to the lawful owners. He also mentioned that at least 50% of the money earned through the crossing of the land boundary and the airspace to be given to the land owners.

Mr. Valenitabua: We have received similar submissions from other participants regarding the issue of Fiji being declared a secular state and proposals for Fiji to become a Christian state. We have also heard submissions concerning the Bill of Rights, and we are currently reviewing the issues that have been raised in relation to it. There have been submissions calling for the return of the Great Council of Chiefs (GCC) and for it to be reinstated and entrenched in the Constitution. With respect to taxation and government expenditure, we have noted your submission that government expenses, including allocation and alleviation funds, should be reviewed. We have also received numerous submissions calling for the removal of the immunity provisions. In addition, there have been submissions proposing that the Constitution should first be amended before any future elections are conducted. Regarding land and qoliqoli ownership, we have received submissions advocating for the return of land and qoliqoli ownership rights to their traditional owners. These are some of the key submissions that have also been raised by Ratu Alivereti.

Mr. Biu: Chairperson and members of the commission I have here with me the submission from Ratu and he is submitting to the commission fro record this morning.

Mr. Valenitabua: For the record has been the submission has been received. The oral submission is now enforced or supported by written submissions or typewritten submissions. Also, by Ratu Alivereti. And it is signed and dated today, which is the 16th of June, 2026. I now accept the written submission in addition to the oral submission that was made. And it now becomes part of the

submissions that are presented to the CRC here at Nataleira Village this morning.

Semi Ratulele: My name is Semi Ratulele. My first submission is the village by laws. I submit that those who breaks the village laws to be taken to tasks. The workers who come to Fiji and given the work, like ASPEN hotel which the government gives 10million a year and ports authority is one million a month. I submit that we can utilize pour university graduates and there is no need to bring in the outsiders for work. The process of constitution making, I propose that only three parties to be contested during the election. Lastly the land laws, particularly the farmers. It is difficult for farmers to start business; I submit that government to give capitals fro farmers to start of their work. Thank you.

Mr. Valenitabua: Thank you. We have received the submissions made by Semi Tulele regarding the return of village by-laws and the reinstatement of the courts that previously conducted proceedings under those by-laws. You have also submitted that a person who disobeys village by-laws should be prosecuted. However, it is important to note that prosecution can only be carried out through the courts of Fiji, which have the legal authority to hear and determine such matters. Regarding overseas companies, you have submitted that government contracts should not be awarded to foreign companies and that preference should instead be given to local people and local businesses. You have also submitted that only three political parties should be allowed to contest elections. Finally, we have received your submission requesting that free machinery assistance be provided to the people of Dawasamu to support farming and agricultural activities.

Maloni Vakasilimi: My name is Maloni Vakasilimi, I'm from Silana Village.

Mr. Biu: Chairperson and members of the Commission, I have here with me the written submission by the Turaga ni Mataqali, the Turaga ni Koro Silana, Maloni Vakasilimi and he signed. Mr. Chair, the full submission is here and he take this opportunity to thank the Commission for coming down this morning and he hope that whatever is contained in the submission is going to have, going to be included in the constitution. He did not read it out, however, he hopes that whatever the submission is here from the village of Silana is going to be conceded with the CRC this morning. With that, I hereby submit the written submission from the Silana Koro for record this morning. Thank you.

Mr. Valenitabua: Thank you, Mr. Biu. For the record, the commission has been presented with a written submission in the ITaukei language and it is typed. The submission is presented by the Turaga ni

Mataqali and Turaga ni Koro Silana of Silana village. He is also Turaga ni Mataqali of Mataqali Devodevo.

Mr. Valenitabua: The preamble it is been received that secular state be removed and have Chiristan state. To bring back the lower house and the upper house.
I apologies I won't be reading all these today as we have got other places to go and we will review it once we get to office. Thank you.

Vuniani Dakuwaqa: My name is Vuniani Dakuwaqa, I'm from Nataleira. We are here this morning to concur with the submission of the Ratu. There is no issues in this constitution, chairperson I submit for record.

Mr. Biu: Thank you, members of the Commission. I hereby submit the written submission from the Silana Koro for record this morning. Thank you.

Mr. Valenitabua: I now accept the submission as part of the submissions received at this consultation session at Nataleira village this morning Vuniani Dakuwaqa Dated 16-6-26. Anyone else with the submission.

How about the election system we having it nowadays you like it or you think that it should change. Now we only have one constituency the whole of Fiji.

Semi Ratulele: We support that we bring back the multiple consistencies rather than single. Thank you.

Mr. Valenitabua: Thank you that's a submission from Nataleira. They support the multiple constituencies.

Ratu Alivereti: We propose that those who have retired and continue to reside in Fiji should return to their respective villages and contribute to village life and responsibilities. As we can observe in many villages today, the majority of those remaining are the elderly. Therefore, I submit that upon retirement from employment, individuals should be encouraged to return to their villages to support and participate in village affairs and community responsibilities.

Mr. Valenitabua: Thank you Ratu. One of the points being told to us to put in the constitution is customary laws. They will look after the laws of us itaukei. We will entrench that into the customary laws.

Ratu Alivereti: I made another submission this morning. This is in relation to the lease. There was a lease that was issued in 1976 to 2025. They are only receiving $250 per year. The other issue is about the gold rock extraction from the rivers. The owners are only getting, he made reference to a Fijian term, 'kosa-kosa' which

means waste. If the landowner is to be given a fair share of the money that is, that the fair share of money from this extraction of gold rock. And also made reference to the school lease, the Dawasamu schools. If the commission can have a look at that. And if also the landowner is to be given the fair share of money. Vinaka.

Mr. Valenitabua: How many acres are we talking about for the school and the company.

Ratu Alivereti: One is 2.5 acres and one is 2.7. They gave in a year approximately $450 for one year. This has been happening since 1976.

Mr. Valenitabua: Thank you. It's in the 2013 constitution that everything about land is to have a fair return but it is not followed. $250.00 for a lease payment per year from 1976 until today that is really sad. The extraction of gravel ;how long have they been extracting. Who is coming to talk to you the government of TLTB.

Ratu Alivereti: The company.

Mr. Valenitabua: So that means they using the same formula. Thank you, we will go and review and we will make it to be on market value for everything that needs to be leased. Thank you.
Thank you, we will conclude here since we have to go up to Verata after this.

Semi Ratulele: What is the legal position regarding access across freehold land? In Dawasamu, there are many areas of freehold land. In some cases, when landowners need to access their farms, they are required to cross through freehold land. My submission is that consideration should be given to introducing or strengthening laws that would provide a legal right of access for landowners who need to cross freehold land in order to reach their own properties or farms.

Mr. Valenitabua: Thank you for the question. By law easement can be lay down there. It will be surveyed and it has to be approved by law. This law is known as easement. You can follow up with Roko and he can assist you with TLTB. Thank you.

Semi Tulele: Requesting if the government to put up or to design a constitution a law that if they company need extraction from our land it has to come through us the landowners. Landowners to be consulted first before a lease is being given to be leased out. Thank you.

Mr. Valenitabua: About the mineral resources ion the creek it is owned by the government. That is why we are getting license from the government. This is one old law design on 1986 rivers and

stream act. We will go and review that [to change that law and strengthen ion the constitution to change the old laws that is being imposed for a long time. Thank you, we will conclude here since we have to go up to Verata after this. Thank you Turaga na Ratu for opening your doors and the Vanua. You might have been asking what else we going to do after this. We are collecting submissions, as we have done here today.

We have been to Lau, province of Lomaiviti, Vanualevu, and this week and we are now in Vitilevu in the western division and now we are here in Tailevu. After we have completed the consultations, we will return to Suva and we will collate them, analyze them, and use them as the basis of a report which we have to write. In addition to the report, a draft amended constitution will be written. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting.

In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. So please remember you have to tick, I won't tell you which one to tick yes or no. If we agree in the referendum and a lot of tick, then the constitution will be changed.

----------End of Session [16-6-2026] ----------

Submission(s) Received

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

16 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	Lemeki Lasei	Natalaira		0062 166 00638
19	Sakaraia Bola	✓		0185 357 00397
20	Tevita Bose	✓		0129 062 11717
21	Eli Litia	✓		0695 656 65543
22	Mere Vuci	✓		0185 357 00297
23	Masese Koli	✓		0921 254 00362
24	Lisia Moli	✓		0185 357 00378
25	Viniana Vuibau	✓		0185 357 00283
26	Likutudonu Kalesi	✓		0185 357 00330
27	Tuikave Valetino	✓		2179 713 00500
28	Kuila Neomai	✓		0185 357 00348
29	Lusa Adibuliturage	✓		0185 600 00138
30	Anare Johnson ~~0586 041 01446~~	✓		0586 041 01446
31	Anare Valubalavu	✓		0130 111 16079

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	ANAFE VALU	NATALEIRA		0185 357 00345
2	LEVANI VUETI	✓		0065 010 01458
3	MILIAI NAITINI	✓		013011118392
4	LAVENIA VAKARAKIRA	✓	L. Vakarakara	023136600417
5	Setaita Nakrokoro	✓		0185357 00292
6	MANINI ELeroa	✓	Manini	0185357 00319
7	Weibau Anaseini	✓	Weibau 297926405	297926405865
8	Senimili Adivereika	✓		0547 580 00723
9	Merelita Ian	✓		0547 302 01109
10	Ratu Seru Pepeli Nagatoka	✓		2590 012 36614
11	Naidada Anaseini	✓		2025 707 00402
12	DAKUWAQA VUNIANI	✓		0184 356 00338
13	Boga Vilomena	✓		0184 355 00515
14	Jovili Seru	✓		0185 357 00385
15	Naniwasa Latileta	✓	Natileta	1292 048 97149
16	Gusuivalu Simione	✓		0185 357 00395
17	Salusalu Talei Sauvakacolo	✓		0036 755 00435

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Alivereti Wesikana	Driti	Aleilave Waqa	0572 277 00 644

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 14/06/2026

Yaca/Yacamu SILIANA
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	VEISAU NA YAVU NI VAKAVULEWA.
WASE 1 NA MATANITU	VEISAU NA YAVU NI VAKAVULEWA
WASE 2 LAWA NI DODONU	VEISAU NA YAVU NI VAKAVULEWA
WASE 3 NA PALIMEDI	VEISAU NA YAVU NI VAKAVULEWA

WASE 4 NA VEILIUTAKI VAKAMATANITU	VEISAU NA YAVU NI VAKAMULEWA
WASE 6 VEIQARAVI VAKAMATANITU	VEISAU NA YAVU NI VAKAMULEWA
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	VEISAU NA YAVU NI VAKAMULEWA
WASE 8 VEIQARAVI VAKADODONU	VEISAU NA YAVU NI VAKAMULEWA
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	VEISAU NA YAVU NI VAKAMULEWA

WASE 10 VEIVAGALALATAKI	VEISAU NA YAVU NI VAKAVULEWA
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	VEISAU NA YAVU NI VAKAVULEWA
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	VEISAUNA YAVU NI VAKAVULEWA

VEIKA TALE ESO

Maoni Vakavulini.....

Saini (tikini ni siga)

Turaga ni mataqali
Turaga ni KORO
SILANA:

MAONI VALEASILIMI
16/6/2026
MAONI Valeasilimi

NA YAVU NI VAKAVULEWA NI 2013

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegui na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

-

- **Wasewase 11: Amendment of the Constitution:**

Na kena veisautaki na yavu ni vaka vulewa ni noda vanua, ka gadrevi kina na nodra lave liga e palimedi kei na noda digitaka na veisau na dauni veidigitaki. Sa musuka sobu na mataveilewai cecere ni noda vanua nai yalayala mai 75% taumada kina 51 %.

- **Wasewase e 12: Commencement, Interpretation, Repeals and Transitional**

E yavutaki kina na kena sa mai ciqomi kina na yavu ni vakavulewa me sa lawa tudei ni noda vanua enai 7 ni Seviteba, 2013. Vakarautaka na veivosa kei na kenai balebale ka vakayavu taka na kena cicivaki na vei tabana tuvaka wawa ni bera na veivaka deitaki.

- ***Na cava na bibi ni noda vakaitavitaki keda kina ena veisau ni yavu ni vakavulewa?***

Na Yavu ni Lawa oqo e tara na noda bula vaka vuvale; bula vaka tamata yadua; bula vakoro kei na bula na veisiga. E da na bose ka se kau vakatutu cake tiko ena veitabana kei na vei bose ia ni sa sega ni duavata kei na yavu ni vakavulewa na vei ka o tagivaka ena yaco koso tiko.

Sa bibi saka kina na nomuni cauraka na lomamuni me rawa ni rogoci na domomuni me rawa ni vakabasika kina yavu ni vakavulewa vou eda na vola vata vaka kawa tamata e Viti.

- **E rawa beka niu vakaitavi vakacava?**

Rawa ni ko waraka na tiki ni siga eratou gole mai kina na lewe ni matabose, se vola saraga na nomuni vakatutu ena lavelave sa vakarautaki tiko vei ratou na dau ni veiqaravi, se me dua na kemu yaloyalo se video me ni tukuna vaka vosa na nomuni vakatutu.

- **Na cava soti meu vakatutu taka?**

Na cava ga o ni nanuma se vakasamataka mai ka rau sala vata kei na veiwasewase sa wasei oti ena loma ni Yavu ni Vakavulewa. E rawa madaga ni o vakatutu taka e so tale beka na ka me vakuri, me biu laivi, se veisau ena yavu ni vakavulewa. E sega ni donu se cala e dua na vakatutu, e gadreva ga na matanitu me rogoca na domomuni.

- **Ena veisau rawa li na yavu ni vakavulewa?**

Ena tekivu ni yabaki sa oti e ra kauta cake na matanitu ena palimedi na mausoni me veisau, ka mani vakadrukai na nodratou mosoni, sa mani kau cake kina mataveilewai levu ni noda vanua. Ratou a vakarogoca kina na vei Turaga ni lewa lelevu ka ratou vakadigoca. Ratou raica kina e 2 na ka lelevu:

- Na kena sa vakadredretaki vakalevu na kena veisautaki na yavu ni vakavulewa;
- Na kena laurai ni lailai na noda vakaitavi taki keda kina na lewe ni vanua;

E sa qai vakalutuka kina na pasede mai na 75% kina 51%. Kemuni kece sara na lewei Viti, sa mai vakarawarawa taki na noda veisautaka na noda yavu ni vakavulewa, koya sa curuma tiko kina na noda veikorokoro ka talevi kemuni rawa qoka na matanitu ni bera ni ra yacovi kemuni yani na Matabose ni kena vakasokomuni na vakatutu ni Veisautaki ni yavu ni vakavulewa.

Sa ka bibi me ni vakaitavi ka veidigitaki ena kena veisau na yavu ni vakalewa me rawa ni rogoci kina na domomuni. Baleta ni vinakata se sega, na yavu ni vakavulewa ena tara nomu bula ni tamata yadua; nomu vuvale; nomu vakabauta; nomu bula vakaitikotiko; va koro kei na bula vakapolitiki.

Vuniani Daduwaqa
Turaga ni Koro — Nataleira
16/6/26

NA YAVU NI VAKAVULEWA NI 2013

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegui na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

-

- **Wasewase 11: Amendment of the Constitution:**

Na kena veisautaki na yavu ni vaka vulewa ni noda vanua, ka gadrevi kina na nodra lave liga e palimedi kei na noda digitaka na veisau na dauni veidigitaki. Sa musuka sobu na mataveilewai cecere ni noda vanua nai yalayala mai 75% taumada kina 51 %.

- **Wasewase e 12: Commencement, Interpretation, Repeals and Transitional**

E yavutaki kina na kena sa mai ciqomi kina na yavu ni vakavulewa me sa lawa tudei ni noda vanua enai 7 ni Seviteba, 2013. Vakarautaka na veivosa kei na kenai balebale ka vakayavu taka na kena cicivaki na vei tabana tuvaka wawa ni bera na veivaka deitaki.

- ***Na cava na bibi ni noda vakaitavitaki keda kina ena veisau ni yavu ni vakavulewa?***

Na Yavu ni Lawa oqo e tara na noda bula vaka vuvale; bula vaka tamata yadua; bula vakoro kei na bula na veisiga. E da na bose ka se kau vakatutu cake tiko ena veitabana kei na vei bose ia ni sa sega ni duavata kei na yavu ni vakavulewa na vei ka o tagivaka ena yaco koso tiko.

Sa bibi saka kina na nomuni cauraka na lomamuni me rawa ni rogoci na domomuni me rawa ni vakabasika kina yavu ni vakavulewa vou eda na vola vata vaka kawa tamata e Viti.

- **E rawa beka niu vakaitavi vakacava?**

Rawa ni ko waraka na tiki ni siga eratou gole mai kina na lewe ni matabose, se vola saraga na nomuni vakatutu ena lavelave sa vakarautaki tiko vei ratou na dau ni veiqaravi, se me dua na kemu yaloyalo se video me ni tukuna vaka vosa na nomuni vakatutu.

- **Na cava soti meu vakatutu taka?**

Na cava ga o ni nanuma se vakasamataka mai ka rau sala vata kei na veiwasewase sa wasei oti ena loma ni Yavu ni Vakavulewa. E rawa madaga ni o vakatutu taka e so tale beka na ka me vakuri, me biu laivi, se veisau ena yavu ni vakavulewa. E sega ni donu se cala e dua na vakatutu, e gadreva ga na matanitu me rogoca na domomuni.

- **Ena veisau rawa li na yavu ni vakavulewa?**

Ena tekivu ni yabaki sa oti e ra kauta cake na matanitu ena palimedi na mausoni me veisau, ka mani vakadrukai na nodratou mosoni, sa mani kau cake kina mataveilewai levu ni noda vanua. Ratou a vakarogoca kina na vei Turaga ni lewa lelevu ka ratou vakadigoca. Ratou raica kina e 2 na ka lelevu:

- Na kena sa vakadredretaki vakalevu na kena veisautaki na yavu ni vakavulewa;
- Na kena laurai ni lailai na noda vakaitavi taki keda kina na lewe ni vanua;

E sa qai vakalutuka kina na pasede mai na 75% kina 51%. Kemuni kece sara na lewei Viti, sa mai vakarawarawa taki na noda veisautaka na noda yavu ni vakavulewa, koya sa curuma tiko kina na noda veikorokoro ka talevi kemuni rawa qoka na matanitu ni bera ni ra yacovi kemuni yani na Matabose ni kena vakasokomuni na vakatutu ni Veisautaki ni yavu ni vakavulewa.

Sa ka bibi me ni vakaitavi ka veidigitaki ena kena veisau na yavu ni vakalewa me rawa ni rogoci kina na domomuni. Baleta ni vinakata se sega, na yavu ni vakavulewa ena tara nomu bula ni tamata yadua; nomu vuvale; nomu vakabauta; nomu bula vakaitikotiko; va koro kei na bula vakapolitiki.

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Maoni Vakasilini	Silana	[signature]	0185 354 00401
2	Amerovoli Dela	"	[signature]	0185354 00393
3	EMY WHIPY	"	[signature]	–
4	NEOMAI KUILA	"	"	–
5	Eremasi Rasau	Silana	[signature]	0135354 00425
6	SAMUELA KAVU	✓	[signature]	
7	LISI SENIBOYA	✓	✓	
8	TULIANA Basiaraga	✓	Basiaraga	
9	SAILOSI VOSAMURI	✓	[signature]	
10	Tomasi Tomu	✓	Tomu	0379 42585826
11	Loraini Senikuba	✓	[signature]	
12	NEREO VATULAWA	✓	[signature]	0185 354 00429
13	Rosalia Naivono	✓	[signature]	0185 354 00434
14				
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16				
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TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	MARICA	SILANIA	MBole	
2	MERELITA	—		
3				
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FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16/6/26

Yaca/Yacamu Alivereti Wesikana Waqa
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me bokoci na Secular state, ka vakasukai ma Lotu Vakarisito ko Viti
WASE 1 NA MATANITU	Me veisau na yavu vakavulewa 2013, oti qai vakayacovi na Veidigidigi Levu
WASE 2 LAWA NI DODONU	Me bokoci na dodonu ni tamata yadua, ka vakacurunu tale na Lawai Taukei ena noda Vanua, mata veilewai Taukei
WASE 3 NA PALIMEDI	Me dabe na Senate kei na Bose Levu vaka turaga ena Bose Lawa ni Matanitu

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Na vakalailaitaki ni vakayagataki Lavo ni matanitu, ka musuk sobu nai vakacavacava (TAX) e lavaki vei keda na Leweni vanua
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	me bokoci na Immunity ka me lewai ko ira era vakaitavi vuaviri taka na Matanitu
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Vakatutu me veisau na yavu vakavulewa 2013. qai vakayacori na veidigidigi ena noda Vanua.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	me dau rogoci na domo leweni vanua viti keraka e veisau na yavu vakavulewa, ena veigauna mai muri

VEIKA TALE ESO me vakasukai nai yaubula vua nai Tauker Vanua, Takosovi na yala ni Vanua, maliwa Lala, wasawasa, Botonisauloa kei na delani ni Vanua mamaca

Aleilave Waqa
.....
Saini (tikini ni siga)

16/06/26.

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432
"The Leading Institution to Transform iTaukei Governance to Good Practice Standards and Improve Wellbeing"

VILLAGE INSPECTION

Village : Silana ***Tikina:*** Dawasamu ***Province:*** Tailevu

Date of inspection: 25/5/2026
Total households: 30
Total Population: 149 ***(Total Male:*** 73 ***Total female:*** 76***)***

Vulnerable groups: 8 ***Total 0-5years:*** ~~16~~ ***Total > 60years:*** ~~16~~ 4

Sanitation status	***Wastewater disposal status***	***Water supply status***
Total flush: 36 Total waterseal: 2 Total pit: Total with No toilet: 7 % satisfactory: %unsatisfactory:	No. with soak pit: No. without soak pit: % satisfactory: %unsatisfactory:	No. with indoor tap: 33 No. with own outdoor tap: 9 No. with shared outdoor tap: No. with no tap: % satisfactory: %unsatisfactory:
Solid waste disposal status:	***Food preparation area - kitchen***	***Indoor air quality***
No. use communal pit: 35 No. with own pit: 3 No. crude dumping: 7 % satisfactory: %unsatisfactory:	No. attached: 36 No. detached: 9 Kitchen cleanliness 10 % satisfactory: %unsatisfactory:	No. kitchen with chimney: 36 No. kitchen without chimney: 9
Animal control	***Compound status***	***House status***
No. with animals: 5 No. without animals: Animal properly controlled % satisfactory: %unsatisfactory:	Cleanliness of compound 7 % satisfactory: %unsatisfactory:	No. concrete house: 6 No. corrugated iron house: 22 No. wooden house: 14 No. other types: 4 House cleanliness 20 % satisfactory: %unsatisfactory:
Signature: Community Health Worker:	Mere Naisogokoukou ... Naisogokoukou.	
Village Headman:		

PHOTO EVIDENCE:

Naivuruvuru Village, Verata

Ucunivanua Village, Verata

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ucunivanua Village - Verata DATE: 16/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	LAITIA DRENIKADI	74		UCUNIVANUA	VERATA	T	IT	
2	SILIVIO VUETI	65	9483649	NAIVURUVURU	VERATA.	T	IT	
3	Rt MOSESE RAVOCA	53	7171454	UCUNIVANUA	VERATA	T	IT	
4	APENISA TUIVAI	65		"	"	"	IT	
5	Paulo Navosa	59		Ucunivanua	Verata	T	✓	
6	Kafoa Bogitini	53		Ucunivanua	✓	✓	✓	
7	Watisoni Vuevuda	61	9364232	Naivuruvuru	✓	T	-	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ucunivanua Village- Verata DATE: 16/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Levani	64	8009158	NAVUNIMONO	VERATA	TURAGA		[signature]
9	Amori	68	7268031	UCUNIVANUA	✓	✓		[signature]
10	JOSATEKI ROKOMALANI	46	9519329 7697147	UCUNIVANUA	✓	T	IT	[signature]
11	AMENA TANEBOLU	61	9403008	NAVUNIMONO	✓	T		A TANEBOLU
12	Pio Radikedike	66	9047693	Ucunivanua	Verata	T		[signature]
13	Josua Bue	48	2446223	NAVUNIMONO	✓	T		[signature]
14	Viliame Kanyatu	43	8308589	Navunivuru	✓	T	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ucunivanua Village - Verata DATE: 16/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	SULUETI	76		UCUNIVANUA	Verata	~~F~~		
16	Enelma Finau	3[illegible]		Ucunivanua	"	F		
17	MERE TURAVONO	~~73~~ 73		UCUNIVANUA	"	F		
18	MERESIANA BOGITINI	46	2349741	UCUNIVANUA	VERATA	F		
19	TARAIVINI Kamalalagi	46	9739110	UCUNIVANUA	VERATA	F		
20	monika Buravaci	46	8045433	ucunivanua	verata	F		
21	ATAMA Vunibola	53	9669661	/	/	M		

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ucunivanua Community Hall DATE: 16/06/26 TIME: 3 pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	MITIELI DRUGU	38	9226500	Ucunivanua	Verata	Turaga		[signature]
23	SITIVENI Bogitini	36	9329340	ucunivanaua	Verata	—		Bogitini
24	Vaeseva Dimadina	65	8328782	Ucunivanua	Verata	Marama		Dimadina
25	ATU RASEA	65	7617703	UCUNIVANA	VERATA	TURAGA		ARASEA
26	Ilari Seru	54	8005857	Naivuruvuru	Verata	Turaga		[signature]
27	Ilaisa Radike 2	53	9739110	Ucunivanua	VERATA	TURAGA		[signature]
28	Apenisa Saronaivalu	44	9299478	Naivuruvuru	Verata	Turaga	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ucunivanua - Verata DATE: 16/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
29	Vani. Marama.	41	2337094	Ucunivanua.	Verata	Marama.		Marama.
30	Reapi Naucukau	36	9638970	Ucunivanua	Verata	Marama		
31	Arieta Eni	48	7365567	Ucunivanua	Verata	Marama Eni		Eni
32	Melaia saurogo	34	2933301	ucunivanua	Verata	Marama		
33	Ana Turagalaki	52	7596504	Ucunivanua	Verata	Marama.		Ana T.
34	LITEA QOLELE	39	9070295	UCUNIVANUA	VERATA	MARAMA		
35	Maria. Burusi	60	2465914	Ucunivanua	Verata	Marama		MBurusi

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ucunivanua – Verata DATE: 16/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
36	Vineya Vaxasaga	50	8364173	UCUNIVANUA	VERATA	Marama		[signature]
37	Kula Matairavula	41	7164136	UCUNIVANUA	VERATA	MARAMA		[signature]
38	Merelesita. Kurukitoga	48	9377187	"	"	"		[signature]
39	Merelesita. Kurukitoga	23	2334988	Ucunivanua	Verata	Marama		M.K.

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

UCUNIVANUA,
VERATA
Date:16-6-2026

Mr. Biu: The Chief of the Vanua gone Turaga Na Ratu, Ladies and Gentlemen's, we acknowledge you for opening your doors this afternoon. I would seek your approval if the commissioners could seat on top of the table this afternoon. I now ask the members of the Commission if they can please take a seat before we start with the proceedings this afternoon. We wish to acknowledge and thank you all for welcoming and accepting us this morning. I can also see the students we welcome you this afternoon. The Chairperson will shortly introduce the members of the Commission.

Firstly, I wish to say a few things, our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. When giving your submissions, please do not be afraid or feel anxious about speaking. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. I will now give the floor to the chairperson to continue with the proceedings.

Mr. Valenitabua: The Turaga na Ratu here in Dawasamu. Ladies and Gentleman that we are here today this morning. Firstly I apologies that we are sitting up here this afternoon. We are so happy that when we look down, we can see that there is a lot people present here this afternoon. We have been talking to each that this si the first tine we stepping foot in Uncunivanua. Now before we proceed the commissioners before you this morning are Dr. Neelesh Gounder, a economist, a lecturer at the University of South Pacific who is on my left. On my right is Mr. Conway Beg an Artichect by profession, known as coordinator for rugby in Fiji. And I am the chairperson, Sevuloni Valenitabua from Nukui in Rewa and I work as a lawyer. We are here to listen to you. The

other three must be on their way from Vatukoula and are on their way to Naitasiri. and we are here this morning with you. We have been going around with other government officials to assist us in our secretariat. We have been appointed by His Excellency the President of Fiji.

We know that the 2013 Constitution did not follow the normal process by which a constitution is made. It was promulgated under military decree and subsequently enacted, but it did not follow the normal process of wide consultation with the people of Fiji. Our task is to collect and collate the views and submissions of the public on what you think about the 2013 Constitution. The 2013 Constitution is one of the issues that many people, from different ethnic communities throughout Fiji, have expressed concerns about.

Many have said that they do not know how this Constitution was designed or developed; rather, it was simply presented to them, and they were expected to accept and follow it. We have travelled throughout Fiji to hear the views of our people. We have visited the Lau Group, Lomaiviti, Vanua Levu, including Cakaudrove, Bua, Macuata, and Rabi. We have been to Serua, Namosi, Nadi, Yasana o Ba, Yasana o Ra and this morning we are here with you all. What we are planning to do is to listen carefully to your voices and hear your submissions so that they can be incorporated into the Constitution where appropriate. Secondly, we will consider the removal of certain provisions and laws contained in the 2013 Constitution that the people believe should be reviewed.

Pio Radikedike: My name is Pio Radikedike, I'm from Ucunivanua. I present the submission of the Verata arising from the Ucunivanua that was called this morning and we discussed the 2013 constitution. The introduction of our submission, we the people of Verata submit to change the constitution before the general election is done. That is the introduction of this submission.

In reference to chapter one, the people of Verata submit to remove the secular state that is in the preamble of the constitution and substitute it with a democratic state. The people of Verata also wishes to make reference to the citizenship of the foreigners who are coming to Fiji. If we have to

relook at the laws and the procedures, how they are easily given citizenship for our country.

Chapter two, reference to the Bill of Rights. If the Commission can have a look at the Bill of Rights, it is a fact that the leadership, the church and the Vanua, if this Bill of Rights may have some sort of limitations. The other submission to bring back the village by law.

The next submission is the return of the Senate, the Senate to be constitutionally recognized. This is to allow the voice of the people of Fiji to be heard. The next submission, the people of Verata have a submission to have a special seat for a church leader in the parliament.

The other submission, they submit the coalition arrangement that is currently practiced after the election to be stopped. The coalition arrangement to be stopped. The other submission is the people of Verata submit to appoint the president of Fiji.

And the current practice is that the government appoints the Bose Levu Vakaturaga. The appointment of the Boselevu Vakaturaga, the appointment of the president must be made by the Boselevu Vakaturaga and the Bose Levu Vakaturaga functions and procedures to be regulated under the 2013 constitution.

Chapter six, the people of Verata made reference to the leadership of COC, constitution of this commission, and they submit if the commission must have the terms of rotation. They are to be rotated in terms at least for three to four years.

Chapter seven, the people of Verata submits if we are to relook, if we can relook at the essential food items that is important that we use regularly, it must be vet free.

Chapter eight, in terms of the reference made to the Auditor General to properly update the report of the government and the government revenue, as well as the government budget. The other submission is the FICAG to be strengthened.

Chapter nine, on the emergency situation, emergency regulation, the people of Verata confer, confirm, confer with chapter nine to remain.

Chapter ten, the deals with the immunity clause. They submit that the immunity clause of the chapter ten to be removed completely from the 2013 constitution. Chapter eleven, the time frame to be given before the election is conducted.

In chapter twelve, the people of Verata concur with chapter twelve to remain. And the other submission this afternoon is the qoliqoli bill. They submit if the qoliqoli bill can be returned so the ownership of the qoliqoli can own the qoliqoli.

Mr. Biu: I have here with me in iTaukei Language. The submission of the vanua o Verata, Sauturaga of Ucunivanua with attachment, I hereby submit to the commission for record.

Mr. Valenitabua: Thank you for the record, the commission have received submission from the vanua Verata, it is handwritten signed by Mr. Radikedike. The commission now accepts this written submission together with the oral submission that have been made as part of the submission received by commission at Ucunivanua village this afternoon.

We have received many submissions from the places we have visited regarding changes to the Constitution. A common submission is that the Constitution should be amended before the next election is held. We have also received submissions proposing that Fiji should continue to be governed as a democratic state. Thank you for your submission; we will consider it further during our review process. Regarding the issuing of visas to people who come to work in Fiji, we note that this is a matter that involves immigration authorities, and we will review the concerns that have been raised.

On the Bill of Rights, we have received submissions expressing concerns that some people are misusing the rights provided under it. These concerns will also be reviewed. With respect to village by-laws, we have received submissions recommending that village by-laws should first be discussed and endorsed at district and provincial meetings, with final approval being given by the Great Council of Chiefs. This is one of the reasons why

there have been calls for the Great Council of Chiefs to be entrenched in the Constitution, to ensure that it continues to uphold and protect the customs and traditions of the Indigenous people. We have also received submissions calling for the re-establishment of the Senate as part of Parliament.

In addition, there have been submissions proposing that churches should have one seat in Parliament. There have also been submissions recommending that coalition governments should not be permitted one party is enough so they can make their own decision rather than listening to other two party. We have again received submissions advocating for the Great Council of Chiefs to be entrenched I n the Constitution. We have also received submissions regarding the appointment process and the roles and responsibilities of the Constitutional Offices Commission. With regard to the cost of living, submissions have been made requesting that essential food items used daily be exempt from VAT. This proposal will also be reviewed. We have received submissions that the Fiji Independent Commission Against Corruption should be strengthened, and this matter will be considered during our review. Finally, submissions have been made concerning emergency powers, which are currently exercised through the Office of the Prime Minister. There have been suggestions that the role of the President in relation to emergency powers should also be reviewed.

Radikedike: Can you further elaborate on the emergency power.

Mr. Valenitabua: You are saying that chapter 9 not to change. Do you confirm that it should change or not. The emergency power is operated by the RFMF and the Police.

Radikedike: We submit to confirm that the prime minister commander and police commander to be in charge of the emergency power.

Mr. Valenitabua: Thank you.

Sakeasi Koroi: On that emergency, how about if there is going to a be a coup, what power do they have if a coup happens again. Because if the power is with RFMF and Police what if they are the one committing coup. I'm submitting that the power be given to the President.

Mr. Valenitabua: The immunity clause has been told to be removed. It is been said whoever did the coup has to be prosecuted. We will go and review sit again. The election to be conducted after we amend the constitution. You have submitted. Qoliqoli bill to be returned back top us owners of the qoliqoli. Sakeasi Koroitamana also submits this This afternoon if the emergency powers to be given to the President of Fiji to exercise if there is an emergency situation in Fiji That is his individual submission.

Jona Tawake: My name is Jona Tawake, Naivuruvuru village. I submit that the next election to be conducted like the 1997 constitution multiple constituencies rather than single constituencies. Secondly about our land, nowadays it says only 6feet for landowners. In PNG they own the land and mineral none is return to the government. He submits that if that could be done in Fiji return the mineral to the landowners.

Mr. Valenitabua: Thank you for your submission this afternoon.

Jone Vereivalu: My name is Jone Vereivalu. I concur with the mineral submission earlier I submit that if the mining act be reviewed. When investors come they take 60percent and only few shares to the government and landowners. If the share of the government and landowners be increased. I'm proposing 60 and 30 percent or 70 thirty percent.

Mr. Valenitabua: Thank you. It has been submitted to us from Saqani, you have now supported and it's with us for review. Dr. Gounder has advised me that the mining act is currently under review. There is a team going around for consultation.

Sitiveni : My name is Sitiveni. I'm 70 years of Ucunivanua. We are discussing the living of life and not death. What we are discussing we are missing the law. And there only two laws to love god and to serve him. The government, if the government wishes to survive it must observe to these two commandments to love god and to love your neighbors. All those in position in parliament to refrain from committing sin and observe these two commandments and to love God and to love your neighbor's.

Mr. Valenitabua: Thank you Sitiveni. Something is written in our preamble of the constitution. We are discussing about it it is written like this. WE,

THE PEOPLE OF FIJI, RECOGNISING the indigenous people or the iTaukei, their ownership of iTaukei lands, their unique culture, customs, traditions and language. RECOGNISING the indigenous people or the Rotuman from the island of Rotuma, their ownership of Rotuman lands, their unique culture, customs, traditions and language; RECOGNISING the descendants of the indentured laborers from British India and the Pacific Islands, their culture, customs, traditions and language; and RECOGNISING the descendants of the settlers and immigrants to Fiji, their culture, customs, traditions and language. Was there anything about God mentioned. No. That is where you are speaking from. There is nothing about God in this constitution. We have received that and understand and we know love your neighbors as you love yourself.

Sitiveni: The bible verse I mentioned is the based on the name of Jesus. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Mr. Valenitabua: Thank you. Very good discussion today.

Mesake Mekemeke: My name is Mesake, and I am from Naivuruvuru. I wish to make a submission regarding our qoliqoli. I watched on television that people from Yasawa were holding discussions after oil was reportedly found along their seashore, as well as near Bau Island, but not in the Verata area. This has raised concerns for me about the possibility of quarry and mineral companies operating within our qoliqoli waters. I understand that companies from overseas, including one from Mexico, have previously come to Fiji to explore for oil and have since suspended their operations in areas where oil deposits were identified. In light of these developments, I respectfully request that our qoliqoli waters be re-examined and assessed to determine whether there are any oil or mineral resources within our area. This would help ensure that our communities are properly informed and that our rights and interests are protected.

Mr. Valenitabua: Thank you. The qoliqoli it has been heard byt eh qoliqoli team. Our qoliqoli has been divided. If I can hear correctly, Verata don't have any qoliqoli? I'm asking question.?

Mesake: We have our own qoliqoli.

Mr. Valenitabua: It does not have it s record.

Dikedike: I believe that the ones coming from Yasawa and Bau it still in progress and they are just having a meeting. In this seashore we named it Waiwai, there have been extraction done there by a barge. It is this place where they found oil. It is because our boundary for Bau and Verata. That's is why we requesting if you can review our qoliqoqli boundary.

Mr. Valenitabua: You have submitted if we can review your qoliqoli boundary. Anay aitehr questions.

Jona Tawake: My name is Jona Tawake, and I am from Naivuruvuru. I wish to make a submission regarding the boundaries of our qoliqoli. The qoliqoli that belongs to the Turaga na Ratu is shown on our old map. However, on the newer maps that have been produced, the area is now recorded under Bau. The boundary that appears on the old map is no longer reflected on the new map. We respectfully request that this matter be reviewed and reassessed. It is our understanding that the original qoliqoli boundaries have been altered, and we believe that this may have occurred during the process of remapping. In particular, the area where oil has reportedly been found was previously understood to belong to the Ratu of Verata, but it is now identified as part of the waters of Bau. We therefore request that the original maps and records be carefully reviewed to ensure that the correct qoliqoli boundaries and ownership are accurately recognized.

Mr. Valenitabua: I have to ask this question again. For now do we have a qoliqoqli for Verata or not, since you're saying now that it belongs to Bau.

Dekedeke: On the side where they share boundary with Bau. And on that side, they found oil. We request that it could be reviewed again.

Mr. Valenitabua: Thank you we will go back and reviewed it again. As I have said the 2013 constitution it does not have anything about qoliqoli.

Mosese Ravoka: My name is Mosese Ravoka. I wish to make the following submissions. Firstly, regarding our children, I submit that corporal punishment should be permitted for iTaukei children as a form of discipline. Secondly, I submit that foreign investors

who establish businesses in Fiji should share their interests and benefits equally, with 50 percent allocated to the investors and 50 percent to the iTaukei people. Thirdly, I wish to submit that Fiji should have only two political parties. The party that wins the election should form the government and sit in Parliament, while the party that loses should serve as the official opposition. These are my submissions for consideration. Thank you.

Mr. Valenitabua: Thank you. Corporal punishment for children. The FTA has even emphasized to bring back corporal punishment. Secondly the business investors. This are for people coming from overseas. All outside business to pay their share to the landowners. Thirdly only two party to be in parliament one fro parliament and one for opposition. Thank ytiu we have come to the concluding of our discussion today. You might have been asking what else we going to do after this. We are collecting submissions, as we have done here today.

We have been to Lau, province of Lomaiviti, Vanualevu, and this week and we are now in Vitilevu in the western division and now we are here in Tailevu. After we have completed the consultations, we will return to Suva and we will collate them, analyze them, and use them as the basis of a report which we have to write. In addition to the report, a draft amended constitution will be written. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting.

In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of

MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. So please remember you have to tick, I won't tell you which one to tick yes or no. If we agree in the referendum and a lot of tick yes, then the constitution will be changed. If there is less tick than we can still use the 2013 constitution. Thank you.

----------End of Session [16-6-2026] ----------

Submission(s) Received

SUBMISSION TO THE CONSTITUTION REVIEW TEAM FROM THE PEOPLE OF VERATA WAILEVU VILLAGE

CONSTITUTIONAL REFORMS TO PROTECT INDIGENOUS RIGHTS, CULTURAL IDENTITY, COMMUNITY GOVERNANCE, AND NATIONAL DEVELOPMENT

Submitted to Constitution Review Team
Nausori Consultations – 19th June 2026.

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9. CONCLUSION 7

1. INTRODUCTION

The people of Verata Wailevu respectfully submit the following recommendations to the Constitution Review Team for consideration in the review of Fiji's Constitution. These submissions reflect the aspirations of our village, our traditional leadership, and our commitment to ensuring that Fiji's constitutional framework protects indigenous rights, strengthens community governance, preserves cultural identity, and promotes equitable national development.

We acknowledge the importance of a Constitution that serves all citizens while also recognizing the unique status, history, and customary rights of the iTaukei and Rotuman peoples as the indigenous peoples of Fiji.

2. RECOGNITION AND ENFORCEMENT OF VILLAGE BY-LAWS

The Village of Verata Wailevu proposes that constitutional provisions be enacted to recognize and empower village by-laws as a legitimate form of community governance.

Village by-laws have historically played an important role in maintaining order, promoting communal responsibilities, preserving cultural values, and strengthening social cohesion. However, the absence of legal recognition has weakened the ability of villages to effectively enforce decisions made collectively for the benefit of the community.

Accordingly, we recommend that:

- Village by-laws be formally recognized in legislation and supported by constitutional provisions.
- Traditional village authorities be empowered to administer and enforce approved village regulations.
- Village by-laws be applicable to matters concerning communal welfare, environmental protection, village development, cultural preservation, and community discipline.
- Parliament establish a legal framework ensuring that village by-laws remain consistent with national laws and fundamental rights.

Such recognition would strengthen local governance and reinforce traditional systems that have sustained indigenous communities for generations.

3. REINSTATEMENT OF THE AFFIRMATIVE ACTION PLAN

The Village strongly supports the revival and implementation of the Development Plan for the Enhancement of Participation of Indigenous Fijians and Rotumans in the Socio-Economic Development of Fiji introduced under the leadership of former Prime Minister Laisenia Qarase.

The objectives of this plan remain relevant today and should be constitutionally supported to:

- Create an environment that facilitates and enhances the equitable participation of indigenous Fijians and Rotumans in all aspects of socio-economic development.
- Improve educational attainment and skills training opportunities for indigenous Fijians and Rotumans.
- Increase participation in business ownership, entrepreneurship, and professional occupations.
- Strengthen access to capital, financial literacy, and economic empowerment initiatives.
- Preserve and promote the cultures, traditions, customs, and languages of indigenous Fijians and Rotumans.
- Safeguard customary land ownership, fishing rights, and other rights arising from indigenous status.

The Constitution should expressly permit affirmative development measures designed to address socio-economic disparities affecting indigenous communities and ensure that such measures are protected from legal challenge where they are intended to promote substantive equality and indigenous advancement.

4. RECOGNITION OF FIJI AS A CHRISTIAN STATE

The Village of Verata Wailevu submits that Fiji should be constitutionally recognized as a Christian State.

Christianity has played a central role in shaping Fiji's moral values, national identity, institutions, customs, and way of life since its introduction in the nineteenth century. The Christian faith remains deeply embedded within indigenous Fijian society and continues to guide community leadership and social conduct.

The Constitution should:

- Acknowledge the Christian heritage of Fiji.
- Recognize Christianity as the foundational faith of the nation.
- Preserve freedom of religion and freedom of worship for all citizens regardless of faith.
- Ensure that constitutional recognition of Christianity does not diminish the civil and political rights of citizens belonging to other religious traditions.

Such recognition would reflect the historical and cultural realities of Fiji while maintaining respect for religious diversity and harmony.

5. ELECTORAL REFORM

The Village of Verata Wailevu submits that Fiji's electoral system should be reviewed to strengthen democratic representation, accountability, and the connection between elected representatives and the communities they serve. The current nationwide constituency system has weakened the direct relationship between voters and their representatives and has reduced the ability of communities to advocate effectively for their local interests.

It is proposed that Fiji adopt a system of Multiple Open Constituencies, whereby the country is divided into several electoral constituencies, with all seats remaining open to every citizen regardless of ethnicity, religion, or background. Such a system would preserve the principle of equal suffrage while ensuring that Members of Parliament remain directly accountable to the communities they represent. This approach would encourage greater engagement between elected representatives and their constituents, improve responsiveness to local development needs, and strengthen democratic governance through balanced national and local representation.

The proposed reform seeks to promote national unity while recognising the importance of geographical representation and community participation in the democratic process.

It is recommended that constitutional and legislative reforms aimed at reducing the excessive proliferation of political parties.

The current political environment can lead to fragmentation of votes, unstable coalition arrangements, and governance challenges.

Accordingly, we recommend:

- Increasing registration requirements for political parties.
- Introducing higher thresholds for parliamentary representation.
- Encouraging broad-based national parties capable of representing wider segments of society.
- Promoting political stability and effective governance through electoral reforms.

These measures would strengthen democratic institutions while ensuring that political parties maintain meaningful public support.

6. FULL OWNERSHIP AND CONTROL OF LAND AND OCEAN RESOURCES

The Village strongly advocates for the restoration of constitutional protections similar to those contained in Section 186 of the 1997 Constitution.

Land and qoliqoli are inseparable from the identity, culture, livelihood, and survival of indigenous communities. Constitutional recognition of customary rights is essential for preserving indigenous heritage and ensuring intergenerational stewardship.

The Village of Verata Wailevu submits that the Constitution should expressly recognise and protect the ownership rights of indigenous landowners over all subsoil minerals, natural resources, and marine resources located within their customary lands and traditional fishing grounds.

The people of Fiji have been the traditional custodians of these resources for generations and have a fundamental interest in their sustainable management and utilization. The Constitution should therefore provide that indigenous resource owners have meaningful ownership rights, consultation rights, and equitable participation in all benefits derived from the exploration, extraction, and commercial development of mineral, energy, and marine resources.

The State should continue to regulate resource development in the national interest; however, such development must be undertaken with the free, prior, and informed consent of resource-owning communities and must ensure fair and equitable benefit-sharing arrangements. This will promote economic empowerment, environmental stewardship, and sustainable development while respecting customary ownership and traditional rights.

We therefore recommend the incorporation of provisions similar to the following:

(a) Application of Customary Laws

Parliament must make provision for the application of customary laws and for dispute resolution in accordance with traditional Fijian processes.

(b) Recognition of Indigenous Customs and Values

In legislating on matters affecting indigenous peoples, Parliament must have regard to the customs, traditions, usages, values, and aspirations of the Fijian and Rotuman people.

(c) Full Ownership and Control

The Constitution should guarantee:

- Continued ownership of all iTaukei land by its customary owners.
- Recognition of customary fishing rights.
- Protection against compulsory acquisition except under exceptional circumstances and with fair compensation.
- Greater participation of customary owners in decisions affecting their land and marine resources.
- Strengthened consultation requirements before resource development projects are approved.

7. REVERSION OF CROWN GRANT LANDS TO ITAUKEI OWNERSHIP

The Village of Verata Wailevu submits that all lands historically alienated from indigenous ownership through Crown Grant arrangements should be comprehensively reviewed with the objective of restoring full ownership to the original iTaukei landowners or their descendants wherever appropriate and legally feasible.

Land is central to the identity, culture, social wellbeing, and economic security of the iTaukei people. The historical transfer of customary lands through colonial-era Crown Grant mechanisms has resulted in the permanent loss of significant portions of indigenous

land. The Constitution should therefore provide for a national review mechanism to examine Crown Grant lands, identify lands of significant cultural, historical, or customary importance, and establish legal pathways for their return, compensation, negotiated settlement, or other restorative measures.

Such a process should be conducted fairly, transparently, and in a manner that respects existing lawful rights and investments while recognising the enduring connection of indigenous communities to their ancestral lands. The objective should be to promote reconciliation, strengthen indigenous land rights, and ensure that future generations of iTaukei people maintain a meaningful connection to their traditional lands and heritage.

8. REINSTATEMENT OF THE 1997 CONSTITUTION AS THE FOUNDATIONAL FRAMEWORK

The Village submits that the 1997 Constitution provided a more balanced constitutional framework that reflected Fiji's unique circumstances, traditions, and indigenous institutions.

The 1997 Constitution recognized:

- The special position of indigenous Fijians and Rotumans.
- The role of customary institutions.
- The importance of communal rights alongside individual rights.
- The significance of land ownership and customary tenure systems.
- Traditional governance structures and dispute resolution mechanisms.

Accordingly, we recommend that the Constitution Review Team examine the restoration of key provisions of the 1997 Constitution and consider using it as the principal foundation for future constitutional reform.

9. CONCLUSION

The Village of Verata Wailevu respectfully submits that constitutional reform should strengthen the protection of indigenous rights, traditional governance, cultural identity, land ownership, and socio-economic development while maintaining national unity and stability.

Our recommendations seek to ensure that Fiji's Constitution reflects the values, traditions, and aspirations of its indigenous peoples while continuing to provide a framework for peace, prosperity, and harmonious coexistence among all citizens.

We thank the Constitution Review Team for the opportunity to make this submission and trust that these recommendations will receive favourable consideration.

Submitted on behalf of the People of Verata Wailevu Village

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Amena Celua

Turaga-Ni-Koro & Village Representative

Verata Wailevu Village

19/06/2026

NAME		AGE D/O/B.	SING
MANOA.	Gukinasau	1:11:195	Gukinasau
SERA	TINANITUI	31:05:66	Tinanitui
SALASEINI	TINAINAMADA	30:03 01	Tinai
MERELITA	ADITAMANA	14.3.69	Aditamana
MEREIA	TIRAUCI	28.09:95	Mereiatirauci
UNAISI	LAWEI	08/06/79.	Ulawei.
Apikale	Ufia	26/12/79.	Ufia
Viniana	Vakarauraw	03/03/93	Vakarauraw
Salaseini	Likubai	06/04/84	Likubai
Seruwaia	Naivilowasa	10/08/79	Naivilowasa.
Ilisapeci	Siata	12/01/01	Siata.
Talica	LIKU	14/10/69	TLIKU
Emosi	RADIO	25/08/74	Radio
Marika	Radeba	13/02/02	Radeba
Unaisi	Radio	02/08/07	Radio
PENI	VECENA	13/08/2006	Vecena
Vilive	Degura	04/04/2004	[illegible]
Simione	RANAVISANOI	18-1-1962	Ranavisa
LEMEKI	TUIKUBULAU	16/03/1991	[illegible]
Vilimaina	Nokonokogere	6/10/92	[illegible]
Maria	Luisa	02/06/95	[illegible]
Tomasi	Tuiwaila	15/Jun/57	Tuiwaila
Senimelina	Cagera	04/12/64	Tuiwaila
Ana	Yawa	16/01/95	[illegible]
Jone	Tuvoca	08/July/89	[illegible]
Erami	Rasaubale	22/06/91	Rasa
Ekueli	vakasilimi	04/05/02	[illegible]
Kelera	Vakasoko	15/11/03	Vakasoko
Taito	SOKOVAGONE	14:01:94	[illegible]
VASITI	BALEISUVA	07/07/95	Baleisuva
Severi	Vasuca	18/08/73	Vasuca
Ratu Inove	Rokoilevuka	13/10/79	[illegible]
Alena	yasuka	6/12/43	Ⓐ Bose
Ratu Isoa	R	09/07/1982	[illegible]
Venaisi	Yamuna	09/09/85	Roko.
Litia	Koronawa	24-5-54	Koronawa
ASENACA	VESINAWAILAGI	04/06/77	Vesinawailagi
PAULA	TUVOU	29/04/64	Tuvou

Nanany Womens

Vakatutu.

① Me duri tale na Matabose levu vakaturaga

② Me soli tangoko vuwa nai tankai ni qele kei na wai ni qoliqoli na kaukauwa ni nona qele kei na nona wai ni qoliqoli.

③ Me vakadomi tale na veikana kiutataki

④ Me vakalesni tale mai na lawa ena kena vakatabui na cakacaka ena sigatabu, sogo na sitoa, vale ni danisi, tabu na volivolitaki e gaunisala tabu na veiwatini vakatagane kei na viavia yalewa.

God Bless Our Nation

NUMBERS	NAMES	D/BIRTH	SIGNITURE
1	Maraia	16/6.59.	Mariamoli
2	Acena Marama	17/2/63	Marama
3	VIKA TINAI	23/4/61	Vtinai
4	TIMALETI SALALAILAI	11/4/71	[illegible]
5	ELENOA NAULIVOU	3/10/83	Naulivou
6)	Salote Cavakilagi	15/08/78	Cavakilagi
7	Afesi Yawa	11/6/65	Ayawa
8	Sainiana Nayatevulu	15/12/70	[illegible]
9	Lavenia Tinaiki	23/03/26	[illegible]
10)	LITIA SOKIDI	6/12/77	Sokidi
11)	Karalaini Naveiluvaki	11/4/63	KNaveiluvaki
12)	Lilly Sera	2.01.56	[illegible]
13)	Salote Dolo	14.03.55	Sdolo
14)	Lavenia Sauletani	27/08/68	LSauletani
15)	Siteri Kokowati	28/10/50	[illegible]
16)	Maria Yakaminoa	5/10/62.	Makaminoa
17)	Silina Marama	10/01/80	[illegible]
18)	Lavenia Kawa	7/4/74	[illegible]
19)	Livia Daubati	6/10/57	[illegible]
20)	Meresiana Basedali (7.8.89)	21/10/69.	[illegible]
21)			Basedali
22)			
23)			
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Nadaro Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadavo Village - Vugalei DATE: 17/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Vilimoni Lacanivalu	75	8486874	Nakalawaca	Namara	Turagei	F.	[signature]
2	Selcaua mea	68	9296471	~~Sekala~~ Nakalawaca, Vanua	Namara	MVT	F	[signature]
3	Timoci .N	47	9038279	Nakorolevu	NAMARA	M	F	[signature]
4	NAYAVUTU T.	66	9327446	/	NAMARA	M	F	[signature]
5	Jane Taubale	51	2574259		NAMARA	Turaga	F	[signature]
6	SEVANAIA MATANA	53	9513525		NAMARA	/	X	[signature]
7	USAIA. RADRONA	69	9960016	Nakorolevu, Namara	Namara	M		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadaro Village – Vugalei DATE: 17/6/26 TIME: 1 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	IFEREIMI:L	36		SOTE	VUGALEI VUL	TURAGA	F	[signature]
9	JIUTA · MOROCA	40	8345579	✓	✓	✓	✓	[signature]
10	MELEKI · ROKOTUNI	34		VATUKARASA	TAI-VUGALEI	✓	✓	[signature]
11	Severi Vusuca	52	9734062	Nameka	Taivugalei	✓	✓	[signature]
12	Levani Toasaua	52		VATUKARASA	TAIVUGALEI	✓	✓	[signature]
13	Peimasi Turagawa	62	2802423	Natova	✓	✓	✓	[signature]
14	ANARE	60	2731664	NAMEKA	✓	✓	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadavo Village — Vugalei DATE: 17/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Josaia Qalotaki	59.	9886589	Tubalevu. Namara	NAMARA	Turaga.	IT	Qalotaki
16	Watisoni Waqa.	60	9414946	Nakorolevu, Namara, Tailevu	Namara	Turaga	IT	Waqa
17	ESAVA KOBITI	65	8037663	TUBALEVU, NAMARA TAILEVU	NAMARA.	TURAGA.	~~FIJIAN~~ IT	
18	Salanieta Vakalala Saratibau	48	8715972	Tubalevu, Namara, Tailevu	Namara	Marama	IT	
19	Adi Mereani Marakiwai	73		Sote Tailevu	Sote	Marama	IT	
20	Alumita NAGOSEIKOTALINA	62	8008723	Sote, Vugalei Tailevu	VUGALEI	MARAMA	IT	
21	Suluveti Ratokabula	19	8655143	Nadavo, Vugalei Tailevu	VUGALEI	MARAMA	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadaro Village Vugalei DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	Kalesi - Luvenvalu	65		Sote Tailevu	Vugalei	Marama	IT	K. Luvenvalu
23	Vilimaina Likutabua	45	7106568	Sote Tailevu	Vugalei	Marama	IT	[illegible]
24	SAULA IRANASAU	53	9666944	NATOBUNI QIO VUGALEI	VUGALE	TURAGA	IT	[illegible]
25	JOSESE TUNIDAU	42	9393962	NADARO VUGALEI TAILEVU	VUGALEI	TURAGA	IT	[illegible]
26	Apenisa. Raikipa	76	9534811	NADARO VUGALEI	Vugalei	Turaga	IT	[illegible]
27	Paulasi - Turcolo	65	8007963	NAISAUSAU.	NAMARA	TURAGA	IT	[illegible]
28	Acura Sabario	51	9612840	Nadaro	Vugalei	Turaga	IT	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadavo Village Vugalei DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
29	KELEPI BOTEBOTEVANUA [illegible]	62	2036477	VATUKARASA	TAIVUGALEI	T	IT	
30	Filimoni Kilaweraga	39	2152693	VATUKARASA	TAIVUGALEI	T	IT	
31	KALAVETI RATU	52	2964594	VATUKARASA	Taivugalei	T	IT	
32	Inia Vosalaseti	54	2123241	Naisaumua.	Tai	T	IT	
33	waiwalu J	64		DRAUNI	Tai	T	IT	
34	Semesa lasa	61	9257611	/	/	T	/	
35	Fili inoni Tamanisau	64		Naisaumua	/	T	/	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadaro Village Bakolo DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
36	Jone Salele	58	9453939	Dravuni	Tai	Turaga	IT.	
37	Ilisapeci Moce	71	9030092	Naisaumua	Tai	Marama	IT	
38	Mariana Domoni	60	2740698	Naisaumua	Tai	Marama	IT.	
39	Kalevati Bukadua	47	9619234	Naiborebore	Tai	Turaga	IT	
40	Saulosi Bolavucu	26	2541030	Naiborebore	Tai	Turaga	IT	
41	Nora Baleinaikawalu	55	9363887	Nadaro	Vugalei	Marama	II	
42	Tawiela Vaca	56	8062561	Nadaro	Vugalei	Turaga	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadaro Village, Na Vugalei DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
43	Macin R	35	9627277	NADARO	VUGALEI	TURAGA	IT	[signature]
44	APETE. T	67	9257017	Naisausau	Namara	Turaga	IT	[signature]
45	Ilisoni. N.	54	8725040	Nadaro	VUGALEI	Turaga	IT	[signature]
46	Jone: T	60	2163140	Tubalevu	Namara	Turaga	IT	[signature]
47	Isaia K.	56	8745853	Matanaivere	Namara	✓	✓	[signature]
48	Kaveni T	32	9881451	NADARO	Vugalei	✓	✓	[signature]
49	Ilaiani Namabaiya	55	9363881	NADARO	VUGALEI	✓	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadaro Village Vugalei DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
50	KENI TUINODRA	65	8680990	SOTE	VUGALEI	Turaga	ITAUKEI	K. Tui
51	Warsek Cakau	43	2751628	Naruwa	Tuvugalei	–	✓	[illegible]
52	Juliasi Rayalevu	69	8403907	NADARO	VUGALEI	✓	✓	[illegible]
53	MALAKAI MEKE	70	9363729	SOTE	Vugalei	✓	✓	[illegible]
54	Emori Kurusasa	69	8018460	SOTE	VUGALEI	✓	✓	[illegible]
55	Sikoli Nakaca	53	2174170	SOTE	VUGALEI	✓	✓	Nakaca
56	Rt Makisi Vula	67	8487550	SOTE	VUGALEI	✓		[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadaro Village Vugalei DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
57	Meli Cigoivalu	66		Yatukarasa	Taivugalei	Turaga	Taukei	[signature]
58	Simione Ranvisa	64		Nameka	Taivugalei	Turaga	✓	[signature]
59	Luke Veiguyaki	83.		Dravuni.	Tai	Turaga	✓	[signature]
60	Peniasi Qativi	52		Nakorokoru	Namara	Turaga	✓	[signature]
61	Andre Lewenigila	62	8643369	Nakasusu	Namara	✓	✓	[signature]
62	Tamela Colamoto	78	9710798	Nadaro	Vugalei	Turaga	✓	[signature]
63	Virimi Daravanacila	43	9034188	Nadaro	Vugalei	Turaga	Taukei	[signature]
64	Joseva Rokouli	65		Sote	Vugalei	Turaga	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadaro Village Vugalei DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
65	Ilaisa Raikatalen	30	2146720	NADARO, VUGALEI	VUGALEI	M	ITaukei	[signature]
66	Netani Vnatalevu	63	9263340	Naisaunua	Tai	M	ITaukei	[signature]
67	ATUNAISA LOCO	60	2313956	NAIBOREBORE	TAI	M.	✓	[signature]
68	ANARE Rewenjile	62	8643369	NAISAUSAU	NAMARA	M	✓	[signature]
69	Pita Cibitaki	70	9530611	Sote	Vugalei	—	Itaukei	[signature]
70	Juta Turaganiyalu	78	9845398	Vatukarasa	Taivugalei	✓	✓	[signature]
71	Ofisi Gawaikasa	69	C/-9283006	SOTE	VUGALEI	Turaga	ITaukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadaro Village Vugalei DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
72	Terita Ratoicabula	49	8027560	Nadaro village	Vugalei	Turaga	IT	[signature]
73	Vetaia.co.	72.	—	" "	"	"	"	[signature]
74	Losana Kana	62.	8462269	Nadaro				[signature]
75	Jone Vaka	50	2491644	Dravuni	Tai	"		[signature]
76	KAVENI RATAMATA	44	9475696	NADARO	"	"	"	[signature]
77	MANUELI	62	9034204	NADARO	"	"		[signature]
78	Livai Vaku	52		✓	Vugalei	✓		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadaro Village Vugalei DATE: 17/6/26 TIME: 5pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
79	APENISA KOBAKOBAU	66	9723984	SAVU	VUGALEI	TURAGA	TAUKEI	[signature]
80	KAVENI. R. TUVU	65	9226304	NADARO	VUGALEI	TAUKEI		[signature]
81	JOSEVATA LIWA	72	8406219	NAIBOREBORE	TAI	Turaga		[signature]
82	Eneri Kora	66	9736677	Naimasimasi	Vugalei	Turaga		[signature]
83	Warsen Zikoitou	56	8776248	Sote	Vugalei	Turaga		[signature]
84	MOSESE TIKODUADUA	65	9449431	VATUKARASA	TAIVUGALEI	TURAGA		[signature]
85	Paula Turou	63	2414743	Namoetsa	Taivugalei	Turaga		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadaro Village Vugalei DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
86	MANOA GUKINASAU	61	2971750	NAMEKA.	TAIVUGALEI	TURAGA	ITAUKEI	[signature]
87	SOLOMONE MUADUADUAKIBAU	32	9837910	NAIKAWAGA	NAMARA	TURAGA	ITAUKEI	[signature]
88	NEMANI ROKOTUNIDAU	73	2133327	SOTE	VUGALEI	TURAGA	ITAUKEI	[signature]
89	IOIKELI RAPEI	47	2485844	NADARO	VUGALEI.	TURAGA	ITAUKEI	[signature]
90	ZOMASI GERETABUA	70	2942947	NADARO	VUGALEI	ZAILEDU	ITAUKEI	[signature]
91	[illegible]	60	9631475	SAVU	Vugalei	TURAGA	/	[signature]
92	EMOSI Q TUINAKELO	75	9384 300	NATOBUNIQIO	VUGALEI	TURAGA	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadavo Village Vugalei DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
93	LEVANI BAU	59	9886313	SOTE	VUGALEI	TURAGA	✓	
94	WAISEA TIKOTOU	46	—	SOTE	VUGALEI	✓	-	
95.	TIMOCI TAVAIAVANUA	63	9787521	NAICAWAGA	NAMARA	✓	✓	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Nadaro Village
Date:2-6-2026

Mr. Biu: Thank you. Before we begin, I would like to clarify a few points to familiarize ourselves with the process. Our discussions have generally been conducted in English. However, since we are gathered here in the village today, I advised the Chairperson that it would be more appropriate for this session to be conducted in the iTaukei language. He has kindly approved this arrangement so that everyone may participate freely and clearly understand the discussions taking place.

If you wish to submit, please raise your hand. Our sound team will bring a microphone to you, after which you may introduce yourself and your village. We are also recording a video to capture your submissions, and everything recorded will be transcribed.

Ladies and gentlemen, we are not here to discuss rural development projects or any other government assistance. Our sole purpose today is to collect your views and ideas regarding amendments to the 2013 Constitution. When giving your submissions, please do not be afraid or feel anxious about speaking. We encourage each of you to share your views openly and honestly. Every submission is important to us. All submissions made today will be recorded and carefully considered by the Commission as part of the constitutional review process.

We once again acknowledge the Turaga Tui Vugalei for welcoming us this morning and you come in numbers. I will now hand the floor to the Chairperson to lead our proceedings this morning.

Mr. Valenitabua: Thank you Mr. Matavou. Bula to the vanua of Vugalei na Tikotiko na Tui Vugalei and the people of the 4 districts sitting here this morning. As you can see this morning, there are two of us seated before you while Dr Gounder a lecturer at USP have to attend to a work-related appointment. We are members of the Constitution Review Commission, appointed by the President to undertake the review and amendment of the 2013 Constitution. The Commission is made up of six members in total. The other three commissioners were in Tavua this morning and are now on their way to Vatukoula. We have travelled throughout Fiji to hear the views of our people. We have visited the Lau Group, Lomaiviti, Vanua Levu, including Cakaudrove, Bua, Macuata, and Rabi. Our

task is to collect and collate the views and submissions of the public on what you think about the 2013 Constitution. The 2013 Constitution is one of the issues that many people, from different ethnic communities throughout Fiji, have expressed concerns about. Many have said that they do not know how this Constitution was designed or developed; rather, it was simply presented to them, and they were expected to accept and follow it.

I believe these concerns have been discussed over the years in village gatherings, within households, at Bose ni Tikina, and at Bose ni Yasana meetings. A common theme in these discussions has been the aspects of the Constitution that people consider to be unfavorable or not reflective of their wishes and aspirations. It is stated in English that the constitution to be amended which means to change. What we are planning to do is to listen carefully to your voices and hear your submissions so that they can be incorporated into the Constitution where appropriate. Secondly, we will consider the removal of certain provisions and laws contained in the 2013 Constitution that the people believe should be reviewed.

Thirdly, we will examine and clarify some of the wording used in the Constitution to ensure that it is better understood and serves the interests of the people of Fiji. That is what is needed for us to do. We will not remove the 2013 Constitution; we can only amend the constitution. If you wish to submit, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village and you can give your submission. Before we proceed on my right is Conway Beg, he is an Architect by profession and I'm Sevuloni Ratumaiyale Valenitabua from Nukui Rewa.

Emosi Tuinakelo: My name is Emosi Tuinakelo, from Tobunaqio Village in the district of Vugalei. Only a few submissions I'm bringing here today for the sake of the vanua. Firstly, if the constitution could be reviewed thoroughly. Secondly, to change from a circular state to a Christian state. Thirdly is the re instate of the Boselevu vaka Turaga and be recognized in the 2013 constitution. The fourth one is to bring back the senate. The fifth one is the name Fijian to be reserved only to i-taukei and not everybody. The final one Chair, Fiji to have only two-party politics in Fiji like in America.

Mr. Valenitabua: Thank you we just heard the first submission this morning and there are 6 points raised. Firstly, it is important to carefully assess the constitution before writing and deciding which parts to include and which to exclude. Secondly,

the secular state should be removed and replaced with a Christian state. Thirdly, the *Bose Levu Vakaturaga* should be reinstated and included in the constitution, with its status confirmed by law. Fourthly, the Senate should be reinstated and made part of the legislative body responsible for making laws. Fifthly, the name "Fijian" should be specifically reserved for the i-Taukei people. Lastly, there should be only two political parties in Fiji, as is the case in America.

Thank you. All six submissions are with us. These views have been consistently raised in many of the communities we have visited, and we appreciate that you have raised them again to confirm the perspective from our district of Vugalei. We will review these submissions, confirm, and will insert them into the constitution depending on our discussions. Thank you very much

Mr. Kaveni: The Chairperson, I, Mr. Kaveni Raitamata Tuvou, serve as the Representative for the district of Vugalei. A signed copy from the district of Vugalei is in my possession for submission. Firstly, we agree with what the Tui Vugalei mentioned earlier regarding changes to the secular state and the Preamble. Secondly, only the i-Taukei should be referred to as "Fijian," while Indians should remain identified as "Indo-Fijian." Thirdly, we propose stopping any additional church denominations from entering our shores or registering, as there are already many different denominations in our country.

First Submission: We recommend the reinstatement of the *Bose Levu Vakaturaga*, with authority to decide the board members of the iTLTB and the Fijian Affairs Board.

Second Submission: On human rights, we propose reinstating corporal punishment, particularly within villages, and granting teachers the freedom to discipline students in schools.

Third Submission: We recommend restricting certain individual rights within the Fijian village setting, as these have been damaging to traditional structures. We agree with the point raised by the *Tui Vugalei* regarding the reinstatement of the Senate, a reduction in parliamentary seats, and elections conducted within the fourteen districts under a two-party system. We further propose abolishing the use of numbers in voting, replacing them with symbols to assist those who use them. Additionally, we recommend the use of the i-Taukei language in Parliament and the postponement of elections until constitutional changes are finalized.

Fourth Submission: We recommend that both the President and the Prime Minister be i-Taukei.

Fifth Submission: Government services should be made more easily accessible to the people of Fiji especially the I taukei living in villages and rural areas. At present, many processes—such as filling forms online—cause delays, particularly for i-Taukei villagers. Furthermore, the Public Service Commission should have the authority to appoint Permanent Secretaries directly, without political involvement, and likewise ensure that all government leadership appointments that are under the jurisdiction of the Public Service are free from political interference.

Sixth Submission: From land resources, 40% should be returned to the landowners, 40% to the Yavusa, and 20% to the government. Decision-making authority over resources should revert to the landowners. Payment for all land used by the government—for example, roads, water pipelines, electricity poles, transmission lines, airspace, and similar services—should ensure that a portion of the payment reaches the landowners.

The authority over the use of land and sea should rest with the landowners, while government officials should only monitor their work and the government should be properly monitored. The Fiji Independent Commission against Corruption (FICAC) should be abrogated, with investigative powers reverting to the Police.

Immunity provisions should be removed from the constitution. In changing the constitution, please allow the voice of the public to be heard. The constitution should be framed to safeguard the iTaukei people.

The iTaukei should be enlightened on how to utilize their land for business purposes. Many landowners possess valuable resources but lack the knowledge and skills to manage them effectively. Providing guidance and training will empower them to run sustainable businesses and maximize the potential of their land.

Scholarships should be reduced and reserved for iTaukei toppers. Some students miss the required marks by only a few points, and prioritizing scholarships for the highest achievers will ensure that opportunities are awarded to those who demonstrate exceptional academic performance. Eighty Percent of the I-Taukei should participate in leadership positions in statutory bodies, for example, LTA, EFL, etc.

Lastly, drug dealers, farmers and pushers should receive a uniform sentence of life imprisonment or death penalty, regardless of the quantity or value of drugs found.

Mr. Biu: Chairperson and the members of the Commission, I have herewith the written submission submitted by Mr Tuvou, the Mata ni Tikina of Vugalei, and attached are the signed declarations of the further members of the Tikina. I hereby submit to the Commissioners this morning for record.

Mr. Valenitabua: Thank you Matani tikina Vugalei, for the record. The Commissioners this morning have been presented with the written submission from the Matanikina Vugalei Mr. Kaveni Raitamata Tuvou. The submission is in typed form. It is written in the i-Taukei language, signed by Mr. Tuvou himself, and attached to the submission is a list of all signatures together with the names of villagers and voter ID card numbers, indicating the person's name who supports the submission from the *tikina* of Vugalei. This submission is now accepted as part of the presentation made to the Commissioners sitting at Nadaro Village this morning. *Vinaka vakalevu.*

We have heard what the *Mata ni Tikina* has submitted, and I know that you are all aware of it and agree, so I will not repeat it. Thank you. If there are any questions regarding the submissions made by the Mata ni Tikina Vugalei may now be raised.

Mata ni Tikina: Could you please clarify further on the point about stopping other churches from registering or entering our shores?

Mr. Kaveni: What I meant concerns the licenses granted to some small churches to enter villages. This has made life difficult for us in the village, because when the *Turaga ni Koro or vanua* calls the villagers for any gathering, only a few attend while the rest refrain, holding to their own beliefs.

Suliasi Verevudi: Chairperson and Members of the Delegation: I have one question regarding Page 24 of the Constitution, Chapter 30, and subsection 1. I seek clarification on the resources of the i-Taukei. If resources/minerals are found on our land and become a source of income, the government sends experts to calculate and discuss with the government, while the government decides the percentage. Could you confirm how much the i-Taukei resource owners will receive? If possible, could the Constitution specify a fixed number rather than just percentages to confirm to us the amount of money the iTaukei can receive from that particular resource or development?

Upon careful examination, it is evident that there exists a significant economic gap in the utilization of iTaukei resources. At present, there is no dedicated government department tasked specifically with assisting the iTaukei in the development of their land. When iTaukei landowners seek to engage in farming, they must approach the Ministry of Agriculture. However, in practice, assistance is often extended to other communities, while the iTaukei are overlooked and marginalized.

We therefore recommend that the government establish a specialized body mandated to support the iTaukei in developing and managing their land resources. Such an institution would provide targeted guidance, training, and financial support to ensure that iTaukei landowners can fully realize the economic potential of their land. Failure to address this gap will perpetuate economic disparity, which in turn contributes to social frustration, crime, and ongoing disputes over iTaukei resources. Establishing a dedicated support mechanism is essential to closing this gap.

Mr. Valenitabua: Thank you, Suliasi. The percentage you are referring to concerns minerals found on our land. There is already a law that governs this—the Mining Act—and it is currently under review. For example, if a company earns a profit of $100,000, then 5% of that profit will be given as royalty. That royalty is then divided, with 20% allocated to the resource owners and 80% to the government. The law exists in relation to mining, and it is being reviewed at the moment. In the Constitution, it is stated that there should be a fair return to the landowner or resource owner. Similar issues have also been raised regarding land used by the government—for example, roads, water pipelines, electricity poles, transmission lines, and airspace. It has been suggested that payments should also be made to the resource owners, because the land could otherwise be farmed or used productively.

Mr. Taniela : My name is Taniels Colamoto – Nadaro: The Chairperson, I, seconds the earlier submission that Fiji should be declared a Christian state. On 10 October 1874, two gifts were given by our chief: firstly, the land was ceded to Britain by the leaders; secondly, the chiefs declared Fiji to be a Christian state, as was in their hearts. Therefore, it is our responsibility as citizens of Fiji to keep Fiji as a Christian state and enshrine this in the Constitution.

Furthermore, regarding the law, the phrase *"No one is above the law"* is misleading. In reality, many are above the law—the Prime Minister himself, Voreqe Bainimarama, and Aiyaz Sayed-Khaiyum. Citizens are being deceived. If the Constitution is the supreme law, then it must be followed. Those who

claim they are not above the law should be investigated. If they carried out coups, they should be investigated.

The reconciliation and immunity clauses should be removed completely from the Constitution, because some individuals who should be in prison are hiding behind this clause. This encourages people to believe that coups are acceptable. The *Bose Levu Vakaturaga* authorized the use of the immunity clause, and now they remain silent about it. That is why the immunity clause is still in the constitution.

Additionally, certain Fijian words should be removed from the Constitution, such as *Talai ni Kovana*. Thank you, Sir.

Mr. Valenitabua: Thank you. We have heard the submission from Mr. Taniela Colamoto. First Submission: Fiji should be declared a Christian state, in line with the Deed of Cession of 1874 as signed by our chief. It has also been raised that *"No one is above the law"* is stated in the Constitution under the principle of equality before the law. However, concerns have been expressed that some individuals appear to be above the law.

The Immunity Clause should be removed. It was originally granted by the *Bose Levu Vakaturaga* in 1987. Therefore, if any voice is to be heard regarding the immunity clause, it should come from the *Bose Levu Vakaturaga*. I can confirm here that the Bose Levu Vaka Turaga have submitted their submission, and they have stated that the Immunity clause should be removed, but the Supreme Court has ordered that it must not be touched and we should move forward.

That vernacular terms such as *Talai ni Kovana* should be removed from the Constitution. This terminology was introduced during the colonial era and no longer reflects the realities of our modern society.

Mr Biu Thank You. Chairperson and the members of the Commission, I have herewith the written submission from Taniela Colamoto, also signed by him, and I now submit it to the Commission for the record.

Mr Valenitabua: The Commissioners have been presented with the written submission from Mr Taniela Colamoto; it's in the Taukei language, is signed by himself, and dated 17 June 2026. This is his sole submission; now we accept it as evidence or as part of the submission received here by the Commissioners in Nadaro Village in Tailevu this morning. Vinaka

Mr Biu

Chairperson and the members of the Commission, I have herewith the written submission from the Tikina Namara, and I have been instructed by Mr Sekaia Mua to submit the submissions from the Tikina of Namara. Vinaka.

Mr Valenitabua

We have been presented with several submissions from the Tikina of Namara. This is the first handwritten submission received this morning from Mr Sekanaia Mua the representative from the tikina of Namara. The submissions comprise several individuals' submissions, and I will refer to them individually.

The first submission is dated 17.06.2026, and it is from Naisausau Village. The submission is written in the i Taukei language and signed by one Anare Leweniqila. Attached to the submission from Naisausau Village is a list of names with their villages, their signatures with their voter card numbers signifying their support for the submission from Naisausau Village.

The second submission is from Nakorolevu Village is dated 17.06 2026 also presented by Mr Sekanaia Mua the Matani Tikina of Namara. The submission is written in the i Taukei language and signed by one Mr Waqalaivi the Turaga ni Koro. Attached to the submission from Naisausau Village is a list of names with their villages, their signatures with their voter card numbers signifying their support for the submission from Nakorolevu Village.

The Third submission is also dated 17.06.26 the submission is by Sevanaia Matana of Tubalevu Village of Namara also in i-taukei language and signed by Mr Matana himself dated 9.06. 2026.This submission was presented by Mr Sekania Mua in addition to the two I have read. Attached to the submission from Tubalevu Village is a list of names with their villages, their signatures with their voter card numbers signifying their support for the submission from Tubalevu Village.

Lastly, we have a submission dated 11 06 26 from Nakalawaca village of Namara Tailevu. The submission is written in the i Taukei language and signed by Filimoni Laca dated 11 6 26. That is the submission from Nakalawaca village presented by Mr Sekanaia Mua.

I now collectively accept all these submissions as part of the submissions that are received here at Nadaro Village this morning. Vinaka Vaka levu. For the recorders, take note.

Sekanaia Mua

The Chairperson, you have witnessed the submissions presented by the Tikina of Namara. The Chief of Namara has delivered his submission, and all the views expressed have been agreed upon by the people of Namara. The Vanua of Namara laid the foundation of its submission on the communal law of 1990. First Submission:

We respectfully submit that the power of the indigenous land be rested upon the iTaukei, as they are the rightful owners of Fiji. That's to be a Christian state

Second Submission We recommend that the *Bose Levu Vakaturaga* be governed by law, ensuring its authority and functions are clearly defined and legally recognized.

Third Submission We propose that the Senate be reinstated, with one-third of its members drawn from the *Bose Levu Vakaturaga*. This arrangement would apply during periods when Parliament has not yet been elected, thereby safeguarding continuity in governance.

Fourth Submission We recommend that the *Bose Levu Vakaturaga* be vested with the authority to decide who shall occupy the office of the President. This role aligns with traditional leadership structures and reflects the principles embodied in the *Cole Matanikau* law.

Fifth Submission: We propose that Fijian law be reinforced, with particular emphasis on reinstating the *Taukei Affairs Act*.

Firstly, the iTaukei court system should be reinstated and be recognized in the constitution. Secondly, judicial authority should be vested on the Commissioned Chief recognized by the government.

Therefore, if anyone breaks village by-laws, the iTaukei judiciary system should take its course first, before the matter proceeds to the government judicial system

That judicial authority be vested in the Commissioned Chief. This would empower traditional leadership to uphold village by-laws and ensure that justice is administered in accordance with iTaukei customs and values. By recognizing the authority of the Commissioned Chief within the judicial framework, the iTaukei system of governance would be strengthened, and community discipline preserved

We respectfully submit that the Chiefs of the Vanua of Fiji should be entrusted with the responsibility of preserving our culture. This concern arises because we have observed that respect for iTaukei culture and for our chiefs within the villages is diminishing.

Furthermore, we recommend that the iTaukei vernacular be recognized as the national language of Fiji and made compulsory, as it is a vital part of our identity as iTaukei people.

We also propose that Fiji be declared a Christian state. Only those church groups that were first received by our elders should be permitted, and no additional denominations should be allowed. The reason for this recommendation is that when our forefathers accepted the first church group, many of the traditional practices of the elders ceased, and this marked a significant turning point in our cultural and spiritual life.

Lastly, we request that elections be suspended until the constitutional review process is completed. Several steps must be followed, and we strongly urge that the draft Constitution be returned to us to check before it is finalized.

Mr Valenitabua: Thank you to the Mata ni Tikina Namara. We have accepted and received the written submissions from the Tikina o Namara, along with additional oral submissions from Mr. Sekaia. Mr. Sekaia supported the submission made by Mr. Colamoto that Fiji should be declared a Christian state, that the Bose Levu Vakaturaga (BLV) be established in the Constitution, that the Senate be reintroduced, and that one-third of its members should come from the BLV. He further proposed that the GCC appoint the country's President.

Mr. Mua: Mr. Mua added that the Taukei Affairs Act and its Regulations need to be strengthened, and that the Fijian court or local court should be reinstated. Secondly, he emphasized the need to strengthen the power and authority of chiefs recognized by the government to administer and enforce village laws, including the ability to penalize villagers. In addition, he recommended that traditional and cultural attributes be reinforced in the bula vakavanua. It was also submitted that the iTaukei language should be taught in schools, and once again, the call for Fiji to be a Christian state was raised, as Namara had accepted Christianity when it first arrived in our country. Finally, it was proposed that the General Election be postponed and that the draft Constitution be brought to the people before it is finalized. Vinaka. I will not translate this again into the iTaukei language, as all of us have already heard the presentation delivered in iTaukei.

Mosese Tikoduadua: Good morning, Sir Chairperson. My name is Mosese Tikoduadua from Vatukarasa Village. My apologies, as we are unable to present at the *tikina* level due to our geographical location. Therefore, I am representing my village only. Submissions:

1. The secular state should be removed and replaced with a Christian state.

2. All rights and powers over the land should be returned to the landowners—from beneath the land to its surface, including the airspace and *qoliqoli*.
3. No foreigner or person of another race should be part of the TLTB Board.
4. Corporal punishment should be allowed.
5. For freehold and crown land, if the owner wishes to sell, the first preference should be given to the landowners.
6. The Senate should be reinstated.
7. The President should be elected by the *Bose Levu Vakaturaga*.
8. The voting system should revert to the old system of constituencies rather than the current one-man-one-vote practice.
9. The Immunity Clause should be removed because no one is above the law. For example, the CRW soldiers went through the courts and served their sentences, causing great suffering to their families—many of which were broken. But where were the perpetrators of 2006?
10. We all agree that the 2013 Constitution should be fully removed, if possible, because the writer of this Constitution is anonymous.
11. Elections should only take place once the new Constitution is in place. Thank you.

Mr. Valenitabua: - Vinaka. We have all heard Mr. Tikoduadua's submission, and I note that it is largely a repetition of the previous submission. Unless anyone requires further explanation or wishes to ask questions regarding the submission, we shall proceed.

Mr. Biu : Mr. Chairperson and Commissioners, I have received the submission from Mr. Mosese Tikoduadua, representing Vatukarasa Village.

Mr .Valenitabua: For the record: A written submission has been presented to the Commissioners this morning from Mr. Mosese Tikoduadua of Vatukarasa Village, Tikina Tai Vugalei. The submission is dated 16.06.2026, written in the iTaukei language, and signed by Mr. Mosese Tikoduadua himself.

Attached to the submission is a list of names with signatures, indicating the support of the people of Vatukarasa for the submission. I hereby accept the submission as part of the evidence collected here at Nadaro Village this morning. Vinaka.

Josevata: Mr. Chairperson and Commissioners, my name is Josevata Liwatoqadovu, the *Mata ni Tikina o Tai*, which consists of three villages. I have several

submissions here today. As many of our submissions are similar to those already presented, I will only highlight a few key points:

1. The 2013 Constitution should be completely changed, beginning with the removal of the secular state and replacing it with a Christian state.
2. Corporal punishment should be reinstated, allowing us to discipline our children at home and giving teachers the freedom to discipline students in schools, as was practiced in earlier years and from which we have benefited to this day.
3. The Senate should be reintroduced. We are also thankful that the BLV has been reinstated, but it should be enshrined in the Constitution and governed by law to ensure smooth operation.
4. The term *iTaukei* should refer only to indigenous Fijians, while all other races should be referred to as "others."
5. The role of the Disciplined Forces should be carefully reviewed and removed from the Constitution.
6. Lease money should be thoroughly checked, as buildings in Suva appear to generate significant income while lease amounts remain low.
7. If a constitution is made, it must not in any way support or legitimize coups.
8. The Constitution should allow changes regarding land, airspace, and *qoliqoli*.
9. Elections should only be conducted after the Constitution has been changed.

Mr. Biu: I hereby present the submission from Mr. Josevata Liwanacaginiwailala, representing the *Tikina o Tai*, which consists of four villages.

Mr Valenitabua: For the record, a written submission has been presented to the Commissioners this morning from Mr. Josevata Liwanicagilala, the *Mata ni Tikina o Tai*. The submission is dated 17.06.2026, written in the iTaukei language, and signed by Mr. Mosese Tikoduadua. Attached to the submission is a list of names with signatures, indicating the support of the people of *Tikina o Tai*. Also attached are three additional submissions. I hereby accept the submission as part of the evidence collected here at Nadaro Village this morning. Vinaka vakalevu.

Mr. Valenitabua: I thank you, as we have now come to the end of our session. However, I would like to raise a few concerns regarding the submissions made by the *Tikina o Tai*:

1. The role of the Fiji Military Forces, the Fiji Police Force, and the Fiji Corrections Service—particularly the Fiji Military Forces—as the submission raised that their role should be examined.

2. The lease arrangements for tall buildings in our town areas. At present, the lease applies only to the land. Overseas, this is referred to as *strata title*, meaning one flat has one title. In Fiji, however, the entire building is owned under one title.

3. The return of the *qoliqoli*, land, airspace, and all resources or minerals found within those areas.

4. Lastly, when the Constitution is completed and implemented, only then should elections take place. This concern has also been raised in other places we have visited.

Mr. Luke Veiguyaki: My name is Luke Veiguyaki of Dravuni Village. Regarding the death decree—the death sentence—I do not agree with it because of the Ten Commandments. If the death sentence is imposed, it will not align with God's commandments. Thank you.

Mr .Valenitabua, We have received your submission the sentence is now 50 years is the strongest now. All your questions are based from freehold land. This will come under the constitution to return all land to the landowners. You don't have any other submissions this afternoon. Now before I close this session, some of you might be wondering what the end is or where this is process taking us, to put it very simply. We are collecting submissions, as we have done here today. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting.

In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting

and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. If we agree in the referendum, then the constitution will be changed. Now, that very briefly is what's going to happen after we have completed collecting submissions, writing our report and drafting the amended constitution. The most important thing is for you to tick, if there are more people tick on yes then we will amend the 2013 constitution.

With those few words, I now bring to a close our consultation session this afternoon. Vinaka, thank you very much.

----------End of Session [2-6-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17/06/2026
Yaca/Yacamu Vakatutu ni Tikina ko Vugalei
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	(01) Me Lotu Vakarisito ko Viti. (02) Meda cavuti na i (Taukei) na **Fijian**. (03) Mera cavuti na (Kai Idia) na **Indo Fijian**. (04) Me tarova na matanitu na curu mai ni veimatalotu.
WASE 1 NA MATANITU	(01) Me vakalesui na (Bose Levu Vakaturaga) ki na Yavu ni Vakavulewa. (02) Me digitaka na Bose Levu Vakaturaga na Boara ni ITLTB kei na i Taukei Affairs Board
WASE 2 LAWA NI DODONU	(01) Me vakalesui mai na veivakanakuitaki e na noda koro (vaka Viti). (02) Na galala ni veivakanakuitaki me yaco sara ki na vei Koronivuli. (03) Na dodonu ni tamata yadua ena koro vaka Viti me tarovi.
WASE 3 NA PALIMEDI	(01) Me sa lutu nai wiliwili ni Palimedi ki na (14) na Yasana. (02) Me vakalailaitaki nai wiliwili ni Palimedi. (03) Vakalesui mai na Seneti. (04) Me vakayagataki na Vosa vaka Viti ena Palimedi.

WASE 4 NA VEILIUTAKI VAKAMATANITU	(01) Me Peresitedi mei Turaga iTaukei. (02) Me Prime Minister me iTaukei.
WASE 6 VEIQARAVI VAKAMATANITU	(01) Me vakarawarawataki na veiqaravi vei keimami na (taukei) na tiko vaka vanua. (02) Me soli ya kaukauwa kina Public Service Commission me vakayacora ya vei digitaki vei ira ya PS ka gole sobu ka me kakua ni vakaitavi ya Cabinet. (Free from Political influence) INDEPENDENCE OF PSC
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	(01) Me 40% na (sau ni lisi) vei ira nai taukei ni qele (mataqali + 40% yavusa, 20% matanitu). (02) Na kaukauwa meda vakatulewa kina (iqoliqoli) kei na yau bula. (03) Me saumi nai votavota ni (Taukei ni Qele) ena gaunisala, livaliva, wai, vakauitukutuku maliwalala. (04) Sala ni waqavuka maliwalala. (05) Na kaukauwa me soli vei ira na taukei ni qoliqoli kei na veikau/yaubula mera vakatulewa.
WASE 8 VEIQARAVI VAKADODONU	(01) Mera yadravi mera kakua ni cakacaka vakabutobuto nai Lesilesi ni Matanitu. Corruption - - FICAC to be reviewed - time to do investigation
WASE 9 KAUKAUWA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	(01) Me boko laivi mai na (Yavu ni Veivakavulewa) ni noda vanua na Lawa ni Veivagalalataki (**immunity**).
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	* Me dau rogo talega na domoda e na kena veisautaaki na (Yavu ni Vakavulewa).
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

01) Me buli na (Yavu ni Vakavulewa) me maroroi keda na iTaukei.

02) Mera vakaliuci nai taukei ni qele ena nodra vakavure bisinisi e na nodra qele.

03) Me vakarautaki e dua nai vakarau (pasede) ni maka e na (Toppers) vei ira na gone iTaukei.

04) Noda vukei na iTaukei ena vaka duru bisinisi.

05) Me (80%) na iTaukei me ra veiliutaki ena (statutory bodies) ni matanitu.

06) Mera cakacaka mate me i totogi ni kivei ira na kauta mai na wai ni mate gaga ni veivakamatenitaki ena noda vanua.

.....

Kaveni Tuvou (Mata ni Tikina Vugalei)
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga...17/06/16.....

Yaca/Yacamu...TANIELA VAEA COLAMOTO,.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	1. Me rokovi na kause i taukei ni na tekena na qele kei nai qaliqali me sele kece oqo ni na, kena lasa kei na kena vakayagataki. 2. Me vanua vaka-Iovu ka me vakoni duidui mate tamata se bula vei mataqali tuqa e Viti. 3. Me vulici na iyasa ni vanua e na vuku na veiwalimai vanua kei na decomani.
WASE 1 NA MATANITU	1. Me vanua Lotu Vakarisito (Christian state) o Viti. 2. Me kilai tani qo na Taukei kawai e na yaca Fijian, ni na i taukei ni vanua. 3. Me rokoi na nodra dodonu, vakabauta na kawa tabu eso era se mai tiko e Viti. 4. Me qarauni vakatautauvata na tamata yadua.
WASE 2 LAWA NI DODONU	1. Me okati na yavu ni vakavulewa na kawa cecere duadua ni Matanitu. 2. Me vakuqeti na bula kawa ena vesukofina vakoro me rawa ni vakarivakarua na vakitovo na bula ni lewe ni vanua me rawati kina na yalo ni cakacaka mata ka mera nanuma nai talo qase, yadra kei ira na rega ni vanua tiko. 3. Me dikeri tale mada na veidodonu yadua ka ni qo na dodonu se veiwekani talo na bula ni veiqaqi ena komunivuli, vanua etc.
WASE 3 NA PALIMEDI	1. Me sa vakadua cake tiko nai na matanitu ni Sere me vaua ni veibulebuli kina se vakavulewa. 2. Me tabaka kaiso nai vakarau ni veidigidigi ka yalo tiko e dodonu - deqa na digidigi. 3. Me qaka beka tale ka na vikalou ni veidigidigi. Taumada, vakamalua tamata ka na se vakilai me kila ni na mata mai na veiwekani yadua me vaua ni na veiqaqi kina vakavinaka kei ira dau veidigidigi malua. 4. Me sa yalani na i lakolako ni Political Parties, kevaka mee qua ga ni mada para. Ka nui leqa sa tabaki ena veiwekani ka beka ga nai valu noqu ka rega ni vakabekabeka qai na lewe ni vanua. 5. Me yalani na yabaki ni bula ni matua ki na Palimedi ki na 70. Ni sivi na 70 sa ka ni eda na rega ni qarauni mada na lewe ni vanua.

* WASE 5. NA MATAVEI LEWAI.

1. Mera kisa ni kau tiko mai na turaga ni lewa lelum kei na loya mai vakena tam mera mai gorava na veilewai kei na veivagagai e so ka ni ra sa rui sau levu. Mera na vakayagataki ga na turaga ni lewa kei na loya ni uda vanua.

WASE 4 NA VEILIUTAKI VAKAMATANITU	1. Nai tutu vaka Peresitedi me digitaki mai na Bose Levu Vakaturaga ka kakua mai na Palemedi. Na Peresitedi e sega ni tutu vaka Politiki, sega talega ni Peresitedi ni Pati, e Peresitedi ni lewe ni vanua. 2. Me vakalailaitaki: sobu nai tutu vaka Minist kei na assistant ministers. 3 Me matate nai tavi ni Peresitedi kei na PM kila na lewe ni vanua.
WASE 6 VEIQARAVI VAKAMATANITU	1 Me matate yadudua na, neki kei na veiqaravi ni veitabana kisa vakamatanitu 2. Me matate na vunilagi kei na tata ni vei Ministry yadua, mera kila na lewe vanua ka veivuki e na kena ravati
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	1. Me boko laivi yani na lawa ni veivagalalataki vei ira na vuaviri. Na cala levu duadua e na Matanitu, kenai totogi na mate qai soli tu na veivagalalataki. Sa soli na veivagalalataki, qai degi tale tu na lewe ni vanua mera mai veiliutaki. 2. Nai vosavosa "No one is above the law." E sega ni dina. Rabuka, Baunimarama, Khaiyum, theyare all above the law. Boko laivi yani, bunti era yani ki na vale ni veivesu.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	1. Na Yavu ni Vakavulewa ni 2013 me sa bin laivi sara ga. 2. Kevaka e rawa ni vakamai na Yavu ni Vakavulewa nei Yasaghai, ka ran sega ni lewai na vakama, ia na cava meggi sega ni rawa ni bin laivi kina na Yavu ni Vakavulewa ni 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

1. Au sa vakatura me sa bin laivi sara ga na Yavu ni vakavulewa 2015
2. Me boko laivi na immunity clause e na Yavu ni vakavulewa ka ravi. Veikawaitaki o ira na veiviri, Rabuka, Baunimarama, Khaiyum etc.
3. Me ran vagaqai kea veikawaitaki na vakama na Constitutiva ka vakarautaka ko Yasaghai kei ira na nonai lawalawa.

[signature] 17/apr

Saini (tikini ni siga)

1 Vunisoleva na Tui Vuyalu
2 Turaga na Roko Tui Tai
3 Barerna, na vunicelu
4.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 8. 6. 2026

Yaca/Yacamu Sevanaia matana (T.N.K.
(Yacani soqosoqo, tikotiko se vuvale)
Koro - Tubalevi

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	me pigitaki ge keya e dodonu me digitaki
WASE 2 LAWA NI DODONU	Kau Toni na dodonu ni Tamata yadua. Sa Sina dina na dodonu e Soli. me bokeci na dodonu ni Tamata yadua
WASE 3 NA PALIMEDI	me dei Tuko na palimedi. Ia vakatutu, 5% me kaura i Taukei ni vanua

WASE 4 NA VEILIUTAKI VAKAMATANITU	Perecordeds me digitaka na Bose kevu vakatinaga
WASE 6 VEIQARAVI VAKAMATANITU	me sivi ga ve iva na cakacaka ga vakamatanitu na veika ga e rauta iva.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	me sivi lesu na na nemami yaubula mai cake me yaco kivo beto ni Sauloa
WASE 8 VEIQARAVI VAKADODONU	E dodonu me cake na veiqaravi vakadodonu.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Versantaku na yaun ni vakavulivi

WASE 10 VEIVAGALALATAKI	Ena bula ni kawai Pauke, ne bula ni veivagalalataki
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Sa veisautaki na yavu ni vakavulewa 2013
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Ne bokoci na yavu ni vakavulewa 2013.

VEIKA TALE ESO

ne veisautaki na 2013 Const.

P.N.K

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17-06-2026

Yaca/Yacamu [illegible]
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Viti me vanua totu vakarisito me vakayagataki ciawa [illegible]
WASE 1 NA MATANITU	Nai totu vaka Peresetedi me digitaka na Bose levu vaka Turaga
WASE 2 LAWA NI DODONU	Kasu lesu mai na quita vakaiyalayala na dodonu
WASE 3 NA PALIMEDI	Me lesu mai na Senate.

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	sa vakatutu ni Koro veisau rawa na yavu ni yavu ni vakavulewa qai caka na veidigidigi.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Levu na lavatu e vakalolomataki Kina nai Tauksi ni Qele

VEIKA TALE ESO

Anara Jovengila

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....13/06/2026.....

Yaca/Yacamu.....Nakorolevu Village.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Na Vakatutu ni versauntaki ni yava ni vakavulewa.
WASE 1 NA MATANITU	1) Me kakua ni da cavuti kece vakataucanivata me da Fijian kei ira na vulagi kei na kai Idia. 2) Me boko na kena soli tu na galala ni noda garava na ka ga e da via garava (secular)
WASE 2 LAWA NI DODONU	1) Me boko laivi na lewa ni dodonu ni tamata yadua 2) Me boko laivi na dodonu ni gone me na moka i koronivalu kei vale ena vai vakavulici
WASE 3 NA PALIMEDI	Na kena digitaki na Peresitedi me kakua ni digitaki mai na Palimedi me digitaki e na Bose Vakaturaga.

WASE 4 NA VEILIUTAKI VAKAMATANITU	1) Me na veiliutaki ga ena noda vanua na kawa turaga vakabibi nai tutu vaka Peresitedi ni noda vanua. 2) Me kakua ni paraminisita e dua na vulagi se kai Idia me kai vitiga.
WASE 6 VEIQARAVI VAKAMATANITU	Me dikevi vinaka na lawa ni kena cicivaki na noda matanitu vakabibi vei ira na vakacalai vaka lawa ke bibi na ka era cala kina.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	1) Me dikevi vinaka na kena vakayagataki nai lavo ni noda matanitu. 2) Me vakayagataki e na vanua era gadneva tu na veivuke vaka matanitu vakabibi ena kena vakadrodroi na wai.
WASE 8 VEIQARAVI VAKADODONU	Me ra dau nanuma na minisita digitaki me ra dau dina na ka e na dau mai tukuna ni sebera na veidigidigi e na gauna era sa curu kina i loma ni palimedi.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me soli vua na peresitedi na lewa me cicivaka na matanitu e na gauna ni tiko leqa.

WASE 10 VEIVAGALALATAKI	Me kakua ni veisautaki na lawa ni Veivagalalataki rei ira era dau vakaitavi ena vuaviri.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me veisautaki eso na yavu ni vakavulewa. Me da veidigidigi kece na kawa i taukei mai na yabaki 18 lako cake me rawa nida rawata kina na na noda vakatutu.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Keimaini sa duavata na lewe ni koro ko Nakorolevu me sa veisautaki na yavu ni vakavulewa me rawa ni na sotava na kena vinaka o ira na noda kawa mai muri.

VEIKA TALE ESO

Pemasi Gativu

Wagalaivi (Turaganikoro)

Saini (tikini ni siga) 13/06/2026

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17 · 6 · 2026

Yaca/Yacamu Sevanaia Matana
(Yacani soqosoqo, tikotiko se vuvale)

Tubaleru village, Nanara.

Lewena	Vakatutu
IKAU (Preamble)	1. Viii me vanua lotu vakarisito 2. Na itaukei ga me vakayagutaka na yaca na Fijian
WASE 1 NA MATANITU	1. me vakasuvari mai na upper House 2. Na digituri ni peresitedi me digitaka na Bose lesu vakaturagu
WASE 2 LAWA NI DODONU	1. Kau lesu mai na Kuita 2. Vakaiyalayala na dodonu e na Koro
WASE 3 NA PALIMEDI	1. me lesu mai na Senate.

WASE 4 NA VEILIUTAKI VAKAMATANITU	1. Versantaki na ivakavaka ni Veidigidigi
WASE 6 VEIQARAVI VAKAMATANITU	Na vakabukari mai na Kaukauwa vua na Turagu Commissioner.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	40% tauka ni gele. 40% ~~ma~~ tauka ni lisi 20% Matanitu.
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	me bokona immunity
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	me veisau mada na yavu ni vakavulewa gai caka na veidisidisi
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	me biokoci

VEIKA TALE ESO

~~Seran~~ +
Seranara matana

9. 6. 26
.....
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15/06/26

Yaca/Yacamu Josefata LIWANACAGINILIWALALA
(Yacani soqosoqo, tikotiko se vuvale)

NAIBOREBORE, TAI, TAILEVU

Lewena	Vakatutu
IKAU (Preamble)	NA VAKATUTU ME VEISAU NA YAVU NI VAKAVULEWA Nai Taukeiga me volai me Taukei ni vanua
WASE 1 NA MATANITU	NA VAKATUTU ME VEISAU NA YAVU NI VAKAVULEWA- ME VEISAUTAKI NA SECULAR STATE KINA CHRISTIAN STATE
WASE 2 LAWA NI DODONU	NA DODONU NI VEIVAKANAKUITA TAKI ME LESU MAI. MEDA MOKUTI IRA NA LUVEDA MERA VEIKANAKUITATAKI TALEGA NA QASENIVU ME VEISAU NA YAVU NI VAKAVULEWA
WASE 3 NA PALIMEDI	VAKATUTU ME VEISAU SE BOKOCI LAIVI NA YAVU NI VAKAVULEWA * KA VAKALESUI MAI NA SENATE * Taukei ni goligoli * Bose Vakaturaga * Lyjian nai Taukei * Vo ni tamata me sa otheus

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME VEISAU SE BOKO LAIVI NA YAVU NI VAKAVULEWA QORI NA VAKATUTU
WASE 6 VEIQARAVI VAKAMATANITU	NA VAKATUTU ME VEISAU SE BOKO LAIVI NA YAVU NI VAKAVULEWA NA ROLE NI MATAIVALU ME KAUKAI
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	VEISAU NA YAVU NI VAKAVU- LEWA ME VEISAU * me raici vinaka na ilavo ni lisi ena vale taba vica saga vulu, nai laitai ni ka e Taura nai Tankei ni gele
WASE 8 VEIQARAVI VAKADODONU	ME BOKOCI NA YAVU NI VAKAVULEWA
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	ME BOKOCI NA YAVU NI VAKAVULEWA. Ka buli edua na yavu ni vakavulewa e sega ni tokona na vuaviri

WASE 10 VEIVAGALALATAKI	KAU SA VAKATUTUTAKA ME VEISAU NA YAVU NI VAKAVULEWA
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	mai veiva na i taukei na ka kena eva taukena a/malwa lala b) gele a/gali AU SA VAKATUTUTAKA ME SAU VEISAUTAKI NA NODA YAVU NI VAKAVULEWA QAI VAKAYACORI NA VEIDIGIDIGI
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	KAU SA VAKATUTUTAKA ME SA VEISAUTAKI NA NODA YAVU NI VAKAVULEWA. Qai Vakayacori na Veidigidigi

VEIKA TALE ESO

[signature] 17/06/26

Saini (tikini ni siga)

Direkt 995
9925835
Karol.
2009378

23 19/6/26 KORO MOLITUYA

UNE 2026

Tuesday

week 26 : 174-191

NAME	D/O/B	VOTE ID NO
Jtia Marama	30/12/53	0090-0150-1635
Amelia Rokolekutu	11/04/79	0449-1640-2281
Yaseva Rabo	02/06/2003	1541514 04937
Tikiko Raviakara	10/7/59.	0082010001 68.
Vilisi Yalewanravuka	25/5/63	0090158 00641
Sereana Vakuaivalu	10/1/88	0090158 00677
Waisake Mila.	9/4/94	183956577517.
TEVITA DAKUNITURASA	2/2/1971	0090158 00633.
TULIASA Colavatu	10/9/1973.	0090 55200216.
AMELIA VAI	11/04/1968	0090 15800770
SITIVENI OSBORNE	16/12/1970	0090 015 02075
ILISAPEG VETAU KAMA	19/9/74	0090 158 00749.
MARAMA KALOUWAI	9/6/1976	0397-108-01608.
ECELA KORUKIBULU.	30/07/1940	0090-158-00742
LAITE LIKU.	21/07/1994.	0069-619-00203.
ALIVATE RAVATUNAWA	29/06/57.	0090-158-00724
MERE VITOLO	15/05/58.	0090-001-01589.
TIMAIMA RAQAQA.	02/05/1991	0181-681-00038.
Nereoni Visei	09/03/1970	0090-158-00639
LIVAI BOLA	23/12/1966	0090-163-00143
ERONI ROKOUE	12/09/1973.	0090-158-00637.
MARIA E MONIKA DIWALIWALI.	19/05/1991	0533-007-40929.
RAMISESE DRAUNIKAU. MARAWA	03/02/1995.	0090-585-00751.
SAKIUSA RALULU RABO A.	22/04/1971	0080-015-01618.
ROKAILI MAIRINI.	27/03/1980	1357-058-07.
Matelita Railala Ogipani	29/8/96	0448-188 90318
Rupeni Naivakasai	16/5/60	0090 158 00772
Tuvatuva Luisa	7/2/67	0090 158 00710
Rabua Nemani	5/7/07	2795012 96218

January : 26

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

February : 26

M	T	W	T	F	S	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	

March : 26

M	T	W	T	F	S	S
30	31					1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

April : 26

M	T	W	T	F	S	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

May : 26

M	T	W	T	F	S	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

June : 26

M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

VAKATUTU NI KORO MOLITUVA

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19/06/2026.

Yaca/Yacamu Pita Rabo. Turaga ni Koro MOLITUVA ~~MOLITUVA~~
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	change then. constitution..
WASE 1 NA MATANITU	REVIWE VILLASE BY LAW.
WASE 2 LAWA NI DODONU	QoliQoli Right. should be given Back. TO ALL FIJIAN.
WASE 3 NA PALIMEDI	There should be are ~~Lands~~ Land Review.

WASE 4 NA VEILIUTAKI VAKAMATANITU	~~TO ELECTION STAND.~~ TO EXTEND THE ELECTION DATE. LET US CHANGE THE CONSTITUTION
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

19/06/2026

.....

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 11 - 6 - 2026.

Yaca/Yacamu Koro — Nakalawaca
(Yacani soqosoqo, tikotiko se vuvale)

Nakalawaca, Namara, Talevu.

Lewena	Vakatutu
IKAU (Preamble)	Me veisautalu na yavu ni vakavulewa - 2013.
WASE 1 NA MATANITU	me boka buri na (Secular State). vakatutu, o viti me vanua lotu vakaristo/Christian state
WASE 2 LAWA NI DODONU	Sa kerei me boko na dodonu ni tamata yadua, ena yavu ni vakavulewa. vakatutu - me vakabulai na nodra dodonu/galala na kawa i Taukei (Indigenous Right).
WASE 3 NA PALIMEDI	me boko na yavu vakavulewa, 2013, Chamble. me vakabulai mai na, Senate vakatutu - me vakaduri na Senate/boselevu vakaturaga me vakabulai vakavinaka.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Na matanitu e vinakati me veisau. vakatutu - Peresitedi me digitaka na bose levu, vakaturaga
WASE 6 VEIQARAVI VAKAMATANITU	Na mataveiluvai e sega ni vinaka. vakatutu - mera kau tani na ~~veit~~ veimatakamata ena veiluvaku ena Taba ogo, veiliutaku vakam veiluvai Ia merai Taukei gai.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Ni vakayagataku nai lavo ni matanitu me kilai vinaka ka me daunatata
WASE 8 VEIQARAVI VAKADODONU	me muri na kena gaunisela ni cakacaka vakadodonu, ka savasava vakatutu - me vakavinatata
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Na kaukauwa ogo, me soli lesu kina (Bose levu vakaturaga) vakatutu - Bose levu vakatu nai wali ni legu

WASE 10 VEIVAGALALATAKI	Me vakamamadataku na lewa, kei na kena i Totogi vakatutu - vakamamadataku
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me sa veisautaku ga na yavu ni vakavulewa (2013)
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Sa veisautaku na yavu ni vakavulewa 2013, vakatutu - me vakadewataku vakaitauku;

VEIKA TALE ESO

Me kua ni veliutaku e dua na kawa amata vulagi; ena veliutaku vakamatanitu na kena i veta e cake.

Na matabose levu vakaturaga, me nona na Senate;

Araca 11-6-23

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 14/6/26.

Yaca/Yacamu DRANU Village
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	SA KEREI ME BOKOCI NA NODRA DAU VAKA IO TAKI VAKARAWARAWA NA NODRA DAU MAI QARAVI ITAVI MAI VANUA-TANI, KARA SA MAI WILI TU VAKA LEWE NI VANUA TUDEI. (CITIZENSHIP)
WASE 1 NA MATANITU	* me bokoci na Secular ka me yavutaki na Noda Vanua me Vanua lotu Vakavisito * Me dau Vakarawarawataki ena Kena dau Vakamatanitu taki na Noda Verkoro ena Noda Vanua
WASE 2 LAWA NI DODONU	① Me Vakasukai lesu mai na Vervakanakuitataki e Koronivuli. * Vei bra na gonetuli
WASE 3 NA PALIMEDI	* Me Vakasukai lesu mai na Bose levu vakaTuraga

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	* Sa Sivia na cakacaka butobuto ena Veiqaravi Vaka Matanitu * Ke Dua Sa Vakacalai-Vaka lawa Me Kua Talenu Vakai tavi Vaka Matanitu
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	* land Bill: ~~Sa Kevei~~ Me Bokoci na 6 na fiti na i yau Kece, Me sole sa ki Vua na lewe ni Matagali
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	* O Koya ga sa Vakadinadinataki ni sa Vakacalai Vakalawa, Me sa na biu ena liga ni lawa
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	* Sa Kevei Me Vakadewataki Mai Vakaviti Kei na Vaka Peritania. Me Rawa ni Matata Vinaka Vei Keda.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	* Me Veisautaki Rawa na yavu ni Vakavulewa Vou gai Vakayacori na Veidijidiji

VEIKA TALE ESO

.....

Saini (tikini ni siga)

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAMARA

TUSITI –9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
	JONA MOCI	TUBALEVU		
	MANASA BULAISERA	TUBALEVU		
	APISAI BAKANI	✓ ✓ ✓		1141590131 4
	JONE TOGANIVALU	✓ ✓ ✓		0033 16801
	ORISI KANABIGRIGI	✓ ✓ ✓		
	JOSAIA QALOTALU	✓ ✓ ✓		0114159013
	VILIKESA TAMANIVALU	✓ ✓ ✓		01141590128 7
	LITE MATANIBUKADRALU	✓ ✓ ✓		01141590128 0
	INISE . LIKULIAGAKITA	✓ ✓ ✓		0114159012
	SEREANA . RATAVA	✓ ✓ ✓		01141590129 0
	SEVANAIA MATAIKA	✓ ✓		0114159012 6 9

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAMARA

Tusiti - 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAMARA

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Manasa Veiibay	Naisausau	[signature]	011401300771
2.	Olivia Solei	Naisausau	[signature]	011401300775
	Kelera Motubula	Naisausau	[signature]	2376603
	Josua Tuilou	Naisausau	[signature]	9789537
	ANARE – Lewenigila	NAISAUSAU	[signature]	011429600482
	MEREANI – BABA	NAISAUSAU	[signature]	011451700061
	Kimvilianie – NAMOUMOU	NAISAUSAU	[signature]	—
	Ilaisa – TOROCA	NAISAUSAU	[signature]	—
	WAISIKI MATE	NAISAUSAU	[signature]	098311200211
	MAKERETA MARIA	NAISAUSAU	[signature]	2334 551 00434
	TARAIVINI MALUKA	NAISAUSAU	[signature]	0042 031 01099
	MALAKAI LUVENITOGA	NAISAUSAU		
	MARIA KALUVE	NAISAUSAU	[signature]	2109 999 44704
	Iva. Talanoa. Batiwale	Naisausau	[signature]	0114 296 02037
	Nanise Marama	Naisausau	[signature]	0172 245 010163
	WAISAKE KOROIBULU	NAISAUSAU	[signature]	
	KOINI SESENABARAVI	NAISAUSAU	[signature]	011408100974

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAMARA

TUSITI - 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Mesulame Tuigau	Naisausau	Tuigau	1545 048 15262
	Ana Nure	/	Nure	0114 296 02056
	NETANI SERU	NAISAUSAU	[illegible]	1516 409 90429
	Livia Naidani	Naisausau	[illegible]	0114 14400 127
	Apolosa Navunisarau	Naisausau	[illegible]	0114296 02045
	Vasemaca Raikiwai	/	Navunisarau	011401302513
	Mereoni Taliga	Naisausau	mtaliga	0114 296 02043
	Sainimili Vakanawa	Naisausau	Kainikainea	0114 296 02051
	SEKAIA RABILA	NAISAUSAU	RABILA	0114 296 02048
	MARECA VULI	NAISAUSAU	M/vuli	0114 296 02057
	Laisa Dimi	Naisausau	Dimi	0078 161 01470
	Seini Batiwale	Naisausau	Saravati	0192 01500302
	Sitiveni Koli	Naisausau	Saravati	0192 01500522
	Alena Tubuna	Naisausau	Tubuna	0114 29602071
	Helen Lilo	Naisausau	Lilo	012914921402
	APETE TURAGATANI	Naisausau	[illegible]	0114 29602067
	VIRISILA TIKO	NAISAUSAU	Tiko	0114 622 00698

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAMARA

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Usaia Radrokai	Nakorolevu	[signature]	0114 011 02258
	Vuya Samailagi	Nakorolevu	[signature]	0114 011 02306
	Toga Tuifagalele	Nakorolevu	[signature]	0114 011 02286
	Elesi Manama	Nakorolevu	[signature]	1553 579 13675
	Akuila Masima	Nakorolevu	[signature]	0788 567 00013
	Viliame Pailate	Nakorolevu	[signature]	2334 535 00066
	Losalini Pailate	NAKOROLEVU	[signature]	2741 007 42393
	Meresiana Rugua	NAKOROLEVU	[signature]	0164 263 00972
	Tevita Rauga	Nakorolevu	[signature]	0114 002 01105
	Talica Malewa	Nakorolevu	[signature]	0114 011 02262
	Leba Daucakacaka	Nakorolevu.	[signature]	036230601736
	NAYAVITH TOGA	— —	[signature]	011401100960
	Watisoni Waqa	— —	[signature]	156308630211
	Usaia Samuela	— —	[signature]	0114 622 00295
	Vilina Madigi	— —	[signature]	0114 011 02304
	Ruvekula Konaidau	✓ ✓	[signature]	0114 011 02248
	WATISONI WAQA	✓ ✓	[signature]	0114 013 02460

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAMARA

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Marika Sedre	Nakorolevu	[signature]	011401102292
	Laisani Rokoveti	Nakorolevu	[signature]	9000 63300293
	Mariko Rokolaca	Nakorolevu	[signature]	0114 01102244
	Vio Suniikabula	Nakorolevu	[signature]	0114 65900993
	Timoci Naululevu	Nakorolevu	[signature]	0114 178 01893
	Tavarta Salavou	Nakorolevu	[signature]	0114 011 02279
	Seini Sorovakarua	Nakorolevu	[signature]	2973 265 02171
	Peniasi Qativi Wagalaivi	Nakorolevu	[signature]	0114 163 01929
	Asena Marama	Nakorolevu	[signature]	0114 011 02252
	Luke Molikeve	Nakorolevu	[signature]	0419108511 74
	Temalesi Bui	Nakorolevu	[signature]	150852495026
	Malakai Sorovarua	Nakorolevu	[signature]	0114 01102294
	Watisoni Waqa	Nakorolevu	[signature]	011401100524
	Kuini Watiribi	Nakorolevu	[signature]	0117 010 03543
	Sitiveni Baivoukeinamara	Nakorolevu	[signature]	0008 146 01253
	Mariko R. Tikowaivei	Nakorolevu	[signature]	011401102327.
	Peniasi Qativi Wagalaivi	Nakorolevu	[signature]	2973265 04140

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	RT. KALEVATI-BUKADUA	NAIBOREBORE	[signature]	015014100825
2.	Apisalome Iranatawa	Naiborebore	[signature]	0150 354 00189
3.	Wainikiti. Naibebacaji	✓	[signature]	015035400203
4	Mereseini Naidrodro	Naiborebore	[signature]	100741008255
5.	Seru Tuivoma	Naiborebore	[signature]	015035400156
6	Sakaraia Raigavi	—	[signature]	015035400226
7	Laisa Wati	—	[signature]	003917604386
8	Sakaraia Raigavi	—	[signature]	118350117440
9	Vasomaca Takayawa	—	[signature]	116551402945
10	Aneta Ravutu	—	[signature]	164868010982
11	Jovesa Kanasolusolu	—	[signature]	26930130031
12.	Rusiate Qounadoru	✓	[signature]	015035400225
13	Mereseini Vulimainuwakai	✓	[signature]	004040200134
14	Isimeli Wainiqolo	Naiborebore	[signature]	5122 601 00537
15	Josivini Rokobuna	Naiborebore	[signature]	0150 150 01694
16	Jo. Liwanacagi	Naiborebore	[signature]	015016200155
17	Asena Soata	Naiborebore	[signature]	01503540078

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	Miliana Marama	Naiborebore	[signature]	0150 16301839
19	Sailosi Bolavucu	Naiborebore	[signature]	2941082 90882
20	Mere Vitutuki	Naiborebore	[signature]	0008 169 01563
21	Aisea Rokotuibau	Naiborebore	[signature]	0085 659 01155
22	Malke Daunkere	Naiborebore	[signature]	0546 ~~85~~ 5547
23	Rosana Vi Seruisevou ~~Seruisevou~~	Naiborebore	[signature]	2296 665 00046
24	Vilimoni Vatusere	Naiborebore	[signature]	015029602339
25	Mereani Adireki Kunesautu	Naiborebore	[signature]	015029602338
26	ALENA BALEBOGITNI	NAIBOREBORE	[signature]	0150 35500451
27	Waisea Malokalou	Naiborebore	[signature]	015070300195
28	Talica Senidovu	Naiborebore	[signature]	015061900025
29	Camari Ledua	Naiborebore	[signature]	002974000130
30	IVA MERE DIRAWA	NAIBOREBORE	[signature]	0150 35400170
31	Ruci BASAGA	NAIBOREBORE	[signature]	0150 35400183
32	Mereama Saukomua	Naiborebore	[signature]	0319 075 01198
33	MEli Baleinakorovatu	Naiborebore	[signature]	1648032 05881
34	Miriama Tukiwai	Naiborebore	[signature]	0150 357 01465

KO IKA ERA TIKO RANA

VEWAKA KARAMATAKI - PEACE. NADARO VILLAGE.

	YACA:	KORO	SIGN:	VOTER NO.
	Salacieli tikotikomalua	Nadaro	[signature]	233474700256
	Eliza Qeregeretabua	Nadaro	[signature]	011236501424
	Tomasi Qeregeretabua	Nadaro	[signature]	011216001390
	EPI B. DRUGNI LEVU	NADRO	[signature]	~~011216001342~~
2	Vilikesa Raibulu	Nadaro	[signature]	011216001342
3	Akisi Mavama	Nadaro	[signature]	011216001377.
4	Vilisi Sovarua	Nadaro	[signature]	011216001376.
5	Jona Sovarua	Nadaro	[signature]	
6	Marika Beitakivalu.	Nadaro	[signature]	01126220047
7	Makelesi Katalau.	Nadaro	[signature]	004075500106
8	Losena Rayagona	Nadaro	[signature]	011216001373
9	Anisi Maramabiu	Nadaro	[signature]	0112 160 01374
0	Acura Sabaria	Nadaro	[signature]	2321823 00097
51	TANIELA COLAMOTO	Nadaro	[signature]	0112 160 01329
52	Leba Lute.	Nadaro	[signature]	0001 370 00366
53	Losana Kana	Nadaro	[signature]	0040 001 00904
54	Ratu Josese Tunidau	Nadaro	[signature]	3171 521 00043.
55	Lonata Vunaki	Nadaro	[signature]	0588 038 01172.
56	Netava Rasila	Nadaro	[signature]	0112 160 01313
7	Kaveni Raitamata	Nadaro	[signature]	0112 011 01144.
8	Apenisa Raileqe	Nadaro	[signature]	0112 160 01314.
1	Rosi Volau	Nadaro	[signature]	04713540779
0	Ilimeleki Leweiloma	NADARO	[signature]	057503501872
1	Vaseva Vaculeka	NADARO	[signature]	162967990373
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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – NADARO VILLAGE -

12/17 - 06-26 - /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	Vani Rokosei Vitinavulagi	Nadaro	Vitinavulagi	0001 371 00266
2.	Adi Seretoga Ane	Nadaro	[signature]	0390 190 105889
3.	Pita Raymond Namusukia	Nadaro	[signature]	2761 003 26918
4.	Luisa Sewatu	Nadaro	Luisa	0112 160 01383
5.	Saimana Tukobukovugalei	Nadaro	[signature]	1544 086 48258
6.	Sainimere Toalagi	Nadaro	[signature]	0112 160 01362
7.	Meredani Rayagona	Nadaro	Rayagona	2869 012 45770
	SISILIA YALEWANNEI	NADARO	[signature]	0169351 00687
	LORAINI RABURAU	NADARO	[signature]	0086 158 00854
	Naibuki Tui	Nadaro	[signature]	0078 01000615
	Salote Tuinausori	Nadaro	Salote	0188 070 89164
	Ruci Tuinausori	Nadaro	[signature]	0078 01000616
	TANIELA VACA	Nadaro	Vaca	0117 522 00033
	SALOTE Vuniwai	Nadaro	[signature]	0112 160 01370
	Losena Likutaibau	Nadaro	[signature]	0117 659 00984
	Jonacani Cleneqpetakia	Nadaro	[signature]	0112566 00244
	Lia Ulusole	✓	[signature]	2228 49200049
	Sitiveni Kaila Talewai Lepani	Nadaro	[signature]	0112 160 01347
	Veniana Kuini Magala	Nadaro	[signature]	0112622 20496

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

12./17. – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
21	Vani Maramavou Delai	Nadaro	Maramavou. Delai	011248300436
22	Lorain Makasiali	Nadaro	[signature]	0012160 01315
23	VILIAME TUVU.	✓	[signature]	239501083180
24	ISEI TUVU	NADARO	[signature]	007701101010
25	Mere Baleinaikawalu	Nadaro	[signature]	0112160 01364
26	Iliakimi Namusuki	Nadaro	[signature]	0112160 01368
27	Kolinio Rayasi	Nadaro	[signature]	165403226393
28	KAVENI. TUVU	NADARO	[signature]	900039700779
29	Vetera Co	Nadaro	[signature]	0112 160 01358.
30	Merelita Ligatawa	Nadaro	[signature]	0112 160 01366
31.	Sainimere Toalagi	Nadaro	[signature]	0112 160 01362.
2	Taniela Vaca Vakarusabola	Nadaro	[signature]	0535 47300108.
3.	Meredani Rokosuka	Nadaro	[signature]	2869 012 45770
	Manueli Tokabobo	Nadaro	[signature]	0112 160 01337
	Laisana. Naisaboga	Nadaro	[signature]	0112 160 01343
	Lusiana. Qionicolo	Nadaro	[signature]	2061 598 00086.
	Virimi Qaravanacolo	Nadaro	[signature]	0117 141 00536.

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

~~12-06~~ 12 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	RATU ORISI GALINIKASA	SOTE	[signature]	014935300308
	ILIASERI RAINIMA	SOTE	[signature]	014943100241
	LITEA TAUBALE	SOTE	[signature]	014935300255
	MIRIAMA ROKO	SOTE	[signature]	014935300232
	Adi Alisi Radinisuva	Sote	[signature]	206046500165
	Mere Raditora	Sote	[signature]	0149 353 00254
	VILIKESA REKOVAVUKU	SOTE	[signature]	0149 353 00347
	Verenaki Likuivalu	SOTE	[signature]	0149 353 00234
	ILOSAVECI RAIWASA	SOTE	[signature]	0149 353 00286
	Liviana Vufavou	SOTE	[signature]	0149 353 00268
	Alisi Radinisuva	SOTE	[signature]	
	Jokatama TUIVERGE	SOTE	[signature]	0149 353 00359
	Vuli Ralovu	SOTE	[signature]	2257 ~~2255~~ 463 00265
	Levani Bau	Sote	[signature]	0149 353 00257
	Rt ISIKELI SILIKIBAU	Sote	[signature]	0149 353 00358
	Rt POASA Iranavuna	Sote	[signature]	1652 032 71344
	VANI TAVALULU	SOTE	[signature]	2548 01387933
	Ponipate Vunikoro.	Sote	[signature]	0346 08901267
	MALAKAI MEKE	✓	[signature]	0117010024149
	Lusita NABOSENIGAUA	✓	[signature]	0149 4[illegible]0508.

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Sailosi Lomavere	sote	[signature]	
	Letila Senirosi Talei	Sote	[signature]	003717300195
	Penjamini Ratonalala	Sote	[signature]	0149 630900282
	Afeca Tamoi	Sote	[signature]	
	Ivamere Tanitania	Sote	[signature]	~~2979771~~
	Ratu Damu Roko	Sote		~~2877~~
	Isoa Raicebe	sote	[signature]	115351405668
	Yirimi Lomasalatei	Sote	[signature]	0149 353003376
	Napolioni Masirewa	sote	[signature]	0149 35300356
	Sainimere Kelera	Sote	[signature]	0038 751 00536
	Temo Musukasau	Sote	[signature]	109713400451
	Lavania Rawaitagaga	Sote	[signature]	2036 613 00480
	Keterayani Rokorai sote	Sote	[signature]	0149 353 00233
	Rt Makisi Vula	Sote	[signature]	014965900496
	Adi Letia Sikivanua	Sote	[signature]	0149353 00240
	Arieta Qoru	Sote	[signature]	014901501270
	Vilimaina Liku	sote	[signature]	0149353 00275
	Waisea Tikoitovu	sote	[signature]	0149353 00355
	Keni Tuinona	sote	[signature]	0149 353 00309

No.#	Yaca	Koro	Sign	Voter No.#
	Seremaia Tuikadavu	Sote	Tuikadavu	0149 353 00354
	Venina Tuni	Sote	[illegible]	0149 353 0023
	Ilisabeta Marama	✓	[illegible]	0149 353 00249
	Talumeci Marama	Sote		0406 020 45877
	Sireli Natakala	SOTE	[illegible]	0149 353 00315
	Unaisi Iranavula	Sote	[illegible]	0149 353 00352
	Marika Tuiverata	Sote	Tuiverata	0149 353 00322
	Sikeli Nakaca	Sote	Nakaca	0149 353 00362
	Dikelera Roko	Sote	Roko	0149 353 00233
	Likucali	Sote		
	Samu Raveli	Sote	[illegible]	0149 353 00374
	Susana	Sote	[illegible]	
	Asaeli Rokovucago			
	Rt Sireli Rokovucago	SOTE	[illegible]	0149 353 00244
	Kini Rokovucago	Sote	Rokovucago	2254 434 00080
	Baimoni Tovuto	Sote	[illegible]	0149 365 01417
	Nunia	Sote	[illegible]	
	Rt Tumeli Tokavanua	Sote	[illegible]	
	Sereana	SOTE	[illegible]	0076 015 02302
	Inise	Sote	[illegible]	
	Apenisa Roko	Sote	[illegible]	0149353 00291
Rt	Emori Kurusasa	Sote	[illegible]	00780 2302148
	Sakiasi Derea	Sote		
	Elenoa Serukairewa	Sote	[illegible]	0122 074 19122
	Tumeli Tokavanua	Sote		
	Karalaini Naligo	Sote	[illegible]	0401 305 0099
	Mirini Buna #2	Sote	[illegible]	~~04014~~ 0406 20345877
	Marika Tuiloma	Sote		
	Elenoa	Sote	[illegible]	0149 353 00239
	Dirini ~~Labalaba~~ Roicolebailagi	Sote	Roico	
	Emori Kurusasa #2	Sote	Kurusasa	0149 353 00335
	Waisea Tikoitovu	Sote	[illegible]	1652 680 58834
	Ruci Banokonoko	Sote	Banokonoko	0076 628 00197
	Rt Emosi Roko	Sote	Roko	0149 353002[illegible]
	Emosi Radio	SOTE	[illegible]	0149353 0[illegible]
	Mirini Buna #1	SOTE	[illegible]	0149353[illegible]
	Marika Tukicavu	Sote		
	Iliaseri Rainimai	Sote		

No#.	Yaca	Koro	Sign	Voter No #.
	Rt Sakeasi Q.	Sote	[signature]	0406 108 45050
	Talumeci M	Sote	Marama.	0149 353 00329
	Senimelika V.	Sote	[signature]	0085 601 00453
	Minama M	Sote	[signature]	0149 353 00279.
	SALACIELI. R	SOTE	SRADINIVANUA	
	Tarto - Rokoca	SOTE	TROKOCA	0149 353 00368
	APOROSA RAKUIDA	SOTE	[signature]	0149353 00364
	TEMO TIKOSAYA	SOTE	T. TIKOSAYA	0061164 00213
	Lavenia Drawe	Sote	[signature]	0149 353 00276
	Pita Cibitac	Sote	[signature]	0149 353 00259.
	Inoke Kuidau	Sote		
	Alesi Marama	Sote.		
	Ilisapeci Raiwase	Sote	[signature]	5324 681 00106
	Nunia Rokotadau	Sote	[signature]	
	Anaseinic	Sote	[signature]	2125 999 03589
	Sakeasi Tagi	Sote	[signature]	2964 265 45154
	Lokoloko Drabe	Sote	[signature]	0149 353 00304
	LUKE Raicobo	✓	[signature]	0149011 00466
	Sireli Nakaca	Sote	[signature]	0149 353 00243.
	WAKEA TIKOTOM	Sote	[signature]	
	NEMANI ROKOTUNIDAU	Sote	[signature]	0149 36901369
	Levani Buri	Sote	[signature]	0149 353 00331

YACA NI VAKATATU ENA KORO KO [illegible]

NAME		AGE D/O/B.	SIGN
MANOA.	Guki NASAU	1:11:195	[illegible]
SERA	TINANITUI	31:05:66	[illegible]
SALASEINI	TINAINAMADA	30:03 01	Tinai
MERELITA	ADITAMANA	14.3.69	[illegible]
MEREIA	TIRAUCI	28.09:95	Mereia Tirauci
UNAISI	LAWEI	08/06/79.	Ulawei.
Apikale	Ufia	26/12/79.	[illegible]
Viniana	Vakarauraw	03/03/93	Wakarauraw
Salaseini	Likubai	06/04/84	[illegible]
Seruwaia	Naivilowasa	10/08/79	Naivilowasa.
Ilisapeci	Siata	12/01/01	Siata.
Talica	LIKU	14/10/69	TLIKU
Emosi	RADIO	25/08/74	[illegible]
Marika	Radeka	13/02/02	[illegible]
Unaisi	Radio	02/08/07	Radio
PENI	VECENA	13/08/2006	Recena
VILIVE	Degura	04/04/2004	[illegible]
SIMIONE	RANAVISANOI	18-1-1962	RANAVISA
LEMEKI	TUIKUBULAU	16/03/1991	[illegible]
Vilimaina	Nokonokosere	6/10/92	[illegible]
Maria	Luisa	02/06/95	[illegible]
Tomasi	Tuiwaila	15/Jun/57	Tuiwaila
Senimelina	Cagera	04/12/64	Tuiwaila
Ana	Yawa	16/01/95	[illegible]
Jone	Tuvoca	08/July/89	[illegible]
Erami	Rasaubale	22/06/01	[illegible]
Ekueli	vakasilimi	04/05/02	[illegible]
Kelera	Vakasoko	15/11/03	Vakasoko.
Taito	SOKOVAGONE	14:01:94	[illegible]
VASITI	BALEISUVA	07/07/95	Baleisuva
Severi	Vasuca	18/08/73	[illegible]
Ratu Inoke	Rokoilenuka	13/10/79	[illegible]
Alena	yasuka	6/12/43	A Bose
[illegible]		09/07/1982	[illegible]
	Yamuna	09/09/85	[illegible]
	Koronawa	24-5-54	Koronawa
[illegible]	VESINAWAILAGI	04/06/77	Vesinawailagi
	TUVOU	29/04/64	TUVOU

VATUKARASA — TIKO RAWA ENM VAKATUTU

1. MOSESE TIKODUADUA —
2. RUSIATE KAINALOTO —
3 KELEVI Botebotevanua —
4 Lui - Wagasaga -
5 Ilmoci Sawavu —
6. JOSHIA DARA
7 Meleki Rokotuni -
8 LEVANI TOASAMONI
9 JALE TURAGA Fraga
10 VILIMONE: KILAWEKANA
11. ISIRELI GONEYALI
12 SOVARI ROKOTUNUNA
13 JOSAIA DARA
14 Kalivati Roraduni
15 Misawaini Goneyali
16 Sitiveni Kaicolo Kaicolo
17 Joeli Ravualala
18 Filomena Tuinicileni
19 Nanise Rokotura. Rokotura
20. Siteri Rokoleba
21 Adi Sereana Roraduni
22 Niumai Vicowai Vicowai
23 LUKE DAUNITUTU. LDaunitutu
24 Evia Seretabua. Eseretabua
25 Titilia Tinaimakubuna. Tinaimakubuna
26 Vasiti Navatuwai. VNavatuwai
27 Nanise Nabuno² Nabunobuno
28 Vani Ralagakali Ralagakali
29 Alisi Betakulla Betakulla
30 JOSESE: Rokodamana Rokodamana
31 Jeremy Cole Jale
32 Manaini Koroprara MKoroprara
33 WATI NAPAU Napau
34 SEVANAIA RAKULA Goneyali
35 JOSEVA ROKOULI
36 MELI CIGOIVALU
37 VILIAME TUKUTULAMAIMUCI

38 Aicaid Bui - Abui
39 Villame Tagicakivanua — Tag

No.#.	Yaca	Koro	Sign	Voter No #
	Rt Sakeasi Q.	Sote	[signature]	0406 108 45050
	Talumeci M	Sote	Marama.	0149 353 00329
	Senimelika V.	Sote	[signature]	0085 601 00453
	Minama M	Sote	[signature]	0149 353 00279.
	SALACIELI. R	SOTE	SRADINIVANUA	
	Taito Rokoca	SOTE	TROKOCA.	0149 353 00368
	APOROSA RAKUNIA	SOTE	[signature]	0149 353 00364
	TEMO TIKOSAYA	SOTE	T. TIKOSAYA	0061 164 00213
	Lavenia Drawe	Sote.	[signature]	~~09~~ 0149 353 00276
	Pita Cibitaki	Sote	[signature]	0149 353 00259.
	Inoice Kuidau	Sote		
	Alesi Marama	Sote.		
	Ilisapeci Raiwase	Sote	[signature]	5324 681 00106
	Nunia Rokotadau	Sote	[signature]	
	Anaseinic	Sote	Aeagi.	2125 999 03589
	Sakeasi Tagi	Sote	Stagi	2964 265 45124
	Lokoloko Drabe	Sote	[signature]	0149 353 00304
	LUKE Raicobocobo	✓	[signature]	0149 011 00466
	Sireli Nakaca	Sote	[signature]	0149 353 00243.
	WAIGA TIKOTOVU	Sote	[signature]	
	NEMANI ROKOTUNIDAU	Sote	[signature]	0149 369 01369
	Levani Buri	Sote	[signature]	0149 353 00331

No.#	Yaca	Koro	Sign	Voter No.#
	Seremaia Tuikadavu	Sote	Tuikadavu	0149 353 00354
	Venina Tuni	Sote	Tuni	0149 353 00231
	Ilisabeta Marama	✓	Sabeta	0149 353 00249
	Talumeci Marama	Sote		0406 020 45877
	Sireli Natakala	SOTE	Nato	0149 353 00315
	Unaisi Iranavula	Sote	Iranavula	0149 353 00352
	Marika Tuiverata	Sote	Tuiverata	0149 353 00322
	Sikeli Nakaca	Sote	Nakaca	0149 353 00362
	Dikelera Roko	Sote	Roko	0149 353 00233
	Likucali	Sote		
	Samu Raveli	Sote	[signature]	0149 353 00374
	Susana	Sote	[signature]	
	Asaeli Rokovucago			
	Rt Sireli Rokovucago	SOTE	[signature]	0149 353 00244
	Kini Rokovucago	Sote	Rokovucago	2254 434 00080
	Baimoni Tovuto	Sote	[signature]	0149 365 01417
	Nunia	Sote	[signature]	
	Rt Tumeli tokavanua	Sote	[signature]	
	Sereana	SOTE	[signature]	0076 015 02302
	Inise	Sote	[signature]	
	Aperisa Roko	Sote	[signature]	0149 353 00291
Rt	Emori Kurusasa	Sote	Kurusasa	007802302148
	Sakiasi Derea	Sote		
	Elenoa Serukairewa	Sote	Serukairewa	0122 074 19122
	Tumeli Tokavanua	Sote		
	Karalaini Naligo	Sote	[signature]	0401 305 00991
	Mirini Buna #2	Sote	Buna	~~04 014~~ 0406 ~~20~~ 45877
	Marika Tuiloma	Sote		
	Elenoa	Sote	Elenoa	0149 353 00239
	Dirini ~~Labalaba~~ Roicolebailagi	Sote	Roico	
	Emori Kurusasa #2	Sote	Kurusasa	0149 353 00335
	Waisea Tikoitovu	Sote	Tikoitovu	1652 680 58834
	Ruci Banokonoko	Sote	Banokonoko	0076 628 00197
	Rt Emosi Roko	SOTE	Roko	0149 353 00263
	Emosi Radio	SOTE	Radio	0149 353 00330
	Mirini Buna #1	SOTE	Buna	0149 353 00330
	Marika Tukicavu	Sote		
	Iliaseri Rainimai	Sote		

YACA	KORO	SAINI	I-D
SELAI LIKUGASAU	SAVU	Selai Likug	1 002 002 01097
AMANI-RABULUKULA	SAVU	[signature]	0117357001188
Osea Dasalusalu	Savu	[signature]	0117020011621
SAMUELA-SUGUTURAGA	SAVU	Suguturaga	0117357000744
JOSEFA-KOROI	SAVU	[signature]	0117357001 15
LANIETA-QOUNADOVU	SAVU	Qounadovu	0117357000 94
AMANI-RABUKULA	SAVU	[signature]	017357001 56
ELENOA-KEDRABAI	SAVU	[signature]	0117357000 86
LISONI-SAULECA	SAVU	[signature]	0117622 00804
Vaomi/Lewakita	Savu	Nlewakita	0117357 00122
ASEMA-NAKACA	SAVU	[signature]	0117015007 81
TUNAISA-TURAGABECI	SAVU	Turagabeci	0117155005 34
Sonaca Loaniccia	Savu	[signature]	0117357000 93
TEMORI-LATITOGA	SAVU	Latitoga	0117357001 19
AKUUSA-TUKANA	SAVU	[signature]	0007176019 90
Titilia Soko	Savu	[signature]	0011176 02086
Ruci-BURE	SAVU		0340 070 88261

KO IKA ERA TIKO RANA

VEIVAKA KARAMATAKI - PEACE - NADARO VILLAGE

NO.	YACA:	KORO	SIGN:	VOTER NO.
38	Salacieli tikotikomalu	Nadaro	[signature]	233474700256
39	Eliza Qeregeretabua	Nadaro	[signature]	011236501424
40	Tomasi Qeregeretabua	Nadaro	[signature]	011216001390
41	EP / B. DRUGNI LEVU	NADRO	[signature]	~~011216001342~~
42	Vilikesa Raibulu	Nadaro	[signature]	011216001342
43	Akisi Mavama	Nadaro	[signature]	011216001377.
44	Vilisi Sovarua	Nadaro	[signature]	011216001376.
45	Jona Sovarua	Nadaro	[signature]	
46	Marika Beitakivalu.	Nadaro	[signature]	01126220047
47	Makelesi Katalau.	Nadaro	[signature]	004075500106
48	Losena Rayagona	Nadaro	[signature]	011216001373
49	Anisi Maramabiu	Nadaro.	[signature]	0112 160 01374
50	Acura Sabaria	Nadaro	[signature]	2321823 00097
51	TANIELA COLAMOTO	Nadaro	[signature]	0112 160 01329
52	Leba Lutte.	Nadaro	[signature]	0001 370 00366
53	Losana Kana	Nadaro	[signature]	0040 001 00904
54	Ratu Josese Tunidau	Nadaro	[signature]	3171 521 00043
55	Lonata Vunaki	Nadaro	[signature]	0588 038 01172.
56	Netava Rasila	Nadaro	[signature]	0112 160 01313
57	Kaveni Raitamata	Nadaro	[signature]	0112 011 01144.
58	Apenisa Raileqe	Nadaro	[signature]	0112 160 01314
59	Rosi Volau	Nadaro	[signature]	04713540779
60	Ilimeleki Leweiloma	NADARO	[signature]	057503501872
61	Vaseva Vanulelea	NADARO	[signature]	162967990373
62				
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72				

WASE 10 VEIVAGALALATAKI	1. Me boko laivi yani na lawa ni veivagalalataki vei ira na vuaviri. Na cala levu duadua e na Matanitu, kenai fotogi na mate qai soli tu na veivagalalataki. Sa soli na veivagalalataki, qai dei tale tu na lewe ni vanua mera mai veiliutaki 2. Nai vosavosa "No one is above the law." E sega ni dina. Rabuka, Baumarama, Khaiyum, theyare all above the law. Boko laivi yani, buti ira yani ki na vale ni veivesu.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	1. Na Yavu ni Vakavulewa ni 2013 me sa bin laivi sara ga. 2. Kevaka e rawa ni vakamai na Yavu ni Vakavulewa nei Yasa Ghai, ka ran sega ni lewai na vakama, ia na cava me qai sega ni rawa ni bin laivi kina na Yavu ni Vakavulewa ni 2013.
WASE 12 ITEKITEKIVU, IVAKAMAÇALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

1. Au sa vakatura me sa bin laivi sara ga na Yavu ni Vakavulewa 2013
2. Me boko laivi na immunity clause e na Yavu ni Vakavulewa ka ra ani. Veikaruitaki o ira na vuaviri, Rabuka, Baumarama, Khaiyum etc
3. Me ran vagaqai kea veikaruitaki na vakama na Constitution ka vakarautaka ko Yasa Ghai kei ira na nonai lawalawa.

[signature] 17/apr

Saini (tikini ni siga)

VATUKARASA — TIKO RAWA ENM VAKATUTU

1. MOSESE TIKODUADUA —
2. RUSIATE KAINALOTO —
3 KELEVI Botebotevanua —
4 LUI - WAGASAGA -
5 Ilmoci Sawaru —
6. JOSHIA DARA
7 Meleki Rokotuni -
8 LEVANI TOASANION.
9 JALE : TURAGA Turaga
10 VILIMONE: KILAWEKANA
11. ISIRELI. GONEYALI
12 SOVARI ROKOTUNUNA
13 JOSAIA DARA
14 Kalivati Roraduri
15 Misiwaini Goneyali
16 Sitiveni Kaicolo Kaicolo
17 Joeli Ravualala
18 Filomena Tuimaleni
19 Nanise. Rokotura. Rokotura.
20. Siteri Rokoleba
21 Adi Sereana Roraduri
22 Niumai Vicowai Vicowai
23 LUKE DAUNITUTU . LDaunitutu.
24 Evia Seretabua. Seretabua
25 Titilia Tinaimakubuna . Tinaimakubuna.
26 Vasiti Navatuwai . VNavatuwai
27 Nanise Nabuno² Nabunobuno
28 Vani Ralagakali Ralagakali
29 Alisi Betakulla Betakulla.
30 JOSESE : Rokodamana Rokodamana
31 Jeremy Cole Cole.
32 Manaini Koroprara MKoroprara
33 WATI NAPAU Napau
34 SEVANAIA RAKULA Goneyali
35 JOSEVA ROKOULI
36 MELI CIGOIVALU
37 VILIAME TUKUTULAMAINUSI

Nauluvatu Village Hall, Nakelo

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nauluvatu Nakelo. DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	APENISA TOLEVU	72	7267238	NAULUVATU ~~NAKELO~~	NAKELO	T	FIJIAN	[signature]
2	NIUMAIA TODRELALA	69	8092216	VATURUA NAKELO	NAKELO	T	FIJIAN	[signature]
3	INOKE KARAU	70	9216579	NAULUVATU NAKELO	NAKELO	T	FIJIAN	[signature]
4	NEUMI · L · VONOVANO	72	:	NAI[illegible]AVAU	NAKELO	T	FIJIAN	[signature]
5	NEVOTE TUISAVUNI	69		NAULUVATU NAKELO	NAKELO	T	FIJIAN	[signature]
6	[illegible]	71		NAKELO	NAKELO			[signature]
7	RATE KAVEM. MOKELEVU.	55	9471982.	VADRA.	NAKELO.	T	FIJIAN	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nauluvatu Nakelo DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	Levani Tuinabua	71	2793160	Namuka	Nakelo	T	IT.	[signature]
9.	Kolimo Baivou	69	2337449	Nauluvatu	Nakelo	T	IT	[signature]
10	NASAKAWAKI: KITI	52		VATURUA	NAKELO	T	IT	[signature]
11	JOSESE VIDALEBA	33		Naimalavau	Nakelo	T	IT	[signature]
12	Nemani Camainakai	34		VISAMA	NAKELO	T	.	[signature]
13	W. S. SERUKAI	62	9484632	VATURUA	NAKELO	T		[signature]
14	Osea Tagicakibau	60	7111911	Naimalavau	Nakelo	T		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naulwatu - Nakelo DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15.	KAMELI. RACUAKA TUIVUNA	46	8666458	NATOGADRAVU NUKU, TAILEVU	NUKU	TURAGA		
16	Watisoni N. Radigi	64	9775921	Vutuvo Nakelo Tailevu	Nakelo	M		
17	MESULI DEGEI	68	9628043	VISAWA	NAKELO	M	ITAUKEI	
18	INOSI DELABUBU	60	9946168	✓	✓	✓	✓	
19	ISIRELI. GUNALU	67	8490228	NAIMALAVAU	✓	✓	✓	
20	NEMANI Bigtibau	58	9253255	Naulwatu	✓	✓	✓	
21	Samuela Baleibaravi	62	8320972	Naulwatu	Nakelo	✓	I. Taukei	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nauluvatu – Nakelo DATE: 17/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	Timoci Namela	65	2839192	Nauluvatu	Nakelo	Turaga	Taukei	Namela
23	NACANIELI. WAKA	65	8309132	NAULUVATU	NAKELO	TURAGA	TAUKEI	[illegible]
24	TOAKASE V. RATU	72		NAULUVATU	NAKELO	MARAMA	FOD	[illegible]
25	Juana Liaqtaku	81		Nauluvatu	Nakelo	Marama	Taukei	[illegible]
26	Mereani Tuisovivi		8053564	Nauluvatu	Nakelo	Marama	Taukei	Tuisovivi
27	Lanieta Verebasaga	50	9911658	Nauluvatu	Nakelo	Marama	Taukei	Verebasaga
28	Litia Vucago	45	8604074	Nauluvatu	Nakelo	Marama	Taukei	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nauluvatu, Nakelo DATE: 17/06/25 TIME: 2.00pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
29	SERA. TINANITUI	61	7867848	Nauluvatu	Nakelo	Marama	Taukei	[signature]
30	Amali Qarau	63	7120581	Nauluvatu	Nakelo	Marama	Taukei	[signature]
31	KESAIA SERU	72	8072850	Nauluvatu	Nakelo	Marama	Taukei	[signature]
32	LUSIANE NAULU	50	9253255	NAULUVATU	Nakelo	Marama	Taukei	[signature]
33	AKILIO RATUSILA	59	9243599	VATURUA	NAKELO	TURAGA	TAUKEI	[signature]
34	Sanai Kumlo	47	3311195	Kiuva	BAU	T	Itaukei	[signature]
35	MITIELI INOKELEVU	46	2798031	~~[illegible]~~ SAVU	VIRIA	T	ITAUKEI	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nauluvatu, Nakelo DATE: 17/06/26 TIME: 2.00pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
36.	S Nanzlovalo	40	9083205	NAULUVATU NAKELO	NAKELO	TURAGA	IT	[signature]
37	Lyia Nadruku	53	8738396	✓	✓	✓	✓	[signature]
38.	Emosi Basu	65.	8340181.	NAKAULEVU VILLAGE	✓	✓	✓	[signature]
39.	Tevita Sautuca.	60	9301869.	Nauluvatu. Nakelo	✓	Turaga.		[signature]
40	Fulori Ratu	37	9084009	Nauluvatu Nakelo	✓	Marama	IT	[signature]
41	VARANISESE RATUVOU	45	9325299	NAULUVATU NAKELO	✓	✓	IT	[signature]
42	INOKE SEFLEI JAMES QARAU	19	7983715	NAULUVATU NAKELO	✓	TURAGA	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Nauluvatu Village
Date-17-6-2026

Mr. Biu: The Chief of the Vanua gone Turaga Na Tui Nakelo, Ladies and Gentlemen's, we acknowledge you for opening your doors this afternoon. I would seek your approval if the commissioners could seat on top of the table this afternoon. I now ask the members of the Commission if they can please take a seat before we start with the proceedings this afternoon. We wish to acknowledge and thank you all for welcoming and accepting us this morning. The Chairperson will shortly introduce the members of the Commission.

Firstly, I wish to say a few things, our discussions have generally been conducted in English. However, since we are gathered here in the village today, the Chairperson had advised that it would be more appropriate for this session to be conducted in the iTaukei language. If you wish to make a submission, we request that you put your hands up and then our sound people will bring a mic over to you and you introduce yourself and your village. We are also recording a video to capture your submissions so whatever is being captured will be transcribed. When giving your submissions, please do not be afraid or feel anxious about speaking. Ladies and gentlemen, we are not here for any rural development projects or any other government assistance. We are solely to collect your views and ideas about the amending of the 2013 constitution. I will now give the floor to the chairperson to continue with the proceedings.

Mr. Valenitabua: Thank you Mr. Biu Matavou. The Turaga na Tui Nakelo, Ladies and Gentleman that we are here today this morning. Firstly, I apologies that we are sitting up here this afternoon. We are so happy that when we look down, we can see that there is a lot people present here this afternoon. Now before we proceed the commissioners before you this morning is Mr. Conway Beg an Artichect by profession, known as coordinator for rugby in Fiji. And I am the chairperson, Sevuloni Valenitabua from Nukui in Rewa and I work as a lawyer. We are here to listen to you. The other three must be on their way from Vatukoula and are on their way to Naitasiri, Tailevu and we are here this morning with you. We have been going around with other government officials to assist us in our secretariat. We have been appointed by His Excellency the President of Fiji.

We know that the 2013 Constitution did not follow the normal process by which a constitution is made. It was promulgated under military decree and subsequently enacted, but it did not follow the normal process of wide consultation with the people of Fiji. Our task is to collect and collate the views and submissions of the public on what you think about the 2013 Constitution. The 2013 Constitution is one of the issues that many people, from different ethnic communities throughout Fiji, have expressed concerns about.

Many have said that they do not know how this Constitution was designed or developed; rather, it was simply presented to them, and they were expected to accept and follow it. We have travelled throughout Fiji to hear the views of our people. We have visited the Lau Group, Lomaiviti, Vanua Levu, including Cakaudrove, Bua, Macuata, and Rabi. We have been to Serua, Namosi, Nadi, Yasana o Ba, Yasana o Ra and this morning we are here with you all. What we are planning to do is to listen carefully to your voices and hear your submissions so that they can be incorporated into the Constitution where appropriate. Secondly, we will consider the removal of certain provisions and laws contained in the 2013 Constitution that the people believe should be reviewed.

Mesui Degei: I would like to ask the chairman this afternoon, we have all the submissions submitted by Tikina, is it appropriate that I read all the submissions this morning.

Mr. Valenitabua: The process that we have been doing, Mr. Biu will explain it after you you submit to us.

Mesui Degei: Thank you, Mr. Degei Koro Visama, the chairman of the Koro and also the Mata ni Tikina of Nakelo. Mr. Degei made several submissions this afternoon. The first is the preamble. I made reference to the preamble of the Constitution, and he submits that the Constitution to be changed completely. I made reference to Chapter 1 in regards to Christian state. He submits that Christian state to be constitutionally recognized.

However, we have to give opportunity as well to the other religion, but they have to observe that Fiji is a Christian state. Secondly the

bill of rights, to bring back the corporal punishment for students in school at home and the village meeting house. The authority to be given to the chiefs of the village for corporal punishment in the village. He made reference to corporal punishment in schools, villages, as well as community hall.

I submit the corporal punishment to be brought back, and the leaders of elders of the village are to make laws in regards to that, and also the laws that deals with land and the qoliqoli. I therefore submit the land and the qoliqoli be returned to the landowners, and if there are minerals found under the land, also be given to the landowners. However, the government to give advice only.

Chapter 3, I made reference to the Senate, i submits the Senate to be introduced back and to be recognized in the Constitution. Also made reference to the great Council of Chiefs of Bose Levu Vakaturaga to be constitutionally recognized in the Constitution. The other submission brought Bose Levu Vakaturaga to GCC to appoint the members of the Senate.

The other submission is constituency-based election that existed in 1997 Constitution. I submit if we can bring back multiple constituencies that existed in 1997 Constitution to replace the single constituency in the 2013 Constitution. Chapter 7, submission from I submit that only the party that has the majority after the election to appoint the Prime Minister, only the party that has majority votes or majority seats to appoint the Prime Minister.

Further submission on the President and the President to be appointed Further submission on the President and the President to be appointed by the Bose Levu Vakaturaga or the great Council of Chiefs based on maturity and experience of service, the years of service that have served the community. Chapter 5, the Constitution made reference to the appointment of Attorney General or the Attorney General's authority in 2013. The submission is that the Attorney General has a wide authority in the 2013 Constitution which should not be the case. However, the Attorney General is not to be politically appointed. We need to follow the 1997 Constitution process of the appointment of the Attorney General. e, the years of service that have served the community. Chapter 5, the Constitution

made reference to the appointment of Attorney General or the Attorney General's authority in 2013. The submission is that the Attorney General has a wide authority in the 2013 Constitution which should not be the case. However, the Attorney General is not to be politically appointed. We need to follow the 1997 Constitution process of the appointment of the Attorney General.

The other submission regarding the appointment of the PS that all government department to be organized and run by the Prime Secretary or the Minister. The Minister should only look only on the policy matters. Corruption, I submitted that they appreciate the way in which the corruption cases are dealt with. However, more emphasis to be placed on the drugs and HIV increase in Fiji, it is important for us to mention that as well in the Constitution.

The emergency situation, Bose Levu Vakaturaga or the great Council of Chiefs to also participate in decision-making when there is an emergency situation in Fiji. Chapter 10, on the Humanity Cross. I submitted that Fiji is a Christian state and we have appreciated the reconciliation process that had taken place in Fiji.

So, the submission is that we need to reconsider, we need to recognize, sorry, and appreciate the reconciliation process that is not in place. Chapter 13, I submit that the people of the Visama agrees that the 20th Constitution to be removed completely because it has taken away the rights of the iTaukei. He made for the emphasis that the 20th Constitution, we did not know how it was brought, we do not know who the authors are, and therefore the 20th Constitution must be removed completely.

Further submission regarding the school leavers, I submit that all school leavers at the age of 18 to 24 to go through the recruitment process at the Fiji military forces in order to drive discipline into them. We have witnessed the repercussions of drugs and HIV, therefore it is important that our children to go through this process so that they can decide on these issues.

And the last submission, sir, regarding the election, I submit that the election to take place after the Constitution, 2013 Constitution amendment is approved.

Mr. Biu: Members of the commission have here with me the written submission of Mesu Degei of Visama Village.

Mr. Valenitabua: Mr. Degei had made oral submissions before submitting the written submission to the Commission. It has been signed by Mr. Degei himself, with the date written as 15-06-2026, and he is signing as chairman of the village of Visama. He is also the Mata ni Tikina from the village of Visama to the Tailevu Provincial Council. Attached to the written submission is a list of names stating their villages and their signatures together with their voter card numbers, and they support or endorse the submission that has been presented by the Matani Tikina Degei. The commissioners now accept the written submission as part of the submissions received by the commissioners this afternoon at the village, or from the village of Visama this afternoon, when I will leave.

Mr. Valenitabua: We had received submission to change the 2013 constitution however in the last context it has been told to remove completely the 2013 constitution. The Chiristan state to be entrenched. The corporal punishment to our children and grandchildren for discipling's purpose as well for teachers in school. To apply with responsibility. We have received submissions that the villages design their own laws, submit to the district meetings, provincial meetings and to the GCC. The land and mineral resources we have received submission to return to the landowners. The senate we have received that the senate constitutionalize. To return the to constituencies sitting during election. The appointment of the president be done by the GCC. The attorney general appointed to be someone who is a representatives ins parliament. AM I correct.

Mesui Degei: No, we submit that whoever holds the position of the AG to be independent and not be a member of any party.

Mr. Valenitabua: So, when the parliament have seated in parliament then the attorney general to be appointed outside the political party. Another point when the minister is tsking lead role in the ministries. Many civil servants are raising that the Ministry it has to be led by the PS. The use of government funds, it has to be use in places where they really need assistance. The emergency state we receive

submission that it has to be authority given from the prime minister, the RFMF and the Police.

Watisoni Ralagi: My name is Watisoni Ralagi I'm from Vutuvo.The submission is similar to the earlier submission made by Mr. Degei. If the landowners to be given fair return of shares. On Rivers and Stream acts if the Landowner's to be given 40% of shares. The two submissions are identical to each other as like the ones submitted from Visama.

Mr. Biu: Written submission received today presented by Watisoni Ralagi, Mata ni Tikina.

Mr. Valenitabua: The For the record the commissioners have received submission in the English language dated 14 June 2026. It presented orally to us first.The submissions received from Vatuvo and Naluna are identical. I would like to comment on the last three submissions.

Firstly, concerns have been raised regarding the unfair share received by landowners from investors. At present, when leases are granted, the lease payment is often the only benefit received by the landowners. Investors do not provide any additional payments or benefits once operations commence on the land. We have received these submissions and will review them carefully.

Secondly, it has been submitted that partnerships should exist directly between the investor and the landowner, without the involvement of the iTaukei Land Trust Board (TLTB) and the Government during the initial negotiations. The submission proposes that only after all discussions and agreements between the investor and the landowners have been finalized should the TLTB and the Government become involved. We have received and noted this submission.

Thirdly, reference was made to legislation governing rivers and streams [Rivers and Stream acts] . Fiji has laws relating to the management and use of rivers and streams. Under these laws, any person wishing to use a river or stream, or to extract minerals or gravel, must obtain the necessary approval from the Government

and the relevant authorities, including the Ministry responsible for the environment and natural resources [River Management Act].

It has also been submitted that if qoliqoli ownership is returned to the traditional owners, then the rivers, streams, and the resources within them should likewise be returned to the landowners. Furthermore, it has been proposed that where gravel extraction occurs, 40 percent of the benefits should be allocated to the landowners, with the exact arrangements to be negotiated between the investor and the landowners.

There are also existing laws relating to mining and the requirement for a fair and equitable return to landowners. We have received submissions on this matter and will further review the meaning and application of a "fair and equitable return" under the law and the Constitution. Thank you.

Samuela Baleibaravi: My name is Samuela Baleibaravi, I'm from Nauluvatu Nakelo. I wish to make the following submissions regarding the Constitution of Fiji.

Preamble: I submit that Fiji should be declared a Christian state and that the reference to Fiji as a secular state should be removed from the Constitution.

Chapter 1: I submit that the Constitution should recognize Christian values and the Christian religion.

Chapter 2 – Bill of Rights: I submit that the Bill of Rights should be based on biblical and Christian principles. Many submissions have been made regarding the Bill of Rights, and I believe that it should reflect Christian teachings and values.

Parliament and Senate: I submit that the Senate should be reinstated, with representatives appointed to serve in a two-chamber Parliament consisting of the House of Representatives and the Senate.

Chapter 4 – Executive Government: I submit that decisions and appointments made by the Government and the Prime Minister

should first be submitted to the Senate for approval, and once approved, they should be submitted to the President.

Chapter 5 – Judiciary: I submit that a Constitutional Court should be established to interpret and uphold the Constitution. Given the differing legal opinions that may arise among lawyers and legal experts, a Constitutional Court would provide authoritative interpretation and strengthen constitutional governance.

Chapter 6 – Leadership and Integrity Institutions: I submit that an independent commission, excluding the Prime Minister, should be responsible for appointing the Commander of the Republic of Fiji Military Forces, the Commissioner of Police, and the Commissioner of Corrections. These appointments should be made independently.

Chapter 7 – Public Finance: I submit that the Auditor-General should be given greater authority to monitor and audit the use of government funds by ministries at any time. I also submit that key ports of entry and national infrastructure should be returned to direct government ownership and control. For example, airports and seaports should be managed directly by the Government.

Chapter 8 – Accountability and Leadership: I submit that national leaders should uphold high standards of integrity and remain impartial and neutral in carrying out their duties.

Chapter 9 – Emergency Powers: I submit that the President should have the authority to declare and manage states of emergency. During natural disasters, pandemics, or other emergencies, all assistance received through aid and sponsorship should be clearly reported to the public, and the Government should provide transparent reports on how those resources and funds are used.

Chapter 10 – Immunity: In light of ongoing reconciliation efforts in Fiji, I submit that past political upheavals and coups should be forgiven in the interest of national unity. However, in the future, any person who unlawfully seizes power through a coup or commits killings related to such actions should be subject to life imprisonment.

Chapter 11 – Constitutional Amendment: I submit that any amendment to the Constitution should require approval by 51 percent of Parliament, 51 percent of the Senate, and 51 percent of the people through a referendum.

Chapter 12 – Transitional Provisions and Resources: I submit that the 2013 Constitution should be removed and that a general election should then be held. I further submit that landowners should have ownership rights over their land and all mineral resources found beneath the land. If resources are discovered and extracted, I submit that landowners should receive 60 percent of the benefits.

Finally, I submit that any person from another ethnic group who wishes to become Prime Minister should be a Christian. I also submit that the teaching of the Word of God should be included as a subject in schools. In the past, during the vernacular education period, students were taught about different religions, including Islam and Hinduism. As indigenous Fijians, I submit that religion, particularly Christian teachings, should be entrenched within the school curriculum.

Mr. Valenitabua: Thank you.

Mr. Biu: Members of the commission have here with me the written submission of Samuela Baleibaravi of Nauluvatu Village.

Mr. Valenitabua: For the record Mr. Baleibaravi had made oral submissions before submitting the written submission to the Commission. It has been signed by Mr. Baleibaravi himself, with the date written as 15-06-2026, and he is signing on behalf of the village of Nauluvatu.

----------End of Session 1 [17-6-2026]----------

Session 2

Mr. Valenitabua: The appointment of judges is currently carried out by the Judicial Services Commission, while the appointment of the Commander of the the Republic of Fiji Military Forces is undertaken through the relevant appointments process. You have submitted that the

appointments of the Commander of the Republic of Fiji Military Forces, the Commissioner of Police, and the Commissioner of Corrections should not be made by the Government, but instead by an independent body. We have received this submission and will review this matter further. You have also submitted that the powers of the Auditor-General should be strengthened. In particular, you have proposed that the Auditor-General should have the authority to conduct unannounced audits of government ministries and agencies. We have received this submission for consideration. You have further submitted that statutory bodies should be managed directly by the Government. With respect to immunity provisions, you have submitted that existing immunity arrangements should remain in place. However, for any future unlawful seizure of power or related offences, you have proposed that such matters should be dealt with through the imposition of the death penalty. You have also submitted that ownership of mineral resources, from the topsoil to all resources beneath the land, should be returned to the iTaukei landowners. Finally, you have submitted that religious education classes should be conducted in schools.

Isireli Muaivalu: My name is Isireli Muaivalu Turaga ni koro Naimalovau. This is the submission of the village of Naimalovau province of Tailevu. They had agreed to change the 2013 constitution. I wish to make the following submissions regarding the Constitution of Fiji.

Chapter 1 – Founding Principles: I submit that Fiji should be declared a Christian state. I also submit that the traditional iTaukei laws and customs practiced by our ancestors should be recognized and restored.

Chapter 2 – Bill of Rights: I submit that corporal punishment should be reinstated and that the authority to administer such punishment should be given to the police for those who engage in serious misconduct. I also submit that corporal punishment should be reintroduced as a sanction for individuals who fail to comply with village laws and regulations and chiefs of villages to be given authority in giving corporal punishment.

Chapter 3 – Parliament and Electoral System: I submit that the Senate should be reinstated and that iTaukei representatives

should serve as members of the Senate. I further submit that the Great Council of Chiefs (GCC) should appoint members of the Senate to review legislation passed by Parliament that may affect the rights, interests, and way of life of the iTaukei people. I also submit that Fiji should return to the constituency-based electoral system, with multiple constituencies, as this would make the electoral process easier to administer and provide better representation for communities.

Chapter 4 – Executive Government: I submit that the authority to govern should rest with the political party that wins the election. I further submit that the President should be appointed by the Great Council of Chiefs. The person appointed should have demonstrated leadership, love for the people, respect for culture, and a strong commitment to traditional values.

Chapter 5 – Judiciary: I submit that the powers of the Attorney-General under the 2013 Constitution should be reviewed and that the Attorney-General should not be appointed on a political basis, similar to the arrangements under the 1997 Constitution.

Chapter 6 – Public Service: I submit that Permanent Secretaries should be given greater authority and responsibility over the ministries under their administration.

Chapter 7 – Public Finance: I submit that government funds should be managed and used in a transparent and accountable manner.

Chapter 8 – Accountability and Leadership: I submit that national leaders should uphold high standards of integrity and remain impartial and neutral in carrying out their duties.

Chapter 9 – Emergency Powers: I submit that emergency powers are important to ensure the continued functioning and security of the country. I further submit that the Great Council of Chiefs should have authority in matters relating to emergency powers.

Chapter 10 – Immunity: I submit that immunity provisions should be removed and that individuals should be held accountable and serve the appropriate penalties for their actions.

Chapter 12 – Transitional Provisions and Other Matters: I submit that the 2013 Constitution should be removed. I also submit that young people who leave school at the age of 18 should undergo military training to develop discipline, resilience, and a strong sense of responsibility.

Mr. Biu: Members of the commission have here with me the written submission of Isireli Muaivalu of Namalaivau Village.

Mr. Valenitabua: For the record Mr. Isireli Muaivalu had made oral submissions before submitting the written submission to the Commission. It has been signed by Mr. Isireli Muaivalu himself, with the date written as 16-06-2026, and he is signing on behalf of the village of Namaloivau Together with submission he submitted list of names of villages of Naimalovau together with their ID and this indicates the support from the villages of Naimalovau.

Mr. Valenitabua: Thank you. Anyone else.

Nacanieli Waqa: My name is Nacanieli Waqa I'm from Nauluvatu village. This is submission from the Men's division of the two churches Nauluvatu and Namuka. Preamble- Fiji was accepted to be Chiristan state and receive people of all races. Secondly all laws implemented should not take away the Chiristan principle that we were bought up with. There shouldn't be a Chiristan laws or ideas to be implemented and cross our laws that is based on the believes of Christianity. Thirdly there shouldn't be any religious laws or ideas to be implemented with the laws of church. Fourth- only indigenous Fijian to be knowns as Fijians. The other ethnic group to be known as Indo-Fijian, Indo-Chinese etc. To remove the idea of secularism it will deviate with our idea of Christianity. All laws implemented to be

Mr. Biu: Chairperson and members of the commission I have here with the written submission of Nacanieli Waqa of Nauluvatu village. And the first one is the preamble. It is submitted that all laws enacted must not have conflict with the Christian teaching and also no laws from other denominations to be forced on the laws of Fiji. However, all must be based on Christian principles.

And the chapter four in terms of the appointment of the president, the new submission is the president to be appointed as president if

anyone to be appointed as president of a chiefly status from the three confederacies from the western and also from Rotuma. Additionally, if anyone is appointed as president must not have any previous conviction. Chapter five, the FICAC.

The FICAC to be removed. The provision of FICAC in the constitution to be removed. Chapter six in terms of land ownership. Mr. Waqa submits that 10% has to be given to the landowners for the development of the land leased by a developer. 10% says. A new submission in regards to chapter seven.

Chapter seven, an interim government to be appointed by the president during the election campaign period and all political parties who participate in the election campaign should use their own fund. Chapter eight on emergency situation. The president to be given the powers to expel the prime minister if the prime minister commits any offense. The change of constitution, chapter 10. If there is an attempt to change the constitution, three quarter of 75% of the parliament to agree.

That is the same provision in the 2018 constitution. A new constitution to be based on 1970 and 1997 report. Other matters? Mr. Walker made reference to oath and affirmation.

Oath and affirmation as in 1970 constitution to be reintroduced in the amendment of the constitution

Mr. Valenitabua: The submission is made on behalf of the Soqosoqo ni Turaga of the Ratu Epenisa Church Memorial Church of Nauluvatu and Namuka villages. It is in the Itaukei language and neatly typed and is signed by Mr. Nacanieli Waqa himself. Attached to the submission is a list of names together with signatures and voter ID cards of members of the fellowship who support these written submissions presented by Mr. Nacanieli Waqa.

Thank you, the translation of the submission, of Nauluvatu Men's Division has conclude. All submission heard, there is a10% that is returned from our resources to be returned to the landowners. Investors To give 10% FOR owners. The amended constitution that we working its been submitted to be based from the deed of

session also from the constitution of 1987,1990 and 1997 and Yashgai report. Immunity provision to be removed. Thank you for your submission.

Kilio Ratusila: My name is Kilio Ratusila of Vaturua village. I will just raise out the ones that hasn't been read out by the other villages. Chapter 2: The Constitution should prohibit same-sex marriage. The Qoliqoli Bill should be removed.

Chapter 3: The retirement age for Members of Parliament should be set at 65 years.

Chapter 4: The President should be elected directly by the people.

Chapter 6: No iTaukei should be appointed as the Commander of the Republic of Fiji Military Forces (RFMF) or as the Commissioner of Police. Instead, these positions should be filled by foreign nationals. In addition, the Fiji Independent Commission Against Corruption (FICAC) should remain in place, and the number of Members of Parliament should be reduced. Thank you.

Mr. Biu: Members of the commission have here with me the written submission of Isireli Muaivalu of Namalaivau Village.

Mr. Valenitabua: For the record, the Turaga ni Koro of Vaturua, Mr. Kilio Ratusila, made oral submissions before presenting his written submission to the Commission. The written submission was signed by Mr. Kilio Ratusila on 16 June 2026 on behalf of the village of Vaturua. Attached to the written submission was a list containing the names and identification details of villagers from Vaturua, indicating their support for the submission made on behalf of the village.

Thank you. We have heard similar submissions in other places we have visited. I will respond to the new matters you have raised. Firstly, the citizenship laws will need to be reviewed. The Immigration Department also made a submission requesting that the laws relating to citizenship be entrenched in the Constitution.

We have received many submissions regarding the Bill of Rights, particularly on the issue of same-sex marriage. The proposal to

reintroduce corporal punishment has also been raised frequently during our consultations. Your proposal that all government ministries be audited every two years has been noted. We have also received submissions proposing that the Fiji Independent Commission Against Corruption (FICAC) be removed and that its functions be transferred to the Police. Finally, I wish to emphasize the point regarding the removal of the 2013 Constitution. The Commission does not have the authority to remove or replace the 2013 Constitution. Our mandate is limited to reviewing and recommending amendments to the Constitution. That is the authority that has been given to us. Lastly, your submission is that no itaukei to be appointed as commissioner of police, Commander RFMF.

Kameli Tuivuna: My name is Kameli Tuivuna, and I am from Natogadravu, Tikina Nuku. Firstly, we support changing the 2013 Constitution. Under Chapter 1, Fiji should be declared a Christian State. Secondly, on citizenship, only those whose grandparents were registered in Fiji should be eligible for Fijian citizenship. Corporal punishment should be reintroduced. Under Chapter 5, the village by-laws should be strengthened. The electoral system should return to multiple constituencies for parliamentary elections. Under Chapter 4, the President should be appointed by the Great Council of Chiefs (GCC). Under Chapter 8, the political party that wins the general election should appoint the Prime Minister, and the party should then choose the person to hold that office. Under Chapter 6, government services should be improved. Permanent Secretaries should lead their respective ministries, and government services should be located closer together for easier public access. For example, the Fiji Revenue and Customs Service (FRCS) is located in Nasese while Births, Deaths and Marriages services are located in Suva Town. If possible, these arrangements should be provided for in law.

Under Chapter 11, development in rural areas should be accelerated, and customer service throughout the civil service should be improved. Under Chapter 9, during a state of emergency, the President should continue to exercise authority, with the support of the Great Council of Chiefs. Under Chapter 5 on the Judiciary, the powers of the Attorney-General should be reduced or removed. In

addition, non-citizens should not be appointed as judicial officers. Under Chapter 10 on immunity, there should be no more coups in Fiji. We should forgive those who have committed coups in the past. Chapter 8, the government officials to be disciplined in terms of time management. Ten o'clock to have tea, one o'clock to have lunch, and three o'clock to have tea. Chapter 5, to remove the powers of the A.G. and further submission, no non-citizen to be appointed as the Attorney General of Fiji.

The 2013 Constitution should be changed, just as the 1997 Constitution was replaced. Under Chapter 12, the old system should be removed, and a new Fiji should be built. Ownership of properties and resources that traditionally belong to the iTaukei people should be restored. Finally, any person who has participated in a coup should not be eligible for employment in the government, and the "Schedule A" (Crown) lands should be returned.

Mr. Biu: Members of the commission have here with me the written submission of Kameli Tuivuna of Natogadravu Village.

Mr. Valenitabua: For the record, the Turaga ni Koro of Natogadravu, Mr. Kameli Tuivuna, made oral submissions before presenting his written submission to the Commission. The written submission was signed by Mr. Kilio Ratusila on 15 June 2026 on behalf of the village of Natogadravu villager. Attached to the written submission was a list containing the names and identification details of villagers from Natogadravu, indicating their support for the submission made on behalf of the village.

On citizenship, only those that are to be citizen are those that have Fijian grandfather and great grandfather. The village by laws to be strengthen. Election to be on multiple constituencies. GCC to appoint the president. The person that wins majority votes in parliament that is the party to lead the government. Permanent sectaries to lead in ministries. Centralized government offices. Development to be made easier. Civil servants to be taught customer care. Emergency power to make decision o emergency power together with GCC.

Mr. Biu: As you said sir, AG's name is mentioned how nay times in the constitution.

Mr. Valenitabua: So that's mean his title shouldn't be strong. I believe we have completed with our submissions.

Mesui Degei: Mesui Degei of Visama Village. Thes number of parties that have been registered. those who wanted to registered the party has to be registered. The first standard is to be 50nyear and over, second is that the person has to prove himself or her in terms of working in the government must have more money in his account. Lastly, he or she must be a very honest person.

Mr. Valenitabua: Thank you we have received submission that are requirements for people to stand for the elections. One to be 50 years and above, to be able to show that he is useful in government and community. Toe be a person with respectful behaviour.

Lepani: My submission will be a different one, ill be making it in English. This is a personal submission. When opening the session this afternoon that your mandate ius not to formulate any constitution but to review the current one. Ill speak only on a few points as many of the issues that wanted to raise has been raised. This is seating has been rather long. For those of us who had worked in government from the 70 s,80's ,90's. 1997 constitution and all the one prior to thi sone. One of the thing as a civil servants, when we founded is the independence of the civil servants. Regrettably there has been an increase in politician in government. For those of us ,who work late 1970 onwards ,we were to boldly advise our ministers because we were not appoint politically. Today ministry are carrying out hire and fire to allocate budgetary provision of the ministry. In our days the PS was the chief accounting officer not the minister. The public service appoints our services. Recently we have also seen a new hat of the politicization of correctional services. The one that I want to raise is the appointment of eth commissioner of FICAC. What we recently see is the politicization of the appointment of or acting commissioner is that the country now suffers from constitutional constipation. We haven't been able to do that because people are politicizing commissioner of FICAC. FICAC is also too powerful. Now on the role of the Fiji Military forces. What exactly is the security of

the nation . Now on the current Electrol system on the current Electrol system it is my ,we don't know who is our rep in parliament . when I came to parliament and the MP told me go and talk to your rep. If you agree with me commissioner then we go back to the 1970 and 1997 constitution. We recently have 2 ministers being publicly accused of doing things that are supposed to be illegal in one case it was terminated then suddenly reinstate. Is there any other law within the nation, that's is my oral submission this afternoon.

Mr. Valenitabua: We have seen that civil services are not independent and ministers are in charge of the work. We have received submissions from civil servants of that issue. The FICAC its apolitical influence, the FICAC has been appointed politically when there is only a certain people to appoint the FICAC Commissioner. RFMF the security and defense is too wide we have been discussing as to how we can discuss about the work of the military. The electoral; system we have heard all across Fiji, one constitution that is here it has to be removed. We have to conclude here and its getting dark. We acknowledge all submissions received this afternoon.

You might have been asking what else we going to do after this. We are collecting submissions, as we have done here today. Tommorw we will be in Rewa and Suva.

We have been to Lau, province of Lomaiviti, Vanualevu, and this week and we are now in Vitilevu in the western division and now we are here in Tailevu. After we have completed the consultations, we will return to Suva and we will collate them, analyze them, and use them as the basis of a report which we have to write. In addition to the report, a draft amended constitution will be written. The draft amended constitution and the report by the commissioners will be presented to His Excellency, the President of the country, Ratu Naiqama Lalabalavu. Upon presentation to His Excellency of the report and the draft amended constitution, this commission's job comes to an end. Now from what His Excellency does, down to cabinet and to parliament and so forth, that would be political.

Now as far as we can see from the constitution itself, once the President, His Excellency, receives the report and the draft constitution, he will give it to cabinet. Cabinet will prepare a cabinet

paper for presentation to parliament and then the amendment bill, the constitution amendment bill, will be presented to parliament for parliament's deliberations. There will be two important sittings, second sitting and the third sitting.

In those sittings, parliament will have to vote on the bill and the majority of two-thirds would be required. If the total number of MPs in parliament vote for it over two-thirds, then the bill will go through twice, two times, second sitting and the third sitting. After that, after parliament has approved, the referendum will be held.

There is preparation for the referendum act, but I'll tell you that the constitution, the draft constitution will come back to us and we will have to have a referendum where we will decide whether we agree that the draft amended constitution become the constitution of the Republic of Fiji or whether we do not agree. If we don't agree, then we will remain with the 2013 constitution. So please remember you have to tick, I won't tell you which one to tick yes or no. If we agree in the referendum and a lot of tick yes, then the constitution will be changed. If there is less tick than we can still use the 2013 constitution. Thank you.

----------End of Session 2 [17-6-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Lewena	Vakatutu
I KAU (Preamble)	1. O Viti era ciqoma taumada na Tukada me Vanua Lotu Va- Karisito ka ciqomi vata kei na kena Vakavuvuli ka ra isevu ni kawa tamata butuvanua ena noda Vanua. 2. Na lawa buli kece ni Vanua me kua ni veicoqacoqa se butusevata se ulabaleta se vakatanitaka na yavu ni Vakabauta se bula Va-Karisito era tuberi mai kina na noda Qase me yacovi keda tiko mai qo 3. Me kua ni dua na lawa ni Lotu se Vakabauta se Vakasama se Vakanananu se Nanuma me usuraki mai me veisaqasaqa kei na lawa virikotori ni noda vanua ka yavutaki ena vakabauta va Karisito 4. Meda vakatokai ga na kai Viti botoboto vola kawabula ena vanua qo ena yaca na 'Fijian" kei na kai Rotuma vola kawabula me 'Rotuman" 5. Na veikawa tamata tale eso era sa lewe ni vanua mera dui vakatokai ga ena nodra dui tekitekivu me vaka na Indo-Fijian, Chinese-Fijian, European-Fijian etc.
WASE 1 NA MATANITU	1. Me kua ni taurivaki se biu se Vakabulabulataki edua na vakatutu ni 'Secularism' se tokoni na cakacaka ni butobuto nei Setani ena noda Yavunivakavulewa vou baleta ena veisaqasaqa kei na noda yavu ni Vakabauta Va-Karisito
WASE 2 LAWA NI DODONU	1. Me kua ni buli edua na lawa ka sega ni rawa ni bolei se taroga e dua na vakatulewa sa tau. Na veilawa taucoko e buli ke dua e via bolea se taroga na kena kaukauwa me qai vakatulewa ga kina na Mataveilewai Levu (Supreme Court)
WASE 3 NA PALIMEDI	1. Vakalesui tale mai na 'Upper House' se Seneti ka mera lewena talega o ira era digitaki mai na Bose Levu Vaka-Turaga me vaka na kena eliu e toqai tu ena 1970 kei na 1997 ni Yavunivakavulewa. 2. Na vakatutu kece ni lawa mai na 'Lower House" se

	Palimedi ena veika me baleti keda na kawa iTaukei kei na noda Iyau bula kei na veika eda Vakamareqeta me ratou vakadonuya kece na Mata digitaki mai na Bose Levu Vaka-Turaga ena qai vakadonui se vakabau me lawa
WASE 4 NA VEILIUTAKI VAKAMATANITU	1. Na Peresitedi mera na digitaki mai na Bose Levu Vaka-Turaga 2. Na Peresitedi mera Turaga Bale mai na Matanitu Kubuna, Burebasaga, Tovata ka okati kina Rotuma kei na Yasayasa Vaka-Ra 3. Na Peresitedi me ra buta vinaka tu ena kila ka vakavuli ena tabana ni veivakatorocaketaki raraba, bisinisi kei na veimaliwai. 4. Na Peresitedi me savasava vuka mai na liga ni lawa.
WASE 5 VEIQARAVI VAKAMATANITU	1. Me sa boko na FICAC ka vakalesui na nodratou veiqaravi va na Tabana ni Ovisa me vakalailaitaka na vakayagataki ni lavo ni Matanitu 2. Na mudumudu ni lewa kece ni dua na Minisitiri me vakatulewataki ga mai vua na Vunivola Tudei
WASE 6 IYAU KEI NA KENA VAKAYAGATAKI	1. E 92% pasede ni qele e noda na itaukei ka sa dodonu me kua ni vakaiyalayala na noda taukena na qele mai na dela ni qele ka cici sobu e lomani qele. 2. Me 10% pasede na ivakacavacava me lavaki me nona na itaukei ni Qele ke lisitaki nona qele ena bisinisi ni keli Qereqere, Nuku, Qele, Vatu kei na Tadevo. 3. Na iqoliqoli me sa nona na kena itaukei tekivu mai na iyalayala ni ua yaco sara iWaitui Levu
WASE 7 VEIQARAVI VAKADODONU	1. Me digitaka edua na Matanitu tu Vakawawa na Peresitedi ena gauna ni Vunau Vaka-Politiki (Campaign) kei na gauna ni veidigidigi 2. O ira na veiSoqosoqo vaka-Politiki mera vakayagataka sara ga nodra iyau ena vunau ni Politiki
WASE 8 KAUKAUWA ENA GAUNA NI TIKO LEQA	1. Me tu na kaukauwa vua na Peresitedi me vakaceguya na Parai-Minisita ke cala vakalawa se vakadinadinataki ni cakava na itovo lolovira se vakasisila.

WASE 9 VEIVAGALALATAKI	1. Me sa bokoci ka me kua ni qai vakacurumi tale ena Yavunivakavulewa vou na Veivakagalalataki vei ira era cala ena vuaviritaki ni Matanitu ena veiyabaki sa oti 2. Me ra vakagalalataki mai na lawa ni Vuaviri o ira era muri lewa ka vakaitavi ka me qaqauraki ga o koya e liutaka na Vuaviri
WASE 10 VEISAUTAKI NI YAVU NI VAKAVULEWA	1. Na veisautaki ni Yavunivakavulewa me ra lomavata kina se duavata kina e tolu na ikava 3/4. se 75% na pasede ni lewe ni Palimedi. 2. Na Yavunivakavulewa Vou me yavutaki na kena buli mai na Yavunivakavulewa ni 1970, 1997 kei na Yashghai Constitution ni 2013
WASE 11 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	1. Me tiki tiko ni noda Yavunivakavulewa na itukutuku makawa ni kena yavutaki na noda vanua ena Lotu Va-Karisito kei na kena soli na Vanua vua na Marama Bale na Radani kei Peritania.

VEIKA TALE ESO:

1. Na Schedule-Oath and Affirmation me biu tale ena noda Constituion vou me rawa ni kilai tiko kina na noda itekitekivu (history) mera raica, vulica ka kila tale tikoga na noda kawa ena veisiga ni mataka
2. Na isoqoni ni Vakatutu ni Soqosoqo ni Turaga, dina mada ga ni levu na veiveisau sa biu no e cake, na 2013 ni Yavunivakavulewa me sa boko laivi sara ga

Nacanieli Waka

Tiki ni siga: 17th June, 2026

Yaca/Yacamu: Soqosoqo ni Turaga ni Valenilotu na Ratu Apenisa Naisorolotu

(Yacani Soqosoqo, tikotiko se vuvale)

YACA	SAINI	VOTER ID NO.
1.0 Kolinio Baivou	.....	0094166020 47
2.0 Inia Nadruku	.....	0039 70400209
3.0 Ulaiasi Sautuca	.....	26/04/86
4.0 Nacanieli Waka	.....	0094150013 62
5.0 Atunaisa Daumeke	.....	04-10-1958
6.0 Kalioni Rainima	.....	03:05:61
7.0 Sunia Naivuai	.....	3.12.66
8.0 Marika Sevakadrau	.....	08/9/65
9.0 Ulaiasi Uto	.....	08/01/49.
10.0 Levani Tuinabua	.....	17/08/55

11.0 Kavaia Nakauciri 20/5/1964

12.0 Viliaseri Mate 27/4/89

13.0 Semi Tuinabua ..... Tuinabua. 12/01/1969.

14.0 Lekima Vasuvulagi 07/03/90

15.0 Nevote Tuisovura 17/05/59

16.0 Kaveni Seru 26/04/63

17.0 Tevita Sautuca ..... Sautabua. 009416601869

18.0 Filipe Rogoiruwai 19/05/70

19.0 Niumaia Tule ..... Niumaia Tule 233318390008 6

20.0 Levani Vaganalau ..... Vaganalau. 009416601844

21.0 Joseva Talemaicakaudrove 03/08/58

22.0 Josefa Rokoiri 013011000508

23.0 Kitione Tuiqilai ..... Tuiqilai 009416601874

24. ISIKELI TALEVUIDIA 13.09.75

25 VILIAME BULISEA 18.06.89

24.0 Inoke Cabe ..... 10/04/78 .....

25.0 Samuela Qocatabua ..... 9:4:76. .....

26.0 Inoke Kama ..... 2381585023 74 .....

27.0 Esala Stellar ..... 15/09/1998 .....

28.0 Aisake Sailo ..... 08/02/2001 .....

29.0 Eparama Sailo ..... 07/04/2000 .....

30.0 Akuila Vari ..... 06/05/2003 .....

31. Simione Vakalagilagia 06/05/2000

SECH NI VEITOKONI ENA YAVU NI VAKAVULEWA NI 201

Na ~~veitokoni~~ me baleta na Yavu ni Vakavulewa

Koro: NAULUVATU **Tikina:** NAKELO

#	Yacamuni	Voter ID No	Saini
1.	INOKE RARAU	0535300006736	[signature]
2.	APENISA TOLEVU	0094 172 01098	[signature]
3.			
4.	SAMUELA BALEIBARAVI	004000101080	[signature]
5.	NIUMAIA TULE	233183900086	[signature]
6.			
7.			
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FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga... 13/06/26

Yaca/Yacamu... NAULUVATU, NAKELO, TAILEVU

(Yacani soqosoqo, tikotiko se vuvale) NEMANI BIGITIBAU (T.N.K.)

Lewena	Vakatutu
IKAU (Preamble)	NA MATANITU ME LIUTAKI ENA YAVU NI LOTU VAKARISITO – ME SA KAULIVI NA CIRCULAR STATE ME ROKOVI NA I TAUKEI KEI NA NONA I YAVU BULA.
WASE 1 NA MATANITU	YAVUTAKI ENA YAVU NI VAKABAUTA VAKARISITO ① ~~PARLIMENT~~ NA DODONU ② ~~SENATE~~ NA TAMATA YADUDUA
WASE 2 LAWA NI DODONU	ME VAKALESUI MAI NA MATABOSE NI 'SENATE' KEI NA KENA MATA. RUA NA CHAMBER ① PARLIMENT ② SENATE ME YAVUTAKI TIKO ENA ENA VEI YAVU VAKA I VOLA TABU
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	NA VEIVATUTU SA VAKADONUI ENA PARLIMEDI, ME DAI KAUTA CAKE NA TURAGA P.M, KINA MATABOSE NI SENATE', NA KENA VAKADONUI, QAI KAUTA CAKE NA 'SENATE' VUA NA TURAGA PERISITEDI, NA I CAVACAVA NI LEWA.
WASE 6 VEIQARAVI VAKAMATANITU	LESI E DUA NA MATABOSE TU VAKATAKI KOYA (INDEPENDENT COMMISSION) (SEGA NI WILI KINA NA P.M. se MINISTERS QO NA KENA DIGITAKI NA I LULUI NI MATAIVALU, ONISA, NAVY, VALE NEI VAKADODONUTAKI ETC.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME VAKALEVUTAKI NA KAUKAUWA VEI KOYA E DIKEVA NA VEIKA VAKAILAVO (AUDITOR GENERAL). ME SOLI VUA NA KAUKAUWA ENA NODUA VIA DIKEVA NA GAUNA CAVA GA SE SIGA CAUA GA, NA I TUKUTUKU VAKAILAVO NI DUA NA TABOLA VAKA MATANITU. ~~ALL PORT OF ENTRY COVERNANCE TO BE LOCALIZED.~~
WASE 8 VEIQARAVI VAKADODONU	NA YAVU NI VEILIUTAKI SA DAVO NO ENA YAVU NI VAKAVULEWA, QQO ME I DUSI DUSI NI KENA DIGITAKI E DUA NA I LULUI VINAKA
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	ME DAU VAKAMATATATAKI NA VEIKA E QARAUI, NA VEIVUKE E YALO MAI, NA LEVU VANUA E YALO KINA NA VEIVUKE KEI NA I LAVO E VAGAYA GATAKI.
WASE 5	ME DUA NA CONSTITUTIONAL COURT ME DAU VAKADAVORA VAKADODONU NA LAWA E VIRIKOTORI ENA LAWA NI VAKAVULEWA (CONSTITUTION)

WASE 10 VEIVAGALALATAKI	- VEIVOSOTI, VEIVAKADUAVATATAKI VEISEREKI (RECONCILIATION PROCESS) ENA VUKU NI CALA SA VAKAYACORI OTI (Coups, Deaths to C.R.Ws etc) - VEI IRA TALE QAI CALA EMURI GO ENA VUKU NI VUAVIRI SE VEIVAKAMA, TEI VAKAI LOWA MERA QAI "LIFE SENTENCE"
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	SA TOKONI ME 51% NA VAKA 10 MAI NA LOMA NI PALIMEDI, 51% MAI NA LOMA NI SENATE 51% MAI VEI IRA NA LEWE NI VANUA, QAI VEISAU NA YAVU NI VAKAVULEWA.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	- ME BOKO LAIVI NA YAVU NI VAKAVULEWA NI YABAKI 2013 OTI MEDA QAI IA E DUA NA VEIDIGIDIGI VOU.

VEIKA TALE ESO

MENA SOLI TAUCOKO VUA NA KAWA I TAUKEI NA VEIKA ME BALETA NA NONA I YAU BULA (MAI NA DELA NI VURAVURA KINA BOTO NI SAULOA KEI VURAVURA MAI NA DELA NI WAI NI QOLIQOLI KINA BOTO NI SAULOA KEI VURAVURA.

- RAWA NI RA VEILIUTAKI NA VEI KANA TAMATA (P.M) IA MERA TAMATA LOTU VAKARISITO, REREVAKA NA KALOU.

[signature] 17/6/26

Saini (tikini ni siga)

Samuela Baleibaravi Vari

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15.06.2026

TURAGA NI KORO: KAMELI TUIVUNA.

Yaca/Yacamu NATOGADRAVU VILLAGE, NUKU, TAILEVU

(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Sa dua vata na lewe ni koro ko Natogadravu me sa veisautaki rawa na yavu ni vakavulewa vou ni se bera ni qaravi na veidigidigi.
WASE 1 NA MATANITU 1. Me sa vanua, matanitu lotu vakarisito ko Viti. Veivanua taucoko me veiqaravi kina na matanitu me masulaki ga o Jisu.	2. Citizen me ra volai ga o ira era sucu i ke (Viti) na Tukadra. Me kakua ni volai vaka veitalia. - E rogoci saka tiko me vataki ira na kai Shrilanka kei na Bangaldes
WASE 2 LAWA NI DODONU	3. Me dikevi tale na galala ni tamata yadua. 4. Me ra sa moku tale na noda gone e na gaunisala ni yalo vinaka. 5. Vakaukautaki na lawa ni koro ka me vaka lawa.
WASE 3 NA PALIMEDI	6. Veidigidigi me sa suka tale e na Constitution (#14) & (#47) ~~7. PRIME MINISTER~~

WASE 4 NA VEILIUTAKI VAKAMATANITU	7. Peresitedi me digitaka na GCC, ka me ra Sau Turaga, Era Lotu Vakarisito. 8. PRIME MINISTER me digitaki o koya na Party e qaqa e na veidigidi, ka me ra qai digitaki koya mé nona na i Tutu ogo
WASE 6 VEIQARAVI VAKAMATANITU	9. Me vaqa Liutaka na P.S. 10. Na veiv. vale ni volavola ni veiqarari me ra sa veivolekati, ka me rawarawa na nodra qarauni na lewe ni Vanua.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	11. Daumaka saka tiko na gauna qo. Ke rawa saka ni vakarawarawa-taki tale vakalailai na kena muri na veigaunisala me taki qai rawa na vei vakatorocaketaki. Mera tiko vata qa dua na Taba vale na dau ni veiqarari.
WASE 8 VEIQARAVI VAKADODONU	12. ME vakayacori na veiqarari ena dina, dodonu kei na savasava. 13. Me vakaukauwataki tale na veiqarari me vaka na qua ni gunu Ti, Vakasigalevi, Tekivu kei na saka ni Cakacaka. Me vakalevutaki ka vakarinaka taki na CUSTOMER SERVICE
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	14. TAUKA VAKATawa na Peresitedi ka me ra tu i yasadra ena Bose Levu Vaka Turaga me ra vei vakasala taki
WASE 5 MATAVEI LEWAI	15. Kau Laivi na Galala ni Attorney General 16. Me ra kakua ni vakaitavi na NON-Citizen.

WASE 10 VEIVAGALALATAKI	17. Me dina na veika sa Tukuna tiko na Mataivalu me kua, kua tale ni dua na Vuaviri 18. Me da yalovinaka taucoko me sa guilecavi na vuaviri sa oti
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	19. ME BOKOCI TAUCOKO NA YAVU ni vakavulewa ni 2013, Me vaka ni da vakalolona taki ki na na i taukei ni vanua. Ka me qai vakayacovi na veidigidigi vou.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	20. Talaraki vaua na yavu duka, ka me qai viribai ka tarai tale na yavu vou, Na DINA, DODONU KA SAVASAVA.

VEIKA TALE ESO

21. Me vakasukai tale mai na veika e nona na i taukei ni vanua.
22. O koya qai vakaitavi tale ena dua na tabana vakamatanitu me kakua ni Liutaka na vuaviri.
23. Vakaukautaki ni vakasukai mai na qele boro damudamu

TURAGA NI KORO
MATOGADRAVU VILLAGE
MUNG TAILEVU

.....
Saini (tikini ni siga)

15.06.2026.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA

TIKI NI SIGA. 15/06/2026

VAKATUTU NI KORO KO VISAMA, NAKELO, TAILEVU

LEWENA	VAKATUTU
I KAU(PREAMBLE)	SAI KOYA OQO NA VAKATUTU NI KORO KO VISAMA KA ENA TIKINA KO NAKELO, TAILEVU KA RA SA DUAVATA KINA ME SA VEISAUTAKI NA YAVU NI VAKAVULEWA NI 2013
WASE 1 NA MATANITU	O VITI ME VANUA LOTU VAKARISITO ENA VEIGAUNA KECE SARA KA TAWA MUDU. ME SOLI TIKO NA GALALA VEI IRA NA WEKADA EDA SA MAI BULA VEIMALIWAI TU MERA QARAVA NODRA KALOU IA MERA ROKOVA TIKOGA NI O VITI E VANUA LOTU VAKARISITO.
WASE 2 LAWA NI DODONU	ME VAKATARAI TALE NODRA KUITA NA GONE E VALE, KORONIVULI KEI NA VALE NI SOQO. ME SOLI NA KAUKAUWA VEI IRA NA I LIULIU VAKAVANUA MERA BULI LAWA ME GANITA NODRA VANUA. ME VAKASUKAI VAKADUA NA LEWA NI KENA TAUKENI NA QELE KEI NAI QOLIQOLI VEI IRA NA KENA I TAUKEI KA MERA VAKATULEWATAKA GA KEVAKA E KUNEI KINA E DUA NAI YAU TALEI, KA MERA QAI SOLI VAKASALA GA NA VEITABANA VAKA MATANITU ESO KA DODONU MERA VAKASALA MAI KINA.
WASE 3 NA PALIMEDI	ME VAKADURI TALE NA SENETI ENA NODA VANUA KA ME VAKADEITAKI TALEGA VAKALAWA NA BLV. NA BLV ME QAI DIGITAKA NA MATA I TAUKEI KI NA SENETI. ME LESU TALE NA VEIDIGIDIGI KI NA YAVU NI VAKAVULEWA NI 1997 OYA NA KENA WASEI TALE NA VEI CONSTITUENCIES KA MERA QAI DIGITAKI MAI KINA NA VIA TU ENA VEIDIGIDIGI BALETA MEDA MATATAKI VINAKA KINA NA DAU DIGITAKI MATA
WASE 4 NA VEILIUTAKI VAKAMATANITU	ME SOLI GA VUA NA PARTY E QAQA NA DODONU ME DIGITAKA NA NODA PRIME MINISTER KA ME KAKUA NI VAKATAU TIKO KI NA PALIMEDI. NAI TUTU VAKA PERESITEDI ME DIGITAKI MAI NA BLV IA ME YAVUTAKI NA VEIDIGIDIGI MAI VUA E DUA E KUNE VUA NA MATUA NI BULA, SA VAKADINADINATAKI KOYA OTI ENA NODA VANUA ENA VEITABANA SA VAKAITAVI OTI MAI KINA. ME TURAGA SE MARAMA LOTU DINA KA VUTUNIYAU ENA VEIDOKAI VAKAROKOROKO KA SEGA VUA NA VEIVAKADUIDUITAKI.

WASE 5 MATAVEILEWAI	ME KAUTANI NA KAUKAUWA E DAU TIKO VUA NA ATTONEY GENERAL ENA YAVU NI 2013 CONSTITUTION KA ME KUA TALE NI DUA E DIGITAKI YANI VAKAPOLITIKI ME VAKATULEWATAKA NA TABANA BIBI OQO. ME SOLI LESU NA LEWA KI NA KENA I VAKARAU GA E LIU KA DAU YACO TU ENA 1997 CONSTITUTION.
WASE 6 VEIQARAVI NI MATANITU	ME SOLI LESU TALE NA LEWA NI KENA CICIVAKI NA VEITABANA VAKAMATANITU KI VEI IRA NA VUNIVOLA TUDEI MERA CICIVAKA GA NODRA DUI MINISTRIES KA ME KAKUA NI TIKO VUA NA MINISTER BALETA NI VA GAUNA GA NODRA TU ENA MATANITU. MERA QARAVA GA NA MINISITA NA VEIKA E TARA NA MATANITU LEVU SE POLICY MATTERS ME VAKA GA NA KENA I VAKARAU KA DAU VAKAYACORI TU MAI LIU
WASE 7 KUMUNI KEI NA VAKAYAGATAKI NI LAVO NI MATANITU	SA DAUMAKA TIKO ENA GAUNA OQO NA VEIKA SA QARAVI TIKO, SA QAI VO GA ME LAURAI DINA SARA NA VANUA E GADREVI DINA ME VAKAYAGATAKI KINA NAI LAVO ME VAKA NA KENA VAKADRODROI NI WAI SAVASAVA, VEIVAKALIVALIVATAKI KEI NA KENA TA NI GAUNISALA KI NA VEIVANUA ESO E RA TAGICA TU MAI.
WASE 8 NA VEIQARAVI VAKADODONU	KEIMAMI SA DUAVATA TIKO KEI NA VEIQARAVI SA YACO TIKO ENA TABANA OQO ME VAKA NA LEVU NI VAKAILESILESI ERA SA VAUCI TIKO VAKA LAWA VAKA BIBI KI NA TABANA NI OVISA. SA KEREI GA ME YADRAVI SARA VAKAVINAKA ENA VUKU NI WAIGAGA SA YAVALATA TIKO QO NODA VANUA.
WASE 9 GAUNA NI TIKO LEQA	OQO E DUA NA I ULUTAGA BIBI KA DODONU ME LAURAI SARA VAKAVINAKA ME KAKUA NI VAKATAOTAKA NA VEIQARAVI ENA NODA VANUA. KEIMAMI KEREA ME OKATI TALEGA ENA VAKATULEWA OQO NA BLV.
WASE 10 VEIVAGALALATAKI	NI DA SA DUAVATA ME SA VANUA LOTU VA KARISITO O VITI SA DODONU TALEGA MEDA DAU VEIVOSOVOSOTI KA DA VEICIQOMI ENA I VAKATAGEDEGEDE TAUCOKO SARA NI NODA BULA. KEVAKA ERA SA KERE VEIVOSOTI OTI VUA NA KALOU KA SA CIQOMI IRA NA NODA KALOU, O CEI O KEDA MEDA QAI CAKAVA TALE NA NODA VAKATULEWA VAKATAMATA.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	KEMAMI SA DUAVATA NA LEWE NI KORO KO VISAMA ME SA BOKOCI LAIVI VAKADUA NA YAVU NI VAKAVULEWA NI 2013 ME VAKA NI KAUTA TANI NA NODA DODONU NA KAWA I TAUKEI ENA VUQA SARA NA KA
WASE 12 ITEKITEKIVU, I VAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	KEIMAMI SA DUAVATA ME SA BOKOCI ME VAKA NI KEIMAMI WARAI NI KILA NA KENA BULI. A WARAI NI DUA NA VEIVAKARARAMATAKI A VAKAYACORI TAUMADA ME KEIMAMI DUAVATA KINA NA KENA I VAKARAU DODONU SA QAI VAKAYACORI TIKO QO OYA ME KEIMAMI MAI VAKARARAMATAKI NI BERA NI VAKADONUI E DUA NA KA.

VEIKA TALE ESO

1. KEIMAMI SA DUAVATA NA LEWE NI KORO MERA CURUMA KECE NA MATAIVALU NA GONE ERA SA BIUVULI MAI YABAKI 18 SE SIVIA ME RAWA NI RA LAI VULICA MAI KINA NA BULA VAKA IVAKARAU NI BERA NI RA VAQARA CAKACAKA YANI. NAI NAKI BIBI NI VAKASAMA QO SAI KOYA ME VUKEI IRA ENA GAUNA DREDRE EDA SA CURUMA TIKO OQO ME VAKA NA WAIGAGA NI VEIVAKAMATENITAKI KEI NA TUBU TOTOLO NI MATE CA NI VEIYACOVI NA HIV/AIDS KA SA ROBOTA TU OQO NODA VANUA LOMANI.
2. SA DUAVATA NA LEWE NI KORO ME VEISAU RAWA NA YAVU NI VAKAVULEWA NI BERA NI VAKAYACORI NA VEIDIGIDIGI.

MESULI DEGEI .....

CHAIRMAN NI KORO, VISAMA

15/06/2026

VAKATUTU NI VEISAU NI YAVUNIVAKAVULEWA NI 2013

SOQOSOQO NI TURAGA NI VALENILOTU

RATU APENISA NAISOROLOTU MEMORIAL CHURCH

NAULUVATU KEI NAMUKA

17TH JUNE, 2026

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA

TIKI NI SIGA. 16/06/2026

VAKATUTU NI KORO KO NAIMALAVAU, NAKELO, TAILEVU

LEWENA	VAKATUTU
I KAU(PREAMBLE)	SAI KOYA OQO NA NODRA VAKATUTU NA LEWE NI KORO KO NAIMALAVAU ENA TIKINA KO NAKELO ENA YASANA KO TAILEVU ENA NODRA SA DUAVATA ME SA VEISAU NA YAVU NI VAKAVULEWA NI 2013.
WASE 1 NA MATANITU	O VITI ME VANUA LOTU VAKARISITO ENA VEIGAUNA KECE SARA KA TAWAMUDU ME VAKALESUI MAI NA LAWA ITAUKEI KA RA DAU VAKAYAGATAKA TU NA NODA QASE NI SE BERA NA TU GALALA.
WASE 2 LAWA NI DODONU	ME VAKATARAI TALE NODRA KUITA NA GONE MAI KORONIVULI, NODRA VEIMATAVUVALE KA ME SOLI TALEGA NA KAUKAUWA VEI IRA NA ILIULIU NI YAVUSA MERA KUITA O IRA NA DAU VAKADUDUILE E LOMA NI KORO.
WASE 3 NA PALIMEDI	ME VAKALESUI TALE MAI NA SENETI KA ME VAKADEITAKI TALEGA NA BLV. ME SOLI TALEGA NA KAUKAUWA KI NA BLV ME DIGITAKA NA LEWE NI SENETI GONE ITAUKEI MERA DAU VAKADEUCA VAKAMATAU NA VEI LEWA ESO KA DAU VAKATULEWA MAI KINA NA PALIMEDI KA TARA NODA BULA NAI TAUKEI. ME LESU TALE NA VEIDIGIDIGI KI NA KENA IVAKARAU MAKAWA OYA NA KENA WASEI TALE NA VEI CONSTITUENCIES ME VAKARAWARAWATAKA NODA QARAVI NA DAU VEIDIGITAKI MATA.
WASE 4 NA VEILIUTAKI VAKAMATANITU	ME SOLI GA NA KAUKAUWA KI VUA NA PARTY E QAQA ME DIGITAKA NODA PRIME MINISTER. NA ITUTU VAKA PERESITEDI ME DIGITAKI MAI NA BLV IA ME YAVUTAKI NA VEIDIGITAKI MAI VUA E DUA E SA MATUA VINAKA NONA BULA KA SA VAKADINADINATAKI KOYA OTI ENA NONA VEILIUTAKI MAQOSA. E DUA E SINAI TU VUA NA YALO NI VEIDOKAI. VAKAROKOROKO DAU SIRO SOBU VEI IRA NA LEWE NI VANUA KA VUTUNIYAU ENA YALO VINAKA KEI NA LOLOMA
WASE 5 MATAVEILEWAI	ME KAUTANI NA KAUKAUWA E DAU TIKO VUA NA ATTONEY GENERAL ENA YAVU NI 2013 CONSTITUTION KA ME KUA TALE NI DUA E DIGITAKI YANI VAKAPOLITIKI ME VAKATULEWATAKA NA TABANA BIBI OQO. ME SOLI LESU NA LEWA KI NA KENA I VAKARAU GA E LIU KA DAU YACO TU ENA 1997 CONSTITUTION.

WASE 6 VEIQARAVI NI MATANITU	ME SOLI LESU TALE NA LEWA NI KENA CICIVAKI NA VEITABANA VAKAMATANITU KI VEI IRA NA VUNIVOLA TUDEI MERA CICIVAKA GA NODRA DUI MINISTRIES KA ME KAKUA NI TIKO VUA NA MINISTER BALETA NI VA GAUNA GA NODRA TU ENA MATANITU. MERA QARAVA GA NA MINISITA NA VEIKA E TARA NA MATANITU LEVU SE POLICY MATTERS ME VAKA GA NA KENA I VAKARAU KA DAU VAKAYACORI TU MAI LIU
WASE 7 KUMUNI KEI NA VAKAYAGATAKI NI LAVO NI MATANITU	SA DAUMAKA TIKO ENA GAUNA OQO NA VEIKA SA QARAVI TIKO, SA QAI VO GA ME LAURAI DINA SARA NA VANUA E GADREVI DINA ME VAKAYAGATAKI KINA NAI LAVO ME VAKA NA KENA VAKADRODROI NI WAI SAVASAVA, VEIVAKALIVALIVATAKI KEI NA KENA TA NI GAUNISALA KI NA VEIVANUA ESO E RA TAGICA TU MAI.
WASE 8 NA VEIQARAVI VAKADODONU	KEIMAMI SA DUAVATA TIKO KEI NA VEIQARAVI SA YACO TIKO ENA TABANA OQO ME VAKA NA LEVU NI VAKAILESILESI ERA SA VAUCI TIKO VAKA LAWA VAKA BIBI KI NA TABANA NI OVISA. SA KEREI GA ME YADRAVI SARA VAKAVINAKA ENA VUKU NI WAIGAGA SA YAVALATA TIKO QO NODA VANUA.
WASE 9 GAUNA NI TIKO LEQA	OQO E DUA NA I ULUTAGA BIBI KA DODONU ME LAURAI SARA VAKAVINAKA ME KAKUA NI VAKATAOTAKA NA VEIQARAVI ENA NODA VANUA. KEIMAMI KEREA ME OKATI TALEGA ENA VAKATULEWA OQO NA BLV.
WASE 10 VEIVAGALALATAKI	SA DODONU GA MERA CIQOMA NAI SAU NI NODRA IVALAVALA KA MERA RA VEILEWAITAKI KA COLATA NA NODRA ITOTOGI.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	KEMAMI SA DUAVATA NA LEWE NI KORO KO NAIMALAVAU ME SA BOKOCI LAIVI VAKADUA NA YAVU NI VAKAVULEWA NI 2013 ME VAKA NI KAUTA TANI NA NODA DODONU NA KAWA I TAUKEI ENA VUQA SARA NA KA
WASE 12 ITEKITEKIVU, I VAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	KEIMAMI SA DUAVATA ME SA BOKOCI ME VAKA NI KEIMAMI WARAI NI KILA NA KENA BULI. A WARAI NI DUA NA VEIVAKARARAMATAKI A VAKAYACORI TAUMADA ME KEIMAMI DUAVATA KINA NA KENA I VAKARAU DODONU SA QAI VAKAYACORI TIKO QO OYA ME KEIMAMI MAI VAKARARAMATAKI NI BERA NI VAKADONUI E DUA NA KA.

VEIKA TALE ESO

1. **KEIMAMI SA DUAVATA NA LEWE NI KORO MERA CURUMA KECE NA MATAIVALU NA GONE ERA SA BIUVULI MAI YABAKI 18 SE SIVIA ME RAWA NI RA LAI VULICA MAI KINA NA BULA VAKA IVAKARAU NI BERA NI RA VAQARA CAKACAKA YANI. NAI NAKI BIBI NI VAKASAMA QO SAI KOYA ME VUKEI IRA ENA GAUNA DREDRE EDA SA CURUMA TIKO OQO ME VAKA NA**

WAIGAGA NI VEIVAKAMATENITAKI KEI NA TUBU TOTOLO NI MATE CA NI VEIYACOVI NA HIV/AIDS KA SA ROBOTA TU OQO NODA VANUA LOMANI.

2. SA DUAVATA NA LEWE NI KORO ME VEISAU RAWA NA YAVU NI VAKAVULEWA NI BERA NI VAKAYACORI NA VEIDIGIDIGI.

ISIRELI GUNAL.....

TURAGA NI KORO NAIMALAVAU

16/06/2026

VEIKA TALE E SO

ACCESS BENEFIT SHARING

Me caka e dua na Agreement rau cakava o Taukei ni Qele kei Investor

1. Me soli vei Taukei ni Qele na ka e rawati mai e na dela ni qele kei na ka e rawati mai e na boto ni qele.
2. Me dua na % of Production deducted for the I-Taukei ni qele

Scenario / Eg : Fijian Water Yaqara

E taura tikoga o Taukei ni qele nai sau ni Lisi, e dodonu me cakacakataki

i. E vica na volume ni wai, e qivati mai e na boto ni qele
ii. E vica na litre e volitaki e vanuatani
iii. Ni sa volitaki, na product me qai tikici mai kina na ka e nona nai Taukei ni qele
iv. Kena vo me nona o Investor

Scenario/ Eg : Na Crest

i. E vica na toa e harvestaki e na veiya vula [3]
ii. Na levu taucoko ni toa sa harvestaki me qai tikici mai kina e vica na % me nona nai Taukei ni qele
iii. Kena vo me qai nona o Investor

LAND MINING ACT /SEA BED MINNING

Me veisautaki na Mining Act of 1965 e noda ga e 6 feet e na dela ni qele, na vo ni feet me qai sobu e na boto ni qele e nona na Matanitu, ni lako mai e dua na Investor e nona na lewa na Matanitu me solia na SPL Special Prospective License, e lewa na Matanitu na Share, e warai ni dua na lewa e nona nai Taukei ni Qele. Na Partnership kei Investor me lewa o I-Taukei ni Qele na Share kei Investor me tu vakarau o Investor na SPL

RIVERSERVICE ACT CLAIM FOR MONASAVU HYDRO

Me ratou solia na Lands Dept na River service Act baleta na Taukei ni Wainiqoliqoli mai Naitasiri kei Mona savu [EFL] E rawata tiko per annum 50mega watts na livaliva, 50 megawatts x 1000 = 50,000 Kilowatts [KW] 50,000 kw x 0.33 = 1kw [1kilowatts] ke da sauma tiko vei [EFL]

50,000 x 0.33 = 1kw,1kw x 24hours per day x 365 days per year = $400million. Ke rawa ni soli vei iratou nai Taukei ni Qele e 40% of $400 million which is $160 million me ratou wasea na 14 na Mataqali – for Water Lease [Benefit]

Watisoni N. Ralagi
Mata ni Tikina o Nakelo
15th June,2026

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 14/06/25

Yaca/Yacamu Kóro (Ora Suni

(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Nai Taukei ga me volai ena Taukei ni Vanua
WASE 2 LAWA NI DODONU	vakatarai Tale na kuita ena noda Vanua me dua na Vanua vinaka
WASE 3 NA PALIMEDI	1. Vakatusui Tale mai na seneti 2. Taukei ni galigali

padrevi me visautaki na ka kece wasai ni vinaka me visautaki mena vinaka kuna na vuvale kei kawa bula

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me vagoci na domodre na lewe ni vanua
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Mena dua na vanua vivalca o Viti ni Metalca

VEIKA TALE ESO

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16-06-26

Yaca/Yacamu Roko Tui Vaturua - Vaturua, Nakelo, Tailevu.
(~~Yacani soqosoqo, tikotiko se vuvale~~) Niumaia Todrelala Rawalai

Lewena	Vakatutu
IKAU (Preamble)	- Me veisau vakadua na yavuvakavulewa ni 2013 - Me lotu vakarisito ga me qaravi e na noda vanua.
WASE 1 NA MATANITU	- Dikevi tale mada na Lawa ni "citizenship"
WASE 2 LAWA NI DODONU	• Vakatabui na vakawati ni Tagane kei na Tagane se Yalewa kei na Yalewa. • Vakatarai tale na vei kanakuitataki • Buli na Lawa ni Koro, me qai laurai na dodonu ni Tamata yadua. • Vakaukauwataki na Lawa ni Bin Vuli dole. • Me soli tale na Lewa se Kaukauwa vua na Taukei ni Qele/Qoliqoli • Boko na Qoli² Bill.
WASE 3 NA PALIMEDI	• Lesu tale kina veidigidigi makawa [1997 Constitution • Vakacegui o ira na Minisita e ra cata vakalawa. Kua tale ni ra vakaitavi vakadua. • Me yalani na yabaki ni Bula e ra vakaitavi e na Palemedi. [Yacova na 65] • Me ra ya rua na 'Term' me ra lewe ni palemedi

MATA VEILEWAI

WASE 4 NA VEILIUTAKI VAKAMATANITU WASE E LIMA ME KAU TANI NA KAUKAUWA BAU TIKO VUA NA ETTORNEY GENERAL ENA YAVU NI CONSTITUTION KA ME KUA TALE NI DUA E DIGITAKI YANI VAKAPOLITIKI	• Na Perisitedi - digia na tamata yadua. • Na vakaitutu me digitaki yani e na Yasana na noda Perisitedi • Me digitaki e dua na Turaga me cakacaka vakadodonu.
WASE 6 VEIQARAVI VAKAMATANITU ME VAKATULEWATAKI NA TABANA BIBI OKO ME MURI GA NA LEWA SA VIRIKOTORI OTI MAI LIU KA TIKO ENA 1997 CONSTITUTION	• Me kua ni dua na i Taukei, me taura na veiliutaki ni Mataivalu, Liga ni Lawa, Tabana ni Vei Vakadodonutaki. • Soli tale na veiliutaki vei ira na Vunivola Tudei, me kua ni soli na lewa vei ira na Minisita.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	• Me Vakaukauwataki na Tabana ni Matanitu, Kabani me ra solia na nodra "Audit" me rauta ga rua na yabaki. • Vakaleutaki na i vakacavacava vei ira na motoka e ra curu tiko mai. • Vakalailaitaki na Minisita kei na nodra i vukeruke ni Minisita.
WASE 8 VEIQARAVI VAKADODONU	• Kua ni Boko na Tabana ni "FICAC" • Me kua ni dua e lewe ni politiki me lewena na "FICAC" • Me ra laurai vinaka o Ira era tiko vei ira na Kila kei na Koroi [Experince/Qualification)
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	• Na "STATE OF EMERGENCY" me veivakasalataki vei Perisitedi, na Liu liu ni Mataivalu, Tabana ni Lawa kei na "Chief of Justice. • me kua ni dua me vakasala vakapolitiki.

WASE 10 VEIVAGALALATAKI	• Boko na Lawa ni Immunity, • Me ra vosoti e ra sa cala oti, vakamatanitu. ["Coup, Mutiny"]
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	• Keimami sa duavata me boko lai na yavu vakalewa ni `2013' [2013 Constitution]
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	• Me boko rawa na yavuvakau-lewa ni 2013 [2013 Constitution] me qai cala se vakacacori na veidigidigi ni noda Matanitu.

VEIKA TALE ESO

- Me sa kerei me ra sa vulica vakatabaki dua na vosa valca i taukei e koroniuli, vuli toro cake.
- Me soli taucoko vua na Icawa i taukei na ka e taukena.

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Saini (tikini ni siga) 16-06-26

17th June 2.30 p.m. 4.00 MARCELO C/HALL.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 14th June 2026

Yaca/Yacamu YAVUSA VUTUVO / YAVUSA NALUNA
(Yacani soqosoqo, tikotiko se vuvale),

Lewena	Vakatutu
IKAU (Preamble)	Pse find attachment
WASE 1 NA MATANITU	Pse find attachment.
WASE 2 LAWA NI DODONU	Pse find attachment.
WASE 3 NA PALIMEDI	Pse find attachment.

WASE 10 VEIVAGALALATAKI	Pse find attachment
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	✓ ✓ ✓
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	✓ ✓ ✓

VEIKA TALE ESO

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Saini (tikini ni siga) 15th June 2026

TAILEVU PROVINCIAL COUNCIL

RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAUSORI - VUNIMONO@2pm

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
	MESUILAME R. DEGEI	VISAMA		0005 021 01454
	KIEMANI CAMANAKELO	✓	K. Camanakelo	008901301041
	Ratu Inosi Delabubu	✓	Delabubu	0089 00903084
	SETOKI QALUBAU	✓		0089 009 03031
	Emuani Bola	✓		008900903027
	Amani Bola	✓		182107108
	Timoci Baitavuki	✓		0161 014 00464
	NAIVALUMI BULUYAKACA	✓		0596 274 00918
	ISIMELI MAKU	✓		0089 296 02541
	TOMASI TAWAKE	✓	Tawake	0089 609 00370
	TALICA VUNIBOLA	✓	Vunibola	0089 009 03026
	Saimani Radidravuni	✓	Baraga	0089 009 03029
	Amena Rokaseta	✓		0089 759 00072
	Kelera Lalabalavu	✓	Lalabalavu	2360 559 00254
	Kitioni Senivatu	✓		0586 024 10148
	Veniana Lia	✓		0089 009 07079
	Nemani Camanekelo	✓		0556 005 02663

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAUSORI - VUNIMONO@2pm

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1/	Jona Ningila	visama	[signature]	008900903033
2/	SETAREKI RATATAGIA	VISAMA	[signature]	008925850045[illegible]
3/	NANIVATAI LIKOTI	VISAMA	[signature]	293601478845
4/	Lanieta Tinanitutu	Visama	[signature]	292903174679
5/	Dibulicati Dromukoto	Visama	[signature]	008900403042
6/	Litiana Qounicagi Ratatagia	Visama	[signature]	151406506464
7/	Filimone Wagasaga	visama	[signature]	009416501711
8/	Bulou Vasemaca	Visama	[signature]	106041056002
9/	MERE SAMOAVE BAU KURUAMOU	VISAMA	[signature]	008956500044
10/	Setareki Merekula	Visama	[signature]	236055900263
11	Arikeli Wati	Visama	[signature]	009415300836
	Josava Nanivou Tale	Visama	[signature]	176861596699
	Semisi - Heritage	Visama	[signature]	008901002844
	Vausera Rokowati Drakabula	Visama	[signature]	232058501257
	Wainikiti Drukuta	Visama	[signature]	0089 622 00541
	Siteri Rukuvau	Visama	[signature]	008960900389
	Malakai Batiuluna	Visama	[signature]	2321 661 00320

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAUSORI - VUNIMONO@2pm

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	Maiasi Mefonikumi	Visama	[signature]	0081154007 85
2.	Vani Kaisuva.	Visama	[signature]	
3	Samisoni Ramaga	Visama	[signature]	000737500648
	SOVIA RAMALAKE	VISAMA	RAMALAKE	0089009030 74
	LOSALINI NAIVALULEVU	/	[signature]	0089 622 00791
	RATU VERENIKI MOKALOU	/	[signature]	0089 167 01537
	ELENOA ADI LAWE	/	[signature]	0124742 00431
	Ratu Inoke Gonekalou	/	[signature]	0094 738 00020
	Ratu Vereniki Vunibola	/	[signature]	2360 678 00454
	LUSIA RAVOKAVOKA	/	[signature]	0089 174 01021
	Nemani Camainakelo	/	[signature]	0089 009 03021
	ERINI DEI	/	[signature]	0104 158 01189
	LIVAI KARURU Borisi	/	[signature]	2348 585 01366
	Asesela Marawanivalu	/	[signature]	
	Vilisi Koroiguni	/	[signature]	1655 622 59995
				8904 516 16852

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAUSORI - VUNIMONO@2pm

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
	NIKOTIMO BOLATAGANO	VISAMA		2360851 01095
	Ahare Lutu Veigavi	VISAMA		1021 291 00281

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

NAIVAKACAU VILLAGE **VUKELULU – 10/06/2026**

NO	YACA	KORO	SIGN	VOTER No.
1	ANARE: NABUKETE	Naivakacau village	[signature]	03295260017
2	Navitalai Vuninoli	Naivakacau	[signature]	0102010 02721-
3	Sakiusa Vanava.	✓	[signature]	0102 010 02779
4	LOTE LALABALAVU	✓	[signature]	0102010027 20
5	Petriasi Rabuka	✓	[signature]	0102703 00132
6	Senimili Rabuka	✓	[signature]	0102749007 20 03
7	RATU LSIWELI TABAKAU CORO	✓	[signature]	5285595014 -59
8	VARAUNI MUA	✓	[signature]	010238200377
9	Setaita-Leba	✓	[signature]	013116200830
10	Amele Kasaqa	✓	[signature] AKasaqa	01020102708
11.	Melaia Rositalei	✓	[signature]	29492751227
12	Losalini Katia	✓	[signature]	014711030219
13	Apete Ledua	✓	[signature]	009401501591
14	Josateki Sauvane	✓	[signature]	52408440017
15	Melaia Rakawa	✓	[signature]	013411041892
16	KALEVATI DANABAI	✓	[signature]	010201002711
17	Mereani Dua Salu²	✓	[signature]	010201002740

17

Na veitokoni me baleta na Yavu ni Vakavulewa

Koro: VATURUA **Tikina:** NAKELO

#	Yacamuni	Voter ID No	Saini
1.	DANAPASA KAIVICO	0097 011 02015	Kaivico
2.	Akeneta Ana Dau	2358 835 00241	Akeneta
3.	Maraia Rokoteba Baba	0444 163 12796	[illegible]
4.	Adi Losalini S. Mudu	1550 543 36952	[illegible]
5.	Peni VUNIWAI	0560 047 01196	[illegible] Peni
6.	TURIVA QI	0001 155 00107	[illegible]
7.	SAINIANA VUNIWAI	0562 130 02090	Vuniwai
8.	Mareta Turiva	295227128823	MR
9.	Bone Turiva	0097 011 01973	[illegible]
10.	Siteri Mami	0097-011-01989	SITERI
11.	Kanito-Rokomoniku	1641-427-06464	[illegible]
12.	PETERO KADRATI	0097 622 00805	Kadrati
13.	Acumeci-Rokobua	0097011 01975	Rokobua
14.	Vasera Bukani	0097 011 02002	Bukani
15.	SAURIO MALAUCAICE	0097 011 01997	[illegible]
16.	SAINIMERE LIICUSELACA	0097 011 01999	[illegible]
17.	Kusila Buicagi	0097 011 01994	Buicagi
18.	Losana Serukai	295227130010	Serukai
19.	Unaisi Rokotaro	009401002171	Rokotaro
20.	Miliakere Ribema	011951800043	Ribema
21.	Pio Liga	295227127108	[illegible]
22.	KILIONE RAVUCI	0413 058 02885	[illegible]
23.	VIKA VUNA	0410 318 00534	Vuna
24.	ASENACA NAISARAMAKI	1581 011 43473	Nasaramaki
25.	Neumi Vuniwai	0097 011 02016	Vuniwai
26.	Meresiana Usabula	0131 135 88240	[illegible]
27.	ASENACA BULAI	0094 011 00933	Asenaca
28.	Venina M. Raloka	009701101953	Raloka
29.	Latileta Lewatu	0094 428 00301	Lewatu
30.	Vilorina Rokotakala	297724840790	Rokotakala
31.	Makarita Lutunakali	027658500551	Lutunakali
32.	Paulini Rokoro	009716601903	[illegible]
33.	Ratieli Nakoci	009458500214	Nakoci
34.	Vitalina Serukai	009759500174	[illegible]
35.	Anna Serukai	0097 022 01808	[illegible]
36.	NIUMAJA TODRELALA	0097 619 00814	[illegible]
	AKILIO RATUSILA	009437201676	[illegible]
	Apisai Masi	009403300598	[illegible]
	Etonia Waqaevo V.	394 012402002139	[illegible]
	[illegible]	[illegible]	[illegible]

#	Yacamuni	Voter ID No	Saini
37.	ILIESA VARIVAI	0049 175 02909	[signature]
38.	Edward R.T Sucu.		[signature]
39.	Vilisi R. Masibalavu.	012322500634	[signature]
40.	Niumaia W. Sucu	009416801599	[signature]
41.	MAIKA D. NAWASA	2952 271 24195	[signature]
42.	ILIESA R VUNIWAI	009701101977	[signature]
43.	ADI SAINIMILI ROLITIMAI	0094585 00349	[signature]
44.	M. Waqanigau	M Waqanigau	
45.	Maraia Waqanigau		[signature]
46.	Misake, Kailegi	009701102017	[signature]
47.	Karalaini Sevakasiga	151012570020	[signature]
48.	VILORNA ROKOTAKALA	185860105	[signature]
49.	Akilio Ratusila	2620 007 60571	[signature]
50.	Selenia Tuitabua	1007 4109 1505	[signature]
51.	Simione Kadi	1635 154 07903	[signature]
52.	Mereseini. Kasari	009765901149	[signature]
53.	Sekove. Roko	009401501781	[signature]
54.	Sireli Ratoka	009716601912	[signature]
55.	SOLOMONI LAGILAGI D.	0097 166 01898	[signature]
56.	ENERIKO DIKATI NAWASA	2358583012 59	[signature]
57.	Sikeli Vuniwai	013411043780	[signature]
58.	Lusia Nawasa.	009716201517	[signature]
59.	JOKIME WAQAVUNI	163458248273	[signature]
60.	ASAELI MACANILAGI	0097 011 01956	[signature]
61.	SOLINA RADINAVUTI	010601101944	[signature]
62.	TERESIA LIGA	0097 011 01972	[signature]
63.	KARALO Vuniwai	0094 146 00275	[signature]
64.	Alumita Nawasa	0094 585 00216	[signature]
65.	Alumita Gayle	010216401777	[signature]
66.	Kaie Nawasa	009701900486	[signature]
67.	Tirisa Timaleti	011536901117	[signature]
68.	Arieta Bogi Kuini Liga	009701101996	[signature]
69.	Sokula Mia	2725 035 85861	[signature]
70.	Merewalesi Sadravu	051711294889	[signature]
	Petero Kadrati	0097 011 01968	[signature]

Vakadinadina: Turaga ni Koro: Yaca: AKILIO RATUSILA Tiki ni Siga: 15/06/26

Na veitokoni me baleta na Yavu ni Vakavulewa

Koro: Naimalavau **Tikina:** Nakelo.

#	Yacamuni	Voter ID No	Saini
1.	JOSESE TUIVADRA	2331459 00028	
2.	ISIRELI GUIVALU	3171610 00145	
3.	Jo BOA VONOVONO	0007 01503227	
4.	Ana Maria Rayanuyan	003102403107	
5.	Ema D Kurumaigali	0865 395 00090	
6.	Sakiusa Kurumaigali	0865 245 00046	
7.	Mereseini Ratokalau		
8.	Suwa Tuivora	009416501578	
9.	Josefa Boa [03]	295310596341	
10.	Viliame Noke Boa	1008 293 00613	
11.	RT OSEA TAGICAKIBAU	0094158 01071	OSEA
12.	Keleni Kalikali	002639701172	
13.	Milika Ravono	0056 176 03794	MRavono
14.	TENITA TAGACAKE	009401100380	
15.	OSEA TAGICAKIBAU	0094 158 01057	
16.	HELAVA LOUISA	150719837862	
17.	Viliame Tagicakibau	296024815180	
18.	Aliti Naneqe	2324 823 00129	ANaneqe
19.	MEREONI NAITOKOIDEGEI	0188 366 00856	
20.	SAMUELA NOVO NAIVALU	5107 524 00473	
21.	JOSEVATA SAUMALUA VONOVONO	001916900330	Vonovono
22.	Aloesi Cavalevu	302264600075	
23.	Aluwesi Diseni	0286198 01041	Diseni
24.	Rusila Wati	0091 012 00156	RWati
25.	MANASA Vakande	009401302303	Vakande
26.	Karolina Rasovo	1525 116 55919	Rasovo
27.	Titilia Iuvumaiwai	0094 158 01084	
28.	Viliame Noke	3171610 00111	Noke
29.	Suluveti Rogoli	0094158 01048	Rogoli
30.	SAULA SUCU	011915602125	
31.	NECANI TALEVAKARUA	1008 293 00642	
32.	Abuana Navuta	1504 065 71101	Ruta
33.	Mere Lutuwai	0094 166 02271	Lutuwai
34.	LIGIETA TAGACAKE	005503300809	
35.	Roko Asenaca Racoconika	2331412 00250	Roko
36.	Kalivati Iala	0001 023 01279	Kagicakibau

#	Yacamuni	Voter ID No	Saini
37.	Nanise SAURARA	0001 703 00399	[illegible]
38.	RATU WATISONI V	2408 011 01208	[illegible]
39.	KUINI EMELINI ELI	2324 838 00093	[illegible]
40.	TEVITA TUILAU	0094 165 00663	T. Tuilau
41.	KINI VUIDREKETI	2221811402	[illegible]
42.	VILIVE DAKUNIMATA	0094 158 01085	[illegible]
43.	Vutaleli Mata	2037 459 00447	[illegible]
44.	Vasuai R. Loki	0094 014 00073	[illegible]
45.	Leitia VERE	0001 163 01089	[illegible]
46.	Eseta Cara	0039 03200415	Ecara
47.	Sabeta Lewanu	0242 119 00086	Sabeta
48.	Davina Talei	2357 712 01508	[illegible]
49.	AISAKE AME	0094158 01100	[illegible]
50.	SAINIANA TUBUNAWASA	0097 58500437	STUBUNAWASA
51.	Vitalina Radinagele	2324585 02243	[illegible]
52.	Luisa Naisaramaki	0094296 01378	L Naisaramaki
53.	Eseta Vonovono	1508 086 30615	[illegible]
54.	Apisai Kalou	0126 037 49906	[illegible]
55.	Anaseini Vonovono	0094 013 02304	[illegible]
56.	MATELITA DRODRO	0094 158 01043	[illegible]
57.	MOSESE VONONONO	0094 165 01572	[illegible]
58.	Salaseini Manono	2244559 00218	[illegible]
59.	Marica Juweka	0094 565 00046	[illegible]
60.	TUWAI TUTUDUA	0008 255 00485	[illegible]
61.	SALOME DAVE	0142 020 02487	[illegible]
62.	Mierka Buy	0094 013 02290	[illegible]
63.	RALUVE KALO	0094 158 01093	[illegible]
64.	TOMASI SALADUADUA	1008 0076	[illegible]
65.	LEMEKI R. RACAVA	0371135 17313	[illegible]
66.			
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Vakadinadina: Turaga ni Koro: Yaca: TSIRELI. G Tiki ni Siga: 15/6/2

Na veitokoni me baleta na Yavu ni Vakavulewa

Koro: NATOGADRAVU **Tikina:** NUKU

#	Yacamuni	Voter ID No	Saini
1.	SEMI MATALHU	0081 585 00552	[illegible]
2.	MATALHU ADI MARAULEVU VOSAILAGI	0080 158 00116	[illegible]
3.	MATIWA AMELIA	0801 190 00269	[illegible]
4.	RADITOVA MIRIAMA	2946 08229382	[illegible]
5.	RAIVIKO ADI ANA TALEMAIVIWA	2736 013 27634	RAIVIKO
6.	Sereana Rokotaro	1169 514 48823	ROKOTARO
7.	Joana Watiratucoko Seru	1656 617 82196	[illegible]
8.	Jokapeci Ledua	1552 548 93344	[illegible]
9.	Roti Epeli Ugenga Matalau	0081 622 00609	[illegible]
10.	Sovana Vusoinawawa	0081014 01760	[illegible]
11.	Marika Kalancava	0081 014 01817	[illegible]
12.	Lavenia Falega	0031 176 01706	Falega
13.	Vasemaca Wati	0081015 03335	Wati
14.	Amele Baisi	023 77 1103	ABASI
15.	Waisake Voraki	023 1146 82114	Voraki
16.	Ana Tinaisavumaca	0091 613 00079	[illegible]
17.	Saula Tuigilai	0334 0709 0953	[illegible]
18.	Ani Tuigilai	0081 014 01772	[illegible]
19.	Kitione Tuigilai	0081 014 01839	[illegible]
20.	Neli Tuigilai	0081 60100350	Neli
21.	Tokasa Biau	0081 296 02532	T.Biau
22.	Liviana Boginivalu	2101 99975737	[illegible]
23.	Raijeli Droku	0081 014 01756	R.Droku
24.	Akeneta Gibbon	0081 129 00469	Gibbon
25.	Torika Legalega	3845 849 00033	Legalega
26.	Sikeli Kansitiana	0081 014 01800	[illegible]
27.	Varanisese Kansitiana	1716 673 44687	[illegible]
28.	LIVUNA KARISTIANA	0081 014 01807	[illegible]
29.	Taniela Disola Karisitiana	1652 013 32255	Karisitiana
30.	Volau Tilalati	1679 560 97670	[illegible]
31.	Taina Cakau	0081 014 01749	[illegible]
32.	Saimoni Waibuta	0081 014 01773	[illegible]
33.	Laisa Senikau	0149 092 16621	[illegible]
34.	Sereima Nailovo	0081 014 01719	[illegible]
35.	Kitiana Lewenigila Nasilasila	0081 173 02199	Matalau
36.	Merewalesi Nagale Waga	0991 505 45093	[illegible]

#	Yacamuni	Voter.ID No	Saini
37.	Savaira. Marmatakoso Tuivuna	9000828800590	
38.	Merewalesi. Sigaimaala Twin I	009016301129	
39.	Simione Cagimivalu	230595625	
40.	Taddy MERDA	230343676	
41.	JOHN. KORS	0081014017 52	
42.	Loraini Tilolo	0091 16 160800	
43.	Joseva Vuqti	007851000128	
44.	Uraia Tavaga	0094146 00600	
45.	Vasemaca. Marawa	0081166 00280	
46.	Unaisi Rokotaga	0081014017 22	
47.	Ima Turagamkei	063801701166	
48.	Ema Veivuke	013415400355	
49.	Silivakadua	0061622006 62	
50.	Timaima	0060009029 41	
51.	Talia Vono	0994 287 00477	
52.	Waseroma Vakatikau	2434 011 86284	
53.	VASEVA. WATI	0994 287 00508	
54.	MELA SAULEKALEKA	0403 430 / 45414 5	
55.	MELE SAULEKALEKA	0063172 00569	
56.	LUSIANA ROKOTUNIVALI	0040 531 55041	
57.	KINIOSI R. ROKOVOSA	150351467316	
58.	Inia R Rokovosa	2966 079 88965	
59.	Julian. Grant	053602521006	
60.	Simione. Naqavavatu	0061014017 08	
61.	JALE NAIKAWAKAWAVESI	013701161071	
62.	Mele Ratawake.	00140106 21	
63.	Talei Tikomaivalagi	0080586 00317	
64.	Vasenaca Tuivuna	0081014017 88	
65.	KALIVATI TI PAYASI	0081011030 70	
66.	Kalivati: Kalouca va.	11428030 1	
67.	Maika	16994450 8	
68.	Anasa Qio	0081014017 27	
69.	MILIAKERE NAINISAU	0081014017 50	
70.	Vani Baleinasawasa	234158501236	

Vakadinadina: Turaga ni Koro: Yaca: _____ Tiki ni Siga: _____

Na veitokoni me baleta na Yavu ni Vakavulewa

Koro: NATOGADRAVU **Tikina:** NUKU

#	Yacamuni	Voter ID No	Saini
71.	ANALAISA CAWEILIGA	1012202061	
72.	VARANISESE NAINOKA	2705205/1522	
73.	KAMELI TUIVUNA	0081014019843	
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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	MITIELI BARISAVU	NASILAI		000837102303
2	NAVITALAI NAQAMA	NASILAI	N. Naqama	0107013 02222
3	RUVENI DAUNAGINU	NASILAI		010701302242
4	KESAIA MARAMANIVALU	NASILAI	Maramanivalu.	0107 51300014
5	Rt ENOSI ROKONAITEQE	NASILAI		0107 622 00720
6	NEOMAI WATI	NASILAI		0161 35100029
7	USAIA LUTUNAIVALU	NASILAI		0161 35100048
8	AISAKE VOCITA	NASILAI		010701302221
9	JOSEVA TOKAIBAI	NASILAI	Joseva T	0107 013 02241
10	Savenaca Delai	Nasilai		010701302216
11	LUSIANA BAINIVALU	NASILAI		010701302228
12	LITIA SIKITI	NASILAI		010716402690
13	Orisi Nagatalevu	NASILAI		0129 110 21130
14	ALESI CIRIAVESI	NASILAI		010701302253
15	MAILLITA ROKOCOVA	NASILAI		176171934173
16	ELINA KARAISITIADA	NASILAI		110953400154
17	TEVITA TAOVAKE	NASILAI		012301602105

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	LUSIANE MARAVU	NASILAI		2907013401441
19	VILIMONE TUBEVA	NASILAI		1677602550599
20	OSEA DELAISAVUI	NASILAI		010701302229
21	SOTIA TAGILALA	NASILAI	Veneti	010751300011
22	BALASIO DAUNICAWA	NASILAI		124150196208
23	ETELIA SAUCA	NASILAI	Reileyaki	163067681022
24	SEREANA LIKU	NASILA	Lorena Liku	010701302218
25	ADI MERE RADINIBEQA	NASILAI	Radinibeqa	011735600165
26	LUSIANA COA	NASILAI	Lusiana	010751300012
27	PENIONI NAIYALA	NASILAI	P.Naiyala	010701302215
28	Alevote Kaikadavu	NASILAI	Kaikadavu	010702500887
29	TARUSILA	NASILAI		294627535703
30	PAULINI SERA	NASILAI	PTagamainusiladi	293001380203
31	JOPE VUNIOKI	NASILAI		294627522610
32	ANNIE RAVUNA	Nasilai		294627525190
33	SITERI TINO	NASILAI		0029141 01127
34	SOTIA SEREKI	NASILAI		0309 39600491

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
35	TAGIMURI LOBOBOGIDUA	NASILAI		0047397000873
36	Tokasa Cavukali	Nasilai	TOKASA	0001135502134
37	Atunaisa Vakadudukora	Nasilai		2339535000118
38	Sarote A Titifanua	Nasilai		0107513 00009.
39	Samuela Ravuwa	Nasilai		0124 034 01451
40	Selai Maramaitubuna	Nasilai		0107 168 02383
41	Lepani Delai	Nasilai		0107 29600603
42	Ruvina Naiyubi	Nasilai	Naiubi	0107013 02240
43	Veresa Tusowaqa	Nasilai		0080012 01244
44	Senico Tamanivalu	Nasilai		0107 013 02217
45	Veresa Tuisowaqa	Nasilai		0107 013 02250
46	Salote Radidravuni	Nasilai	Radini.	0107 013 02251
47	Irinieta Cagivinaka	Nasilai		2828 013 75749
48	Valeriana Sorowale	Nasilai	Sorowale.	2339535 00117
49	Amelia Qarau	Nasilai	Qarau.	0605 268 00779
50	Alumeci Sogavi	Nasilai	Sogavi	0107 013 02235
51	Rt Meli Robroy	Nasilai	Robroy	294627521829

TAILEVU PROVINCIAL COUNCIL
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Dravuni Koro

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ **– /06/2026**

NO	YACA	KORO	SIGN	VOTER No.
1	Luke. Veiguyaki	Dravuni.	Veiguyaki.	0150 011 00456.
2	MERE. Nawaruka	✓	MNawaruka	0117 356 00175
3	LOSALINI. MARAMA	✓	LMarama	0150 011 00322
4	Jokaveti Wati	✓	Swati	0117 35600164
5	Varisila Vosalotaki	Dravuni	Valotaki	020912864554
6	APENISA KOBA'U	DRAVUNI	[illegible]	0150 17300213
7	TURAGA. INOSI	DRAVUNI	Turaga.	050356 00167
8	Menani Namana	✓	Namana.	0162 753 00029
9	Saravina Bole	Dravuni	SBole	026294405
10	Taina Adilatoka	✓	Adilatoka	230099934007
11	Lusiana Marama	Dravuni	LMarama	0117 356 00142
12	Mereia Rokosivo	✓	[illegible]	003002901230
13	Milinia. Lewasewa	✓	Lewasewa.	027427400841
14	Kulimo Sikitoro	✓	[illegible]	159401962482
15	Lanieta Kurusalili	✓	Kurusalili	164803291894
16	Vani Qarani	✓	[illegible]	0117 356 00162
17	Ana Manitalena	✓	Bajitini	0265 132 00284

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	Miriama Tinai	Dranuli	Minai	0117 356 00172
2.	Jone Vakarororabavu	✓	[signature]	0117 35600156
3.	ROSI Kalivosa.	✓	[signature]	112514300328
4.	Semesa Lase.	✓	[signature]	0150 665 00070
5.	Peniseni Lesu	✓	[signature]	0150 351 00807
6	Eremasi Waiwalu.	✓	Waiwalu	263401225409
7	JONE SALEVE	✓	[signature]	0117365 00188

Ovea Village Hall, Bau

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Qoea Village – Bau DATE: 18/6/26 TIME: 10 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
01	David Muai	42	8005646	Naisogovau village	Drano	Turaga	IT	[signature]
02	Aporosa W.	59	2145070	Naila.	✓	✓	✓	[signature]
03	Jone Tiko	60	01-06-66	Naila	✓	✓	✓	[signature]
04	Sailosi Kalago	58	2316328	Viwa	Bau	✓	✓	[signature]
05	Eseroma Kuruwale	62	2716638	Nakorovau	Bau	✓	✓	[signature]
06	JESE KISEVA	66	2729513	CAUTATA	BAU	✓	✓	[signature]
07	Osea Kilivaki	46	7687724	Waicoka	Bau	✓	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ovea, Bau, Tailevu DATE: 18/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
08	Epaarama Waqatairewa	56	9774351	Vatoa	Bau	Turaga	IT	
09	Savenaca Lootuicama	47	9553710	Vatoa	Bau	Turaga	IT	
10	NEUMI VUNIWAI	47	216158	VATOA	BAU	TURAGA	IT	
11	Pensimani - R.	44	2432107	VATOA	Bau	Turaga	IT	
12	Robert Naceba	59	8329388	Vatoa	Bau	Turaga	IT	
13	KAY Dausasaga	61		Ovea	Bau	Turaga	IT	
14.	PENI TAGAVA	63	801868/	NAICA	BAU	TURAGA	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ovea, Bau, Tailevu DATE: 18/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Esala Matou	50	2149447	DRAVO	DRAVO	TURAGA	IT	[signature]
16	Peni Tabakau	60	8496929	Ovea	Bau	Turaga	IT	[signature]
17	Laisiasa Kamanalagi	55	2029330	Naila	Dravo	Turaga	IT	[signature]
18	Manoa Cagi	59		Maumi	Dravo	Turaga	IT	[signature]
19	JONE LAQERE	63	8763773	Maumi	Dravo	Turaga	IT	[signature]
20	Kalusi Laikai	46	9714255	OVEA	Bau	Turaga	IT	[signature]
21	SNawzlouelu	40	9083205	Nausori	Nausori	Turaga	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ovea, Bau, Tailevu DATE: 18/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	Elina Tinaisowde	80		Ovea	Bau	Marama	IT	[signature]
23	Nanise	52		✓	✓	✓	IT	[signature]
24	Ulamila Kedraika	41	8966893	✓	Bau	✓	IT	[signature]
25	Apolosi Tukuyuvatu	43	2414353	✓	✓	TURAGA	IT	[signature]
26	MITIELI INOKELEVU	44	2798031	—		✓	IT	[signature]
27	Emosi Lalotogu	50	9641939	Nausori	Nausori	Turaga	IT	[signature]
28	LAISIASA KUBU	46	8619308	OVEA	BAU	TURAGA	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ovea, Bau, Taukei DATE: 18/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
29.	KOLINIO DUNANI	36		OVEA	BAU.	TURAGA	IT	[signature]
30.	NEGANI LOVOLOVU.	50.		Ovea	Bau	[illegible]	IT.	[signature]
31	ILIMO TANA BUTTONE	59	8744870	CAUTATA	Bau	Turaga	I Taukei	[signature]
32	MALAKAI - NABOU	60	8304472	CAUTATA	BAU	TURAGA	ITAUKEI	[signature]
33	WATI DAINI	71		OVEA	Bau	malama	I Taukei	[signature]
34	SALASEINI NACEBA	56	9363812	VATOA	BAU	MARAMA	ITAUKEI	[signature]
35	Asenaca Roketina	70	2321453	Vatoa	Bau	marama	I Taukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ovea, Bau, Tailevu. DATE: 18/06/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	VATEMOSI. BUE	58	971390	OVEA-	BAU	TURAGA		
	Peniasi Rabuka	75	240557	OVEA	Bau.	Turaga	IT	
	Emosi. Tailevu	67	9746961	Soso	Bau	Turaga		
	Ravuama	42	7408385	Ovea	Bau	Turaga		
	Jone. W	46	8774695	OVEA	Bau	Turaga		
	Vaseva	63		OVEA	BAU	TAIKEVU		
	Luke T.	56.	9279164	Bau.	Bau			

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

OVEA, BAU
Date:18-6-2026

Mr. Biu: The Vanua Mataibulu, Yavusa Turaga Nabua ,all members here this morning. Before we commence this morning, if approval be given this morning – to request members of the Commission to sit on their seats so we can commence this morning. Members of the Commission I now request you to take your seat this morning before we start with the official proceeding. Thank you. You may now take your seat. Thank you very much. This morning, before we commence with our submissions, I want to share a few things this morning, so we are all aware before submitting our submission this morning. Firstly, I request you to listen very carefully - when making submissions, it was only conducted in English – we be thankful that the Chairperson is a good man, so they have approved to be carried out in iTaukei the session this morning, to make it easy for us to receive this morning, and we will try to translate in English so that it can be recorded all that is done this morning. Secondly, the Chairperson will explain the purpose of coming and introduce the team that are seated this morning.

Thirdly, there will be a time to make submissions – the Chairperson will give time for submissions. When the time I given, a few things to take into considerations before we make submissions. It is needed to state your name and your positions if you a representative from Tikina and your village – so that it is recorded and documented to serve as evidence when finished to prepare their report and they will give it as evidence. I will say it once again, when the time is given to submit your submission – say both your names so that it is recorded and give in your submission. If you are submitting in iTaukei, you may do so, not stopping – I will say it once again, if there is someone who can submit in English you may do so to make it easy for the recorders – the staffs are here, two ladies come from Parliament. They will be recording and documented and submit as evidence to prove that work has now been completed from here this morning.

Fourthly, the importance of submitting a proposal, I request this morning if we want to make a proposal to align only – I will say it once again please align only with the 2013 Constitution. That means, if there is a complaint outside of the Constitution regarding the development, we can stop it this morning. We will only consider matters regarding the Constitution.
The fifth – we are talking a lot about the Constitution. Discussions around the tanoa, and all-around places. Well, that is only discussion. Today is the day the government has given the approval to the Chairperson to carry out this task. Give submissions on what you want to say, do not be afraid, no one will be arrested. The Commissioner and the Chair of the GCC is here – no one will be arrested. Before we came, I have already called them, they are my good colleagues. I have

requested you to hand over correctly – if you state that the Constitution is bad – say it. If you want it to change – say it. Today is the day, I requested you to give in your true heart what you want to be included in the Constitution.

Lastly, I express my thanks for us coming in together – from the villagers we have been to, it was nothing similar. We are happy to see the full house this morning, to the Turaga Sau, the elders – we are happy to see this morning. I express my thanks – I stand to say a few words before we make proposals this morning. I now give the floor to the Chair to commence with the proceedings this morning.

Mr. Valenitabua: Firstly, I humbly ask for permission to the Vanua Nabua, Turaga the na Mataibulu and the members of the community. We are here inside your house this morning, hearing the words from the sevusevu – Vanua Wainibuka. We ask permission as we are sitting here above you ladies and gentlemen in our yavusa. Only the work we are doing, that we are here above you and are thankful that you have approved us to sit on the table above you.

Upon arriving this morning, we can see that you appreciate us and we are thankful for that. We are here nin the Tebara. On my right sits Mr Conway Beg – well known for rugby. He is an architect and is well known in all big hotels around Fiji, we can see his designs. On my left sits an Indian gentleman – Dr Neelesh Gounder. The Dr on him is not medical, he is a Doctor in PHD (wisdom) and he is now a Lecturer at the University of the South Pacific and being useful to the government of Fiji – he is an Economist. I am Sevuloni Ratumaiyale Valenitabua, I am the leader of this Team. My village is Nukui, Tikina Rewa in the province of Rewa. We are here this morning the three of us on the nomination of the President – we were chosen seven. The President chooses us seven and we took and oath – one has been dropped and left us with six. Three of us are here in your village this morning, the other three are currently in Naitasiri. The main purpose of us visiting around Fiji attempting to accept various proposals regarding what the views of people to be included in the Constitution of Fiji.

As mentioned earlier on from retired police officer – Mr Biu Matavou on the discussions regarding the Constitution. One is that we always complain about is that we do not discuss about it; the voice of the people was not heard. Suddenly, it has appeared and they say that this is our Constitution, we have to abide. That is why we are here to visit around and hear the voice of the people so that there is a constitution we give our minds in from the people. That is the purpose of us visiting this morning.

Three Commissioners are scheduled to arrive this morning, together with the government workers accompanying us.
The powers given to us so that we can clear some laws from the 2013 Constitution. Remove the laws which we do not agree with and include some new laws if need be and we can also change the words from the book – some words to change the meaning. Those are the three things which we think to make. After we collate all proposals, we will review and work from there. I want to make clear from the beginning of our discussion this morning, we are not making a new one – for you to say that this is a new Constitution, no! Only changes to the law inside. Some laws are good inside the book – we will leave it; some we think is not good for us – we can change it or if you want it to be included. It will be like that. That is why it is important to hear from you the people.
We are here in your village this morning, the yavusa, I am opening the discussion or intro to our discussion this morning – that is all.

Thank you – we have opened the floor for proposal. As mentioned earlier, if you want to say a few things – ladies and gentlemen wishes to give their proposal, please raise your hand and we will bring the mic. Take the mic and speak clearly because it will be recorded – both Vernacular and English.

Eseroma Kuruwale: My name is Eseroma Kuruwale.of Nakoroivau Tikina o Bau. We firmly submit that the constitutional review process and the result constitutional amendment conducted. This ensures that upcoming election are driven framework. Chairperson per submissions in my hand what do you suggest if I can read or just submit to you.

Mr. Valenitabua: You can read and then submit.

Eseroma Kuruwale: We respectfully submit that the constitutional review process must be fully completed and all approved amendments enacted before the 2026 General Election. This will ensure that the upcoming election is conducted under a legitimate, transparent, and nationally agreed constitutional framework.

The State We propose that the constitutional designation of Fiji as a secular state be abolished. Instead, Fiji should be constitutionally declared a Christian State, recognizing that Christianity has played a central role in the nation's history, values, and identity since its introduction. We submit that the adoption of secularism departed from Fiji's historical and cultural foundations.

National Identity We submit that the term "Fijian" should be reserved exclusively for the iTaukei people, reflecting their indigenous identity and historical status as the first inhabitants of Fiji.

Bill of Rights Rights cannot exist in isolation. We submit that constitutional rights should be balanced with corresponding civil, social, cultural, and moral responsibilities. Individual rights should be exercised with due regard for the rights of others and the welfare of the community.

International Indigenous Instruments We recommend that Fiji fully recognize and give constitutional consideration to the principles contained in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and other relevant international instruments that protect indigenous rights.

Customary Law We propose that iTaukei customary law be expressly recognized in the Constitution as a valid and enforceable source of law within Fiji's judicial system, particularly in matters relating to customary land, traditional leadership, culture, and indigenous practices.

Deed of Cession We submit that the Deed of Cession of 1874 should be constitutionally recognized as a foundational legal document of Fiji. The Constitution should acknowledge the historical protections afforded to indigenous land ownership, including the directives of Queen Victoria and subsequent colonial assurances that safeguarded iTaukei land rights.

Great Council of Chiefs We propose that descendants of the chiefs who signed the Deed of Cession in 1874 be granted life membership in the Great Council of Chiefs (GCC) in recognition of their historical contribution to the establishment of the Fijian State.

Parliament We recommend the re-establishment of a bicameral Parliament, comprising:

A House of Representatives (Lower House); and A Senate (Upper House).

The Senate should serve as a reviewing chamber responsible for protecting constitutional principles, indigenous rights, and national interests.

9. Parliamentary Terms

A maximum of two parliamentary terms should be introduced for all Members of Parliament. Any former Member wishing to return to Parliament should only be eligible after sitting out at least one full parliamentary term.

Electoral Reform We propose replacing the current single nationwide constituency with a mixed multi-constituency electoral

system. This would provide fairer and more effective representation by ensuring communities throughout Fiji have direct parliamentary representation.

Political Party Requirements. All candidates contesting parliamentary elections should be required to declare their assets and financial interests before nomination to promote transparency and accountability.

Appointment of the President. We submit that the President of the Republic of Fiji should be appointed by the Great Council of Chiefs. The President should also serve as Chairperson of the iTaukei Land Trust Board, reflecting the constitutional importance of indigenous land administration.

Judiciary and Attorney-General The office of the Attorney-General should be removed from the Executive branch of Government. The Attorney-General should instead be appointed as an independent, non-political public official, serving as the Government's chief legal adviser without political affiliation.

State Services and iTaukei Administration We recommend strengthening the constitutional status of the iTaukei Administration and ensuring that State institutions continue to protect and promote indigenous governance structures

Native Land Commission The Constitution should mandate that the Chairperson of the Native Land Commission (NLC) possess the appropriate qualifications and expertise in iTaukei land matters and customary law.

Revenue and Expenditure We propose the introduction of a system of corporate tithing, requiring an appropriate contribution from businesses towards national development and community welfare, subject to legislation.

Emergency Provisions We recommend a comprehensive review of the constitutional emergency provisions to ensure that emergency powers are exercised only when strictly necessary, are subject to adequate safeguards, and do not unnecessarily restrict the rights and freedoms of citizens.

Mr. Valenitabua: I would speak on the Attorney General. The attorney general is the advisor on the government. As for t he emergency powers , I have written this here remove the emergency powers.

Josefa; We have drafted that to be a standard submission of the Tikina , we have thought to remove that because it was at Qarase . this powerful law was used against Mr. Qarase when his government was taken . we thought that law was to be completely removed.

Mr. Valenitabua: That law is laws used during natural disasters and other disasters that happens in our country.

Josefa; Okay if its like that we have to take that back. We also note if that power is in there if the authority to be given to the president to be in control.

Mr. Valenitabua: With regard to the case involving Qarase, the Court of Appeal held that it was wrong for the President to exercise that particular power. As a result, Mr. Qarase succeeded in the Court of Appeal, while Mr. Bainimarama's position was not upheld. The judiciary has already exercised its authority on that matter. I understand the point you are making, and I simply offer these comments for your consideration. Regarding the proposal to reintroduce the death penalty, this is an issue that requires careful review. You have also proposed that Fiji be declared a Christian State, while at the same time advocating for the death penalty. We will need to consider how those proposals align and assess them carefully during the review process. You also mentioned reducing the approval threshold to 50 percent. Are you referring to the voting threshold of Members of Parliament? As you are aware, the constitutional amendment threshold has already been reduced from 75 percent to 66 percent, and your submission proposes reducing it further to 50 percent. Finally, with respect to the transitional provisions, this issue was also raised during the consultation in Nakelo yesterday. We will examine that proposal further as part of the constitutional amendment review process.

Josefa: Mr. Chair, you will notice that this submission is largely consistent with those that have already been presented. It reflects many of the common views expressed by the people of Tikina Bau. However, I wish to highlight one proposal in particular. We recommend that Members of Parliament be limited to a maximum of two terms in office. We believe that prolonged tenure in Parliament can lead to reduced performance and accountability. Introducing term limits would encourage greater effectiveness, provide opportunities for new leadership, and ensure that elected representatives remain responsive to the needs of the people. The submissions from Viwa is t eh same as the submissions submitted earlier.

Mr. Biu: I have; here with the written submission from the island of Viwa Bau Tailevu and I submit this morning for record.

Mr. Valenitabua: A written submission has been presented to the commissioner this morniong. The submitted dated June 20 ,2026. Submitted by Mr. Josefa Ceinaturaga for the island of Viwa, Bau Tailevu.

Jese Iliseva: The village of Cautata has supported all the submissions made from the village. I will now handover our submission to you all.

Mr. Biu: I have; here with the written submission submitted by Jese Iliseva from the island of Cautata Bau Tailevu signed by the villagers and I submit this morning for record.

Mr. Valenitabua: A written submission was presented to the Commission this morning. The submission is dated 17 June 2026 and was submitted by Mr. Jese Iliseva, Turaga ni Koro of Cautata Village, Bau, Tailevu. The submission is written in English and is signed by the Turaga ni Koro. Attached to the submission is a list of names of residents of Cautata Village, collected at Ovea Village this morning.

Are there any other submissions? The written submission includes the following proposals: That Fiji be declared a Christian State and that the constitutional designation of Fiji as a secular state be removed.

- That same-sex marriage be prohibited.
- That corporal punishment be reintroduced as a means of improving discipline and social order.
- That pornography be prohibited and banned.
- That the Constitution be amended to reflect these proposed changes.
- That the Judiciary be independent.
- That the constitutional immunity provisions be removed.
- That the constitutional emergency powers be reviewed.
- That the President be appointed by the Senate on the advice of the Great Council of Chiefs (GCC).
- That the 2013 Constitution be removed and replaced. Thank you. Those are the principal submissions received from

Jese: The Turaga ni Koro from Bau cannot make it this morning but has given their submission. One things that they need to be shown is teh independent of the commission the COC. Prime Minister and Attorney General be constitutionally removed from the COC. The office of the of the SG'S to ensure the that the coordination of the COC must not be politically affiliated.

Viliame Savu: The village of Bau has supported all the submissions made from the village. I will now handover our submission to you all.

Mr. Valenitabua: A written submission was presented to the Commission this morning. The submission is dated 17 June 2026 and was submitted by Mr. Jese Iliseva, Turaga ni Koro of Bau Village, Bau, Tailevu. The submission is

written in English and is signed by the Turaga ni Koro Viliame Savu. Attached to the submission is a list of names of residents of Bau Village, collected Bau Village this morning.

The senate has been brought back. The judiciary and civil service and RFMF. If that could be look at. We will go and see and review it again. That the constitutional emergency powers be reviewed. The Senate should serve as a reviewing chamber responsible for protecting constitutional principles, indigenous rights, and national interests.

Jone Tiko: We respectfully submit the following proposals for consideration during the constitutional review process: That the Bill of Rights be carefully reviewed to ensure that its provisions appropriately balance individual rights with the interests and values of society. That corporal punishment be reinstated. That the constitutional designation of Fiji as a secular state be removed. That Fiji be constitutionally recognized as a Christian State. That the next General Election be conducted only after the amended Constitution has been approved and brought into force. Thank you for the opportunity to present our submission from Naila village.

Mr. Valenitabua: A written submission was presented to the Commission this morning. The submission is dated 17 June 2026 and was submitted by Mr. Jone Tikomaiarapea Turaga ni Koro of Naila Village, Bau, Tailevu. The submission is written in English and is signed by the Turaga ni Koro Jone Tikomaiarapea. Attached to the submission is a list of names of residents of Naila Village, collected Naila Village this morning.

Osea Kiliraki: My name is Osea Kiliraki I'm the Turaga ni Koro Waicoka. We have the same submissions from all the Tikina of Bau. We have joined and support it together with the people of Waicoka.

Mr. Biu: I have; here with the written submission submitted by Osea Kiliraki from the island of Waicoka Bau Tailevu signed by the villagers and I submit this morning for record. In addition to the earlier submission that has been presented.

Mr. Valenitabua: A written submission was presented to the Commission this morning. The submission is dated 17 June 2026 and was submitted by Mr. Osea Kiliraki Turaga ni Koro of Waicoka Village, Bau, Tailevu. The submission is written in English and is signed by the Turaga ni Koro Osea Kiliiraki. Attached to the submission is a list of names of residents of Waicoka Village, collected Waicoka Village this morning. I now accept the written submission received this morning at Waicoka Village.

I will now refer to the written submission from the Turaga ni Koro of Naila.

The submission proposes that the Bill of Rights, particularly the provisions relating to individual rights, be reviewed. During our consultation in Nairai, concerns were raised that some individuals were relying on individual rights to refuse participation in community and village responsibilities, including village work. The submission therefore calls for a review to ensure that individual rights are balanced with community obligations. The submission also proposes:

That ownership of land and qoliqoli be returned to the customary landowners.
That corporal punishment be reinstated for disciplinary purposes.
That the constitutional designation of Fiji as a secular state be removed.
That the next General Election be held only after the constitutional review has been completed and the amended Constitution has come into force.

That the name "Fijian" be reserved exclusively for the Indigenous iTaukei people. It appears that these proposals are consistent with many of the submissions received throughout Tikina Bau, as similar issues have been raised by a number of communities. Thank you.

David Muai: My name is David Muai, Mata ni Tikina Dravo. The mata ni tikina mentioned that village of Naisogovau had also submitted their submission. Firstly, the preamble to be remove.im submitting that the secular start to be removed and replace with civilization state, it represents wide spectrum of the meaning and it represent all of us in Fiji. Chapter 2 The Bose Levu Vakaturaga to make final decision on issues regarding itaukei. The other Fijian Administration Fijian law it p be constitutional recognized. In terms of Bill of Rights, corporal punishment must be returned. Th women's right there was a mention of DVRO, to have sort of limitation. The next submission which is a new, parliament to includes iTaukei and no foreigner is allowed. Another submission to bring back multiple constituencies. Chapter 4 the senate to make final decision. Chapter 6 that -no foreigner to work in the Birth death department and the vola ni kawa bula and also the land department and the qoliqoli department. Chapter 7 Reference to the Tax and submit that 25% to be diverted to GCC for operational cost. Chapter 10 immunity clause Submission is to have some sort of limit. Lastly, a constitutional delegation forum to be represented by the outgoing in applying immunity cost. lastly to have constitution delegation forum to b repented by the law to there. Lastly if we can have the constitution revoked before we lodged the election.

Mr. Biu: I have; here with the written submission submitted by David Muai from the village of Nasogoivau Bau Tailevu signed by the villagers and I submit this morning for record. In addition to the earlier submission that has been presented.

Mr. Valenitabua: A written submission was presented to the Commission this morning. The submission is dated 16 June 2026 and was submitted by Mr. David Muai Turaga ni Koro of Dravo Village, Bau, Tailevu for Nasogoivau . The submission is written in English and is signed by the Turaga ni Koro David Muai Attached to the submission is a list of names of residents of Waicoka Village, collected Waicoka Village this morning. I now accept the written submission received this morning by the commissioner at Waicoka Village. Thank you for the submissions from the two villages. The principal proposals received are as follows:

- That the constitutional designation of Fiji as a secular state be removed.
- That the Preamble to the Constitution state that Fiji is a Christian State.
- That the Great Council of Chiefs (GCC) be restored with authority to advise on matters of national importance and government decision-making.
- That iTaukei customary laws be reinstated and recognized within the Constitution.
- That greater constitutional protection be provided for iTaukei customary knowledge, traditional cultural expressions, and intellectual property, including traditional designs such as those used on the tanoa, which originate from places such as Fulaga, to prevent unauthorized use or imitation.
- That corporal punishment for children be reinstated.
- That the provisions relating to the rights of women be reviewed, with concerns expressed about the increasing number of Domestic Violence Restraining Orders (DVROs).
- That only iTaukei citizens be eligible to serve as Members of Parliament.
- That the previous multiple-constituency electoral system be reinstated.
- That only iTaukei persons be eligible to serve on the iTaukei Land Trust Board (TLTB) and in the administration of qoliqoli matters.
- That the constitutional immunity provisions be removed.
- That following the adoption of a new or amended Constitution, transitional constitutional arrangements should remain in place until the end of the sitting Government's term of office before the new constitutional framework fully takes effect. Thank you. Those are the principal submissions received from the two villages.

Josefa Ceinaturaga This is the submission from Ovea Village .Turaga ni Koro is not here. Firstly, Rights cannot be in a vacuum, it has to be balance responding with civil and moral responsibilities. If the constitution can elaborate on that. Secondly the government, now it is from the government, it s

overloaded if there . The submission is all the issues result in villages goes to the divisional commissioners. That is the supporting submission from Ovea village on behalf of the Turaga ni Koro Ovea.

Mr. Biu: I have; here with the written submission submitted by Josefa Ceinaturaga from the village of Bau Tailevu submitting the submission of Ovea village. signed by the villagers and I submit this morning for record. In addition to the earlier submission that has been presented.

Mr. Valenitabua: A written submission was presented to the Commission this morning. The submission is dated 16 June 2026 and was submitted by Mr. Josefa Ceinaturaga Turaga ni Koro of Bau Village, Bau, Tailevu for Ovea village The submission is written in English and is signed by the Turaga ni Koro Bau Josefa Ceinaturaga.

The bill of rights, we also have our individual rights. That is why it will be told when you are using your rights think of others living beside. Civil service to be returned back to commissioners.

Savenaca Trai: Our submission this morning's the same as the one submitted by Mata ni Tikina.

Mr. Biu: I have; here with the written submission submitted Savenaca Tarai from the village of Vatoa Bau Tailevu submitting the submission of Vatoa village. signed by the villagers and I submit this morning for record. In addition to the earlier submission that has been presented.

A written submission was presented to the Commission this morning. The submission is dated 16 June 2026 and was submitted by Mr. Savenaca Tarai Turaga ni Vatoa of Bau Village, Bau, Tailevu for Ovea village The submission is written in English and is signed by the Turaga ni Koro Bau Savenaca Tarai.

Thank you very much. We will end our session this morning. If there are some other submissions to be brought up to us, there are some pamphlets given out to you, in it there is an email address. You can write your submission and email it to us. We will check it in our own computer. That is the first.

Second is the referendum, there is something that will be brought around is called the referendum. There was a submission from Ovea – for the people to write the Constitution. Government has laid its plan, that after our round trip, we will go and write a report and all the proposals that was submitted and we will also write a draft Constitution. All those – reports and draft Constitution will be taken up to the President and give it to him – our work is done – this is what we have done. The President

will then give it to government; the government will then work on it legally to be taken up to Parliament.

There be two important deliberations in Parliament. The first is that they will raise hands – if two thirds of the Parliament that is 66% do endorse the draft Constitution then it will move to another deliberations. The second deliberations – they will debate it , after that they will raise hands again. If they endorse the two thirds or 66% then they will move forward and make it our Constitution. After that then they will pass it to the Supervisor of Elections. The Election office will then hold a referendum to choose whether they will approve the draft Constitution or not – this to be the law of the government to be our Constitution. This will be taken around to all people to make vote as if we usually do for in an election. They will explain to us what is in the Constitution, and they will say this is the referendum – give the paper brought by the Elections Office. There will be only one question asked -whether you have approved to be the Constitution for our government this Constitution or not. There will be a space where you will tick yes or no. If you tick No – that is your choice. After the election, it will be counted. If majority vote for Yes – then it will be our Constitution. If majority voted for No – we will remain with the 2013 Constitution.

It is very important to share during our Talanoa sessions. When the referendum comes, we must go and tick. We won't tell you to tick yes or no. We will have to think about it if we want to change this Constitution and what I must do. If you want to stay in the 2013 Constitution, what do I have to tick. That is when they brought it back, it will depend on us whether we approve of it or not. It is important to register to vote.
Secondly, we go and vote and not when it is finished and we talk behind our backs. This Constitution was not only wanted by the iTaukei, but all races also included – the Indians, they do not want it. Well, we must see during the elections, if majority tick No, we will remain in the old Constitution.

That is our farewell message from the Commission this morning. Farewell coming from Burebasaga, please think about it. That is all.
Mr Biu: The Turaga na Turaga Sau, and members of the villages present here today, I think that will be enough for us today, I will seek approval to ask the Commission to retire from their seats after this proceeding this morning.

----------End of Session [15-6-2026] ----------

Submission(s) Received

SUBMISSION TO THE FIJI CONSTITUTION REVIEW COMMISSION

Date: June 15, 2026

To: The Chairman and Commissioners

Fiji Constitution Review Commission

Community: Viwa Island, Bau, Tailevu

Subject: Comprehensive Constitutional Submission on National Reform and Restructuring

EXECUTIVE SUMMARY & TIMELINE REQUEST

We express our gratitude for the opportunity to fulfill our civic duty and moral obligation through active participation in this vital process.

Urgent Preliminary Request

We firmly submit that the Constitutional Review process must be fully completed, and the resulting constitutional amendments enacted, before the conduct of the 2026 General Election. This ensures the upcoming elections are held under a legitimate, consensus driven framework.

1.0 THE STATE

1.1 Secular State

Abolish the designation of Fiji as a "Secular State." It is recommended that Fiji be constitutionally declared a **Christian State**.

The introduction of secularism has correlated with a rise in social ills, whereas the foundation of modern Fiji is deeply rooted in the historical arrival of the Lotu (Christianity).

1.2 National Identity

The Constitutional term "Fijian" must be reserved exclusively for the itaukei people in Fiji.

2.0 BILL OF RIGHTS

2. 1 Rights and Responsibilities

Rights cannot exist in a vacuum; they must always be balanced with corresponding civil, social and moral responsibilities.

TURAGA NI KORO * THE COMMON SEAL OF * VIWA, BAU, TAILEVU

The Constitution must explicitly state that rights are bound by responsibility to Community and State.

2.2 International Indigenous Instruments

We must incorporate the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the international Labour Organisation (ILO C8 169/ ILO 169) directly into the text of the Bill of Rights.

2. 3 Customary Law

Explicitly recognize and entrench itaukei Customary Law as a valid, enforceable source of Law within Fiji's judicial framework. ***"Tuivaga case – SCC vs Market vendors"***

2. 4 Deed of Cession (1874)

Legally bind the instruments and spirit of the 1874 Deed of Cession into the Constitution, recognizing historical precedents where indigenous land ownership rights were protected and reversed to the itaukei such as Queen Victoria's 1883 directives and the Great Council of Chiefs' query at Lomaloma in 1880 and the colonial dispatch (81/69) replied by Lord Kimberly in 1881.

This must align with modern indigenous title jurisprudence (example - Mabo 1 and 2 vs Queensland principles and the Treaty of Waitangi).

2. 5 Proposal for Life Membership in the Great Council of Chiefs for Descendants of the Deed of Cession Signatories

We, the people of Viwa, Bau Tailevu respectfully submit that the descendants of the Chiefs who signed the Deed of Cession on October 1874 should be accorded life membership in the Great Council of Chiefs (GCC).

The Deed of Cession remains the foundation document upon which modern Fiji was established.

Rationale

The chiefs who signed the Deed of Cession exercised wisdom, courage and leadership in making a decision that has influenced Fiji's political, social and economic development for more than 180 years. The signatory chiefs acted not only on behalf of their own people but also in the interests of future generations of all Fijians.

We therefore propose that:

The descendants of the Deed of Cession signatories be recognized as Honorary Life members of the Great Council of Chiefs;

Their membership be preserved for future generations as a mark of respect, sacrifice and gratitude;

They be entitled to participate in discussion concerning Fiji's history, culture, traditions and the protection of itaukei interests; and

Their recognition be protected by law.

This proposal does not in any way diminish the rights or representation of other chiefs. Rather, it acknowledges the unique role played by the signatories and ensures that their legacy remains part of Fiji's national identity.

3.0 PARLIAMENT

3.1 The Senate

Re-establish a bicarmel legislature (Upper House) by reintroducing the Senate. The primary functions of the senate will be to safeguard itaukei aspirations and rights.

The tenure of Senators must mirror the standard Parliamentary term.

3.1.1 Term limits

Introduce a strict constitutional cap of two (2) terms maximum for all Parliamentarians and Senators. A review of eligibility can only occur after a full term has lapsed outside of the legislature.

3.2 Electoral System Reform

Replace the current single National Constituency System with a Mixed System incorporating Provincial Constituencies and proportional representation. (D'hornt rule adjustments)

3.2.1 Provincial Alignment

Establish a Provincial Open Listing System. (Example – Allocating number of Provincial seats based on their population distribution).

3.2.2 Party Requirement

Political Parties contesting the election must field candidates for 100% of the seats being contested.

3.2.3 Threshold and Ethnicity

Retain the 5% electoral threshold. All ethnic groups must be accommodated within specific provinces where they reside.

TURAGA NI KORO * THE COMMON SEAL OF * VIWA, BAU, TAILEVU

3.2.4 Voter Flexibility

Allocation of Provincial seats will be based on overall population data, but voters must not be restricted to voting only within the physical Constituency they reside in: they must be permitted to vote back to their provinces or whom they intend to vote.

Rationale:

The pure national D'hornt system has historically disabled minority Parliamentary representation. A Provincial Constituency model empowers localised representation and allows voters to maintain political links to their ancestral provinces and at the same instance maximise voter participation.

3.2.5 Ballot Paper Formats

Abolish the confusing use of numbers with the candidate's face, their Political Party Logo and acronym/ abbreviation.

3.2.6 Awareness

The Government must immediately allocate resources for nationwide voter awareness and outreach regarding these changes, bound by strict timelines.

4.0 THE EXECUTIVE

4.1 Appointment of the President of the Republic of the Fiji Islands

This appointing role must be constitutionally reverted back to the Great Council of Chiefs.

The President should also be the Chair of the iTaukei Land Trust Board

5.0 THE JUDICIARY

5.1 Independence of the Office of the Attorney General

Remove the Attorney General (AG) from the Executive arm of Government. The AG must return to being a non – political, independent civil servant.

This ensures the office acts as an impartial advisor without contradicting or compromising the separation of powers between the Legislature, Executive and the Judiciary.

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The Prime Minister and the Attorney General must be Constitutionally excluded from membership or influence in the COC.

The Office of the Solicitor General must ensure this independence and that of the PSC and JSC.

6.0 STATE SERVICES AND ITAUKEI ADMINSTRATION

6.1 Native Lands Commission (NLC)

Constitutionally mandate that the Chairperson of the NLC must possess formal legal qualifications.

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Structurally shift the iTaukei Affairs Board (TAB) to serve directly as the Secretariat to the GCC.

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Introduce and enforce a corporate tithing tax mechanism for all registered business entities as a dedicated, constitutionally sanctioned revenue stream earmarked for state development social welfare programs and reforms.

8.0 ACCOUNTABILITY

8.1 Abolition of FICAC

Abolish the Fiji Independent Commission against Corruption (FICAC).



All its personnel, investigative infrastructure and budgetary resources must be fully redirected to the Fiji Police Force.

Rationale:

FICAC duplicates the core constitutional role of the Police, holds disproportionately broad powers, yet experiences limited success in securing efficient prosecutions.

Streamlining these resources into the Police Force will better equip law enforcements to combat rising money laundering, human trafficking, illicit drug trafficking and associated social ills.

9.0 EMERGENCY POWERS

9.1 Removal of Sections

Completely excise and remove Emergency Power provisions from the text of the Constitution.

Rationale:

These sections have historically been weaponised and misused by usurpers to unlawfully overthrow democratically elected government. (Example – the event of 2006 involving the Qarase government)

9.2 Penalties of Usurpers

Introduce absolute penalties for any individual who unlawfully usurps or attempts to overthrow an elected government. They must face three (3) clear constitutional consequences:

1) Permanent Exile, alongside a lifetime ban from participating in or holding space on any political or public platform;
2) Death by hanging; and
3) Death by firing squad.

9.2 Judicial Rectification

The Judicial outcomes, rulings and precedents arising from the 2006 removal of the Qarase Government must be formally expunged from Fiji's legal records.

11.0 AMENDMENT OF THE CONSTITUTION

11.1 Amendment Threshold

We acknowledge and respect the judicial guidance reducing the Constitutional amendment threshold from 75% to an absolute majority of 51%.

This 51% threshold should also apply to Parliamentary votes regarding amendments.

11.2 Continuous Review

Constitutional evaluation should not be a rare crisis response; it must become an ongoing, cyclical national exercise.

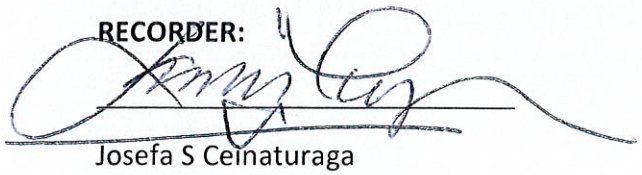
11.3 Referendums:

Remove the restrictive requirement or national referendums to pass constitutional amendments, relying instead on parliamentary mechanisms and continuous public review consultations.

12.0 COMMENCEMENT, INTERPRETATION, REPEALS AND TRANSITIONAL

All transitional provisions must be explicitly drafted to bridge the transition seamlessly from the 2013 Constitution framework to this reformed Constitution, ensuring that no State apparatus, civic protection, or indigenous right is left unprotected prior to the 2026 General Elections.

RECORDER:



Josefa S Ceinaturaga

MNT Bau

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

TURAGA NI KORO THE COMMON SEAL OF VIWA, BAU, TAILEVU

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – Viwa Bau, Tailevu

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	ASINATE TABUA	VIWA	AT	011815900830
2	JOSEVATA TOKAI	✓	[signature]	164315412467
3	Akosifa Lewenimau	✓	[signature]	030900700218
4	Tirisanli Bauli	✓	Bauli	011815900842
5	Virisila Drauna	✓	Drauna	069802702920
6	Clamila Karikarisila	✓	[signature]	011815900843
7	Mere Raguru	✓	Raguru	011815900849
8	Ana Ceinaturaga	✓	Ceinaturaga	011815900857
9	Sosiceni Raguru(1)	✓	Raguru	011865901315
10	Temeki Domalaci	Viwa	Domalaci	011815900866
11	Samisoni Daunivalu	Viwa	[signature]	011815900859
12	Inoke Bakoso(2)	✓	Bakoso	011815900869
13	Asesela Rokoyawa	✓	[signature]	0106 01100184 ✓
14	Merelita Vake	✓	Vaka	011815900850
15	Vaseva Bale	✓	Bale	011815900833
16	Alumeci Rokodai	✓	Rokodai	011815900834
17	Mereani Murivalu	✓	[signature]	011815900829

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – Viwa Bau Tailevu

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	Vanavasa Buadromo	Viwa	[signature]	007601001715
19	Vasemaca Rokoratu	✓	[signature]	011815900858
20	Mitieli Semisi	Viwa	[signature]	011815900864
21	Balivani Tigaiviu	✓	[signature]	011815900875
22	Emele Marama	✓	[signature]	011815900846
23	Usaia Saumailagi	✓	[signature]	011862200433
24	Setaveki Nasoki	✓	[signature]	011815900845
25	Sekove Semkalou	✓	[signature]	011815900847
26	ARARIVA NAQO	✓	[signature]	038916655931
27	Aneta L. Vatunalinali	✓	[signature]	035422600873
28	Sosiceni Raguru(2)	✓	[signature]	011815900831
29	Ipeli Nabukavou	✓	E. Nabukavou	164358206566
30	Iliari Karikarisila	Viwa	[signature]	011815900882
31	Losena Raguru	✓	[signature]	011815900853
32	Sakiusa Vaka	✓	[signature]	011815900860
33	Iliki Ceinaturaga	✓	[signature]	011815900820
34	Jalesi Mara	✓	[signature]	011815900844

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – Viwa Bau

TURAGA NI KORO THE COMMON SEAL OF VIWA, BAU, TAILEVU

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
35	Kinisimere Ciriki Batiki	Viwa	Kerukalou	0039 024 02137
36	Ilaitia Ratuvou	Viwa Ratuvou	Ratuvou	0118159 00883
37	Vasiti Ratuvou	Viwa	Kerukalou	0118159 00870
38	Cema Mavu	✓	[illegible]	011815900832
39	Vaciseva Daunivalu	✓	Daunivalu	011855200029
40	Paula Saumitamana	✓	Saumitamana	164315407570
41	Vilikesa Vatuwaliwali	✓	Watuwaliwali	011815900861
42	Litea Tarana	✓	[illegible]	011815900848
43	Sakiusa Vaka (2)	Viwa	[illegible]	011851700083
44	Paula Nabukavou Drawe	✓	PDrawe	177671979444
45	Ivamere Catevu	✓	Icatevu	011815900854
46	Bulumakau Dugudugu	RDugu	RDugu	091151685525
47	Epi Vosabona Drawe	✓	EPDrawe	015911328391
48	Lepani Delai Drawe	✓	[illegible]	092207833801
49	Ateca Rokobau	✓	[illegible]	011815900872
50	Aloci Keli	✓	0102 Keli	010251000112
51	Iukena Masibalavu Vai	✓	Gm Vai	

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– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
52	Josefa Cirivatuga	Viwa.	[signature]	
53	Sailosi Balago	Viwa	[signature]	0118 662 00037
54	[illegible] Dulakobau	Viwa.	[signature]	
55	Rt Isikeli T.D Komaisavai	✓	[signature]	
56	PITA BANUVE	✓	[signature]	0029 171 00052
57	Josefa Nasegai	✓	[signature]	
58	ILAIMA DASALUSALU	✓	[signature]	
59	Ratu Tevita R. Komaisavai	✓	[signature]	
60	Tawake Komaisavai	VIWA	[signature]	9316857 #
61	Eliki Cernaturaga	VIWA	[signature]	9908810 #
62				
63				
64				
65				
66				
67				
68				

Savenaca Tarai

SUBMISSION TO THE FIJI CONSTITUTION REVIEW COMMISSION

Date: June 15, 2026

To: The Chairman and Commissioners

Fiji Constitution Review Commission

Community: Vatoa. Village.

Subject: Comprehensive Constitutional Submission on National Reform and Restructuring

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VATOA VILLAGE P.O. BOX NAUDONI SAU, TAILEVU

18/6/26

The Constitution must explicitly state that rights are bound by responsibility to Community and State.

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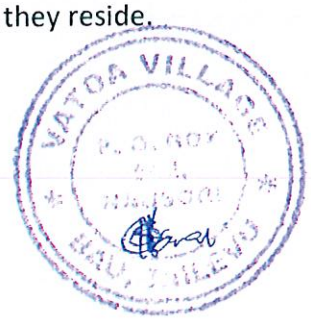

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The Judicial outcomes, rulings and precedents arising from the 2006 removal of the Qarase Government must be formally expunged from Fiji's legal records.

11.0 AMENDMENT OF THE CONSTITUTION

11.1 Amendment Threshold

We acknowledge and respect the judicial guidance reducing the Constitutional amendment threshold from 75% to an absolute majority of 51%.

This 51% threshold should also apply to Parliamentary votes regarding amendments.



11.2 Continuous Review

Constitutional evaluation should not be a rare crisis response; it must become an ongoing, cyclical national exercise.

11.3 Referendums:

Remove the restrictive requirement or national referendums to pass constitutional amendments, relying instead on parliamentary mechanisms and continuous public review consultations.

12.0 COMMENCEMENT, INTERPRETATION, REPEALS AND TRANSITIONAL

All transitional provisions must be explicitly drafted to bridge the transition seamlessly from the 2013 Constitution framework to this reformed Constitution, ensuring that no State apparatus, civic protection, or indigenous right is left unprotected prior to the 2026 General Elections.

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BAU, TAILEVU

7

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15/6/26

Yaca/Yacamu VATOA ~~[illegible]~~ VILLAGE ~~[illegible]~~ (TAILEVU)
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Meda okati vata me da 'Fijian citizen'. Ia, me da lesu tale ena noda kilai vakawa tamata (national identity) me Indo-Fijian, Fijian (I-Taukei).
WASE 1 NA MATANITU	Me vakalailaitaki na isau kei Prime Minister (benefits) ena gauna e sa eegu mai kina (retire) ena nona veiqaravi ena matanitu. (Annuity)
WASE 2 LAWA NI DODONU	Me vakacurumi talega na nodra dodonu na turaga ena yavu ni vakavulewa (Bill of Rights)
WASE 3 NA PALIMEDI	- Me vakaqaqacotaki na lawa ni vosa ena palimedi (decorum). Mera dua talega na nodra gauna ni cau na cauravou kei na goneyalewa ena palimedi. - Vakayavutaki na veiba ena palimedi me rakorako (courteous).

WASE 4 NA VEILIUTAKI VAKAMATANITU	– Me sa vakaiyalayala na i wiliwili ni Minisite kei na i vakevuke ni Minisita e veigaravi ena dua na matanitu veiliutaki (Cabinet).
WASE 6 VEIQARAVI VAKAMATANITU	– Me sa bokoci laivi na i tutu ni Permanent Secretary (vakalusi lavo) ena veitabana ni matanitu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	– Me vakalesui tale na i goliqoli vua na i taukei ni goliqoli. – Me vakalawataki na kena vakayagataki na i goliqoli (Goliqoli Bill) – Me qarai taumaqa mai na veivakadonui mai vua na i taukei ni yau bula ni beya ni vakayagataki.
WASE 8 VEIQARAVI VAKADODONU	– Me bokoci laivi na FICAC (vakalusi lavo) ka me vaqolei tale na nodrau veigaravi ki na valeni volavola ni veibeitaki ni matanitu (ODPP).
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	———
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	– Me versautaki na lewa ka yavutaka na kena veisau na Constitution. 1. Me lesu tale ena 2/3 ni lewe ni Paliwedi me vaka io taka me veisau. 2. Me 'simple majority' na national referendum. me vakayacori me qai maroroi ni veisau na Constitution.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	———

VEIKA TALE ESO

.....

Saini (tikini ni siga) 15/6/24

TAILEVU PROVINCIAL COUNCIL
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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

18 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
16	Paulini Wati Tukai	Vatoa, Bau		0110164 01305
19	Salaseini Naceba	Vatoa, Bau		05381220 1768
20	Robert Naceba	Vatoa, Bau		05581220 1770
21	Susauna Atchesoa	Vatoa, Bau		0110164 01248
22	Lorima Turagamisteru	Vatoa Bau		0110164 01275
23	Jale Niveta	Vatoa Bau		0110164 01229
24	Asenaca Rokotina	Vatoa Bau	ARVeitaka	0110 164 01261
25	Jone Vunivalu	Vatoc Bau		0110013 00129
26	WILIAME RABUA	VATOA		0110164 01316
27	ADI LAGILAGI SAUNAKI	VATOA		2357 7120 1504
28	SALOTE TUINAKO	VATOA		0110 164 01300
29	SENIMELIA LEANO	VATOA		
30	Daulasi Turaga	Vatoa		0110164 01269
31	Loata Gutakiva	Vatoa		0265 124011 71
32	Akosita Lolohea	Vatoa		0110164 01295
33	PENI VESIKULA	VATOA		014 1598 1293
34	MERENILI BOLO	Vatoa	MBola	0110164 01228

18/6/26

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

– /06/2026

NO	YACA	KORO	SIGN	VOTER No.
35	Josateki Dakunimata	Vatoa	[signature]	011016401301
36	Litiana. Silimaca	Vatoa	[signature]	011016401289
37	PENI. RALAGI	"	[signature]	0110 40402261
38	SUSAN VUKALOKALO	Vatoa	[signature]	011015801453
39	Venaisi Vua	Vatoa	[signature]	011016401298
40	Masikea Makanaka	✓	[signature]	011016401273
41	LAVENIA Bale	✓	[signature]	011016401297
42	SEREANA Kilivou	Vatoa	[signature]	011016401315
43	Rasieli Ramara	Vatoa	[signature]	0110 01101127
44	Savaira Marama	Vatoa	[signature]	032649900706
45	Linieta Vunimomo	Vatoa	[signature]	163767382195
46	Sitiveni Tarai	Vatoa	[signature]	011001002686.
47	Losalini Velavela	Vatoa	[signature]	011001302490
48	Marama Saulevaleka	Vatoa	[signature]	011002302114.
49.	Laisani Lea.	Vatoa	[signature]	030802001417
50.	Litiana Adimosi	Vatoa	[signature]	011052200048
51	Mereani Soleva	Vatoa	[signature]	203599916710
52	Sokoveti Marama.	Vatoa	[signature]	011016401262.
53	Arieta Rarabeti	Vatoa	[signature]	002101502990
54.	Josevata Qalubau	Vatoa	[signature]	010301400245

VATOA VILLAGE P.O. BOX 362, NAUSORI BALEKANA

450

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

18 /06/2026

NO	YACA	KORO	SIGN	VOTER No.
56	Pasopa waji	~~Ratu~~ Vatoa	[signature]	230483300792.
57	Raijeli Ramara	vatoa	[signature]	MN13132632K
58	OSEA. KOROI	VATOA	[signature]	011016401240
59	Miriama Vanivala	VATOA	[signature]	011016401260
60	Laisani Lea	VATOA	[signature]	164815495559
61	LISAPKU WATI	Vatoa	[signature]	0102856600636
62	Elina Vunivalu	Vatoa	[signature]	1504 10363859.
63	Levani Matea	Vatoa	[signature]	0438 03951836.
64	ANA KATITOLU ~~MAKERETA SOKULA~~	Vatoa	[signature]	011016401238
65	BULOU BURIANA	VATOA	[signature]	0001 196 00224.
66	Ruci Lutuimani	Vatoa	[signature]	011001100326
67	MERE AILEVU	Vatoa	[signature]	007802302475
68	Pensimani Rakarawa	VATOA	[signature]	0113 016 01457
69	Mereani Matamsiga	VATOA	[signature]	0110 62200233
70	NOA TUIVUCI	Vatoa	[signature]	
71	Alitia Maumau	Vatoa	[signature]	2145 99971634
72	PAULINI WATI	VATOA	[signature]	092107844187 ~~0912~~

VATOA VILLAGE P.O. BOX 71 NAUSORI RATU TAILEVU

Koro
18/6/26

TAILEVU PROVINCIAL COUNCIL
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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

18 – /06/2026

NO	YACA	KORO	SIGN
73	Atelaite Lati 011301500238	Vatoa.	[signature]
74	Vilisi Wati 011016401230	–	[signature]
75	Salote Naitolo-010916200246	–	[signature]
76	Alnereti Bani-011016401311	–	[signature]
77	Lajipa Bludole-011016401313	–	[signature]
78	Naunasa Sanawa-011016401288	–	[signature]
79	Isikeli Tauli-010715602159.	–	[signature]
80	Ileni Gusu-018568100002.	–	[signature]
81	Sereana D-011016401266	–	[signature]
82	Nemani Ralawa-011013800176	–	[signature]
83	Lanieta Manta-009036501388	–	[signature]
84	Ironi Seru-055151282350	–	[signature]
85	Koresi Tuigarani-~~055~~ 1040493	–	[signature]
86	Tevita Kaloulasulasu-011015800192	✓	[signature]

VATOA VILLAGE P.O. BOX 562 NAUSORI BAU, TAILEVU
18/6/26

SUBMISSION TO THE FIJI CONSTITUTION REVIEW COMMISSION

Date: June 15, 2026

To: The Chairman and Commissioners

Fiji Constitution Review Commission

Community: CAUTATA VILLAGE.

Subject: Comprehensive Constitutional Submission on National Reform and Restructuring

EXECUTIVE SUMMARY & TIMELINE REQUEST

We express our gratitude for the opportunity to fulfill our civic duty and moral obligation through active participation in this vital process.

Urgent Preliminary Request

We firmly submit that the Constitutional Review process must be fully completed, and the resulting constitutional amendments enacted, before the conduct of the 2026 General Election. This ensures the upcoming elections are held under a legitimate, consensus driven framework.

1.0 THE STATE

1.1 Secular State

Abolish the designation of Fiji as a "Secular State." It is recommended that Fiji be constitutionally declared a **Christian State**.

The introduction of secularism has correlated with a rise in social ills, whereas the foundation of modern Fiji is deeply rooted in the historical arrival of the Lotu (Christianity).

1.2 National Identity

The Constitutional term "Fijian" must be reserved exclusively for the itaukei people in Fiji.

2.0 BILL OF RIGHTS

2. 1 Rights and Responsibilities

Rights cannot exist in a vacuum; they must always be balanced with corresponding civil, social and moral responsibilities.

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The Constitution must explicitly state that rights are bound by responsibility to Community and State.

2.2 International Indigenous Instruments

We must incorporate the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the international Labour Organization (ILO C8 169/ ILO 169) directly into the text of the Bill of Rights.

2. 3 Customary Law

Explicitly recognize and entrench itaukei Customary Law as a valid, enforceable source of Law within Fiji's judicial framework. ***"Tuivaga case – SCC vs Market vendors"***

2. 4 Deed of Cession (1874)

Legally bind the instruments and spirit of the 1874 Deed of Cession into the Constitution, recognizing historical precedents where indigenous land ownership rights were protected and reversed to the itaukei such as Queen Victoria's 1883 directives and the Great Council of Chiefs' query at Lomaloma in 1880 and the colonial dispatch (81/69) replied by Lord Kimberly in 1881.

This must align with modern indigenous title jurisprudence (example - Mabo 1 and 2 vs Queensland principles and the Treaty of Waitangi).

2. 5 Proposal for Life Membership in the Great Council of Chiefs for Descendants of the Deed of Cession Signatories

We respectfully submit that the descendants of the Chiefs who signed the Deed of Cession on October 1874 should be accorded life membership in the Great Council of Chiefs (GCC).

The Deed of Cession remains the foundation document upon which modern Fiji was established.

Rationale

The chiefs who signed the Deed of Cession exercised wisdom, courage and leadership in making a decision that has influenced Fiji's political, social and economic development for more than 180 years. The signatory chiefs acted not only on behalf of their own people but also in the interests of future generations of all Fijians.

We therefore propose that:

The descendants of the Deed of Cession signatories be recognized as Honorary Life members of the Great Council of Chiefs;

Their membership be preserved for future generations as a mark of respect, sacrifice and gratitude;

They be entitled to participate in discussion concerning Fiji's history, culture, traditions and the protection of iTaukei interests; and

Their recognition be protected by law.

This proposal does not in any way diminish the rights or representation of other chiefs. Rather, it acknowledges the unique role played by the signatories and ensures that their legacy remains part of Fiji's national identity.

3.0 PARLIAMENT

3.1 The Senate

Re-establish a bicarmel legislature (Upper House) by reintroducing the Senate. The primary functions of the senate will be to safeguard itaukei aspirations and rights.

The tenure of Senators must mirror the standard Parliamentary term.

3.1.1 Term limits

Introduce a strict constitutional cap of two (2) terms maximum for all Parliamentarians and Senators. A review of eligibility can only occur after a full term has lapsed outside of the legislature.

3.2 Electoral System Reform

Replace the current single National Constituency System with a Mixed System incorporating Provincial Constituencies and proportional representation. (D'hornt rule adjustments)

3.2.1 Provincial Alignment

Establish a Provincial Open Listing System. (Example – Allocating number of Provincial seats based on their population distribution).

3.2.2 Party Requirement

Political Parties contesting the election must field candidates for 100% of the seats being contested.

3.2.3 Threshold and Ethnicity

Retain the 5% electoral threshold. All ethnic groups must be accommodated within specific provinces where they reside.

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3.2.4 Voter Flexibility

Allocation of Provincial seats will be based on overall population data, but voters must not be restricted to voting only within the physical Constituency they reside in: they must be permitted to vote back to their provinces or whom they intend to vote.

Rationale:

The pure national D'hornt system has historically disabled minority Parliamentary representation. A Provincial Constituency model empowers localised representation and allows voters to maintain political links to their ancestral provinces and at the same instance maximise voter participation.

3.2.5 Ballot Paper Formats

Abolish the confusing use of numbers with the candidate's face, their Political Party Logo and acronym/ abbreviation.

3.2.6 Awareness

The Government must immediately allocate resources for nationwide voter awareness and outreach regarding these changes, bound by strict timelines.

4.0 THE EXECUTIVE

4.1 Appointment of the President of the Republic of the Fiji Islands

This appointing role must be constitutionally reverted back to the Great Council of Chiefs.

The President should also be the Chair of the iTaukei Land Trust Board

5.0 THE JUDICIARY

5.1 Independence of the Office of the Attorney General

Remove the Attorney General (AG) from the Executive arm of Government. The AG must return to being a non – political, independent civil servant.

This ensures the office acts as an impartial advisor without contradicting or compromising the separation of powers between the Legislature, Executive and the Judiciary.

5.2 Independence of the Constitutional Offices Commission (COC)

The Prime Minister and the Attorney General must be Constitutionally excluded from membership or influence in the COC.

The Office of the Solicitor General must ensure this independence and that of the PSC and JSC.

6.0 STATE SERVICES AND ITAUKEI ADMINSTRATION

6.1 Native Lands Commission (NLC)

Constitutionally mandate that the Chairperson of the NLC must possess formal legal qualifications.

Currently, unresolved land and customary disputes sent back to Communities frequently end up in protracted, fractured litigation in Court.

6.1.1 Traditional Succession Criteria

Insert formal constitutional criteria requiring that Leadership and Traditional appointments within indigenous structures strictly respect seniority by bloodline and age.

6.2 Restructuring iTaukei Administration

Place the Great Council of Chiefs (GCC) at the apex of itaukei administration within the Provincial, District and Community office framework.

Structurally shift the iTaukei Affairs Board (TAB) to serve directly as the Secretariat to the GCC.

7.0 REVENUE AND EXPENDITURE

7.1 Corporate Tithing

Introduce and enforce a corporate tithing tax mechanism for all registered business entities as a dedicated, constitutionally sanctioned revenue stream earmarked for state development social welfare programs and reforms.

8.0 ACCOUNTABILITY

8.1 Abolition of FICAC

Abolish the Fiji Independent Commission against Corruption (FICAC).

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All its personnel, investigative infrastructure and budgetary resources must be fully redirected to the Fiji Police Force.

Rationale:

FICAC duplicates the core constitutional role of the Police, holds disproportionately broad powers, yet experiences limited success in securing efficient prosecutions.

Streamlining these resources into the Police Force will better equip law enforcements to combat rising money laundering, human trafficking, illicit drug trafficking and associated social ills.

9.0 EMERGENCY POWERS

HURRICANE / FLOOD

9.1 Removal of Sections

Completely excise and remove Emergency Power provisions from the text of the Constitution.

Rationale:

These sections have historically been weaponized and misused by usurpers to unlawfully overthrow democratically elected government. (Example – the event of 2006 involving the Qarase government)

9.2 Penalties of Usurpers

Introduce absolute penalties for any individual who unlawfully usurps or attempts to overthrow an elected government. They must face three (3) clear constitutional consequences:

1) Permanent Exile, alongside a lifetime ban from participating in or holding space on any political or public platform;
2) Death by hanging; and
3) Death by firing squad.

75 → 66 %

9.2 Judicial Rectification

The Judicial outcomes, rulings and precedents arising from the 2006 removal of the Qarase Government must be formally expunged from Fiji's legal records.

11.0 AMENDMENT OF THE CONSTITUTION

11.1 Amendment Threshold

We acknowledge and respect the judicial guidance reducing the Constitutional amendment threshold from 75% to an absolute majority of 51%.

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Remove the restrictive requirement or national referendums to pass constitutional amendments, relying instead on parliamentary mechanisms and continuous public review consultations.

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All transitional provisions must be explicitly drafted to bridge the transition seamlessly from the 2013 Constitution framework to this reformed Constitution, ensuring that no State apparatus, civic protection, or indigenous right is left unprotected prior to the 2026 General Elections.

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T.N.K
BAU, TAILEVU

LEGAL AID COMMISSION

Communit
Attendan

Date: 17/06/26

Venue: (

Province: TAILEVU

District:

No.	Name	Age	Gender (M/F)	Date	
1	RENI RAWAIWAI	18	M	20	
2	ATUNAISA RAINIMA	80	M	8/5/4	
3	ECELINA VERE	21	F		
4	ESTHER RAINIMA	20	F		
5	ASENACA RAVIVI	43	F	12/1/83	
6	LIVAI D.	45	M	1/5/81	
7	VILISI R.	72	F	7/8/54	
8	NAVIALA RATAWAKE	50	M	28/07/75	
9	[illegible]	54	M	30/03/77	
10	VASITI NAI	36	F	03/03/88	
11	SOLOMONI MASI	19	M	22/11/07	
12	WATISONI NAKA	19	M	31/7/06	
13	MALAKAI QUASE	56	M	20/9/69	
14	SERESEINI MARAVESULA	54	F	9/8/72	
15	LEBA MERE	69	F	8/2/57	
16	JOPE T	40	M	24/3/86	
17	CILIA V	68	F	20/2/56	
18	LEKIMA KORO	33	M	08/02/93	
19	SEVA NAQANA	20	M	26/3/06	
20	MARIKA B	69	M	18/3/59	
21	ELENA T	61	F	19/10/65	
22	TAVENI R	30	F	2/2/96	
23	LOATA M.	73	F		
24	SUSANA MASIVOU	35	F	20/11/90	
25	VONIVATE T	49	M		

Verified by:

Name: JESE KISEVA

Position: TURAGA NI KORO

Date: 17/06/26

Signature: [signature]

Ph: 2729513

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NAUSORI
TURAGANI KORO
DAU, TAILEVU

LEGAL AID COMMISSION

Community Awareness Attendance Sheet

Date: 17/06/26 Venue: CAUAMA VILLAGE

Province: TAILEVU District: BAU

No.	Name	Age	Gender (M/F)	Date of Birth	Signature
1	ALENA VOLINA	58	F	8/12/64	
2	MELI VULAVOU	25	F	28/5/2001	
3	SAINITIKI RAQAVI	26	M	30/3/99	
4	CILIA LEWAQA	25	F	5/10/99	
5	EMELE LALAKALA	48	F	3/8/78	
6	SALOME. LALAKALA	78	F	19/5/48	
7	NOA QAUKALOU	24	M	11/01/2000	
8	SUSANA Marama	21	F	30/05/03	
9	MELAIA MARAMA	53	F	23-03-73	
10	ADI BAU	26	F	9/10/2000	
11	NOA. Q	26	M	28/10/2000	
12	NOA. Q.	56	M	19/04/70	
13	ETONIA Lonia	23	M	10/02/03	
14	MILIANE. V	25	F	4/12/01	
15	LAISA YAUVIRI	73	F	11/10/53	
16	ANI RAWADI	60	F	15/4/66	
17	Oliva SOKIVETA	19	F	04/06/07	
18	PAULA RUSUAKULA	25	M	16/07/01	
19	LEMEKI. W.	20	M	16/2/06	
20	SERA. W	24	F	23/03/00	
21	MAIKA. B.	53	M	23/03/73	
22	LUSIANA. A	53	F	10/2/73	
23	MAKELESI. T	53	F	1/3/73	
24	MOSESE. T	60	M.	31/0/66.	
25	KORO. T.	23	M	03/08/02	

Verified by:

Name: JESE ILISEVA

Position: TURAGA NI KORO.

Date: 17/06/26

Signature:

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JESE. I
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NAUSORI
TURAGA NI KORO.
BAU, TAILEVU

Community Awareness Attendance Sheet

LEGAL AID COMMISSION

Date: 17/06/26 Venue: CAUTATA VILLAGE

Province: TAILEVU District: BAU.

No.	Name	Age	Gender (M/F)	Date of Birth	Signature
1	SALOME ROKOVA	65	F	28-3-61	
2	Rt JOSAIA . N	37	M	12-9-87	
3	MATELOA QUATI	34	F	2-6-95	
4	AVISAKI . B	37	F	9-7-87	
5	SERESENI . M	78	F	23/5/48	
6	MARICA SOLUSOLU	53	F	6/10/73	
7	RAITIELI . T	27	F	12/2/99	
8	KALIATI . RATU	28	M	22/2/98	
9	VILIMONE . K	42	M	14/11/81	
10	VULA UDONIVA	50	M	20/5/76	
11	ANASENI VIKA	18	M	20/1/08	
12	TAQIQI . ULU	48	M	14/07/78	
13	VARANISESE . T	36	F	16/3/84	
14	SOLOMONE . V	75	M	27/2/51	
15	RUPENI RAMARAKE	39	M	23/2/87	
16	NARIETA . T	36	F		
17	MAIKA BABALEKA	70	M	25-7-55	
18	SERUA TAUYAVU	35	F		
19	KALESI SAVE	55	F		
20	SITIVENI . T	50	M		
21	ROSA SAVE	50	F		
22	IMANOA . T.	23	M	21-12-02	
23	ELENA . C	50	F		
24	CAKIASI T	55	M		
25	LORAINI . M	19	F	03-07-07	

Verified by:

Name: JESE T

Position: T-N-K

Date: 17/06/26

Signature:

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BAU, TAILEVU

LEGAL AID COMMISSION

Community Awareness Attendance Sheet

Date: 17/06/26 Venue: CAUTATA VILLAGE

Province: TAILEVU District: BAU

No.	Name	Age	Gender (M/F)	Date of Birth	Signature
1	MILIAKERE. M	52	F	2/12/74	[signature]
2	KELERA. R	18	F	22/1/08	[signature]
3	SEMISI. B	35	M	23/07/90	[signature]
4	Nainasa Qaranivalu	58	Female	19/05/1968	[signature]
5	Litia Qaranivalu	31	✓	21/08/1995	[signature]
6	Graciela Qaranivalu	23	✓	22/4/2002	[signature]
7	Usaia Waqatairawa	64	Male	17/11/61	[signature]
8	OSEA DAU	78	Male	15/10/48	[signature]
9	~~MILIA LEVU~~ JOKEMANI	47	Male		[signature]
10	MILIANA VEREVEU		F	4/9/83	[signature]
11	EMOSI TUINATEWA	68	M	23/4/58	[signature]
12	ALESI TUINATEWA	65	F	8/12/61	[signature]
13	SOLOMONE - M	20	M	02/04/06	[signature]
14	SAUA NAIQOQO	62	M	14-1-64	[signature]
15	Amelia NAIQOQO	65	F	19-7-59	[signature]
16	ELISABECI LABA	64	F	25/4/64	[signature]
17	MELAIA Marane	23	F	03/06/03	[signature]
18	SAINIMILIKA RIKA	42	F	4/10/84	[signature]
19	MAGU MAGU	46	M		[signature]
20	VODO WAQA Balaki	52	M		[signature]
21	PENIANA NAICOLO	74	F	3/4/52	[signature]
22	Luisa Taumua		F	05/05/1989	[signature]
23	VANI. KASANIKULA	70	F	1/9/56.	[signature]
24	SEMI KAMI KAMICA	38	M	27/3/88	[signature]
25	NAOMI QOLIWAQA	36	F	8/8/91.	[signature]

Verified by:

Name: JESE. I

Position: T-N-K

Date: 17/06/26

Signature: [signature]

CAUTATA VILLAGE COUNCIL
JESE I
Ph: 2729513
P.O. BOX 2733
NAUSORI
TURAGANI KORO
BAU, TAILEVU

LEGAL AID COMMISSION

Community Awareness Attendance Sheet

Date: 17/06/26 Venue: CAUTATA VILLAGE

Province: TAILEVU District: BAU

No.	Name	Age	Gender (M/F)	Date of Birth	Signature
1	KELERA . R	19	F.		[signature]
2	AKENETA K	21	F		[signature]
3	JONE . KACISAWANA	56	M	29-12-67	[signature]
4	WAISEA. R	30	M	18-08-95	[signature]
5	MARILA. S	35	F	24-11-90.	[signature]
6	ASENACA. K	56	F	13-3-70	[signature]
7	Pailato Naivowai	34	M	16-7-92	[signature]
8	Kitione Save	66	M		[signature]
9	NAOMI NAIOSA	26	F	13/12/01	[signature]
10	BETA. R	31	F	26/7/94	[signature]
11	JOJI. RANAVUNA	23	M	18/3/03	[signature]
12	MANASA. TUI	19	M		[signature]
13	SUANI . Q	54	M		[signature]
14	ISIKELI . T	34	M	08/09/72	[signature]
15	SEINI R	48	F	04/04/78	[signature]
16	Paula Gusunivosa	39	M	20/07/87	[signature]
17	Maria Ceitai	39	F	3/5/87	[signature]
18	MACIU TAWAKE	61	M		[signature]
19	ELENI HARMONY	57	F.		[signature]
20	SAMISONI . KORI	32	M	5-10-92	[signature]
21	ALANIETA. T.	27	F	7-5-99	[signature]
22	VERIANA R		F	29/11/66	[signature]
23	Samuela . T. R		M	31/8/07	[signature]
24	NACANIELI W		M	2/9/04	[signature]
25	LUSIANA B	30	F	6/2/96	[signature]

Verified by:

Name: JESE ILISEVA

Position: T-N-K

Date: 17/06/26

Signature: [signature]

CAUTATA VILLAGE COUNCIL
JESE I
Ph: 2729513
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NAUSORI
TURAGANI KORO
BAU, TAILEVU

LEGAL AID COMMISSION

Community Awareness Attendance Sheet

Date: 17/06/26 Venue: CAUTATA VILLAGE

Province: TAILEVU District: BAU

No.	Name	Age	Gender (M/F)	Date of Birth	Signature
1	Timaima Radinabou	33	F.	15-09-1993	Radinabou
2	Tamalesi Tamani	52	F	15-09-1993	Tamani
3	Viliame Vuetibau	22	M	3/07/04	Vuetibau
4	Meresiana Covulaca	26	F	29/12/1999	Covulaca
5	MESULAME TAURA	30	M	18/07/1995	[illegible]
6	VASEVA. B.	56	F	8/7/70	Bainivalu
7	NAOMI NAIWA	25	F		
8	AVETE. L	35	M		
9	BULOU SOQOSOQO	22	F	01/01/2004	Soqosoqo
10	ILIESA WAQATAIREWA	45	M	18/12/80	[illegible]
11	KINI WAQATAIREWA	45	F.	6/1/80	[illegible]
12	Melaia. W	19	F		[illegible]
13	Samuela Naivalu	21	M.	14/9/04	Naivalu
14	APISAI WAQATAIREWA	83	M.		[illegible]
15	AMINI. W.	62	M		[illegible]
16	KEROSOMI. W	45	M	18/12/80	[illegible]
17	SUAKINI. W	55	M	24-7-70	[illegible]
18	APISAI VUETI. S	58	M.	22-9-68	Avueti
19	NAOMI ADIBULA	54	F	1/11/72	[illegible]
20	ILIESA. TUKAI	18	M	20/10/07	Tukai
21	MALAKAI NABOU	60	M	18/12/66.	Nabou
22	ASENACA R.	59	F	1967.	[illegible]
23	JOSEFA. R.	41	M.		[illegible]
24	Livai D.	24	M		[illegible]
25	AMINIASI. D	32	M		[illegible]

Verified by:

Name: JESE ILISEVA

Position: T.N.K

Date: 17/06/26

Signature: [illegible]

CAUTATA VILLAGE COUNCIL
JESE. I
Ph: 2729513
P.O. BOX 2733
NAUSORI
TURAGA NI KORO
BAU, TAILEVU

LEGAL AID COMMISSION

Community Awareness Attendance Sheet

Date: 17/06/26 Venue: CAUTATA VILLAGE

Province: TAILEVU District: BAU.

No.	Name	Age	Gender (M/F)	Date of Birth	Signature
1	VIRISILA NAIVONAI	80	F	10-06.46	[signature]
2	SAINIMILIKA. R	57	F	2-7-69	[signature]
3	VINIANA LESI	50	F	24-2-75	[signature]
4	~~FILIMONE V.~~	~~25~~	M	—	—
5	JOSEVA SOVO	60	M	1966	[signature]
6	ILAITIA. UQE	20	M	2006	[signature]
7	Sevanaia Nagama	20	M	16/03/2006	[signature]
8	RUCI VOLAULALA	25	F	13/06/2001	[signature]
9	RT. JOPECA VUKI	28	M	09/12/98	[signature]
10	Ateca Buicagi	36	F	12/04/89	[signature]
11	IRAMI ULUI	33	M	9/01/92	[signature]
12	Sailosi. Tamaka	42	M	06/07/84	[signature]
13	Lice Danidravu	31	F	02/12/92	[signature]
14	Maraia Drugucava	38	F	23/03/88	[signature]
15	VILIAME. D	55	M.	3/2/71	[signature]
16	MARAIA DAUQOLI	78	F		[signature]
17	Kasanita Savoi	35	F	18/3/87	[signature]
18	LEMEKI CIRI	47	M		[signature]
19	EPARAMA CUVATA	30	M	18-01-96.	[signature]
20	ARIETA SUGU	57	F	28-2-69	[signature]
21	JESE. VETIDUADUA	61	M.	10.3.65	[signature]
22	URAIA. MEREKULA	25	M.	31.1-99	[signature]
23	MELAIA MARAMA	29	F.	23-3-94	[signature]
24	Sereana Marama	64	F	08-3-1962.	[signature]
25	Viliame Rasari	35	M.	12-10-1990	[signature]

Verified by:

Name: JESE ILISEVA

Position: T.N.K

Date: 17/06/26

Signature: [signature]

CAUTATA VILLAGE COUNCIL
JESE. I
Ph: 2729513
P.O. BOX 2733
NAUSORI
TURAGA NI KORO
BAU, TAILEVU

LEGAL AID COMMISSION

Community Awareness Attendance Sheet

Date: 17/06/26 Venue: CAUTATA VILLAGE

Province: TAILEVU District: BAU

No.	Name	Age	Gender (M/F)	Date of Birth	Signature
1	USAIA P. WAQATAIREWA	59	M	12/04/1967	[signature]
2	ISIKELI TAWAKE	50	M	03/03/1976	[signature]
3	VIRISILA E. VASUKIWAI	62	F	06/04/1964	[signature]
4	JESE ILISEVA	60	M	25/9/66	[signature]
5	SAMISONI VAKACOKOTABUA	63	M	7/9/63	[signature]
6	Taitusi - Umu	41	F	3. 8. 1985	[signature]
7	Sorenkei - Tawake	70	F	1-23-1956	[signature]
8	MESABE TUKAI	64	M	22/10/1961	[signature]
9	ILIMOTAMA BIAUNIVATU	59	M	07/02/1967	[signature]
10	Joseva. Biaunii Vatu	26	M	19/07/99	[signature]
11	LUKE. SENIGASAU	55	M	18/09/70	[signature]
12	Josefama. Rabukirivatu	39	M	26/02/87	[signature]
13	PEATE . KOROI	60	M	01/10/68	[signature]
14	Serove Mua	44	—	19-11-82	[signature]
15	UNAISI SENIDAMANU	20	F	28-07-06	[signature]
16	MARAIA . T	52	F	24.10.73	[signature]
17	SAINIANA . M	26	F	18.07.2000	[signature]
18	Emosi . V	29	M	11.10.94	[signature]
19	LAISIASA . R	32	M	11.11.94	[signature]
20	APISALOME . R. WAQA	37	M	07/12/89	[signature]
21	KOLINIO VUNIVALU	50	M	12-05-74	[signature]
22	OPETAIA . DELAISOSO	40	M	23/04/86	[signature]
23	MERENALESI . LIKU	36	F	24/10/89	[signature]
24	OPETAIA DELAISOSO	75	M	27/09/51	[signature]
25	LOATA SIGA	57	F	17/11/69	[signature]

Verified by:

Name: JESE ILISEVA

Position: T. N. K

Date: 17/06/26

Signature: [signature]

CAUTATA VILLAGE COUNCIL
JESE I
Ph: 2729513
P.O. BOX 2733
NAUSORI
TURAGA NI KORO
BAU, TAILEVU

LEGAL AID COMMISSION

Community Awareness Attendance Sheet

Date: 17/06/26 Venue: CAUTATA VILLAGE

Province: TAILEVU District: BAU.

No.	Name	Age	Gender (M/F)	Date of Birth	Signature
1	MILIANA KOROIDRODRO	32	F	26-9-94	[signature]
2	ILISARECI BALE	26	F	01-02-2000	Bale.
3	MACIU BULAI	24	M	19-11-01	[signature]
4	JOELI TURAKULA	24	M	3-05-02	[signature]
5	Ilaijia Likudrau	59	M	23-12-67	[signature]
6	Lusiana Toroca	49	F	14-8-76	[signature]
7	PENI VEISAGAI	53	M	28-2-73	[signature]
8	ELENA TINAI	50	F	01-03-75	E TINAI
9	MATAIASI RAIVUN	23	M	11.01.03	MATAI
10	ILAISA DELAIAVUTIA	19	M	11.05-07	ID
11	KITIONE SAVE	55	M	15.7.70	Save
12	OSEA WANIKABLA	40	M	13.08.1986	[signature]
13	VSILAIO LACELLACEL	48	M	18 06 1978	[signature]
14	VILIMONE RUGDURUSKO	26	M	24.08.2000	[signature]
15	SUNANI QOUQANOKOS		M	08-06-1991	[signature]
16	Jolame Dalo	53	M	20/12/72	[signature]
17	TIMOCI M.	55	M	6/1/71	[signature]
18	ALESI SALAKULA	49	F	7/6/80	[signature]
19	LOSALINI M	25	F	1/3/01	[signature]
20	LAISIASA R	23	M	2/3/04	[signature]
21	SEVANAIA R	66	M	12/3/60	[signature]
22	VINIANA N.	52	F		[signature]
23	ASAELI M	28	M		[signature]
24	MARIKA T	58	M	1968	[signature]
25	SITIVENI T	25	M		[signature]

Verified by:

Name: JESE I

Position: T.N.K

Date: 17/06/26

Signature: [signature]

CAUTATA VILLAGE COUNCIL
JESE I
Ph: 2729513
P.O. BOX 2733
NAUSORI
TURAGA NI KOROI
BAU, TAILEVU

LEGAL AID COMMISSION

Community Awareness Attendance Sheet

Date: 17/06/26 Venue: CAUTATA VILLAGE

Province: TAILEVU District: BAU.

No.	Name	Age	Gender (M/F)	Date of Birth	Signature
1	Simeli. V	37	M	13/8/04	
2	OSEA. B	26	M	29/5/99	
3	SERA TARAGA KULA	29	F	8/8/94	
4	SALANIETA. M	55	F	24/9/71	
5	SAIASI NAYACALEVU	20	M	13/06/06	
6	SAINIMILIKA RIKA	67	F	9/1/59	
7	LUSIANA. DELANA	27	F	1998	
8	MERESAINI. R	67	F	15/9/68	
9	ALITI ADIVURA	30	F	11/03/95	
10	PITA NAQALEVU	50	M	1995	
11	TAUKITA. W	50	F	1975	
12	DITA KORO	49	M	5/4/77	
13	ARIETA R	47	F	8/11/79	
14	OSEA. NAQAVOU	59	M	10/05/67	
15	VASITI. MARAIA	59	F	31/12/67	
16	SALANIETA. MARAMA	26	F	12/06/2000	
17	REBECCA. GRACE	18	F	8/2/2008	
18	TIMAIMA. DENISE	30	F	22/4/96	
19	ALANIETA V	75	F	16/10/51	
20	KASINIA LEVA	61	F	21/6/65	
21	JOPE KOVE	50	M	22/5/72	
22	LAVENIA. R	51	F	24/10/75	
23	USAISAKE R	25	M	28/6/01.	
24	S. MATAIKA	22	M	11/2/2004	
25					

Verified by:

Name: JESE IUSEVA

Position: T.N.K

Date: 17/06/26

Signature:

CAUTATA VILLAGE COUNCIL
JESE. I
PH: 2729513
P.O. BOX 2733
NAUSORI
TURAGA NI KOro
BAU, TAILEVU

LEGAL AID COMMISSION

Community Awareness Attendance Sheet

Date: 17/06/26 Venue: CAUTATA VILLAGE

Province: TAILEVU District: BAU

No.	Name	Age	Gender (M/F)	Date of Birth	Signature
1	VANI TIRO LEPANGO	47	F	20-02-79	[signature]
2	SERA . Senigarai	34	F	29-03-91	[signature]
3	Marica Salusalu	20	F	31/03/06	[signature]
4					
5					
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20					
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22					
23					
24					
25					

Verified by:

Name: JESE ILISEVA

Position: T. N. K

Date: 17/06/26.

Signature: [signature]

CAUTATA VILLAGE COUNCIL
JESE . I
Ph 2729513
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NAUSORI
TURAGA NI KORO
BAU, TAILEVU

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17/06/26

Yaca/Yacamu CAUTATA VILLAGE, BAU, TAILEVU.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	FIJI BE A CHRISTIAN STATE
WASE 1 NA MATANITU	FIJI BE DECCARE A CHRISTIAN STATE. NO GAR SECULAR STATE
WASE 2 LAWA NI DODONU	WE EXCEPT ALL THE RIGHT AS CONTAIN IN THE BILL OF RIGHTS OF THE FIJI EXCEPT THE RIGHTS OF SEXUAL ORIENTATION. WE ALSO WANT TO BRING BACK CORPORAL PUNISHMENT BESTIALITY BE CRIMINALISE. ANY FORM FORM OF PORNOGRAPHY BE PROHIBITED INCLUDING BAND OF ALL ACCESSIBILITY ON THE INTERNET
WASE 3 NA PALIMEDI	REMOVE OPEN LISTING SYSTEM AND REPLACE WITH LOCAL CONSTITUENCY AS USED IN 1997 CONSTITUTION. PARLIMENT CONSIST OF LOWER HOUSE OF ELECTED REPRESENTATION CONSISTING OF 70 ELECTED MEMBER. ~~ALSO~~ ALSO BE BASE ON 1997 CONSTITUTION

JESE. I
T.N.K.

Ph: 2729513

WASE 4 NA VEILIUTAKI VAKAMATANITU WEST MINISTER	CONTINUE THE SYSTEM THAT HAD BEEN ADAPTED SINCE INDEPENDENCE FROM GREAT BRITIAN IN 1970. THE TRADITION
WASE 5 VEIQARAVI VAKAMATANITU SEPARATION OF THE JUDICIARY	JUDICIARY - CONTINUE TO FOLLOW THE WEST MINISTER SYSTEM OF POWER - INDEPENDENCE OF
WASE 6 IYAU KEI NA KENA VAKAYAGATAKI	REGARDING SECTION 131(2) OF THE 2013 CONSTITUTION THAT THE WORK "WELL BEING OF FIJI AND ALL FIJIA BE DELECTED CROLE OF THE MILITARY
WASE 7 VEIQARAVI VAKADODONU	GOOD GOVERNANCE WITH ~~AND~~ TRANSPARENCES & ACCOUNTA
WASE 8 KAUKAUWA ENA GAUNA NI TIKOLEQA	NO REVIEW CONTINUE AS IT IS

WASE 9 VEIVAGALALATAKI	FOLLOW THE RELEVANT SECTION ON THE SUBJECT OF EMERGENCY POWERS OF THE 1997 CONSTITUTION
WASE 10 VEISAUTAKI NI YAVU NI VAKAVULEWA	REMOVE OF IMMUNITY CLAUSES PROTECTING THOSE WHO LED THE OVER THROWING OF DEMOCRACTIC LEDERSHIP IN 1987, 2000, 2006
WASE 11 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	2/3 OF PARLIMENT, 2/3 OF SENATE AND 2/3 OF THE SENATE APPOINT BY THE PRESIDENT ON ADVICE OF G.C.C ON CHANGES TO ENTRENCHED LAWS PROTECTING INDIGENOUS FIJI (TAUKEI)

WASE: 12 – REPEAL THE CONSTITUTION ENACTED TO BE THE CONSTITUTION OF THE REPUBLIC OF FIJI ON THE 7th SEPTEMBER, 2013

VEIKA TALE ESO REPLACE NEW CONSTITUTION TO BE ADOPTED AFTER NATION WIDE ~~CONSU~~ CONSULTATION WITH THE PEOPLE OF FIJI

VEIKA TALE ESO: MINERAL RIGHT: ANY SEABED MINING AROUND THE TERRITORIAL WATER & E.E.F OF FIJI SHOULD BE PROHIBITED. ALL INDENEOUS LAND SHOULD BE LEGALLY CONSIDERED ASSEST AND OWNED BY THE TAUKEI LAND OWNER

Kalawekana.
.....
Saini (tikini ni siga)
TURAGA NI KORO
Ph: 2729513

CAUTATA VILLAGE COUNCIL
P.O. BOX 2733
NAUSORI
BAU, TAILEVU

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – Waicoka.

14 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Kalusi Nakasavu.	Waicoka	Nakasavu	0110 014 01869
	Samuela Wainibuli	"	Wainibuli	2357 585 02059
	Valami Tuirara	"	Tuirara	0110 014 01880
	Sikeli Ravula	"	Ravula	1810 654 47844
	Maciu Naiika	"	Naiika	2297 585 01921
	Esala Vosatata	"	Vosatata	0110 024 01438
	Sakeasi Rabaka.	"	Rabaka	0110 014 01887
	Saimone Sivakasiga (1)	"	Sivakasiga	0110 014 01900
	Rusiate Naivi	"	Naivi	0110 014 01859
	Saula Takuma	"	Takuma	0110 014 01862
	Jala Nikata	"	Nikata	
	Niko Naucuson.	"	Nasi	0110 016 01672
	Saimone Sivakasiga (2)	"		0110 015 02788
	Naipolioni Bani	"	Bani	2347 459 00286
	Netani Kovoi	"	Kovoi	~~0110 016~~
	Inoke Navadi	"	Navadi	
	Jiuta Rasuwaki	"	R.	0391 166 23995

Turaga ni Koro
Waicoka = Ekitraki

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – Waiwoka.

14 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Sireli Daivalu	Waiwoka	Daivalu	0110 014 01885
	Josaia Drua	"	Drua.	0110 622 00509
	Saimone Ligatabu	"	[illegible]	0110 552 00292
	Peni Tuisasake	"	Tuisasake	011011800692
	Saimone Cokacoka	"	[illegible]	1678 571 37383
	Nasoni Ranapu	"	Ranapu	0113 015 01312
	Katarina Ramoala	"	Ramoala.	2357 535 00127
	Leba Temo	"	[illegible]	235753500123
	Susana YATULAU	"	[illegible]	01064020144
	USAIA: NIASUWALE	"	[illegible]	1691 67629282
	ULAMILA: BIGITA.	"	[illegible]	0110 013 01907
	SUSANA: KANAILAGI	"	Skanailagi	0110 526 00138
	NAOMI: TAROGI	"	[illegible]	0110 012 01056
	Naisa Wara.	"	[illegible]	0110 014 01863
	Laisa Ratu	"	Ratu	2357 551 00549
	Samu Tawakevou	"	Tawakevou.	0232 719 03070
	SUSAU HANISI	"	Hanisi	1701 56056627

Turaga ni: Koro.
Waiwoka.
Okilwaki.

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – Waicoka.

14 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Akeneta Soqo	Waicoka.	Asoqo	0110 014 01868
	Eta Devuvatu	"	[illegible]	0110 014 01875
	Nunia Tinaitabasilina	"	[illegible]	TIN 203384305
	Akata Kainona	"	Akainona	0110 014 01883
	Ana Naiagucegu	"	[illegible]	0189 176 02157
	Timaima Adilele	"	Rakaba	0110 014 01906
	Virisila Vuniwaitui	"	Vuniwaitui	0110 014 01901
	Jese Vitalina	"	Jese	0059 165 00252
	Maraia Vumalumu	"	[illegible]	0110 014 01872
	Laisani Vakanawa	"	Vakanawa	0110 382 01018
	Lytiana Vinaka	"	Vinaka	0110 014 01857
	Lusiana Toroca	"	Toroca	0110 014 01904
	Mere Ravula	"	Ravula	1810 654 48297
	Jinta Rasuwaki	"	[illegible]	2357 535 00128
	Arieta Vakasukawaqa ~~[illegible]~~	"	[illegible]	0054 172 02260
	Marica Tunikula	"	Tunikula	0110 014 01870
	~~[illegible]~~ Vani Rokula	"	[illegible]	1642 505 18098

Tunaga ni Waicoka
Waicoka
Okifinaki

SUBMISSION TO THE FIJI CONSTITUTION REVIEW COMMISSION

Date: June 15, 2026

To: The Chairman and Commissioners

Fiji Constitution Review Commission

Community: Waicoka village.

Subject: Comprehensive Constitutional Submission on National Reform and Restructuring

EXECUTIVE SUMMARY & TIMELINE REQUEST

We express our gratitude for the opportunity to fulfill our civic duty and moral obligation through active participation in this vital process.

Urgent Preliminary Request

We firmly submit that the Constitutional Review process must be fully completed, and the resulting constitutional amendments enacted, before the conduct of the 2026 General Election. This ensures the upcoming elections are held under a legitimate, consensus driven framework.

1.0 THE STATE

1.1 Secular State

Abolish the designation of Fiji as a "Secular State." It is recommended that Fiji be constitutionally declared a **Christian State**.

The introduction of secularism has correlated with a rise in social ills, whereas the foundation of modern Fiji is deeply rooted in the historical arrival of the Lotu (Christianity).

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The Constitutional term "Fijian" must be reserved exclusively for the itaukei people in Fiji.

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2. 1 Rights and Responsibilities

Rights cannot exist in a vacuum; they must always be balanced with corresponding civil, social and moral responsibilities.

: Turaga ni Koro : Waicoka

Osea Kilivaki : Kilivaki

The Constitution must explicitly state that rights are bound by responsibility to Community and State.

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We must incorporate the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the international Labour Organization (ILO C8 169/ ILO 169) directly into the text of the Bill of Rights.

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Explicitly recognize and entrench itaukei Customary Law as a valid, enforceable source of Law within Fiji's judicial framework. ***"Tuivaga case – SCC vs Market vendors"***

2. 4 Deed of Cession (1874)

Legally bind the instruments and spirit of the 1874 Deed of Cession into the Constitution, recognizing historical precedents where indigenous land ownership rights were protected and reversed to the itaukei such as Queen Victoria's 1883 directives and the Great Council of Chiefs' query at Lomaloma in 1880 and the colonial dispatch (81/69) replied by Lord Kimberly in 1881.

This must align with modern indigenous title jurisprudence (example - Mabo 1 and 2 vs Queensland principles and the Treaty of Waitangi).

2. 5 Proposal for Life Membership in the Great Council of Chiefs for Descendants of the Deed of Cession Signatories

We respectfully submit that the descendants of the Chiefs who signed the Deed of Cession on October 1874 should be accorded life membership in the Great Council of Chiefs (GCC).

The Deed of Cession remains the foundation document upon which modern Fiji was established.

Rationale

The chiefs who signed the Deed of Cession exercised wisdom, courage and leadership in making a decision that has influenced Fiji's political, social and economic development for more than 180 years. The signatory chiefs acted not only on behalf of their own people but also in the interests of future generations of all Fijians.

We therefore propose that:

The descendants of the Deed of Cession signatories be recognized as Honorary Life members of the Great Council of Chiefs;

Their membership be preserved for future generations as a mark of respect, sacrifice and gratitude;

They be entitled to participate in discussion concerning Fiji's history, culture, traditions and the protection of iTaukei interests; and

Their recognition be protected by law.

This proposal does not in any way diminish the rights or representation of other chiefs. Rather, it acknowledges the unique role played by the signatories and ensures that their legacy remains part of Fiji's national identity.

3.0 PARLIAMENT

3.1 The Senate

Re-establish a bicarmel legislature (Upper House) by reintroducing the Senate. The primary functions of the senate will be to safeguard itaukei aspirations and rights.

The tenure of Senators must mirror the standard Parliamentary term.

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Retain the 5% electoral threshold. All ethnic groups must be accommodated within specific provinces where they reside.

Turaga Ni Koro
Wai Wakai
Ekihraki

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Rationale:

The pure national D'hornt system has historically disabled minority Parliamentary representation. A Provincial Constituency model empowers localised representation and allows voters to maintain political links to their ancestral provinces and at the same instance maximise voter participation.

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This appointing role must be constitutionally reverted back to the Great Council of Chiefs.

The President should also be the Chair of the iTaukei Land Trust Board

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Turaga ni Koro
Waicoka
Akilraki

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Rationale:

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Rationale:

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Turaga ni Koro
Waiwoka
Okelwaki

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA BAU - OVEA @9am

MONITI – 8/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	JOSAIA . ROKOTUNI	OVEA	JRokotuni	
2	VILIAME . TUNIDAU	✓	VTunidau	
3	ESEROMA . T	✓	ETajiakibau	
4	KEISANI . DAUSAGA	✓	KDausaga	
5	NAVITALAI . K	✓	NKarokorivata	
6	JOSEVATA . D	✓	JDavinivi	
7	APOROSA . RAIBILI	✓	Araibili	
8	TOMASI . RABUKU	✓	Trabuku	
9	PIO . RADIKEDIKE	✓	Radikedike	
10	JOSEVATA . SERU	✓	JSeru	
11	VILIMONE . B	✓	VDavilave	
12	AVISALOME . R	✓	Arabuvau	
13	MOSESE . NAULU	✓	Mnauli	
14	DAINI . WATI	✓	Dwati	
15	SAINIMERE . L	✓	Slaunilavia	
16	SETITA . D .	✓	SDausoko	
17	RUSILA . R	✓	Rradiitava	

NAME	VOTER ID #	SIGN	No	NAME	VOTER ID #	SIGN
DAVID MUAI	0103014 02191	[illegible]	51	Llaisa Nakelo	2531 012 40560	[illegible]
ALENA LEA	0103 66500458	[illegible]	52	Makelesi Mau	0103 164 01324	[illegible]
ILAMILA MARISELA	0103014 02192	[illegible]	53	Lavenia Vakatauvata	0294 148 22597	[illegible]
JOSEVA ROKOLA NO 3	0103 37203467	[illegible]	54	Apakuki Koroi	0076 630 00307	[illegible]
MERE LAWE	2325 83300472	[illegible]	55	Unaisi Radinitakala	0103 156 02947	[illegible]
AVENIA CAGINITOBA	0103 296 01316	[illegible]	56	Raivoli Romanu	0103 013 01991	[illegible]
epani Rakacikaci	1510 08457019	[illegible]	57	Sisilia Ditutuvi	0103 164 01323	[illegible]
isilia Seru	0103 369 01172	[illegible]	58	Samuela Tawakevou	0616 180 01089	[illegible]
laisa Tiritiriwaca	0103 014 02181	[illegible]	59	Naomi Radinibega	0103 014 02147	[illegible]
rinieta Nai	0103 369 01602	I. Nai	60	Mareta Uraia	0103 014 02176	[illegible]
Scoro Rainima Tiko	1655 085 99425	Tiko.	61	Salome Vivita	0103 275 02037	[illegible]
Anna Elizabeth	2585 01212841	[illegible]	62	Frank. Lsaac Matau	2325 585 01833	[illegible]
ilipo Nayabo Matau	0103 014 02189	[illegible]	63	Umbula Matajia	0103 622 00547	[illegible]
Melania Tauli	0103 014 02186	[illegible]	64	Neumi Lomani	0103 010 03237	[illegible]
Metani Lala	0403 018 11929	[illegible]	65	Ulaiasi Talebula	0113 015 01471	[illegible]
sei Tokarua	2168 999 98358	[illegible]	66	Naconieli Matai	2547 011 03320	[illegible]
Tomasi Sivo	0103 519 00009	[illegible]	67	Austin Gordon	2961 275 94301	[illegible]
nasaini Watiracibula	0050 703 01074	[illegible]	68	David carrol whippy	0396 078 31000	[illegible]
Akuila Bokolaca	0103 522 00020	[illegible]	69	Michael Boustano	0103 508 00011	[illegible]
Janise Ragina	0103 010 03108	[illegible]	70	Lvamere Tubunavere	2961 271 92849	[illegible]
Kinisimere Tinaivonu	0103 014 02184	[illegible]	71	Lnia Nigel Kevetibau	2961 275 93663	[illegible]
Taina Radinakaya	0143 135 90006	[illegible]	72	Ratu Kadi Vasailagi	2325 551 00513	[illegible]
Sineli Daivalu	1660 679 34952	[illegible]	73	Avelina Tikokawaci	0958 107 00638	[illegible]
Unaisi Rokodanitakala	5232 830 00198	[illegible]	74	Manoa Bisavakauca	0103 014 02205	[illegible]
Uraia Rabitu	0397 108 12502	[illegible]	75	Wame Tokia	2941 032 17030	[illegible]
Kacarini Matana	0103 522 00025	[illegible]	76	Seleima Radinibega	0103 361 00836	[illegible]
Timaima Johnson	2325 585 01891	[illegible]	77	Keleto Batidua	1673 655 23494	[illegible]
Seremana Sigarara	0103 014 02154	[illegible]	78	Ana Watiragio	0138 110 78679	[illegible]
Setakaia Koroiberatara	0056 172 01649	[illegible]	79	Salaseini Muavesi	0103 014 02173	[illegible]
Rinaba Nei	2325 551 00506	[illegible]	80	Meli Robatobato	0103 010 03167	[illegible]
Arieta Naisogobuli	0103 156 02574	[illegible]	81	Arieta Cauvuki	2960 013 83179	[illegible]
Luisa Liku	2066 678 00347	[illegible]	82	Silina Kalokalo	2325 551 00505	[illegible]
Sera Vasu	0103 175 00454	[illegible]	83	Viliame Moceituba	0616 045 02691	[illegible]
Viniana Beato	2325 585 02350	[illegible]	84	Merewalesi Silimaca	0103 518 000013	[illegible]
Pita Beato	0103 014 02159	[illegible]	85	Losana Muanitabua Tawakevou	1638 609 66551	[illegible]
Milio Delai	2303 585 00771	[illegible]	86			
Kasanita Lilidamu	2325 551 00508	[illegible]	87			
Miriama Moceiwai	2325 559 00045	[illegible]	88			
Mosese Bete	0103 014 02196	[illegible]	89			
Leone Balegaga	2465 012 91177	[illegible]	90			
Anasa Turaga	0286 181 00902	[illegible]	91			
Lrimaia Nacucugali	0103 135 01697	[illegible]	92			
Seremana Sigarara II	1253 060 20216	[illegible]	93			
Maciu Rogoinuwai	0094 159 01219	[illegible]	94			
Losalini Kaburua	0094 166 02042	[illegible]	95			
Ivan Michail Shaw	2325 551 00511	[illegible]	96			
Josefa Gavidi	0566 304 02074	[illegible]	97			
Sainiana Raivu	0013 517 500629	[illegible]	98			
Naomi Seuta	2396 005 65209	[illegible]	99			
Vilisi Tinivodre	2911 031 80347	[illegible]	100			

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/06/2026.

Yaca/Yacamu OVEA, BAU, TAILEVU.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	me vanua lotu Vakirisito ko Viti Me lesu tale na Fijian vei keda nai Taukei Indo Fijian vei ira na Idia
WASE 1 NA MATANITU	Me na lewe ni Bose Vakaturaga ko ira na kila vinaka na kena soli ko Viti ki Peritania.
WASE 2 LAWA NI DODONU	Me lesu tale mai na dodonu vakaitaukei ni yau Bula. customary Rights Me lesu mai na dodonu ni na kana kulta na gone me na vakavulici. Dodonu ni Koro - me maroroi kina na koro
WASE 3 NA PALIMEDI	Me lesu tale mai na Voting Rights - dodonu ni nomu Digidigi. lesu tale Vua na constitiency Digitaki na Peresitedi mai vua na Bose Vakaturaga. Me lesu tale mai na Seneti merama ni laurai na veika.

baleti keda nai Taukei

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me lesu tale nona digitaki na AG mai na Civil Servants Psc me lema na Cakacaka vakamatanitu.
WASE 6 VEIQARAVI VAKAMATANITU	Me dua na I wasewase ne lavo me qaravi kina na i Taukei Me vakaukauwataki na nona veiqaravi na Comisioner
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	Psc, me yadrava nona I tavi Me Vakaukauwataki na nodra Veiqaravi na Ovisa
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	Immunity me sa vagalala taki
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me dikeri tale na yavu ni vakavulewa. E so me veisau e so me dei tikoga. Me sukamai na Qelekei nai Qoliqoli veikedanai taukei.

VEIKA TALE ESO

* Parlimenteriam me 2 ga na term me sa cegu.
* Deed of cession me sa okati me yavu ni vakavulewa.

Waisake Tukana

Saini (tikini ni siga)

BSERONA KURUWALE

SUBMISSION TO THE FIJI CONSTITUTION REVIEW COMMISSION

Date: June 15, 2026

To: The Chairman and Commissioners

Fiji Constitution Review Commission

Community: Nakoroivau Village.

Subject: Comprehensive Constitutional Submission on National Reform and Restructuring

EXECUTIVE SUMMARY & TIMELINE REQUEST

We express our gratitude for the opportunity to fulfill our civic duty and moral obligation through active participation in this vital process.

Urgent Preliminary Request

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TURAGA NI KORO
NAKOROIVAU VILLAGE, BAU
SIGN:
DATE: 18/06/2026

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TURAGA NI KORO
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TURAGA NI KORO
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SIGN:
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NA YAVU NI VAKAVULEWA NI 2013

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

TURAGA NI KORO
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vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegui na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

-

- **Wasewase 11: Amendment of the Constitution:**

Na kena veisautaki na yavu ni vaka vulewa ni noda vanua, ka gadrevi kina na nodra lave liga e palimedi kei na noda digitaka na veisau na dauni veidigitaki. Sa musuka sobu na mataveilewai cecere ni noda vanua nai yalayala mai 75% taumada kina 51 %.

- **Wasewase e 12: Commencement, Interpretation, Repeals and Transitional**

E yavutaki kina na kena sa mai ciqomi kina na yavu ni vakavulewa me sa lawa tudei ni noda vanua enai 7 ni Seviteba, 2013. Vakarautaka na veivosa kei na kenai balebale ka vakayavu taka na kena cicivaki na vei tabana tuvaka wawa ni bera na veivaka deitaki.

- ***Na cava na bibi ni noda vakaitavitaki keda kina ena veisau ni yavu ni vakavulewa?***

Na Yavu ni Lawa oqo e tara na noda bula vaka vuvale; bula vaka tamata yadua; bula vakoro kei na bula na veisiga. E da na bose ka se kau vakatutu cake tiko ena veitabana kei na vei bose ia ni sa sega ni duavata kei na yavu ni vakavulewa na vei ka o tagivaka ena yaco koso tiko.

Sa bibi saka kina na nomuni cauraka na lomamuni me rawa ni rogoci na domomuni me rawa ni vakabasika kina yavu ni vakavulewa vou eda na vola vata vaka kawa tamata e Viti.

- **E rawa beka niu vakaitavi vakacava?**

Rawa ni ko waraka na tiki ni siga eratou gole mai kina na lewe ni matabose, se vola saraga na nomuni vakatutu ena lavelave sa vakarautaki tiko vei ratou na dau ni veiqaravi, se me dua na kemu yaloyalo se video me ni tukuna vaka vosa na nomuni vakatutu.

- **Na cava soti meu vakatutu taka?**

Na cava ga o ni nanuma se vakasamataka mai ka rau sala vata kei na veiwasewase sa wasei oti ena loma ni Yavu ni Vakavulewa. E rawa madaga ni o vakatutu taka e so tale beka na ka me vakuri, me biu laivi, se veisau ena yavu ni vakavulewa. E sega ni donu se cala e dua na vakatutu, e gadreva ga na matanitu me rogoca na domomuni.

- **Ena veisau rawa li na yavu ni vakavulewa?**

Ena tekivu ni yabaki sa oti e ra kauta cake na matanitu ena palimedi na mausoni me veisau, ka mani vakadrukai na nodratou mosoni, sa mani kau cake kina mataveilewai levu ni noda vanua. Ratou a vakarogoca kina na vei Turaga ni lewa lelevu ka ratou vakadigoca. Ratou raica kina e 2 na ka lelevu:

- Na kena sa vakadredretaki vakalevu na kena veisautaki na yavu ni vakavulewa;
- Na kena laurai ni lailai na noda vakaitavi taki keda kina na lewe ni vanua;

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E sa qai vakalutuka kina na pasede mai na 75% kina 51%. Kemuni kece sara na lewei Viti, sa mai vakarawarawa taki na noda veisautaka na noda yavu ni vakavulewa, koya sa curuma tiko kina na noda veikorokoro ka talevi kemuni rawa qoka na matanitu ni bera ni ra yacovi kemuni yani na Matabose ni kena vakasokomuni na vakatutu ni Veisautaki ni yavu ni vakavulewa.

Sa ka bibi me ni vakaitavi ka veidigitaki ena kena veisau na yavu ni vakalewa me rawa ni rogoci kina na domomuni. Baleta ni vinakata se sega, na yavu ni vakavulewa ena tara nomu bula ni tamata yadua; nomu vuvale; nomu vakabauta; nomu bula vakaitikotiko; va koro kei na bula vakapolitiki.

NAKOROIVAU

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NAKOROIVAU VILLAGE, BAU
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DATE: 18/04/26

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – Bose Vakoro

09 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Josevata Daunitulu	Nakoroivau	[signature]	004203202086
2	Eseroma Kuruwale	✓	[signature]	011100901583
3	Etania Loulau	✓	[signature]	
4	Teani Bokeva	✓	[signature]	0111 01101816
5	Josese Nokasavu	✓	[signature]	0111 01101852
6	TANIELA MEKE	✓	[signature]	217549997736
7	Alameta D	✓	[signature]	224467000519
	Tubeni	~~Namuka~~	[signature]	
	Sern	✓	[signature]	0511 039 11757
	Peni R	✓	[signature]	
	URAIA R	✓	[signature]	0111 01101809
	SETAKI KURUWALE	✓	[signature]	
	PITA TEQE	✓	[signature]	0111 737 00039
	CAMA CAGI	✓	[signature]	0111 01101860
	Eseroma Kuruwale	✓	[signature]	158604870664
	Adilaita Bogitini	✓	[signature]	0445 336 00438
	Acbia	✓	[signature]	0111 011 01853

Nakoroivau

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KO IRA ERA TIKO RAWA

Bose Vakoro.

~~VEIVAKARARAMATAKI – PACE –~~

09 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	Salanieta. Vasu	Nakorowau	Vasu	0114 159 01249
19	Sereima Vakarewa	✓	Vakarewa	0111 011 00171
20	Mraciu. Rokocovu	✓	Rokocovu	Lost
21	Amanaiasa Tangu	✓	Tangu.	0111 011 00260
22	SEREMAIA. KURUWALE	✓	[illegible]	0111 011 01874
23	JOSESE. TUKAI	✓	Tukai	0042 016 00965
24	VILIAME KOROI	✓	Koroi	0111526 00098
25	Mraciu	✓	[illegible]	2479032 02784
26	LAISIASA NAVICO	✓	[illegible]	0111 526 00099
27	Solimailagi Sera	✓	[illegible]	1539 048 17883
28	MAIKA NAILEGULEVU	✓	[illegible]	0140 135 40075
29	VETALA. BUKA	✓	[illegible]	0983 440 00407
30	Saula Musuke	✓	[illegible]	0111 011 01859
31	Kapote Balevuti.	✓	[illegible]	0111 011 00778
32	Sunia Wagaurato	✓	Wagaurato	0111 013 02653

TURAGA NI KORO
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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

15/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	VILIAME SAVU	BAU	[signature]	
2.	[illegible]	Bau	[signature]	
3.	JOSUA [illegible]	Bau	[signature]	
4.	[illegible]	Bau	[signature]	
5.	[illegible]	Bau	[signature]	
6.	Paulini Lolou	Bau	[signature]	
7.	Viliame Sagari N	Bau	[signature]	
8.	Besila Niumataiwalu	Bau	[signature]	
	JOSUA DAINITERI	Bau	[signature]	
	ANITI MASANLEVU	BAU	[signature]	
	Marika Ratabua	Bau	[signature]	
	Mereoni Komaitai	Bau	[signature]	
	Raijeli Leilani	Bau	[signature]	
	Louis Taganiva	Bau	[signature]	
	Rusiate Komaitai	Bau	[signature]	
	Waisele Ratukula	BAU	[signature]	
	Mataika Gavidi	BAU	[signature]	

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 09/06/26.

Yaca/Yacamu Koro ko NAKOROIVAU, BAU, TAILEVU.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Ko Viti me vanua Lotu Va Karisito.
WASE 1 NA MATANITU	Me vakaiyalayala Ko keda na kai viti meda itaukei ira na Idia na Indians, Chinese, Japanese.
WASE 2 LAWA NI DODONU	Me vakaiyalayala na dodonu ni tamata. Na nodra dodonu na gone me yalani. Me vakalesui mai na kuita vei ira na gone.
WASE 3 NA PALIMEDI	Na palimedi me lesu tale kina kena itutu makawa. Kau lesu mai na Senate me veisemati kei na Bose Levu vakaturaga.

TURAGA NI KORO
NAKOROIVAU VILLAGE, BAU
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DATE: 10/06/26

WASE 4 NA VEILIUTAKI VAKAMATANITU	Na digitaki ni Peresitedi me lesu tale kina GCC.
WASE 6 VEIQARAVI VAKAMATANITU	Na veiqaravi ni Matanitu me vakalesui mai vei ira na Commissioner, PAs kei na DOs.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me dau tiko na kaukauwa kei ira na Commissioner Eastern, Southern, Northern, Central.
WASE 8 VEIQARAVI VAKADODONU	Me kau lesu mai na PSC keya a dau tu ga e liu.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Na Peresitedi dvadua ga me tu vua na kaukauwa qo, me kakua ni vakarorogo kina Bose Yaco.

WASE 10 VEIVAGALALATAKI	Na immunity me tiko duadua ga vua na Peresitedi, mai na nodra veivakasalataki na vei tabana ni matanitu.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Oqo me dau vakatulewa kina na Peresitedi mai ma vakatutu ni soqosoqo ni politiki e liutaka tiko na matanitu.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Na tikina oqo me koto ga vua na Peresitedi e na nona veivakasalataki na GCC.

VEIKA TALE ESO

Nai qoliqoli me taukeni me vaka ga na noda taukeni qele.

Na Peresitedi me lesu tale vua me vaka na "Commander in Chief"

Eseroma Kuruwale

TURAGA NI KORO
NAKOROIVAU VILLAGE, BAU
SIGN: [signature]
DATE: 09/06/2026

env na lewe ni Koro.

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15. 6 26

Viliame Savu
TURAGA NI KORO
BAU, BAU TAILEVU

Yaca/Yacamu.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	ME DIKEVI VAKAMATAU NA SOLI NI DODONU NI NONA QARAVA NA TAMATA YADUA NA KA GA E VIA QARAVA, KEI NA VANUA ME QARAVA KINA. SA SIVIA NA DODONU NI GALALA E SOLI TIKO.
WASE 2 LAWA NI DODONU	* NA DODONU NI TMT ME VAKA I YALAYA GA. * DODONU NI GONE ME TALEVI TALE MADA ME KA'U LESU MAI NA VEIVAKANAKUITATAKI.
WASE 3 NA PALIMEDI	LA NA POLITIKI, SIVIA NA VOSAVOSA VAKALIALIA. ME RA DINATA MADA NA NODRA' TAVI.

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME RA DEI E NA NODRA VAKATULEWA KA ME RA KAKUA NI TURAGA SE MARAMA YAMEKEMEKE.
WASE 6 VEIQARAVI VAKAMATANITU	ME RA DINATA MADA NA NODRA I RA OVISA / MATAIVAU SA LEVU NA KA E YACO TIKO E DAIDAI SA LAURAI TIKO KINA VAKA CA ME DI KEVI TALE MADA VAKAVINAKA E SO NA LAWA VIRIKOTORI E NA PSC ME BACETA NA T.M.T LAKALAKA.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	LEVU NA I LAVO E DA ROGOCA NI RA VEIVUKE MAI KINA E SO NA MATANITU QAI MAI SEGA NI MATATA NA KENA VAKAYAGATAKI. ME DAU VAKAMATATATAKI NA KENA QO.
WASE 8 VEIQARAVI VAKADODONU	E SO NA I TUKUTUKU E RA SEGA SARA NI YACO E NA TUVUKA NI VEILIUTAKI NI RA QITORA TOKA GA NA TOKA E RA. DINA MADA MAI NA TAMATA.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	TOTOKA TIKO QO. IA SA VO TOKA GA ME VAKAVINAKA TAKI LAKE YACE ~~[illegible]~~ MAI.

WASE 10 VEIVAGALALATAKI	M` DOU SA TUKUNA TIKO N` SEGA N` DUA E KAUKAUNA MAI NA LAUA (NO ONE IS ALONE THE LAW) IA NEO DOU DINA SARA TIKO E NA KENA QO. SA CALA QA TOTOGI TAKI SARA.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	TOTOKA VAKAOTI.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	ME LIU TIKOGA NA NODA KALOU LEVU O JISU KARISITO E NA VEIKA KECE SARA.

VEIKA TALE ESO : E NA KENA VAKASUKAI LESU GA MAI NA KAUKAUWA N` LEWA M` QELE KEI NA I QOLIQOLI VEI KEDA NA KAWA I TAUKEI.
ME VANUA LOTU VA-KARISITO NA NODA VANUA.

.....
Saini (tikini ni siga)

Viliame: Savu

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....

Yaca/Yacamu.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

.....

Saini (tikini ni siga)

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – ~~DRAVO~~ NAILA – Nokani ~~@2pm~~

MONITI – 8/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	Laisa Wativalu	Naila	Bugituraga	0103-013 00073
2.	~~Onisimo Kuru~~	~~Naila~~		
3.	Ateca Delana	Naila	Delana.	0042 176 04023
4.	Salanieta Vere	Naila.	Shene.	2173 712 01 675
5.	Amelia Rokobiau	Naila	Arokobiau	0103 365 01575
6	TUIMASI TINI	NAILA	[illegible]	0103 369 01 835
7	PITA ROKOBIAU	NAILA	Rokobiau	0103011 02238
8.)	WALSEA Naiboi	Naila.	WNaiboi	0103 369 01759
9	~~Selma Macanavagu~~	~~Naila~~	~~[illegible]~~	
10	Jom Rokovereni	Naila	[illegible]	0103 015 02214
11	Vanavasa Rokobiau	Naila	RRokobiau	0103 011 02182
12	Laite Dikoila	Naila	Dikoila	0103011 02208
13	Jone Mudu	NAILA	[illegible]	5060 710 00083
14	Sainiana Vukitabua	Naila	Vukitabua	0013 019 01700
15	Sakaraia Buitiviti	Naila	Buitiviti	0095 156 02745
16	~~Evemasi Vesikalau.~~	~~Naila.~~	~~[illegible]~~	
17	Vacisera Rokomarama Lagere	Naila	Lagere	2906 016 4587

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – ~~DRAVO~~ Mokani @2pm
NAILA

MONITI – 8/06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	Lote Cava.	Naila	[signature]	019267034123
19	~~Wata Naceba~~	~~Naila~~	[signature]	~~[illegible]~~
20	Laurine R	NAILA	[signature]	010301102405
21	Ihari A	NAILA	[signature]	010301500909
22	Solomone B	NAILA	[signature]	010301102211
23	Salameta T	NAILA	[signature]	043210836952
24	Haitia Raikere	NAILA	[signature]	011301300645
25	Koroi Yabakidua	NAILA	[signature]	010301100247
26	Pauliasi Raburan	NAILA	[signature]	290903295227
27	Wame Salabogi	NAILA	[signature]	179454295288
28	Melo Vosataki	NAILA	[signature]	049809827993
29	Onisimo Kuru	NAILA	[signature]	010300901877
30	Aporosa W.	/	[signature]	010301102130

Viliame Savu
TURAGA NI KORO
BAU, BAU TAILEVU

NA YAVU NI VAKAVULEWA NI 2013

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegui na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

-

NA YAVU NI VAKAVULEWA NI 2013

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegui na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

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- **Wasewase 11: Amendment of the Constitution:**

Na kena veisautaki na yavu ni vaka vulewa ni noda vanua, ka gadrevi kina na nodra lave liga e palimedi kei na noda digitaka na veisau na dauni veidigitaki. Sa musuka sobu na mataveilewai cecere ni noda vanua nai yalayala mai 75% taumada kina 51 %.

- **Wasewase e 12: Commencement, Interpretation, Repeals and Transitional**

E yavutaki kina na kena sa mai ciqomi kina na yavu ni vakavulewa me sa lawa tudei ni noda vanua enai 7 ni Seviteba, 2013. Vakarautaka na veivosa kei na kenai balebale ka vakayavu taka na kena cicivaki na vei tabana tuvaka wawa ni bera na veivaka deitaki.

- ***Na cava na bibi ni noda vakaitavitaki keda kina ena veisau ni yavu ni vakavulewa?***

Na Yavu ni Lawa oqo e tara na noda bula vaka vuvale; bula vaka tamata yadua; bula vakoro kei na bula na veisiga. E da na bose ka se kau vakatutu cake tiko ena veitabana kei na vei bose ia ni sa sega ni duavata kei na yavu ni vakavulewa na vei ka o tagivaka ena yaco koso tiko.

Sa bibi saka kina na nomuni cauraka na lomamuni me rawa ni rogoci na domomuni me rawa ni vakabasika kina yavu ni vakavulewa vou eda na vola vata vaka kawa tamata e Viti.

- **E rawa beka niu vakaitavi vakacava?**

Rawa ni ko waraka na tiki ni siga eratou gole mai kina na lewe ni matabose, se vola saraga na nomuni vakatutu ena lavelave sa vakarautaki tiko vei ratou na dau ni veiqaravi, se me dua na kemu yaloyalo se video me ni tukuna vaka vosa na nomuni vakatutu.

- **Na cava soti meu vakatutu taka?**

Na cava ga o ni nanuma se vakasamataka mai ka rau sala vata kei na veiwasewase sa wasei oti ena loma ni Yavu ni Vakavulewa. E rawa madaga ni o vakatutu taka e so tale beka na ka me vakuri, me biu laivi, se veisau ena yavu ni vakavulewa. E sega ni donu se cala e dua na vakatutu, e gadreva ga na matanitu me rogoca na domomuni.

- **Ena veisau rawa li na yavu ni vakavulewa?**

Ena tekivu ni yabaki sa oti e ra kauta cake na matanitu ena palimedi na mausoni me veisau, ka mani vakadrukai na nodratou mosoni, sa mani kau cake kina mataveilewai levu ni noda vanua. Ratou a vakarogoca kina na vei Turaga ni lewa lelevu ka ratou vakadigoca. Ratou raica kina e 2 na ka lelevu:

- Na kena sa vakadredretaki vakalevu na kena veisautaki na yavu ni vakavulewa;
- Na kena laurai ni lailai na noda vakaitavi taki keda kina na lewe ni vanua;

NA YAVU NI VAKAVULEWA NI 2013

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegui na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

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- **Wasewase 11: Amendment of the Constitution:**

Na kena veisautaki na yavu ni vaka vulewa ni noda vanua, ka gadrevi kina na nodra lave liga e palimedi kei na noda digitaka na veisau na dauni veidigitaki. Sa musuka sobu na mataveilewai cecere ni noda vanua nai yalayala mai 75% taumada kina 51 %.

- **Wasewase e 12: Commencement, Interpretation, Repeals and Transitional**

E yavutaki kina na kena sa mai ciqomi kina na yavu ni vakavulewa me sa lawa tudei ni noda vanua enai 7 ni Seviteba, 2013. Vakarautaka na veivosa kei na kenai balebale ka vakayavu taka na kena cicivaki na vei tabana tuvaka wawa ni bera na veivaka deitaki.

- ***Na cava na bibi ni noda vakaitavitaki keda kina ena veisau ni yavu ni vakavulewa?***

Na Yavu ni Lawa oqo e tara na noda bula vaka vuvale; bula vaka tamata yadua; bula vakoro kei na bula na veisiga. E da na bose ka se kau vakatutu cake tiko ena veitabana kei na vei bose ia ni sa sega ni duavata kei na yavu ni vakavulewa na vei ka o tagivaka ena yaco koso tiko.

Sa bibi saka kina na nomuni cauraka na lomamuni me rawa ni rogoci na domomuni me rawa ni vakabasika kina yavu ni vakavulewa vou eda na vola vata vaka kawa tamata e Viti.

- **E rawa beka niu vakaitavi vakacava?**

Rawa ni ko waraka na tiki ni siga eratou gole mai kina na lewe ni matabose, se vola saraga na nomuni vakatutu ena lavelave sa vakarautaki tiko vei ratou na dau ni veiqaravi, se me dua na kemu yaloyalo se video me ni tukuna vaka vosa na nomuni vakatutu.

- **Na cava soti meu vakatutu taka?**

Na cava ga o ni nanuma se vakasamataka mai ka rau sala vata kei na veiwasewase sa wasei oti ena loma ni Yavu ni Vakavulewa. E rawa madaga ni o vakatutu taka e so tale beka na ka me vakuri, me biu laivi, se veisau ena yavu ni vakavulewa. E sega ni donu se cala e dua na vakatutu, e gadreva ga na matanitu me rogoca na domomuni.

- **Ena veisau rawa li na yavu ni vakavulewa?**

Ena tekivu ni yabaki sa oti e ra kauta cake na matanitu ena palimedi na mausoni me veisau, ka mani vakadrukai na nodratou mosoni, sa mani kau cake kina mataveilewai levu ni noda vanua. Ratou a vakarogoca kina na vei Turaga ni lewa lelevu ka ratou vakadigoca. Ratou raica kina e 2 na ka lelevu:

- Na kena sa vakadredretaki vakalevu na kena veisautaki na yavu ni vakavulewa;
- Na kena laurai ni lailai na noda vakaitavi taki keda kina na lewe ni vanua;

E sa qai vakalutuka kina na pasede mai na 75% kina 51%. Kemuni kece sara na lewei Viti, sa mai vakarawarawa taki na noda veisautaka na noda yavu ni vakavulewa, koya sa curuma tiko kina na noda veikorokoro ka talevi kemuni rawa qoka na matanitu ni bera ni ra yacovi kemuni yani na Matabose ni kena vakasokomuni na vakatutu ni Veisautaki ni yavu ni vakavulewa.

Sa ka bibi me ni vakaitavi ka veidigitaki ena kena veisau na yavu ni vakalewa me rawa ni rogoci kina na domomuni. Baleta ni vinakata se sega, na yavu ni vakavulewa ena tara nomu bula ni tamata yadua; nomu vuvale; nomu vakabauta; nomu bula vakaitikotiko; va koro kei na bula vakapolitiki.

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – ~~DRAVO~~ NAILA – Mukani @~~2pm~~

MONITI – 8/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Jone-Tikomaiwaqa	NAILA	[signature]	010301102111
2	Marau-Tukana	NAILA	[signature]	111214000123
3	Vuniani-Ranatora	NAILA	[signature]	010300902932
4	Rakuita-B	NAILA	[signature]	010301102107
5	SAKARAIA. Tuinabewe	Naila	[signature]	011901000536
6	Melaia. Rokobote	Naila	[signature]	232358501483
7	Kelera. Likuvaga	Naila	[signature]	010301102126
8	Jone-Vusonilawe	Naila	[signature]	010329600746
9	ETonia-Tuibuca	Naila	[signature]	010352600034
10	Maria-Sefina	Naila	[signature]	[illegible]71
11	Solomoye Kabrev	NAILA	[signature]	[illegible]41
12	Karalaini Daivaku	NAILA	[signature]	[illegible]95
13	Timoci-L-Rabitu	NAILA	[signature]	[illegible]
14	EPELI RUIWADRA	NAILA	[signature]	[illegible]59
15	Rosa Naibai	NAILA	[signature]	[illegible]21
16	ATECA	NAILA	[signature]	[illegible]2110
17	Jese-Cava	Naila	[signature]	010300101316

Naila
A & FS.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 13-06-26

Yaca/Yacamu NAILA VILLAGE
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	"KE RAWA NI RAICI TALE MAPA VAKAVIXAKA NA DODONU ~~SA SOLI~~ ~~THO~~ ~~QO~~ ~~BEI KEDA~~ NI TAMATA - YADUDUA
WASE 3 NA PALIMEDI	~~AE~~

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	~~ME KUA NA YALAYALA LASU ENA GAUNA NI DOSE NI TIKINA KEINA YASANA ENA VUKU NI VEIVAKATEROICAKE TAKI~~
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	VEISAU NA LAWA BALETA. ~~KE~~ QULE KEI NA NODA WAI NI QOLIQOLI (LAISENI) KUA NI DAU SOLI VAKAVEITALINI.
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	ME SA VAKASUKAI LESU MAI NA LANA NI MOKU E KORONIVULI CIRCULAR STATE ME SA BOKOCI LANI ENA NODA YAVU VAKAVULEWA
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	1) ME SA VEISAU ESO NA LANA NI YAVU NI VAKAVULEWA 2013. 3) Veisau Rawa na yavu ni vakavulewa - Qai vakayacori e mani na vei digidigi.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

NAILA VILLAGE
DATE:
COUNCIL

.....
Saini (tikini ni siga)

13/06/26
JONE - TIKOMAIARAPEA
Turaga ni Koro
NAILA

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16 June 2026

Yaca/Yacamu Koro o Naisogovau
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	- Me sa veisau na kena dau qaravi ka ga ria qarava e dua. exception on grounds for the betterment of society - Na Matanitu me sa kua ni Secular, ia me Civilizational State.
WASE 1 NA MATANITU	- Na Boselevu Vakaturaga me qarava na i otioti ni vakatulewa se tokoni ni dua na lewa se veilewa me baleta na veiqaravi kina vanua se matanitu.
WASE 2 LAWA NI DODONU	- Me vakasukai mai na veivakavakutaki ena yavu walega ni veivakavulici ka sega ni vei vakamavontaki - Me vakasukai mai na veivakavulici vei ira na Marama ia, me yavu ga ni veivakavulici.
WASE 3 NA PALIMEDI	- Na palimedi me sa lewena ga na itaukei ka kua ni dua na vulagi e lewena - Me vakasukai mai na kena digitaki na mata era tu ga nodra dui wasewase.

WASE 4 NA VEILIUTAKI VAKAMATANITU	- Me vakadeka kina mai na Lawa itaukei, ka - Drafava na House of Lords (Sen na Boselevu Vakaturaga ka - Karua yani na palimedi
WASE 6 VEIQARAVI VAKAMATANITU	- Me kua ni dua na vulagi e vakataraki me veiqaravi ena vei tabacaka2 bibi me vaka na Tabana ni VKB, Tabana ni Gele kei na Koli2
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI 25%	- Na TAX me vakaseleti e dua vei ira na Turaga e tiko ena Boselevu Vakaturaga; o ira na qai vota wavoki na kena wasewase.
WASE 8 VEIQARAVI VAKADODONU	- Na liga ni veiqaravi me yadrai yinaka na nodra caka2. vakadodonu. - Na itutu me drafava na Governor General me itaukei ga.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	- Ena gauna ni tiko lega, Na Turaga/Marama Peresi me rau cicivaka vata na Matanitu.

WASE 10 VEIVAGALALATAKI	- Me sa kaulaivi na immunity law - Ni dua sa cala me sa lewai mai na Lawa e rua Lawa itaukei/Constitution
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	- Na veisau ni Yavu ni Vakavulewa me rafou Qaraqa ga na GCC kei na Palimedi.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA IDEWADEWA (Transitition)	- Vakadewataki ena veivosa taucoko ga ei tiko. - me dau duri e dua na "Constituent delegation forum" e "automatic" member saka kina o rafou na outgoing ministers me yacova ni vakadeitaki na macala ni veidigi 2

VEIKA TALE ESO (Ka lima) Jucliciary

- Me vakamau vata na Lawa itaukei kei na ni matanitu
- Me vakama vata na Mataveilewai kei na Mataveilewai ni itaukei.

David Thinai for TNK Naisogovau

Saini (tikini ni siga)

16/06/2026

(NINT Dravo)

TNK Dravo

TURAGA NI KORO
DRAVO VILLAGE
SIGN ..... DATE 16/06

NO	NAME	VOTER ID #	SIGN
1	DAVID MUMAI	0103014021 91	
2	ALENA LEA	0103665004 58	
3	LILAMILA MARISELA	0103014021 92	
4	JOSEVA ROKOLA NO 3	0103372034 67	
5	MERE LAWE	2325883004 72	
6	LAVENIA CAGINITOBA	0103296013 16	
7	Lepani Rokacikaci	1510084570 19	
8	Sisilia Seru	0103 369 01172	
9	Llaisa Tiritiriwaca	0103 014 02181	
10	Lrinieta Nai	0103 369 01602	
11	Jocoro Rainima Tiko	1655 085 99425	
12	Anna Elizabeth	2585 012 12841	
13	Filipo Nayabo Matau	0103 014 02189	
14	Melania Tauli	0103 014 02186	
15	Netani Lala	0403 018 11929	
16	Lsei Tokarua	2168 999 98358	
17	Tomasi Sivo	0103 519 00009	
18	Anasaini watiraciboila	0050 703 0 1074	
19	Akuila Bokolaca	0103 522 00020	
20	Nanise Ragina	0103 010 03108	
21	Kinisimere Tinaivanu	0103 014 02184	
22	Taina Radinakaya	0143 13590006	
23	Sireli Daivalu	1660 679 34952	
24	unaisi Rokobnitakaca	5232 830 00498	
25	Uraia Rabitu	0397 108 12502	
26	Kacarini Matana	0103 522 00025	
27	Timaima Johnson	2325 586 0189 1	
28	Seremana Sigavara	0103 014 02154	
29	Sefakaia koroiberdora	0056 172 01649	
30	Rinaba Nei	2325 551 00506	
31	Aneta Naisogobuli	0103 156 02574	
32	Luisa Liku	2066 678 00347	
33	Sera Vasu	0103 175 00454	
34	Viviana Beato	2325 585 02356	
35	Pita Beato	0103 014 02159	
36	Milio Delai	2303 585 00774	
37	Kasanita Lilidamu	2325 551 00508	
38	Miriama Moceinai	2325 559 00045	
39	Mosese Bete	0103 014 02196	
40	Leone Balegaga	2465 012 91177	
41	Anasa Turaga	0286 181 00902	
42	Irimaia Nadalugalu	0103 135 01697	
43	seremana Sigavara II	1253 060 20216	
44	Maciu Rogoinuwai	0094 159 01219	
45	Losalini kaburua	0094 166 02042	
46	Ivan michail shaw	2325 551 00511	
47	Josefa Gavidi	0566 304 02074	
48	Saiviana Raiva	D01351750062 9	
49	Naomi Seuta	2396 005 65209	
50	vilisi Tinivodre	2911 031 80347	

NO	NAME	VOTER ID #	SIGN
51	Llaisa Nakelo	2531 012 40560	
52	Makelesi Mau	0103 164 01324	
53	Lavenia Lakataulata	0294 148 22597	
54	Apakuki Koroi	0076 630 00307	
55	unaisi Radinitakala	0103 156 02947	
56	Raivoli Romanu	0103 013 01991	
57	sisilia Ditufuvi	0103 164 01323	
58	Samuela Tauakevou	0616 180 01089	
59	Naomi Radinibega	0103 014 02147	
60	Mareta Uraia	0103 014 02176	
61	Salome vivita	0103 275 02032	
62	Frank. Isaac Matau	2325 585 01833	
63	Umbula Matajia.	0103 622 00547	
64	Neumi Lomani	0103 010 03237	
65	ularasi Talebula	0113 015 01471	
66	Naoneli Matai	2547 011 03320	
67	Austin Gordon	2961 275 94301	
68	David carrol whippy	0396 078 31000	
69	Michael Boustano	0103 508 00011	
70	Lvamere Tubunavere	2961 271 92849	
71	Lnia Nigel Kevetibau	2961 275 93663	
72	Ratu Kadi vasailagi	2325 551 00513	
73	Avelina Tikoicawaci	0958 107 00638	
94	Manoa Bisavakauca	0103 014 02205	
75	Wame Tokia	2941 032 17030	
76	seleima Radinibega	0103 361 00836	
77	keleto Batidua	1673 655 23494	
78	Ana Watiroqio	0138 110 78679	
79	Salaseini Muavesi	0103 014 02173	
80	Meli Robatobato	0103 010 03167	
81	Arieta Cauvuki	2960 013 83179	
82	Silina Kalokalo	2325 551 00505	
83	Viliame Moceituba	0616 045 02691	
84	Mereniales silimaca	0103 518 000013	
85	Lsaane Muanitabua	1638 809 66551	
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Daku Village Hall, Buretu

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Daku Village Buretu DATE: 18/06/26 TIME: 2:18 pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	INOKE LIVANISIGA	66	8450943	NABOUCIWA BURETU, TAILEVU	BUKETU	TURAGA	IT	[signature]
2	ISIKELI DAVETA	63	8463633	DAKU Buretu TAILEVU	BURETU	Turaga	IT	[signature]
3	LUKE - VUNIWAI	71	9942470	DAKU, BURETU.	✓	✓	IT	[signature]
4	ERONI Molaucake	78	2184668	DAKU. BURETU	✓	✓		[signature]
5	Bini - Naitasi	61.	2879733.	Daku	—	—	—	[signature]
6	Tonito - Tuilevuka	42	2479447	Naboucima	—	—	—	[signature]
7.	NASONI. DAUCOKA	55	5087443	DAKU	—		—	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Dafiku Village Buretu DATE: 18/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	ILAI KACIVIDALE	63	2012147	DAKU	BURETU	TURAGA	IT	[signature]
9	TIMOCI VAKAMRIMA	59	9730771	MATAINOCO	BURETU	TURAGA	IT	[signature]
10	MAVITALAI VUIKOLO	60	2965065	MAVITALAI	BURETU	✓	IT	[signature]
11	MATAIASI DAVIROGO	68	9535070	DAKU	BURETU	✓	IT	[signature]
12	LEPANI TULE	69	9649958	NAIVAKALOU	BURETU	/	IT	[signature]
13	MARICA BUKA	71	—	DAKU	DAKU	MARAMA	T	[signature]
14	LEVANI . D	82	—	NASILAI	NASILAI	T		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

No	YACA	Yabaki Ni Buka	Number Ni Talevoni	KORO	TIKINA	GENDER Turaga/Marama	ETHICINTY I TAUKEI	SIGN:
46.	JONE TAWAKE	26	2479469	DAKU	BURETU	TURAGA	I-TAUKEI	[signature]
47	NOA WATANISKA	39		DAKU	BURETU			
48	MESAKE KARATABU	70		DAKU	BURETU	—	—	[signature]
49.	AISEA TUTUVOU		9457272	DAKU	BURETU	—	—	[signature]
50.	JESE YAVUNI TURAGA		9244685	✓	✓	✓	✓	[signature]
51.	ADRIU ROGOIMURI		8798611	✓	✓	✓	✓	[signature]
52.	TOMASI DELANA		9604381	✓	✓	✓	✓	[signature]
53	TUVOU LAVE		8492848	✓	✓	✓	✓	[signature]
54.	Aisea Tuyawa		2116641	✓	✓	✓	✓	[signature]
55	Rt Peni Kalimsei		2757711	✓	✓	✓	✓	[signature]
56	ILAI DAUMEKE		2896913	VADRAI	NAKELO	✓	✓	[signature]
57	Samu Naisaboca		9442645	Daku	Buretu	✓	✓	[signature]
58	Manasa Baba		2171786	Daku	Buretu	—	—	[signature]
59	ISO Yalinalewa	25	-	Daku	Buretu	✓	✓	[signature]
60	Vatauni Mua	66	8373656	Naivakacau	Buretu	✓	✓	[signature]
61	Eremasi Natini	56	8678495	VATANI, K.	LABA	Turaga	I-Taikei	[signature]
62.	MESAKE TUKAI	(64)	2923766	CAUTATA	BAU	✓	✓	[signature]
63	USAIA PETER WAQATAIREWA	59	9648393	CAUTATA	BAU	✓	✓	[signature]
64	Josefa Tikosautu		2403952	Daku	Buretu	✓	✓	[signature]
65	Elemoa Muricera		8402869	Daku	Buretu	Marama	✓	[signature]
66	Linieta Kaloutagitagi		2765380	—	—	—	—	[signature]
67	Keresi Marama		9049432	Muanaira	Bau	Marama	IT.	[signature]
68	Asenasa Lesu		2982560	DAKU	Buretu	Marama	IT	[signature]

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Daku Village- Buretu DATE: 18/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Abi Golebau	57	9046358	Daku.	Buretu.	Marama	IT	[illegible]
16	Marama Tiko	62	9677816	Muanaira/Kiuva	Kiuva, Bau	Marama	IT	Diko.
17	Elemoa Muricera	51	8402889	Daku	Buretu	Marama	IT.	Muricera
18	Linieta Kaloutagitagi	61	2765380	DAKU	Buretu	Marama.	IT	Kautagitagi
19	Keresi Marama	56	9049432	Muanaira, Kiuva	Bau	Marama	IT	Marama
20	Asenaca Losu	73	2982560	Daku	Buretu	Marama	IT	[illegible]
21	Sainiana Yabaki	68	9661970	Daku	Buretu	Marama	IT	[illegible]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

M Mata Ni Talevoni Turaga/marama. Itaukei

22.	Amelia Ravuniwa	46	—	Daku	Bureta	Marama	IT	APMatanitobua
23.	Veroniki Senivi	59	9279946	Daku	Buretu	marama	IT	Bulatagi
24	Mereani Radrukau	38	9588720	✓	✓	✓	✓	
25	RUCI. DIVINIGAUNA TALEI	54	2012147	✓	✓	MARAMA	✓	Diavitale
26	Taina. Kacinayausa	60	8665033	Daku	✓	marama	✓	
27	Alesi Seseakoro	40	9690153	Daku	Buretu	Marama	✓	Seseak
28	Salote. W. Biumaiwai	47	9562653	Daku	Beretu	Marama	✓	Biumaiwai
29	Salaseini Tinanigauna	43	2805849	Daku	Buretu	Marama	✓	Tinanigauna
30	Kelera Labalaba	29	9667536	Daku	Buretu	Marama	✓	Kabalaba
31	Alea. Adilevatoga	46	9886216	DAKU	BURETU	Marama	✓	~~AA~~
32	Losalini Tupou	60	9406412	Daku	Buretu	Marama	✓	Tupou
33	Susana Drinavoka	34	2757711	Daku	Buretu	marama	✓	Drinavoka
34	ATELAITE NAMASAU	40	9546669	DAKU	BURETU	MARAMA	IT	53
35	Susana Vosayaco	51	9244685	DAKU	✓	MARAMA	IT	
36	Ruci Rokocati	47	2796852	Daku	Buretu	Marama	IT	Rokocati
37	ULAMILA VAKATIAVI	55	9085138	✓		Marama	IT	Vakatiavi
38	Veivuke Gaunavou	22	7379334	Daku	✓	Turaga	✓	
39	APISAI BOTAWAQA	20	—	✓	✓	TURAGA	✓	
40	ILAI KACIVITALE	20	7395517	Daku	Buretu	Turaga	✓	
41	Qovoniasi. B	22	9648581	✓	✓	✓	✓	
45	Tusoko Cavaqa	18	7552699	✓	✓	Turaga	✓	
43	Eseroma. Robaci.	54	9562653	✓	✓		✓	
44	Salanieta Qoliqoro	44	9570885	✓	✓	Marama	—	
45	Jona Virtue	29	9648581	✓		—	—	

Transcript

DAKU, BUREITU
Date:18-6-2026

Mr. Biu: Before we commence this morning, if approval be given this morning – to request members of the Commission to sit on their seats so we can commence this afternoon. Members of the Commission I now request you to take your seat this afternoon before we start with the official proceeding. Thank you. You may now take your seat. Thank you very much. This afternoon, before we commence with our submissions, I want to share a few things this morning, so we are all aware before submitting our submission this morning. Firstly, I request you to listen very carefully - when making submissions, it was only conducted in English – we be thankful that the Chairperson is a good man, so they have approved to be carried out in iTaukei the session this morning, to make it easy for us to receive this morning, and we will try to translate in English so that it can be recorded all that is done this morning. Secondly, the Chairperson will explain the purpose of coming and introduce the team that are seated this morning.

Thirdly, there will be a time to make submissions – the Chairperson will give time for submissions. When the time I given, a few things to take into considerations before we make submissions. It is needed to state your name and your positions if you a representative from Tikina and your village – so that it is recorded and documented to serve as evidence when finished to prepare their report and they will give it as evidence. I will say it once again, when the time is given to submit your submission – say both your names so that it is recorded and give in your submission. If you are submitting in iTaukei, you may do so, not stopping – I will say it once again, if there is someone who can submit in English you may do so to make it easy for the recorders – the staffs are here, two ladies come from Parliament. They will be recording and documented and submit as evidence to prove that work has now been completed from here this morning.

Fourthly, the importance of submitting a proposal, I request this morning if we want to make a proposal to align only – I will say it once again please align only with the 2013 Constitution. That means, if there is a complaint outside of the Constitution regarding the development, we can stop it this morning. We will only consider matters regarding the Constitution. The fifth we are talking a lot about the Constitution. Discussions around the tanoa, and all-around places. Well, that is only discussion. Today is the day the government has given the approval to the Chairperson to carry out this task. Give submissions on what you want to say, do not be afraid, no one will be arrested. The Commissioner and the Chair of the GCC is here – no one will be arrested. Before we came, I have already called them, they are my good colleagues. I have requested you to hand over correctly – if you state that the Constitution is bad – say it. If you

want it to change – say it. Today is the day, I requested you to give in your true heart what you want to be included in the Constitution.

Lastly, I express my thanks for us coming in together – from the villagers we have been to, it was nothing similar. I stand to say a few words before we make proposals this morning. I now give the floor to the Chair to commence with the proceedings this afternoon

Mr. Valenitabua: The Chief and the Vanua, The Turaga Rokotakala. We are so fortunate to have arrived here this afternoon. We can see that it is a full and we know that there is a great support from the community. There are three of us here with the idea of amending the 2013 constitution. The other three are at Muaniweni this afternoon doing the same thing we are doing. There are seven of us altogether and one has resigned. On my right is Dr. Neelesh Gounder, PHD Holder, he is a lecturer at the University of South Pacific. On my left one is known for rugby in Fiji Conway Beg, he is an architect that plans us. Iam Sevuloni Valenitabua, I work as a lawyer, I'm from Nukui Rewa.

As mentioned earlier on from retired police officer – Mr Biu Matavou on the discussions regarding the Constitution. One is that we always complain about is that we do not discuss about it; the voice of the people was not heard. Suddenly, it has appeared and they say that this is our Constitution, we have to abide. That is why we are here to visit around and hear the voice of the people so that there is a constitution we give our minds in from the people. That is the purpose of us visiting this morning.

The powers given to us so that we can clear some laws from the 2013 Constitution. Remove the laws which we do not agree with and include some new laws if need be and we can also change the words from the book – some words to change the meaning. Those are the three things which we think to make. After we collate all proposals, we will review and work from there. I want to make clear from the beginning of our discussion this morning, we are not making a new one – for you to say that this is a new Constitution, no! Only changes to the law inside. Some laws are good inside the book – we will leave it; some we think is not good for us – we can change it or if you want it to be included. It will be like that. That is why it is important to hear from you the people. We are here in your village this morning, the yavusa, I am opening the discussion or intro to our discussion this morning – that is all.

Thank you – we have opened the floor for proposal. As mentioned earlier, if you want to say a few things – ladies and gentlemen wishes to give their proposal, please raise your hand and we will bring the mic. Take the mic and speak clearly because it will be recorded – both Vernacular and English.

Samuela Vosabeci: Mr. Chair I wanted to ask this afternoon; how long will our session take place this afternoon.

Mr. Valenitabua: We will be here for 2hours- from 2pm to 4pm. Thank you.

Samuela Vosabeci: Thank you. Ladies and gentlemen, our session is only for 2hrs so make the most of it now.

Tuinsakea Dobui: Tuinasakea dobui of Bureitu Village. On behalf of the community, we would like to welcome you this afternoon. I'm very pleased to participate in this important national consultation on the review of the 2013 constitution. We are honored by your visit and appreciate the effort you have made We are honored by your visit and appreciate the effort you have made to engage directly with ordinary citizens at the grassroots level. Thank you for your presence here today. Your attendance demonstrates your commitment to ensuring that the voices of the people of Fiji, particularly the iTaukei, are heard regardless of their social or economic background. The submission from Bureitu Village will be presented in the Fijian language so that all members of the community can easily understand the issues being discussed. The principal submissions are as follows:

- That the 2013 Constitution be repealed and replaced.
- That the constitutional designation of Fiji as a secular state be removed, and that Fiji be constitutionally recognized as a Christian State.
- That the Senate be re-established and constitutionally recognized. It is submitted that the Senate would provide an important second chamber to review legislation and strengthen the parliamentary system. Reference was made to the former Senate established under the 1997 Constitution, and it was proposed that a similar institution be restored.
- That the term "Fijian" be reserved exclusively for the Indigenous iTaukei people. While this proposal is not intended to disadvantage other communities, it is submitted that the term should apply only to the Indigenous people of Fiji.
- That customary landowners be given greater authority over decisions affecting their land and qoliqoli, and that ownership of minerals found beneath customary land be vested in the landowners.
- That village by-laws be constitutionally recognized. It was submitted that declining standards of discipline and moral values among young people in villages have highlighted the need for stronger village governance and enforcement of village by-laws.

- That the constitutional immunity provisions be reviewed and amended so that any person who unlawfully overthrows a democratically elected government may be prosecuted for treason, with the aim of discouraging future coups.
- That the Constitution provide stronger protection for customary land and qoliqoli, recognizing their importance to the identity, culture, and livelihood of the iTaukei people. Those are the principal submissions received from Bureitu Village. Thank you.

Mr. Biu: Chairperson members of the commission I have here with me submission from Tuiisankesa Dobui on behalf of the people of Bureitu.

Mr. Valenitabua: The commissioners have been presented with a written submission from Bureitu and its dated 16 June 2026 it was presented by Frances Tuinasakea, it was also being signed by her. Attached to the submission is a list of names from the village of Bureitu together with signatures and voter card numbers signifying support for the submission that has been submitted to us orally.

Thank you. I will briefly summaries the principal points raised in the first submission. The proposal that Fiji be constitutionally recognized as a Christian State has been raised in many of the places we have visited during our consultations. We have also received repeated submissions calling for the Senate to be re-established. Another commonly raised proposal is that the name "Fijian" should be reserved exclusively for the Indigenous iTaukei people. With regard to land and qoliqoli, many submitters have proposed that ownership and decision-making authority over customary land and qoliqoli should be returned to the customary landowners.

The strengthening of village by-laws has also been widely raised. Submitters believe that effective village by-laws would assist in improving discipline and promoting the wellbeing of young people and children in villages. We have also received proposals that village by-laws should be endorsed through district and provincial structures, and, where appropriate, with the involvement of the Great Council of Chiefs (GCC).

On the issue of the constitutional immunity provisions, we have received differing views. Some submitters have proposed that the immunity provisions should be removed, while others have suggested that the country should leave the past behind and move forward. We will carefully consider all of these submissions during our review. We have also received submissions proposing that greater ownership and control of customary land be returned to the iTaukei landowners. Any more questions.

Isoa Tubuna:

My name is Isoa Tubuna, and I am from Matainoco, Bureitu. I wish to make the following submissions on the Constitution.

Preamble and National Identity

Firstly, I submit that the term "Fijian" should refer exclusively to the Indigenous iTaukei people, while all citizens of the country could be referred to as Fiji Islanders.

I also seek clarification on the term "national sovereignty" used in the Constitution. I have heard differing explanations of its meaning, including comments suggesting that it may relate to the nationalization of land. As a resource owner, I believe this term should be carefully reviewed and clearly explained so that there is no uncertainty about its implications for customary landowners. The rights of resource owners should not be undermined, as any weakening of those rights would primarily affect the iTaukei people.

Chapter 1 – The State

I propose that Fiji be constitutionally recognized as a Christian State. I have observed that countries such as the United States openly acknowledge their Christian heritage and values. I believe that Fiji should likewise recognize its Christian identity and restore that recognition in the Constitution.

Citizenship and Immigration

I am also concerned about immigration. We have seen increasing numbers of people entering Fiji, and I believe the Immigration Department should operate under stronger leadership and oversight. As a personal suggestion, consideration could be given to placing the Immigration Department under the Office of the President to strengthen public confidence in its administration.

Chapter 2 – Bill of Rights

The rights of resource owners, particularly iTaukei landowners, should be more clearly recognized and protected in the Constitution. Over the years, many iTaukei people have felt that their interests have not been adequately recognized.

I also believe there should be greater equality in the way rights are applied. Public office holders and ordinary citizens should be treated fairly under the law. Although I live in a village and may not hold formal qualifications, I possess dignity and value. The Constitution should recognize the equal worth of every individual.

The rights of customary landowners should be strengthened, including reviewing the current legal provisions relating to ownership of minerals beneath customary land, so that landowners receive a fair share of the benefits derived from their resources.

Parliament

I support restoring the former constituency-based electoral system and re-establishing the Senate as a second chamber of Parliament.

The President and the Prime Minister

There should be a clearer constitutional distinction between the roles and powers of the President and the Prime Minister. Greater respect should be accorded to these offices, and clearer legal provisions should define their respective responsibilities.

I also believe Ministers should possess sufficient knowledge and understanding of the portfolios they are appointed to oversee, enabling them to exercise effective leadership rather than relying solely on advice from Permanent Secretaries and senior officials.

Cooperatives

With regard to cooperatives, I note that many village cooperatives have existed for many years but have not operated continuously. Some tax concessions are available only for newly established cooperatives, even though older cooperatives may have been inactive for long periods. I propose that consideration be given to an amnesty or transitional arrangement that would allow such cooperatives to recommence operations without unnecessary financial burdens.

Rural Development

I also request greater support for rural communities. Government policies should recognize the different circumstances faced by rural schools, businesses, and entrepreneurs.

For example, a rural school may receive only a modest annual grant but still be required to engage a chartered accountant at considerable expense to satisfy audit requirements. Greater flexibility should be considered so that regulatory requirements better reflect the circumstances of rural communities.

State of Emergency

With regard to emergency powers, I believe that members of the disciplined forces should exercise their authority with respect and restraint. Fiji is a peaceful nation, and all public officers should uphold the values of service, respect, and accountability in carrying out their duties.

Immunity

I submit that those who plan and lead unlawful coups should be held legally accountable for their actions. Consideration may be given to distinguishing between those who organized or directed such actions and those who merely acted under lawful commands or orders.

Constitutional Amendment

Finally, I support replacing the 2013 Constitution. I also believe that the Great Council of Chiefs and Parliament should play important roles in any future constitutional amendment process. Those are my personal views. Thank you.

Mr. Valenitabua: Thank you.

Isoa Tubuna: Sorry the last one is village by laws, there is a lot of rights in our country's now. There are lot rights happening around us. If the village by laws be enacted quickly.

Mr. Biu: Chairperson members of the commission we have now receive a submission from Isoa Tubuna of Matainoco village.

Mr. Valenitabua: For the record I have now received the submission of Isoa Tubuna of Matainoco Village signed by him. The submission has already been submitted orally and is now submitted to the commission. The Commission now accepts this written submission as part of the evidence collected this afternoon at Daku village. Thank you.

Mr. Biu: Chairperson, Members of the Commission. Turaga ni Koro Nasilai have just given their submission as he would not be present this afternoon. Thank you. I submit this for your record,

Mr. Valenitabua: A second written submission has been presented to the Commission this afternoon. It's a submission made on behalf of members of the Nasi Lai village. It's dated 9-6-2026. It is being brought by the Turaganikoro Savenaca Delai, who is unable to make the submission this afternoon. However, we will accept the submission together with the list of names and the names of villages and the signatures and voter card numbers that are attached or appended to the written submission. The

Commission now accepts this written submission as part of the evidence collected this afternoon at Daku village.

Mr. Biu: Chairperson, for record, if you can just summarize the submission, please.

Mr. Valenitabua: The submission from Naselai village, Fiji to be a Christian state, that's number one. Secondly, the Bill of Rights. They are saying that we should remove the Bill of Rights. It's translated from Itaukei to English. They are also submitting that the electoral system be changed.

I think this would be the change from the single constituency which we now have to the multiple constituency which we used to have. Fijians, to be paramount in Fiji, that the government should follow the law that is there with us. They also agree that we should change the constitution.

And they submit that the 2013 constitution should be removed absolutely. Sorry, I withdraw that. That the 2013 constitution amendment be completed before the general election is held, the next general election.

And lastly, that ownership of land is with us to include the land on the grounds. And also that the qoliqoli ownership be returned to the Taukei owners.

Eremasi Naitini: My name is Eremasi Naitini, and I am the Turaga ni Koro of Vatani Village. I wish to make the following submissions:

- That Fiji be constitutionally recognized as a Christian State.
- That church ministers and pastors receive financial support or remuneration from the Government, similar to other public servants.
- That corporal punishment be reinstated as a disciplinary measure.
- That Members of Parliament once again represent provincial or constituency-based electorates, so that communities have representatives who are accessible and accountable to them.
- That the Senate be re-established and recognized under the Constitution. The Senate should work alongside the Great Council of Chiefs (GCC) in reviewing important national matters and legislation.
- That the voting age be increased from 18 years to 21 years.
- That Ministers and the Prime Minister should not receive a government pension upon retirement from office.
- That an iTaukei judicial institution be re-established, and that the current Fiji Independent Commission Against Corruption (FICAC) be removed.
- That Government departments provide services efficiently and fulfil their responsibilities to the people.

- That iTaukei resource owners receive fair compensation and benefits from the use of their natural resources.
- That during a State of Emergency, decisions should be made by suitably qualified and experienced individuals appointed by the Senate, with the objective of ensuring sound leadership and informed decision-making.
- That the constitutional immunity provisions under Chapter 10 remain in place. However, any person who unlawfully overthrows a legally elected government should face the strongest penalties provided by law.
- That the 2013 Constitution be repealed and replaced with a new Constitution.
- That, during the transition to a new constitutional order, an interim government be established until elections are conducted under the new constitutional framework.
- That customary land be returned to the full authority and control of the customary landowners, with landowners having greater decision-making powers over their land.

  Thank you. Those are my submissions.

Mr. Biu: Chairperson, Written submission from Eremasi Naitini of Vatani Kaba. The written submission is written in English and I submit for your record, sir.

Mr. Valenitabua: Vinaka, another written submission has been presented to the commissioners this afternoon. It is being presented by Mr. Eremasi Naitini, the Turaganikoro of Vatani in Kaba. And it's dated June 15, 2026, written in the English language and presented orally in the Itaukei language. And it is signed by Mr. Naitini himself. Attached to the submission is another submission written in the Itaukei language, which is part of this first one. It has also been signed and dated 17 June. And then a further attachment is a list of names of villages from Vatani village, showing their signatures and voter card numbers, which is indicative of the support of the written submission and oral submission that have been made to the commissioners this afternoon. I now accept on behalf of the commissioners all these documents comprising of the submissions in the ITaukei, the English language and the annexures. Thank you.

i suggest if you all have written submissions, if you can submit it then i can summaries it in case, we will be late.

Mr. Biu: I have here with me the written submission from Naivakacau village in Bureitu, Tailevu presented by Naivitalai Vunimoli, Naivakacau village, presented by Naivitalai Vunimoli, I hereby submit to the commission for record.

Mr. Valenitabua: The commissioners have been presented with another written submission on behalf of the villagers of Naivakacau village in the Tikina Bureitu Tailevu. The submission is presented by Mr. Naivitalai Vunimoli, the Turaganikoro of Naivakacau village. Submission is in the vernacular, the Itaukei vernacular, and attached to it is a list of names of the village with their signatures and voter card numbers, which is indicative of the support they have for the submission which has been presented on their behalf this afternoon. The commissioners now accept the submissions as evidence collected at Daku village this afternoon. Vinaka

Mr. Biu: The next submission is the written submission presented by Tomasi Tokalauvere, the Turaganikoro of Dromuna, , I spell it for you, R-O-M-U-N-A, Dromuna in Kamba, and the submission is written in English, and I submit for record. Members of the commission.

Mr. Valenitabua: The commissioners have been presented again with another submission. It is dated June 15, 2026. The submission is made on behalf of the villagers of Dromuna village in Kamba. It is being signed by the Turaganikoro of Dromuna, Mr. Tomasi Tokalauvere. Attached to the submission is a list of names with signatures and voter card numbers indicative of the village's support for their submission made by the Turaganikoro. The commissioners now accept this submission as part of the evidence collected at daku village this afternoon. Vinaka

Mr. Biu: Chairperson and members of the commission, I have here with me the written submission presented by Semesa Qarau from Vadrai, Nakelo, Tailevu. Turagani koro , Vadrai Nakelo Tailevu . The submission is written in Fijian language. I submit to the commission for record. Thank you.

Mr. Valenitabua: Another written submission has been presented to the commissioners this afternoon. It is dated June 15, 2026. It is a submission from Mr. Semesa Qarau, the Turaganikoro of Van Rai village in Kaba. The submission is written in the vernacular language Itaukei, Vadrai, Nakelo, Tailevu. It is written in the Itaukei language and it is supported by a list of names with signatures and voter card numbers from the villages of Van Rai, indicative of their support and endorsement of the submission that has been presented to us. We now accept the submissions as part of the submissions and evidence received here at Daku village this afternoon.

Mr. Biu: Chairperson, members of the commission, I have here with me five separate submissions from Matainoco village, presented by Timothy Vakawiriwiri the Turaganikoro of Matainoco. Five separate submissions from Matainoco village, submitted by Timothy Vakawiriwiri, are hereby submitted this afternoon for record to the CRC.

Mr. Valenitabua: For the record, the commissioner has been submitted five submissions by Timoci Vakawiriwiri, The Turagani koro of Matainoco village. The first submission is dated 17th June 2026. The name written on the

submission is Salimoni Tubuna of the village of Matainoco in Tailevu. The submission is in the Itaukei language and it is signed dated 17th.

The second submission presented by Turaganikoro Timothy Vakawiriwiri is in the name of Seni Rewa, also of Matainoco village. It is dated 17th June 2026. It is in the Itaukei language. Unfortunately, it has not been signed. However, we can accept it as has been presented before the commission by the Turaganikoro. The third submission is dated 18th June 2026, and it is a submission by Senimere Kaloudrau also of Matainoco village. The submission is in the Itaukei language and also signed. It is signed. The fourth submission is in the name of Isira Salusalu Naorosui of the village of Matainoco. It is dated 18th June 2026. It is in the Itaukei language. Signed on the 18th of June 2026.

And the fifth and last submission is dated 16th June 2026 in the name of Jone Boila, also of Matainoco village. The submission is written in the Itaukei language and signed 16th June 2026. Presented together with all the five presentations or submissions which I have read out is a list of names from Matainoco village together with their signatures and their voter card numbers which are used to indicate their support for all the submissions from Matainoco village. And now I accept all the submissions and the list of names as part of the submissions and evidence collected at Daku village this afternoon. Thank you.

Mr. Biu: Thank you, Chairperson and members of the Commission. I have here with me 14 individual submissions from Daku village and one combined submission also from Daku village. Presented this afternoon by Mr. Uraia VuetibauTurganikoro of Daku village. I now submit to the Commission for record.

Mr. Valenitabua: The Commissioners have been presented this afternoon with submissions from Daku village. There are 14 individual submissions, one joint submission and a list of names of the villagers. I will now admit, I will now accept the submissions individually. The recorders take note. The first submission is by Uraia Vuetibau, the Turagani Koro, presenting all the submissions together and it is from the Daku Management Committee. Daku Management Committee. It is signed. It is in the Itaukei language.

The second submission is dated 13th of June 2026. It is in the name of Isaiah Tutuvou, also of Daku village. It is written in the pro forma form in the Itaukei language and signed by Isaiah Tutuvou himself. The third submission is dated 18th of June 2026 in the name of Luke Vuniwai of Daku village. It is in the Itaukei language and also signed.

The next submission is dated 17th of June 2026. It is in the name of Vasemaca Gumatua, also of Daku village, written in the Itaukei language and signed. The next submission is dated 18th of June 2026. It is in the

name of Vaseva Setavana, also of Daku village. It is in the Itaukei language and signed by Vaseva herself.

The next submission is dated 18th of June 2026.

It is in the name of Biukula Rokovanadrotini of Daku village. It is in the Itaukei language and signed by himself, Rokovanadrotinii.

The next one is dated 18th of June 2026 in the name of Rosalini Tupou, also of Daku village. The submission is signed by Ms. Tupou and dated 18th of June 2026. It is in the Itaukei language.

The next submission is dated 17th of June 2026, named Nanise Tokomai Naruwai, also of Daku village, written in the Itaukei language and signed by Ms. Nanise herself.

Next submission is dated 16th of June 2026 by Mesake Ratabua, also of Daku village, written in the Itaukei language and signed by Mesake himself.

The next submission is by Linieta Kalotagitagi, also of Daku village and dated 17th of June 2020, signed by Ms. Linieta herself. It is in the Fijian vernacular.

The next submission is dated 18th of June 2026, in the name of Eroni Molaucake, also of Daku. Eroni Molaucake, on behalf of the family of Daku village also of Daku village, written in the vernacular and signed by Eroni himself.

The next submission is also dated 18th of June 2026, from Anna Damui, also on behalf of the family of Daku village. Submission in the Itaukei language and is signed by Anna Wanga. A Waqa, on the 18th of June 2026.

The next submission is dated 18th of June 2026, from the village, or the settlement, I think it's the village, called Anituoki. Also from the family, the submission is in the Itaukei language and signed.

The next one is dated 18th of June 2026, by Mataiasi Davuirogo, also of Daku village. Submission is made in the Itaukei language and signed on the 18th of June 2026.

Those are the 14 individual submissions which have been presented as a bundle to the commissioners this afternoon by the Turaganikoro Daku village, Uraia Vuetibau. In addition to that, we have one combined submission from Daku village.

It is dated today, I beg your pardon, it is in the Itaukei language, although undated, I am going to date it. It is now dated 18-6-26. It's a combined submission from the members of the village of Daku and in addition to it, there is a submission dated 18-6-26 by Mr. Rokovunisei, which is in the Itaukei language and signed today also.

That is the combined submission and lastly, attached to these submissions, all the submissions that I have read to you, is a list of names of Daku villagers together with their signatures and their voter card numbers, indicating their support and endorsement of the submissions that have been tendered as a bundle to the commissioners this afternoon and I accept them as evidence collected at Daku village this afternoon. Thank you very much.

Mr. Biu: Chairperson, the second last submission this afternoon is presented by Taito Tuilevuka, the Turaganikoro of Nabouciwa it is written in the Itaukei vernacular and I submit to the commission for record.

Mr. Valenitabua: The next submission. The next submission which has been prepared and handed to the commission this afternoon is dated 18-6-2026. It is presented by the Turaganikoro of Nabouciwa village, the name is Taito Tuilevuka.

The submission is written in the Itaukei language and it is signed. Attached to the submission is a list of names of villagers from Nabouciwa village together with their signatures and voter card numbers indicative of their support and endorsement of the presentation or the submission that has been presented to the commissioners this afternoon by the Turaganikoro, Taito Tuilevuka. I now accept this submission as part of the submissions and evidence collected at Daku village this afternoon.

Mr. Biu: Chairperson, the last submission is from the Matani Tikina Bureitu and if it pleases the commission, if you could be allowed to orally submit the submission this afternoon. Thank you.

Samuela Vosabeci: The first submission Fiji to be a Christian State. Second submission the governing of the government to be referred to the GCC. Third The president of Fiji to be appointed by the GCC. The bill of right to have some limitation. Fifth submission, corporal punishment to be reintroduced and recognized in constitution. Sixth submission to reduce member of the parliament to 46. Seventh submission is the ministers wage, the ministers to get minimum wage of $80,00 and the maximum is $100,000 The other submission, it made reference to UNRIP. If the UNRIP to be recognized, UN has given the right to the owners of the land, and the right to mineral under the land is the constitution to recognize UNRIP. The next mission is to review, the review of mineral laws, I submit that the revenue from the mineral that is found under the land should be

reviewed and the percentage should be given to the landowners to be a fair return. There is a term that was used today, presented today, the term localization, that refers to the expatriate who come to Fiji and train our people and when they return, I submits that the position be allocated to a Fijian citizen. The other submission refers to freehold crown land and state land, if that can be reverted back to landowners.

The other submission, reference to the election system, the submission today if you can bring back the first past the post and the removal of preferential voting in the 2013 constitution. If we have only about 200 votes and are in the parliament and those that receive more than 1,000 votes, they were not able to enter the parliament because of preferential voting system. The removal of single constituency and to bring back the multiple constituencies.

The next submission is the removal of TOPPERS scholarship and to be replaced by introducing the Fijian affairs scholarship. It's a mission about the auditor general to be given the powers so that he can audit all the financial status of all the government subsidiary and the reference this afternoon was FEA. The other submission is to review or investigate the way the FEA was sold and that is the last submission this afternoon. I thank you, Mr. Chair.

Mr. Biu: Chairperson, I have here with me the previous submission. Submitted by Samuel Vosabeci the Mata ni Tikina Bureitu. I submit to the commission for record.

Mr. Valenitabua: Thank you, Mr. Matavou. Presented to the commissioners this afternoon, I believe this is the last submission, is another submission dated 18-6-2026 in the name of Samuel Vosabeci who is the Mata ni Tikina Bureitu. Mr. Vosabeci had presented oral submissions at first and is now presenting this written submission in support of the oral submission. The written submission is in the Itaukei language and it is signed by Mr. Vosabeci and attached to the submission is a list of names of persons from Nabouciwa village with their signatures and their voter card numbers. I now accept this written submission and the attachment as part of the submissions and evidence received at Daku village by the commission this afternoon.

Mr. Biu: Mr. Chair, this is the last submission this afternoon. If it pleases can he be given the opportunity to make a submission. He will submit in the English language.

Pita Waqatairewa: Turaga Mataqali, Mr. Chairman and members of the panel. I am Pita Waqaitairewa from Cautata, Bau Tailevu We had our apologies. We had our bose vakoro this morning and missed out on the hearing that was at Tau Ovea, Bau Tailevu So I end up here just to submit these two other

points that I consider important that I just want to add to our submission. And it mainly involves mining.

I think that I am just repeating mainly that if there is any mineral that is found on native land that it should not be just restricted to what 6 feet on top of 6 feet or just access area to the land that is given to landowners. But it should go down to where mining is found. The right should be given to LOUs or native owners.

The other one is deep sea mining. I would like to submit that it be totally banned from all Fiji territorial water and Fiji's EEZ zone. And just the last one, it's probably not constitutional but probably that it be made a government policy that we have 80% renewable energy within 10 years. The technology is there but I believe we just need the willpower to go with it. That's all I want to submit, Mr. Chairman.

Mr. Valenitabua: Thank you. Renewable energy for 10 years.

Pita Waqatairewa: Yes, within 10 years we achieve 80% of renewable energy in Fiji. And maybe 100% by the next 5 years or so.

Dr. Gounder: The first point on mining, we have read it all over the country, hundreds of submissions on this issue and the commission will consider that. Deep sea mining, I think for this committee we have received it for the first time. Thank you very much, we'll look at that as well. I think it's a very sensitive issue. We have had a debate at USP last year on this issue as well. So, thank you for your submission, we'll look at that. The energy target you have highlighted is already in government's plan, 80% by 2035. But 100% is something that we can look at in the future. But the target is already government policy.

Mr. Valenitabua: I will now briefly summarize the principal submissions received today.

Many submitters proposed that Fiji be constitutionally recognized as a Christian State. At the same time, it was also expressed that people of other faiths should continue to enjoy the freedom to practice their religion, and that their religious beliefs should be respected.

There were repeated submissions calling for the Great Council of Chiefs (GCC) to be constitutionally entrenched once again. It was noted that the GCC was recognized under the 1987, 1990, and 1997 Constitutions, but was removed from the 2013 Constitution. Many submitters expressed the view that the removal of the GCC weakened the constitutional recognition of iTaukei institutions and leadership.

Several submissions also proposed that the Senate be re-established to work alongside the GCC and to serve as a second chamber of

Parliament responsible for reviewing legislation, particularly laws affecting the iTaukei people. There were also proposals that the President of the Republic should once again be appointed by the Great Council of Chiefs.

With respect to village by-laws, submitters proposed that village by-laws should be formally endorsed through district and provincial structures and, where appropriate, through the Great Council of Chiefs. It was submitted that this would strengthen village governance and reinforce the identity and traditions of the iTaukei people.

The reinstatement of corporal punishment was also widely supported, with submitters emphasizing that it should be used only for disciplinary purposes and exercised responsibly.

Many submissions called for the ownership of customary land, minerals, and qoliqoli to be returned to the customary landowners. Concerns were also raised about the current legal framework governing mineral ownership beneath customary land, and proposals were made to remove the existing limitation on landowners' rights over subsurface resources.

It was also submitted that ownership of qoliqoli should be returned to the customary owners, noting that under the current legal framework customary owners have recognized fishing rights but not ownership. Concerns were also raised regarding State land and freehold land, particularly in Taveuni, with submissions proposing that these lands be returned to customary ownership.

A submission was also made concerning scholarships previously administered through the Fijian Affairs Board, with concerns expressed that these arrangements had been discontinued. There were repeated calls to restore the former multiple-constituency electoral system, replacing the current nationwide constituency model. We also received submissions calling for stronger accountability and oversight of Government ministries, including improved auditing and public administration.

It was noted during the consultation that there had been comments regarding the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). We also received submissions proposing that iTaukei customary law be expressly recognized and entrenched in the Constitution.

Before I went, you must be asking where will we end. The second stage is the referendum, during which the people of Fiji will have the opportunity to decide whether to approve the proposed Constitution.

The Government has already outlined the process. Once the Commission completes its nationwide consultations, we will prepare a comprehensive report summarizing all the submissions received. We will also prepare a draft Constitution based on those submissions and our recommendations.

When our work is completed, both the report and the draft Constitution will be presented to the President of the Republic of Fiji. At that point, the Commission's work will have been completed.

The President will then submit the report and the draft Constitution to the Government. The Government will undertake the necessary legal and administrative processes before presenting the proposed Constitution to Parliament for its consideration in accordance with the constitutional amendment process. There are two important stages of deliberation in Parliament before a proposed Constitution can proceed to a referendum.

The first stage is the parliamentary debate on the draft Constitution. At the conclusion of that debate, Members of Parliament will vote. If at least two-thirds (66%) of all Members of Parliament support the draft Constitution, it will proceed to the second stage.

The second stage involves a further parliamentary consideration and vote. If the draft Constitution again receives the support of at least two-thirds (66%) of Parliament, it will be approved by Parliament and proceed to the next step.

Once Parliament has completed this process, the draft Constitution will be referred to the Supervisor of Elections. The Elections Office will then conduct a national referendum, allowing the people of Fiji to decide whether to approve the proposed Constitution.

Before the referendum is held, the proposed Constitution will be explained to the public so that people understand its contents. On referendum day, eligible voters will cast their vote in a manner similar to a general election.

The ballot paper will ask a single question—whether you approve the proposed Constitution becoming the Constitution of Fiji. Voters will indicate their choice by marking either "Yes" or "No."

If you vote "No," that is your choice. After voting closes, all votes will be counted.

If the majority of voters choose "Yes," the proposed Constitution will become the Constitution of Fiji. If the majority vote "No," the 2013 Constitution will remain in force.

It is important that we continue to discuss these matters openly during our talanoa sessions so that everyone understands the constitutional review process.

If a referendum is held, the decision will rest with the people. It is not our role to tell anyone whether to vote "Yes" or "No". Each person must carefully consider the proposed constitutional changes and decide for themselves. If you support replacing or amending the current Constitution, you will vote accordingly. If you wish to retain the 2013 Constitution, you will also have the opportunity to express that choice through your vote.

That decision ultimately belongs to the people. Whether the proposed Constitution is adopted will depend on the outcome of the referendum. It is therefore very important that everyone who is eligible registers to vote and participates in the process.

It is also important that people cast their vote rather than waiting until the process is over to express their views. This constitutional review is not an issue concerning only the iTaukei people. We have received submissions from people of all communities, including Indo-Fijians and other ethnic groups, many of whom have also expressed views on the Constitution. Ultimately, the outcome will depend on the will of the majority. If the majority votes against the proposed changes, the existing 2013 Constitution will remain in force.

----------End of Session [18-6-2026] ----------

Submission(s) Received

Nasilai Nakelo
Savenaca Delai
Turaga ni Koro

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 09-06-2026

Yaca/Yacamu Savenaca Delai
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	O VITI ME VANUA LOTU VA ~~KARISITO~~
WASE 1 NA MATANITU	~~ME BOKOCI NA DODONU NI TAMATA YABUA~~ O VITI ME VANUA LOTU VAKARISITO
WASE 2 LAWA NI DODONU	ME BOKOCI NA DODONU NI TAMATA YABUA
WASE 3 NA PALIMEDI	ME VEIRAU NAI VAKARAU NI VEIBIGIDIGI

WASE 4 NA VEILIUTAKI VAKAMATANITU WASEWASO 5 MATAVEILEWAI	ME RA I LIULIU GA E VITU NA I TAUKEI
WASE 6 VEIQARAVI VAKAMATANITU	NA KENA VAKAMURI VAKAVINAKA NA VEILAWA E VIRIKORI
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	DODONU
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	KEIMAMI DUAVATA NA KENA VEISAU YAVA NI VAKAVULEQA 2013
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	BOKOCI LAIVI NA YAVU NI VAKAVULEQA NI 2013 QAI CAKA E MURI NA VRIISIDIGI

VEIKA TALE ESO KEIMAMI SA DUAVATA NA KENA SA BOKOCI LAIVI NA YAVU NI VAKAVULEQA NI 2013 ME SOLI VEIKEIMAMI NAI TAUKEI NI QOLIQOLI ME KEIMAMI LEQA SA NA NOIMAMI QOLIQOLI

.....

Saini (tikini ni siga)

TAILEVU PROVINCIAL COUNCIL

RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – TIKINA NAUSORI - VUNIMONO@2pm

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Rosipela Cakocaka	Buretu	[signature]	010215901129
	Salai VelaVela	Buretu	[signature]	091844001077
	Kalou Sakiusa Likuveigali	Buretu	[signature]	225485101708
	Kinisimere Kubu	✓	[signature]	010215901174 ~~000798~~
	Jane Kubu	✓	[signature]	000798
	Kitione Rokomalokalou	✓	290	2901363547 (FNPF)
	Timoci Moroci	✓	[signature]	1124129 (Licence)
	Ateca Kasese	BURETU	[signature]	010215901162
	Laisa Ma'afu Rogica	✓	[signature]	185356206 (FRCA)
	Vilisi Lomalagi	✓	[signature]	124817005 (Joint)
	Ana Buiscato	✓	[signature]	010215901130
	Sainimere Vunimoli	✓	[signature]	0712 040 33707
	Isireli Senikarawa	✓	[signature]	150709739795
	Timaima Tinanimata	✓	[signature]	002917201415
	Apisalome Vuadreu	✓	[signature]	026912700999
	Resina Senimere	✓	[signature]	234974700307
	Akuila Baleivici Rokolaou	✓	[signature]	010215901143

Naivakacau village

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 10.06.2026

Yaca/Yacamu Naivakacau Village Buretu Tailevu
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Na Kalou me liu ena veika kecega Me vanua lotu Vakarisito ka tawa mudu Na Siga Tabu me siga ni noda garavi Kalou Cegu kece na qito ena Siga Tabu
WASE 1 NA MATANITU	Na yaca na "Fijians" me boko ka me cavuti ga nai Taukei Na "Secular State" me boko laivi
WASE 2 LAWA NI DODONU	Na kuita ni veivakavulicaki, veivakanakuitataki me kau lesu tale mai Na dodonu nodra na gonevuli, tabagone, marama, ira na gone me vakamatumalumutaki vakadua Na Village By Laws, me tarri vaki tale
WASE 3 NA PALIMEDI	Na dauni veidigitaki me toso kina 21 Meda digidigi vaka mata tamata (race) Na Senati me vakalesui mai Kua ni vakayagataki na naba me vakayagataki nai vakataki lakila (symbols) Meda veidigidigi vaka "Constituency" Nai tutu vaka Peresitedi me digitaki ga na "GCC"

WASE 4 NA VEILIUTAKI VAKAMATANITU	Na kaukauwa (Excutive Power) me taura tale na Peresitedi Nai liuliu ni matanitu (PM) me garara ga na nona cakacaka, me vakasalataka na Peresitedi ni yaco e dua na veisau
WASE 5 ~~Judiciary~~ LAWA	Me vakaukauwa taki ka vakagaqacotaki na lawa ni noda vanua
WASE 6 VEIQARAVI VAKAMATANITU	Na Public Service Commission, Police, Army mera rogoca ka vakatulewa dodonu, savasava ena veika eda tagicaka ka tagi kina na lewenivanua Mera vakatotolotaka na kenai sau
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Na noda gele, goli goli, yaubula kei na kena veiyala yala me suka mai vei keda na kena i Taukei ni gele meda lewaga. Na NLTB me veivakasalataki mai kina. Na kena vakacavacava me noda ga nai Taukei ~~Na Auditor General me cakacaka vakadodonu, vakasavasava ena kena vakayagataki na veika vakailavo ni Matanitu~~
WASE 8 VEIQARAVI VAKADODONU	E gadrevi mera cakacaka vakadodonu sara na veitabana vaka matanitu Mera cakacaka vakasavasava Na Auditor General me garava vakavinaka na nona i tavi (me dodonu, savasava) na kena vaka-yagataki na veika vakailavo ni Matanitu
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me soli vua na Peresitedi na kaukauwa ena i vakasala mai na Bose Yaco ena gauna ni tiko yavavala ni lewenivanua, ~~vua~~ unenne kei na ~~eg~~ cagilaba kaukauasara

WASE 10 VEIVAGALALATAKI	Na Immunity (Veivakagalalataki) ko tiko ena 2013 Constitution me boko laivi
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me sa dua na Yavu ni Vakavulewa vou, me bokoci na 2013 Constitution Me vakalutuki kina 51% na nodra vakadonuya na luvenivanua na kena veisautaki
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Ena lesu ni gauna ogo meda vakalesuya mai na veika me baleti keda nai Tankei

VEIKA TALE ESO

Na 2013 Consititution me boko, ka me dua na ka vou
Na ITLTB me yacana tale na Native Land Trust Board.
Na NLTB, FDB, Reserve Bank, FNPF, Fiji Polic Force, RFMF, Fiji Navy, Corrections, Fijian Holding ko ira na veiliutaki kina mera gone i Tankei
Ko ira na dauniveidigidigi me toso kina yabaki 20

NAUTALAI VUNIMOLI

10. 06. 2026

Saini (tikini ni siga)

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

Naivakacau Village

NO	YACA	KORO	SIGN	VOTER No.
1.	Miriama Yalisa	Naivakacau	Miriama	0102010027 38
2.	Veresi Vueti	Naivakacau	V. Vueti	0102010027 50
3.	Maria Sesarina Tamatavalu ✓			0038665 00170
4.	Jope Mocelufu	✓		0102010027 51
5.	Akisi Nasi	✓		0102010027 47
6.	Timoci Sorocala	✓		0102010027 26

TAILEVU PROVINCIAL COUNCIL
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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

NAIVAKACAU VILLAGE _____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Luisa Keteca	Naivakacau	Keteca	0144 505 00025
2.	Jessica Dekana	Naivakacau	Jessica Dorouyal	—
3	Wenkesa Navakarai	Naivakacau	Wenkesa	152154625578
4	Sereima Vulacabe	Naivakacau	Vulacabe	0006 02400203
5	Vilikesa Vatuwali	Naivakacau	Vatuwali	0329 09000040
6	Livai Vono	Naivakacau	Vono	0539 007 46570
7	Maca Serubalavu	✓	Serubalavu	010229600169
8	Ece Miliame	Naivakacau	Miliame	032607014932
9	Niumaia Bekanimoli	✓	Bekanimoli	—
10	Mereani Cereba	✓	Mereba	—
11	Levani Tule	Naivakacau	Tule	0102 010 02716
	Nasoni Vulacabe	Naivakacau	Vulacabe	0102 010 02710
	Elenoa Buatalei	✓	Buatalei	0030 763 00720

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

NAIVAKACAU VILLAGE

NO	YACA	KORO	SIGN	VOTER No.
1	Sakiasi Salababa	Naivakacau	[signature]	0007 022 00315
2	Ilaisa Liganimeke Ravu	Naivakacau	[signature]	0769 516 37731
3	Samisoni Naisabau	Naivakacau	[signature]	0102 015 01276
4.	Makarita Vosita	Naivakacau	[signature]	0102 160 01115
5.	Ana Buisaro	Naivakacau	[signature]	2225 737 00053
6.	Makereta . Tunidau	Naivakacau	[signature]	010 223900868
7.	Sanaila . Tunidau	Naivakacau	[signature]	0102296 02264
8	Iliavi . Tabua	Naivakacau	[signature]	
9	Nanise . ~~Vaka~~ Seru	Naivakacau	[signature]	006062200703
10	Sevanaia . Laua	Naivakacau	[signature]	011501501723
11	Viniana . Marama	Naivakacau	[signature]	2349551005[illegible]
12	Alesi . Radalau	Naivakacau	[signature]	010216001117
13	Emily Rosi Talei	Naivakacau	[signature]	165554385678
14	Setaita Tinai	Naivakacau	[signature]	234955100485
15	Makelesi Dawai	Naivakacau	[signature]	003774260271
16	Veresa Vanava	Naivakacau	[signature]	010201002727
17	Ligieta Wakaciri	Naivakacau	[signature]	010201400792

17

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

NAIVAKACAU ULLAGE. – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1)	AVISAKE MANUMANUTABUA	NAIVAKACAU	AMTUTOLU	2349 551 00490
2	Salaima. BOBOTALIA	Naivakacau	SBobotabua	0102 010 02746
3	Maria Rosa	Naivakacau	Mumatu	0102 010 02724
4	MOSESE · DELANA	NAIVAKACAU	[illegible]	004837201901
5	ESITA · DELANA	✓ ✓ ✓	EDelana	004802302197
6	YALANIETA SARUIVAI	✓	Saruivai	010201002763
7	Tavua Lodoviko	✓	Tkavu	005237800574
8	Sosiceni C. Ravu	✓	[illegible]	010252200017
9	Losana Bitu	✓	Bitu	0102 160 0112
10	Sulueti Rokotora.	✓	Rokotora.	177955040613
11	Raijeli Tamanisau	✓	Tamanisau	005960200132
12.	Tinioci Vucago	✓	Vucago.	249801266472
13.	Wakoila Matai	✓	Wakoila.	2349 459 00793
14.	Aseri Tinai	✓	Kabeiwasa	2349 633 00043
15.	Ratu Sikeli Rasei Cabeiwasa	✓	[illegible]	241401291545
16.	SAKARAIA TUKUCA	✓	Tukuca.	024112200724
17.	Rosi Vuiyale	✓	Ruiyale.	013565907272

17

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Taina Kaci	Daku	Kaci	0105166O1972
2	Marica Bukaniwai	Daku	Bukaniwai	0105 1660 1918
3	Joeli Cavutu	Daku		0105 1660 2011
4	Raci Yacavou Rokocati	Daku	Rokocati	0105 1660 2131
5	Josua tacirinavanua	Daku		0105 0150 2552
6	Rayieli Digitakiwai	Daku	Digitakiwai	
7	Ulaia Vurekibau	Daku		0105 1660 2126
8	Salanieta Qolikoro	Daku	Qolikoro.	0105 1660 0119
9	Iliapeci Mua	Daku		2299585
10	Niumaia Cavutu	Daku		1630 1343 1537
11	Salia Malake	Daku	Malake	0105 166 0191
12	Rt Maika Rokovunisei	Daku		0105 166 01977
13	Lesu	Daku		0105 1660 017
14	Teremaia	Daku		
	Rokolau	Daku		

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga. 10 · 05 · 2026

Yaca/Yacamu... SEMESA. SARAU [VADRAI NAKELO, TAVEU]
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	~~O~~ VITI ME VANUA LOTU VAKARISITO
WASE 1 NA MATANITU	KEREI ME SA BOKO NA LAWA NI YAVU NI VAKAVULEWA NI 2013
WASE 2 LAWA NI DODONU	KEREI KE RAWA NI SA BIU LAIVI NA LAWA NI DODONU TAMATA YADUA.
WASE 3 NA PALIMEDI	VAKASUKAI LESU NA KANI VEIDIGI[2] ME SA KUA NI NABA

[WASE 5] KEREI KE RAWA NI KAU LESU TALE MAI LAWA NI VEI [MATAVE/LEWAI] KANAKUITA TAKI. BALETA NISA RUI LEVU NA VIA[2] LEVU NA GONE.

WASE 4 NA VEILIUTAKI VAKAMATANITU	RATOU
WASE 6 VEIQARAVI VAKAMATANITU	MEVAKARAWA[2] TAKA NA NODRATOU VEIQARAVI
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

[10.06.26]

Saini (tikini ni siga)

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	JOANA. Y	VADRAI		2288 679 00485
2.	ILAI. M	VADRAI		0107 156 02154
3	SANAILA. R	VADRAI		0107 156 02175
4.	ALITI K	VADRAI		1607 560 46149
5.	MERE. T.	VADRAI		0107 156 02166
6.	MOSESE. P.	✓		0107 013 02246
7	Karalaini. R	✓		2959 248 245
8.		✓		0115 014 01944
9.	OSEA. L	✓		0078 016 02912
10.	EMOSI. T	✓		0103 156 02367
11.	ELENOA. T	✓		0103 156 02380
12.	KELEMEDI. T	✓		0103 015 02388
13.	POATE. V	✓		0107 156 02161
14.	LITIA. V	✓		0107 156 02160
15.	MEREISI. T	✓		0514 327 00403
16.	KELERA. R	✓		2097 836 00189
17.	MELAI. M	✓		0107 156 02174

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	SOLOVESI . V	VADRAI	[signature]	0107 156 02165
19	Esita Nuku	Vadrai	[signature]	010751300016.
20	NETAVA KURISAU	Vadrai	[signature]	008901102087
21.	SOWANI . V	✓	[signature]	0050 152 00917
22.	ELENOA . L	✓	[signature]	0056 543 00178
23.	AKUILA . K	✓		
24.	Paula Maiviga	✓	[signature]	2331 8110 00474
25	Alivereti Qalo	✓	[signature]	162858234484
26	Selaima Adigakula	✓	[signature]	0549 10815635
27	VINAINA . L	✓	[signature]	0107 156 02179
28	ELENOA . R	✓	[signature]	162858239482
29	JOELI . B	✓	[signature]	0107 156 02173
30	SEREIMA . L	✓	[signature]	0107 156 02171
31	VINAINA . T	✓	[signature]	049219292874
32	VIEMA . B	✓	[signature]	0378 166 98291
33	Esita Ranadi	✓	[signature]	227585101167
34	SEMESA G	✓	[signature]	2598 012 02589

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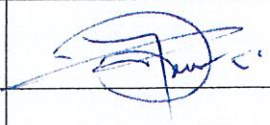
KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
	RATU KAVENI NOKELEVU	VADRAI.	[signature]	



SUBMISSION TO THE FIJI CONSTITUTION REVIEW COMMISSION

Date: June 15, 2026

To: The Chairman and Commissioners

Fiji Constitution Review Commission

Community: VATANI, KABA

Subject: Comprehensive Constitutional Submission on National Reform and Restructuring

EXECUTIVE SUMMARY & TIMELINE REQUEST

We express our gratitude for the opportunity to fulfill our civic duty and moral obligation through active participation in this vital process.

Urgent Preliminary Request

We firmly submit that the Constitutional Review process must be fully completed, and the resulting constitutional amendments enacted, before the conduct of the 2026 General Election. This ensures the upcoming elections are held under a legitimate, consensus driven framework.

1.0 THE STATE

1.1 Secular State

Abolish the designation of Fiji as a "Secular State." It is recommended that Fiji be constitutionally declared a **Christian State**.

The introduction of secularism has correlated with a rise in social ills, whereas the foundation of modern Fiji is deeply rooted in the historical arrival of the Lotu (Christianity).

1.2 National Identity

The Constitutional term "Fijian" must be reserved exclusively for the itaukei people in Fiji.

2.0 BILL OF RIGHTS

2. 1 Rights and Responsibilities

Rights cannot exist in a vacuum; they must always be balanced with corresponding civil, social and moral responsibilities.

The Constitution must explicitly state that rights are bound by responsibility to Community and State.

2.2 International Indigenous Instruments

We must incorporate the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the international Labour Organization (ILO C8 169/ ILO 169) directly into the text of the Bill of Rights.

2. 3 Customary Law

Explicitly recognize and entrench itaukei Customary Law as a valid, enforceable source of Law within Fiji's judicial framework. ***"Tuivaga case – SCC vs Market vendors"***

2. 4 Deed of Cession (1874)

Legally bind the instruments and spirit of the 1874 Deed of Cession into the Constitution, recognizing historical precedents where indigenous land ownership rights were protected and reversed to the itaukei such as Queen Victoria's 1883 directives and the Great Council of Chiefs' query at Lomaloma in 1880 and the colonial dispatch (81/69) replied by Lord Kimberly in 1881.

This must align with modern indigenous title jurisprudence (example - Mabo 1 and 2 vs Queensland principles and the Treaty of Waitangi).

2. 5 Proposal for Life Membership in the Great Council of Chiefs for Descendants of the Deed of Cession Signatories

We respectfully submit that the descendants of the Chiefs who signed the Deed of Cession on October 1874 should be accorded life membership in the Great Council of Chiefs (GCC).

The Deed of Cession remains the foundation document upon which modern Fiji was established.

Rationale

The chiefs who signed the Deed of Cession exercised wisdom, courage and leadership in making a decision that has influenced Fiji's political, social and economic development for more than 180 years. The signatory chiefs acted not only on behalf of their own people but also in the interests of future generations of all Fijians.

We therefore propose that:

The descendants of the Deed of Cession signatories be recognized as Honorary Life members of the Great Council of Chiefs;

Their membership be preserved for future generations as a mark of respect, sacrifice and gratitude;

They be entitled to participate in discussion concerning Fiji's history, culture, traditions and the protection of iTaukei interests; and

Their recognition be protected by law.

This proposal does not in any way diminish the rights or representation of other chiefs. Rather, it acknowledges the unique role played by the signatories and ensures that their legacy remains part of Fiji's national identity.

3.0 PARLIAMENT

3.1 The Senate

Re-establish a bicarmel legislature (Upper House) by reintroducing the Senate. The primary functions of the senate will be to safeguard itaukei aspirations and rights.

The tenure of Senators must mirror the standard Parliamentary term.

3.1.1 Term limits

Introduce a strict constitutional cap of two (2) terms maximum for all Parliamentarians and Senators. A review of eligibility can only occur after a full term has lapsed outside of the legislature.

3.2 Electoral System Reform

Replace the current single National Constituency System with a Mixed System incorporating Provincial Constituencies and proportional representation. (D'hornt rule adjustments)

3.2.1 Provincial Alignment

Establish a Provincial Open Listing System. (Example – Allocating number of Provincial seats based on their population distribution).

3.2.2 Party Requirement

Political Parties contesting the election must field candidates for 100% of the seats being contested.

3.2.3 Threshold and Ethnicity

Retain the 5% electoral threshold. All ethnic groups must be accommodated within specific provinces where they reside.

3.2.4 Voter Flexibility

Allocation of Provincial seats will be based on overall population data, but voters must not be restricted to voting only within the physical Constituency they reside in: they must be permitted to vote back to their provinces or whom they intend to vote.

Rationale:

The pure national D'hornt system has historically disabled minority Parliamentary representation. A Provincial Constituency model empowers localised representation and allows voters to maintain political links to their ancestral provinces and at the same instance maximise voter participation.

3.2.5 Ballot Paper Formats

Abolish the confusing use of numbers with the candidate's face, their Political Party Logo and acronym/ abbreviation.

3.2.6 Awareness

The Government must immediately allocate resources for nationwide voter awareness and outreach regarding these changes, bound by strict timelines.

4.0 THE EXECUTIVE

4.1 Appointment of the President of the Republic of the Fiji Islands

This appointing role must be constitutionally reverted back to the Great Council of Chiefs.

The President should also be the Chair of the iTaukei Land Trust Board

5.0 THE JUDICIARY

5.1 Independence of the Office of the Attorney General

Remove the Attorney General (AG) from the Executive arm of Government. The AG must return to being a non – political, independent civil servant.

This ensures the office acts as an impartial advisor without contradicting or compromising the separation of powers between the Legislature, Executive and the Judiciary.

5.2 Independence of the Constitutional Offices Commission (COC)

The Prime Minister and the Attorney General must be Constitutionally excluded from membership or influence in the COC.

The Office of the Solicitor General must ensure this independence and that of the PSC and JSC.

6.0 STATE SERVICES AND ITAUKEI ADMINSTRATION

6.1 Native Lands Commission (NLC)

Constitutionally mandate that the Chairperson of the NLC must possess formal legal qualifications.

Currently, unresolved land and customary disputes sent back to Communities frequently end up in protracted, fractured litigation in Court.

6.1.1 Traditional Succession Criteria

Insert formal constitutional criteria requiring that Leadership and Traditional appointments within indigenous structures strictly respect seniority by bloodline and age.

6.2 Restructuring iTaukei Administration

Place the Great Council of Chiefs (GCC) at the apex of itaukei administration within the Provincial, District and Community office framework.

Structurally shift the iTaukei Affairs Board (TAB) to serve directly as the Secretariat to the GCC.

7.0 REVENUE AND EXPENDITURE

7.1 Corporate Tithing

Introduce and enforce a corporate tithing tax mechanism for all registered business entities as a dedicated, constitutionally sanctioned revenue stream earmarked for state development social welfare programs and reforms.

8.0 ACCOUNTABILITY

8.1 Abolition of FICAC

Abolish the Fiji Independent Commission against Corruption (FICAC).

All its personnel, investigative infrastructure and budgetary resources must be fully redirected to the Fiji Police Force.

Rationale:

FICAC duplicates the core constitutional role of the Police, holds disproportionately broad powers, yet experiences limited success in securing efficient prosecutions.

Streamlining these resources into the Police Force will better equip law enforcements to combat rising money laundering, human trafficking, illicit drug trafficking and associated social ills.

9.0 EMERGENCY POWERS

9.1 Removal of Sections

Completely excise and remove Emergency Power provisions from the text of the Constitution.

Rationale:

These sections have historically been weaponized and misused by usurpers to unlawfully overthrow democratically elected government. (Example – the event of 2006 involving the Qarase government)

9.2 Penalties of Usurpers

Introduce absolute penalties for any individual who unlawfully usurps or attempts to overthrow an elected government. They must face three (3) clear constitutional consequences:

1) Permanent Exile, alongside a lifetime ban from participating in or holding space on any political or public platform;
2) Death by hanging; and
3) Death by firing squad.

9.2 Judicial Rectification

The Judicial outcomes, rulings and precedents arising from the 2006 removal of the Qarase Government must be formally expunged from Fiji's legal records.

11.0 AMENDMENT OF THE CONSTITUTION

11.1 Amendment Threshold

We acknowledge and respect the judicial guidance reducing the Constitutional amendment threshold from 75% to an absolute majority of 51%.

This 51% threshold should also apply to Parliamentary votes regarding amendments.

11.2 Continuous Review

Constitutional evaluation should not be a rare crisis response; it must become an ongoing, cyclical national exercise.

11.3 Referendums:

Remove the restrictive requirement or national referendums to pass constitutional amendments, relying instead on parliamentary mechanisms and continuous public review consultations.

12.0 COMMENCEMENT, INTERPRETATION, REPEALS AND TRANSITIONAL

All transitional provisions must be explicitly drafted to bridge the transition seamlessly from the 2013 Constitution framework to this reformed Constitution, ensuring that no State apparatus, civic protection, or indigenous right is left unprotected prior to the 2026 General Elections.

VIGANI, KABA'

JIRANI KORO

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
18.	Kinisimere Watiligaiau.	Vatani	Wati	0089 010 02842.
19.	Josaia Tamoi	Vatani	Tamoi.	0119296 01304 ~~0119296 3013~~
20	VACISEVA VOSAVELA	VATANI	Vosavela.	0119 161 00881
21	WAISAKE CEREI	VATANI	Cerei	0119 161 00932
22	SANIANA BURELALA	VATANI	Cerei	0119 518 00034
23	Karai Tuivanuavou	Vatani	[illegible]	0119161 00929
24	Ledua Tuivanuavou	Vatani	[illegible]	0119 15602128
25	Viliame Vakarorogo	Vatani	[illegible]	0119 51800048
26	APIMELEKI RUBUTI	VATANI	Rubuti	095958700450
27	Karalaini Kuruira	Vatani	[illegible]	177911938546
28	Tavaita Naikawakawa	Vatani	[illegible]	0119 161 00931
29	SIRA BALKISUVA	VATANI	[illegible]	0119 15602125
30	SOKOVETI ROKOBOTE	VATANI	Rokobote.	0379168 91502
31	ARIETA MAIVUNISAWANA	VATANI	Maivunisawana@	05251123896
32	Miliana T. Are	Vatani	[illegible]	0115146 00028
33	Manueli Lesumailepanoni	Vatani	[illegible]	0115 160 00809
34	Uraia Cama.	Vatani	[illegible]	0119 578 00039

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Eremasi Naitini	VATANI	[signature]	0074160 00094
2.	PETI DRIWALO Dua	VATANI	[signature]	0074160 00070
3.	ERONI QIOLEVU.	VATANI	[signature]	002872200139
4.	NEOMAI DRODROVAKAVESI	VATANI.	[signature]	000172200138
5.	MEVI LIGAIVIU	VATANI	[signature]	046203872416
6	VASEMACA Mauta	VATANI	[signature]	900064700028
7	INIA QIOLEVU.	VATANI.	[signature]	0084 160 00480 ~~9000 589 00348~~
8	BENIDITO ROKOBALENI	VATANI	[signature]	900058900348
9.	TANIELA ROKOBALENI	VATANI	[signature]	0241 12244649
10	LUSIANA ROKOBALENI	VATANI	[signature]	0241 12346960
11	EMELE MARAMA WAQA	VATANI	[signature]	0062 369 01504
12	Osia Bou.	VATANI	[signature]	0119 161 00917
13	SALOTE BOLAQACI	VATANI	[signature]	0119 296 01563
14	Meri Vosarevoa	Vatani	[signature]	0595 273 00556
15	Leba Sekoula.	Vatani	[signature]	011916100940
16.	Matanicu Baleilenika.	vatani	[signature]	011916100890
17.	URAIA TAMANIBULIBULU	VATANI.	[signature]	0114 165 01316.
	AKUILA L. QALUBAU	Vatani	[signature]	006 201 480 885

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Alivereti Navunisinuu	Dromuna.	[signature]	0956 112 00746.
2	Ratu Epeli Nakanacagi	Dromuna	[signature]	0052724 00292.
3.	Tomasi Tokalauvere	Dromuna	[signature]	0119 156 02108
4	ASESELA GAUNIDALI	/	[signature]	0119 156 02111
5.	Timoci Matailomaloma	Dromuna.	[signature]	1332 0657 6594
6.	~~Viliame Ramatau~~	~~Dromuna~~	~~[signature]~~	
7.	~~Panapasa Kubunavanua~~	~~Dromuna~~	~~Kubunavanua~~	
8.	Mareta Daunivalu Tabanivesidrau	Dromuna	[signature]	0119 156 02 099.
9	Marica Mua	Dromuna	[signature]	0216 365 00380
10	Salote Mana	Dromuna	[signature]	0049 71900763
11	JONE SOROWAQALI	DROMUNA	[signature]	1642 154 17032
12	Mata Tiko	Dromuna	[signature]	0119 156 02091
13	Vaseva Nodrayaca	Dromuna	[signature]	0119 518 0026
14	Timaima Yabaki	Dromuna.	[signature]	0119 156 02098
15	Mereseni Marana	Dromuna	[signature]	0158 228 00556
16	Arieta Ketemosi Lokolokotabua.	Dromuna.	[signature]	0007 149 00634.

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RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
17	Nemani Matanaka	Dromuna		014716101157
18	Lavenia L Rabuli	"	Rabuli	509681600158
19	Terita Sautu	DROMUNA		158357144439
20	Likusiwa Vuniwaqa	✓		0056195 00561
21.	Lavinia. Tuiliakeba	✓		162961922702
22.	Mosese. Turagasuguga	✓		0036678 00116
23.	Kesaia. Tikotikoatia	✓		0063156 00801
24	Asesela. Gaunidali	✓		011915602113
30	Ruipeni Radio 2	✓		0006 178 00408
31	Letia Lewailoma	✓		049 296 01854
32	Jone Dawale	Dromuna		011915602088
33	Sorowaia Naikiniceakarawa	✓		011929602304
34	Anaseni. Tinai	✓		0698 461 00345
35	Isoa Raicebe	✓		0074 160 00026
36	Sovaia Naiqama	✓	Sovaia	0119 296 02310
37	Laveniia Chang	✓		0074 160 00031
38	Amelia Katia	✓		049 518 00029

TAILEVU PROVINCIAL COUNCIL
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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
39	Raijeli Joji	Dromuna.	[signature]	099061700501
40.	~~Cama R. Qiolevu~~	~~Dromuna~~	~~[signature]~~	
41	Saiosi. Matea	✓	[signature]	007600901796
42	Makereta Ligasetai	Dromuna.	[signature]	0084 160 00434
43	Vasemaca Ravuci	Dromuna	[signature]	0264 070 93880
44	Mereoni Vosawale Ilimotama	Dromuna	[signature]	011951800027.
45	Titilia Saro	Dromuna	[signature] Saro.	221673700012

VAKATUTU
TALEVI NI YAVI NI VAKA VULEWA NI 2013

KORO: Buretu (Lomanikoro) **TIKI NI SIGA:** 16.06.2026
TIKINA: Buretu
YASANA: TAILEVU

IKAU (PREAMBLE)	**1. Me Kilai Vakamatata na iTaukei me Taukei Taumada ni Viti** Me curu ena Preamble na vosa e vakadinadinataka ni o ira na iTaukei era taukei taumada ni Viti ka ra semati vakabibi ki na nodra qele, wai, qoliqoli kei na nodra itovo vakavanua. **2. Me Vakaukauwataki na Maroroi ni Qele Vakavanua kei na Qoliqoli** Me vakadeitaki ni na sega ni vakaleqai se vakaduiduitaki na dodonu ni qele vakavanua kei na qoliqoli ka me maroroi tiko me baleta na kawa ena gauna mai muri. **3. Me Kilai na Vanua kei na Veiliutaki Vakavanua** Me vakatakilai na itavi bibi ni Vanua, Turaga ni Vanua, Bose Vakoro kei na veika vakavanua ena maroroi ni duavata, vakacegu kei na itovo vakavanua. **4. Me Rogoci na Domo ni Veikorokoro** Me tiko na vakadeitaki ni dodonu me ra vakaitavi na veikorokoro kei na vanua ena veivosaki kei na vakatulewa e baleta nodra qele, qoliqoli, iyau kei na veivakatorocaketaki. **5. Me Wasei Vakadodonu na Yaga ni Iyau ni Vanua** Me vakadeitaki ni ra na vakila na taukei ni vanua na yaga ni veika e rawati mai na nodra qele, qoliqoli, wai kei na veiyau vakayago tale eso. **6. Me Maroroi na Vosa kei na iTovo Vakavanua** Me vakatakilai ena Preamble ni dodonu me maroroi ka vakatorocaketaki tiko na vosa vakaViti, itovo vakavanua, vakabauta kei na bula vakaVanua vaka Itaukei.

FRANCES TUINASAKEA DOBUI
2383253.

WASE 1 MATANITU	**1. SECULAR STATE:** Me vakatakilai vakamatata ena Yavu ni Vakavulewa Levu ni Matanitu ni Vanua o Viti e Vanua Lotu Va Karisito (Christian State) ena kena tauyavutaki kei na veiliutaki ni matanitu, ni sa dua na tiki bibi ni noda bula kei na noda itovo vakavanua. Ia, me da rokova na nodra qarava na nodra vakabauta na vei vakabauta tale eso. **CITIZENSHIP** Keitou vakatura me vakalesui mai na vakayagataki ni yaca "Fijian" me nodra duadua ga na iTaukei ni Viti, ka me maroroi tiko ga na vakatokai ni veimataqali tale eso me vaka e dau vakayagataki ni bera na Yavu ni Vakavulewa ni 2013. Keitou vakabauta ni na maroroya oqo na ivakatakilakila vakavanua ni iTaukei kei na veimataqali kece, ka sega ni tarova na nodra marautaka vakatautauvata na dodonu vaka "CITIZEN"ni vanua o Viti. • *Me maroroi na ivakatakilakila kei na itukutuku taumada ni iTaukei.* • *Me vakatakilai vakamatata na kedra itutu na iTaukei me taukei taumada ni vanua o Viti.* • *Me maroroi na veika vakavanua kei na nodra itukutuku na veimataqali kece e Viti.* • *Me kua ni yali na kena kilai vakavanua na iTaukei ena loma ni matanitu vou.* • *Me maroroi na noda "identity" ka solia taumada kina vei keda na Kalou na vanua oqo kei na nodra bole mate na noda qase na kena maroroi o Viti kei na kena kawa tamata*
WASE 2 LAWA NI DODONU	Keitou vakatura me vakaukauwataki na Wase ni Dodonu ni Tamata Yadua (Bill of Rights) me sega walega ni maroroya na dodonu ni tamata yadua, ia me maroroya talega na dodonu ni Vanua, qele vakavanua, qoliqoli, vosa vakaViti, itovo vakavanua kei na bula vakoro. Keitou vakabauta ni oqo ena yaga vei ira na kawa mai muri ka vakadeitaka na maroroi ni noda i tuvatuva vakaVanua kei na noda ivakatakilakila vaka iTaukei. Keitou vakatura talegame tiko ena Yavu levu Levu ni Matanitu na dodonu me raici lesu tale na veiqele vakavanua ka a soli se vakadewataki oti vua na Matanitu ena veigauna sa oti. Me rawa ni vakadikevi vakadodonu na ituvaki ni veisoliyaki qele oqori, ka ni kune ni sega ni vakayagataki ena inaki e a soli kina, me rawa ni vakasuka lesu vei ira na taukei dina ni qele se nodra mataqali. **Vuna ni Vakatutu** 1. Me vakadodonutaki kina na veika e rawa ni vakilai ni sega ni dodonu ena veisoliyaki qele ena gauna sa oti. 2. Me vakadeitaki ni sega ni yali vakadua na nodratou sema na mataqali kei na nodra qele. 3. Me yaga vei ira na kawa mai muri na nodra iyau vakavanua. 4. Me vakayagataki vakavinaka na qele ka sega ni biu tu wale.

WASE 3 PALIMEDI	**A.Inclusion of "Vanua" in Governance** *Me vakadeitaki ena lawa levu ni matanitu ni na tiko e dua na ivakarau ni veiliutaki e semati kina na Vanua kei na matanitu, me rawa ni ra vakaitavi na mata ni Vanua ena veika bibi vakamatanitu.* **B. Advisory Council of Chiefs / Vanua Body** *Me vakayagataki na GCC me veivakasalataki vei na Matanitu ena veika me baleta na qele vakavanua, qoliqoli, itovo vakavanua kei na veika e vauca na Vanua.* **C. Advisory Council of Chiefs / Vanua Body** *Me veisautaki na veidigitaki ni tutu ni "Peresitedi" kei nai vukevuke ni Peresitedi ni noda vanua kina Bose Levu Vaka Turaga. Me galala mai na Bose Lawa na veidigitaki oqo, ka me kua ni vesuki na Peresitedi se nodrai vukevuke ena dua nai soqosoqo vaka politiki ka digitaki ira* **Vu ni vakatutu oqo:** • Me vakaukauwataki na **duavata ni Vanua kei na Matanitu** • Me maroroi na **itovo vakavanua kei na ivakatakilakila ni iTaukei** • Me vakalevutaki na **veidokai kei na veivosaki ena veiliutaki** • Me vakalailaitaki na **sega ni veisemati ni matanitu kei na vanua ena gauna oqo** • Me vakarautaki e dua na **veiliutaki tudei ka semati ki na vakavanua** **D. SENETI (SENATE)** Me vakalesui mai e dua na Vale e Cake ni Palimedi (Upper House-Senate) me vakadikeva, vakatovolea ka veivakasalataki ena veibill kei na lawa ni bera ni vakadonui vakaoti ena Vale e Ra (Lower house-House of Representatives). **<u>VU NI VAKATUTU:</u>** **A. Veidikevi Vinaka ni Lawa (Quality Check)** • Na Senate ena dikeva vakamatau na lawa ni bera ni vakadonui. • Ena taqomaki kina na vakatulewa totolo se sega ni vakasamataki vinaka. **B. Domo ni Vanua kei na Veiyasana** • Rawa ni okati kina na mata ni Vanua, yasana kei na veimaliwai vakavanua. • Ena rogo kina na domodra na koro kei na veivanua yawa. **C. Balancing ni Kaukauwa ni Matanitu** • Ena sega ni lewa duadua ga na Vale e Ra. • Ena dua tale na mata ni dikevi ka vakatautauvata na kaukauwa vakapolitiki.

	D. Maroroi ni Vanua kei na iTaukei • Ena rawa ni vakasamataki vinaka na lawa e vauca na qele vakavanua, qoliqoli kei na itovo vakavanua. • Ena dua na ivakaruru ni dodonu ni Vanua. **E. Vinaka ni Veiliutaki (Good Governance)** • Vakalailaitaka na cala ena lawa. • Vakatorocaketaka na transparency kei na accountability.
WASE 4 VEILIUTAKI VAKAMATANITU	Keitou vakabauta ni na kaukauwa cake na veiliutaki ni Matanitu kevaka e semati vinaka kei na Vanua. Na veisau oqo ena vakaukauwataka na duavata, maroroya na dodonu ni Vanua, ka vakadeitaka ni rogo na domodra na lewenikoro ena veika vakamatanitu e tara na nodra bula kei na nodra kawa mai muri.
WASE 5...MATAVEILEWAI (JUDICIARY)	**Tauyavutaki ni Mataveilewai ni Qele Vakavanua kei na Qoliqoli** Me tauyavutaki e dua na Mataveilewai se Tribunal vakatabakidua me rogoca ka vakatulewa ena veileti e baleta na qele vakavanua, qoliqoli, iyalayala ni vanua kei na dodonu vakavanua. Oqo ena vakarawarawataka ka vakatotolotaka na wali ni veileti vakavanua. **Vakadeitaki ni lawa ni Koro (VILLAGE BY-LAWS)** Me vaka lawataki na itutu ni Bose Vakoro me rawa ni vakadonuya ka vakayagataka na lawa ni koro ena veika e baleta na bula vakoro.

	Totogi ni Veicala Bibi
	
	• Vakaukauwataki se tosoi cake na totogi vei ira era cala ena:
	  ○ Kucu
	  ○ Wainimate gaga (drugs) – volitaki, vakatuburi kei na veisoliyaki
	  ○ Veivakacacani vakaukauwa ka vakaleqa na bula ni tamata

WASE 6 VEIQARAVI VAKA MATANITU	**Ovisa (Police Force)** • **Community Policing:** Keitou vakabauta ni kevaka e vakadeitaki vakalawa na Community Policing, ena vakaukauwataka na vakacegu ni veikorokoro, vakalailaitaka na cala, ka vakavinakataka na veiwekani ena kedra maliwa na Ovisa kei na Vanua.
WASE 7 LAVO NI MATANITU	Taxation framework be strengthened to ensure tax relief and targeted support for villages, low-income households, and rural communities, so that national development is fair, inclusive, and benefits all citizens equally. Keitou vakatura me vakalawataki na Yavu ni vakavulewa ni Matanitu kei na ivakarau ni vakacavacava (taxation), me rawa ni soli na veivuke ni tax kei na veivuke vakatabakidua vei ira na koro, veimatavuvale sega ni rawa ka vakalevu kei na veikorokoro ena veiyasana yawa, me rawa ni vakadeitaki ni veivakatorocaketaki ni matanitu e dodonu, veiganiti ka yaga vei ira kece na lewenivanua e Viti.

WASE 8 VEIQARAVI VAKA DODONU	
WASE 9 GAUNA NI TIKO LEQA (Emergency Powers)	
WASE 10 VEIVAGALALATAKI (IMMUNITY)	*Ena Yavu ni Vakavulewa vou me sa vakadeitaki kina ni sa na sega ni dua na "Immunity" ena gauna mai muri vei ira era taura vakaukauwa na Matanitu.* Me vaka lawataki ke sa laurai ni sa sega ni cakacaka vakadodonu, sa sega ni cakacaka vaka savasava, yali na vei vakabauti e na Matanitu, keitou vakatura me vakalawataki me dau wali ga ena sala ni veidigidigi vakadodonu tubu koso (by-elections) ka sega ni ena veisau vakaukauwa ni matanitu (coups) se veisau e sega ni vakalawa.
WASE 11 VEISAUTAKI NA YAVU NI VAKAVULEWA	Me veisau kina 51% na lave liga ena loma ni Palemedi ke me veisau na Yavu ni Vakavulewa
WASE 12 ITEKITEKIVU, I VAKAMACALA, BOKOCI KEI NA KENA I DEWADEWA	
VEIKA TALE ESO	**ME SA BOKOCI NA YAVU NI VAKA VULEWA NI 2013** **1.** The 2013 Constitution was introduced without sufficient nationwide consultation and does not fully reflect the collective voice, aspirations, and traditional structures of the people of Fiji, particularly at the village and Vanua level. **2.** We express concern that the current constitutional framework does not adequately safeguard or reflect the historical, cultural, and land-based rights of indigenous Fijians as the original custodians of Fiji. **3.** We believe that Fiji's constitutional framework must reflect the lived realities, cultural heritage, and collective voice of its people. A review is necessary to ensure fairness, inclusiveness, and proper recognition of indigenous rights and Vanua-based governance systems.

NA YAVU NI VAKAVULEWA NI 2013

KORO: BURETU
TIKINA: BURETU
YASANA: TAILEVU

N Oqo saka o ira na lewe ni koro o Buretu ka ra duavata na "Vakatutu" sa kabi vata tiko yani oqo.

NO.	YACA (TIKO ENA VOTERS CARD)	SAINI	VOTER NO.
1	Vani Namerua	[signature]	003103101131
2	Rt. Manasa Daunivatui	[signature]	0845 516 42801
3	Kaneli Turoto	[signature]	003124600014
4	FRANCES T. DOBUI LOT 1, CAUBATI RD, NASINU	[signature]	162966194116
5	VASITI B. DOBUI LOT 1 CAUBATI RD, NASINU	[signature]	003103102301
6	SALAIWAI M. DOBUI LOT 3, CAUBATI RD	[signature]	0454746001
7	ANA DOBUI LOT 1, CAUBATI RD.	[signature]	003131300288
8	Vemana Robui Vuu RD, NAUSORI	[signature]	0031-135-00147
9	Tomasi Rokobu Lot 16 Valili St	[signature]	001401602455
10	Ruci Vakacokowalu 4/18, Charles Street, Toorak, Suva	[signature]	000117100320

11	~~MARAIA~~ MARAIA VITINIA Block 6, Flat 5, Raj Moti Lal St, Raiwai	Maraia	VOTER ID: 0008 372 00474
12	UNAISI TAVUA Block 6, Flat 5 Raj Moti Lal street, Raiwai	Wlama.	VOTER ID: 0008 140 00672
13	SOSIVETA BOILA Block 6, Flat 5 Raj Moti Lal street, Raiwai	SBVaisabona.	VOTER ID: 0008 175 01443
14	ANANAIASA WAQA 9 SENIBUA LANE, BRYCE STREET RAIWAQA	[signature]	VOTER ID. 0008 016 01667
15	LOSANA LOKELI 9 SENIBUA LANE, BRYCE STREET RAIWAQA	[signature]	VOTER ID 0008 021 00784
16	ESIRA RADUWA. 9 SENIBUA LANE, BRYCE STREET, RAIWAQA	[signature]	FNPF JOINT CARD: 18-31938-0-5
17	ESMERE-TUIKILAKILA 9 SENIBUA LANE, BRYCE ST, RAIWAQA.	[signature]	FNPF JOINT CARD: 180083455
18	Varanisese Vula Ravuravukalou. 9 Senibua lane, Bryce st, Raiwaqa.	[signature]	voters ID # 0125 038 05052
19	Litiana Marama Nabua. Ibu Square Lot 1	[signature]	0021 177 00337
20	Mereseini Nano Lot 1, Block 2, Ibu SQ	[signature]	TIN JOINT Card. 145599405
21	AVENAI RIO RIO 30 SAWAU Rd NABUA	[signature]	VOTERS ID # 0001 023 00382
22	Luisa Raduta. 30 SAWAU Rd. NABUA	Raduta	voters # ID 0010230 1479
23	LAISA Dakanibua Blk 2, Flt 2, Bala² crest, Newt.	Dakanibua	voter ID - 003042800255
24	Filomena Visava. Blk 2 Flat 2, Balabala Cres, Newtown	[signature]	voter ID 0033177 01908

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – BURETU - BURETU@5pm

LOTULEVU – 11/06/2026

NO	YACA	KORO	SIGN	VOTER No.
31	Raijieli Tinairugona	Daku	Tinairugona.	0150 354 00168.
32	Manasa Baba	Daku	Mbaba.	
33	NASONI DAUCOCOTA	✓	[illegible]	0105166019[illegible]
34	JONE THWAKE	✓	Thwake	0384 129 1474
35	Marawa Cabenasiga.	✓	Cabenasiga	1509 115 76053.
36	Koini Saurara	✓	KSaurara.	00101740178 4.
37	Makereta ~~Marama~~ Mere	✓	[illegible]	0105 01502837.
38	Watisoni Benui	✓	WBenui	1630154 26987
9	Miliana Rokobou	✓	[illegible]	
10	Salome liku	✓	SL	
1	June kesaia.	✓	JK	013661900106
12	Mesake Ratabua	✓	[illegible]	010516601989
3	Mesake Ratabua (JNE)	✓		
14	Jiuteci Rariqi	✓		
5	Hisapeci Veitarogivanua.	✓	[illegible]	010516601934
16	Maika Muritoro	✓		
7	Sainiana yabaki	✓		

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – BURETU - BURETU@5pm

LOTULEVU – 11/06/2026

NO	YACA	KORO	SIGN	VOTER No.
4	Mereia Tukana	Daku	[signature]	1998 C440 4006
5	Luisa Nativaurata	Daku	[signature]	9760451
6	Losalini Tupou	Moturiki	[signature]	0105 514 00225
7	Vaseva Setevana	Daku	[signature]	2332 011 48939
8	Biukila Naitasi	Daku	[signature]	0105 514 0023
9	TITILIA RALUVENITOGA	DAKU	[signature]	0105 166 01969
20	AISEA TUTUVOU	DAKU	[signature]	0105 166 01979
21	ILAI KACIVITALE	DAKU	[signature]	0105 01302330
2	RUCI DIVINIGAUNATALEI	DAKU	[signature]	0105 166 02128
3	ILAI KACIVITALE (JNR	DAKU	[signature]	
	VAKACEGU NASILIVATA	DAKU	[signature]	
	Mereani Radinibau	Daku	[signature]	013037100717
	Vereti Ilomiruru	Daku	[signature]	0105 153 00420
	IRVONE KATYANALOTU	DAKU	[signature]	013013592775
	Amise Tikomainaruwai	Daku	[signature]	0105 166 01921
	AITE NAGASAU	DAKU	[signature]	0001 359 00233
	ASI QOTUNIKARAWA	DAKU	[signature]	0105 166 02132

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – BURETU - BURETU@5pm

LOTULEVU – 11/06/2026

NO	YACA	KORO	SIGN	VOTER No.
				2299585 01127

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEI VAKARARAMATAKI – PACE – BURETU - BURETU@5pm

LOTULEVU – 11/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	VEVENI RAIKUBE	DAKU	[signature]	0598 035 00337
2	TUVOU LAVEIAKAUBI	DAKU	[signature]	0033 024 03167
3	ALESI SESEAKORO	DAKU	[signature]	0039 024 03569
4	Inoke Dravukatia	DAKU	[signature]	0105 159 01576
5	NIUMAIA VIRINABAI	DAKU	[signature]	2299 585 02014
6	SEMI PRINAVOKA	DAKU	[signature]	0105 165 01474
7	NEA MATAMAIGA	DAKU	[signature]	0105 299 00082
8	LOTE Dolakeba	DAKU	[signature]	0105 166 02120
9	LAVENIA NAQICA	DAKU	[signature]	0105 013 02382
10	LICE LIKULAWE	DAKU	[signature]	0144 11082697
11	SOSIRENI TUIBARAVI	DAKU	[signature]	2021423 00207
12	Vaseva Tilau	DAKU	[signature]	0105 159 01572
13	Ratu Peni Kalinisei	Daku	[signature]	0105 166 01986
14	Susana Drinavoka	Daku	[signature]	0130 176 01768
15	Litia Dolakeba	Daku	[signature]	1607 514 36532
16	MERINI-TOROILAGI	DAKU	[signature]	0129 155 00320
17	LABALABA-KELERA	DAKU	[signature]	1601 514 32277

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVA KARARAMATAKI – PACE – BURETU - BURETU@5pm

LOTULEVU – 11/06/2026

NO	YACA	KORO	SIGN	VOTER No.
8	RUCI-XACAVOU	DAKU	[signature]	01050132390
1	Waisea Lesunaiban	✓	[signature]	284901342845
0.	Aisea Tuyavoa	✓	[signature]	01051660241
4.	Apisai Rotevou	✓	[signature]	28490124225
2	Lupe Radiniceva	✓	[signature]	010501503452
23	TOMASI DELANA	✓	[signature]	041656406123
4	VITORINA NULA	✓	N Nula	010516101360
5	ADRIU ROGOIMORI	✓	[signature]	010536901143

NASELAI VILLAGE
NUKU, TAILEVU
AMMENDMENTS TO THE 2013 CONSTITUTION
ATTENDANCE

DATE: **16th June, 2026.**

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
1	Maika Ravetau	M	26.04.72	008062900078	[signature]
2	JOSEVA. RATULAILAI	M.	21/9/63	007601200177	[signature]
3	Satmisoni M Danuvala	M	31/01/57	077720901231	[signature]
4	VERENAISI ROKOBALE SAWANA.	F	16/01/49	004802401666	[signature]
5	Paulini Laboikoji R	M	12/3/66	0325 069 007 43	[signature]
6	ILaitia. Drotini	M.	25/6/56.	0080 164010 56	[signature]
7	Verenaisi Rokobale Sawana	F	16/01/1949	004802401666	
8	L				
9	MARIKA. TUIGASEGA	M	26/09/77		[signature]
10	TIMALETI. TINAIKALOU. B	F	05/02/55	008016401204	[signature]
11	Nainasa L.K. Balemai	F	15/07/05	2229 99948130	[signature]

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
12	Salote Radinivuna	F	23/11/77	008001003463	SBalemoni
13	Timoci Ledua	M	16/03/74	000866500011	Hedua
14	Josera Taria	M	08/09/25	239801246080	Taria
15	Taina Sovaki	F	25/01/1980	008016401130	TSovaki
16	SAMUELA. RASAUBALE.	M	19/02/07	2820 013 05628	Rasaubale.
17	Melaia Vonovono	F.	18/7/56	008016401099	Manovono.
18	Aminisitai Donu. W.	M.	12/03/1977	0080 16401152.	[illegible]
19	Josevate Kurwasu	M.	3/3/54	0080 164 01066.	[illegible]
20	ESALA. RAMAQATABA	M	06/04/60	0331 06700342	[illegible]
21	IFAREIMA. VUNIKAUREGU	M	09/04/61	0080 012 00774	[illegible]
22	EMOSI VARIVAI	M	19/01/60	0080 164 01078	Varivai
23	ERONI. NIMATI	M	21/9/61	01340340911	[illegible]
24	RUPENI TAMANIKAIYAROI	M	18/07/90	013415400296	[illegible]
25	TARAIVINI SERU ULUBATILAKEBIA	F	24/08/68	210433405	Nimati
26	Seini Lakai Drauna	F	30/1/98	053600700306	Sramani

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
27	Autiko Sevutia	M	23/08/78	008001301104	[signature]
28	Ilisapeci Sokidi	F	28/02/80	00801301159	[signature]
29	Alanieta Sevutia	F	10/10/04	245601029553	[signature]
30	Aisake Taqiri	M	15/6/84	00804370012	A Taqiri
31	SAINIMERE. MURICEVA	F	15/07/82	0080 164 01102	[signature]
32	TARAIVINI. ROKONAKI	F	01/10/70	008001002324	Rakonaki
33	MILIKA. V. TABUALEVU	F	22/5/01	164560683605	[signature]
34	SAVENACA. ROKOTUIRA	M	23/03/83	0080 60900210	[signature]
35	HENRY. PICKERING.	M	27/12/59	0263 121 00432.	[signature]
36	MOSESE. BULIVOU	M	07/02/57	0081 015 02902	[signature]
37	SAINIMILI. KASNALE	F	17/01/70	0080 164 01161	Kasnale
38	KAVENI. RALAGI	M	27/05/79	0080 164 01114	[signature]
39	JOKAVETI. S. MALEGA	F	27/04/75	0080 164 02326	[signature]
40	SETAREKI TALEMAIBUA	M	10/12/79	0080 164 01122	[signature]
41	ESAVA. SALELE	M	19/12/63	0080 164 01150	[signature]

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
42	Mairini Rokosa Evelyn Mateki	F	10/10/82	0080 164 01162	[signature]
43	FINE FOUAUKITOUA TAUAIRATU	M	17/04/82	0080 164 01108	[signature]
44	ADRE · LOTE	M	21/09/87		[signature]
45	Ilaua. R Talanatu	M	18/09/91	0080 404 00979	[signature]
46	JOELI TAUVA MONALAGI	M	11/01/84		[signature]
47	LUSE · TINAIKUI ·	F	31/05/69	1005 289 00256	[signature]
48	MEREDANI · M · RANAVUNA	F	04/08/93	2345 712 01435	[signature]
49	JOELI. TAUVA	M	08/04/44	0080 164 01093	[signature]
50	MERE. SENIGIAGIA	F	04/05/88	2369 683 00417	[signature]
51	MAKERETA · SELAI	F	18/03/83	2345 679 01184	M. Selai
52	ANASA. GIO	M	28/11/47	0080 164 01143	[signature]
53	NINA · ADIBALOLO	F	11/10/2000	0988 154 05074	NBalolo
54	ASENACA VIVUGA NAQASIMA	F	15/04/99	0095 010 67404	[signature]
55	Vihaau Yasuiwang	M	07/01/70	0080 164 01126	[signature]
56	MAINA BALEIBRI	FU	28/04/75	0080 164 011 48	[signature]

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
57	SAULA TUINUKUNOTO. BAYA	M	06/01/89	008001200433	[signature]
58	PETER. G. WRIGHT	M	02/03/57	1121 24101405	[signature]
59	VASITI. BIU	F	15/08/69	0558 777 00289	[signature]
60	ELINA. RATAULUVA	F	15/08/69	0080 164 01165	[signature]
61	FILIPE. MAKA	M	19/07/81		[signature]
62	ELENI WATIMAREU	F	22/06:84	0080164 011 86	[signature]
63	TEVITA NASOMIA	M	07/06/81	0034 510 00309	[signature]
64	Guy Turner	M	24/01/88		[signature]
65	Napolioni Ranarue	M	23/02/93	0080164 01134	[signature]
66	Ledua Eneta	F	8/02/93		[signature]
67	Veniana Marama	F	26/03/03	165362524134	[signature]
68	Vilimaina Nadue	F	4/10/73		[signature]
69	VERENAISI. SUGULAKA	F	25/07/78	0136 110 86862	[signature]
70	Asinate Rokorua	F	27/05/07		[signature]
71	Merelita vakasevuraki	F	11/04/1966	008029600658.	[signature]

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
72	Sesenieli ciocalaradivunimoli	F	26/09/1985	008017602712.	[signature]
73	Eroni Kaikaivonu.	M.	17/04/2000	152208393451.	[signature]
74	GREGORY SAMUEL TAWAKE	M	31/03/08		[signature]
75	Jokatama Ratulaveta	M	24/12/1978	008061700453	[signature]
76	NEMANI MATAKI	M	29.10.70	0080 014 00254	[signature]
77	Aisake Manasa	M	18/01/69		[signature]
78	Lekima Vasuvulagi.	M	26/06/60	0080 013 00446	[signature]
79	Loraini Naga Vasuvulagi	F	03/02/95	007961300085	[signature]
80	Nemani Ravonu	M	27/02/98	234583800092	[signature]
81	AMELE NADUSI	F	15/09/71	014416301735	[signature]
82	Talei Rua Qioleuu	F	15/03/03	1653 013 25350	[signature]
83	Mesulame Qoru Ulnimoala	M	05/04/07	2813 012 25920	[signature]
84	Timaleti Baleiawa	F	29/07/06	25600138756	[signature]
85	SALAMETA NAICERE	F	17/06/26	0080 164 01138	[signature]
86	JOSEVATA KURIVASU	M	30/09/90		[signature]

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
87	Emori Ritova	MALE	19/03/65	008050900067	[signature]
88	SERA . RITOVA	FEMALE	30/04/68	008001301438	[signature]
89	melita . T. Raibili	FEMALE	5/03/83	008001301160	[signature]
90	Adi Lavinia KADI	FEMale	23/06/68	402475300182	[signature]
91	MOSESE LAUTA	MALE	08/04/1982	0080 164 01213	[signature]
92	AMILIA LAUTA	FEMALE	08/05/1988	1619 631 53306	[signature]
93	FANNY FONG	FEMALE	30/10/62	0800 164 01137	[signature]
94	MERESIANA TOGANIVALU	FEMALE	24/03/08	293001675875	[signature]
95	MARIKA TOGANIVALU	MALE	05/11/06	256701278015	[signature]
96	Jogi Talanatu	M	27/12/65	008000901529	[signature]
97	Adi Iva Bulinaama	F	18/09/00	16536251 9290	[signature]
98	Leba Vitalina	F	18/10/97	2345 840 00400	[signature]
99	Sulumeti Api Vasumlagi	F	22/09/85	0091 369 00453	[signature]
100	Taniela vailea	M	10/10/19		[signature]
101	Opisi Kurivasu	M	08/09/2009		[signature]

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
102	JOLAME KAVENI	M	12/06/67	0080 55200259	[signature]
103	Lekima. Vasyvulagi	M	17/11/00	165362517449	[signature]
104	JOPE. N. TARAS	M	15/05/77	1667 119007061	[signature]
105	SAKENASA. R. ROKOTUNIDAU	M	25/05/05	2076 99956982	[signature]
106	WATI. NAIKAKA	F	09/11/81		[signature]
107	Tokasa Ravula Moto	F	29/03/94	0080 164 01074	Ravula
108	SAINI Ratikotora	F	26/07/60	077743400113	Ratikotora.
109	Liviana Salusalu	F	23/06/96	200461300333	Salusalu
110	MIRIAMA QOLICA	F	07/03/02	117004629802	[signature]
111	ILIESA. BUTUIVALU	M	12/11/66	0080 014 01070	[signature]
112	ANA VASUVULAGI	F	24/08/75	000102900085	[signature]
113	ANA BATIBAWA	F	04/11/82	0089 00903066	[signature]
114	AMELIA WAINIQOLO	F	28/10/92	225783900321	[signature]
115	ISOA. KAUNIVUNA	M	16/11/03	1739 54268258	[signature]
116	Ulamila Ilisabeta	F	26/06/94		[signature]

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
117	AMELIA . NINO	FEMALE	27/04/88	0080 619 01021	[illegible]
118	TOMASI VULAKAUVAKI	M	15/03/79	0079 159 00139	[illegible]
119	ELIMA. RAISEVU	M	14/9/62	0759 2180 1120	[illegible]
120	LITIA . YAVA	F	22/04/66	0080 164 01200	[illegible]
121	MEREWALESI. SANYALEGA	F	11/08/95	2345 851 02042	[illegible]
122	SAIMONI . R. NINO	M	01/11/80	0080 164 01164	[illegible]
123	Tevita Vakarewa	M	12/12/95	0080 622 00176	Vakarewa.
124	Josaia Tavaga	M	14/05/04	1797 62154932.	Tavaga.
125	Laisa Tavaga.	F	11/3/71	2345 5850 0894	[illegible]
126	SIRELI TAVA.	M.	26/6/79	0080 622 00348	Tava.
127	LITIA . YAVA	F	28/03/57	0080 164 01180	[illegible]
128	[illegible] GAMA . R.	M	05/03/92		[illegible]
129	Sauta Tumakamoto	M	7/7/63	0080 00901555	[illegible]
130	Nemai Cagisovui	F	16/12/61	0080 164 01098	[illegible]
131	Vilomena Buluvakaca	~~M~~ F			Buluvakaca

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
132	Iliesa ~~Butuvakaca~~ Butuivalu	M	26/04/01	1585 086 86546.	[signature]
133	Mere Rasenivono	F	28/04/01		MRasenivono
134	JALE RAGURU.	M.	07:04 64	182963047745	[signature]
135	ADI KAWALE RAGURU.	F	28/10/65		[signature]
136	PONIPATE DAWAI.	"	19/12/83.	258500894099	[signature]
137	TEVITA RAGURU.	"	07/06/82.		[signature]
138	Ukaia Uca	M	08/02/61		[signature]
139	Varisila Raluve	F			[signature]
140	Lewamata Kaunibarai	F	12/01/93	225455700670	[signature]
141	Maika Raretau	M	12/3/00	044307769128	[signature]
142	JOSAIA VIMATAKI	M	16/06/03		[signature]
143	JEREMIAH NAMIA	M	16/6/91		[signature]
144	AVENISA BALAWAKULA	M	21/3/65	0080 009 00527	[signature]
145	Luise Balawakula	F	23/8/76	0080 009 00531	ABalawakula
146	Alumeci R Balawakula	F	02/09/07.		ABalawakula

NO.	NAME	GENDER (M/F)	D.O.B	VOTER CARD NUMBER	SIGNATURE
147	Peni Rokodugumi	Male	01/06/97	*	[signature]
148	SITIVENI - MAUKITOGA	M	12/03/06		[signature]
149	ILIESA Butuivalu	M	26/04/2004	15	Butuivalu
150	NAPOLIONI BULUYAKACA	M	23/12/48	0080 014 00556	[signature]
151	SITIVENI MAUKITOGA	M	11/12/63	043110457014	[signature]
152	Akmila Senikaen	M	2/11/63		[signature]
153	Taria Ramasima	Female	05/5/04	1707636 62001	[signature]
154	JOSUA TARAI	M	28/09/79		[signature]
155	LORAINI WARA	F	11/07/02	1146 514 92761	[signature]
156	Sereima Digana	F	16/08/74	0184 35600523	[signature]
157	NEIMI VASUMLAGI	M	26/11/74		[signature]
158	Tony. TUIGASELE	M	05/09/84		[signature]
159					
160					
161					

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16-6-026

Yaca/Yacamu Mesake Ratabua
(Yacani soqosoqo, tikotiko se vuvale)
Daku, Talevu Sth

Lewena	Vakatutu
IKAU (Preamble)	Me boko laivi ~~m~~ se me veisautaki
WASE 1 NA MATANITU	Me boko laivi sara ga na (Secular) state
WASE 2 LAWA NI DODONU	Me boko laivi na dodonu ni gone, e dodonu me da lesu tale na veivakanakuitaki
WASE 3 NA PALIMEDI	Me da lesu tale na veidigidigi e da dau vakayacora-tiko mai nai vakatakilakila e dau caka tu elin me kua na naba toko sa dau vakayacoritiko

WASE 4 NA VEILIUTAKI VAKAMATANITU	Kevaka e dodonu tiko na kena vakayacori (doners) me laurai ga vakavinaka
WASE 6 VEIQARAVI VAKAMATANITU	Me vakadodonitaki na vanua e luvuga se veisaitaki na veitabana kece ni veiqaravi
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me veisaitaki na kena vaka-yagataki na veika vakailavo me vaka na tax ka vakatalega kina na veitabana vakailavo ni matanitu
WASE 8 VEIQARAVI VAKADODONU	Kevaka e laurai ni tiko na lega me veisau
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Ke laurai ni ~~tiko~~ lega ni cicivaki tiko vakavinaka veisau nai tosotoso

WASE 10 VEIVAGALALATAKI	Me ~~rawa~~ ra vagalalataki me ra vosote, se me. Lutu mai, na yabaki era curu kena i ~~loma~~ loma, baleta ma veika e yaco tiko balete keda ga na kawai taukei.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me veisautaki na yavu ni vakavulewa ni 2013 ~~se~~ se me boko laivi qai tuvani vinaka tale baleta me da lomai tiko ga na kawai taukei
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Tekivutaki ena yavu me matata ka dodomu ka savasava, vakamacalataki ena ~~ga~~ gaunisala me boko na veika e dodomu me boko laive, kei na kena vakadewataka vei keda na kawai taukei vakabibi. vei kumanni ne tu ena taudakuni koro vakavalagi, ka meda talave cake tale mada kina na kawai taukei

VEIKA TALE ESO

Me da vakanamuni nai kawai taukei me tiutaki ga na kalou ena noda vanua, me rawa ni lin na kalou ena vei ka kecega me rawa vei ira na veiliutaki me ra veiliutaki vakadodomu ka savasava me namun na kawai taukei, vakabibi ira na luveda era muri mai

MRatabua 16-6-026
.....
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16:06:26

Yaca/Yacamu Vanua Verata
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble) refer to page	(1) Sa kerea na Vanua o Verata me veisantaki rawa na yavu ni vakavulewa ni bera ni garavi na veidigidigi
WASE 1 NA MATANITU	(1) Me sa kan tani se boko kivi na secular state ka me vakatokai o Viti me sa democratic christian state.
WASE 2 LAWA NI DODONU	(1) - Sa kerei me dikevi vinaka tale ka me vakamalumalumu-taki sobu me rawa ni ganita na neimami bula ni tu vakavanua se vakaitaukei. (2) Me kau lesu mai na village by law
WASE 3 NA PALIMEDI refer to page	(1) - Sa kerei me vakalesui tale mai na Senati koya e dau tu tanimada. (2) - Me vakadeitaki tale na dabe² ni lotu ena palimedi.

(3) - Sa kerei me kua ni vakaman na party e lintaka na matanitu.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Se vakadeitaka tiko na vanua o Verata.
WASEWASE 5 - refer to page	
WASE 6 VEIQARAVI VAKAMATANITU	Me vaka "term" na nodra veiliutaki na veitutu ceere ena tabana ni ovisa, matai valu kei na vale ni veisiesu (4 yrs per term) [Constitutional offi com
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Ke rawa ni laurai na kakana eda vakayagataka vakaleru nai ~~[illegible]~~ se me ni VAT FREE. (Flour, bisikete, waina raisi etc).
WASE 8 VEIQARAVI VAKADODONU	- Se kerei na nodra dau update taka vakavinaka na Auditor general nai ~~[illegible]~~ lau ni matanitu. - me vakadeitaki tiko vakabil na tabana na FICAC.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	vakadeitaki

WASE 10 VEIVAGALALATAKI	Sa kerei me sa bokoci
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Sa kerei ke rawa ni soli na ganna me raton vaka (refer to other page
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	vakadeitaki

VEIKA TALE ESO

Pio Radikedike.

Radikedike
.....
Saini (tikini ni siga)

Ph# 9047693
16/06/26.

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

K – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
52	Maika Rakabu	Nabouawa	[signature]	2153 465 01399
53	AMINIASI KORO	NABOUCIWA	[signature]	0102 16401779
54	Ravuama. Tawake	Nabouciwa	[signature]	0503 74200635
55	Evisiva Lewanavau	✓	[signature]	0558 19800892
56	Litiana Ranadi	Nabouciwa	[signature]	0102 16401755
57	Lekima Tabaki	✓	[signature]	152006529168
58	Taina Tupou	✓	[signature]	178050938756
59	Laisani Raisili	✓	[signature]	098112786518
60	Inoke Tuicikobia	✓	[signature]	001775500148
61	Selina Raimuri	✓	[signature]	0102 16401774
62	Marica Seru	✓✓	[signature]	0102 16401846
63	Alumita. Marama	✓	[signature]	0873 593 00024
64	VILIVE LAGIMIRI	✓	[signature]	0102 16401776
65	Suliana Rasekalai	✓	[signature]	0102 15800161
66	ONIKOULA LAIJA	✓	[signature]	260101151622
67	LAGISIO DELANA	—	[signature]	0102 164 01729
68	ADI ELENI QERETOGA	—	[signature]	0102 164 01736

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikiṇi ni siga 17-6-26

Yaca/Yacamu... Nanise Tukomainaruwai
(Yacani soqosoqo, tikotiko se vuvale)

Daku - Tailevu

Lewena	Vakatutu
IKAU (Preamble)	Me bokoo laivi na ka e dodonu me bokoo, taurivaki na ka e dodonu me bula kina na kawai tauke
WASE 1 NA MATANITU	Me kau laivi śara ga na (Secular) State
WASE 2 LAWA NI DODONU	Me kau laivi na dodonu ni gone, e dodone mera sa kana kuitataki tale
WASE 3 NA PALIMEDI	Me da lesu tale na veidigidigi me vaka nai vakatakila ni vuniKau kei na so tale me kua na naba me vaka da vakayacora tiko na veidigidigi e vaka cake tiko oqo

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me veisau na ka e dodonu me veisau, se boko laivi.
WASE 6 VEIQARAVI VAKAMATANITU	Me vakadodonutaki na vanua e luluqa se veisautaki na vei tabana kece ni veiqaravi
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Veisau na tabana kece kei na veika vakailavo baleta na Pax kei na ka vakailavo, musuki ni tamala yadua
WASE 8 VEIQARAVI VAKADODONU	Kevaka e laurai ni tiko na leqa ena dua na tabana me veisau
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Kevaka e dodonu na kena cicivaki tiko na tikina oya toso ke warai veisau.

WASE 10 VEIVAGALALATAKI	Me ra vagalalataki se me lutu mai na yabaki ena curu kina i loma baleta na veika e yaco tiko baleti keda ga na kawai taukei
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me veisautaki na yavu ni vakavulewa ni 2013
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Tekivutaki ena yavu me matata ka dodonu, vakamacalataki ena gaunisala me bokoci eso na ka kei na kena vakadewataki vei keda na kawai taukei vakabibi vei kei mami na tu e nakoro, me da talave cake tale nai taukei

VEIKA TALE ESO

Me da vakananumi na kawai taukei me liutaki ga na kalou ena noda vanua me rawa ni liutaka tiko na kalou na noda vanua me rawa vei ira na veiliutaki me ra cakacaka talega vakadodonu ka savasava me da nanumi na kawai taukei, vakabibi o ira na luveda era muri mai

17-6-26

Saini (tikini ni siga)

1. KAU: (2) Sa kerei me dikevi tale mada na kena dau yavutaki nai vakaran ni kena rawati na citizenship se tutu vakalewe ni vanua tudei.

WASE 3: (4) Sa kerei na kena digitaki mai na lomo ni bose levu vakaturaga nai tutu vakaperesitedi ni noda matanitu
(5) Me duri tale na bose levu vakaturaga ka vakalawa taki

WASEWASE 5: Me vakadaberi lesu tale ena mataveilewai lailai kei na mata veilewai levu (magistrate/supreme court) na noda itavi na assesor.

WASEWASE 11: Me "ammend" rawa na constitution qai caka na veidigidigi ia me soli na ganna me raton cakacaka kina (timeframe

WASEWASE 8: Me update taka na auditor general nai lavo ni matanitu ena veivanua kece e vagolei kina nai lavo ni matanitu.

← Qoliqoli Bill – Me kau lesu mai na qoliqoli bill me rawa ni solia veiira na turaga ni vanua na kaukauwa ni kena vakatulewataki nai qoliqoli.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17/6/20

Yaca/Yacamu Linieta Kaloutagitagi
(Yacani soqosoqo, tikotiko se vuvale)

Daku

Lewena	Vakatutu
IKAU (Preamble)	Kerei ke rawa ni Versau na Yavu ni Vakavulewa
WASE 1 NA MATANITU	me sa kua ni Vakanaba na noda lai vote ena booth ni Veidigidigi.
WASE 2 LAWA NI DODONU	ke rawa ni sa rarei tale mada na ~~nodr~~ lawa me baleti ira na luveda me sa vakalesui tale ena veivakanakuitataki
WASE 3 NA PALIMEDI	ke rawa ni vakalenitaki nai voiliwili ni dabedabe ni taukei ena Palimedi

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	me sa kau lavi na laesani ni Wainigoligoli me vaka na laesenini silikai.
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17/06/26

Yaca/Yacamu Eremasi Naitini (Vatani Village Headsman)
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Christian State - Talatala, Vakatawa mera veisaumi vakamatanitu
WASE 2 LAWA NI DODONU	lesu tale mai na kanakuita vei ira na luveda
WASE 3 NA PALIMEDI	Mata vakaturi mai na veiyase wase/yasana. Lesu tale mai na senate. Yabaki ni veidigidigi lesu tale na yabaki zi.

Wasewase 5: Mataveilewai
- Iesu tale mai na mataveilewai taukei.
- bin laivi ta FICAC.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me dabe tale na Seneti me vakatulewa, kei na Bose Levu Vakaturaga me ran vakatulewa, se digitaka na Peresideti. - Kua ni ra peniseni na Minisita, ni sa cegu Paraiminisita, Peresideti.
WASE 6 VEIQARAVI VAKAMATANITU	Me re dui qarave ga na nodra dui tavi mi veitagomaki e ra sa nuitaki kina.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me ra veisaumi na i taukei se vola kawa buka - - Me ran veiramvanna dinau kei na sausaumi.
WASE 8 VEIQARAVI VAKADODONU	Sa rui levu na kena i walewale se lawa ni tamata cakacaka, me vakalailaitaki ka me caka vakadodonu.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me re gole e kea na vuli vinaka ka vakatulewa vinaka, yalomatuaka rereveka na Kalou. Me digitaki mai na Seneti.

WASE 10 VEIVAGALALATAKI	mera totogi mate,
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me veisau na yavu ni Vakavulewa
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me digitaki edua na Matanitu tu vakawawa, veisau na yavu ni vakavulewa, gai caka na veidigidigi.

VEIKA TALE ESO -

- Me veisauraua na yavu ni vakavulewa gai caka na veidigidigi.
- Naigoligoli kei na gele me suka koce veiira nai kena i tankei.

17/06/26

Saini (tikini ni siga)

TURAGA NI KORO
TIMOCI VAKAMIRINIRI

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17/06/26

Yaca/Yacamu Salimoni Tubuna, Matainoco, Tailevu
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Me vakalesuvi tale mai na Senate ka mera raica ni taqomaki vinaka tiko na lawa ka baleti keda na i taukei.
WASE 2 LAWA NI DODONU	Na yaca na tyian me baleti keda ga na i taukei ki Viti. Kevaka eda sa na okati vata kina kei ira na vulagi, sa na kantani mai kina vei keda eso na dodonu ka dodonu me noda ga o keda me vaka na taukeni ni iyaubula.
WASE 3 NA PALIMEDI	Me vakalesuvi tale mai na vuvale e rua; na Lower House kei na Upper House baleta me raica ni tavuloni vinaka kina na lawa era buka mai na daunipolitiki.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me vakaksui tale noai na GCC ka mera dau digitaka na i tutu vakaperesitedi. Me soli tikeja vei ira na bove ni GCC na i tutu vakaperesitedi ka me kua ni dua na vulugi, baleta me vakadeitaki kana nida i taukei ni vanua ogo.
WASE 6 VEIQARAVI VAKAMATANITU	Me kua ni ra dau siova mai na i tutu ni veitabana ni matanitu o ira na Minisita. Me vakadori e dua na tabana mera dikiva ni vakayacori tiko na veika ogo.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Na lewa ni taukei ni yaubula kei Viti me soli taucoko vei ira na kena i taukei. Ka me gai veivakasalataki ga kena na i Taukei ~~Affairs~~. Na i mudunudu ni lewa me nona na i taukei.
WASE 8 VEIQARAVI VAKADODONU	Na digitaki na i tutu vakailiuliu ni FICAC me nona duadua ga na tabana ni ~~Judiciary~~ Judiciary ka me kua ni vakatulewa kina o ira na politician g-PM. baleta me kua kina na veitotaki.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Na kaukauwa me soli taucoko ki na Matavalu na kena valuti na waiyaga ni veivakamatem. Na veileqa tale eso me gai nona na ovisa. Baleta ni sa sega ni tavovi rawa na lega ogo.

WASE 10 VEIVAGALALATAKI	Me kau laiva na Immunity ena noda yavu ni Vakavulewa baleta ~~me~~ nida tautauvata kece na tamata ena rukuni lawa.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Na veisautaki ni yavu ni vakavulewa me taurivaki kina na 51% era vakadonuya ena palimedi ka me rogoci talega kina na GCC kei na Senate. Baleta me rokovi kina na noda dodonu taucoko.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

17/06/26.

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17/06/26

Yaca/Yacamu Seniriosa – Matainoco
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	Me dau rokovi na itovo ni itaukei kei ira nai tubutubu ena nodra vakatavulici na luveda. Me soli na dodonu me da kuitataki ira na luveda ena dela ni loloma ka mera na kua ni mavoa, tauvimate se mate. Me da kanakuitaki ira na luveda ena dela ni loloma
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	Dikevi tale na 6(B)(8)(b) - mera vaka koroi ni vuku (specialised areas) na via curu ena ovisa. Kua ni tauri tiko na school leavers. E bibi me sa t rawa nei ira e so na kila vakabibi ni r garava tiko na tamata kei na lawa me tiko na order of Merit list. Kua na o pe selection. Mera tamata vuli vinaka ena vin nodra veiqaravi.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me caka dua na independent se external background check vinaka. ~~Other~~ Wase 6. 146-147. Cava na vuna e kumuna tiko kina o Star Printery na govt revenue ni "gazette notices". E seg ni tiko na list qo na yacadratou. Au vakabauta ni dodonu me caka na sau ena Finance se Attorney G
WASE 8 VEIQARAVI VAKADODONU	Wase 8(C) - Ke rawa ni vakarabailevu na nodratou veiqaravi ena veikorokoro s vanua cava ga era gadrevi kina. De levu na kumuni lavo e caka, me tu talega na dodonu me raton na dike ke gadrevi yani.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17/06/26

Yaca/Yacamu Vasemaca Gumatua - Dakua
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me veisau vakadua na yavu ni vakavulewa ni matanitu ni 2013
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	E dodonu me laurai dalei mada vakavinaka na dodonu mevaka na Women's Rights Childrens Rights.
WASE 3 NA PALIMEDI	Au nanuma ni sa rui levu na lewe ni Palamedi

WASE 4 NA VEILIUTAKI VAKAMATANITU	E gadrevi ga e ke me dikevi vakavinaka o ira era veiliutaki ena vei mini nisitri – E gadrevi na dina dodonu – savasava. – Transparency.
WASE 6 VEIQARAVI VAKAMATANITU	Gadrevi mera dau digitaki vakamatau o ira era veiliutaki ena veitabana vakamatau
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Lauras me vairauraui kei na ka eda rawata – Lauras vakavinaka na Price and Incomes Board.
WASE 8 VEIQARAVI VAKADODONU	E gadrevi ko ena veitabana kece sara ka vakalawa – Accountability + Transparency.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	– Kevaka e lauras na drodro ena noda veikoro Tikina/ kei na Yasana.

WASE 10 VEIVAGALALATAKI	Me Biu
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me biu tikoga na 75 % kevaka e laurai ni vakatubu legu na kena veisau ogo
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

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Saini (tikini ni siga)

14

FOMU NI VAKATUTU URAIA VUETIBAU Turaga ni Koro

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17th/06/2026 URAIA VUETIBAU Turaga ni Koro DAKU VILLAGE

Yaca/Yacamu Daku Management Committee Nuretibau
(Yacani soqosoqo, ~~tikotiko~~ se ~~vuvale~~)

Lewena	Vakatutu
IKAU (Preamble) Na yam ni vakaun-lewa ni 2013	Me bokoci vakadua na yam ni 2013 baleta ni sega ni rogoci kina na domodra na lewe ni vanua. Ni dua na ka sa sega ni muria na kena gauni sala me boko laivi
WASE 1 NA MATANITU SECULAR STATE	Me bokoci vakadua na lawa qo. Baleta ni o keimami nai Taukei keimami kawa ni lotu va. Kansito
WASE 2 LAWA NI DODONU BILL OF RIGHTS	Me bokoci vakadua na lawa qo E vecoqacoqa kei na neimami vakarau ni bula na kawai Taukei
WASE 3 NA PALIMEDI	Me bokoci laivi vakadua na lawa qo

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me. bokoci laini vakadua na tiki ni lawa ogo
WASE 6 VEIQARAVI VAKAMATANITU State Services	Me. bokoci vakadua. na tiki ni lawa ogo
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	/
WASE 8 VEIQARAVI VAKADODONU	/
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	/

WASE 10 VEIVAGALALATAKI Immunity	Me. bokoci laini na lawa-go Baleta ena. vakamna. tiko me. lem. tale na. vuaviri.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me. bokoci na lawa go. (1) Me. rogoci kina na domodra. Tankei dina ni vanna o Viti (Kawai Tankei) Baleta ni noda. na Kena i yanbula (2) Me. rogoci na Bode. lem. vakaturaga
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	me. bokoci na lawa. go

VEIKA TALE ESO

(1.) Keimami na tokona ka valataka na veika eso me. baleti Keimami nai Tankei

(2) Tagomaki neimami i yanbula.

(3) me. rogoci na domo i Keimami

Baitasi (CHAIRMAN)

.....

Saini (tikini ni siga)

(TURAGA NI KARO)

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ –/06/2026 DAKU

NO	YACA	KORO	SIGN	VOTER No.
1.	RATU MELETI. SAUNARA	DAKU		0105 166 02009
2.	✓ JESE. TAUNISAU	✓		0105 369 01105
3.	EROMI. Molucake.	✓		0105 166 02010
4	MATAIASI. DAVUIROGO (1)	✓		0105 159 01580
5.	SIKELI. DAUCIA.	✓		0105 166 01985
6	ESEKAIA. ROKOCINAMASU	✓		0078137000061
7	ANARE. DOMONAIAGI.	✓		0007178 01493
8	NEMANIA. DIGITAKI	✓		2531 OR 40103
9	R.T. SORO. SAUKARA	✓		2940 080 12847
10	SAILASA. YALOISEI	✓		1787 08112368
11.	SOLINAVANUA. RAIVOCU.	✓		0105 166 01946
12.	AMELIA. RAKUNIWA.	✓		0105 166 01947
13	ANA. WAQA	✓		0105 166 01960
14	SUSANA VOSAIAGO	✓		0105 166 02005
15.	VIRISINE.	✓		
16	VASITI. BOCITOLU (1)	✓		0104 013 02754
17	VASITI. BALEIROTUMA (2)	✓		1654 62187367

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

_____ – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	SALOTE WAQA. B	✓	[signature]	0105 513 06100
19.	SERA. CABEBULA.	✓	[signature]	0105 166 02006
20.	KERENI. SAUKARA	✓	[signature]	2980 24788943
21	ISO. YALINALEWA.	✓	[signature]	1594 570 39797
22	MARY. REBBECA.	✓		
23.	SUSILIASI. TUKANA	✓	[signature]	0261 009 03527
24	ASERI BAIVI VUETI	✓	[signature]	

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18:06:2026.

Yaca/Yacamu SAMUELA VOSABECI.
(Yacani soqosoqo, tikotiko se vuvale)
NABOUCIWA - (MATA NI TIKINA BURETU) 8430404

Lewena	Vakatutu
IKAU (Preamble)	1. Na matanitu ko Viti me vanua lotu vakarisito. Boko na Secular State 2. Na lewa ni matanitu me vakasukai kina GCC (Bose Vakaturaga) koya soli Viti ena
WASE 1 NA MATANITU	3. Na digitaki ni Peresitedi me 1874. Suka kina Bose Vakaturaga. 4. Me vakamalu²mutaki na lewa kei Paraiminisita kei na A.G ka rogoci na Palimedi.
WASE 2 LAWA NI DODONU	5. Me bokoci ka vakamalumalumutaki na dodonu ni tamata yadua. 6. Me suka mai na Co-orporal Punishment. (Kanakita) vei ira na gone vuli.
WASE 3 NA PALIMEDI	7. Me musuki sobu na lewe ni Palimedi kina 46. 8. Musuki Sobu nai sau ni Minisita kina $80,000-dua na yabaki.

WASE 4 NA VEILIUTAKI VAKAMATANITU	9. Tutu vaka Peresitedi kei na PM me noda ga nai Tauke ni Vanua. (V 10. Me ra tamata vakabulai vakaya na veiliutaki vakamatanitu.
WASE 6 VEIQARAVI VAKAMATANITU	12. Me kua ni da volai vata ena yaca Fijian. Me noda nai taukei na 13. UNDRIP – ka kece e soliana ka ka koveitaki, Maiwalala, Dela ni Qele, Boto ni Saulo. Yaubula ke
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	14. Perientaki na wasei na lavo ni yaubula kei na lisi ni qele. 15. Tanyavu na LOCALISATION. PNG. (ONE TALK).
WASE 8 VEIQARAVI VAKADODONU	16. Qele Freehold, Crown land kei na State land me suka ki vei ira nai taukei. 17. Veivuke na matanitu ena kena tanyavu na BISINISI NI TAUKEI.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	18. Vaidigidigi me kau lairi na Pereferential Vote – One Constien Vakayagataki – ka makawa. FIRST PAST THE VOTE.

WASE 10 VEIVAGALALATAKI	IMMUNITY:: Me nanumi ga ni ka kece e kabukaka na tamata eida na tauca. NA KALOU E DAU VEISAUSAUMI.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	* Na vakatutu ni sa kurei vakabibi me veisautaki na yavunivakavulewa. * Me kaurai na veika me Boketi keda nai taukei ni Vanua. * Bokoci na Toppers Scholarship
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	* Vakalesui tale mai na FIJIAN AFAIRS SCHOLARSHIP. * Na lega e Viti sa vakaturi ni kena mai tekivu na Secular state, sa tekivu yacovi Viti mai na lega. Tau²vata kei Isireli.

VEIKA TALE ESO

* VITI ME JESU VEI JISU.
* VOSA NEI RATU CAKOBAU
* MEU LOTU KEI IRA NA NOQU VANUA.

18:06:26

.....

Saini (tikini ni siga)

SAMUELA VOSABECI

MATA NI TIKINA BURETU

MOB - 8430404.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18 06 : 2026. TURAGA NI KORO

Yaca/Yacamu TAITO TUIDEVUKA. (NABOUCIWA)

(Yacani soqosoqo, tikotiko se vuvale) TURAGA NI KORO NABOUCIWA

VAICATUTU NI KORO - NABOUCIWA.

Lewena	Vakatutu
IKAU (Preamble)	VITI ME VANUA JOTU VAKARISITO
	BOKOCI DAIVI NA SECULLAR STATE
WASE 1 NA MATANITU	ME VEIJIUTAKI TIKOGA E VITI NAI TALICEI NI VANUA.
WASE 2 LAWA NI DODONU	BOKOCI NA BILL OF RIGHT.
	VAKATARAI NA VEI VAKANAUITAKI. ($
WASE 3 NA PALIMEDI	VAICALAILAI TAICI NA JEWE NI PALIMEDI KINA 46-50
	ANUSIA SOBU NAI SAU NI LEW NI PALIMEDI.

WASE 4 NA VEILIUTAKI VAKAMATANITU	* Vakamalumalumutaki na Kaukauwa nei PM kei AG. Ka me rogoci na Cabinet. * Vakadiri tale na Upper House SENATE.
WASE 6 VEIQARAVI VAKAMATANITU	Review taki kece - * TLTB * FNPF. * VODAPHONE.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	* UNDRIP: Me vakasukai na Lewa ni vanua vei keda nei taukei. Nona na ka kece * Bokoci na 6ft Law ena Yaw
WASE 8 VEIQARAVI VAKADODONU	* EFL: Vakagagai na Lawa koya Buli me vakatabui me AUDIT taki na EFL. * Dikevi na kena Volitaki na
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	* Soli na kaukauwa kina matanitu na veiliutaki gauna ni tiko lega.

WASE 10 VEIVAGALALATAKI *	Ke rawa ni vakagalalataki na noda gole kei na noda wai ni goligoli.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA *	Sa kerei ke rawa ni Amend taki na Yavuni Vakavulewa me Baleti keda nai Taukei kei na noda dodonu.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA *	

VEIKA TALE ESO

TAITO TUIDEVUKA:
TURAGA NI KORO - (NABOUCIWA)
18/06/2026,

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/06/26

Yaca/Yacamu M. Rakavunisei (Sodelpa) Daku Burefoi Tailevu Sth
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me dikevi / veisau • Boroci laivi na "Secular State" • Vakadeitaki na "Matanitu Lotu Vakarisito (Christian State)
WASE 1 NA MATANITU	Me dikevi / veisau.
WASE 2 LAWA NI DODONU	Me dikevi me kua ni vaka cacana / voroka na ivakarau ni gula vakaitikotiko / va-koro, vakavanua / vaka-lotu vakarisito.
WASE 3 NA PALIMEDI	Me dikevi ke rana ni vakaduri tale na "Senate". Veisau ni ivakarau ni veidigidigi. Ki na kena a dau qarauni [illegible]

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME DIKEVI - VEISAUTAKI NA VANUA / TIKINA E RAWA / DODONU ME VEISAUTAKI.
WASE 6 VEIQARAVI VAKAMATANITU	ME DIKEVI - VEISAUTAKI. YADRAVI - VAKADODONUTAKI.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME DIKEVI - VAKADODONUTAKI NA TAUKENI NI 2 POLIQOLI MENODRA GA NAI TAUKEI.
WASE 8 VEIQARAVI VAKADODONU	ME DIKEVI (VAKADODONUTAKI)
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	ME VAKAUKAUNATAKI NAI VAKARAU NI VEIQARAVI.

WASE 10 VEIVAGALALATAKI	DIKEVI ME VAKADODONUTAKI
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	VEISAUTAKI NA YAVU NI VAKALEWA. • SOLI NA DODONU NI VEIVAKANAKUTA - TAKI VEI IRA NA GONE (VAKAIVAKARAU).
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	ME VEISAUTAKI NA YAVU NI VULEWA. • NA DODONU NI TAMATA YADUA ME ROKOVA/MURIA NA LAWA VA-KORO.

VEIKA TALE ESO

18/06/26

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/06/2026

Yaca/Yacamu Biukula Rokovana drofini
(Yacani soqosoqo, tikotiko se vuvale)

DAKU

Lewena	Vakatutu
IKAU (Preamble) Na yavu ni vakavulewa. 2013.	Me bokoci vakadua na yavu ni vakavulewa. 2013. baleta ni Dega ni musia na
WASE 1 NA MATANITU	/
WASE 2 LAWA NI DODONU	/
WASE 3 NA PALIMEDI	/

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	/
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	/
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	/

VEIKA TALE ESO

Na yavu ni vakavulewa 2018 e Sega ni musia na Kenai vakarau xlawa (rogoci ma domo ni vanua

Sa Kenai balebale me bokoci laivi

18/06/2026

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/JUNE/2026.

Yaca/Yacamu Vaseva Setavana —DAKU

~~(Yacani soqosoqo, tikotiko se vuvale)~~

Lewena	Vakatutu
IKAU (Preamble) Na yam.ni vaka- -vulewa - 2013.	Me bokoci vakadua na yam.ni vakavulewa 2013 Me bokoci rawa qai caka na vedigi digi
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	✓
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	✓
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	✓

VEIKA TALE ESO

Na veivakadonui ni Kena buli e dua na yam-ni vakavulewa me tiko ena. Bole lem. vakaturaga.

..... 18th/06/2026

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18 - 06 - 2026

Yaca/Yacamu LUKE VUNIWAI, DAKU, NAKEDO, TAILEVU.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me dikevi ka veisautaki eso na tiki ni yavu ni vakatulewa.
WASE 1 NA MATANITU	Me dikevi nai wiliwili ni dabedabe ena loma ni boze lawa. Au vakabauta ni ra sa rui lewe levu.
WASE 2 LAWA NI DODONU	E vuqa sara na dodonu sa yaga me dikevi, dua na dodonu oya ne nodra kuita tale na (gone vuli) luveda
WASE 3 NA PALIMEDI	me vaka ni o keda na e taukei e rawarawa ga ni da vakavulici ena sala e kau kauwa toka. *(Sega ni dau vakasorogo)

WASE 4 NA VEILIUTAKI VAKAMATANITU	Na veiqaravi ni Matanitu e sega sofi ni goleva na veivakaforocakotaki ka se levu ga nai gu e gole tu kina veilewai (Courts)
WASE 6 VEIQARAVI VAKAMATANITU	Me qaravi na ka e bibi ka taranibula ni yavu ni matavuvale.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Sivia na kedrai sau na lewe ni Palimedi ka sega tu ni matata na nodra dui job descripti
WASE 8 VEIQARAVI VAKADODONU	Sega sofi ni transparent na veiqaravi ena veitabana ni Matanitu.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Soli na kaukauwa veiratou na RFMF ke gadrevi ena gauna ni tiko yavavala / tiko lega

WASE 10 VEIVAGALALATAKI	Sogi ni veivosoti vei ira na curu tu i valeni veivesu
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Kerei me dikevi ka veisautaki e so na tikina ena noda Yavu ni Vakavulewa
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

Me lotu na Matavuvale, ka me laurai ni na liutaka tiko na vuvale ([illegible]) na i tubutubu era susuga tiko na vuvale era rerevaka na Kalai.

[illegible]

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 13/06/2024.

Yaca/Yacamu AISEA TUTUVOU.

(Yacani soqosoqo, tikotiko se vuvale) DAKU, NAKELO, TAILEVU.

Lewena	Vakatutu
IKAU (Preamble)	ME PARAIMINISTA GA NAI TAUKEI NI VANUAA O VITI. MEDA VANUA KA LOTU VAKABISITO. ME KAU LAIVI SEROKO (SECULAR) *
WASE 1 NA MATANITU	ME DAU RAI RARARA KA DAU VEIQARAVI VINAKA VEI IRA NA LEWE NI VANUA.
WASE 2 LAWA NI DODONU	ME SA KAU LAIVI VAKADUA NA DODONU NI TAMATA YADUA SENA (HUMAN'S RIGHT) NIA DODONU E NONA GA NA KALOU
WASE 3 NA PALIMEDI	VINAKATI MERA I TAUKEI KECE NA LEWE NI PALIMEDI. KUA NA VULAGI.

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME RA TURAGA LOTU VAKA-KARISITO. KA RAI RARABA.
WASE 6 VEIQARAVI VAKAMATANITU	ME DAU TALEVI KA RAICI SEBU NA VEI VANUA E RA TAGICA TU NA VEIVUKE.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME DAU VAKAYAGATAKI VAKAVUKU, VAKAMATAU, VINAKATI KINA NA TAMATA LOTU KA TAMATA PINATA VUNA I TAVI (No Corrupt)
WASE 8 VEIQARAVI VAKADODONU	ME TAMATA LOTU KA TAMATA DINA.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	ME BULI E DUA NA KOMITI NI TICO LEQA.

WASE 10 VEIVAGALALATAKI	ME RA SA KUA VAKADUA NI CURUMA NA POLITIKI SE LEWENA E SO NAI TUTU CECERE, ME RA BIU LAIVI VAKADUA'
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	VINAKATI ME SA VEISAU NA YAVU NI VAKAVULEWA. KAU LAIVI KECE NA YAVU NI VAKUVULEWA 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	ME VAQAQAI O CEI CAKAVA NA YAVU NI VAKAVULEWA 2013. E MAI VAKALEQAI KEDA NAI TAUKEI. ME BOKO YANI VAKADUA. ME DA ROKOVA NA VAKATULEWA VOU QO.

VEIKA TALE ESO

1. KEREI KE RAWA NI QARAVA NA MATANITU E SO NAI TEITEI ME VAKA NA DALO, TAVIOKA, KUMALA. ME DAU (EXPORT) TAK ME RAWA NI VUKEA NA KA VAKAILAVO NI MATANITU. ME VAKAYAGATAKI KINA NA QELE E RA LALA TU.
1. KEREKERE ME SA DEI TU VAKADUA NA YAVU NI VAKAVULEWA QO. ME KUA TALE NI DUA NA MATANITU ME VEISAUTAKA, KO MURI MAI.

AISEA TUTUVOU

Saini (tikini ni siga)

13/06/2026.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/6/2026

Yaca/Yacamu SOA TUBUNA @ MATAINOLO VILLAGE
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble) Not Race $100,000	> Recognising Indigenous as FIJIAN > DECLARING THAT WE ARE FIJI ISLANDERS > RELOOK @ "NATIONAL SOVEREIGNTY" - that it does not undermined RESOURCE BASED OWNER SOVEREINGTY
WASE 1 NA MATANITU DEVELOPMENT AND PEACEFUL TRANSITION	> TO BE NOTED THAT CHRISTIANITY HAVE CONTRIBUTED RIGOUROUSLY TO NATIONAL >> CITIZENSHIP SHOULD COME UNDER PRESIDENT OFFICE
WASE 2 LAWA NI DODONU [Dauvaka me duidui tiko na vedrai raitai na cekacaka kavakaitutu cecere mai vei keda na tawa Yanua] >> RIGHTS TO BE SCRUTINIZE, SO IT DOES NOT MISLED VALUES, ETHICS, AND SELF WORTH.	>> RIGHTS OF RESOURCE BASED OWNER HAVE TO BE PROPERLY ARTICULATED >> REMOVAL OF INSTITUTIONAL OFFICER ~~FACEVAL~~ AS DIFFERENT FROM OTHER CITIZEN OF FIJI
WASE 3 NA PALIMEDI > CONSTITUENCY BASED ELECTION > BRING BACK THE SENATE	>> RIGH OF LANDOWNER SEC 30(1) - STATES ???

WASE 4 NA VEILIUTAKI VAKAMATANITU	CLEAR DEMACATION ROLE BETWEEN HON PM & PRESIDENT OFFICE. → HON MINISTER ASSING TO MINISTRY, NEED TO HAVE SOME UNDERSTANDING OF THAT MINISTRY
WASE 6 VEIQARAVI VAKAMATANITU	NEED ENDORSEMENT FROM THEIR PEOPLE AS WELL – which makes them accountable for any poor leadership
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	CO-OPERATIVE EXISTING FOR MORE THAN 10 YEARS IN BOOKS BUT NOT OPERATING – NEEDS TO BE REINSTATED FROM THE DATE IT START OPERATING. REMOVE TAX RATE ON THEM. ⇒ POSSIBLE TAX AMNESTY PERIOD FOR CO-OP
WASE 8 VEIQARAVI VAKADODONU	MORE FUNDING FOR FINANCIAL SERVICE TO RURAL ENTREPRENEURS & RURAL GOVT ORGANISATION (SUCH AS RURAL SCHOOLS)
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	STATE OF EMERGENCY IN FIJI SHOULD NOT BE SEEN AS SIMILAR TO SOE IN MIDDLE EAST OR GASA. me ra vakaranumi tiko na lig ni Lawa, me ceare tikoga na LAWA ka sega na Dokadoka.

WASE 10 VEIVAGALALATAKI	⇒ BOCO LAIVI VESU O IRA NA VEILUTAKI SA SEREKI NA LEWE NI MATATIVALU SE VAKAITAVI VAKALIGA NI VEIGARAVI
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME VARATULEWA KINA NA GCC KEI NA PALIMENI;
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

(NW

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Saini (tikini ni siga)

18/6

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18th JUNE 2026 DAKU

Yaca/Yacamu KORO TIKOTIKO ANTIOKI
(Yacani soqosoqo, tikotiko se vuvale) VUVALE - 9 - NIUMULI 28.

Lewena	Vakatutu
IKAU (Preamble)	ME VEISAU NA YAVU NI VAKAVULEWA KA ME YAVUTAKI ENAI TOVO I VAKARAU NAI TAUKEI
WASE 1 NA MATANITU	ME DIGITAKI E DUA NA MATANITU VINAKA ME LIUTAKA KA QARAVA NA NODA NANUA.
WASE 2 LAWA NI DODONU	ME BOKO NA LAWA NI DODONU NI TAMATA YADUA. KA YAVUTAKI ENAI TOVO KEI NAI VAKARAU NI VEIVAKALIUCI NI TAUKEI
WASE 3 NA PALIMEDI	ME LESU TALE MAI NA SENATI ME VAKA E LIU - VAKATULEWA NA BOSE VAKATURAGA NAI TUTU VAKA P.M KEI NA PERESIDEDI

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME DEI NA VEIQARAVI NI MATANITU ENA KENA CIGUAICI VAKAIWASENASE LACAI
WASE 6 VEIQARAVI VAKAMATANITU	ME DAU ROGOCI NA ESO NA VAKAITUTU MAI NA BOSE VAKATURAGA ENA VIKU NI VEIQARAVI OQO.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME ROGOCI NA NA MATANITU ENA KENA QARAVI NA KUMUNI NI VUREVURE NI ILAVO NI MATANITU.
WASE 8 VEIQARAVI VAKADODONU	SA GADREVI NA VEIQARAVI VAKADODONU NI TIKINA OQO
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	ME DEI NA VAKATUCENA ENA TIKINA OQO.

WASE 10 VEIVAGALALATAKI	ME DOI NA TIKI NI LAUVA EQO
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME SA VEISAU NA YAVU NI VAKAVULEWA.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	NA YAVU NI VAKAVULEWA NI 2013. E SEGA NI ROGOCI KINA NA DODONU NI TAMATA DAUVEIDIGIDIGI

VEIKA TALE ESO ME YACO MADA NA VEISAU NI VAVU NI VAKAVULEWA QAI MURI NA VEIDIGIDIGI

T.K. Antioki
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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga..18/June/2026.....

Yaca/Yacamu.....Josalini Tupou.....
(~~Yacani soqosoqo, tikotiko se vuvale~~)

Lewena	Vakatutu
IKAU (Preamble) Na yau ni vakavulewa 2013	Me bokoci vakadua na yau vakavulewa 2013 baleta ni sega ni rogoci kina na domodra na leve ni vanua.
WASE 1 NA MATANITU	✓
WASE 2 LAWA NI DODONU	✓
WASE 3 NA PALIMEDI	✓

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	/
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	/
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	/

VEIKA TALE ESO

Ogo na noda vanua na kawai Taukei.
E da taukena vata na kena yau. bula.
E dodonu me. rogoci kina na domoda.
ni da i taukei ni vanua go.

[signature] 18th-06-2026.

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18th June 2026

Yaca/Yacamu DAKU (AMITIOKI) Eroni Molaucala
(Yacani soqosoqo, tikotiko se vuvale)

Vuvale 9 wiliwili 28.

Lewena	Vakatutu
IKAU (Preamble)	ME VEISAU NA YAM WI VARAMUNI KA ME YAMUTAKI ENAI TOVO I VAKARAU I TAUKEI
WASE 1 NA MATANITU	ME DIGITAKI E DUA NA MATANITU VINAKA ME liutaka KA QARANI NA NODA VANUA
WASE 2 LAWA NI DODONU	ME BOKOLI NA LEWA NI DODONU NI TAMATA YADUA. ENAI TOVO KEI NAI VAKARAU NI VEIVAKALIUCI NI TAUKEI
WASE 3 NA PALIMEDI	ME VAKASUKAI MAI NA MATABOSE NI SENECI. ME VAKA E LIU ME VAKATULEWA NA BOSE VAKATURAGI NAI TUTU VAKA. P.M KEI NA PERESITEDI

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME DEI NA VEIQARAVI NI MATANITU. ENA KENA CICIVAKI: VAKAIWASEWASE LALAI.
WASE 6 VEIQARAVI VAKAMATANITU	ME DAU ROGOCI ESO NA VAKAI TUTU MAI NA BOSE VAKATUMAZA ENA VUKU NI VEIQARAVI OGO.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME ROGOCI NA MATANITU ENA KENA QARAVI NA KUMUNI NI VUREVURE NI LAVO NI MATANITU
WASE 8 VEIQARAVI VAKADODONU	ME YALO TALE MAI NA VEIQARAVI VAKADODONU NI TIKINA OGO.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	ME YALO KA VAKADEITAKI ENA TIKINA OGO

WASE 10 VEIVAGALALATAKI	Me dei tikoga na tiki ni lewa ogo..
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me sa veisau na yavu ni vakavulewa
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Na yavu ni vakavulewa ni 20 B € sega ni rogoci kina na dodonu ni tamata dau vei qarani

VEIKA TALE ESO Me yaco mada na veisau ni yavu ni vakavulewa. Qai muri na vei digidigi

Turaga ni kovo Aintioki

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18th JUNE, 2026 DAKA

Yaca/Yacamu ~~KORO TIKOTIKO ANITIOKI~~ ANA DAMIO
(Yacani soqosoqo, tikotiko se vuvale) VUVALE - 7 WILINIKI 201

Lewena	Vakatutu
IKAU (Preamble)	ME VEISAU NA YAVU NI VAKAVULENA
WASE 1 NA MATANITU	ME VAKAYACORI NA NA VEIDIGIDIGI ~~EEU~~ E MURI ICA ME LIU MADA NA VEISAU NI YAVUNIVAKATULENI KA ME LESU TALE MAI NA SENETI
WASE 2 LAWA NI DODONU	ME KAU TANI NA NODA DODONU KECE NA TAMATA YADUA.
WASE 3 NA PALIMEDI	NA PALIMEDI ME BOSE ENA DODONU NI LOTU VAKARISITO KA LESU MAI NA SENETI - BOSE VAKATUKAGA ME RAICA NA - P.M KEI NA PERESITEDI

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME SOLI NA KAUKAUWA VEI KEDA NAI TAUKEI MEDA LIUTAKA NA CIGUAKI NI MATANITU.
WASE 6 VEIQARAVI VAKAMATANITU	ME NA VEICURUMAKI NAI TAUKEI KEI NA SO NA MATA TAMATA TALE ESO ENA VEIQARAVI NI MATANITU.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME NODA NAI TAUKEI NA ULU NI YAU KEI NA KENA VAKAYAGATAKI
WASE 8 VEIQARAVI VAKADODONU	MEGA VEIQARAV VAKADODONU KA DINA ENA SAVASAVA NA VEIQARAVI ENA MATANITU
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	SA GADREVI NA KAUKAUWA NI VEIQARAVI VAKAMATANITU NI YAGO E DUA YAVAVALA SE TIKO LEQA

WASE 10 VEIVAGALALATAKI	ME DA GALALA MAI NA LAWA ESO - DODONU NI TAMATA KA IESUVI NA VEIVAKANAKUITA TAICI.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME SA VEISAU NA YAVU NI VAVULENA
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	NA 20 B E SEGA NI KOGOCI KINA NA GAGADRE NI LEWE NI VANUA. KA SA GADREVI KINA E DUA NA YAVU NI VAKAVULENA ME MAROROI KEDA NA KAWA I TAUKEI

VEIKA TALE ESO SA DODONU ME DA VEISAU ENA RAI KEI NA KENA MAROROI NA KAWA I TAUKEI ME TUTAKI NA NODA LOTU - I TOVO KEI NAI NODA I VAKARAU VEI IRA ERA SA MAI VAKATITO E VITI.

A. Waqa. 18/6/26.
.....
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18th JUNE 2026

Yaca/Yacamu MATAJASI DAVUIROGO
(Yacani soqosoqo, tikotiko se vuvale)

DAKU

Lewena	Vakatutu
IKAU (Preamble)	ME VEISAU NA YAVU NI VAKAVULEWA KA ME YAVUTAKI ENAI TOVO KEI NAI VAKARAU VAICA TAUKEI
WASE 1 NA MATANITU	ME VAKAMALUMALUMU TAKI SE IKAU TANI NA LAWA NI DODONU NI TAMATA YADUA. KA YAVU TAKI VOU NA VEIROKOVI NA VEIVAKALIUCI
WASE 2 LAWA NI DODONU	MEDA LESU TALE ENA CICI MAKAWA KA ME ROGOCI TALE NA SENETI BOKO NA YAVU NI VAKAVULENA
WASE 3 NA PALIMEDI	ME DOVA TALE NA SENATI KA DA LESU TALE KINA DIGITAK MATA - ME LESU TALE KINA BOSE VAKATURAGA NA DIGITAKI NI RAE PERESITEDI KEI NA P.M

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME DEI NA WASE 4 ENA VUKU NI LIUTAKI NI MATANITU
WASE 6 VEIQARAVI VAKAMATANITU	ME DEI NA WASE 6 E NA ICENA MAROROI NA VEIQARAVI VAKAMATANITU
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME QAI DIKENA NA MATANITU NA VEIQARAVI QQO.
WASE 8 VEIQARAVI VAKADODONU	ME DEI NA VEIQARAVI KA VAKADODONU TAKO NA ICENA VEISEMATI
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	ME DEI NA PERESITEQI ENA TIKANA QQO

WASE 10 VEIVAGALALATAKI	ME RA GALALA O IRA ERA A CAKAVA NA WAVIRI ENA GAUNA OYA. KA ME TAU EDUA NA VAKATULEWA KEVAKA E CAKA TAE.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME SA VEISAU NA YAVU NI VAKAVULEWA KA VAKARAUTAKI EDUA E MAROROYA NA KAWA I TAUKEI
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	NA YAVU NI VAKAVULEWA NI 20m. E SEGA NI ROGO KINA NA DOMO NI TAMATA DAU VEI DIGIDIGI.

VEIKA TALE ESO SA GADREVI ME VEISAU NA YAVU NI VAKAVULEWA. KA DIGITAKI TALE EDUA ME MAROROYA NA KAWA I TAUKEI.

[signature] 18/6/26

Saini (tikini ni siga)

Combine Submission from Daku Village

DAKU 18/06/26.

NA YAVU NI VAKAVULEWA NI 2013

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegui na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

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- **Wasewase 11: Amendment of the Constitution:**

Na kena veisautaki na yavu ni vaka vulewa ni noda vanua, ka gadrevi kina na nodra lave liga e palimedi kei na noda digitaka na veisau na dauni veidigitaki. Sa musuka sobu na mataveilewai cecere ni noda vanua nai yalayala mai 75% taumada kina 51 %.

- **Wasewase e 12: Commencement, Interpretation, Repeals and Transitional**

E yavutaki kina na kena sa mai ciqomi kina na yavu ni vakavulewa me sa lawa tudei ni noda vanua enai 7 ni Seviteba, 2013. Vakarautaka na veivosa kei na kenai balebale ka vakayavu taka na kena cicivaki na vei tabana tuvaka wawa ni bera na veivaka deitaki.

- ***Na cava na bibi ni noda vakaitavitaki keda kina ena veisau ni yavu ni vakavulewa?***

Na Yavu ni Lawa oqo e tara na noda bula vaka vuvale; bula vaka tamata yadua; bula vakoro kei na bula na veisiga. E da na bose ka se kau vakatutu cake tiko ena veitabana kei na vei bose ia ni sa sega ni duavata kei na yavu ni vakavulewa na vei ka o tagivaka ena yaco koso tiko.

Sa bibi saka kina na nomuni cauraka na lomamuni me rawa ni rogoci na domomuni me rawa ni vakabasika kina yavu ni vakavulewa vou eda na vola vata vaka kawa tamata e Viti.

- **E rawa beka niu vakaitavi vakacava?**

Rawa ni ko waraka na tiki ni siga eratou gole mai kina na lewe ni matabose, se vola saraga na nomuni vakatutu ena lavelave sa vakarautaki tiko vei ratou na dau ni veiqaravi, se me dua na kemu yaloyalo se video me ni tukuna vaka vosa na nomuni vakatutu.

- **Na cava soti meu vakatutu taka?**

Na cava ga o ni nanuma se vakasamataka mai ka rau sala vata kei na veiwasewase sa wasei oti ena loma ni Yavu ni Vakavulewa. E rawa madaga ni o vakatutu taka e so tale beka na ka me vakuri, me biu laivi, se veisau ena yavu ni vakavulewa. E sega ni donu se cala e dua na vakatutu, e gadreva ga na matanitu me rogoca na domomuni.

- **Ena veisau rawa li na yavu ni vakavulewa?**

Ena tekivu ni yabaki sa oti e ra kauta cake na matanitu ena palimedi na mausoni me veisau, ka mani vakadrukai na nodratou mosoni, sa mani kau cake kina mataveilewai levu ni noda vanua. Ratou a vakarogoca kina na vei Turaga ni lewa lelevu ka ratou vakadigoca. Ratou raica kina e 2 na ka lelevu:

- Na kena sa vakadredretaki vakalevu na kena veisautaki na yavu ni vakavulewa;
- Na kena laurai ni lailai na noda vakaitavi taki keda kina na lewe ni vanua;

E sa qai vakalutuka kina na pasede mai na 75% kina 51%. Kemuni kece sara na lewei Viti, sa mai vakarawarawa taki na noda veisautaka na noda yavu ni vakavulewa, koya sa curuma tiko kina na noda veikorokoro ka talevi kemuni rawa qoka na matanitu ni bera ni ra yacovi kemuni yani na Matabose ni kena vakasokomuni na vakatutu ni Veisautaki ni yavu ni vakavulewa.

Sa ka bibi me ni vakaitavi ka veidigitaki ena kena veisau na yavu ni vakalewa me rawa ni rogoci kina na domomuni. Baleta ni vinakata se sega, na yavu ni vakavulewa ena tara nomu bula ni tamata yadua; nomu vuvale; nomu vakabauta; nomu bula vakaitikotiko; va koro kei na bula vakapolitiki.

NA YAVU NI VAKAVULEWA

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegul na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

- **Wasewase 11: Amendment of the Constitution:**

Na kena veisautaki na yavu ni vaka vulewa ni noda vanua, ka gadrevi kina na nodra lave liga e palimedi kei na noda digitaka na veisau na dauni veidigitaki. Sa musuka sobu na mataveilewai cecere ni noda vanua nai yalayala mai 75% taumada kina 50.1%

- **Wasewase e 12: Commencement, Interpretation, Repeals and Transitional**

E yavutaki kina na kena sa mai ciqomi kina na yavu ni vakavulewa me sa lawa tudei ni noda vanua enai 7 ni Seviteba, 2013. Vakarautaka na veivosa kei na kenai balebale ka vakayavu taka na kena cicivaki na vei tabana tuvaka wawa ni bera na veivaka deitaki.

- ***Na cava na bibi ni noda vakaitavitaki keda kina ena veisau ni yavu ni vakavulewa?***

Na Yavu ni Lawa oqo e tara na noda bula vaka vuvale; bula vaka tamata yadua; bula vakoro kei na bula na veisiga. E da na bose ka se kau vakatutu cake tiko ena veitabana kei na vei bose ia ni sa sega ni duavata kei na yavu ni vakavulewa na vei ka o tagivaka ena yaco koso tiko.

Sa bibi saka kina na nomuni cauraka na lomamuni me rawa ni rogoci na domomuni me rawa ni vakabasika kina yavu ni vakavulewa vou eda na vola vata vaka kawa tamata e Viti.

- **E rawa beka niu vakaitavi vakacava?**

Rawa ni ko waraka na tiki ni siga eratou gole mai kina na lewe ni matabose, se vola saraga na nomuni vakatutu ena lavelave sa vakarautaki tiko vei ratou na dau ni veiqaravi.

- **Na cava soti meu vakatutu taka?**

Na cava ga o ni nanuma se vakasamataka mai ka rau sala vata kei na veiwasewase sa wasei oti ena loma ni Yavu ni Vakavulewa. E rawa madaga ni o vakatutu taka e so tale beka na ka me vakuri, me biu laivi, se veisau ena yavu ni vakavulewa. E sega ni donu se cala e dua na vakatutu, e gadreva ga na matanitu me rogoca na domomuni.

- **Ena veisau rawa li na yavu ni vakavulewa?**

Ena tekivu ni yabaki sa oti e ra kauta cake na matanitu ena palimedi na mausoni me veisau, ka mani vakadrukai na nodratou mosoni, sa mani kau cake kina mataveilewai levu ni noda vanua. Ratou a vakarogoca kina na vei Turaga ni lewa lelevu ka ratou vakadigoca. Ratou raica kina e 2 na ka lelevu:

- Na kena sa vakadredretaki vakalevu na kena veisautaki na yavu ni vakavulewa;
- Na kena laurai ni lailai na noda vakaitavi taki keda kina na lewe ni vanua;

E sa qai vakalutuka kina na pasede mai na 75% kina 51%. Kemuni kece sara na lewei Viti, sa mai vakarawarawa taki na noda veisautaka na noda yavu ni vakavulewa, koya sa curuma tiko kina na noda veikorokoro ka talevi kemuni rawa qoka na matanitu ni bera ni ra yacovi kemuni yani na Matabose ni kena vakasokomuni na vakatutu ni Veisautaki ni yavu ni vakavulewa.

Sa ka bibi me ni vakaitavi ka veidigitaki ena kena veisau na yavu ni vakalewa me rawa ni rogoci kina na domomuni. Baleta ni vinakata se sega, na yavu ni vakavulewa ena tara nomu bula ni tamata yadua; nomu vuvale; nomu vakabauta; nomu bula vakaitikotiko; va koro kei na bula vakapolitiki.

NA YAVU NI VAKAVULEWA

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegui na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

- **Wasewase 11: Amendment of the Constitution:**

Na kena veisautaki na yavu ni vaka vulewa ni noda vanua, ka gadrevi kina na nodra lave liga e palimedi kei na noda digitaka na veisau na dauni veidigitaki. Sa musuka sobu na mataveilewai cecere ni noda vanua nai yalayala mai 75% taumada kina 50.1%

- **Wasewase e 12: Commencement, Interpretation, Repeals and Transitional**

E yavutaki kina na kena sa mai ciqomi kina na yavu ni vakavulewa me sa lawa tudei ni noda vanua enai 7 ni Seviteba, 2013. Vakarautaka na veivosa kei na kenai balebale ka vakayavu taka na kena cicivaki na vei tabana tuvaka wawa ni bera na veivaka deitaki.

- ***Na cava na bibi ni noda vakaitavitaki keda kina ena veisau ni yavu ni vakavulewa?***

Na Yavu ni Lawa oqo e tara na noda bula vaka vuvale; bula vaka tamata yadua; bula vakoro kei na bula na veisiga. E da na bose ka se kau vakatutu cake tiko ena veitabana kei na vei bose ia ni sa sega ni duavata kei na yavu ni vakavulewa na vei ka o tagivaka ena yaco koso tiko.

Sa bibi saka kina na nomuni cauraka na lomamuni me rawa ni rogoci na domomuni me rawa ni vakabasika kina yavu ni vakavulewa vou eda na vola vata vaka kawa tamata e Viti.

- **E rawa beka niu vakaitavi vakacava?**

Rawa ni ko waraka na tiki ni siga eratou gole mai kina na lewe ni matabose, se vola saraga na nomuni vakatutu ena lavelave sa vakarautaki tiko vei ratou na dau ni veiqaravi.

- **Na cava soti meu vakatutu taka?**

Na cava ga o ni nanuma se vakasamataka mai ka rau sala vata kei na veiwasewase sa wasei oti ena loma ni Yavu ni Vakavulewa. E rawa madaga ni o vakatutu taka e so tale beka na ka me vakuri, me biu laivi, se veisau ena yavu ni vakavulewa. E sega ni donu se cala e dua na vakatutu, e gadreva ga na matanitu me rogoca na domomuni.

- **Ena veisau rawa li na yavu ni vakavulewa?**

Ena tekivu ni yabaki sa oti e ra kauta cake na matanitu ena palimedi na mausoni me veisau, ka mani vakadrukai na nodratou mosoni, sa mani kau cake kina mataveilewai levu ni noda vanua. Ratou a vakarogoca kina na vei Turaga ni lewa lelevu ka ratou vakadigoca. Ratou raica kina e 2 na ka lelevu:

- Na kena sa vakadredretaki vakalevu na kena veisautaki na yavu ni vakavulewa;
- Na kena laurai ni lailai na noda vakaitavi taki keda kina na lewe ni vanua;

E sa qai vakalutuka kina na pasede mai na 75% kina 51%. Kemuni kece sara na lewei Viti, sa mai vakarawarawa taki na noda veisautaka na noda yavu ni vakavulewa, koya sa curuma tiko kina na noda veikorokoro ka talevi kemuni rawa qoka na matanitu ni bera ni ra yacovi kemuni yani na Matabose ni kena vakasokomuni na vakatutu ni Veisautaki ni yavu ni vakavulewa.

Sa ka bibi me ni vakaitavi ka veidigitaki ena kena veisau na yavu ni vakalewa me rawa ni rogoci kina na domomuni. Baleta ni vinakata se sega, na yavu ni vakavulewa ena tara nomu bula ni tamata yadua; nomu vuvale; nomu vakabauta; nomu bula vakaitikotiko; va koro kei na bula vakapolitiki.

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

18 /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	JOSEVA DREKETIVA	VATOA.		0110164 01224
2.	NIKOLA NAITAVUNI	VATOA.		0162 24000853
3.	NEUMI VUNIWAI	VATOA.		0110 164 00956.
4.	NANISE DINOKO	VATOA.		0162 428 00087
5.	JIKO. S. SENIKAU. L	VATOA.		0110164 01239.
6.	JOSEVA DREKETIVA.	VATOA.		
7.	EREMASI COKAISAVU	VATOA.		2960277187478
8	SAIMONI VUATA	VATOA		235771201501
9.	NIKO WAQANIBAU	VATOA		0110164 01271
10.	EPARAMA WAQATAIREMA	VATOA.		0110164 01291
11.	WATISONI RARUKU.	VATOA.		2203463 00700
12.	SITERI ROKOTAU.	VATOA.		0110 36100979
13.	Paulina Maraia	VATOA		2203463 00699
14.	Savenaca Tarai	VATOA		2051740 00102
15	SEMI - TUINABOU	✓		1142013 02441
16	Sakavara Rabeni	Vatoc		0110 164 01292
17	ASENA TUBUNA	Vatoa		2229 755 00162

18/6/26

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

16 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
10	Seini Tabaki	Nabouciwa	Tabaki	2319 551 00474
12	Sikeli Tuilevuka	Nabouciwa	[signature]	003402200957
30	VIVITA. BULUNAKORO	NABOUCIWA.	[signature]	0034 022 00956
21	MILIKA. VAKAMIRA	Nabouciwa	makamira	1007 292 00054
32	Netava. Morua	Nabouciwa	[signature]	231955100472
23	JOVESA. BATILILUNA	NABOUCIWA	[signature]	203574201 TIN NUMBER
24	LUSEANE TEMO	NABOCIWA	Luseane	1111 225 00 197
25	Susan - Fakvoke	Nabouciwa	[signature]	009403401935
26	Kalesi - Ralure	Nabouciwa	KRaluve	01023690175
27	Levi - Balenarosa	"	[signature]	022520499376
28	Keleni - Bukowa	"	[signature]	010237101207
29	Siteri Lusa	"	[signature]	0124 225 00878
30	Usaja. Tekitabua.	"	[signature]	013301400719.
31	Amelia. L. V	"	[signature]	0792206003[illegible]
32	Merelita Rabo	"	[signature]	0147 045 1204[illegible]
33	Unaisi Marama	Nabouciwa	Marama	NSR002850 (Social Welfare)
34	Vakacegu Kubu	Nabouciwa.	[signature]	0384036965 52.

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RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

16 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
55	Pewiesi Rabuka	Naboucina	[signature]	010216401822
56	Iliseva Masilaca	Naboucina	[signature]	2101612 (FNPF)
57	Tuliar Cakaunicera	Naboucina	[signature]	010216401769
38	MATEO. WAQANIVUATA	NABOUCIWA	[signature]	285201105701
39	JOSAIA. USUMAKI	NABOUCIWA	[signature]	284401338165
40	PENISONI. LIVANISIGA	NABOUCIWA	[signature]	13084068R
41	Mateo Waqanivuata	Nabouciwa	[signature]	009416101368
42	Elenoa Waqanivuata	Nabouciwa	[signature]	010201001969
43	MAFI MARY SORBY	NABOUCIWA	[signature]	166160100298
44	Tewa Bolaniwaqa	✓	[signature]	010216401819
45	Inoke Livanisiga	✓	[signature]	010237700046
46	Aliveto Verekasa	✓	[signature]	0086 158 00847
47	Unaisi Mua	✓	[signature]	0102 1640184
48	Amasa. Rokoliva	✓	[signature]	29470831649
49	Miliana. Lakolepanoi	✓	[signature]	010258500264
50	Kuini Tabaki	✓	[signature]	0105 565 0005
51	Lekimai Tabaki	✓	[signature]	010216401758

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

16 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
69	INOKI LAGIMIRI	NABOUCIWA	[signature]	1767 71930443
70	Margereta Rasue	Nabouciwa	[signature]	163415415604
71	Tauone Moli Kubu	✓	[signature]	
72	Manila Tabaki	✓	[signature]	010216401850
73	Kesaia Tabaki	✓	[signature]	
74	SEVANAIA MORUA	NABOUCIWA	[signature]	
75	Keleto Ulu	✓	[signature]	2319 459 00176
76	Samuela. Vosabeci	NABOUCIWA	[signature]	1634 58222286
77	Taito - Tuilevuka	✓	[signature]	010216401764

TAILEVU PROVINCIAL COUNCIL

RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

16 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Maevu IKADROKA	NABOUCIWA	MIkadroka	Social Welfare Recipt
2	WETAVA LEILEBIVOU DELANA	"	[signature]	0102 164 01771
3	SEINI CAVASIGA	"	Cavasiga	036105904
4	ILAITIA LEILOMA	✓✓	[signature]	0213-206-05485
5	Virisine Delana	✓	[signature]	NSR/SPS/361/25
6	Losana Ulunakou	✓	[signature]	2118572 FNPF
7	Sereana Volasiga	✓	[signature]	046962403
8	Bulou L. Veifatta	✓	[signature]	Social Welfare
	Samu D. Ulunakou	✓	[signature]	Social Welfare
	JOELI RASEKALAI	✓	[signature]	0102/164/01829
	LEONE ENERI	✓	[signature]	0040 374 00171
	LIMIVA TUPOU	✓	[signature]	0046 196 00111
	TERESIA BUADROMO	✓	[signature]	0245 630 00
	Joseva Raisili	Naboucwa	[signature]	FRCS 170989208
	Unaisi Rokosalu	✓	Rokosalu	Voter ID 0102164 01734
	Josefa Uli	✓	[signature]	FRCS 210176005
	Julian Rokotuwa	✓	[signature]	Voter ID 2343 999 58344

Vuci Village Hall, Tokatoka

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vuci Tokatoka Tailevu DATE: 19/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
01	NAINOTE. TUISAVURA	72	9290842	VUCI TOKATOKA TAILEVU	TOKATOKA	T.		[signature]
02	JONE QALILANA	64	9143566	VANUADINA TOKATOKA	TOKATOKA	T.		[signature]
03	Losarusa Matasau	73	9232546	Vanuadina Tokatoka	Tokatoka	T		[signature]
04	RUSIATE. TOACA	65	8783210	VUCI TOKATOKA	TOKATOKA	T		[signature]
05	SAILOSI DAU	74	8646401	LOMAINASAU	✓	✓		[signature]
06	TIMOCI MODRAU	65	8406792	NABITU	TOKATOKA	T.		[signature]
07	Rt Peni Kamarusi	58	8042057	Vuci Tokatoka	Tokatoka	T		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vuci Tokatoka Taukei DATE: 19/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
08	Rupeni Dalilaa	63	9642647	Vanuadina	Tokatoka	T		[signature]
09	Sinieli Dausiga	59	2867474	Vuci	Tokatoka	Vu		[signature]
10	Marika Ravunao	72	8038949	✓	Tokatoka	T.		[signature]
11.	ALANIETA RAUCA Q	66	979448	VANUADINA	TOKATOKA	M		[signature]
12	SELEIMA ADIDOTU	61	-	✓	✓			
13.	Seneana Kula	65	9232546	✓	✓	F.		[signature]
14	Alumila Rokowati	60	9333187	✓	✓	F.		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vuci Tokatoka Tailevu DATE: 19/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15	Ani Marama Serau	41	8005338	Vanuadina.	Tokatoka	M		[signature]
16	Veitaani Biudole	20	9761607	Vanuadina	Tokatoka	T		[signature]
17	Lele Rokatuilome	48	9721549	Vanuadina	Tokatoka	M		[signature]
18	Taramisa Laiyawa	55	9184583	Vuci	Tokatoka	M		[signature]
19	SENIMILI MATASERE TUISAVURA	68	9290842	VUCI	TOKATOKA	M		[signature]
20	Ulamila Muaga	61	8786954	Vuci	Tokatoka	M		[signature]
21	SERA MATE	50	2853645	Vuci	TOKATOKA	F		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vuci Tokatoka Tailevu DATE: 15/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
29	Nemani Rokodua	77		Vuci - Village	Tokatoka	M	I-Taukei	[signature]
30	Peni Torowale	45		Lomainasau Village	✓	✓	I Taukei	[signature]
31.	Ulaiasi Qiovou	58		Lomainasau Village	✓	✓	I Taukei	[signature]
32	Timoci Tikolo	63		Vuci Village	✓	✓	✓	[signature]
33	Evoni Raseru	64		Nakaile Vill	✓	✓	I Taukei	[signature]
34	Seni Kamindi	46		FDF	Nawaci	M	I-Taukei	[signature]
35	PAILAYO: T	35		NAQARANI.	NOCO	M	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: VUCI, TOKATOKA, TAILEVU SOUTH DATE: 19/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
36	JONE. LADI	59	8641850	VUCI, TOKATOKA TAILEVU SOUTH	TOKATOKA	M.	ITAUKEI	[signature]
37	LITIA. RAKABU	35	8791943	VANUADINA, TOKATOKA	TOKATOKA	F	ITAUKEI	[signature]
38	MEREANI. RAISILI	45	2027386	VANUADINA	TOKATOKA	F	ITAUKEI	[signature]
39	MILIANA - SUKANAIVALU	45	8028190	VANUADINA	TOKATOKA	F	ITAUKEI	[signature]
40	SERA. BILIBILIDUA	58	9521402 ~~9527~~	VANUADINA	TOKATOKA	F	ITAUKEI	[signature]
41	ADI KINISIMERE TAVAILACI LATIANARA	54	2010305	VANUADINA	TOKATOKA	F	ITAUKEI	[signature]
42	GEORGE - R. Waqanivalu	52	9934234	Vuci Village	TOKA 2	M	ITAUKEI	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vuci Tokatoka Taileru DATE: 15/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
43	Sikeli Sugutu	39	9501629	Nabitu	Tokatoka	Turaga		[signature]
44	ASAELI KIDA		8424487	✓	✓	✓		[signature]
45	Loata Vakuruivalu Voraki	22	2010305	Vanuadina	Tokatoka	Marama	Itaukei	[signature]
46	Asenaca Vakabutulawa	58	2362970	Vanuadina	Tokatoka	Marama	Itaukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Vuci, Tokatoka
Date:19-6-2026

Mr. Biu: The Vanua Naceruku, the Turaga Tui Vuci ladies and Gentleman and all members of the community here this morning. Before we commence this morning, if approval be given this morning – to request members of the Commission to sit on their seats so we can commence this morning. Members of the Commission I now request you to take your seat this morning before we start with the official proceeding. Thank you. You may now take your seat. Thank you very much.

This morning, before we commence with our submissions, I want to share a few things this morning, so we are all aware before submitting our submission this morning.

Firstly, I request you to listen very carefully - when making submissions, it was only conducted in English – we be thankful that the Chairperson is a good man, so they have approved to be carried out in iTaukei the session this morning, to make it easy for us to receive this morning, and we will try to translate in English so that it can be recorded all that is done this morning.

Secondly, the Chairperson will explain the purpose of coming and introduce the team that are seated this morning.

Thirdly, there will be a time to make submissions – the Chairperson will give time for submissions. When the time I given, a few things to take into considerations before we make submissions. It is needed to state your name and your positions if you a representative from Tikina and your village – so that it is recorded and documented to serve as evidence when finished to prepare their report and they will give it as evidence. I will say it once again, when the time is given to submit your submission – say both your names so that it is recorded and give in your submission. If you are submitting in iTaukei, you may do so, not stopping – I will say it once again, if there is someone who can submit in English you may do so to make it easy for the recorders – the staffs are here, two ladies come from Parliament. They will be recording and documented and submit as evidence to prove that work has now been completed from here this morning.

Fourthly, the importance of submitting a proposal, I request this morning if we want to make a proposal to align only – I will say it once again please align only with the 2013 Constitution. That means, if there is a complaint outside of the Constitution regarding the development, we can stop it this morning. We will only consider matters regarding the Constitution.
The fifth – we are talking a lot about the Constitution. Discussions around the tanoa, and all-around places. Well, that is only discussion. Today is the day the government has given the

approval to the Chairperson to carry out this task. Give submissions on what you want to say, do not be afraid, no one will be arrested. The Commissioner and the Chair of the GCC is here – no one will be arrested. Before we came, I have already called them, they are my good colleagues. I have requested you to hand over correctly – if you state that the Constitution is bad – say it. If you want it to change – say it. Today is the day, I requested you to give in your true heart what you want to be included in the Constitution.

Lastly, I express my thanks for us coming in together – from the villagers we have been to, it was nothing similar. We are happy to see the full house this morning, to the Turaga Sau, the elders – we are happy to see this morning. I express my thanks – I stand to say a few words before we make proposals this morning. I now give the floor to the Chair to commence with the proceedings this morning.

Mr Valenitabua: Firstly, I humbly ask for permission to the Vanua Naceruku, Turaga the Tui Vuci and the members of the community. We ask permission as we are sitting here above you ladies and gentlemen in our yavusa. Only the work we are doing, that we are here above you and are thankful that you have approved us to sit on the table above you.

Upon arriving this morning, we can see that you appreciate us and we are thankful for that. On my right sits Mr Conway Beg – well known for rugby. He is an architect and is well known in all big hotels around Fiji, we can see his designs. On my left sits an Indian gentleman – Dr Neelesh Gounder. The Dr on him is not medical, he is a Doctor in PHD (wisdom) and he is now a Lecturer at the University of the South Pacific and being useful to the government of Fiji – he is an Economist. I am Sevuloni Ratumaiyale Valenitabua, I am the leader of this Team. My village is Nukui, Tikina Rewa in the province of Rewa. We are here this morning the three of us on the nomination of the President – we were chosen seven. The President choose us seven and we took and oath – one has been dropped and left us with six. Three of us are here in your village this morning, the other three are currently in Naitasiri. The main purpose of us visiting around Fiji attempting to accept various proposals regarding what the views of people to be included in the Constitution of Fiji.

As mentioned earlier on from retired police officer – Mr Biu Matavou on the discussions regarding the Constitution. One is that we always complain about is that we do not discuss about it; the voice of the people was not heard. Suddenly, it has appeared and they say that this is our Constitution, we have to abide. That is why we are here to visit around and hear the voice

of the people so that there is a constitution we give our minds in from the people. That is the purpose of us visiting this morning. Three Commissioners are scheduled to arrive this morning, together with the government workers accompanying us.

The powers given to us so that we can clear some laws from the 2013 Constitution. Remove the laws which we do not agree with and include some new laws if need be and we can also change the words from the book – some words to change the meaning. Those are the three things which we think to make. After we collate all proposals, we will review and work from there. I want to make clear from the beginning of our discussion this morning, we are not making a new one – for you to say that this is a new Constitution, no! Only changes to the law inside. Some laws are good inside the book – we will leave it; some we think is not good for us – we can change it or if you want it to be included. It will be like that. That is why it is important to hear from you the people.
We are here in your village this morning, the yavusa, I am opening the discussion or intro to our discussion this morning – that is all.

Thank you – we have opened the floor for proposal. As mentioned earlier, if you want to say a few things – ladies and gentlemen wishes to give their proposal, please raise your hand and we will bring the mic. Take the mic and speak clearly because it will be recorded – both Vernacular and English.

Sailosi Dau: My name is Sailosi Dau, I'm from Lomainasau. I did not make any submission; however, he made a question and he made some expression like what we have heard that the 23rd constitution will be removed, however we heard this morning as it was expressed by the chairperson that there will be only an amendment, however we would like a constitution that protects us, the itaukei. That is an opening statement this morning.

Mr. Valenitabua: Thank you we have an opening now from Lomainasau you have now receive the truth of it. Thank you. Anyone else.

Mr. Biu: If you have written submission, you can submit it now. Mr. Chairperson, I have here with me three separate submissions from Lomainasau, Koro presented this morning by Ulaiasi Qiovou I will spell the second name to you, probably I will spell the whole name, U-L-A-I-A-S-I. The second name is Q-I-O-V-O-U. He is the Turaga ni Koro I hereby submit this morning to the commission for record three separate submissions.

Mr. Valenitabua: For the record, the commissioners have been presented with submissions in written form from the Turagani Koro of Lomainasau, Ulaiasi Qiovou. The submission comprises of three,

four, four documents. The first of which is under the name of Sailosi Dau, which I believe is made on behalf of the vuvale. And the second submission, dated 19th of June, 2026, is made on behalf of the village of Lomaina Sau, or villages of Lomainasau. It is in the Taukei language, signed by the Turagani koro, Ulaiasi Qiovou, and dated 19th of June, 2026. Attached to this first written submission is a list of names of villages of Lomainasau, together with their signatures and their vote card numbers, which is indicative of their support for these submissions.

The third submission, also from Lomainasau, dated the same day, Turagani koro, Ulaiasi Qiovou, and dated 19th of June, 2026., and dated 19th of June, 2026. Attached with a list of names with signatures and vote card numbers of villages from Lomainasau, indicative of their support of these submissions. The commissioners now accept these submissions as part of the evidence and part of the submissions collected here at Vuci Village in Tokatoka this morning.

Mr. Biu: Chairperson, if you can summaries one of those submissions in English for record, please.

Mr. Valenitabua: I will briefly read the written submission from Lomainasau Village. The submission proposes the following:

- That Fiji be constitutionally declared a Christian State and that the designation of Fiji as a secular state be removed.
- That the name "Fijian" be reserved exclusively for the Indigenous iTaukei people.
- That the rights and interests of landowners be better recognized and protected, and that their views be given due consideration in national decision-making.
- That corporal punishment for children be reinstated for disciplinary purposes.
- That the previous multiple-constituency electoral system be restored.
- That the Great Council of Chiefs (GCC) appoint the President of the Republic of Fiji.
- That greater support and opportunities be provided for iTaukei investment and economic development.
- That consideration be given to the financial burden faced by people from rural communities and the maritime islands, particularly with respect to travel costs when participating in national consultations and government services.
- That the Constitution be amended, and that the proposed constitutional review process be supported.
- That the Prime Minister be required to retire upon reaching the age of 60 years.

- That same-sex marriage be prohibited.
- That the constitutional immunity provisions, particularly those relating to persons involved in coups, be removed.
- That the provisions relating to the rights of women be reviewed, with concerns expressed that these rights have affected discipline within some villages and compliance with the directions of village leaders.
- That the Senate be re-established to provide a second chamber for the review of legislation before it becomes law.
- That the 2013 Constitution be repealed and replaced.
- That persons appointed to govern the country should be individuals of integrity, honesty, and proven leadership.

Those are the principal points contained in the submission from Lomainasau Village.

Vatiliai: The Chairman, I'm Vatiliai , Yavusa Sautabu in this village of Vuci.this is the submission for Vuci Koro. I request to read our submission. Who we are. Vuci Village is located I the district of Tokatoka where we are now meeting. The submission recommends amendments to the 2013 constitution review to strengthen parliamentary oversight, enhance judicial independence, restore bilateral legislation, and improve public participation in constitutional amendments.

These recommendations are intended to promote democratic accountability, good governance, and public confidence in Fiji's constitutional framework. Guiding principles. While formulating our submission, we have made a concerted effort to ensure that the following principles underpin our recommendations. Democratic accountability. Separation of powers. Rule of law. Protection of fundamental customary rights. National unity. Indigenous rights. Good governance. Economic stability. Provision proposed for amendment by Vuci Village.

The Bose Levu Vakaturaga [BLV] formally presented its submission to the Constitutional Review Commission on 1 April 2026. Advocating for stronger constitutional recognition of Fijian rights, customary laws, and traditional institutions. This submission supports, reinforces, and concurs with the BLV call for the restoration of constitutional recognition of Bose Levu Vakaturaga and its role in safeguarding Itaukei customs, traditions, and development.

Section 1, the state. Preamble. We believe that the preamble of our constitution should always emphasize the importance and relevance of Christianity in our country.

It was Christianity that brought light and change to our tribal way of living and ended cannibalism. No other religion has strengthened its spiritual belief to achieve this. As such, Fiji should be declared as a Christian state.

Having said this, other religions are free to practice their belief in Fiji. The way the 2013 constitution was created points to lack of legitimacy. The 2013 constitution was imposed rather than adopted through broad public consent.

The constitution did not go through a referendum or a fully representative constitutional assembly and therefore lack democracy legitimacy. Having forwarded any effort to amend or change our constitution calls for more participatory constitutional framework, we propose the CRC to reserve the term Fijian for indigenous Itaukei. Boselevu Vakaturaga Issue. The 2013 constitution does not recognize the Boselevu Vakaturaga despite its historical role in representing and advising on matters affecting Itaukei communities.

Recommendation.

The Boselevu Vakaturaga should be instated as a constitutional recognized institution with clearly defined adversary and consultative functions related to Itaukei customs, traditions, laws, and development. Rational, the Boselevu Vakaturaga was recognized under the 1997 constitution and served as an important mechanism for consultation and representation of indigenous interests. Reinstating the Boselevu Vakaturaga would strengthen engagement with the Itaukei community while preserving Fiji's democratic institution.

Section 2, the Bill of Rights. We urge the repeal of rights that clashes with indigenous cultures and which pose a threat to a peaceful existence to the Itaukei community. We urge the consideration of individual villages by law to be considered as a law in a village setting, but this is to be consistent with the constitution of the Republic of Fiji.

We propose repealing section 26, subparagraph 3, alpha, right to equality and freedom from discrimination-based sexual orientation and gender identity and expression. We urge the restoration of corporal punishment in the form of punishment to our children. This is aligned with the Bible teaching of Proverbs 18.24. He who spares the rod hates his son, but he who loves him disciplines him diligently.

Section 3, the Parliament. Electoral system and representation. We believe that a single constituency system that Fiji currently has weakened local or provincial representation.

The openly proportional voting system is confusing or overly candidate-centric. We call for a return to some form of constituency-based or mixed representation so MPs are more directly accountable to local communities. Size and structure of Parliament.

System of government. Review the number of parliamentarians downward from 71 to 55. Senate is to consist of 30 members.

Fiji is to retain a bicameral parliament system to provide enough accountability and representation. Members of the House of Representatives are to be elected by the people. While senators are appointed through a constitutional process involving the President of Boselevu Vakaturaga, the Prime Minister, the Leader of Opposition, and the Council of Rotuman's.

Section 4, the executives. Concentration of power in the executives. We believe that the 2013 constitution gives too much power to the Prime Minister and the Cabinet while weakening checks and balance.

We urge the CRC to consider the Parliament and independent institutions should have stronger oversight powers and that constitutional safeguards against abuse of executive power need strengthening. We propose that Boselevu Vakaturaga should be the appointing authority for the person most capable of assuming the post of President and Vice President of the Republic of Fiji. We propose that the post of President should be reserved only for an indigenous Itaukei with the post rotating among the three confederacies of Kubuna, Burebasaga, and Tovata for each term.

Appointment of Prime Minister. We propose that the post of Prime Minister be reserved only for an indigenous Itaukei who commands the respect and support of the majority of the candidates of the winning political party. Section 5, the judiciary.

We propose the repeat of any previous convictions for anyone who has served their sentence and has continued to live their life as a law-abiding citizen for the Republic of Fiji. This previous conviction should not be an obstacle to any citizen effort to migrate or to seek meaningful employment opportunities abroad or locally. We propose the appointment of the judicial officers solely by the JSC and not involve the advice from the Attorney General to avoid any political interference in this appointment that has the potential to tarnish the image of the judiciary.

Section 6, state services. We propose prompt prosecution of civil servants who are charged with corruption related activities in the civil service. FICAG needs to be resourced and funded appropriately FICAC needs not to be a higher service commission based on merit and competency with a political affiliation.

Section 7, revenue and expenditures. We propose the prompt tabling of annual reports for each ministry and department after the end of financial year.

We propose that legal action be taken against ministries and departments that continually fail to submit their annual reports in a timely manner. Section 8, accountability. We propose the setting up of National Economic Council with a private sector.

The council is to provide advice and guidance to the Reserve Bank of Fiji and the Minister of Economy on measures that will ensure the Republic of Fiji can withstand any global economic shock that has the potential to cause increasing inflation. Section 9, emergency powers. We propose that a committee be formed to advise the President on any occasion that necessitates the issuing of a state emergency directive.

The state of emergency is to be issued by the President on the advice of the Prime Minister with the recommendation of the Minister of Defense in consultation with the Commander of the RFMF and the Commission of Police. Section 10, immunity. We propose the repealing of any of these actions from the Constitution.

We propose that perpetrators of any future coup should face legal action for all actions they have undertaken. Section 11, amendment to the Constitution. We propose that a full constitution be undertaken through all provinces and villages in Fiji before any amendment to the Constitution is considered in the years to come.

Any amendment to the Constitution has to be approved by the majority of the province in Fiji. Section 12, commencement, interpretation, repealing and transitional. We propose that any bill impacting the Taukei property rights must be read three times in the House of Representatives and motion for second and third readings are carried in this House of Representatives.

A bill that alters the Agricultural Landlord and Tenant Act. Subparagraph A must be expressed as a bill for an act for alter that Act and subparagraph B must not be presented for the President's asset unless it has been read three times in the House of Representatives and motion for the second and third readings are carried in the House of Representatives. And at each

third reading it is supported by the votes of at least two thirds of the members of the House of Representatives.

The President must not ascend to a bill referred to his section unless it is accompanied by a certificate of the Speaker of Parliament certifying that in relation to the House of Representatives the approval required by this section has been given. Customary laws and customary rights. The 2013 Constitution took out all reference to customary laws and customary rights.

This proposal recommends that Section 186 of the 1997 Constitution be reinstated. Because ITaukei and all other communities in Fiji are cultured and governed by customs of old and that have formed the basis for conduct within these communities. New section development involving extraction affecting ITaukei land and water resources.

We propose that full rights and ownership be granted to ITaukei landowners involving any development and extraction from their land and water resources. This relates to the discovery of any minerals and other resources that are discovered on their land. Laws relating to the following are required to undergo meaningful consultation and consent within the ITaukei community before any changes are made.

That involves the native land, the Vola ni Kawa Bula, ITaukei Affairs, customary institutions. In conclusion, we believe that the 2013 Constitution should be refined to strengthen democratic governance and public confidence. The recommendations outlined in this submission seek to build upon existing strength while addressing identified shortcomings. Particularly those affecting ITaukei community rights and customs. Thank you.

Mr. Biu; For the record, the commissioners have been presented with a written submission made by Mr. Vatiliai Dinalagi on behalf of the villagers of Vuci.

Mr. Valenitabua: The date of the submission is Friday 19th of June 2026 and it has been signed by Mr. Dinalangi. The submission is in the English language and is in typed form. Together with the written submission is presented a list of villagers or the list of names of villagers of Vuci together with their voter ID card numbers and their signatures. The commissioners now accept this submission after it was read orally to the commission as evidence and part of the submissions received at Vuci village this morning. Thank you. Thank you.

Jo Valenisoro: My name is Jo Valenisoro from Vanuadina Tokatoka. I propose that any decision of any pay raise for members of the parliament



Mr. Valenitabua: Thank you that's is one submission from Jo Valenisoro of Vanuadina village. He is proposing that inorder for the rise in pay for the ministers should be known first by members of the public. He proposes that it should go to nurses and teachers.

Alanieta Rauca: Thank you. The submission presented this morning is from Alanieta Rauca Qalilawa. I will start with Chapter 1. Chapter 1 is made reference to the Christian state, if we did to be a Christian state.

And the second submission, Chapter 2, in terms of the Bill of Rights. If the right should be given to the parents, teachers, this is in relation to corporal punishment, if they can institute corporal punishment limited to discipline and teaching. The third submission, in relation to Chapter 3, the President to be appointed by the Bose levu Vakaturaga, and the Prime Minister, if the Prime Minister to be appointed, it must be indigenous, it's okay.

The other submission this morning is in relation to Chapter 4 of the Constitution, which talks about the President as well, to be the Executive Commander of the RFMF, Chief Commander of the RFMF. The President to be the Chief Commander of the Royal Fijian Military Forces, RFMF. The appointment of the President must not be from Prime Minister, from the Prime Minister to be appointed by the Bose Levu Vakaturaga, I think, yes, to be appointed by the Boselevu Vakaturaga And the President must also appoint the following position, the Commander of RFMF. The Commander, the Chief Justice and the Commissioner of Police, and the Chairman of the PSC.

Chapter 10, in relation to the Immunity Clause, it is submitted this morning that the Immunity Clause to be removed, and those responsible to be brought to justice.

The other submission, in relation to the President and the Prime Minister, they must not come from the same province. I will repeat that one for the record. The President and the Prime Minister must not come from the same province.

References made, also made to Qoliqoili and the Land. It must be approved by the Boselevu Vakaturaga, if there is a change in law. And the rest, I think, it is covered above.

Chapter 11, this is a written submission from the village of Vanuadina. It is written in Itaukei language, presented this morning by Lanieta Qalilawa, supported by the names of those who support this submission.

Mr. Biu: I now submit to the Commission for a record. Thank you.

Mr. Valenitabua: Thank you, Mr. Matavou. A written submission for the record. A written submission, dated 19th of June, 2026, has been presented to the Commissioners this morning. The written submission is made on behalf of the villagers of Vanuadina, of Tokatoka-Tailevu, and it is being presented by Ms. Laniata Qalilawa. The submission is in the Itaukei language, has been translated by Mr. Matavou, and it is signed and attached to the submission is a list of names of villagers of Yeah. Attached to the written submission is a list of names from villagers of Vanuadina, together with the name of their village and signatures, and their voter card numbers. I now accept, on behalf of the Commissioners, this submission as part of the evidence and submissions presented at Vuci Village this morning. Thank you.

Rupeni Qalilawa: My name is Rupeni Qalilawa I'm from Vanuadina. Almost every day I deal with DVRO cases. I signed the DVRO cases almost every day before it was taken to the police and enforced. I have a particular concern in relation to the DVRO by family members, both wife and husband. This morning sometimes of the tea in Nausori, enjoying both husband and wife enjoying tea. Soon as the husband leaves, the wife goes to the police and apply for DVRO. Later, there's a counter DVRO by the husband. Now his concern this morning is regarding the children's welfare is at stake. Because of the counter DVRO by both the wife and husband. My submission this morning is in a form of a question. Is there any other law to deal with abuse of DVRO system and that also to protect the family? I will repeat. I will repeat. Is there any other law that deals with abuse of DVRO? And the main concern is the protection of the family, particularly our children.

Mr. Valenitabua: Thank you, Mata ni Tikina. The issue you have raised this morning is not strictly a constitutional matter. Rather, it is an issue that can be addressed through legislation without necessarily requiring a constitutional amendment. With respect to Domestic Violence Restraining Orders (DVROs), these are established under the Domestic Violence Act. They are intended to protect victims of violence within the family, including cases involving violence by a husband against his wife. The Police are authorized to receive complaints and ensure that the necessary procedures and documentation are completed before a DVRO is issued. You have asked whether there are procedures that could help reduce

the need for DVROs. One suggestion is that, where appropriate and safe to do so, family matters could first be addressed within the family and with the support of the church, with the aim of promoting reconciliation and strengthening family relationships. Where additional assistance is required, the Social Welfare Department, the church, and the Police should work together to provide appropriate support and assistance to families while ensuring that the safety and wellbeing of those affected remain the primary consideration.

Sikeli Suguta: I'm the Turagani koro Nabitu Village. My submission secular state to remove and have Chiristan state. The village by law if it could be strengthened. The rights of individual to take away the rights. The law to be done in a law to be made for the Itaukei only to participate or take part in the election. The fifth submission is to have Itaukei government. The sixth submission, there must only be a two-party to participate in the election. The GCC to appoint the president. The disable people to be look after. Only two parties to participate in the election. President to be appointed by the members of the public or the people. The sixth submission made reference to those of fiscally challenged population or the disabled people. The minerals, in particular in qoliqoli and the land, the minerals in qoliqoli to be returned to the lawful owner, which is the Itaukei. Further reference to the lease, when a lease is issued it must only be for 15 years before renewed. Emergency situation, made further reference that people to appoint the president. The 13th submission, I think he was referring to immunity clause. All those who participated must be brought to justice. The 14th submission made reference to lawmaking process. It is important that the voice of the people be heard before a law is enforced. And I'm sure he's referring to the amendment constitution. The 15th submission is about the election. Election will only take place once the amendment constitution is approved. I thank you, Mr. Chair.

Mr. Valenitabua: Sikeli Suguta, Turaganikoro of Nabitu, Tokatoka Tailevu, submitted the written submission for the Koro of Nabitu Tokatoka Tailevu, hereby submit to the commission for record. A written submission has been presented to the commissioners. This morning is dated 19-06-2026, submitted on behalf of the villagers of Nabitu by the Turagani koro, Sikeli Suguta, it is in the Itaukei language, and signed by Mr. Suguta. The submission is a list of names of members of the village of Nabitu with their signatures and their voter ID card numbers. The commission now accepts this submission and its attachment as submissions from the villagers of Nabitu in Tokatoka Tailevu this morning. Thank you.

Mr. Biu: Chairperson and members of the commission, I have here with me the written submission prepared by Mr. Isoa Tikoca for the Turaga ni koro of Naceruku. It is written in the English language and I've been instructed by Penny Tikoca if I can read the submission to the commission this morning. If it pleases the submission to the Fiji Constitution Review Commission, public consultation at Nabitu Tokatoka Tailevu submitted by Isoa D. Tikoca of Tuilomainasau villageTokatoka Tailevu

Introduction. I, Isoa Tikoca, of Tuilomainasau village, Tokatoka Tailevu respectfully make the following submission to the Fiji Constitution Review Commission for consideration as part of the review of the Fiji's constitutional framework. This submission I made in the spirit of national unity, reconciliation, democratic governance, constitutional legitimacy, and the long-term welfare of the people of Fiji.

It is my sincere belief that Fiji has reached a critical point in its constitutional history where the nation has been, has an opportunity to address the challenges of the past, strengthen democratic institutions, and establish a constitutional foundation capable of guiding the future. One, the removal of immunity provisions and prosecution of future coups. I respectfully submit that the coups of 1987, 2000, and 2006 were unlawfully interruptions of Fiji's constitutional and democratic order.

At the same time, I acknowledge and commend the significant effort that has been undertaken in the recent years towards national reconciliation and healing. In particular, I recognize the extensive reconciliation process led by Major General Ro Chane Kalouniwai, the commander of the Royal Fiji Military Forces, and the leadership of the Republic of Fiji Military Forces. Before the Matanigasau was presented to the Great Council of Chiefs on 27 November 2025, the commander and the representatives of the Republic of Fiji Military Forces undertook a nationwide program of traditional reconciliation and engagement throughout the 14 provinces of Fiji.

This process required considerable time, commitment, humility, and effort. It involved traveling throughout the country, meeting with the regional leaders, provincial representatives, chiefs, and communities, listening to their concern, acknowledging the pain and consequence of the coup, and seeking forgiveness through customary Fijian processes. The Matanigasau presented to the Great Council of Chiefs was therefore not an isolated event, but a culmination of lengthy and sincere reconciliation journey undertaken across the 14 provinces of Fiji.

The acceptance of the Matanigasau by the Great Council of Chiefs represented a significant milestone in the healing of our nations, and reflected the spirit of forgiveness, reconciliation, and unity that is deeply rooted in the Fijian culture and tradition. Considering these extraordinary efforts and the acceptance of the Matanigasau by the GCC, I respectfully submit that the coups of the past should now be regarded as settled matters. The people of Fiji should be encouraged to move forward together with unity, leaving behind the divisions of the past and learning from them.

While I advocate forgiveness and reconciliation regarding the past, I firmly submit that the constitution must provide clear and unequivocal safeguards against the future constitutional seizure of power. I therefore respectfully submit that any future attempt to overthrow a democratically elected government through force, coercion, military intervention, or any other unconstitutional means should constitute a serious criminal offense against the state and the people of Fiji. Accordingly, I submit that the constitution should, one, explicitly affirm the supremacy of the constitutional democracy, the rule of law, and the civilian government.

Two, declare any future coups, attempted coups, or unconstitutional seizure of power to be unlawfully invalid and of no legal effects. Three, require the investigation, prosecution, punishment of all peoples involved in planning, supporting, facilitating, financing, or executing future coups. Five, prohibit the granting of blanket immunity for any future coups-related offenses.

Six, ensure that no person, institution, or arms of the state is above the constitution or the law. Nine, affirm that the Republic of Fiji Military Forces remains subject to the authority of the constitution and the democratically elected civilian government of Fiji. This approach recognizes the importance of reconciliation and forgiveness in relation to the past events while establishing a firm constitutional commitment to democracy, accountability, and the rule of law.

By acknowledging the extensive reconciliation efforts undertaken throughout the 14 provinces and Fiji, and the acceptance of the Matanigasau by the Great Council of Chiefs, Fiji can close this chapter of its history with dignity and unity. At the same time, the constitution must make it clear that future generations will never again accept unconstitutionality of the government as a means of political change. The second submission, the reinstatement of the 1997 constitution as the foundation of the constitution reform.

I respectfully submit that Fiji should restore the constitution of 1997 as the foundation of its constitutional framework rather than retaining the 2013 constitution as the primary constitutional instrument. The 1997 constitution was the product of extensive and inclusive consultative process involving political parties, traditional leaders, religious organizations, civil society groups, and the people of Fiji. It reflected a broad national consensus and was widely regarded both domestically and internationally as a democratic and representative constitutional settlement.

By contrast, the 2013 constitution was promulgated following the abrogation of 1997 constitution and was introduced without the same level of public participation, parliamentary debate, and national consultation that characterized the development of 1997 constitution. As a result, many Fijians have questioned both the process of which the 2013 constitution was introduced as a legitimacy of several of the provisions. A particular concern arises from section 131, subsection 2 of 2013 constitution, which provides the Republic of Military Forces, which provides that the Republic of Military Forces has the overall responsibility to ensure at all times the security, defense, and well-being of Fiji and all Fijians.

While this provision does not expressly authorize the military intervention in government, its broad and ambiguous wording has created uncertainty regarding the proper constitutional role of the military within a democratic state. The provision has been interpreted by some as conferring upon the military a guardianship role over the nation that extends beyond its traditional defense function. In modern constitutional democracy, ultimate political authority must reside with the people through the elected representatives.

The military should serve the state and the constitution under the direction of a democratically elected civilian government and should not possess any constitutional mandate that could be interpreted as authorizing intervention in political governance. Further concern arises of chapter 10 of the 2013 constitution, which provides extensive immunity protection relating to the events associated with 2016 COPA and subsequent actions. These provisions have generated ongoing public debate regarding accountability, constitutional legitimacy, and equality before the law.

Furthermore, I respectfully submit that the 2013 constitution do not provide a sufficient sufficiently strong or legitimate foundation upon which the future of Fiji should be built. A nation's constitution should be rooted in the freely expressed will of the people and should emerge from the process that is

inclusive, transparent, participatory, and representative of all sectors of the society. The strength of a constitution lies not only in the legal authority, but also in its moral legitimacy and the confidence of the people placed in it.

The 1997 constitution derived its legitimacy from the extensive process of dialogue, consultation, compromise, and consensus building among Fiji's diverse communities. By contrast, the 2013 constitution did not arise from a similarly broad-based national consensus and therefore continues to be subject of debate regarding its legitimacy and acceptance among the sections of the population. A constitution intends to guide Fiji's future for generations to come must be founded upon the principle that unite rather than divide and upon the process that gives all citizens a genuine sense of ownership.

The future of the order of Fiji upon the foundation that reflects the collective aspirations of the people, respect democratic rules, oppose the rule of law, recognizes the importance of traditional institution, and guarantee the supremacy of civilian democratic government. For these reasons, I respectfully submit that the 1997 constitution provides a stronger constitutional foundation on which Fiji can be built in its future. While amendments may be required to address contemporary challenges and circumstances, the underlying legitimacy, consultative origins, democratic character, and a broad public acceptance of the 1997 constitution make it more suitable basis of Fiji's long-term constitutional development than the 2013 constitution.

The restoration of 1997 constitution with such amendments as may necessarily to reflect contemporary realities would contribute significantly to the national unity, democratic governance, constitutional stability, respect of the rule of law, and the public confidence of Fiji's supreme law. In conclusion, I respectfully urge the Constitution Review Commission to give careful consideration to this submission. The extensive reconciliation process undertaken by the Republic of Fiji military forces throughout all 14 provinces of Fiji culminating in the presentation and acceptance of the Matanigasau by the Great Council of Chiefs provide a historical opportunity for Fiji to close a painful chapter in its history and move forward in unity.

At the same time, Fiji must ensure that the future generation are protected from any recurrence of unconstitutional trends of government. The constitution should, therefore, clearly prohibit future coups, remove the possibility of immunity for future coup-related offenses, and reaffirm the supremacy of the democratic civilian government. I further submit that Fiji's constitutional future should be built upon the foundation that enjoys broad

public legitimacy, democratic acceptance, and national ownership.

The Constitution of 1997 provides such foundation and should be restored as the basis of Fiji's future constitutional order. By embracing reconciliation, strengthening democracy, restoring constitutional legitimacy, and reaffirming the rule of law, Fiji can continue to build a united, peaceful, prosperous nation for all its people. Respectfully submitted.

Signed, Isoa D. Tikoca. Date, 8 June, 2026. Mr. President, members of the commission, I hereby submit the written submission for the Turaga Ni Vanua Nacereku prepared by Isoa Tikoca. I hereby submit for record. For the record, another submission has been presented to the commissioners this morning.

The introduction of the submission is in the iTaukei language, and then the body is in the English language. It is dated 8 June, 2026, and it is being presented by Mr. Isoa Tikoca on behalf of the villagers.
That submission is for the Turagani Vanua Naceruku, all the chiefs of the group. I think the signature is at the back. It is not signed by the Turagani Vanua. All right.

It's from the Vanua Naceruku from the Turagani Vanua, and attached to the presentation or the submission is a list of names with the chiefly titles, with the chiefly titles from the villagers comprised in the Vanua of Naceruku, together with their signatures and the dates on which they have placed their signatures. It is presented by Isoa Tikoca on behalf of the Turaga ni Vanua. I now accept the submission as part of the submissions and evidence received by the commissioners at Vodi this morning.

Mr. Biu — Chairperson, we only have two more submittees this morning.

Jone Qalilawa: — My name Jone Qalilawa I'm from Vanuadina. I made reference to the term it okay which is in 2013 Constitution he submits if that the word iTaukei be substituted with the word native for example the native land Trust Board which existed and to be reverted back to native The iTaukei in the Constitution to be substituted

Seru Tabakece: — My name is Seru Tabakece im from Vuci Tokatoka. I just have a few submissions sorry; I haven't been able to write in or submit any written form firstly is in regards to especially with all the and now as we are preparing for our elections if we can if it's possible

that for all those national development plans and strategic plan that comes out to the ministry. If it can be constitutionalized especially when different government came into place they have to abide by that certain issue say we build a 50-year development plan however is for all those political parties that are running for election they have to abide by that development plan especially when new government come in with a new agendas we have to roll on again to the newly especially with the new agendas coming in which had the heated our progress as a nation as a whole .That is one submission.

the second I'm sorry Mr. Gounder sir these are some structures that are done in some Asian countries like Thailand they only give the voting powers to the native of the land. For those that came in they basically just do businesses and all but to vote and to run a parliamentary power it is only given to the native of the land who are landowners of the country.

I think it's being done in Indonesia and Thailand they run their own the natives of the land and all those that come in sorry for is just submission .
Thirdly for the right now all the especially the land or from the sea the minerals we always hear that six above six below six feet it's a own by the government with all possibility, if we care especially for those who log pines the pound is it if we can I know I remember with a TLTB that every 10% of everything goes for the admin of for all those minerals from the landowners. As we know in Nawailevu in Bua the previous government in war for the bauxite mining they actually just increase that 6% to 12% of the 10% of the is that 10% . I know it will be familiar with if we can give that 10% poundage to the landowners for their development rather than the 6% of the 10% that is given to fully give.

Another thing is being done in Norway how they were able to use their resources as of today they have been able to they didn't share their profits from the resources especially in oil, and what they did for different governments that come into place they stick and abide by that alone that they use it to invest in other countries .And as of today they have a free education they were able to have pay their pensioners for if we can go and study what Norway is doing especially with ours.

Another thing is our school curriculum when we change from when we are just allowing children to just go either they pass or fail right now we are reaping the the wave of all those decisions made back then because there was no thorough analysis or conducted when that was not being done. As of today we have our literacy level and especially for year 8 I know for those I say 40% that fail in the year 8 it was like 60% was iTaukei.

If we can before we plan out or roll out any activity that we should do a thorough analysis rather than doing community consultation we should bring the expert they should delve on these issues and when they delve on these issues if we say it's it should be more than 90% success rate. If it's like 85% 15% failure we should not consider it and run it into a curriculum we should take it into that account. Those are some submissions that I have in regards to how we can be able to especially with our new constitution.

Dr. Gounder: Mr. Seru vinaka, the first one on the national development plan a strategic development plan I think that's something the government is looking at the moment and I think this provides a good opportunity to see how we can include that in the plan. As you have highlighted one challenge is when new government comes, they throw the old government's plan want to bring new plan and this things keep changing like that and we don't see development on the ground. So, your point is well taken the other point in a school curriculum is a good point we need expert analysis not only public consultation.

Your point about the repeat system is now back which was one of the recommendations in the national development plan so moving forward the teachers can hold children back in the class if they find out that they haven't achieved a certain level of literacy and numeracy they won't go to the next class like the old system we used to have.

So, one challenge is when we have education up to form 4 year 10 we had we wanted students to complete through to year 10 but the new policy now where students can be held back. But that will be implemented from next year because parents have been told and teachers have been told this year so they know in in advance that by the end of this year if their children don't perform according to certain expectation, they will be held back but from next year so everybody is aware. The other issues the chair will answer that.

Mr. Valenitabua: The Constitution currently provides that the rights of landowners extend only to a certain depth beneath the land. Minerals found below that level are vested in the State. Throughout our consultations across Fiji, we have received numerous submissions proposing that ownership of minerals and other natural resources beneath customary land should be returned to the customary landowners. Those are the principal points raised by Mr. Seru in his submission. Are there any further submissions?

You would have noticed that I did not comment on every point that was raised in your submission. Many of the issues you have mentioned have already been raised during our consultations throughout Fiji. One of the recurring submissions is that the next General Election should only be conducted after the constitutional review has been completed and the amended Constitution has come into force.

We have also received many submissions calling for the Great Council of Chiefs (GCC) to be restored under the Constitution. The GCC was previously entrenched in earlier Constitutions but was removed under the 2013 Constitution. Many submitters believe that its removal weakened the constitutional recognition of iTaukei institutions and leadership.

There have also been repeated submissions calling for the constitutional recognition of iTaukei customary law, with the view that this would strengthen and preserve the identity, customs, and traditions of the iTaukei people.

Another commonly raised proposal is that the name "Fijian" should be reserved exclusively for the Indigenous iTaukei people.

We have also received many submissions seeking changes to the current electoral system. At present, Fiji operates under a single nationwide constituency. Many people have proposed returning to the previous constituency-based system, where Members of Parliament represented specific geographical constituencies. Submitters have said that under the previous system they knew who their local representative was and where to seek assistance, whereas under the current system many people feel disconnected from their elected representatives and find it difficult to access government services.

The proposal to re-establish the Senate has also been raised in several consultations. Submitters have suggested that Parliament should once again consist of both a House of Representatives and a Senate, with the Senate serving as a reviewing chamber, particularly for legislation affecting the rights and interests of the iTaukei people.

There have also been submissions proposing that the President of the Republic be appointed by the Great Council of Chiefs.

The reinstatement of corporal punishment, both in schools and within the home, has also been raised. It has been noted that the Fijian Teachers Association has submitted that corporal punishment should be restored as a disciplinary measure. Concerns have also been expressed that some parents are being reported for disciplining their children.

The Bill of Rights has likewise been the subject of many submissions. Some submitters have proposed reviewing certain rights, including those relating to children and women. In some consultations, participants have also suggested that greater recognition should be given to the rights of men.

The strengthening of village by-laws has also been widely discussed. Some submitters have proposed that village by-laws should be formally endorsed through district and provincial structures, and, where appropriate, with the involvement of the Great Council of Chiefs. Similar suggestions have also been made regarding disciplinary measures within villages.

We have received numerous submissions concerning leases and royalty payments for iTaukei land. Many landowners believe that the current lease payments and royalties are too low. It has been noted that the iTaukei Land Trust Board (TLTB) currently assesses lease payments based on the Unimproved Capital Value (UCV) of the land. Many submitters have proposed that lease payments should instead be assessed using the current market value of the land.

The issue of constitutional immunity has also been raised repeatedly. We have received many submissions calling for the immunity provisions to be removed. However, the Supreme Court has advised that this issue should be approached with caution. We will consider those submissions further when the Commission returns to Suva.

With regard to the proposal to restore the 1997 Constitution, it was explained earlier today that the Supreme Court has indicated that the 1997 Constitution is no longer in force. The Commission is therefore proceeding in accordance with the legal position as advised by the Court. We have also received submissions proposing that the name "iTaukei" be changed back to "Native". Those are some of the principal submissions received during today's consultation. I also wish to note that submissions have been received not only from villages but also from individual members of the public and civil servants.

The second stage is the referendum, during which the people of Fiji will have the opportunity to decide whether to approve the proposed Constitution.

The Government has already outlined the process. Once the Commission completes its nationwide consultations, we will prepare a comprehensive report summarizing all the submissions received. We will also prepare a draft Constitution based on those submissions and our recommendations.

When our work is completed, both the report and the draft Constitution will be presented to the President of the Republic of Fiji. At that point, the Commission's work will have been completed.

The President will then submit the report and the draft Constitution to the Government. The Government will undertake the necessary legal and administrative processes before presenting the proposed Constitution to Parliament for its consideration in accordance with the constitutional amendment process.
There are two important stages of deliberation in Parliament before a proposed Constitution can proceed to a referendum.

The first stage is the parliamentary debate on the draft Constitution. At the conclusion of that debate, Members of Parliament will vote. If at least two-thirds (66%) of all Members of Parliament support the draft Constitution, it will proceed to the second stage.

The second stage involves a further parliamentary consideration and vote. If the draft Constitution again receives the support of at least two-thirds (66%) of Parliament, it will be approved by Parliament and proceed to the next step.

Once Parliament has completed this process, the draft Constitution will be referred to the Supervisor of Elections. The Elections Office will then conduct a national referendum, allowing the people of Fiji to decide whether to approve the proposed Constitution.

Before the referendum is held, the proposed Constitution will be explained to the public so that people understand its contents. On referendum day, eligible voters will cast their vote in a manner similar to a general election.

The ballot paper will ask a single question—whether you approve the proposed Constitution becoming the Constitution of Fiji. Voters will indicate their choice by marking either "Yes" or "No."

If you vote "No," that is your choice. After voting closes, all votes will be counted.

If the majority of voters choose "Yes," the proposed Constitution will become the Constitution of Fiji. If the majority vote "No," the 2013 Constitution will remain in force.
It is important that we continue to discuss these matters openly during our talanoa sessions so that everyone understands the constitutional review process.

If a referendum is held, the decision will rest with the people. It is not our role to tell anyone whether to vote "Yes" or "No". Each person must carefully consider the proposed constitutional changes and decide for themselves. If you support replacing or amending the current Constitution, you will vote accordingly. If you wish to retain the 2013 Constitution, you will also have the opportunity to express that choice through your vote.

That decision ultimately belongs to the people. Whether the proposed Constitution is adopted will depend on the outcome of the referendum.

It is therefore very important that everyone who is eligible registers to vote and participates in the process.

It is also important that people cast their vote rather than waiting until the process is over to express their views. This constitutional review is not an issue concerning only the iTaukei people. We have received submissions from people of all communities, including Indo-Fijians and other ethnic groups, many of whom have also expressed views on the Constitution.

Ultimately, the outcome will depend on the will of the majority. If the majority votes against the proposed changes, the existing 2013 Constitution will remain in force.

----------End of Session [19-6-2026]----------

Submission(s) Received

Vuci Village Submission To the 2013 Constitution Review Commission

DATE OF SUBMISSION: FRIDAY 19TH JUNE, 2026

Submitted by: Vatiliai Dinalagi

Vuci Village Submission

To the 2013 Constitution Review Commission

Who We Are

Vuci Village is located in the district of Tokatoka, within the province of Tailevu. The village is made up of 72 households with a total population of 178 people.

The majority of our villagers are made up of children and youth, so we must raise issues that we believe require to be looked at and amended in our 2013 constitution.

Our Submission was compiled by our Development Committee. In it, we have captured all individual input from those villagers who have expressed their desire to be part of this important process.

Executive Summary

This submission recommends amendments to the 2013 Constitution to strengthen parliamentary oversight, enhance judicial independence, restore a bicameral legislature, and improve public participation in constitutional amendments. These recommendations are intended to promote democratic accountability, good governance, and public confidence in Fiji's constitutional framework.

Guiding Principles

Whilst formulating our submission, we have made a concerted effort to ensure that the following principles underpin our recommendations.

- Democratic accountability
- Separation of powers
- Rule of law
- Protection of fundamental customary rights
- National unity
- Indigenous rights
- Good governance
- Economic stability

Provisions proposed for Amendments by Vuci Village.

The Bose Levu Vakaturaga (BLV) formally presented its submission to the Constitution Review Commission on 1 April 2026, advocating for stronger constitutional recognition of iTaukei rights, customary laws, and traditional institutions.

This submission supports, reinforces and concurs with the BLV's call for the restoration of constitutional recognition of the Bose Levu Vakaturaga and its role in safeguarding iTaukei customs, traditions, and development.

Section 1 - The State

Preamble

We believe that the preamble of our Constitution should always emphasize the importance and relevance of Christianity in our country. It was Christianity that brought light and change to our tribal way of living and ended cannibalism. No other religion has the strength and spiritual belief to achieve this.

As such, Fiji should be declared a Christian state.

Having said this, other religions are free to practice their beliefs in Fiji.

- **The way the 2013 Constitution was created points to "lack of legitimacy".**

The 2013 Constitution was **imposed rather than adopted through broad public consent**. The constitution did not go through a referendum or a fully representative constitutional assembly and therefore lacks democratic legitimacy.

- Moving forward, any effort to amend or change our constitution calls for a more participatory constitutional framework.

- We propose the CRC to reserve the term "Fijian" for indigenous iTaukei.

Bose Levu Vakaturaga

- **Issue:**
  The 2013 Constitution does not recognize the Bose Levu Vakaturaga (BLV), despite its historical role in representing and advising on matters affecting iTaukei communities.
- **Recommendation:**
  The Bose Levu Vakaturaga (BLV) should be reinstated as a constitutionally recognized institution with clearly defined advisory and consultative functions relating to iTaukei customs, traditions, laws, and development.
- **Rationale:**
  The BLV was recognized under the 1997 Constitution and served as an important mechanism for consultation and representation of indigenous interests. Reinstating the BLV would strengthen engagement with iTaukei communities while preserving Fiji's democratic institutions.

Section 2 – Bill of Rights

- We urge the repeal of rights that clashes with indigenous culture and which pose a threat to the peaceful existence of the Itaukei community.

- We urge the consideration of individual village by-laws to be considered as the law in a village setting, but this is to be consistent with the Constitution of the Republic of Fiji.

- We propose repealing Section ***26(3)(a) – Right to equality and freedom from discrimination based "sexual orientation" and "gender identity and expression".***

- We urge the restoration of corporal punishment as a form of punishment for our children. This is aligned with the bible teaching in Proverbs 13:24- He who *"He who spares the rod hates his son, but He who loves him disciplines him diligently".*

Section 3 – The Parliament

Electoral System & Representation

- We believe that the single-constituency system that Fiji currently has weakens local or provincial representation.

- The **open-list proportional voting system** is confusing or overly candidate-centric.

- We call for a return to some form of **constituency-based or mixed representation**, so MPs are more directly accountable to local communities.

Size and structure of Parliament/system of government

- Review the **number of Parliamentarians downward from 71 to 55**, Senate is to consists of 30 members.
- Fiji is to retain a bicameral **Parliament** system to provide enough accountability and representation.
- Members of the House of Representatives are to be elected by the people, while Senators are appointed through a constitutional process involving the President, the BLV, the Prime Minister, the Leader of the Opposition, and the Council of Rotuma.

Section 4 – The Executive

Concentration of power in the Executive

- We believe that the 2013 Constitution gives **too much power to the Prime Minister and Cabinet**, while weakening checks and balances. We urge the CRC to consider that Parliament and independent institutions should have stronger oversight powers and that constitutional safeguards against abuse of executive power need strengthening.

- We propose that the Bose Levu Vakaturaga (BLV) should be the appointing authority for the person most capable of assuming the post of President and Vice President of the Republic of Fiji.

- We propose that the post of President should be reserved only for an indigenous Itaukei with the post rotating among the three (3) confederacies of Kubuna, Burebasaga, and Tovata for each term.

- **Appointment of Prime Minister** – We propose that the post of Prime Minister be reserved only for an indigenous Itaukei who commands the respect and support of the majority of candidates of the winning political party.

Section 5 – The Judiciary

- We propose the repeal of any previous convictions for anyone who has served their sentence and has continued to live their life as a law-abiding citizen of the Republic of Fiji.
- This previous conviction should not be an obstacle to any citizen's effort to migrate or seek meaningful employment opportunities abroad.

- We propose the appointment of Judicial Officers solely by JSC and not to involve the advice from the Attorney General to avoid any political interference in these appointments that has the potential to tarnish the image of the Judiciary

Section 6 – State Services

- We propose prompt prosecution of civil servants who are charged with corruption-related activities in the civil service.

- FICAC needs to be resourced and funded appropriately.

- FICAC Commissioner to be appointed by the Higher Service Commission based on merit and competency with no political affiliation.

Section 7 – Revenue & Expenditure

- We propose the prompt tabling of annual reports for each Ministry and Department after the end of each financial year.

- We propose that legal action be taken against the Ministry and Department that continually fail to submit their annual report in a timely manner.

Section 8 – Accountability

- We propose the setting up of a National Economic Council from the Private Sector.

- The Council is to provide advice and guidance to the Reserve Bank of Fiji and the Ministry of Economy on measures that will ensure the Republic of Fiji can withstand any global economic shock that has the potential to cause increasing inflation.

Section 9 – Emergency Powers

- We propose that a committee be formed to advise the President on any occasion that necessitates the issuing of a State of Emergency directive.

- The State of Emergency is to be issued by the President on the advice of the Prime Minister with the recommendation of the Minister of Defense in consultation with the Commander of the RFMF and the Commissioner of Police.

Section 10 – Immunity

- We propose the repealing of this section from the Constitution.

- We propose that perpetrators of any future coups should face legal action for all actions they have undertaken.

Section 11 – Amendment to the Constitution

- We propose that a full consultation be undertaken through all provinces and villages in Fiji before any amendment to the constitution is considered in the years to come.

- Any amendment to the constitution has to be approved by a majority of provinces in Fiji.

Section 12 – Commencement, Interpretation, Repeal and Transitional

We propose that any bills impacting the Itaukei Proprietary Rights must be read three times in the House of Representatives and motions for second and third readings are carried in the House of Representative.

A Bill that alters the Agricultural Landlord and Tenant Act:

(a) must be expressed as a Bill for an Act to alter that Act; and

(b) must not be presented for the President's assent unless:
   i it has been read 3 times in House of Representatives and motions for the second and third readings are carried in the House of Representative; and

At its third reading, it is supported by the votes of at least two-thirds of the members of the House of Representatives.

(1) The President must not assent to a Bill referred to in this section unless it is accompanied by a certificate of the Speaker to Parliament certifying that, in relation to the House of Representatives, the approval required by this section has been given.

Customary Laws and Customary Rights.

The 2013 Constitution took out all references to Customary Laws and Customary Rights.

This proposal recommends that section 186 of the 1997 constitution be reinstated because the iTaukei and all other communities in Fiji are cultured and governed by customs of old that have formed the basis for conduct within these communities.

New Section - *Development Involving Extraction Affecting iTaukei Land and Water Resources*

- We propose that full rights and ownership be granted to Itaukei landowners involving any development and extractions from their Land and Water Resources.
- This relates to the discovery of any minerals and other resources that are discovered on their land.
- Laws relating to the following are required to undergo meaningful consultation and consent within the iTaukei communities before any changes are made:

- Native land
- The Vola ni Kawa Bula (VKB)
- iTaukei affairs
- Customary institutions

Conclusion

We believe that the 2013 Constitution should be refined to strengthen democratic governance and public confidence. The recommendations outlined in this submission seek to build upon existing strengths while addressing identified shortcomings, particularly those affecting our Itaukei community's rights and customs.

11.2 Continuous Review

Constitutional evaluation should not be a rare crisis response; it must become an ongoing, cyclical national exercise.

11.3 Referendums:

Remove the restrictive requirement or national referendums to pass constitutional amendments, relying instead on parliamentary mechanisms and continuous public review consultations.

12.0 COMMENCEMENT, INTERPRETATION, REPEALS AND TRANSITIONAL

All transitional provisions must be explicitly drafted to bridge the transition seamlessly from the 2013 Constitution framework to this reformed Constitution, ensuring that no State apparatus, civic protection, or indigenous right is left unprotected prior to the 2026 General Elections.

LOGANI VILLAGE

PAULIASI MULO
TURAGA NI KORO
LOGANI
19/06/26

Na veitokoni me baleta na Yavu ni Vakavulewa

Koro: VUCI **Tikina:** TOKATOKA

#	Yacamuni	Voter ID No	Saini
1.	Seremaia Balenadu	008615800820	[signature]
2.	JONE LADINIWASA	009174200070	[signature]
3.	NAIBUKA RACO	0086 015 01938	Raco
4.	SIMELI DAUSIGA	7013815801373	[signature]
5.	Ri Sakulisa Seote	~~0086158 00839~~	[signature]
6.	Rt Peni Kamarusi	0091170 01083.	[signature]
7.	SAKEASI MATASERE	~~0086 513 00066~~	[signature]
8.	Ri George R Waganivalu	008500900627	[signature]
9.	LAISIASA RASERU	236266500026	[signature]
10.	Ratu Kiniyoji Riyaunoga	287655427242	[signature]
11.	Leonard Hufa		[signature]
12.	ILIESA BIMITANTINI		[signature]
13.	LOSALINI BERATERI	008629600765	[signature]
14.	NANISE KAMARUSI	008615800818	NPKamarusi
15.	SENIMILI MATASERE	008601100556	SMatasere
16.	SEREMAIA MATACEVA	008601100674	[signature]
17.	NAIVOTE TUISAVURA	008601100673	[signature]
18.	SEREANA CANAUVI	009161500182	Cyavala.
19.	JOJI YAVALA.	002117300998.	Jyavala.
20.	APOROSA KURULEWOA	013605343737	[signature]
21.	RUSIATE TOAGA	008616100128	[signature]
22.	LEMEKI TUKANA	008651300057	Tukana.
23.	SISILIA TIKO	041731600473	Tiko.
24.	NEMANI DELAIBATIKI		
25.	Carrol Cakaunivalu	287655433589	Cakaunivalu
26.	Alumita Tuisavura.	007801000764	Tuisavura
27.	Metaia Verubasaga.	2362535 00096.	Verubasaga
28.	ASafa Tuberi	2876 554 36089	[signature]
29.	Timoci Matavuci Tilolo	0086 158 00806	[signature]
30.	Elanani Naikini #2	0086 158 00830	[signature]
31.	Sereana Koronawa	0086 158 00816	[signature]
32.	Latileta Nanovo	0086 158 00861	Nanovo
33.	~~Vani~~ Roko Vani	0086 009 00259	[signature]
34.	IJAI BALEI	0091 009 01426	Ibalei
35.	Elenani Naikini	1812 661 17927	Naikini
36.	LAIYAWA TAVENISA		Tavenisa

#	Yacamuni	Voter ID No	Saini
37.	Kinatalani Ranadi Kanavaki	1171 53808	RK
38.	Roseana Ladiniwasa		Rediniwasa.
39.	Elesi Radiniwalemu		
40.	WINIFERETI VULOKO	0074160 00068	Wuloko.
41.	JOELI RADUVA	0001 017 01721	Raduva.
42.	Ivamere DALI	0086 158 00868	Dali
43.	Marica Likulawedua	0527 128 52424	Likulawedua.
44.	AKANISI RADUVA	0086 015 01221	Raduva.
45.	OLIVIA Lele.	2362 835 00303	Lele
46.	KENI RACEVA	024016703 26	Raceva.
47.	MERETA KOROMATANA	2891 016 755 41	Koromatana
48.	TYLJANA ROKOBOTE	004 703 201 297	Rokobote.
49.	Samuela Liganivai	0086 013 02340	Saleseu
50.	Asinate Cakacaka	0086 378 01212	Cakacaka
51.	Lyke Tiritabua	0086 009 0458	
52.	ILISA SULITAWTINI	0086 14 01040	
53.	Kalesi Kavidi	0086 158 00811	Kavidi
54.	Tevita Liganivai	2876 55435171	
55.	Emily Bosenadrau. M. Liganivai	258501206806	Batasere.
56.	Mereani Tinabua	0086 513 00065	
57.	Merelita Radotora	014201530875	Radotora.
58.	Torika Katia Liwaliwa	0309 478 00025	
59.	Elenoa Radidravuni	008615800825	Radidravuni
60.	Timoci Tuloo	008615800831	
61.	Elenani Naikini Tuloo	008615800826	Tuiloloo
62.	Temesi Radaubale	223683500810	
63.	Merelita natsuka	0244 136 526 95	
64.	Laisiasa Raseru.	0362 665 000 26	Raseru.
65.	Temalesi V Raseru	2592 030 15469	Raseru.
66.	Nkamb Muaama	00860100423	
67.	Aleleini Tuloo	0086 153 00873	Tuloo
68.	Luisa Molidrau	0086 176 02297	Molidrau.
69.	Melika. Radrotini	0086 15800866	
70.	Esaia. Rabalolo	0091010 02330	Rabalolo.

Vakadinadina: Turaga ni Koro: Yaca: _____ Tiki ni Siga: _____

Na veitokoni me baleta na Yavu ni Vakavulewa

Koro: Vuci Tikina: Tokatoka

#	Yacamuni	Voter ID No	Saini
1.	Kalolaini . Moce	008615800867	Moce
2.	Meneseini . Tulo	016207409266	Tulo
3.	Timoci D. Rabalolo	2362 670 00354	Rabalolo
4.	Tepola . Watiwasi	008615800858	[illegible]
5.	Atelini . Tilolo	236283500486	Rokovada.
6.	Luke: Rokovada	008615800873	Rokovada
7.	Manika Ravuwai	0086 158 00845	Ravuwai
8.	Lite Maramaniuca	0086 158 00850	Maramaniuca
9.	Jone G. Ravuwai	0086158 00848	Ravuwai
10.	Semesa D. Vadiga	2961 133 91011.	[illegible]
11.	Elenoa Kautani	0086 158 00886	Kutani
12.	Laisani Rokobota	2826 013 21257	Rokobota
13.	Venina Vakaloloma	0008 018 01469	[illegible]
14.	Ulamila Molidrau	2362 535 00094	[illegible]
15.	Loata Nagiri	0086 158 00811	LR
16.	Makelesi Meli	0086 158 00883	Meli.
17.	Ema Kalokalo Tuisavura	2961 133 89150	Kalokalo.
18.	Salote Matenia	2960 248 11283	[illegible]
19.	Samuela Matenia Tuisavura	0086 010 022 78	Matenia.
20.	Penaia. Matasere. G	0086 171 00021	Matasere.
21.	Sera Bale	428281100144	Bale
22.	Lice Kiti	008651300059	[illegible]
23.	Lorima M. Naigunugunu	0086 158 00810	[illegible]
24.	~~NEMANI~~ LEVANI TOACA	0086 158 00808	[illegible]
25.	VATILIAI . DINALAGI	287655442626	[illegible]
26.	Marika Bin	011016401290	[illegible]
27.			
28.			
29.			
30.			
31.			
32.			
33.			
34.			
35.			
36.			

TUI LOMAINASAU
Lomainasau, Tokatoka, Tailevu

Email: idtikoca@yahoo.com

8 June 2026

Kivei: Kemudou na Turaga ni Vanua e Tokatoka

Ulutaga: Na Vakatutu me Vakadewataki vei Ratou na Constitutional Review Committee

Ni sa bula vinaka saka na Turaga ni Vanua.

Oi au saka,

Au vakabula mada yani ka nuitaka ni dou sa bula vinaka taucoko na veiliutaki ni noda vanua.

Au vakadewataka tiko yani na noqu nanuma me vakaraitaki vei ratou na Constitutional Review Committee ena nodratou na veisiko tiko mai Nabitu ena ciwa na kaloko ena mataka ni Vukelulu, na i ka tini ni siga ni vula o Jiune 2026.

Au sa nanuma meu vota yani vei kemudou na vakatutu oqo ka kerea na nomudou vakasama kei na nomudou vakatulewa yadua me baleta na veika sa volai tiko. Nai naki levu me rawa ni rogoci na domoda kei na noda rai vakavanua ena gauna ni veivosaki oqo, ka me rawa ni vukea na nodra vakatulewa kei na nodra kila vakavinaka na gagadre kei na rai ni lewe ni noda vanua.

Au sa vakabira vata toka yani kei nai vola oqo na vakatutu ena vosa vaka-Viti kei na kena vakadewa ena vosa vaka-Peritania me rawa ni dou wilika ka vakasamataka vakavinaka.

Me nomuni na vakacegu kei na veivakalougatataki ni Kalou.

Nomuni ena veidokai,

Isoa Delamisi Tikoca

Tui Lomainasau

Submission: Turaga ni Vanua
Naceruku
Prepared: by Isoa Tikoca.

My Summary submission to the Members of the Bose Vanua kei NACERUKU se ko TOKATOKA

Ni sa bula vinaka na Lewe ni Bose Vanua kei Naceruku.

Au sa vakabIra tiko yani oqori ena vosa vakaPeritania na noqu Vakatutu, ka Sa kerei mo ni vakadeuca, ka sa vakaturi tiko yani, ke Donu me sa mosoni ni nodatou Vanua ena Vukelulu ki na Komiti ni Matanitu ka Review taka tiko na 2013 Constitution ka na vakayacori e Nabitu ena Siga Vukelulu oqo, 10 ni Jiune 2026.

Ke na I Kuri.!

Veikemudou na Komiti ni Review ni Constitution, Vinaka vakalevu nomuni yaco rawa mai ena nodatou Vanua oqo.

Na Yavu ni Vakatutu.

1. Taumada keimami kila ni dua na I tavi dredre e koto Veikemudou me da mai veivosakitaka e dua na Constitution ka sega ni Donu na kena gacagaca vakalawa, e a vakaduri taumada kina.

2. Keimami vakadeitaka talega ni Keimami vakalolomataki na kawa I Taukei ena veilawa ka koto ena 2013, ka mai gadrevi tiko oqo meda kauta laivi, ka se dredre voli ga oqo meda kauta laivi Sara ena vereverea ni ka vakalawa dou kila tiko.

3. Keimami kila ni koto ena Constitution 2013, na veilawa ka vakadredretaka sara na kena sagai me veisautaki, na I wiliwili madaga e gadrevi me veisautaka na Constitution e sega ni rawa ni da yacova yani.

4. Keimami loma tarotaro, era vakacava tu na noda Dau ni Lawa, meda mai sagai na lewe ni Vanua me da mai saga meda vakadodonutaka e dua na Constitution ka cicivaki keda tu me 16 na Yabaki ka sega ni dodonu na sala e Muria, NI SA VAKADEITAKA OTI NA VU NI LAWA NI DODONU NA CONSTITUTION NI 1997.

5. Ena vica na Tikina e cake oqori, e kauwai kina na Vanua o Tokatoka, ke rawa ni DIKEVI VATA NA CONSTITUTION NI 1997 kei na 2013.

"The 2013 Constitution was launched during the period of Military Rule."

The 1997 Constitution of Fiji was developed and passed by a democratically elected Parliament under a civilian Coalition Government.

Na Vanua o Naceruku ena tudei ka tokona ga na Yavu e Savasava.

Ni da Cabeta na delana ni vaqarai na tiko Vinaka ni noda Vanua, ia ena daumaka me taravaki na noda vakatutu ena yavu ka dodonu ka dei. E vaka dinadinataki vakalawa ni Yavu ni Vakavulewa ni 1997 e yavu savasava ka dei, ni da tauyavu ena savasava ena taravaki na noda Viti ena savasava, na vanua o Tokatoka e vakatura ke dua na veisau e nanumi me na vakayacori ia me na taravaki e na yavu e tudei sa i koya na Constitution ni 1997.

Ni da tauyavu ena Savasava eda na vua taka na Savasava.

Na neitou Vasu Tabu, na Vasu Tabu ni Vanua o Tokatoka, ka Commander ni Mataivalu ni Viti sa tekivuna na cakacaka levu ni sasamaki, na kena vakasaqarai ni rarama, ni cakacaka levu ni kere Veivosoti vei ira na vuvale e mai leqa na wekadra ka vakakina ki Viti raraba kei ira kece sara na lewe I Viti era yaco rawa kina na Mataivalu, ka ra qai cabe ki na Bose Levu VakaTuraga mera lai vakacabora kina na MATANIGASAU ni Mataivalu kei ira kece era a okati ena tiko yavavala kei Viti me yacova mai na gauna oqo.

Sa kerei saka tiko ME SA CIQOMI NA MATANIGASAU ME SAVATI KECE KINA NA VEREVEREA KA A TEKIVU ENA 1987 me yaco mai oqo.

Me I kuri ni ka me volai ena 1997 Constitution oya, Na nodra vosoti na vei Vuaviri kece sara ka sa yaco oti e Viti.

ME DA SA DEWA SARA MADA YANI ENA TABANA TARAVA KA KOTO KINA NA VAKATUTU ENA VOSA VAKAPERETANIA

.....

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

15 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Asaeli Takala	Lemainasau	[signature]	000172400145
	Ima Turaganikeli	✓	[signature]	042818797880
	Jone Munaka Rabaka	✓	[signature]	257701325084
	Adi Litiana Kuma	✓	[signature]	009115601988
	mereia Sauvukivuki	✓	[signature]	235158501646

1

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19 JUNE 2026

Yaca/Yacamu Vanuadina Koro Tokatoka Tailevu
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	EDA SA VAKADINADINA TAKA OTI NA KACA E RAWA NI CAKAVA E DUA SEGA NI TAUKEI IA, AI VUKEVUKE GA NEI PARAIMINISITA SA KUA TALE NA MADUA MEDA SOGOTA VEI IRA OQO NA KATUBA.
WASE 1 NA MATANITU	ME VAKADEITAKI ME VANUA LOTU VAKARISITO O VITI SOLI GA NA GALALA VEI IRA NA VEILOTU TALE ESO KA ME VAKATABUI MECURU MAKI MAI E VITI NA LOTU VAKASETANI. ME QARAUNI VINAKA SARA NA KENA SOLI NA LEWE NI VANUA TU DEI
WASE 2 LAWA NI DODONU	E DODONU ME SOLI TALE NA GALALA VEI IRA NAITUBUTUBU, DAUNIVEISUSU KEI QASENIVULI MERA KUITA TAKA NA GONE MERA VULI KINA. E DA SA RAICA TU OQO NA CA NI NIRA SEGA NI KUITA TAKI NA GONE.
WASE 3 NA PALIMEDI	PERESITEDI - ME DIGITAKA GANA MATA BOSE VAKATURAGA KEI NA DUA NONA I VUKEVUKE MERAU I TAUKEI RUARUA. PARAIMINISITA - ME DAU PARAIMINISITA GA EDUA NA I TAUKEI KA DUA GA NA NONA I VUKEVUKE, TAUKEI TALEGA NA BOSEVAKATURAGA MEI SOSOMI NI ~~NI~~ SENETA. KA ME RAWA NI TAURI TALEGA MAI NA LOMA NI BOSE VAKATURAGE ME MAI LEWE NI BOSE YACO - SE MINISITA ~~KA~~ - WILIWILI NI DABEDABE ENA PALIMEDI

53 746 | 13 yasana = 3 = 39
Rotuma = 2 = 2
Indian = 11 = 11
} 55.

vei digidigi vaka mata

(2)

WASE 4 NA VEILIUTAKI VAKAMATANITU MEE TIKO TALEGA VEI PERESITEDI NA KAUKAU NI VAKACEGUYA NA PALIMEDI KE SA RAICA NI SEGA NI VINAKA NA NODRATOU CICIVAKA NA MATA NI TU –	PERESITEDI – EXCUTIVE Commander NI MATAIVALU ME KAKUA NI TIKOVUA NA PARAMINI NA KAUKAU NI DIGITAKI SE VE VAKACEGA VEI IRA NA VEI TUTU OQO. 1. PERESITEDI. 2. COMMANDER NI RFMF. PSC. Chairm 3. COMMISIONER NI OVISA. 4 Chief JUSTICE. ME TIKOGA VEI PERESIDE
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	MEBOKOCI VADUA NA LAWA OQO. MERA TOTOCI TAKI VAKA BIBI NA VUA TAURA SE TAURA NA MATANITU.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	E DODONU ME SA KUA NI VAKAYAQATAKI NA YAVU N. VAVULEWA OQO ME VAKA NA KEUSA NI MATAVEI-LEWA AU VAKA BAUTA NI NAI MERQETA TOKA CIA KO RABUKA LEPE NA TIKINA E TINI 2013
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

1 * PERESITEDI KEI PM ME RAU DUIDUI YASANA.

2 * NA VEI KAKECE SARA BALETI KEDA NAI TAUKEI WILI KINA NODA QELE KEI NAI QONIQOLI ME VAKADONUA NA BOSE LEVU VAKATURAGA QAI VAKADONUI ME LAWA.

3 * NA MATA BOSE KA DAU DIGITAKA NA MINISITA MERA CICIVAKA NA KABANI NI MATANITU. ME LEVU KINA NAI TAUKEI TS

4 * VEKALAILAI TAKI NAI WILIWILI NAI MINISITA KEI NA MINISITA VEIVUKE

Refer to Sheets attached.

5 * ME KAKUA TALE NI DUA NA MINISITE NI PSC. SE CIVIL SERVICE

6 * SAU NI LEVU NI PAUMEDI ME QARAVA NA PSC.

Saini (tikini ni siga)

7) 7. VAKADURI BUSINISI E VITI

VEI BUSINISI KECE SARA E DURI E VITI ME SOLIA E KE LAILAI DUADUA E 40% NI SEA ME NODA NAI TAUKEI, YADUDUA SE COKOVATA

8. VEI BUSINISI TAUCOKO SARA SA DURI TH QO E VITI ME RA VAKA CAKACAKATAKI KINA NAI TAUKEI 49% ENA VEI vakatagedegede taucoko sara ni tabana na bisinisi Koya. mai ra sara ki cake sara.

*Vica na ka ena rawati kina:-

1. Kila cakacaka.
2. Rawa na bula e vake.
3. Lailai na basu lawa. Kei na drug.
4. baleta ni sa ososo na tamata e na cakacaka.

Eda na rawa ni cicivaki businisi lelevu kina e na dua na gauna mai muri

9) LIGA NI BUSINISI NI MATANITU

FIJI DEVELOPEMENT BANK

NI RATOU SA SOLIA VEIKEDA NAI TAUKEI NA LOAN BALETA NA BUSINISI ME KATAUCOKO etc

(1) Capital
(2) Working Capital
(3) Kei na veivake ni kena cicivaki

(10) Dua sa ga na noda Sikolasivi nai Taukei

* VEI KA BIBI MEDA NANUMA NAI TAUKEI

(1) MEDA TAQOMAKA VINAKA NA KA E BALETI KEDA NAI TAUKEI, EDA SEGA NI VEIVAKA DUIDUITAKI, O KEDA E DUA GA NA UMA TAMATA LAILAI. ENA YACO MAI NA GLOBLIZATION IA MEDA SA TAQOQO TIKO MEDA KILA NI DUA NA KA O VALATAKA BALE KILA ERA NA ERA O KATA NA VO NI MATA TAMATA NI VEI VAKADUIDUITAKA - E SEGA, E DA VINAKATA GA NA E DODONU ME NODA.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19/06/26

Yaca/Yacamu NABITU KOVO
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	VEI VUKE NI MATANITU VEI IRA RA NAKA LEQAI NA TUVAVI NI YAGODRA. * ME BOKO LAIVI NA 2013 (VEISAU (~~Christian state of Fiji~~)
WASE 1 NA MATANITU	Secular State Kaulaivi BRING BACK OUR CHRISTIAN STATE. village by law Kaulesu mai
WASE 2 LAWA NI DODONU	ME KAULAIVI NA LAWA NI TAMATA YADUA Human Rights me boko laivi. Na lawa ni tamata yadua me caka vakaivakarau me ra veidigi² Kina na tamata i tankei ni vanua me kakua o ira na Sa mai bula me vaka na tindi ni loto vakabul
WASE 3 NA PALIMEDI	ME DUA GA NA MATANITU DUA GA NA LAWA. Me rua ga na Party eda digita

WASE 4 NA VEILIUTAKI VAKAMATANITU	mera lauvai na Nei turaga bal me ra rawa ni Veiliutaki en tutu vaka Perisitedi O ira na Kila Ka vakavuli tawa vanua me ra dau tuga mara da vakasala vei ira na turaga bale e tutu vaka Perisitedi.
WASE 6 VEIQARAVI VAKAMATANITU	me ra dau lauvai na Vakalc se tuvaki vakacana yagodra n me lauvai talega na tu ena loma ni vanua ni ra dau qa yani e valenivola² Ni radau lau beei se warai ni Kauwataki
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME SOLI VEI TAUKEI NI VANUA NA KA ME NODRA, ME KAKUA NI LEWA NA MATANITU KEI KOLA E VIA LISI QELE, WAI, KAU. Kaulaivi na Qoli² bill O ira na via me vakalai lai tak mai ena 50 yrs oji qai ra renew ta
WASE 8 VEIQARAVI VAKADODONU	me dau bin edua na Lawa me bibi baleta ira na Veiqarav vaka tawa dodonu me vakatautavata taki na vakayaga ni lawa ka vanei na malumu/ mateniti kei era vakabisinisi/veivaqi me kuwa ni ra. Favour taki
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	me vakafulewa Kina na. Perisitedi kei na Prime minist. o keda na lewe ni Vanua meda digitaka na i tutu vaka Prosi

WASE 10 VEIVAGALALATAKI	Kevaka ga era sa vakadinadinataki ni ra cala ena lawa ia mera sa cola ga na kedrai totogi
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	me dau rogoci e liu na domodra na Lewenivanua ni veisautaki, buli edna na Lawa
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	me dau rogoci na Lewenivanua ni buli na Lawa me toso na veidgi² ka me buli rawa na yavunivakavulewa

VEIKA TALE ESO

- me bokoci laivi na Fijian ka caruti tiko vei ira na veinata tanata tale eso
- me kuma tale ni register ~~edna~~ vakamatenitu edna mai Sogo² lotu ena noda vanua baleta sa rui siria

Sikeli Suguta

Saini (tikini ni siga)

Vanuadina

(10)

MEMO

	Laca	KORO	SIGN	VOTER NO
1.	Mereani Tuitavuke	VANUADINA		
2.	SEREANA BAREI	✓		
3.	Solomoni Bavai	Nadarani		
4.	ALIPATE BULI	NADORIA		
5.	Selome Buiqila	Vanuadina		0091 161 00865
6.	Nanise Rokodaka	✓		
7.	TEMALESI LEA	✓		
8.	Sakiusa Dakuniwa	✓		0091 01001983
9.	Sereana Waqatoca	✓		0091166 02443
10.	Imaneli Tuni	✓		0124 019 01389
11.	~~IMANELI~~	—	—	—
62.	Akanisi Rauto	Vanuadina		0041 149 011 30
63	Saimone Betei	Nanuadina		
64	Sakiusa Dakuniwasa	—		0445 303 09
65	JONE QALILAWA	VANUADINA		900063100109
66	Ani Marama Serau	Vanuadina		0091 161 00863
67				
68				
69				
70				
71				
72		VILIKESA	QALILAWA	
73		VANUA	BINA	
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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA TOKATOKA @9am

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
01	Kawati M. Dau	Lomaunasau	[signature]	009115602006
02	Ramelusi Druma	Lomaunasau	[signature]	
3	Wakave Tinivoca No1	Lomaunasau	Tinivoca	0638010 00355
4	Jone Vetuka	✓	Jone Vetuka	0638 010 00355
5.	Livai Gotegote	✓	[signature]	2318 585 01727
6.	Naomi Vuni	✓	Nui	0078 158 00542
7	Alovete Kotokata	✓	[signature]	0091 178 01599
8	Jesoni Baleiwai	✓	[signature]	0091156 02027
9	Lavenia Dau	✓	[signature]	0091156 02065
10	Arieta Cava	✓	Cava	0091156 02069
11	Etuate Tiritiriwaca	✓	[signature]	2627 012 34599
12.	Numia Adilikumona	✓	Adilikumona	286500910431
13	Seleima Maba	✓	[signature]	009137501002
14	Joeli Druma	✓	Druma	
15	Kaveni Koraka	✓	[signature]	0094 296 023 78
16	Aseki Cava	✓	[signature]	009142300574
17.	Samuela B	✓	[signature]	0091 032 025 14

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA TOKATOKA @9am

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Soloveni Vuliavau	Lomainasau	[signature]	1515 556 73704
	Vilive Kenatale	^	[signature]	009115601973
	WAISAKE TADU	✓	[signature]	009115602026
	LUSIA RAVAY	✓	[signature]	013401501366
	SOLOMONE RACIMA	✓	[signature]	009112300354
	JOJIVINI Radinivono	✓	[signature]	012402300712
	Etuate T. Cava	✓	[signature]	009181300936
	ELINA RAROKOLIWA	✓	[signature]	052400785886
	SEREMAIA Ramedrau	✓	[signature]	231858500970
	SETARKI ULUNUYA	✓	[signature]	
	Melania Rakaususu	✓	[signature]	031000701292
	SEVANAIA SUGUTURAGA	✓	[signature]	044313476393
	Kenneth Qio	✓	[signature]	009101001995
	IVAMERE ROKOTUWAKAYA	✓	[signature]	231858501216
	ULAIASI QIOVON	✓	[signature]	009101400412
	Lanieta Q. Qiwa	✓	[signature]	009115602058
	LIVAI Ranatawake	✓	[signature]	009115602022

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5

KO IRA ERA TIKO RAWA VANUADINA
VEIVAKARARAMATAKI – PACE – ~~NUKU – NATOGADRAVU@5pm~~

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	VILIKESA QALILAWA	Vanuadina	[signature]	000716701579
2.	ALANIETA RAUCA Q.	VANUADINA	[signature]	0007167015.
3	Rupeni Qalila	Vanuadina	[signature]	9642647
4	Emali Baleiseru	Vanuadina	[signature]	7882207
5.	Setaita Qalilawa	Vanuadina	[signature]	8684009
6.	Veneli Ratuva	Vanuadina	[signature]	2135625
7.	Seini Rokobau	Vanuadina	[signature]	009129602287
8	Titilia Yaveraki	Vanuadina	[signature]	019701602532
9	Filipe Rokobiri	VANUADINA	[signature]	231858500960
10	SELEIMA ADIDOVU	VANUADINA	S.ADIDOVU	0124 540 00097
11	Taraivosa Silidri	Vanuadina	[signature]	
12	Imanueli Tuni	Vanuadina	[signature]	009143600009.
13	Veitacini Biudole	Vanuadina	[signature]	259203086759.
14	Sakiusa Dakunirosa	—	[signature]	
15	POASA MAFCAWANIVEIBULI	LOMAINASAU	[signature]	2318 747 00286
16	ILIESA RATUSAKE	VANUADINA	[signature]	000102101237.
17	ATUNAIDA KONORUA	VANUADINA	[signature]	

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NUKU - NATOGADRAVU@5pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Losarusa M	Vanuadina	[signature]	009116100845
2	Nepolani Bose	Draubuta	[signature]	
3.	Samuela Veiu	Nabitu	[signature]	
4	Necani. Vovaki	Vanuadina	[signature]	
5	Taniela Toganara	Vanuadina	[signature]	
6	Vilikesa Wakanitagica	/	[signature]	
7	~~[illegible]~~	[illegible]	[signature]	
8	Rusiate Vatubua	[illegible]	[signature]	
9	Joe Valenisoro	/	[signature]	
10	Rusiate Vatubua	/	[signature]	
11	Joeli Monalagi	Nabitu	[signature]	
12	Jesoni Baliwani	Draubuta	[signature]	
13	Loraina P. Sotia	Draubuta	[signature]	0008 021 00237
14	~~[illegible]~~	~~Vannadina~~	[signature]	
15	Anaseini Kadivuka	Draubuta	[signature]	
16	Lusiana Beti	Draubuta	[signature]	
17	Loraini Waqa	Draubuta	[signature]	

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NUKU - NATOGADRAVU@5pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	Tupou Nakanitagica	VANUADINA	[signature]	— — —
2.	Lele Rovatuiloma	Vanuadina	[signature]	009116100876
3	MIA NATOGADRAVU	Vanuadi.	[signature]	
4	ANA-VEITALICA	VANUADINA	[signature]	
5	~~Ula~~ ulaiasi Matai	Draubuta	[signature]	
6.	Neumi Delana	Draubuta	[signature]	
7.	Vilisi Namoce	Draubuta	[signature]	
8.	Akosita Nakaka	Draubuta	[signature]	
9.	Asinate Tabai	Draubuta	[signature]	
10	Sainitiki Vakadromu	Nakaile	[signature]	
11.	Sereana Matasau	Vanuadina	[signature]	009116100850
12.	ASENAGA VAKABUTULAWA	VANUADINA.	[signature]	*009116100854
13	Miliana-Vakanawailiga	Vanuadina	[signature]	
14	Alumila Dokowati	Vanuadina	[signature]	009155200344
15	SERA BILIBILIDUA	Vanuadina	[signature]	17321186948
16	ANA DAKUNIVOSA	VANUADINA	[signature]	098929600651
17.	Penina Rawavatu	Draubuta.	[signature]	

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No. (DOB)
	Aisake Donu.	Naluna		009500522. 23/03/1948.
	SAVENACA RALAGI	Vunivaivai		20/10/1960
	SAMUELA. SEI	✓ ✓		28/01/1963
	Ramona Tagi	Vuturo		10/01/90
	James. R. Komaiyasa.	Vunivaivai		6/3/1962. ~~10/01/90~~.
	SETAREKI. NAVIKI	Vunivaivai.		13/10/59.
	AMINIASI K RALAGI	✓ ✓		07/05/1968
	NAIBUKA RAMUKU	VUNIVAIVAI		31/10/63
	JONETANI DEGEI	✓ ✓		13/09/57
	Watisoni. N. Ralagi	Vuturo		09/08/62
	Joeli Rabuka	✓ ✓		15/12/67.
	Raijeli Bale.	Vuturo		01/7/78.
	Joana Racaseta.	✓ ✓		14/01/77
	Sereana. Raburau	Naluna		21/09/79
	Amsa Bale	Naluna		14/09/1974
	Sesenieli Rokoqaveta	Vuturo		04/04/1974
	Losana Dikoula Rafulu	Vuturo		24/09/1978

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – NAKELO - NAULUVATU@2pm

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No. (DOB)
	Selai Dabe Ralagi	Vutuvo	Ralagi	28/12/1960
	Silica Salavaki	Vutuvo	Salavaki	13/12/1964
	Setita Vu	Vutuvo	Setita	20/02/1957
	Aminiasi D	VUTUVO	[illegible]	10.12.66
	WAISEA. K	NALUNA	[illegible]	17/06/1979
	Kolinio. L	Naluna.	[illegible]	20/03/1998
	Aisake. D	Naluna	[illegible]	24/04/2003
	Mereti D	Naluna	[illegible]	9/09/1985.
	Vaseva. Radakua	Naluna	VRK	236658500818 15-06-83
	Jonetani. Q Degei	Naluna	Degei	06/12/83
	Ulamila Ravonowale	Naluna	[illegible]	22/10/83
	Keini Degei	Naluna	Degei	17/10/59
	Miriama Degei	Naluna	Degei	9/04/2000
	Walena R.	Naluna	[illegible]	30/07/86
	Josua Ligici	✓	[illegible]	14/01/55
	Mere. Rokosulu.	Naluna.	Rokosulu	17/07/1983.
	LENAITASI RANUKU.	Naluna.	L Ranuku.	29/06/1987.

KO IRA KECE ERA TIKO I RAKA VEIVAKARARAMA TAKI NI VAJUNIVAKAMULEWA 201:

No	YACA	KORO	SIGN	DOB
	SULIASI . VAKA	VUNIVAIVAI - V	Vaka	06/07/1972
	APENIOA . PITINI	NALUNA	Pitini	27/11/69.
	TIMOCI - RABITU	NALUNA	Rabitu	2/5/63
	Wagawaga - Q	Vutuvo	Qiqiwa	08/Jul/72
	ATUNAISA. RALAGI	VUTUVO	Ralagi	22/10/26
	Litea Tabu	VUTUVO	Tabu	12/4/99
	NIKO Konaiyasa	VUTUVO	Konaiyasa	19/07/95
	USAIA RABITU	VUTUVO	Rabitu	1/05/04
	SALANIETA KORO. R.	VUTUVO	Koro	2/02/02
	MOSESE. R. USAIA	VUTUVO		23/08/57
	ETA . BOSEICAGI	NALUNA	Boseiragi.	29/11/1971
	RUVENI . KABA	NALUNA	Kaba	17/5/1959.
	MAKALI . SAURARA	NALUNA	Saurara.	3/6/2003 ~~2006~~
	AISEA KABU	NALUNA	Kabu.	13/3/2005
	Vasemaca Bogivalu	Vutuvo	Bogivalu	08/02/1999
	Lusiana Waitui	Vutuvo	Waitui.	27/09/2004
	SITERI Bui	Vutuvo	Bui	30/7/1994.
	Tomasi Tokasaqa	Vutuvo	Tokasaqa	15/02/80
	Kinisimere R	Vutuvo		18/01/95
	Kesaia T	Vutuvo	Kesaia	9/02/1958
	Jese Tuicakau	Vutuvo	Tuicakau	9/04/87
	Akuila Bavaga	Vutuvo		14/12/84
	Siteri Davetawalu	Naluna		17/04/2000
	Aminsitai Rabata	Naluna		28/09/95.
	Naini R.	Naluna		29/07/83.
	Alipate. S	Naluna		27/10/84.
	NIUMAI D	NALUNA		9/14/67
	Eka T. Ralagi	Vutuvo	Ralagi	16/03/88.
	Veti Marama	✓	N Ralagi	16/10/62
	Kinisimere Koveanavanua	✓	Koveanavanua.	12/12/2007
	Niumai Ralagi	Vutuvo	Ralagi	13/03/1994
	~~Filipo Xuca~~	✓		27/10/79
	Salote Tagi	Vutuvo	Tagi	27/3/58
	Avota Butulagoa	✓	Butulagoa	12/09/85
	SAKEASI QALIMARA	NALUNA		03/05/85
	[illegible] R	Vutuvo	VEROKOVADA	7/8/54
	Ati Kelera Tuwai	VUTUVO		26/01/98.
	[illegible]	[illegible]		31/05/71

KO IRA KECE ERA TIKO RAWA - VEIVAKARARAMATAKI NI YAVUNIVAKAVULEWA 2013

No	YACA	KORO	SIGN	DOB
	PENI NASEMIRA	NALUNA	[signature]	14/02/03
	Tuvita Vasalevu	Vutuvo	[signature]	21/05/98
	Savaira Wati	NALUNA	[signature]	14/05/05
	JOSEVATA N	NALUNA	[signature]	17/03/1953
	Bula Tamani	Naluna	[signature]	23/10/65.
	Lanieta Mouta	Naluna	[signature]	09/07/94
	Tagilala Taledi	Naluna	[signature]	20/05/1997
	Savaira Marama	Naluna	[signature]	23/02/1988
	Ana B Rabitu	Naluna	[signature]	11/1/1962.
	Miriam Louise	Naluna	[signature]	03/01/1998
	SITIVENI RATABUA	NALUNA	[signature]	15/06/1951
	Mereoni Rokosevua	Naluna	[signature]	8/01/72.

SUBMISSION TO THE FIJI CONSTITUTIONAL REVIEW COMMISSION

Public Consultations at Nabitu Village, Tokatoka, Tailevu Submitted by:

Isoa D Tikoca
Tui Lomainasau
Lomainasau Village, Tokatoka, Tailevu

INTRODUCTION

I, Isoa Tikoca, Tui Lomainasau of Lomainasau Village, Tokatoka, Tailevu, respectfully make the following submissions to the Fiji Constitutional Review Commission for consideration as part of the review of Fiji's constitutional framework.

These submissions are made in the spirit of national unity, reconciliation, democratic governance, constitutional legitimacy, and the long-term welfare of all the people of Fiji. It is my sincere belief that Fiji has reached a critical point in its constitutional history where the nation has an opportunity to address the challenges of the past, strengthen democratic institutions, and establish a constitutional foundation capable of guiding future generations.

1. REMOVAL OF IMMUNITY PROVISIONS AND PROSECUTION OF FUTURE COUPS

I respectfully submit that the coups of 1987, 2000, and 2006 were unlawful interruptions of Fiji's constitutional and democratic order.

At the same time, I acknowledge and commend the significant efforts that have been undertaken in recent years towards national reconciliation and healing. In particular, I recognise the extensive reconciliation process led by Major General Ro Jone Kalouniwai, Commander of the Republic of Fiji Military Forces, and the leadership of the Republic of Fiji Military Forces.

Before the *Matanigasau* was presented to the Great Council of Chiefs on 27 November 2025, the Commander and representatives of the Republic of Fiji Military Forces undertook a nationwide programme of traditional reconciliation and engagement throughout all fourteen provinces of Fiji. This process required considerable time, commitment, humility, and effort. It involved travelling throughout the country, meeting with traditional leaders, provincial representatives, chiefs, and communities, listening to their concerns, acknowledging the pain and consequences of the coups, and seeking forgiveness through customary Fijian processes.

The *Matanigasau* presented to the Great Council of Chiefs was therefore not an isolated event, but the culmination of a lengthy and sincere reconciliation journey undertaken across the fourteen provinces of Fiji. The acceptance of the *Matanigasau* by the Great Council of Chiefs represented a significant milestone in the healing of our nation and reflected the spirit of forgiveness, reconciliation, and unity that is deeply rooted in Fijian culture and tradition.

Considering these extraordinary efforts and the acceptance of the *Matanigasau* by the Great Council of Chiefs, I respectfully submit that the coups of the past should now be regarded as settled matters. The people of Fiji should be encouraged to move forward together in unity, leaving behind the divisions of the past while learning from them.

While I advocate forgiveness and reconciliation regarding past events, I firmly submit that the Constitution must provide clear and unequivocal safeguards against any future unconstitutional seizure of power.

It is therefore respectfully submitted that any future attempt to overthrow a democratically elected government through force, coercion, military intervention, or any other unconstitutional means should constitute a serious criminal offence against the State and the people of Fiji.

Accordingly, I submit that the Constitution should:

- Explicitly affirm the supremacy of constitutional democracy, the rule of law, and civilian government.
- Declare any future coup, attempted coup, or unconstitutional seizure of power to be unlawful, invalid, and of no legal effect.
- Require the investigation, prosecution, and punishment of all persons involved in planning, supporting, facilitating, financing, or executing future coups.
- Prohibit the granting of blanket immunity for any future coup-related offences.
- Ensure that no person, institution, or arm of the State is above the Constitution or the law.
- Affirm that the Republic of Fiji Military Forces remains subject to the authority of the Constitution and the democratically elected civilian government of Fiji.

This approach recognises the importance of reconciliation and forgiveness in relation to past events while establishing a firm constitutional commitment to democracy, accountability, and the rule of law. By acknowledging the extensive reconciliation efforts undertaken throughout all fourteen provinces of Fiji and the acceptance of the *Matanigasau* by the Great Council of Chiefs, Fiji can close this chapter of its history with dignity and unity. At the same time, the Constitution must make it clear that future generations will never again accept unconstitutional changes of government as a means of political change.

2. REINSTATEMENT OF THE 1997 CONSTITUTION AS THE FOUNDATION FOR CONSTITUTIONAL REFORM

I respectfully submit that Fiji should restore the Constitution of 1997 as the foundation of its constitutional framework rather than retaining the 2013 Constitution as the primary constitutional instrument.

The 1997 Constitution was the product of an extensive and inclusive consultative process involving political parties, traditional leaders, religious organisations, civil society groups, and the people of Fiji. It reflected a broad national consensus and was widely regarded both domestically and internationally as a democratic and representative constitutional settlement.

By contrast, the 2013 Constitution was promulgated following the abrogation of the 1997 Constitution and was introduced without the same level of public participation, parliamentary debate, and national consultation that characterised the development of the 1997 Constitution. As a result, many Fijians have questioned both the process by which the 2013 Constitution was introduced and the legitimacy of several of its provisions.

A particular concern arises from Section 131(2) of the 2013 Constitution, which provides that the Republic of Fiji Military Forces has the "overall responsibility to ensure at all times the security, defence and well-being of Fiji and all Fijians."

While this provision does not expressly authorise military intervention in government, its broad and ambiguous wording has created uncertainty regarding the proper constitutional role of the military within a democratic state. The provision has been interpreted by some as conferring upon the military a guardianship role over the nation that extends beyond its traditional defence functions.

In a modern constitutional democracy, ultimate political authority must reside with the people through their elected representatives. The military should serve the State and the Constitution under the direction of a democratically elected civilian government and should not possess any constitutional mandate that could be interpreted as authorizing intervention in political governance.

Further concern arises from Chapter 10 of the 2013 Constitution, which provides extensive immunity protections relating to events associated with the 2006 takeover and subsequent actions. These provisions have generated ongoing public debate regarding accountability, constitutional legitimacy, and equality before the law.

Furthermore, I respectfully submit that the 2013 Constitution does not provide a sufficiently strong or legitimate foundation upon which the future of Fiji should be built. A nation's constitution should be rooted in the freely expressed will of its people and should emerge from a process that is inclusive, transparent, participatory, and representative of all sectors of society.

The strength of a constitution lies not only in its legal authority but also in its moral legitimacy and the confidence that the people place in it. The 1997 Constitution derived its legitimacy from an extensive process of dialogue, consultation, compromise, and consensus-building among Fiji's diverse communities. By contrast, the 2013 Constitution did not arise from a similarly broad-based national consensus and therefore continues to be the subject of debate regarding its legitimacy and acceptance among many sections of the population.

A constitution intended to guide Fiji's future for generations to come must be founded upon principles that unite rather than divide and upon a process that gives all citizens a genuine sense of ownership. The future constitutional order of Fiji should rest upon a foundation that reflects the collective aspirations of the people, respects democratic values, upholds the rule of law, recognises the importance of traditional institutions, and guarantees the supremacy of civilian democratic government.

For these reasons, I respectfully submit that the 1997 Constitution provides a stronger constitutional foundation upon which Fiji can build its future. While amendments may be required to address contemporary challenges and circumstances, the underlying legitimacy, consultative origins, democratic character, and broad public acceptance of the 1997 Constitution make it a more suitable basis for Fiji's long-term constitutional development than the 2013 Constitution.

The restoration of the 1997 Constitution, with such amendments as may be necessary to reflect contemporary realities, would contribute significantly to national unity, democratic governance, constitutional stability, respect for the rule of law, and public confidence in Fiji's supreme law.

CONCLUSION

I respectfully urge the Constitutional Review Commission to give careful consideration to these submissions.

The extensive reconciliation process undertaken by the Republic of Fiji Military Forces throughout all fourteen provinces of Fiji, culminating in the presentation and acceptance of the *Matanigasau* by the Great Council of Chiefs, provides an historic opportunity for Fiji to close a painful chapter in its history and move forward in unity.

At the same time, Fiji must ensure that future generations are protected from any recurrence of unconstitutional changes of government. The Constitution should therefore clearly prohibit future coups, remove the possibility of immunity for future coup-related offences, and reaffirm the supremacy of democratic civilian government.

I further submit that Fiji's constitutional future should be built upon a foundation that enjoys broad public legitimacy, democratic acceptance, and national ownership. The Constitution of 1997 provides such a foundation and should be restored as the basis for Fiji's future constitutional order.

By embracing reconciliation, strengthening democracy, restoring constitutional legitimacy, and reaffirming the rule of law, Fiji can continue to build a united, peaceful, and prosperous nation for all its people.

Respectfully submitted,



Isoa D Tikoca
Date: 8 June 2026

Sa ia saka tiko yani na kerekere malumalumu. Ke sa vakabau vei kemuni na veika sa cauraki toka yani oqori me baleta na noda vakatutu vei iratou na Review Committee ni noda Constitution e Viti, sa kerei ke rawa ni da saini toka ena yasa ni yacada ena vanua sa vakarauraki toka qori ena drauniveva vakarautaki; ia ke ni lomaloma rua, ia mo ni kua ni saini.

Vinaka Saka

Endorsement of Submission by Isoa Tikoca to the Constitution Review Commission.

We, the undersigned Chiefs of Tokatoka, Tailevu, hereby confirm that we have read and considered the contents of this submission and fully endorse its recommendations for constitutional reform in Fiji.

Chiefly Title	Name	Village	Signature	Date
Turaga na Tora Dreketi	Ratu Meli Balenaivalu	Nabitu		9/6/26
Turaga na Taukei Matileka	Ratu Nacani Suguta	Nabitu		9/6
Turaga na Taukei Lomanikoro	Ratu Peni Volavola	Nabitu		9/6
Turaga na Vuni Valu		Draubuta		9/06/26
Turaga na Tui Vuci	Ratu Bakoso Secake	Vuci		09/06/26
Turaga na Turuturukula na Turaga na Korodrau	Ratu Peni Kamurusi	Vuci		10/6/26
Turaga na Tui Naduku	Sitiveni Rokotuiwakaya	Nakaile		
Turaga na Vunikalou		Vanuadina		9/6/26
Turaga na Tunikalou		Vanualevu		
Tui Lomainasau	Isoa Delamisi Tikoca	Lomainasau		08/06/26

Sa ia saka tiko yani na kerekere malumalumu. Ke sa vakabau vei kemuni na veika sa cauraki toka yani oqori me baleta na noda vakatutu vei iratou na Review Committee ni noda Constitution e Viti, sa kerei ke rawa ni da saini toka ena yasa ni yacada ena vanua sa vakarauraki toka qori ena drauniveva vakarautaki; ia ke ni lomaloma rua, ia mo ni kua ni saini.

Vinaka Saka

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Chiefly Title	Name	Village	Signature	Date
Turaga na Tora Dreketi	Ratu Meli Balenaivalu	Nabitu		
Turaga na Taukei Matileka	Ratu Nacani Suguta	Nabitu		
Turaga na Taukei Lomanikoro	Ratu Peni Volavola	Nabitu		
Turaga na Vuni Valu		Draubuta		
Turaga na Tui Vuci	Ratu Bakoso Secake	Vuci		
Turaga na Turuturukula na Turaga na Korodrau	Ratu Peni Kamurusi	Vuci		
Turaga na Tui Naduku	Sitiveni Rokotuiwakaya	Nakaile		
Turaga na Vunikalou		Vanuadina		
Turaga na Tunikalou		Vanualevu		
Tui Lomainasau	Isoa Delamisi Tikoca	Lomainasau		08/06/26

TAILEVU PROVINCIAL COUNCIL

RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA TOKATOKA @9am

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Ratu Anare Secake	Nabitu		35/d/02/91
2.	Makelesi Benau	Nabitu		23/01/03/03
3.	Adi Vulori Secake	Nabitu		3/12/76 60
4.	Adi Sainimere. V	Nabitu		29/6/61 64
5	RT. PENI TLAGILAGI	NABITU		26/05/56
6	MARY-T. AH CHANG	NABITU.		26/01/70.
7	ROMOCelutu Lagilagi	10/01/98		10/01/98.
8	RT. ANARE. LAGILAGI	NABITU.		11/04/02.
9	RT. PENI (JNR)	NABITU.		09/08/04
10	MICHAEL J. LAGILAGI	NABITU		14/02/04
11	ROIVA LAGILAGI.	✓ ✓		24/03/98
12	TUPOU TAWAKE	✓ ✓		16/04/04
13	MOSESE-R-TUIRARA	✓ ✓		24-09-06.
14	SIRELI NAIKELEKELEVESI	✓ ✓		26-04-05.
15	RT ORISI NAULUMATUA	✓ ✓		18/02/99
16	APETE SERU	✓ ✓		28/03/78
17	SANITA VUEVATA	✓ ✓		06/01/77

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA TOKATOKA @9am

VUKELULU – 10/06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	PANAPASA . NAITA	NABITU	[signature]	24/10/2008
19	ALIVANI CULAI	NABITU	[signature]	29/9/94
20	KUINI BOGINISOKO	NABITU	[signature]	01/08/1970
21	ALELINA WATI	NABITU	[signature]	25/04/1953
22	NEMANI WAKA	NABITU	[signature]	19/25/5/1945
23	KAITU'U MEKATOA	NABITU	[signature]	19/6/94.
24	SOKOVETI TUNIDAU	NABITU	[signature]	24/03/1980
25	JOELI TUNIDAU	NABITU	[signature]	29/09/1971
26	TEMALESI TUNIDAU	NABITU	[signature]	15/03/2008
27	SETAREKI TUICAKAU	NABITU	[signature]	07/06/1982
28	ISRELI NOA	/	[signature]	10/05/1968
29	ALUMECI. Rokotovoni	/	[signature]	24/09/74
30	Vavauni Mua.	/	[signature]	23/11/1997
31	LINA TUKI.	/	[signature]	14/09/77
33	Ratu Inoke Sugata	/	[signature]	25/10 1970
34	Lupeane Koto	/	[signature]	16/12/1990
35	Amelia Raijeli	/	[signature]	26/08/82

NABITU VILLAGE

PO BOX 1885, NAUSORI
Phone: 9501629
Turaga ni Koro: Sikeli Alifereti Suguta

YACA	DOB	KORO	SAINI
61. TIMOSI VAKAWIRIWEI	3/12/59	NABITU	[signature]
62. Sereana Tinai	5/04/94	Nabitu	[signature]
63. Kasanita Maramanitabua	16/04/99	Nabitu	Karama
64. Setareki Bainivalu	04/09/99	Nabitu	Bainivalu
65. SUMA TUIRARA	22/12/65	NABITU	[signature]
66. Vaulina Nailawe	9/3/68	NABITU	Nailawe
67. Amalaini Elesi	7/4/90	NABITU	Elesi
68. Valami Tuvitu	15/03/92	NABITU	[signature]
69. Nanise Ravula	02/03/06	NABITU	[signature]
70. Rt LUKE TUUCAKAU	10/04/94	NABITU	[signature]
71. Rt PENIONI DABEA	30/4/1952	NABITU	[signature]
72. Rt VILIAME S. DABEA	24/03/2008	NABITU	[signature]
73. [illegible] Y. G. DABEA	23/9/99	NABITU	[signature]
74. ADI ASENA [illegible] DABEA	15/11/97	NABITU	[signature]
75. RO SALASEINI K. T. DABEA	07/05/91	NABITU	[signature]
76. MEREGITA N. DABEA	10/8/1968	NABITU	[signature]
77. Rt PENIONI DABEA NO 3.	07/06/85	NABITU	[signature]
78. Eta Domodonologi	17/3/69	/	[signature]
79. Sanisoni Rakobu	11/7/75	/	[signature]
80. Ensoni Rabulukoru	23/08/76	/	[signature]
81. Opetaia Waga	22/11/72	/	[signature]
82. Seremana Nauledu	07/11/77	/	[signature]
83. Jone Rabulu	08/05/78	/	[signature]
84. Wafi Volau	01/9/79	/	[signature]
85. Elisi Von	10/7/80	/	[signature]
86. Jone Naseana	12/10/77	/	[signature]
87. Mosese R	7/10/81	/	[signature]
88. Asaeli Labuleta	18/5/82	/	[signature]
89. Doris Rose	3/10/78	/	Rose
90. Filipe Qica	26/7/82	/	[signature]

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

15 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Mereia Tilau	Lomainasau	Mtai.	252901284110
	Maria Disiola	Lomainasau	[signature]	009115602059
	Malakai Kivarua	Lomainasau	[signature]	
	Elina Bigita	Lomainasau	Bigita	009115602040
	Katarina Lomata	Lomainasau	[signature]	008101400311
	Mereseini Marama	Lomainasau	Marama	009115601991
	Salameta Ratuleca	/	Ratuleca	009101200919
	Senimelia Bai	/	Bai.	231839601847
	Ateca Vosawale	/		009115602011
	Seruwaia Lwanalagi	/	Lwanalagi	231874700276
	Meraani V. Lawanikola	✓	Lawanikola	2275 3790 0680
	ANANIA. CARA	✓	[signature]	0587 04100632
	Atelaite. Vakalolowa	✓	Vakalolowa	0587 04100634
	Jiutatia Tupou	—	[signature]	009115602023
	Nemani Qio	/	[signature]	003403300174
	Loraini Kalou	✓	Kalou	009100901059
	Epeli Qio	/	[signature]	009115601978

Vunimono Village Hall, Nausori

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vunimono Village Hall - Nausori DATE: 19/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Pani							
2	Savenaca Nakoce	63	9031532	Nausori	Nausori	Turaga	Itaukei	[signature]
3.	S.T. Gavuigau.	75	2961315	Verata Wailevu.	✓	✓	✓	[signature]
4.	Maika Ravetau	54	9380521	Naselai	Nuku	Turaga	✓	[signature]
5.	Waisake Vatubua	63	9407232	Nausori	Nausori	Turaga	✓	[signature]
6.	Ironi Bainivalu	71	9227607	Vunimono	✓	✓	✓	[signature]
7.	JOSEVA. RATULAILAI	62	9416135	NASEAI	NUKU	✓	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Yuci T- Vunimono Village Hall DATE: 19/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Josevata Kuvivasa	72	9734284	NASelai Nuku TAILEVI	Nuku	Turaga		[signature]
2.	AISEA-N- BAKANICEVA	63	9782495	VUNIMONO NSRI	NSRI	T		[signature]
3.	Viliame Waimalo	63	9417111	Nadali	Nausori	T		[signature]
4.	Vilimone Raiucalo.	68	8357188	Vunimono	Nausori.	T.		[signature]
5.	JOLAME NOKONOKOMOLI	69	9091442	VUNIMONO	NAUSORI	TURAGA	.	[signature]
6.	Joji Talanatu	60	9510024	Naselai	Nuku	T		[signature]
7	SITIVEN MAWGTOGA	63	8672143	NASELAI	NUKU	T		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vunimono Village Hall DATE: 19/6/26 TIME: 2pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8.	Avisai Vorawara	60	9416527	Nausori Village	Nausori	Turaga		[signature]
9.	Ahuela Colua	61	9032956	Verata Wailevu	✓	✓		[signature]
10	Emosi Cavuilati	62		Verata Wailevu	—	✓		[signature]
11	Tomasi Madaleva	64	9022774	Nausori - Village	Nausori	Turaga		[signature]
12	Malakai Cakaunitabua	63	2354330	Nausori Village	Nausori	Turaga		[signature]
13	Sitiveni K Kurulaka	64	8648857	Nadani Village	Nausori	Turaga		[signature]
14	Sekove Vadei	62	9887432	Nausori	Nausori	Turaga		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vunimono Village Hall DATE: 19/06/26 TIME: 2pm.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
15.	Silina Adimaiwasi Domowalu	55	2442468	Lodoni, Sawakasa Lodoni	Sawakasa.	T		[signature]
16.	Pauliasi Muro	41	2096619	Logani Bau Tailevu	Bau	T		[signature]
17	AKUILA Baluban	71	9712651	MNT BAU.	BAU.	T		[signature]
18	TIKIKO: Ramakasa	66	9336861	MOLITUVA, KUKU, NAUSORI	NAUSORI	T		[signature]
19	Pita Pepe	48	2164125	Molituva	Nausori	T		[signature]
20	Wansea: Tusesa	61	9794546	Vunimono	(MNT) Nausori	T		[signature]
21	Filimoni Tagiaka	40	7607407	Vunimono	Nausori	T	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: VUNIMOMO VILLAGE HALL DATE: 19/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	Vemaina Rammmgalei Kedrabuka	52	9453900	Nausori	Nausori	Marama	IT	
23	Vasenai Rokonaca	68.	2409842	Nausori	Nausori	Marama	IT	V Rokonaca.
24	Vuli Jesipeli Tauga	65	9479320	Nausori	Nausori	marama	IT	
25	ALISI MERE BAKANICEVA	33	8797329	NAUSORI	NAUSORI	MARAMA	IT	
26	Kelera Rokocula Korotini	50	9587338	VUNIMONO	Nausori	Marama	IT	
27	TEVITA KOMAISAVAI	38	2731774	Lot 6, Dikitau Rd Nadali	Nausori	Turaga	IT	
28	SAKARAIA VAKATUTURAGANI	54	8306056	VUNIMONO	NAUSORI	Turaga	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vunimono Village Hall DATE: 19/6/26 TIME: 7pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
29	MESAKE DRANIATU	67	9388464	HOUSE NO 3 LOT 8 POPI STREET/NAUSORI	NAUSORI	TURAGA	TAUKEI	[signature]
30	ISOA MAKUTU	64	2568043	VUNIMONO	NAUSORI	TURAGA	TAUKEI	[signature]
31	ISOA NASEDRA	62	9200300	POPI ST NAUSORI	NAUSORI	TURAGA	TAUKEI	[signature]
32	Nanise Vuralala	65	2084852	Nadali Village Nausori	Nausori	Marama	Taukei	[signature]
33	Mere. Vurelala.	69	2422306	Nadali Village Nausori	Nausori	Marama	Taukei	[signature]
34	Kamaeli Tilalati	67	2191546	Nausori village	Nausori	Turaga	Taukei	[signature]
35	Mitieli Naviccaucecau	49	8406701	Nadali village	Nausori	Turaga	Taukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vunimono Village Hall DATE: 19/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
36	Anare - Rabonu	54	2931780	Vunimono	Nausori	Turaga	Taukei	[signature]
37	Setareki - Bebelo	53	9087176	Nausori	Nausori	Turaga	Taukei	[signature]
38	Josese Boitu	61	2364576	Vunimono	Nausori	Turaga	Taukei	[signature]
39	Luke Vuidreketi	38	8601002	Vunimono	Nausori	Turaga	Taukei	[signature]
40	Anasa Lecani	54	9163635	Nausori	Nausori	Turaga	Taukei	[signature]
41								
42								

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vuumono Village Hall DATE: 19/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	Rusiate Vuinero	27	8447815	Vuci Village	Tokatoka	M	I-Taukei	[signature]
23	LUKE ROKOVADA	62	9039977	Vuci, Village	Tokatoka	FM	[illegible] - Others	[signature]
24	ELDEN TABUA	56	9441262	VANUADINA VILLAGE	TOKATOKA	M	-"-	[signature]
25	JITAI ROKOBUKU	45	9745316	VANUADINA VILL.	TOKATOKA	M	-"-	[signature]
26	JOE VALENISORO	43		VANUADINA VILLAGE	-"-	M	-"-	[signature]
27	Joape Rangenge	49	9676625	Draubuta Vill	Tokatoka	M	I-Taukei	[signature]
28	Monika Bin	35	9330878	Vuci Village	Tokatoka	M	I Taukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Vunimono Village
Date: 19-6-2026

Mr. Biu: The Vanua and the Turaga and the Turaga Na Tui Kuku ladies and Gentleman and all members of the community here this afternoon. Before we commence this morning, if approval be given this afternoon – to request members of the Commission to sit on their seats so we can commence this afternoon. Members of the Commission I now request you to take your seat this morning before we start with the official proceeding. Thank you. You may now take your seat. Thank you very much.

This morning, before we commence with our submissions, I want to share a few things this morning, so we are all aware before submitting our submission this morning. Firstly, I request you to listen very carefully - when making submissions, it was only conducted in English – we be thankful that the Chairperson is a good man, so they have approved to be carried out in iTaukei the session this morning, to make it easy for us to receive this morning, and we will try to translate in English so that it can be recorded all that is done this morning.

Secondly, the Chairperson will explain the purpose of coming and introduce the team that are seated this morning. Thirdly, there will be a time to make submissions – the Chairperson will give time for submissions. When the time I given, a few things to take into considerations before we make submissions. It is needed to state your name and your positions if you a representative from Tikina and your village – so that it is recorded and documented to serve as evidence when finished to prepare their report and they will give it as evidence. I will say it once again, when the time is given to submit your submission – say both your names so that it is recorded and give in your submission. If you are submitting in iTaukei, you may do so, not stopping – I will say it once again, if there is someone who can submit in English you may do so to make it easy for the recorders – the staffs are here, two ladies come from Parliament. They will be recording and documented and submit as evidence to prove that work has now been completed from here this morning.

Fourthly, the importance of submitting a proposal, I request this morning if we want to make a proposal to align only – I will say it once again please align only with the 2013 Constitution. That means, if there is a complaint outside of the Constitution regarding the development, we can stop it this morning. We will only consider matters regarding the Constitution.
The fifth – we are talking a lot about the Constitution. Discussions around the tanoa, and all-around places. Well, that is only discussion. Today is the day the government has given the

approval to the Chairperson to carry out this task. Give submissions on what you want to say, do not be afraid, no one will be arrested. The Commissioner and the Chair of the GCC is here – no one will be arrested. Before we came, I have already called them, they are my good colleagues. I have requested you to hand over correctly – if you state that the Constitution is bad – say it. If you want it to change – say it. Today is the day, I requested you to give in your true heart what you want to be included in the Constitution.

Lastly, I express my thanks for us coming in together – from the villagers we have been to, it was nothing similar. We are happy to see the full house this morning, the elders – we are happy to see this morning. I express my thanks – I stand to say a few words before we make proposals this morning. I now give the floor to the Chair to commence with the proceedings this morning.

Mr. Valenitabua: Firstly, I humbly ask for permission to the Vanua Na Turaga Na Tui Kuku, Turaga the Tui Nabou and the members of the community. We ask permission as we are sitting here above you ladies and gentlemen in our yavusa. Only the work we are doing, that we are here above you and are thankful that you have approved us to sit on the table above you.

Upon arriving this afternoon, we can see that you appreciate us and we are thankful for that. On my right sits Mr Conway Beg – well known for rugby. He is an architect and is well known in all big hotels around Fiji, we can see his designs. On my left sits an Indian gentleman – Dr Neelesh Gounder. The Dr on him is not medical, he is a Doctor in PHD (wisdom) and he is now a Lecturer at the University of the South Pacific and being useful to the government of Fiji – he is an Economist. I am Sevuloni Ratumaiyale Valenitabua, I am the leader of this Team. My village is Nukui, Tikina Rewa in the province of Rewa. We are here this afternoon the three of us on the nomination of the President – we were chosen seven. The President choose us seven and we took and oath – one has been dropped and left us with six. Three of us are here in your village this morning, the other three are currently in Nabudrau. The main purpose of us visiting around Fiji attempting to accept various proposals regarding what the views of people to be included in the Constitution of Fiji.

As mentioned earlier on from retired police officer – Mr Biu Matavou on the discussions regarding the Constitution. One is that we always complain about is that we do not discuss about it; the voice of the people was not heard. Suddenly, it has appeared and they say that this is our Constitution, we have to abide. That is why we are here to visit around and hear the voice

of the people so that there is a constitution we give our minds in from the people. That is the purpose of us visiting this morning.

The powers given to us so that we can clear some laws from the 2013 Constitution. Remove the laws which we do not agree with and include some new laws if need be and we can also change the words from the book – some words to change the meaning. Those are the three things which we think to make. After we collate all proposals, we will review and work from there. I want to make clear from the beginning of our discussion this morning, we are not making a new one – for you to say that this is a new Constitution, no! Only changes to the law inside. Some laws are good inside the book – we will leave it; some we think is not good for us – we can change it or if you want it to be included. It will be like that. That is why it is important to hear from you the people.

Peni Bakaniceva: My name is Peni Bakaniceva of Vunimono Village. Thank you very much. that the commission has no power to change the constitution. However, according to your opening statement, you said that you can alter, change all the words, which means the same, that you can still change the constitution of 2013.In our village meeting in our village we have agreed to change the 2013 constitution. The village has agreed, and on behalf of the village, I submit that the constitution of 2013 to be removed. Furthermore, that when there is a sin committed, you are all sinners. There are three separate submissions here, one from the Peni , and one from the women's fellowship, and also from the youth.

Nacani Veitamani: This is a submission from the Necani Veitamani, dated 17-06-2026. The first submission is in relation to the preamble of the constitution. And they submit the removal of the secular state from the constitution and to be substituted by a Christian state. In terms of the second submission, chapter one, that all the lands to be returned to their owners. Chapter three, the submission is that all the boards, statutory boards, to be under the Bose Levu Vakaturaga. The third submission in regards to chapter four, we are aware that the prime minister makes decisions in regards to the government businesses. However, those decisions must be subject to the Bose Levu Vakaturaga.

Chapter seven, in regards to tax, to give back to the taukei ni qoliqoli owners and owners fair return. This is in reference to the tax. Chapter eight, about the audit, it has to be audited. That all the government has to be audited properly. Chapter nine, emergency situation. During an emergency situation, the president should form a committee to look into the situation. And the decision must be from the president. Chapter 10, in

relation to immunity, all those who participated in the order of the government, they should be taken to task.

Chapter 11, it is admitted that the 2013 Constitution to be removed completely. Chairperson and members of the commission, I have here three separate submissions. I have translated one for record, which is the one from the Turagani koro, submitted by Nacani Veitamni, and the submission from the youth, submitted by Bulou Sitela, and the submission from the Women's Fellowship, submitted by Taraivini Vadei, Women's Fellowship.I hereby submit three submissions to the commission for record.

Mr. Valenitabua: For the Record, the commission has received submissions from Necani Veitamani Turagani Koro. The submission is in the Itaukei vernacular, and it is signed by her. I now take these three submissions, and I accept them jointly as submissions presented to the commissioners here at Vunimono Village this afternoon. Thank you. In addition to the submission by the Turaga ni koro, there is another submission dated 14-06-2026, dated 14-06-2026, by Bulou Sitela, who is the youth representative. The Itaukei language and signed by Bulou Sitela . In addition to that submission, a third one, dated 13-06-2026, in the name of Taraivini Vadei, who is the Liuliu ni Marama.

For the record, the Yavusa Nailagolaba comprises of three villages. One is Naduru. The second one is Vunimono. The third one is Molituva. All three villages are comprised in the Vanua Nailagolaba the submission by Necani Veitamani together with Bulou Sitela and Taraivini Vadei are all submissions from Naduru Village. And it has been presented by the Turaganikoro of Naduru, Necani Veitamani. Thank you – we have opened the floor for proposal.

As mentioned earlier, if you want to say a few things – ladies and gentlemen wishes to give their proposal, please raise your hand and we will bring the mic. Take the mic and speak clearly because it will be recorded – both Vernacular and English.

Maika Ravetau: My name is Maika Ravetau Mataika, I'm from Naselai, Tikina Nuku. I'm holding the position of Taukei in the village of Naselai, I have submission from Naselai village. It is written in English and we apologies for this this afternoon. Firstly, Fiji to be declared a Chiristan state, no other God should be served in this nation and no other Gods shall be served in this nation. Christianity is paramount in this nation. The iTaukei or the indigenous owner of this country to be recognized and be called Fijian. Citizenship should not define the validity of some people. The indigenous people or the real bearer should be called Fijian. The people appear in the volani kawa bula shall be acknowledge and be

called Fijian. The itaukei to be given first priority for any development.

The government should priorities the wellbeing or the development of all other ethnic group of the nation. All land laws being in the development of the Fijian people. The recognition of Fijian landowners who owns crown and freehold land in the country. The recognition of landowners in Fiji, the right to pay them and the right to pay values, the land that are leased or are taken out of authority for the duration of the lease period. The recognition of all landowners in Fiji to be given the first priorities of all list sales or treats in Fiji. I have listed 2 examples. The acknowledgement of landowners in Fiji about transition in all their lands in Fiji.

TLTB, the custodian of all lands in Fiji, should notify all landowners about any transactions or events happening on their land. Review the TLTB Land Act and also the law given to them to act as the custodian of all lands in Fiji. The landowners are the true owners of the land.

The recognition of all itaukei of Fijian villages and Fijian traditional structure by the government. The government's role in protecting all things. Acknowledge the Fijian people, their language, traditional culture, the way they live and what they prioritize.

The review of all Bill rights to abolish all rights that may interfere or act as a stumbling block or challenge. All rights that protect the traditional structure and or the traditional kind of living the Fijians prioritized. The protection of all natural resources of the Fijians, land and all natural resources.

The introduction of the Fijian phase board scholarship to support and uplift the Fijian youths to achieve better and good education that can support them and establish them to be better and useful citizens of this country. The preparation, format and monitoring of all teachers' training from teacher training schools and institutions to prepare them for the workforce in the education field or environment. Review all types of trainings and programs that prepare teachers to come and teach in the teaching profession to bring out qualified and improved teachers to come and teach.

The education ministry should carefully monitor all teacher training, especially teachers on probation before lobbying to the teaching profession. The recognition of village bylaws prepared by individuals, villages prepare bylaws to fit or suit their villages because of the issues and problems identified by the lawmakers

of all those people who make the laws in the village. These village bylaws from village to be recognized.

This law falls under the village bylaws. Some may defer, but these laws are made to address issues and problems that are arising. The rights to business, entrepreneurship, financial shift from poverty to resourcefulness, the financial assistance to the Fijian people and other ethnic groups to boost financial status in the country.

The rapprochement of the government towards the Fijian people to utilize the natural resources and talents that they have with them. The activation of the untapped potential in the Fijian people. The revealing of the Fijian or the ITaukei craftsmanship to uplift and contribute to uplift and the preservation of the Fijian culture and values and to boost the monitoring of financial status of the Fijian people.

Respect the rights of the Fijians, the indigenous landowners of this land. The rights to own land. All laws to acknowledge and respect those rights.

The rights to own qoliqoli. The rights to language. The rights to language.

How can we be represented in parliament? Through the constituency format. Presidents to be determined by the Bose Levu Vakaturaga. President is the representation of the Bose Levu Vakaturaga.

The Bose Levu Vakaturaga shall be paramount or the highest authority of the land. The government shall seek the approval of the Bose Levu Vakaturaga in all things beneath the land. New start and no more coups.

Those who carried out coups in the future shall be executed or go to jail for life. Thank you very much. I would like to thank the committee, the constituent review committee. I hereby submit the submission from Naselai, signed and hand delivered to the CRC Committee.

Mr. Biu: I hereby submit submission from Maika Ravetau, I hereby submits submission from Naselai Village.is to have aa new constitution begfroe the conduct of an election.

Mr. Valenitabua: For the record. The submission of the submission from Naselai Village. and is signed and dated 19-6-2026. It is unsigned and presented to the commission by this afternoon

Vilimone Ravucake; My names is Vilimoni Ravucake. First submission is to remove the 2013 constitution all together. The second submission is to amended the constitution first and then conduct the election.

Mr. Valenitabua: For the record, the commission have been presented for the Turaga ni koro Vunimono village from Vilimi Ravucake and is signed and dated.

Pita Rabo: My name is Pita Rabo from the village of Molituva. I made submission on behalf of Molituva Villagers. Secondly The constitution to be removed completely. Village by laws to be reviewed and bought back and constitutionally recognized. Thirdly qoliqoli to be recognized as itaukei lawful owners. Fourth there should be reviewed land to be reviewed. Lastly that the election to be conducted after the amended constitution is approved.

Mr. Biu: Chairperson and members of the commission I have here with me the submission from Molituva Village presented by Turag ni Koro Pita Rabo and now submit to the commission for the record..

Mr. Valenitabua: I have received submission from Molituva Village submitted orally by Pita Rabo. Attached to the submission is a list of names of members of the village of Molituva, members. The commission now accepts the submission as part of the evidence collected at Vunimono Village this afternoon.

Mr. Biu: Chairperson and member of the commission, I have here with me two submissions that were submitted from the consultancy in Ovea. These are the two submissions from the Tikina of Bau, one for Logani Village and the Lasakau Bau. These submissions were the same as the written submissions that were submitted in Ovea Village on Tuesday. Yesterday, this submission is presented by Aquila Qalubau and I now submit to the commission for record.

Mr. Valenitabua: For the record, speaking here at Vunimono Village this afternoon and sitting as a commission, the commissioners have presented two additional submissions from two villages who were supposed to be at Ovia Village yesterday, Thursday the 18th of June 2026. The two submissions are being presented here at Vunimono Village by Mr. Aquila Qalubau. The first submission is made on behalf of the Logani Village community. Logani Village community, it is dated June 15, 2026. It is in the English language and it is being signed by Mr. Pauliasi Mulo who states that he is the Turaga ni koro of Logani. Attached to the written English submission is a list of names of villages from Logani and the list shows the name of their village and their

signatures. The list, the names and the signatures are indicative of the endorsement by the villagers of this submission tendered to the commissioners this afternoon and the commission accepts it as evidence before this commission. Additionally, we have another submission from Lasakau in Bau

It was supposed to have been submitted in Ovia Village the 18th of June 2026. However, it was not presented but is now being presented at Vunimono Village this Friday afternoon the 19th of June 2026. The submission is being presented again by Mr. Aquila Qalubau and the submission is dated, I will add the date, it is dated the 19th of June 2026 as added by the chairperson. The submission is in the Taukei language and the submission is endorsed I beg your pardon, there is a second part of the submission which is in the Taukei language and it is being signed by the Turaganikoro of Lasakau in Bau. Attached to the English submission and the Taukei submission is a list which was intended to list the names of villages who support the submission but there is no name listed for the record that is. I now accept this written submissions from Logani Village and Lasakau Village as part of the evidence received at Vunimono Village before the commissioners this afternoon.

Amena Celua: My name is Amnea Celua ,im t eh Turaga ni koro of Verata Wailevu Introduction, the people of Verata Wailevu respectfully submit the following recommendations to the constitution review team for consideration in the review of this constitution. These submissions reflect the aspirations of our village of traditional leadership and our commitment to ensuring that Fiji's constitutional framework protects indigenous rights, strengthens community governance, preserves cultural identity and promotes equitable national development. We acknowledge the importance of a constitution that serves all citizens while also recognizing the unique status, history and customary rights of the iTaukei and Rotuman peoples as the indigenous peoples of Fiji.

First submission- recognition and enforcement of village bylaws. The village of Verata Wailevu proposes that constitutional provisions be enacted to recognize and empower village bylaws as a legitimate form of community governance. Village bylaws have historically played an important role in maintaining order, promoting communal responsibilities, preserving cultural values and strengthening social cohesion.

However, the absence of legal recognition has weakened the ability of villages to effectively enforce decisions made collectively for the benefit of the community. Accordingly, we recommend that 1. village bylaws be formally recognized in legislation and supported by constitutional provisions. 2.

traditional village authorities be empowered to administer and enforce village bylaws.

3.village bylaws be applicable to matters concerning communal welfare, environmental protection, village development, cultural preservation and community discipline. 4. establish a legal framework ensuring that village bylaws remain consistent with national laws and fundamental rights. Such a recognition would strengthen local governance and reinforce traditional systems that have sustained indigenous communities for generations.

The village strongly supports the revival and implementation of the development plan for the enhancement of participation of indigenous Fijians under two months in the socio-economic development of Fiji introduced under the leadership of the former Prime Minister of the late Mr. Laisenia Qarase. The objectives of this plan remain relevant today and should be constitutionally supported to 1. create an environment that facilitates and enhances equitable participation of indigenous Fijians under two months in all aspects of socio- economic development. 2. to improve educational attainment and skills training opportunities for indigenous Fijians under two months.

3. increase participation in business ownership, entrepreneurship and professional occupations. 4. strengthen access to capital, financial literacy and economic empowerment initiatives. 5. preserve and promote the cultures, traditions, customs and languages of indigenous Fijians under two months.

6. safeguard customary land ownership, fishing rights and other rights arising from indigenous status. The constitution should expressly permit affirmative development measures designed to address socio-economic disparities affecting indigenous communities and ensure that such measures are protected from legal challenges where they are intended to promote substantive equality and indigenous advancement.

The recognition of Fiji as a Christian state.

The village of Verata Wailevu submits that Fiji should be constitutionally recognized as a Christian state. Christianity has played a central role in shaping Fiji's moral values, national identity, institutions, customs and way of life since its introduction in the 19th century. The Christian faith remains deeply embedded with indigenous Fijian society and continues to guide community leadership and social conduct.

The constitution should 1. acknowledge the Christian heritage of Fiji. 2. recognize Christianity as the foundational faith of the nation. 3. preserve freedom of religion and freedom of worship

for all citizens regardless of faith. 4. ensure that constitutional recognition of Christianity does not diminish the civil and political rights of citizens belonging to other religious traditions. Such recognition would reflect the historical and cultural realities of Fiji while maintaining respect for religious diversity and harmony.

Electoral reform. The village of Verata Wailevu submits that Fiji's electoral system should be reviewed to strengthen democratic representation, accountability and the connection between elected representatives and the communities they serve. The current nationwide constituency system has weakened the direct relationship between voters and their representatives and has reduced the ability of communities to advocate effectively for their local interests.

It is proposed that Fiji adopt a system of multiple open constituencies whereby that into several electoral constituencies with all seats remaining open to every citizen regardless of ethnicity, religion or background. Such a system would preserve the principle of equal suffrage while ensuring that members of parliament remain directly accountable to the communities they represent. This approach would encourage greater engagement between elected representatives and their constituents, improve responsiveness to local development needs and strengthen democratic governance through balanced national and local representation.

The proposed reform seeks to promote national unity while recognizing the importance of geographical representation and community participation in the democratic process. Secondly, it is recommended that constitutional and legislative reforms aimed at reducing the excessive proliferation of political parties. The current political environment can lead to fragmentation of votes, unstable coalition arrangements and governance challenges.

Accordingly, we recommend as follows. One, increasing registration requirements for political parties. Two, introducing higher results for parliamentary representation.

Three, encouraging broad-based national parties capable of representing wider segments of society. Four, promoting political stability and effective governance through electoral reforms. These measures would strengthen democratic institutions while ensuring that political parties maintain meaningful public support.

Fifth full ownership and control of land and ocean resources. The village strongly advocates for the restoration of constitutional protections similar to those contained in section 186 of the 1997

constitution. Land and water are inseparable from the identity, culture and livelihood and survival of indigenous communities.

Constitutional recognition of customary rights is essential for preserving indigenous heritage and ensuring intergenerational stewardship. The village of Verata Wailevu submits that the constitution should expressly recognize and protect the ownership rights of indigenous landowners over all subsoil minerals, natural resources and marine resources located within their customary lands and traditional fishing grounds. The people of Fiji have been the traditional custodians of these resources for generations and have a fundamental interest in their sustainable management and utilization.

The constitution should therefore provide that indigenous resource owners have meaningful ownership rights, consultation rights and equitable participation in all benefits derived from the exploration, extraction and commercial development of mineral, energy and marine resources. The state should continue to regulate resource development in the national interest. However, such development must be undertaken with a free, prior and informed consent of resource-owning communities and must ensure fair and equitable benefit-sharing arrangements.

These will promote economic empowerment, environmental stewardship and sustainable development while respecting customary ownership and traditional rights. We therefore recommend the incorporation of provisions similar to the following. A. Application of customary laws.

Participation must make provisions for the application of customary laws and for dispute resolution in accordance with traditional fishing process. B. Recognition of indigenous customs and values. In legislating on matters affecting indigenous peoples, parliament must have regard to the customs, traditions, usages, values and obligations of the law.

C. Full ownership and control. The constitution should guarantee continued ownership of all Itoki land by its customary owners. Recognition of customary fishing rights.

Protection against compulsory acquisition except under exceptional circumstances and with fair compensation. Greater participation of customary owners in decision affecting their land and marine resources and strengthen consultation requirements before resource development projects are approved.

Sixth reversion of Crown Grant lands to Itoki ownership. The village of Verata Wailevu means that all lands historically alienated from indigenous ownership through Crown Grant arrangements should be comprehensively reviewed with the objective of restoring full ownership to the original Itoki landowners or their descendants wherever appropriate and legally feasible. Land is central to the identity, culture, social well-being and economic security of the Itoki people. The historical transfer of customary lands through colonial era Crown Grants mechanisms have resulted in the permanent loss of significant portions of indigenous land.

The constitution should therefore provide for a national review mechanism to examine Crown Grant lands, identify lands of significant cultural, historical or customary importance and establish legal pathways for their return, compensation, negotiated settlement or other restorative measures. Such a process should be conducted fairly, transparently and in a manner that respects existing lawful rights and investments while recognizing the enduring connection of indigenous communities to their ancestral lands. The objective should be to promote reconciliation, strengthen indigenous land rights and ensure that future generations of Itaukei people maintain a meaningful connection to their traditional lands and heritage.

Lastly, share reinstatement of the 1997 Constitution as the foundational framework. The village admits that the 1997 Constitution provided a more balanced constitutional framework that reflected Fiji's unique circumstances, traditions and indigenous institutions. The 97 Constitution recognized the special position of indigenous Fijians and the Tumans, the role of customary institutions, the importance of communal rights alongside individual rights, the significance of land ownership and customary tenor systems, traditional governance structures and dispute resolution mechanisms.

Accordingly, we recommend that the Constitution Review Team examine the restoration of key provisions of the 1997 Constitution and consider using it as the principal foundation for future constitutional reform. In conclusion, Chair, the village of Verata Wailevu respectfully submits that constitutional reform should strengthen the protection of indigenous rights, traditional governance, cultural identity, land ownership and socio-economic development while maintaining national unity and stability. Our recommendations seek to ensure that Fiji's constitution reflects the values, traditions and aspirations of its indigenous peoples while continuing to provide a framework for peace, prosperity and harmonious coexistence among all citizens.

We thank the Constitution Review Team for the opportunity to make the submission and trust that these recommendations will receive favorable consideration.

Mer. Biu: Members of the Commission, I have made the submission submitted by Amena Celua, a Turaga i Koro and village representative from Verata Wailevu village and I now submit this written submission to the Commission for record.

Mr. Valenitabua: For the record, the Commissioners have now been presented with written submissions made on behalf of the Verata Wailevu village. It is being presented by Mr. Amena Celua who is Turagani Koro of Verata Wailevu The submission is in the English language, spirally bound and signed by Mr. Amena Celua dated 19-6-2026. The submission is now accepted by the Commissioners as part of the evidence tended to the Commissioners this afternoon at Vunimono village in Nausori.

Mr. Biu: The person I've been instructed by Mr. Penny Sokia to present this single submission from the Koro Namata and the submission is written in the Fijian language and the submission is that they submit that the constitution of 2013 to be replaced or to be removed immediately. This is a written submission, a single written from the Koro Namata presented by Penny Sokia. I hereby submit to the Commission for record.

Mr. Valenitabaua: Another written submission has been presented to the Commissioners this afternoon. The submission is made by Mr. Penny Sokia of Namata village in Verata wailevu. It is dated 19-6-2026. In the submission they are submitting that the 2013 constitution has to be removed completely. The submission is signed and is dated 19-6-2026.

Attached to the submission is a list of names of villages from Namata stating the names, tha date of births and their signatures which is indicative of their support and endorsement of the submission that has been presented to the Commissioners this afternoon by Mr. Penny Sokia at Vuniani village. Thank you. Thank you very much.

Jese Qalirea: My names is Jese Qalirea, Turaga ni Yavusa ,Koro Nausori. The first submission is Christian State. I submit the removal of secularism from the 2013 Constitution and to be substituted by Christian State and Christian State to be constitutionally recognized. The second submission, he made reference to all the colonial laws. In particular, the change of the Code of Arms to be changed and also to have a national motto changed.

This motto is Fear God and Honor the Queen to be removed as well, to be changed. These were introduced by the colonial

government. Mr. Qalirewa submits these laws that were introduced by the colonial government.

It should be changed. The third submission, he made reference to the Bill of Rights. The submission this afternoon is corporal punishment to be brought back to us.

The elders now know that we were subject to corporal punishment resulting in our good upbringing and good behavior. Therefore, he submits corporal punishment to be recognized in the Constitution and brought back. The other submission regarding the Bill of Rights, he made submission on the use of gadgets that we have and particularly the social media, the use of drugs, the broken families, the abuse of rights.

These were all results from us having easy access to these gadgets, especially the social media. The fourth submission in relation to the Senate to be reintroduced and to consist the Boselevu Vakaturaga to be the members of the Senate so that they are there to protect the indigenous right. The fifth submission is in reference to judiciary, the appointment of judges to be independent and not to be subjected or influenced by political influence.

The other submission, sixth submission, he made reference to the land and the Qoliqoli or the fishing area. He made a particular submission in terms of the Crown land, the native ground, the Crown ground that were leased during the colonial days. This has to be returned to the ownership, to the owners of this land.

These lands were acquired during colonial government for sugar industry. However, the submission afternoon, once this has expired, it has to be returned to the land owners. And the last submission, Chairperson, members of the Commission, he made reference to the 2013 Constitution and the 2013 Constitution to be removed completely and we have a new one to reflect the voice of the people. I thank you, Chairperson. Simple submission. There was no... Oh, sorry.

Mr. Valenitabua: The submission from Mr. Jese Qalirea, Turagani Yavusa of Vunivivi, has been presented orally and translated by Mr. Biu Matavou. The request from the Turagani Yavusa that he is to send a written submission to the Commission at a later date.

The email address for the Commission is commissioners2026 at gmail.com. Commissioners2026 at gmail.com. You are welcome, sir, to send the written submission to that email address. It will be received by the Commission. Thank you very much. Is there any other submission? Thank you very much.

I now submit to the Commission for Record. Thank you.

Mr. Biu: I think the last submission we are receiving this afternoon has been presented by the Matanitikina of Nausori and is being presented by Mr. Waisea Tuisese. First one is to abolish the 2013 constitution. Secondly, to move the 2027 election aft er the draft constitution is amended. The constitution to protect the indigenous and that is to be constitutionalize recognize.

Chairperson, I have here with me the Mata ni Tikina Nausori submission and is submitted for record.

Mr. Valenitabua The Commission now accepts this written submission from Mr. Tuisese as the submission made on behalf of Nausori presented by him as Matanitikina. Nausori. Mr. Waisake Tuisese. It is dated 19-06-2026. It is written in the Itaukei language and it follows an oral presentation that was given by Mr. Tuisese to the Commission this afternoon.

Thank you. We have received a significant number of submissions this afternoon, many of which are consistent with those we have received during consultations throughout Fiji.

One of the most frequently raised proposals is the repeal of the 2013 Constitution. We have heard this submission in many places, including Yasawa, Taveuni, and other communities we have visited.

With regard to the Bill of Rights, we have received submissions proposing that greater recognition be given to the rights of men. We have also received proposals that the Great Council of Chiefs (GCC) be constitutionally entrenched as an institution that protects and strengthens the identity of the iTaukei people.

Many submitters have called for stronger constitutional protection of qoliqoli, customary land, village by-laws, and iTaukei customary law.

We have also received submissions seeking the return of State land and freehold land to customary ownership. In particular, many concerns were raised in Taveuni regarding freehold land ownership.

Another issue raised repeatedly concerns ownership of minerals beneath customary land. Many submitters referred to the current legal position regarding mineral ownership and have proposed that ownership of minerals, together with ownership of qoliqoli, be returned to the customary landowners.

The electoral system has also been the subject of many submissions. There have been repeated calls to restore the previous multiple-constituency electoral system. Many submitters expressed concern that under the current nationwide constituency system, candidates with relatively few personal votes may still be elected because of the overall votes received by their political party.

There have also been many submissions calling for the Senate to be re-established, with chiefs serving as members of the Upper House. Submitters have suggested that the Senate should review legislation and provide oversight of laws affecting the country, particularly those concerning the iTaukei people.

We have also received submissions proposing that the President of the Republic should once again be appointed by the Great Council of Chiefs, rather than through the current parliamentary process. Some submissions have proposed that only an iTaukei person should be eligible to serve as Prime Minister.

The reinstatement of corporal punishment has also been raised in several consultations. It has been noted that the Fiji Teachers Association has also expressed support for its return as a disciplinary measure. The application of individual rights within villages has also been raised. Some submitters believe that certain provisions of the Bill of Rights should be reviewed to better balance individual rights with community responsibilities.

Many submissions have also proposed that Fiji be constitutionally recognized as a Christian State.

The implementation of village by-laws has been another recurring issue. Some submitters expressed the view that the current constitutional protection of individual rights has made it more difficult to enforce village by-laws.

Landowners have also raised concerns about lease payments and royalty distributions. Many submitters believe that lease payments are too low and that the benefits are not shared fairly. It was noted that lease payments administered by the iTaukei Land Trust Board (TLTB) are currently based on the Unimproved Capital Value (UCV) of the land. Many submitters proposed that lease payments should instead be based on the current market value. During our consultation at Naivirourou, a further proposal was made that leases over iTaukei land should be limited to a maximum term of 50 years.

The issue of constitutional immunity has also been raised repeatedly. We have received many submissions proposing that

the immunity provisions, particularly those relating to persons involved in coups, be removed.

Those are some of the principal issues that have been consistently raised by villages throughout Fiji. Before commencing our nationwide consultations, we also received written submissions from a number of Government ministries and departments, which shared their views with the Commission in Suva.

The second stage is the referendum, during which the people of Fiji will have the opportunity to decide whether to approve the proposed Constitution.

The Government has already outlined the process. Once the Commission completes its nationwide consultations, we will prepare a comprehensive report summarizing all the submissions received. We will also prepare a draft Constitution based on those submissions and our recommendations.

When our work is completed, both the report and the draft Constitution will be presented to the President of the Republic of Fiji. At that point, the Commission's work will have been completed.

The President will then submit the report and the draft Constitution to the Government. The Government will undertake the necessary legal and administrative processes before presenting the proposed Constitution to Parliament for its consideration in accordance with the constitutional amendment process. There are two important stages of deliberation in Parliament before a proposed Constitution can proceed to a referendum.

The first stage is the parliamentary debate on the draft Constitution. At the conclusion of that debate, Members of Parliament will vote. If at least two-thirds (66%) of all Members of Parliament support the draft Constitution, it will proceed to the second stage.

The second stage involves a further parliamentary consideration and vote. If the draft Constitution again receives the support of at least two-thirds (66%) of Parliament, it will be approved by Parliament and proceed to the next step.

Once Parliament has completed this process, the draft Constitution will be referred to the Supervisor of Elections. The Elections Office will then conduct a national referendum, allowing the people of Fiji to decide whether to approve the proposed Constitution.

Before the referendum is held, the proposed Constitution will be explained to the public so that people understand its contents. On referendum day, eligible voters will cast their vote in a manner similar to a general election.

The ballot paper will ask a single question—whether you approve the proposed Constitution becoming the Constitution of Fiji. Voters will indicate their choice by marking either "Yes" or "No."

If you vote "No," that is your choice. After voting closes, all votes will be counted.

If the majority of voters choose "Yes," the proposed Constitution will become the Constitution of Fiji. If the majority vote "No," the 2013 Constitution will remain in force.

It is important that we continue to discuss these matters openly during our talanoa sessions so that everyone understands the constitutional review process.

If a referendum is held, the decision will rest with the people. It is not our role to tell anyone whether to vote "Yes" or "No". Each person must carefully consider the proposed constitutional changes and decide for themselves. If you support replacing or amending the current Constitution, you will vote accordingly. If you wish to retain the 2013 Constitution, you will also have the opportunity to express that choice through your vote.

That decision ultimately belongs to the people. Whether the proposed Constitution is adopted will depend on the outcome of the referendum.

It is therefore very important that everyone who is eligible registers to vote and participates in the process.

It is also important that people cast their vote rather than waiting until the process is over to express their views. This constitutional review is not an issue concerning only the iTaukei people. We have received submissions from people of all communities, including Indo-Fijians and other ethnic groups, many of whom have also expressed views on the Constitution. Ultimately, the outcome will depend on the will of the majority. If the majority votes against the proposed changes, the existing 2013 Constitution will remain in force.

----------End of Session [19-6-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19-06-26.

Yaca/Yacamu VILIMONE. RAVUCAKE. - Turaganikoro.
(Yacani soqosoqo, tikotiko se vuvale) Vunimono. Village

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	Boko-2013 Yavunivakavulewa.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me Taucoko Na Yavu ni Vaka Vulewa. Qai muri na veidigi digi. Qo e Yavutaki e Vosa ni kaba. Ni da sa cala e na dua ga na lawa e da sa cala e na lawa taucoko.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

19-06-26.

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Saini (tikini ni siga)

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAUSORI - VUNIMONO@2pm

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	Vilimone Ravucake	Vunimono	[signature]	007629602412
2	Peni Rokotubau	✓	[signature]	0063 165 01810
3	Jolame Nokonokomoli	✓	[signature]	0076 009 005240
4.	Sakaraia Vakatuturagani	✓	[signature]	0076 700 00036
5.	Sofaseini VAKATUTURAGANI	✓	[signature]	0076 011 00818
6	NAIKA BAKANICEVA	✓	[signature]	0076 012 00853
7	Netava Vusoya	✓	[signature]	088451628533
8	ARIETA . MARAMA	✓	[signature]	007615701654
9.	Isoa N	✓	[signature]	007662200535
10	Tikotau Tavagu	✓	[signature]	257301307858
11	Luisa Bainivalu	✓	[signature]	165201457325
12	Seru Vularika	✓	[signature]	2365 665 00096
13	Esita V. Ranadi	✓	[signature]	0076 013 01735
14	Timoci Toranamata	✓	[signature]	007601000558
15.	Vasenai Rokonaca	✓	[signature]	031808201065
16.	ADI AVISAKI BAKANICEVA	✓	[signature]	007651000152
17.	Rosa Vuki	✓	[signature]	007601302491

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VEIVAKARARAMATAKI – PACE – TIKINA NAUSORI - VUNIMONO@2pm

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
18	Kasanita Roko	Vunimono	KRoko	007601400697
19	Jone Nawagadau	Vunimono	[illegible]	007601002161
20	Isoa Kaikuta	✓	IKaikuta	015211042343
21	Kaiava Bainikoro	Vunimono	[illegible]	0076 020 0[illegible]
22	Sharon Koroi	✓	[illegible]	150853226005
23	Waisake Katuerata	Vunimono	[illegible]	009000901455
24	Alisi Bakaniceva	Vunimono	[illegible]	000813500775
25	Rosa Kalouniuca	Vunimono	Rosa	007601302491
26	Mereseini Maibale	✓	MMaibale	007965901148
27	Ani Tesifini Bainivalu	✓	[illegible]	007617000105
28	Salewaca V	✓	[illegible]	007615701057
29	Josaia V	✓	[illegible]	008801000702
30	Timoci Ratulo	Vunimono	Ratulo	1597 50186367
31	Kelera Korotini	Vunimono	Korotini	003817801326
32	Unaisi Ravouvou	✓	[illegible]	0078 010 01799
33	Timoci Ravouvou	✓	[illegible]	007701200861
34	Sunia Rokolekutu	Vunimono	Rokolekutu	007601400466

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VEIVAKARARAMATAKI – PACE – TIKINA NAUSORI - VUNIMONO@2pm

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	LAISA RACIRI	NADURU	RBiri	0090 158 00676
2	Pita Rabo	✓	[signature]	1660 543 9589
3	Milika Kaitani	✓	[signature]	0262 070 22598
4	Akosita Leweniman	✓	Aleweniman	0082 149 0048
5.	Sisilia Botei Niuroa	✓	Botei	503377600052.
6.	MANOA RABUKA	✓	MRabuka	0153-135-29643
7	SEVETO CODRO	✓	[signature]	009001402394
8	ALITI VULACIWA	✓	[signature]	009015800660
9	Mereani Paulini	✓	Paulini	009074900510
10.	Elenoa Vinaka	✓	[signature]	091651635153
11	Ilaitia Q	✓	[signature]	134504580747
12	Lanieta. B	✓	[signature]	9662907
13	Sikiti Curukivalenibula	✓	Curukivalenibula.	008500901261.
14.	Verenaisi Marama	✓	Verenaisi	009051700094
15	Melaia Nailatleru	✓	[signature]	009060200170
16.	Aliti Molidrau	✓	[signature]	009001501914
17.	Nainasa Raturese	✓	[signature]	2312 712 01449

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VEIVAKARARAMATAKI – PACE – TIKINA NAUSORI - VUNIMONO@2pm

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
18.	Saimone ✓	NADURU	[signature]	1660 543 99285
14	~~Lekina~~	~~NADURU~~	~~[signature]~~	
19.	Akuila Buli	✓	[signature]	0153 135 28805
20.	Sainiana Lewaqele	✓	Lewaqele	17827200748
21.	Vaulina Sena	✓	[signature]	009015800631

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KO IRA ERA TIKO RAWA
VEIVAKARARAMATAKI – PACE – TIKINA NAUSORI - VUNIMONO@2pm

TUSITI – 9/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1	ALIKISADA NI ~~ALIKISADA~~ . N.	BURETU	[signature]	010215901131
1	TERI LEWATORA.	✓ ✓	[signature]	010215901132
2	ALIKISADA NAISARIVA	✓ ✓	[signature]	010215901131
	TEVITA RANAGIKA	BURETU	[signature]	005617000522
	MANASA SOVAKI	BURETU	[signature]	010215901125
	Losavati Ceva	✓	[signature]	010215901124
	ROGOYAWA	//	[signature]	225629004
	SAMUELA N.	//	S. NAINIMA	~~[illegible]~~ 010215911[illegible]
	Kasanita Binadi	Buretu	[signature]	010216001091
	Jese Socovi	"	[signature]	007816400985
	Asenaca Vanea	/	[signature]	0102-703-00293
	Timoci MOROLINAKELO	/	[signature]	0466-010-00343
	Ulamila Reva	"	[signature]	504568100167
	Alameta Dakuna	Buretu	[signature]	
	MIRIAMA RADINIWAIMARO	"	[signature]	010215901139
	Timoci Dakuna	/	[signature]	04-7300008
	Luke	Nabaitavo.	[signature]	2901152462

JC

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19:06:26

Yaca/Yacamu Wasea. Tuisese
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble) (1)	Di au ko Wasea. L. Tuisese • Yausa ko Kalagolaba • Koro ko Vunimono
WASE 1 NA MATANITU (2) (3)	• Vanua ko Kuka Tutu vakavanua • Mata ni Vanua Vakabauta vakaloty.
WASE 2 LAWA NI DODONU	Lotu Vakaosiro Siga ding Na VAKATUTU
WASE 3 NA PALIMEDI (1)	1. Me Vakasai ka me sa bia laivi na Yavu ni vakavulewa ~~2010~~ 2013. mai na noda vale ni Bose Lawa

WASE 4 NA VEILIUTAKI VAKAMATANITU	(2.) Me tosoi na veidigidigi ka tuko ogo e matada me gai garavi ena yabaki ma ogo 2027.
WASE 6 VEIQARAVI VAKAMATANITU	(3) Na Matanitu me gai cici na yavu ni vakavuleca, vou ni eti na veidigidigi ena yabaki mai ogo 2027.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	(4) Na yavu ni vakavuleca vou me marooi keda na lewe ni vanua ogo ko viti.
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

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Saini (tikini ni siga)

LASAKAU BALI -

19/06/26

NA YAVU NI VAKAVULEWA NI 2013

Na cava mada na yavu ni vakavulewa?

- Na Yavu ni vakalewa e vakatokai me lawa cecere taudua ni dua ni dua na vanua se matanitu.
- Koya e rawa ni da kaya ni tina ni lawa se na lawa koya vaka 'yavu' taki ira kina na veilawa kecega e Viti.
- Koya nai mudumudu ni lewa koya tavutu kina na lewa ni vei lawa kecega.

Na cava mada e tiko ena yavu ni vaka vu lewa?

E tiko e loma ni Yavu ni vakavulewa na veilawa koya ra wasea na veitabana ni matanitu kei na nodra tu galala me vakataka na Executive ka ra liutaka na PM; na Judiciary koya ra liutaka na Chief Justice kei na Legislature koya ra liutaka na Speaker.

E 12 tiko na wasewase ni noda yavu ni vakavulewa:

- **Wasewase No. 1: The State (Matanitu)**

E liu tiko na ka e vakatokai na "Preamble", ka yavutaki kina na noda vakamatanitu taki kei nai walewale ni noda kena cicivaki na noda matanitu. E koto talega kina na kena soli tu na galala ni noda qarava na ka ga e da via qarava ('SECULAR'). E vakadeitaka talega na kaukaua ni yavu ni vakavulewa, na kenai vakadewa, ka yavutaka na vakarau ni kena rawati na 'citizenship' se tutu vakalewa ni vanua tudei e Viti.

- **Wasewase No. 2: Bill of Rights (Dodonu ni Tamata Yadua)**

E koto ena tabana oqo na yavutu ni dodonu ni tamata yadua ena dela ni noda bula vaka matanitu, vaka politiki; bula ena veisiga kei na noda bula vakailavo. E maroroya na noda dodonu me vaka taka na noda dodonu ni bula, ni tukuna na ka ga eda via tukuna, vakasoqoni vata kei na noda vakabauta; e curu koto talega kina na noda maroroi ena veivakavaletaki; vuli; tuvaki bula kei na noda qaravi vaka vale ni bula; vakatalega kina na vanua bulabula e dodonu me da bula kina.

- **Wasewase No. 3: Parliament (Palimedi)**

E nai wasewase oqo e yavutaki kina na kena sa mai dua ga kina kena sa matabose ni lawa ni noda vanua (unicameral- single chamble), ka bokoca kina na Senati koya dau tu taumada. E yavutaka talega na kena qaravi na veidigidigi e Viti, me sa dua ga na digidigi ni tamata yadua, ka dolava kina na nodra tu na daunivakaduri mata me ra curuma na noda Viti. E sa vakalutuma kina na dauniveidigitaki kina 18, kei na nodra tavi na lewe ni palimedi. Wili koto kina nodra veidigidigi na lewe ni palimedi vei koya me liuliu ni mata bose yaco se PM, ka vakatalega kina na kena digitaki na Peresitedi.

- **Wasewase No. 4: The Executive (Na Veiliutaki ena noda matanitu)**

Na tabana oqo e wasewase na nodrau valeni volavola na Turaga na Peresitedi kei na Prime Minister. E vakayavutaka tiko na duidui ni tavi rau qarava, wili kina na nodrau na kena vaka matalailai taka na

vakarau ni digitaki, na nodrau I tavi kei na kaukaua e tiko vei rau na liuliu ni matanitu kei nai liuliu ni bose yaco.

- **Wasewase No. 5: Judiciary (Mataveilewai)**

E yavutaki tiko na kena tu galala na mataveilewai ka maroroya na lawa tu ni noda vanua. E yavutaki na mataveilewai e ra (Magistrate); Mataveilewai e cake (High Court); Mataveilewai cerecere e rua na Appeal and Supreme Court kei nai vakarau ni nodra digitaki kei na vakacegui na Turaga kei na marama ni lewa e na noda vei mata veilewai.

- **Wasewase 6: State Services (Veiqaravi ni Matanitu)**

Nai wasewase oqo e vakalawataka na kena qaravi se cicivaki na vei tabana vaka matanitu. E tuvani vakamatau kina na vakarau ni kena cicivaki na public Service Commission; na tabana ni veivakadodonu taki kei na Tabacakacaka ni Ovisa (Correction kei na Police force); ka tuvalaka vaka matau na nodratoui tavi na Mataivalu ena kena maroroi tiko na noda vanua **(Role of the Military).**

- **Wasewase 7: Revenue and Expenditure (Kumuni kei na vakayagataki na lavo ni matanitu)**

Na wasewase oqo e yavutaki kina na kena vakayagataki na ka vakailavo ni noda matanitu. E tukuni ka taki kina nai vakarau ni kena kumuni nai vurevure ni lavo ni matanitu (tax);

- **Wasewase 8: Accountability (na Veiqaravi Vakadodonu)**

Na tabana oqo e vakadeitaka na nodra vakadikevi ka saumi taro kina na veitabana ni noda matanitu, me maroroi kina na savasava vakacakacaka. E yavutaka kina nai vakarau ni dua na tamata e Cakacaka matanitu e Viti; dodonu ni kena vakadrodroi na tukutuku matata; ka yavutaka talega na vakarau ni nona Cakacaka na Turaga na Auditor General ni noda matanitu kei na Baqe levu na Reserve Bank of Fiji.

- **Wasewase 9: Emergency Powers (Gauna ni tiko leqa)**

E yavutaki e na tabana oqo na gauna ni leqa tubu koso. E solia vua na Peresitedi na kaukaua enai vakasala na matabose yaco , me taura vakawawa toka na kena cicivaki ni noda matanitu.

- **Wasewase 10: Immunity (Veivakagalala taki)**

Ena tabana oqo e virikotori kina na nodra maroroi ka taqomaki mai na nodra lewai o ira era tiko na mataivalu, dau ni politiki kei ira na Turaga/ marama ni lewa era vakaitavi ena vuaviri vakabibi na vuaviri ni 1987;2000 kei na 2006.

-

- **Wasewase 11: Amendment of the Constitution:**

Na kena veisautaki na yavu ni vaka vulewa ni noda vanua, ka gadrevi kina na nodra lave liga e palimedi kei na noda digitaka na veisau na dauni veidigitaki. Sa musuka sobu na mataveilewai cecere ni noda vanua nai yalayala mai 75% taumada kina 51 %.

- **Wasewase e 12: Commencement, Interpretation, Repeals and Transitional**

E yavutaki kina na kena sa mai ciqomi kina na yavu ni vakavulewa me sa lawa tudei ni noda vanua enai 7 ni Seviteba, 2013. Vakarautaka na veivosa kei na kenai balebale ka vakayavu taka na kena cicivaki na vei tabana tuvaka wawa ni bera na veivaka deitaki.

- ***Na cava na bibi ni noda vakaitavitaki keda kina ena veisau ni yavu ni vakavulewa?***

Na Yavu ni Lawa oqo e tara na noda bula vaka vuvale; bula vaka tamata yadua; bula vakoro kei na bula na veisiga. E da na bose ka se kau vakatutu cake tiko ena veitabana kei na vei bose ia ni sa sega ni duavata kei na yavu ni vakavulewa na vei ka o tagivaka ena yaco koso tiko.

Sa bibi saka kina na nomuni cauraka na lomamuni me rawa ni rogoci na domomuni me rawa ni vakabasika kina yavu ni vakavulewa vou eda na vola vata vaka kawa tamata e Viti.

- **E rawa beka niu vakaitavi vakacava?**

Rawa ni ko waraka na tiki ni siga eratou gole mai kina na lewe ni matabose, se vola saraga na nomuni vakatutu ena lavelave sa vakarautaki tiko vei ratou na dau ni veiqaravi, se me dua na kemu yaloyalo se video me ni tukuna vaka vosa na nomuni vakatutu.

- **Na cava soti meu vakatutu taka?**

Na cava ga o ni nanuma se vakasamataka mai ka rau sala vata kei na veiwasewase sa wasei oti ena loma ni Yavu ni Vakavulewa. E rawa madaga ni o vakatutu taka e so tale beka na ka me vakuri, me biu laivi, se veisau ena yavu ni vakavulewa. E sega ni donu se cala e dua na vakatutu, e gadreva ga na matanitu me rogoca na domomuni.

- **Ena veisau rawa li na yavu ni vakavulewa?**

Ena tekivu ni yabaki sa oti e ra kauta cake na matanitu ena palimedi na mausoni me veisau, ka mani vakadrukai na nodratou mosoni, sa mani kau cake kina mataveilewai levu ni noda vanua. Ratou a vakarogoca kina na vei Turaga ni lewa lelevu ka ratou vakadigoca. Ratou raica kina e 2 na ka lelevu:

- Na kena sa vakadredretaki vakalevu na kena veisautaki na yavu ni vakavulewa;
- Na kena laurai ni lailai na noda vakaitavi taki keda kina na lewe ni vanua;

E sa qai vakalutuka kina na pasede mai na 75% kina 51%. Kemuni kece sara na lewei Viti, sa mai vakarawarawa taki na noda veisautaka na noda yavu ni vakavulewa, koya sa curuma tiko kina na noda veikorokoro ka talevi kemuni rawa qoka na matanitu ni bera ni ra yacovi kemuni yani na Matabose ni kena vakasokomuni na vakatutu ni Veisautaki ni yavu ni vakavulewa.

Sa ka bibi me ni vakaitavi ka veidigitaki ena kena veisau na yavu ni vakalewa me rawa ni rogoci kina na domomuni. Baleta ni vinakata se sega, na yavu ni vakavulewa ena tara nomu bula ni tamata yadua; nomu vuvale; nomu vakabauta; nomu bula vakaitikotiko; va koro kei na bula vakapolitiki.

AKUILA QALUBAU

TAILEVU

SUBMISSION TO THE FIJI CONSTITUTION REVIEW COMMISSION

Date: June 15, 2026

To: The Chairman and Commissioners

Fiji Constitution Review Commission

Community: LOGANI VILLAGE

Subject: Comprehensive Constitutional Submission on National Reform and Restructuring

EXECUTIVE SUMMARY & TIMELINE REQUEST

We express our gratitude for the opportunity to fulfill our civic duty and moral obligation through active participation in this vital process.

Urgent Preliminary Request

We firmly submit that the Constitutional Review process must be fully completed, and the resulting constitutional amendments enacted, before the conduct of the 2026 General Election. This ensures the upcoming elections are held under a legitimate, consensus driven framework.

1.0 THE STATE

1.1 Secular State

Abolish the designation of Fiji as a "Secular State." It is recommended that Fiji be constitutionally declared a **Christian State**.

The introduction of secularism has correlated with a rise in social ills, whereas the foundation of modern Fiji is deeply rooted in the historical arrival of the Lotu (Christianity).

1.2 National Identity

The Constitutional term "Fijian" must be reserved exclusively for the itaukei people in Fiji.

2.0 BILL OF RIGHTS

2. 1 Rights and Responsibilities

Rights cannot exist in a vacuum; they must always be balanced with corresponding civil, social and moral responsibilities.

The Constitution must explicitly state that rights are bound by responsibility to Community and State.

2.2 International Indigenous Instruments

We must incorporate the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the international Labour Organization (ILO C8 169/ ILO 169) directly into the text of the Bill of Rights.

2. 3 Customary Law

Explicitly recognize and entrench itaukei Customary Law as a valid, enforceable source of Law within Fiji's judicial framework. ***"Tuivaga case – SCC vs Market vendors"***

2. 4 Deed of Cession (1874)

Legally bind the instruments and spirit of the 1874 Deed of Cession into the Constitution, recognizing historical precedents where indigenous land ownership rights were protected and reversed to the itaukei such as Queen Victoria's 1883 directives and the Great Council of Chiefs' query at Lomaloma in 1880 and the colonial dispatch (81/69) replied by Lord Kimberly in 1881.

This must align with modern indigenous title jurisprudence (example - Mabo 1 and 2 vs Queensland principles and the Treaty of Waitangi).

2. 5 Proposal for Life Membership in the Great Council of Chiefs for Descendants of the Deed of Cession Signatories

We respectfully submit that the descendants of the Chiefs who signed the Deed of Cession on October 1874 should be accorded life membership in the Great Council of Chiefs (GCC).

The Deed of Cession remains the foundation document upon which modern Fiji was established.

Rationale

The chiefs who signed the Deed of Cession exercised wisdom, courage and leadership in making a decision that has influenced Fiji's political, social and economic development for more than 180 years. The signatory chiefs acted not only on behalf of their own people but also in the interests of future generations of all Fijians.

We therefore propose that:

The descendants of the Deed of Cession signatories be recognized as Honorary Life members of the Great Council of Chiefs;

Their membership be preserved for future generations as a mark of respect, sacrifice and gratitude;

They be entitled to participate in discussion concerning Fiji's history, culture, traditions and the protection of iTaukei interests; and

Their recognition be protected by law.

This proposal does not in any way diminish the rights or representation of other chiefs. Rather, it acknowledges the unique role played by the signatories and ensures that their legacy remains part of Fiji's national identity.

3.0 PARLIAMENT

3.1 The Senate

Re-establish a bicarmel legislature (Upper House) by reintroducing the Senate. The primary functions of the senate will be to safeguard itaukei aspirations and rights.

The tenure of Senators must mirror the standard Parliamentary term.

3.1.1 Term limits

Introduce a strict constitutional cap of two (2) terms maximum for all Parliamentarians and Senators. A review of eligibility can only occur after a full term has lapsed outside of the legislature.

3.2 Electoral System Reform

Replace the current single National Constituency System with a Mixed System incorporating Provincial Constituencies and proportional representation. (D'hornt rule adjustments)

3.2.1 Provincial Alignment

Establish a Provincial Open Listing System. (Example – Allocating number of Provincial seats based on their population distribution).

3.2.2 Party Requirement

Political Parties contesting the election must field candidates for 100% of the seats being contested.

3.2.3 Threshold and Ethnicity

Retain the 5% electoral threshold. All ethnic groups must be accommodated within specific provinces where they reside.

3.2.4 Voter Flexibility

Allocation of Provincial seats will be based on overall population data, but voters must not be restricted to voting only within the physical Constituency they reside in: they must be permitted to vote back to their provinces or whom they intend to vote.

Rationale:

The pure national D'hornt system has historically disabled minority Parliamentary representation. A Provincial Constituency model empowers localised representation and allows voters to maintain political links to their ancestral provinces and at the same instance maximise voter participation.

3.2.5 Ballot Paper Formats

Abolish the confusing use of numbers with the candidate's face, their Political Party Logo and acronym/ abbreviation.

3.2.6 Awareness

The Government must immediately allocate resources for nationwide voter awareness and outreach regarding these changes, bound by strict timelines.

4.0 THE EXECUTIVE

4.1 Appointment of the President of the Republic of the Fiji Islands

This appointing role must be constitutionally reverted back to the Great Council of Chiefs.

The President should also be the Chair of the iTaukei Land Trust Board

5.0 THE JUDICIARY

5.1 Independence of the Office of the Attorney General

Remove the Attorney General (AG) from the Executive arm of Government. The AG must return to being a non – political, independent civil servant.

This ensures the office acts as an impartial advisor without contradicting or compromising the separation of powers between the Legislature, Executive and the Judiciary.

5.2 Independence of the Constitutional Offices Commission (COC)

The Prime Minister and the Attorney General must be Constitutionally excluded from membership or influence in the COC.

The Office of the Solicitor General must ensure this independence and that of the PSC and JSC.

6.0 STATE SERVICES AND ITAUKEI ADMINSTRATION

6.1 Native Lands Commission (NLC)

Constitutionally mandate that the Chairperson of the NLC must possess formal legal qualifications.

Currently, unresolved land and customary disputes sent back to Communities frequently end up in protracted, fractured litigation in Court.

6.1.1 Traditional Succession Criteria

Insert formal constitutional criteria requiring that Leadership and Traditional appointments within indigenous structures strictly respect seniority by bloodline and age.

6.2 Restructuring iTaukei Administration

Place the Great Council of Chiefs (GCC) at the apex of itaukei administration within the Provincial, District and Community office framework.

Structurally shift the iTaukei Affairs Board (TAB) to serve directly as the Secretariat to the GCC.

7.0 REVENUE AND EXPENDITURE

7.1 Corporate Tithing

Introduce and enforce a corporate tithing tax mechanism for all registered business entities as a dedicated, constitutionally sanctioned revenue stream earmarked for state development social welfare programs and reforms.

8.0 ACCOUNTABILITY

8.1 Abolition of FICAC

Abolish the Fiji Independent Commission against Corruption (FICAC).

All its personnel, investigative infrastructure and budgetary resources must be fully redirected to the Fiji Police Force.

Rationale:

FICAC duplicates the core constitutional role of the Police, holds disproportionately broad powers, yet experiences limited success in securing efficient prosecutions.

Streamlining these resources into the Police Force will better equip law enforcements to combat rising money laundering, human trafficking, illicit drug trafficking and associated social ills.

9.0 EMERGENCY POWERS

9.1 Removal of Sections

Completely excise and remove Emergency Power provisions from the text of the Constitution.

Rationale:

These sections have historically been weaponized and misused by usurpers to unlawfully overthrow democratically elected government. (Example – the event of 2006 involving the Qarase government)

9.2 Penalties of Usurpers

Introduce absolute penalties for any individual who unlawfully usurps or attempts to overthrow an elected government. They must face three (3) clear constitutional consequences:

1) Permanent Exile, alongside a lifetime ban from participating in or holding space on any political or public platform;
2) Death by hanging; and
3) Death by firing squad.

9.2 Judicial Rectification

The Judicial outcomes, rulings and precedents arising from the 2006 removal of the Qarase Government must be formally expunged from Fiji's legal records.

11.0 AMENDMENT OF THE CONSTITUTION

11.1 Amendment Threshold

We acknowledge and respect the judicial guidance reducing the Constitutional amendment threshold from 75% to an absolute majority of 51%.

This 51% threshold should also apply to Parliamentary votes regarding amendments.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga...15 June 2026...

Yaca/Yacamu...Peni Sikia, Tamata, Tailem...
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO Keniami sa dnavata na kena veisautaki vakadna sa Jam ni Vakavulewa ni 2013. Me volai vou ka me vakademei vinaka kina na veika e baleti keda na i Tarkei kei na veika eda tankena.

19/06/26

Saini (tikini ni siga)

Leni Skira.

Peni sokia

Mata ni tiana Namata.

KORO NAMATA

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

Logani 19 – /06/2026
LOGANI, BAU

NO	YACA	KORO	SIGN
	VILIAME - DAKUVAGA	Logani	
	RUSIATE NAKOROVATU	Logani	
	Nancy Lalavaki	Logani	
	Susana Sadole	Logani	
	EMELE KOTO	Logani	
	Alanieta Sikitanavalu	Logani	
	Kerelaini Koila	Logani	
	Semimelia Botei	Logani	
	Nantaki Gonewai	Logani	
	KELEKA GONEWAI	LOGANI	
	JOAPE: QARAVANADOLO	LOGANI	
	Enoni Waqa	Logani	
	Ravuama Lalavaki	Logani	
	MOSESE TALANACOLO	LOGANI	
	APENISA WAQAIRATU	LOGANI	
	Saini Radinikoro	Logani	
	Paulini Uluo	Logani	

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE –

LOGANI 19 – /06/2026

NO	YACA	KORO	SIGN
	SAVENACA BALEWAI - VAKAYADRA	LOGANI	[signature]
	EPARAMA ROKODRAVA	LOGANI	[signature]
	ISIRELI TANAKE	Logani	[signature]
	JOSEFA LIGADUA	LOGANI	[signature]
	WAKESA MATE	LOGANI	[signature]
	Apensa Wafa	Logani	[signature]
	~~[illegible]~~ Alopsi	Logani	[signature]
	~~[illegible]~~ Ulamila	Logani	[signature]
	ISIRELI TANAKE	LOGANI	[signature]
	KAMINIELI ROKODRUGU	Logani	[signature]
	SOLINA - RADANAYUKI	LOGANI	[signature]
	ASERI VERE	LOGANI	[signature]
	UNAISI NAIOBASALI	LOGANI	UNAIOBASALI
	TOMASI - C.L	LOGANI	Tomasi C.L.
	Paula Gade	Logani	Gade
	VASITI KAWAU	Logani	V.K.
	SIKRI . CAWA	LOGANI	[signature]

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KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – _____

Logaki 19 – /06/2026

NO	YACA	KORO	SIGN
	LEKEMA [illegible]	[illegible]	[illegible]
	VASEVA, Rokoyalewa	~~Roko~~ Logani	Roko
	Joana Tabua	Logani	[illegible]
	LUSIANA TUIRALOGA	Logani	Tuiraloga.
	Josua Qaduadua (2)	Logani	[illegible]
	Ulamila Rarawa	Logani	[illegible]
	Filimone Bale	Logani	[illegible]
	Mereseini Nasi Sorovakatini	Logani	[illegible]
	AMALAIMI SEMVESI	LOGOM	[illegible]
	Akumita. Ravesa. #2	Logani	[illegible]
	Sikiti Volau	Logani	[illegible]
	MANOA GONEKALOU	LOGANI	[illegible]
	Jose Sukanaqio	Logani.	[illegible]
	RUSIATE - NAKOROVATU	LOGANI	[illegible]
	VERE - RATABUA	LOGANI	Ratabua
	Loata. Toroca:	LOGANI	Toroca.
	JOSATEKI TOROCA.	LOGANI	Toroca

Na veitokoni me baleta na Yavu ni Vakavulewa

Koro: Namata **Tikina:** Namata / Tailevu

#	Yacamuni	Voter ID No Birth	Saini
1.	Teni Sakia	20.03.65	
2.	Timaima Sakia	21.11.57	
3.	Theresia Sakia	14.03.91	
4.	Rajeli Nasa	30.05.06	
5.	JESE GAGAYOKA	13-7-49	
6.	Viseina Adinuve O'Connor	13/06/2001	
7.	Atunaica Legeretabua	16/04/1983	
8.	Kusiana Namua	29/11/72	
9.	Moreani Maramatabua	8635698	
10.	Sevanaia Manuleva	02/02/06	
11.	Jiojivini Marama	27/06/98	
12.	Watisoni Ravula	07/06/98	
13.	Litiana Liku	31/07/72	
14.	Katalaini Kua	09/12/78	
15.	Lica Teru Kelu	25/02/95	
16.	Amina Radradra	22/07/1990	
17.	Akesa Rauroro	21/07/1963	
18.	Kavaia. Tui	21/05/1990	
19.	Laisa Wativalu	25/12/94	
20.	Tevita Loco	28/01/78	
21.	Setila V. S-	30/3/63	
22.	Vijisina Marama	20/2/58	
23.	Filimoni Qavanivalu	25/5/71	
24.	Lavinia Tale	23/07/05	
25.	Paulini Tauca	30/06/06	
26.	Ironi Maramanivuka	21/04/07	
27.	Jese Salawai	15/02/71	
28.	Tokasa Vakarana	27/09/69	
29.	Ana Naliwa	21/02/91	
30.	Pita Turikabe	14/11/81	
31.	[illegible]	/06/14	
32.	Tevita Loco	19/06/1954	
33.	Amena Roko	10/10/47	
34.	Seruwaia Lala	8/4/64	
35.	Nasoni Lala	17/4/60	
36.	Timaima Tinai	14/7/89	

#	Yacamuni	Voter ID No B67	Saini
37.	Evemasi Naitini	27/02/1997	[signature]
38.	VILIKESA KORORUA	11-11-1983	[signature]
39.	Rupeni Materikaca	18.08 1974	[signature]
40.	Apisalome Tabilai	13/02/96	[signature]
41.	Siteri Sawe Kyhol	15/10/1991	[signature]
42.	PELASIO COBONIA	15.07.1985	[signature]
43.	JIUPILI BANI	20/10/97	[signature]
44.	Lisoa Raibe	19/09/55	Raibe
45.	ATUNAISA. VULOALOA	11/09/74	[signature]
46.	Waisake Rokotuitai	5/7/66	[signature]
47.	JOJIVINI MARAMA	10 8 55	[signature]
48.	Lepani Ravula	30/10/1977	[signature]
49.	Titilia Ravula	18/02/80	[signature]
50.	Lavani Ravula	20/06/2008	[signature]
51.	Viliame Korai	15/11/2004	[signature]
52.	Titilia Ditoroca	12/11/91	[signature]
53.	Kuini Watirubi	12/07/86	[signature]
54.	Amelia Korokaisini	20/01/1946	AKorokaisini
55.	Setalta Rokotuitai	02/03/83	[signature]
56.	James O'conner	03/02/2001	[signature]
57.	Sereana Tekitekibulu	13/02/70	Vere
58.	Ruci Wati	13/06/1955	Rukoyawa
59.	Manasa Vere	13/06/07	Vere
60.	Lasoi Bule	20/04/26	L Bula
61.	Meri Salawai	10/05/2008	MSalawai
62.	Eparama Tukainoke	04/03/68	ETukainoke
63.	Josem Tale	03/04/05	Tale
64.	Nasoni Lalanavanua.	17/04/1960	[signature]
65.	Sanata Ratuwaqa	30/05/80	[signature]
66.	MILIAKERE Adi	27/04/86	MAdi
67.	Ulamila Verei	22/9/74	Uverei
68.	MERESIANA NAWAINGIGA	22/11/83	MNawaiga
69.	SAIASI RATUWAQA	27/03/1981	[signature]
70.	SIKELI. Vuniwaga.	10 8 64	[signature]

Vakadinadina: ~~Turaga ni Koro:~~ ENI SEKIA Yaca: [signature] Tiki ni Siga: 19/06/26

MNT-NAMATA

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....June 2015

Yaca/Yacamu.....TEVITA VI GAVIDI.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	ME MAROROI KINA NA KALOU KA VAKARARAMATAKA NA NODA VANUA KEI NA ICENA VAKABAUTA.
WASE 1 NA MATANITU	TRANSPARENCY + Accountability ENA VEI TAGEDE NI VEIQARAV VEI IRA NA VEILIUTAKI KEI KEDA NA LIUTAKI
WASE 2 LAWA NI DODONU	ME MAROROI NA NEIMAMI DODONU NA I TAUKEI ME VAKA KOTO ENA UNDRIP. ME NANUMI NA NODA VILLAGE BY LAWS
WASE 3 NA PALIMEDI	ME KAKUA TALEGA NI GUILECAVI NA BLV VEI KEDA NA I TAUKEI

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME MATATA KA SAVA NA VEIQARAVI
WASE 6 VEIQARAVI VAKAMATANITU	DINA, DODONU KA SAVASAVI
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	VAKAMATATATAKI NA KENA I TUKUTUKU.
WASE 8 VEIQARAVI VAKADODONU	ME MATATA NA VEIQARAVI
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	NA DODONU NI NOMU VAKA-ROROGO KEI NA MURIA NA I VAKARO SA DUA NA I WALI NI LEQA LEVU.

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME SOLI EDUA NA GAUNA VEI KEDA ME DA SOLI VAKASAMA KINA. ME KUA NI VAKA NA 2013 CONSTITUTION E TOGORAKI MAI.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

TURAGA NI KORO
LASAKAU, BAU ISLAMDI

.....
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17.06.2026

Yaca/Yacamu Nacani Vestamani Turaga ni Koro
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Na kena gadrevi na circular state kina 100% Christain state.
WASE 1 NA MATANITU	Na matanitu e dodonu me qarava nai tankei ni vanna (tankei ni qele). Na veika kece se veivuke cava e solia na matanitu e dodonu me liu taumeda vei keda na leve ni vanna.
WASE 2 LAWA NI DODONU	
WASE 3 NA PALIMEDI	Sa kerei me boko kece na veimatabose lalai, ka mesa vakavoroge na matanitu veiliutaki kina matabose levu vakaturaga.

. kerea me vakaukauwataki
. matabose levu vakaturaga
: matabose me gai
lia na
wa kina matanitu.

WASE 4 NA VEILIUTAKI VAKAMATANITU	E matata vakasigalevu tu ni PM e dodonu ga me raica ke wanonova tiko na veitabana ni matanitu. ia me vakasuka i takutuku ga mai kina bose levu vakaturaga.
WASE 6 VEIQARAVI VAKAMATANITU	Na state services e kilai matata tu na nodra "role" ni taqomaka na matanitu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	E dodonu ga ko koya sa cicivaki bisinisi ene musuka na nona vakacavacava (tax)
WASE 8 VEIQARAVI VAKADODONU	me mavorai ka vakadeitaki tiko na kena qaravi vakamatan na ka vailavo ni matanitu.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Gauna ni leqa tubu koso, e dodonu vua na Perositedi mena tauyavutaka e dua na komiti ena loma ni bose levu vakaturaga, ke mevatou na dau qai vakasalataka tiko na Perositedi ena gauna ni leqa tubu koso.

WASE 10 VEIVAGALALATAKI	O irà kece era vakaitavi ena vna viri e sega tale ni dodonu mera vakacakacakataki tale ena kebani, se matanitu.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Na yavu ni vakavulewa e dodonu mena veisautaki rawa e liu ena yabaki ogo 2026 ni se bera ni vakayacovi na veidigidigi - me bokoci rawa mada na yavu ni vakavulewa 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	- Bokoci vakadua na yavu ni vakavulewa 2013. - Bosei talena na yavu vou me veiganiti kei keda nai tankei ni vanna.

VEIKA TALE ESO

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Saini (tikini ni siga)

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – TIKINA BURETU.

MATAINOCO 18 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	JAMES KUNANITU	Matainoco	[signature]	010216001087
	TITILIA RAVUTU	"	[signature]	039643851235
	SIMIONE NAIVIGA	"	[signature]	010261700584
	MILIANA RAKUVE	"	[signature]	150708136242
	MACA KATALAUSALE	"	[signature]	010216001086
	Setaita Senikuba	"	[signature]	066828400383
	SEKOVE DANETA	"	[signature]	29492758223
	UTO ULIASI	"	[signature]	024412200556
	Kinisimere Wati	"	[signature]	010201300328
	Taraivina Qiomnea	"	[signature]	00891460908
	ESira Salusalu	"	[signature]	010237001722
	Saiminere Tubuna	"	[signature]	005508000083
	YANARE VUIBURETA	"	[signature]	100829300616
	Viliame Dalitaicau	"	[signature]	317161000129
	Kasanita Bulkeda	"	[signature]	010216001092
	Salimani Tubuna	"	[signature]	LOST
	TIMOCI VAKANIRAUL	"	[signature]	010216001082

TAILEVU PROVINCIAL COUNCIL

RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA

VEIVAKARARAMATAKI – PACE – TIKINA BURETU

18 – /06/2026

NO	YACA	KORO	SIGN	VOTER No.
	Luisa Buatoka	Matainoco		2945 275 836
	Akisi Tutunavula.	Matainoco		0008 176 0304
	Livai Vuanabotobota	Matainoco		0261 135 02510
	Tevita Ratu.	Matainoco		0102 160 0107
	Tale' Uluvula'	Matainoco		0102 160610
	JONE TIKOMAISAINEAM BOILA	MATAINOCO		0102 160 0110
	Ratu Salimoni Rokotubuna	Matainoco	Rokotubuna	1489 045 0566
	Taica Diuvi	Matainoco	Diuvi	0764 423 2723
	NANISE TAIKI	Matainoco		Lost
	Paula Tukuwasa	Matainoco		1201 086 56327

TAILEVU PROVINCIAL COUNCIL
RATU CAKOBAU HOUSE | P.O.BOX 71 NAUSORI | PHONE: 347 8094 / 773 7430 | KOROVOU: 7737432

KO IRA ERA TIKO RAWA BURETU.
VEIVAKARARAMATAKI – PACE – TIKINA ~~BAU – OVEA~~ @9am

MONITI – 18/06/2026

NO	YACA	KORO	SIGN	VOTER No.
1.	Isoa Tubuna	Matainuco	[signature]	010261900430
2.	Amelia Mawi	✓	[signature]	0094586001 8
3.	Penueli Tubuna	✓	[signature]	2470011001 8
4.	Mere Bulai	✓	[signature]	066828400382
5.	Jimmy Albert	✓	[signature]	385773000 33
6.	Sokoveti Cecile	✓	[signature]	0467039024 8
7.	Mereoni Tinainove	✓	[signature]	010216001013
8.	Mereoni Tadrua	✓	[signature]	010411099009
9.	Niko Rabuli	✓	[signature]	007700903 74
10.	Lavenia Wati	✓	[signature]	2349747003 0
11.	Kereleyani Tunidai	✓	[signature]	010201500 28
12.	Mary Naylor Ratu	✓	[signature]	000216001101
13.	Joeli Vatuinitu Ratu	✓	[signature]	2269999296
14.	Matelita Rokali	✓	[signature]	010201502196
15.	Merelita Laba	✓	[signature]	010216001120
16.	Josevata Kasanawaqa	✓	[signature]	010255200215
17.	Sereana Tubuna	✓	[signature]	285801311134

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/06/26

Yaca/Yacamu SAINIMERE KALOUDRAU, MATAINOGO, BURETU, THI
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me vakayagataki na vosa Fijian me vakaibalebaletaki ena Indigenous se I Taukei. Baleta eda duatani mai vei ira na veimatakawatamata tale eso.
WASE 1 NA MATANITU	An citizenship; meda vakatokai tikoga na i Taukei ena Fijian, ira na Idia ena Indo-Fijian se Indian, China me Chinese baleta nida sega ni kawa tamata vata. Ka duidui na noda i tovo.
WASE 2 LAWA NI DODONU	Mai na nona sucu ki na yabaki 21 ni dua na gone, na nona dodonu me kua ni ulabaleta na dodonu ni nona i tubutubu baleta nira se sega ni yalomatua.
WASE 3 NA PALIMEDI	Me okati talega ena Legislative Authority na Senate baleta me na tarovi kina na lewa vakapolitiki duka ka sega ni dodonu se savasava me vaka yaco tu oqo.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me soli na kaukauwa kei na lewa vua na G.C.C. me digitaka na i tutu vaka-Peresitedi ni noda vanua ka me kua ni vakapolitikitaki. Baleta o ira ogo era i taukei ni vanua ogo ka ra vakatameta ka i taukei ni i yaubula e Viti.
WASE 6 VEIQARAVI VAKAMATANITU	Na i tutu vaka-Commander ni Mataivalu me soli tikoga vei kedra na i taukei ka me kakua tale ni dua. Baleta ena bibi tiko vua na kena taqomaki kei na maroroi ni vanua ogo.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Na kedra i sau na cakacaka vakamatanitu me tubuvata kei na i sau ni bula e Viti, me vakalesui tale mai na COLA. Baleta me veiraurau na i sau kei na i sau ni yaya.
WASE 8 VEIQARAVI VAKADODONU	O ira kece na cakacaka vakamatanitu era e beitaki ena dua na cala, mera dau vagalalataki mai na nodra cakacaka me solia na veivaqaqai me vakayacovi vakadodonu ka vakaviuaka. Baleta me tarovi kina na cakacaka vakabutobuto.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me okati talega ena State of Emergency Powers na Peresitedi ni noda vanua. Nai mudumudu ni lewa me qai nona na Peresitedi baleta ni Head of State o koya.

WASE 10 VEIVAGALALATAKI	Me kau laivi na Immunity clause ena noda Constitution, baleta ena ruku ni lawa, eda tautauvata kece. Na Immunity Clause e kunei kina na veivakaduiduitaki.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Na veisautaki ni noda yavu ni vakavulewa me tosoi sobu mai ki na 50.1% ka me kua ni 75%. Baleta ni sega ni yavutaki ena Democracy. ka sogoti vakadua kina na noda dodonu.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me veisautaki mada e liu Yavu ni Vakavulewa ni bera ni qai vakayacori na veidigidigi.

VEIKA TALE ESO

Wase 5 JUDICIARY

Me soli na kaukaua vna na Peresitedi kei Viti me rawa ni vakaceguya na Chief Justice kevaka e vakadinadinataki ni sega ni qarava vinaka tiko na nona cakacaka, me qai veivuke mai kina na FICAC.

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/06/26.

Yaca/Yacamu Esira Salusalu. Naiorosui MATAINOO Bui
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me sa veisau ka vakasosomitaki tale na Yavu ni Vakavulewa vou ka me na qai tarava mai na veidigidigi. Me veisautaki tale ga na lawatu ni veidigidigi.
WASE 1 NA MATANITU	1) Veisau na Yavu ni Vakatulewa 2) Veisau nai walewale ni Veidigidigi 3) Qai mai vakayacori na veidigidigi Me vakalesui tale ga mai na Senate ka digitaki tale ga na Peresitedi mai na G.C.C.
WASE 2 LAWA NI DODONU	Me vakalesui tale mai na veikana kuita taki vei ira na gone me sala ni nodra vakatavuli Sa rui levu na be keina sacimi ni vosa ena vuku ni nodra Dodonu. Me boko laivi na "Childrens Right"
WASE 3 NA PALIMEDI	Me vakalesui tale mai na Senati me oti ni tavatava ni Buli Lawa Me vakalesui tale mai na Veidigidigi vaka Constituency keina nodra dui mata vaka kina na itabani mala keina vakatakilakila ni Party.

"Party Symbol"
Peresideti me digitaki mai na Bose Levu Vakaturaga "G.C.C".

WASE 4 NA VEILIUTAKI VAKAMATANITU	Peresitedi me digitaki mai na G.C.C. Me kau laivi na nodra digitaki mai na Bose lawa Me Peresitedi tiko ga e dua na Kawa Faukei → "Indigineous Fijian".
WASE 6 VEIQARAVI VAKAMATANITU	Me dau cura mai na Tabana ni Matai vahu ena gauna ni Lega Tubu Koso, "State of Emergency" Me lauirai vakavinaka na Tabana ni Ovisi nisu lauirai votu na Corruption ena Tabana ogo
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Vakagagacotaki ni tabana ogo ka taura na matanitu mai yau ka volitaki ko ira na Narai ni Sucimi Tax me vakasosomitaki ni Tax, Vakabibi vei ira na Bisinisi, Lelevu. Me exemptaki na tax up to "$50K" Threshold
WASE 8 VEIQARAVI VAKADODONU	Declare Taki ni Rawa ka kei na Yau ni vakalesilesi ka me na dau dikevi lesu ena veigana me rawa ni kilai kina na cigomi ni lavo se i yau mai na Veivaguni se Corruption.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Cura mai na Matai vahu ena gauna ni Lega tubu Koso, "State of Emergency" ena Ruku ni Veiqaravi ke ina Veidigitaki mai vua na Peresitedi, ka me cega na Bose yaco.

WASE 10 VEIVAGALALATAKI	Boko laivi vakadua na 2013 Immunity Degree mai na yavu ni vakavulewa. Veilewaitaki ko ira kece era vakacora na vuaviri kece sa ei. Esa vaka me nodra i vuni vuni tiko na lawa ogo vei ira na vakayacora na vuaviri 1987, 2000 kei na 2006
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Boko lavvi na yavu ni vakavulewa ka me na dua ka von tale ka me na vakalinu tiko ga kina na veika kece me baleti keda na taukei mai na yau bula kece, wai Qele Qoliqoli, vata talei waiwai Boko laivi na lawa 7 feet under.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Boko lavvi na 2013 Constitution ka dua tale na ka von ka me na yavutaki kina na vei lawa tudei kece.

VEIKA TALE ESO :- Boko laivi na lawa ni "Minerals" Act ka me taukeni na vei yau tudei (Minerals) kei na waiwai vei ira na taukei ni Qele ka me na sa na taukei ni yau bula.

- Boko laivi na lawa na "7 feet" under
- Kau lesu tale mai na "Surfing Degree"
- Kau laivi mai na taukeni ni Qele na "High level Water Mark" vakalesu na taukei ni wasawasa kei na Qoliqoli vei ira na kena i taukei ke sega ni matanitu.

[signature]
Saini (tikini ni siga)
18/06/26.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16/06/26

Yaca/Yacamu JONE. T. BOILA. MATAINOCO DUPOT
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble) CITIZENSHIP:	ENA KANA VAQAQACO TAKI NA TAGEDE NI RAWATA ~~ENA~~ DUA NA VULAKI ME LEWE NI VANUA O VITI.
WASE 1 NA MATANITU	KE RAWA NI LESU TALE NA I TAUKEI ⇒ FIJIANS.. INDIANS ⇒ INDO-FIJIANS.
WASE 2 LAWA NI DODONU	
WASE 3 NA PALIMEDI	E4 RUI SIVIA NA ICEDRA I SAU NA PARLIAMENTARIANS

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO : SA VINAKA TIKO NA KAWA KEI NA KA KECE, SA VO SARAGA O IRA NA TIKO I LOMA, NA VEIQARANI NI MATANITU VEI KEDA NA LEWE NI VANUA, CAKACAKA BUTOBUTO, KEI NA NODRA SA VUTUNI YAU TIKOGA NA VUTUNIYAU. ME DA SA LESU GA IKINA CHRISTIAN SITE, KAIVITI DINA ME RA VAKA TOKA FIJIANS, IRA NA KAI D'IA SUCU I VITI, INDO-FIJII VINAKA.

..... 16/06/26

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 14/06/26

Yaca/Yacamu Bulou Sitela Mata ni Youth
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Na kena gadrevi na circular State. kina 100% Christain State.
WASE 1 NA MATANITU	Au kerea me vakaukauwataki na matabose levu vakaturaga Na matabose me qai solia na lewa kina matanitu.
WASE 2 LAWA NI DODONU	Na matanitu e dodonu me qarava nai taukei ni vanua (taukei ni-qele). Na veika kece sa veivuke cava e solia na matanitu e dodonu me liu taumada vei keda na levu ni vanua
WASE 3 NA PALIMEDI	Sa kerei me boko kece na veimatabose lalai, ka mesa vakarorogo na matanitu veiliutaki kina na matabose levu vakaturaga.

WASE 4 NA VEILIUTAKI VAKAMATANITU	E matata vakasigalevu to ni PM e dodonu ga me raica ke waronova tiko na veitabana ni matanitu. Ia me vakasokai ga mai kina base levu Vakatoraga.
WASE 6 VEIQARAVI VAKAMATANITU	Na State services e kilai matata to na nodra "vola" ni taqomaka na matanitu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	E dodonu ga ko koya ga cicivaki bisinisi ena mosoka na nona vakacuvacava (tax).
WASE 8 VEIQARAVI VAKADODONU	Me maroroi ka vakadeitaki tiko na kena qaravi vakamatau na ~~kena~~ ka vakalavo ni matanitu.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Ctauna ni leqa tobu koso, e dodonu voa na Peresitedi mena tauyavutaka odua na komiti ena ioma ni base levu vakatoka, ke mosatou na dau qai vakasalataka tiko na peresitedi ena gauna ni leqo tobu koso.

WASE 10 VEIVAGALALATAKI	O ira kece era vakaitavo ena vuaviri e soqa tale ni dodonu mera rakacakacakataki tale era kabani, se mataniu.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Na yavu ni vakavulewa @ dodonu mena veisautaki rawa e liu era yabaki oqo 2026 ni sa bera ni vakayacori na veidigidigi -me bokoci rawa mada na yavu ni vakavulewa 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	-Bokoci vakadua na yavu ni vakavulewa 2013. -Bocei tale na yavu vou me veiganiti kei keda nai taukei ~~na~~ ni vanua.

VEIKA TALE ESO

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Saini (tikini ni siga)

Nausori Market Accommodation

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nausori Market Hall DATE: ~~10~~ 20/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	Apenisa Semlou	55	9200298	Bau, Bau Tailexu	Bau	Male	itaukei	[signature]
2.	Mereani Bativeraga	59	9555466	Nasarawaga, Lekutu, Bua	Lekutu	Female	iTaukei	[signature]
3.	Semi T.	57	9988405	Rewa	Dreketi	Male	iTaukei	[signature]
4	Mary Rasnasu	~~59~~ 71	9510550	Rewa.		Male	F/Indian	[signature]
5	Tevita Ravavai	58	2722054	Dravo	Dravo	Male	iTaukei	[signature]
6	Deve Malakeni	73	9618595	Lomaivuna	Subdivision	Male	FID	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Leighton: And then our handsard lady back in silver goes through the transcript. So, if you wish to speak in the vernacular, and those who wish to speak in Hindi can speak in Hindi. We also have commissioners who will translate. Also, just to remind everyone with regards to the consultations today, please if your submissions can be related to the 2013 constitution. So just to keep the submission on point. And also if you can be succinct or very short with your submissions, just to give other people time to make submissions as well. So we ask if 15 minutes or 20 minutes maximum, just to allow others to make submissions. You can also ask questions on the constitution. So today there are a few commissioners who are arriving soon. But I will introduce the team that's here now. Nearest to me is Mr. Conway Beg, a well-known Fiji Rugby Union coach, player, as well as a well-known architect in Fiji. Seated next to him is Mr. Neelesh Gounder, a well-known economist within Fiji and a USP lecturer. And seated next to Mr. Gounder is the chair of the commission, Mr. Sevuloni Valenitabua. He's a well-known prominent lawyer in Fiji and the Pacific. Our other commissioners who are on their way are Dr. John Charles Fatiaki, a medical practitioner with his own clinic. Mr. Ami Kohli from Labasa, Koli and Singh lawyers. And also Ms. Merewalesi Nailatikau. Without further ado, I'll hand over to chair to introduce the commission and the work that they are undertaking today.

Mr. Valenitabua: Ladies and gentlemen, the session this morning shall be undertaken in the English language. However, those who are comfortable with speaking in the Itaukei language or Hindi are able to do so. As Mr. Fatiaki has stated, we have recording facilities which would deal with the recordings more easily in the English language than in the itaukei language or Hindi language.

The session this morning is the final session for the Tailevu province. We are here at the Nausori Hall this morning on the 20th of June, 2026. The public consultation session for this morning is open to everyone.

The purpose of the establishment of the Constitution Review Commission is to review the constitution of Fiji, that is the 2013 constitution. It is our task, as has been obligated to us by the president of the country, Ratu Naiqama Lalabalavu and Tui Cakau, that we review the constitution and make amendments where possible. We have been going through the country from east to west and now to the central division to collect submissions and recommendations from members of the public on what the members of the public consider appropriate to be added to the constitution of the Republic of Fiji.

Our powers which have been conferred on us include removing some of the laws from the constitution, removing some of the laws and including new ones, and even changing the wordings within the constitution itself so that we can have different meanings and different effects. Those are the three main areas on which the commission will concentrate in order to amend the 2013 constitution. Now the process after the consultations I will explain later.

However, the important thing which we are here to do this morning is to hear submissions, record them, write them, and take them back before we go and deliberate on them, assess them, so that we can decide which laws to introduce, which ones to remove, and have an amended constitution prepared for the country of Fiji. That is the main purpose of our consultation this morning. The purpose of consultation is to run from now until 1 o'clock.

So, we will use that time to hear from members of the public, citizens of the country, citizens of the country who may want to give us submissions or additional submissions this morning. The submissions are now open, and we can hear our first submitter this morning.

Matalau: My name is Matalau. I am here before you on behalf of the Tailevu Provincial Council, as chairman of the Tailevu Provincial Council. First and foremost, the preamble. There should be a change in the preamble recognizing the beliefs of the itaukei people and their ownership of the land.

We are calling for the preservation of their unique culture, customs, traditions, and language. The right to equality, Section 26, guarantees equality for all citizens, to advance the state to pass laws that protect and advance the communal ownership of Itaukei Rotuman's and Banabans and their lands. Land rights, Section 28, legally establishes that ownership of ITaukei land remains with the customary owners.

It prevents this land from ever being sold, transferred, or permanently alienated except in specific cases for the benefit of the state for public purposes. Fair compensation and royalties, Section 27 ensures that if the state acquires property for public purposes, it must provide fair compensation. Section 30 ensures that landowners are given a fair share of the net income for the extraction of minerals and their lands.

Cultural and social protection,

Section 31, requires that the state ensure that ITaukei, along with the Fijian Indians, is taught in primary school to safeguard the respective cultures and languages of our two main races. The current constitution removes all specific expenses and powers and representation of the

Great Council of Chiefs.

In this document, indigenous interests such as land ownership customary rights and minerals are safely and broadly discussed through the Bill of Rights, Chapter 2, that protects ITaukei land from being permanently alienated rather than to the council. GCC be safeguarded and deeply integrated into the national legislation in the constitution with the following powers. First, one, formal constitutional entrenchment of GCC. Two, institutional independence.

Separate GCC cultural advisory and traditional authority from direct partition politics. Chiefs acting as the apex of the Vanua should remain above everyday political maneuvering to retain the broad trust of the ITaukei and other races. Clear legislative mandate defines explicit powers to review and provide consent on legislation directly affecting the ITaukei rights, the customs, and natural resources.

Enhanced transparency mandate that the GCC regularly submit official reports to parliament to build national trust, demonstrate accountability, prove its effectiveness in modern governance. Five, capacity building and education equip chiefs and the council members with the necessary resources, training to address 21st century issues such as the drug epidemic, poverty, economic empowerment, ensuring traditional leadership is both functional and relevant at the provincial, the district, and the village level for all residents. TLTB and ITaukei Affairs Board representation, GCC to directly select and appoint members of the various boards dealing with the interests of ITaukei, ITaukei Land Trust Board, ITaukei Affairs Board, ITaukei Trust Fund, Fund Board, and others.

The second one is the reversal of acquired land. Section 28, ownership and alienation. This clause explicitly states the ownership of ITaukei lands should remain with customary owners. It legally prohibits the permanent alienation of ITaukei land, whether by sale, grant, transfer, or exchange, except in specific cases of compulsory acquisition by the state. Reversal of acquired land. Under the constitution, if the state acquires the ITaukei land for public purposes, the land must be legally returned to the native owners, if it is no longer required for that particular purpose.

Constitutional recognition and reversal of rights.

Inalienable customary ownership. Amend the constitution to explicitly state that traditional land ownership, such as native or customary land, is inalienable, and that the state holds land for public use and trust, not absolute ownership.

Right of first refusal.
Mandated that if the state no longer requires land that was compulsorily acquired, the original landowning unit, e.g. the Mataqali, must be granted the first right of refusal for the return of that particular land. Time-bound usage clauses.

Institute a strict constitutional timeline, e.g. 5 to 10 years, for the state to utilize acquired land for the declared public purpose. If the time elapses without development, the land should be subject to mandatory reversion. If the land is bought by LOUs, then such freehold or state land should be reverted back to the native owners, in its original classification as native land, to prevent abuse of sale by the native owners.

Just compensation.

That the compensation for compulsory acquisition is determined based on fair market value and social and structural significance of the land, rather than purely agricultural or commercial baseline values or valuations. NLTB to remove the UCV calculation of lease rental, but to base it on existing market value formulas.

Procedural fairness.

Legally mandate an inclusive, transparent and prompt consultation process, aligned with free prior informed consent guidelines, prior to acquisition or reversion decisions.

Independent land tribunal.

Establish and establish a specialized independent land tribunal, or an Ombudsman's office, to oversee the acquisition disputes, assess fair compensation, and assess the technicalities of land reversion or acquisition. Balancing of reversion with economic stability.

Protection of existing leases.

Ensure that reverting land to traditional owners does not arbitrarily displace existing lawful tenants or investors. The Constitution should mandate that any reversion to native owners must respect the transition existing in the lease agreements, offered and administered by regulatory bodies, to maintain investor confidence. Clear statutory framework, support constitutional provisions, with dedicated statutory reviews, similar to the work done by the State Land Act 1945 and Land Use Act 2010, to clearly map out the technical transition between the leaseholder, the state, and the native land tenants.

All land and golden gullies, ownership should revert to native resource owners, including airspace and underground resources.

Civil service appointments.

Civil service appointments governed by the 123rd to 128th sections of the Vision Constitution. Corporations dictate that all employment decisions must be apolitical, made without patronage, based strictly to an open, competitive, merit-based selection process. Reforms to civil service and permanent service appointments focus on establishing structural independence, depoliticizing the recruitment process, strengthening the robust accountability measures, best practices and governance. Recommendations include the following constitutional and structural changes.

Realigning the appointment authorities. Empower the Public Service Commission. Recommend suggesting removing the unchecked unilateral agreement powers of the ministers in the hiring and firing of peers.

The PSE should solely be responsible for the appointments of the permanent service, acting strictly on merit, independent from direct political interference. Independent selection panels. Ensure the recruitment of top civil servants is handled by bipartisan, independent review boards, rather than politically appointed officials.

Safeguarding merit-based recruitment.

Entrenching the merit principle. Constitution should enshrine that all public service appointments, promotions, transfers be strictly based on merit, such that fair competition, ability, education and experience should be to the fore.

Legislative backing for open merit guidelines instead of leaving recruitment procedures to internal government guidelines that can be altered easily by executive circulars. Embed the Open Merit Recruitment of Selection Guidelines directly to be a supreme law or stand alone for civil service legislation. Improving accountability and disciplinary processes.

Fast-track disciplinary mechanisms.

Ensure that constitution empowers the PSE to conduct investigations and institute disciplinary procedures against underperforming or deviant civil servants in an impartial and expedient manner. Codes of conduct require civil servants to abide by a constitutionally backed code of

conduct, separating professional public duty from political patronage and potential conflict of interest.

Protecting institutional independence.

Security of tenure. Provide constitutional protections regarding the removal of senior civil servants to prevent arbitrary dismissal following changes in government administration.

Removals should require substantive documented evidence of misconduct or underperformance rather than ministerial preference. Oversight by integrity commissions. Empower the independent commissions of the constitutional office.

Commission with authority to hear appeals, grievances, procedural reviews arising from civil service appointments. Empowering the divisional administration, divisional commissioners. Divisional commissioners in Fiji are not established or defined within the constitution.

Instead, their roles and responsibilities are administrative powers only, set out under the ordinary constitutional law, specifically the Public Service Act 1999 and various decentralized government regulations. Key recommendations for constitutional inclusion.

1. Formal constitutional recognition.

Elevate the staff of provincial and divisional advisory boards from mere policy instruments to entrench constitutional bodies to ensure continuity of development and policy regardless of changes in government.

2. Mandatory decentralization.

Empower these boards with legal authorities to represent rural and provincial realities in national legislation and development.

3. Ensuring local needs. Shape public health, socio-economic policy through the divisional commissioners and the advisory board.

4. Resource and budgetary control.

Guarantee the constitutional provisions that allocate a fixed percentage of national or provincial generated revenue directly to the divisional and provincial levels to execute local developments in consultation with the national development plans.

5. Enhance consultative power. Require the central government to consult these boards on crucial matters such as resource extraction, customary land use, and major infrastructure projects.

6. Reintroduction of government machinery, which we have lost through the last government. This promotes the interests of the development of the people rather than the political parties' manifestos. The vertical and horizontal lines of coordination by the people and the different levels of government is crucial and not the top-down levels of decision-making that we experience nowadays.

7. Making technical and vocational education fit for purpose. We are proposing that we give importance to TVET training in relation to academic training in our tertiary institutions. It should be made under law that we elevate this because of the brain drains and the losing of our technical experts abroad.

And we believe that we should not treat TVET training as a second-class kind of training for this country. So, we should strengthen TVET training for Fiji, redefining the use and the purpose of maintaining the workforce for Fiji. So, we believe that if we do that, empowering the GCC on behalf not only for the Toke people, for all the people in the various provinces, the various Tikina's, we live as a family, all races, but the GCC, for us in Tailevu, we take care of our own, in our own Tikina's, in our own villages.

22 Tikina's, 141 villages, 29 Vanua's. We have got 176 Yavusa's, 674 Mataqali's. We believe that people who have come to live with us and got leases out of our own Mataqali's, they belong to our Mataqali's.

We look after them, we take care of them. And I believe this applies to all the provinces all over Fiji. We pray that God will prevail and give you good health, to complete this task before you successfully. Thank you and God bless you.

Mr. Valenitabua: Thank you, Mr. Matalau.

Mr. Biu: Chairperson, members of the Commission, I have here with me the reading submission from the Tailevu Provincial Council, submitted by the Chairman of the Tailevu Provincial Council, Mr. Semi Matalau. I hereby submit to the Commission for a record. Please.

Mr. Valenitabua: The Commissioners have now been presented with a written submission following an oral submission from Mr. Simi Matalau, the Chairman of the Tailevu Provincial Council. It is signed by him and dated 20th of June, 2026. The submission was read and is now being presented for acceptance.

to this morning. It is in the English language. And I now, on behalf of the Commission, accept this written submission as part of the evidence and submissions received at the Nausori Market Hall this morning at Nausori.

Thank you. Mr. Matalau, thank you very much for the comprehensive submission which we have received this morning. Just listening to what has been presented orally, they are in addition to what we have heard all over Fiji during our consultations with the people of Fiji around the islands. Thank you very much. Thank the members of the Provincial Council for this wonderful, I could say, wonderful submission this morning. We will take them back and consider them during our deliberations. Thank you very much.

Leighton: Just note for the record that Dr. Fatiaki, Ms. Nailatikau and Mr. Kohli have arrived. Thank you. Just for the record, ladies and gentlemen, seated next to the chair is Dr. John Charles Fatiaki, medical practitioner with his own practice in Suva. And next to him is Ms. Merewalesi Nailatikau, a development and communication specialist, also a former Miss Hibiscus and a Miss South Pacific. And seated next to her is Mr. Ami Kohli, a well-known lawyer in Fiji, from Vanualevu, with his own law firm, Kohli and Singh. Vinaka.

Mr. Valenitabua: We shall now call the consultation session to order. We now have another submitter to present a submission this morning. The floor is yours, sir.

Tevita Ravawai: My name is Tevita Ravavai I'm from Dravo Bau Tailevu. I submit that the 2013 constitution to be removed.

Mr. Valenitabua: Thank you Mr. Ravai, you submission is in addition a lot of submission that has submit to us from around Fiji, we will take into consideration your submission today. That is all the explanation that I will give this morning.

Leighton: Just having a break, waiting for submitters, just for the record. Members of the secretariat after this we will have team briefing. From chairman.

Mr. Valenitabua: Vinaka Ladies and gentlemen, as there's no more submitters or people to attend, we will now close the session for today's consultations Secretariat, after this we'll have a team briefing with Chair and the Commissioners, Vinaka Thank you.

----------End of Session [20-6-2026] ----------

Submission(s) Received

SEMI MATALAU – CHAIRMAN TAILEVU PROV. COUNCIL.

Restoration of The Great Council Chiefs and its Powers

20/06/26

Preamble, Chapter 2 (Bill Of Rights), & Chapter 3 (Social And Economic Rights)

The key constitutional provisions that protect iTaukei land, culture, and economic rights include:

- **Preamble**: Explicitly recognizes the indigenous people (the iTaukei), their ownership of iTaukei lands, and the preservation of their unique cultu re, customs, traditions, and language.
- **Right to Equality**: Section 26 guarantees equality for all citizens but specifically allows the State to pass laws that protect or advance the communal ownership of iTaukei, Rotuman, and Banaban lands.
- **Land Rights**: Section 28 legally establishes that ownership of iTaukei land remains with the customary owners. It prevents this land from ever being sold, transferred, or permanently alienated, except in specific cases to the State for a public purpose.
- **Fair Compensation and Royalties**: Section 27 ensures that if the State acquires property for public purposes, it must provide fair compensation. Section 30 ensures that landowners are given a fair share of ~~royalties~~ NET INCOME for the extraction of minerals on their land.
- **Cultural and Social Protection**: Section 31 requires the State to ensure that iTaukei (along with Fiji Hindi) is taught in primary schools to safeguard the respective cultures and languages

The current constitution removed all specific mentions, powers, and representation of the Great Council of Chiefs. In this document, indigenous interests (such as land ownership and customary rights) are safeguarded broadly through the Bill of Rights (Chapter 2) and (which protects iTaukei land from being permanently alienated) rather than through the council itself.

Recommend that the GCC be safeguarded and deeply integrated into the national legislative framework in the Constitution with the following powers

1. **Formal Constitutional Entrenchment:** Secure the GCC's status, mandate, and specific powers within the national constitution rather than relying solely on subsidiary legislation, ensuring that the body

cannot be unilaterally disbanded or politicized by the government of the day.

2. **Institutional Independence:** Separate the GCC's cultural, advisory, and traditional authority from direct partisan politics. Chiefs acting as the apex of the *Vanua* should remain above everyday political maneuvering to retain the broad trust of the iTaukei people, and others.
3. **Clear Legislative Mandate:** Define explicit powers to review and provide consent on legislation directly affecting iTaukei rights, customs, and natural resources.
4. **Enhanced Transparency:** Mandate that the GCC regularly submit official reports to Parliament to build national trust, demonstrate accountability, and prove its effectiveness in modern governance.
5. **Capacity Building and Education:** Equip chiefs and council members with the necessary resources and training to address 21st-century issues—such as the drug epidemic, poverty, and economic empowerment—ensuring traditional leadership is both functional and relevant at the provincial level for all residents.
6. **TLTB and Itaukei Affairs Board Representation:** The GCC to directly select or appoint members to the TLTB and iTaukei Affairs board so that they oversee the 2 institution's functions on landowner relations, good governance, and strategic direction and it is free from political influence. This should also include the Taukei Trust Fund Board and others Boards dealing with the natives.

REVERSION OF ACQUIRED LAND

Section 28 (Ownership and Alienation): This clause explicitly states that the ownership of all iTaukei land shall remain with its customary owners. It legally prohibits the permanent alienation of iTaukei land—whether by sale, grant, transfer, or exchange—except in specific cases of compulsory acquisition by the State.

Reversion of Acquired Land: Under the Constitution, if the State acquires iTaukei land for public purposes, the land must be legally returned to the native landowners if it is no longer required for that purpose. [1, 2]

The Preamble: The constitution's foundational text officially recognizes the indigenous people of Fiji, their ownership of iTaukei lands, and their unique culture, customs, and traditions.

Key recommendations for constitutional and legislative integration include:

1. Constitutional Recognition of Reversionary Rights

- **Inalienable Customary Ownership:** Amend the constitution to explicitly state that traditional land ownership (such as native or customary land) is an inalienable right, and that the State holds land for public use in **trust**, not absolute ownership.
- **Right of First Refusal:** Mandate that if the State no longer requires land that was compulsorily acquired, the original landowning unit (e.g., *mataqali*) must be granted the **first right of refusal** for the return of that land.
- **Time-Bound Usage Clauses:** Institute a strict constitutional time limit (e.g., 5 to 10 years) for the State to utilize acquired land for the declared **public purpose**. If the time elapses without development, the land should be subject to mandatory reversion.
- If the land is bought by Lous, then such Freehold/State land should be reverted back as Native land to prevent abuse in sales.

2. Fair Compensation and Due Process Guarantees

- **Just Compensation:** Require that compensation for compulsory acquisition is determined based on the **fair market value** and social/cultural significance of the land rather than purely agricultural or commercial baseline valuations.
- NLTB to remove the use of UCV calculation of lease rental but on existing market value.

- **Procedural Fairness:** Legally mandate an inclusive, transparent, and prompt **consultation process** (aligned with Free, Prior, and Informed Consent guidelines) prior to acquisition or reversion decisions.
- **Independent Land Tribunal:** Establish a specialized, independent **Land Tribunal** or Ombudsman office enshrined in the constitution to oversee acquisition disputes, assess fair compensation, and manage the technicalities of land reversion/acquisition

3. Balancing Reversion with Economic Stability

- **Protection of Existing Leases:** Ensure that reverting land to traditional ownership does not arbitrarily displace existing lawful tenants or investors. The constitution should mandate that any reversion to native ownership must respect and transition existing **lease agreements** (often administered by regulatory bodies) to maintain investor confidence.
- **Clear Statutory Framework:** Support constitutional provisions with dedicated statutory reviews (similar to the work done on the **State Lands Act 1945** and **Land Use Act 2010**) to clearly map out the technical transition between leasehold, state, and native land tenures
- All land and Qoliqoli's ownership should revert to Native resource owners including airspace and underground resources

CIVIL SERVANT APPOINTMENTS

Civil servant appointments in Fiji are governed by the **123rd to 128th Sections** of the **Fijian Constitution**. The core provisions dictate that all employment decisions must be apolitical, made without patronage, and based strictly on an open, competitive **merit-based selection process**

Reforms to civil servant and Permanent Secretary appointments focus on establishing structural independence, depoliticizing the recruitment process, and strengthening robust accountability measures. Best-practice governance recommendations include the following constitutional and structural changes

1. Realigning Appointment Authorities

- **Empowerment of the Public Service Commission (PSC):** Recommendations suggest removing unchecked, unilateral "agreement" powers for Ministers in the hiring and firing of Permanent Secretaries. The PSC should be solely responsible for these appointments, acting strictly on merit and independent from direct political interference.
- **Independent Selection Panels:** Ensure the recruitment of top civil servants is handled by bipartisan, independent review boards rather than politically appointed officials.

2. Safeguarding Merit-Based Recruitment

- **Entrenching the "Merit Principle":** Constitutions should enshrine that all public service appointments, promotions, and transfers be strictly based on merit—such as fair competition, ability, education, and experience.
- **Legislative Backing for Open Merit Guidelines:** Instead of leaving recruitment procedures to internal government guidelines that can be altered easily by executive circulars, embed the **Open Merit Recruitment and Selection Guideline** directly into the supreme law or standalone Civil Service Legislation

3. Improving Accountability & Disciplinary Processes

- **Fast-Track Disciplinary Mechanisms:** Ensure the constitution empowers the PSC to conduct investigations and institute

disciplinary procedures against underperforming or deviant civil servants in an impartial and expeditious manner.

- **Codes of Conduct:** Require civil servants to abide by a constitutionally backed Code of Conduct, separating professional public duty from political patronage and potential conflicts of interest.

4. Protecting Institutional Independence

- **Security of Tenure:** Provide constitutional protections regarding the removal of senior civil servants to prevent arbitrary dismissal following changes in government administration. Removals should require substantive, documented evidence of misconduct or underperformance rather than ministerial preference.
- **Oversight by Integrity Commissions:** Empower Independent Commissions or the **Constitutional Offices Commission** with the authority to hear appeals, grievances, and procedural reviews arising from civil service appointments.

EMPOWERING DIVISIONAL COMMISSIONERS

Divisional Commissioners in Fiji are **not established or defined within the Constitution of the Republic of Fiji.** Instead, their roles, responsibilities, and administrative powers are set out under ordinary statutory law, specifically the **Public Service Act 1999** and various decentralized government regulations

Key Recommendations for Constitutional Inclusion

- **Formal Constitutional Recognition:** Elevate the status of Provincial and Divisional Advisory Boards from mere policy instruments to entrenched constitutional bodies to ensure continuity regardless of changes in government.
- **Mandatory Decentralization:** Empower these boards with legal authority to represent rural and provincial realities in national legislation, ensuring local needs shape public health and socioeconomic policy through the Divisional Commissioners and his Advisory Board.
- **Resource and Budgetary Control:** Guarantee constitutional provisions that allocate a fixed percentage of national or provincial-generated revenue directly to divisional and provincial levels to execute local development. in consultation with the National Development Plan.
- **Enhanced Consultative Power:** Require the central government to consult these boards on crucial matters, such as resource extraction, customary land use, and major infrastructure projects.
- Enforce the reintroduction of the 'Government Machinery' which promotes the interests and the development of the People rather than political parties manifestos. The vertical and horizontal lines of cordination by the people and the different levels of government is crucial and not the top-down levels of decision making.

MAKING TECHNICAL AND VOCATIONAL EDUCATION AND TRAINING (TVET) FIT FOR PURPOSE

Fiji's Technical and Vocational Education and Training (TVET) is covered under **Section 31 (Chapter 2 - Bill of Rights)** of the Constitution of the Republic of Fiji.

Technical and Vocational Education and Training (TVET) in Fiji currently lacks a standalone statutory framework. The outdated **Fiji Education Act (1978)** and the **Fiji National Training Act (1973)** fail to address modern competency-based learning, leading to systemic gaps in regulation, funding, and perception.

The key shortfalls of vocational and technical education within Fiji's current legislative and administrative framework include:

1. Lack of Legislative Mandate

- **No Formal TVET Law:** The current legislation guiding Fiji's education system does not explicitly incorporate TVET or alternative learning pathways. It fails to outline private-public sector collaboration, curriculum modernization, or vocational teacher development.
- **Outdated Foundations:** Legal frameworks like the Education Act date back to 1978 and are considered systemic barriers to building a flexible, modern workforce.

2. Regulatory & Trainer Hurdles

- **Teacher Qualification Mismatch:** Trade trainers and vocational experts are often required to meet the exact same rigid registration standards as traditional academic teachers.
- **Lack of Specialized Trainers:** Holding practical trade teachers (like carpenters or mechanics) to academic teaching qualifications restricts the recruitment of qualified industry professionals.

3. Second-Class Social Stigma

- **Perception Issues:** TVET is historically viewed in Fiji as an inferior "safety net" for academically underperforming students rather than a viable career choice.

- **Resource Disparity:** Vocational education and training suffers from being classified socially and systematically as the "poor cousin" to traditional undergraduate degree programs.

4. Educational & Funding Mismatches

- **Massive Vacancies and Low Uptake:** Despite generous budget allocations for student loans, thousands of TVET spots at the **Fiji National University** and other providers remain unfilled due to a lack of interest.
- **Supply vs. Demand:** The courses available frequently do not align with the actual day-to-day demands of the labor market, resulting in a supply-driven system rather than a demand-driven one.

5. Institutional Instability

- **Failed Restructuring:** Previous attempts to operate separate technical colleges under the Ministry of Education lacked systemic capacity, resulting in the eventual closure of several technical college campuses and stranded students.
- **Brain Drain:** Many highly skilled TVET-trained personnel and vocational instructors migrate abroad (e.g., to Australia and New Zealand), creating a critical shortage of qualified teachers locally.

Recommending the amendment of the **2013 Constitution of the Republic of Fiji** to elevate vocational training from an administrative afterthought to a constitutionally protected economic pillar. Because constitutional provisions sit above standard parliamentary acts, these solutions force changes in funding, teacher standards, and public perception.

1. Explicitly Redefining Section 31 (The Right to Education)

- **Current Status: Section 31(1)(c) of the 2013 Constitution** guarantees the right to "further education," but lumps trade schools into the same legal bucket as traditional universities.
- **Solution:** Explicitly amend Section 31 to split "further education" into two distinct constitutional rights: *Higher Academic Education* and *Technical and Vocational Education and Training (TVET)*.

- **Impact:** This constitutional recognition elevates the status of TVET, making it legally equal to a university degree and removing its second-class social stigma.

2. Mandating Demand-Driven "Progressive Realisation" of Free TVET

- **Current Status:** Section 31(2)(a) states that the government must progressively move toward making further education free based on "available resources."
- **Solution:** Introduce a constitutional clause specifying that a fixed percentage of national educational grants must be protected for trades and industry-linked skill development.
- **Impact:** The state would be constitutionally blocked from defunding vocational facilities during budget cuts or shifting all resources exclusively to academic student loans.

3. De-linking Vocational Regulators via Constitutional Independent Commissions

- **Current Status:** Under current civil service frameworks, vocational instructors are bound by standard academic teacher qualifications dictated by Ministry policies.
- **Solution:** Establish a constitutionally recognized, independent **National Skills and TVET Authority**. This would place it on a similar legal tier to other autonomous commissions in Fiji.
- **Impact:** It permits the state to create separate, realistic registration criteria for industry experts (like hiring a master carpenter based on field experience rather than a university teaching degree).

4. Constitutional Integration of Traditional Knowledge and Trade

- **Current Status:** Much of Fiji's vocational potential lies in agriculture, maritime trades, and traditional craft, which are isolated from mainstream academic pathways.
- **Solution:** Insert a specific provision into Chapter 2 (Bill of Rights) that binds the state to protect, fund, and certify traditional, indigenous, and localized technical skills.

- **Impact:** It ensures rural and maritime youth have localized, funded access to formal trade certifications without needing to migrate to urban centers.

SUGGESTIONS OF THE
NASELAI VILLAGE PEOPLE
TO THE AMMENDMENT OF THE
2013 CONSTITUTION.

(CHANGE THE 2013 CONSTITUTION)

We request that the personal details (names/signatures) of the signatories remain for the commission internal review and are not to be published the public version of the final report.
The Commission is legally required to handle sensitive data with care.

Naboro Prison Compound

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naboro Prison Compound DATE: 22/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
01.	Orisi Kuboutawa	48	9446898.	Naboro Prison Comp	Suva.	Turaga	IT	[signature]
02	Vikatore Leanere	46	2436622	Gaga - ECU	✓	✓	IT	[signature]
03	Eroni Raitamata	39	8315257	Kasavu, Naitasiri	Naitasiri	Turaga	IT	[signature]
04	Iliesa Tuikeratabu	52	9582962	Naboro Prison Comp	Suva	Turaga	IT	[signature]
05	LEPANI RAIYALA	38	2148837	NAKOROSULE NABORO PRISON Comp	NAITASIRI	TURAGA	IT	[signature]
06	Serupepeli Lovotala	25	8304165	Naceva Bega	Sawau	Turaga	IT	[signature]
07	KAVENI ROGARA	32.	8782125	VUNISEI TOGA. REWA	REWA	TURAGA	IT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nabouo Prison Compound DATE: 22/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
08	ATUNAICA MAIONO	39	9905084	NABOUO PRI COMPOUND	SUVA	M	IT	
09	Afia Saati	54	9681378	/ / /	Suva	M	Admin MaxCC	
10	Atumai Loaloa	32.	9905086	NABOUO OFFICERS COMPOUND	SUVA	M	ITaukei	
11.	Epeli Taroma	37	8363007	9 Miles	Nausa	T	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nabaro Prison Compound DATE: 22/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Marika Wagamsau	53	9476511	Vunuku Moala, Lau	Moala.	M		[signature]
	Dominiko Yalabuna	40.	9888505	Gomosomo, Tavenni	Cakaudrove.	Tm	IT	[signature]
	Kirsitina Wagavuki	26	8017476	Nakini Naitasiri	Nakini	M	IT	[signature]
	Lenaitasi Dalai	28	9763721	Nalotu, Yawe KADAVU	YAWE	T	IT	[signature]
	NATHAN KOUSING	26	8070128	DAWASAMU ~~TAILEYU~~	TAILEYU	M	IT	[signature]
	Epeli Takoma	37	8363007	9 Miles, Wainibuku	Nacula	T	IT	[signature]
	Filipe Vadrawale	54	9907943	Yalobi, Wayals. Yasawa	Waya	T		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naboro Prison Compound DATE: 22/6/26 TIME: 10 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Waisale Kuruiswari	48	8628132	Korolevu, Navosa	Navosa	✓	Itaukei	[signature]
	Sivamoto Lunchima	44	9032030	Vatravatra, Gau	Samaneke	Turaga	Itaukei	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Naboro Correction
22-6-2026

Mr. Valenitabua

Greetings to the *Turaga Delainamako* and the officers here at Naboro. I have noticed that there are fewer people present today, which allows me to decide whether we converse in iTaukei or English. I think we will begin in Fijian, and when others arrive, we can continue in English.

We are very thankful this morning to have been given the green light to enter this institution. I know it is not easy to pass through this gate, but receiving approval to conduct consultations here at Naboro is truly a privilege. On behalf of our team, I would like to sincerely thank the Acting Commissioner, the Commandant, and all the respective leaders of this Correctional Facility.

Firstly, I wish to emphasize that our team is here to collect submissions. Any concerns or views you would like to raise today can be shared with us, and we will ensure they are properly recorded and considered.

Allow me to introduce myself and my fellow commissioners. There are three commissioners here today. On my right is Mr. Neelesh Gounder, who holds a PhD and is a lecturer at the University of the South Pacific. The Government has engaged him because of his expertise as an economist. On my left is Mr. Ami Kohli, a lawyer from Macuata Province who resides in Labasa. I am the Chairperson, Sevuloni Ratumaiyale Valenitabua, from Nukui in Rewa. We are seated here today at the table, but "Tilou."

We, the three commissioners present today, are part of a group delegated by the President, Ratu Naiqama Lalabalavu, who is also the *Turaga na Tui Cakau*. Altogether, seven commissioners were appointed to the Constitution Review Commission. One has since withdrawn, leaving six. Three commissioners are currently completing consultations in Yasawa, Yalobi today and will return to Lautoka, while our team is here at Naboro.

Thirdly, our task is to examine and clarify some of the wording used in the Constitution to ensure that it is better understood and serves the interests of the people of Fiji. It is important to note that we will not remove the 2013 Constitution; we can only amend it. If you wish to make a submission, please raise your hand. Our sound team will bring a microphone to you, and you may introduce yourself, your village, and then present your submission.

Finally, before we proceed, I would also like to acknowledge Mr. Conway Beg, an architect by profession, who is here with us today.

Joveci Bativudi : The Chair person I, Joveci Bativudi, Turaga ni Yavusa from Kalokolevu, present my submission for consideration in the review of the 2013 Constitution. These points reflect matters that I believe will help secure our future:

1. I propose **changing from a secular state to a Christian state**. Our forefathers were saved when Christianity was introduced, and it brought unity and togetherness. In contrast, a secular state fosters division and selfishness, as people work only for themselves.

2. **The Qoliqoli Rights** Currently, qoliqoli is under government control. Our forefathers inherited this land, and Christianity later brought light to it. The government came afterward and made laws transferring ownership to themselves, leaving us Fijians poor while sitting on our own land. Laws such as the "Cuver Bill" and the "Surfing Decree" cut landowners off from their rightful use of qoliqoli. Therefore, qoliqoli rights should be returned to the iTaukei, the rightful owners. Before the We from Kalokolevu know the boundaries of our land and qoliqoli, yet we own nothing.

3. **The reinstatement of the Senate** it should be reinstated. Previously, what Parliament approved was submitted again to the Senate for examination and filtering and most of dthe . This provided an important safeguard to us i taukei.Most of the members of the Boselevu vakaturaga are members of the Senate

4. **Removal of the Land Bank** the Land Bank should be removed. From its inception, there were aspects that were not allowed to be reported, suggesting hidden agendas or unfair practices.

5. **Removal of Immunity** should be abolished. Everyone must be treated equally, and those who have violated the law should face consequences. At present, some are convicted while others remain at large.

6. **Children's Rights** The current rights given to children have led to changes in their attitudes, making it difficult for parents and teachers to discipline them. These rights should either be abolished or amended to allow proper discipline by parents and teachers.

7. **Native Grants and Freehold Land** Some freehold lands are returning to rightful owners, but those of us who gave our oath are still waiting for native grants. For example, the landfill at Naboro: during Prime Minister

Chaudhary's time, he attempted to develop it but failed. Later, Prime Minister Qarase recognized the vanua, came to Kalokolevu with the tooth whales, and requested land. Development proceeded with an agreement that 3% per tonne of rubbish delivered to Naboro would be given to us, the landowners, as the land returned.

8. **Elections** should be put on hold until the Constitution has been passed.

Mr Valenitabua: We thank Mr. Joveci Bativudi for his submissions and the points he has raised today. The issues of the Christian state, land, and *qoliqoli* have been frequently raised by the people in the various places where we have conducted consultations.

Concerns have been expressed about land ownership, including land from the sky and beneath the surface beyond the six feet stated in the 2013 Constitution. The *qoliqoli* and everything within it, including minerals, have been requested to be returned to the rightful owners, as currently only fishing rights are recognized.

The reinstatement of the Senate has also been raised, along with repeated calls for the removal of the immunity clause. The RFMF Commander will be visiting us next week to give his submission, and we will then consider his views on this matter.

Corporal punishment has been recurrently raised, with requests for it to be reinstated in a manner that provides discipline to children without crossing into abuse. Native grants and freehold land issues have also been highlighted, particularly during our visit to Taveuni, where much of the land is freehold. Finally, there have been requests for elections to be delayed until the Constitution is fully reviewed, and for customary law to be reinstated. These are matters that continue to be raised and will require careful consideration.

Mr Leawere I hail from Galoa, and my name is Leone Leawere, and I am currently working at the Naboro Emergency Control Unit. I would like to raise just a few questions for consideration this morning.

Although I am not in Rewa district, I believe it is important to discuss issues that affect voters and our Constitution. My first question concerns human rights. As we know, this area of law has become a major concern nowadays, especially regarding what Mr. Seveci has spoken about—the rights of individuals. Can we consider certain laws that establish clearer boundaries, particularly in relation to men? In our prisons today, many of the inmates are men, and their cases often involve human rights concerns, especially when they are accused of attacking their partners.

At the same time, women's rights have rightly become a major issue in recent years. But what about laws that also protect men, so that rights are balanced and effective for both sides? That is my first issue.

Secondly, regarding village by-laws, especially those related to drinking: is there any amendment or initiative by the police to put up signboards in villages, so that people are clearly informed of the laws in place? This would help with enforcement and awareness.

Ten years ago, men's rights were not widely discussed, but today they have become an important issue.

Mr Nilesh Gounder

There has been a lot of discussion about women's rights, and rightly so—many laws have been passed to strengthen them. However, I believe men are also beginning to experience disadvantages at home and in the workplace. You raise a very good point this morning about ensuring that rights are viewed from an equal perspective.

I agree with you that, as some of the laws currently stand, they tend to favor women's rights. I am not suggesting that anyone's rights should be reduced, but rather that men's rights should also be strengthened. I am a board member of the Fiji Women's Rights Movement, and I fully support the work they do.

At the same time, it is important to ensure that when rights are given to one group, the rights of another group are not diminished or weakened. So I agree with you, and we will certainly consider this issue further.

For example, in Tel Aviv last week, we received feedback about Domestic Violence Restraining Orders (DVROs). In one case, the wife received a DVRO at 10 a.m., and the husband received one at 11 a.m.—both were then removed from the house. This was raised by Justice for Peace, and it highlights the complexity of balancing rights. These are issues we will need to examine carefully from a rights perspective. From a legal standpoint, our chairman, who is a very senior and experienced lawyer, may also provide input on this matter.

Thank you for raising this. These concerns have already been brought to us, and we will continue to look at them.

Regarding village by-laws, we have received many submissions about their implementation. This is not a new issue. During the national development plan consultations, village by-laws were also raised. Opinions are divided, which is why the government has been considering the pros and cons carefully over the last two years.

The drinking issue is a particular challenge. Many villages have tried to implement bans, but enforcement is difficult. If drinking is banned in the village, people often go outside to drink in public, which creates further problems. In some cases, laws have been changed to allow drinking in public, but this has led to nuisance and disorder.

Another complication is that village by-laws sometimes clash with the Bill of Rights and broader human rights protections. These are sensitive issues, and we must be careful in how we address them. For example, corporal punishment raises difficult questions. If we allow it, where do we draw the line? A severe beating may be considered assault, while a light slap might be tolerated. Defining those limits in law is a complex task.

Thank you again for your submission. The more submissions we receive and the more we discuss these issues, the clearer our path forward becomes. Vinaka

Mr Valenitabua

In relation to the two questions Matt has raised this morning on men's rights: we have been asked to introduce men's rights because of what has been happening. We already have children's rights and women's rights—so where are the men? Many have said, "We are the ones who suffer." This is something we will have to consider.

On human rights: the Constitution provides rights, but it also allows for other laws to be passed that may limit those rights. So, if we take women's rights and children's rights, another law could be enacted to recognize men's rights as well, ensuring they are equal to—or even stronger than—women's rights. This is just thinking aloud, but it reflects concerns raised.

There was a sad case referred to by Dr. Niles Gounder, involving a Justice of the Peace in Vuthi village. In that case, both the mother and father had Domestic Violence Restraining Orders against each other, and the children were the ones who suffered. This shows how, when each party in a marriage or partnership exercises their rights, the children can be caught in the middle.

On village by-laws: we have been asked that these be prepared by the villagers, the chiefs, and the elders, written down, and then submitted to the Tikina Council and the Provincial Council. Under the iTaukei Affairs Act, the Tikina can make by-laws, and the province can make by-laws. This is something the SG's office has not fully utilized.

The process could be: village by-laws decided by the villagers, chiefs, and elders, then lifted to the Tikina Council for confirmation, then to the Provincial Council, and finally to the Great Council of Chiefs (GCC) for

endorsement. Once confirmed, the police and other government departments could support enforcement, so that anyone who breaks the law in the village can be taken directly to the police station. Chiefs and *Turaga ni Koro* would have the authority to make arrests, including citizen's arrests, and hand offenders over to the police.

Customary laws are also important. If we can strengthen customary laws, then all of this will fall into place through the iTaukei administration, right up to the GCC.

Mr Raitamata

Thank you, Mr. Chairperson and members of the committee. My name is Mr Raitamata from my personal perspective, I have three submissions to make.

First, on strengthening public accountability in auditing. Section 152 of the Constitution establishes the Office of the Auditor-General as the accounting body for public funds. A common concern, however, is ensuring that audit reports lead to timely consequences and are insulated from political delay. I recommend strengthening the operational and financial autonomy of the Auditor-General's Office. In addition, strict timelines could be set for parliamentary debate on audit findings, with clear constitutional mechanisms to compel state entities to implement recommendations or face independent review.

Second, on the review of the electoral system. Currently, the single national constituency with open-list proportional representation ensures that every vote carries equal mathematical weight nationwide. However, critics argue that it weakens the vital link between Members of Parliament and specific geographical communities. I suggest considering a hybrid system, or a return to multi-constituency boundaries, so that rural, maritime, and urban regions have dedicated representatives who understand their specific infrastructure and economic needs.

Third, on the Bill of Rights. This has already been touched upon by my colleagues, but I wish to emphasize its importance in ensuring that rights are balanced, protected, and clearly defined.

That concludes my submission for today. Vinaka.

Mr Nilesh Goundar

Vinaka, Mr. Raitamata. I will speak to your first submission, while the Chairman may address the others.

Your first point on strengthening public accountability and the audit function is very important. A lot of work has been done in the last two years on the issues you have raised. These concerns go back to 2016–2018.

One of the first actions taken by the government was to review the Audit Act, which was passed in 2023. It was among the first Acts to be reviewed and passed by Parliament. The revised Audit Act gives more powers and greater independence to the Office of the Auditor-General. This is something I have personally been advocating since 2015. Many of the issues you raised should now be addressed through these reforms.

The other matters you mentioned are also covered in the Financial Management Act. We have seen significant changes under the present government in terms of timeliness and accountability mechanisms, such as audit reports. One of the challenges, however, was that the Office of the Auditor-General did not have the capacity to audit the large number of reports it receives. Under the National Development Plan, more resources have been provided to the Office, and it now outsources a number of auditing functions to private firms. This has improved efficiency.

That said, issues remain with some public enterprises, which are required under the National Development Plan to submit timely audit reports. This is an area where constitutional provisions could be considered. At present, there is no specific mention of this in the Constitution, though it is captured in legislation.

We take your submission seriously, and after discussion as a Commission, we will consider whether there is a need to strengthen constitutional provisions further to improve accountability.

Mr Valenitabua

On your second point regarding the multi-constituency boundary system, we have received many submissions calling for a move away from the single constituency system currently provided in the Constitution. This matter is already on the agenda of the Commission and will be discussed when we sit together to consider possible constitutional changes.

As Dr. Gounder has noted, there have been numerous complaints about the single constituency system, and this is an issue that will require careful consideration.

Mr Kuboutawa

Mr. Chairman and members of the commissions, I am Orisi Kuboutawa, I believe the point I will discuss today is already noted in your records, but I wish to emphasize it again.

My concern is about social media. Social media has many positive aspects, particularly in relation to business and the sharing of information. However, the negative impacts are significant and must be addressed.

First, cultural protocols are often breached through social media platforms, undermining traditional procedures and values. **Second,** criminal activity is increasingly facilitated through social media, particularly in relation to financial fraud. **Third,** scams are becoming more widespread. For example, there was a major education scam in Australia, and internationally, deepfake technology has already influenced elections, such as in the United States.

We are not yet fully prepared to deal with these negative impacts of social media and other information systems. If we do not act now, I believe we will one day regret it. I suggest that mechanisms be put in place to protect the rights of the people, the government, and Fiji as a whole from these risks.

Without proper safeguards, there is a danger that malicious actors could access government accounts and coffers, leading to serious financial losses. Therefore, restrictions or protective mechanisms should be introduced to ensure that these negative impacts do not reach our people, our government, or our institutions.

That concludes my submission. **Vinaka**

Mr Valenitabua: **Thank you, and good afternoon, Mr. Kumutawa.** Your suggestion and submission are duly noted.

It is true that social media has become a disruptive factor in society today, and its negative impact is significant. The breach of cultural protocols is particularly concerning. For example, when a chief or a respected elder passes away, some individuals immediately post the news on social media without following the proper cultural protocols that we understand and value.

We have taken this into consideration. For instance, Australia has restricted social media and internet use to those aged 16 and above. Here in Fiji, we have the Online Safety Act, and some individuals have already been convicted under its provisions. Nevertheless, the abuse of social media remains a worrying issue.

We will take your submission into account and consider how we can further strengthen mechanisms to control misuse and protect our people, our government, and our institutions from the negative impacts of social media.

Thank you once again.

We have heard from your officers, including the Acting Commissioner, who came before the Commission on the 24th of April and made presentations. However, the fact that the Acting Commissioner and

other senior officers have already presented does not prevent you from making your own submissions to us.

Vinaka. You are officers of the correctional centers, and we would like to hear your views. What is your position on compulsory drug testing? Is there any view from you? Do you support compulsory drug testing?

Mr Jagdish

At the moment, many inmates are living with HIV/AIDS, and as correctional officers we do not have the facilities to properly address this risk. We conduct daily searches, often with bare hands, without protective equipment or testing facilities.

A lot of inmates smuggle contraband through the back door, and when we confiscate these items, we are exposed to serious health risks. With the number of HIV cases among inmates, this is very dangerous for us, and we are living under high-risk conditions.

If possible, we would request scanners—similar to those used at airports—that can scan the whole body. This would help reduce the risks we face. Thank you,

Mr Valenitabua

We have been asked whether compulsory testing can be made legal and constitutional. This matter was raised by the Acting Commissioner of Correctional Services together with senior officers when they appeared before us on the 24th of April this year.

The proposal involves compulsory testing for correctional officers, inmates, and police officers. The police have also submitted that they need authority to conduct compulsory testing on the streets, as well as within their own ranks. This is something we will need to examine carefully as a possible measure to control the drug epidemic currently affecting our communities.

At present, there is no legal power to enforce compulsory drug testing. However, we have heard submissions from both Correctional Services and the Police, and this is an issue we will consider thoroughly. It may be necessary for the Ministry to introduce constitutional provisions to facilitate the use of equipment and procedures for such testing.

We already have mechanisms in place for other areas—for example, speedometers and radar for traffic enforcement, and breathalysers for alcohol testing. In the same way, we must now consider how to deal effectively with drugs.Vinaka.

Mr Jagdish

Thank you, sir.My name is Jagdish.In addition to the submissions made earlier, I wish to raise a concern regarding the affordability of housing at current market prices. For our younger generations, the chances of

acquiring proper housing or land based on today's market rates are very low.

Section 35 of the Constitution states that every person has the right to accessible and adequate housing and land. However, subsection 35(2) adds a major condition: the state is only required to achieve this right "within the resources available to it."

The concern is that this phrase "within the resources available" allows successive governments to treat affordable housing as a secondary budget priority rather than a fundamental right. My submission proposes that this section be amended to compel the state to actively regulate property market speculation, provide targeted assistance for first-home buyers, or cap rental prices. This would ensure that the right to housing is realistic and aligned with the current market and the financial circumstances of today's generation.

In previous generations, housing was more affordable relative to wages and salaries. Today, however, the gap between income and housing costs has widened significantly. We must consider solutions that give young people a fair chance to own a home and secure land.

That is my submission, and I ask the Commission to look into this matter. **Vinaka.**

Mr Goundar

Vinaka, thank you for your submission. We have heard similar submissions in other places as well, and there has been considerable discussion on this issue.

When it comes to housing, there are two key aspects: **accessibility** and **affordability.** Both are critical, and both present challenges. I agree with you that many young families and individuals are finding it very difficult to buy their first home given their current incomes.

The Ministry of Housing has several schemes in place, and the Housing Authority is also working to address these challenges. One initiative is the **First Home Buyers Scheme,** which provides grants or subsidies to assist people in purchasing their first home. This scheme is still available and can be utilized by those entering the housing market for the first time.

However, the broader challenge lies in demand and supply. The supply of housing is far less than the demand, which drives up costs. Accessibility to land is another issue identified by the Housing Authority. While they have the resources and capacity to subdivide lots, they must work closely with landowners to make land available for housing development.

We have also seen cases of corruption within the Housing Authority, which have been widely reported. Lots intended for first-home buyers were sometimes purchased by individuals who already owned homes. These cases are under investigation, and some prosecutions have taken place.

Moving forward, the government must focus on increasing the supply of lots, which will help bring down costs. At the same time, we need to review legislation such as the **Land Subdivision Act** and other related laws that contribute to higher subdivision costs and, ultimately, higher lot prices. Issues such as access to water and electricity also affect the readiness of lots for sale, delaying housing availability.

Many of these challenges have been addressed in the **National Development Plan,** but much depends on how strategies are implemented on the ground. Your point is well taken. This issue has been highlighted by many people, and it requires strong attention from the government and stakeholders.

Section 35 of the Constitution, which guarantees the right to housing and sanitation, is particularly relevant here. Both **accessibility** and **affordability** matter, and we will take your submission into serious consideration.

Mr Valenitabua

Just to continue from Dr. Gounder— In your submission, you mentioned affordability of housing, but in the next paragraph you noted that it depends on resources. This is something we have observed as well.

That phrasing gives the state an excuse not to prioritize housing, or not to focus on it as strongly as it should. We have seen this happen quite often.

I take your point.

Mr Raitamata

I think the focus should be on that. Are you saying you are submitting clause two? When you referred to clause two, it states that housing is dependent on resources.

My point on clause two is that this wording allows the government to use it as an excuse not to prioritize housing. If the clause could be amended to focus solely on the right to housing, it would place greater priority on the provision of housing, especially for the younger generation coming up now.

Thank you. That amendment would help speed up the process.

Mr Gounder

Thank you, Mr. Ratamata. I will just comment on your submission for the record, so that we have a clear record of the conversation here.

You raise a very good point about the responsibility of housing today. While the Constitution provides that every citizen of Fiji has the right to housing and sanitation, in practice this right depends on the government's ability to provide housing and finance it through the Housing Authority or other development entities. The challenge, however, is that the Constitution also makes this right conditional on the resources available to the government.

Another important aspect that the Commissioners will need to consider is the control of real estate. Much of the increase in housing prices is being driven by external forces, particularly foreign buyers, including Chinese investors. This competition has escalated property prices, making housing unaffordable for many locals, especially young people.

The government is doing its best, and the Housing Authority continues to compete with other stakeholders. But the reality is that outside demand is pushing prices beyond the reach of ordinary Fijians. We will take this into consideration. It is not only about government provision; it is also about regulating the real estate market to protect local buyers.

I know there is the Real Estate Act and other laws that deal with property, but given your concern that housing is increasingly unaffordable, we will have to look at stronger measures to control real estate in Fiji.

I would also add that for low-income households, the government has long had programs such as the Public Rental Board—for example, the flats in Raiwaqa. The government has been doing a lot of work within its means and resources, but more must be done to ensure affordability, especially for low-income families.

As the Chair has said, we must also look at external factors, as well as acts and policies that influence housing costs. There are several contributing issues, but your submission highlights a very strong point: Section 35 of the Constitution allows the state to claim lack of resources, which weakens the right to housing. This is something we must examine carefully.

Vinaka.

Mr Jagdish

Another issue raised was housing, particularly in relation to real estate. Before the 1990s, Fiji did not have a formal real estate industry, and housing prices were relatively low. Since the introduction of real estate agencies, housing prices have risen sharply.

One reason is that agents charge both the buyer and the seller, earning commissions that can sometimes reach up to $100,000. If the government were to amend the Constitution and remove real estate from its current framework, placing it instead under the FCCC, the Consumer Council, or a newly created government body, then property prices could be better regulated. This would allow houses to be sold at fairer market rates and help control affordability.

At present, because housing is under the real estate system, it is very difficult to control prices. Some argue that real estate should even be removed altogether from Fiji.

In relation to real estate, commissions are indeed paid, but usually the price of a house or property is agreed upon between the buyer and the seller through the agent. The concern is that agents often push prices higher in order to secure larger commissions.

Private sales, by contrast, are straightforward. If you sell your house directly to me, we can negotiate terms, sign a sales and purchase agreement, and complete the transaction. It is when real estate agents become involved that prices tend to escalate unnecessarily.

Mr Valenitabua — We have heard similar points from Mr. Ratamata and from you, Mr. Jagdish Singh.

We will consider whether property prices can be regulated or controlled so that housing becomes more affordable for our younger generation. It is indeed very difficult to buy houses these days, even through the Housing Authority

Mr Talai — Good morning, sir. My point this morning concerns government vehicles, especially emergency vehicles. In our case, within the prison service, we have escort vehicles.

As I understand it, fire, police, and ambulance vehicles are classified as emergency vehicles. If they use their sirens and lights, they are given priority on the road. For our escort vehicles, however, if we produce an inmate late to court, our superiors are taken to court and questioned. I suggest that escort vehicles be given the same authority as emergency vehicles—not for every vehicle, but specifically for escort vehicles.

At present, our vehicles bringing inmates to court are not classified as emergency vehicles. If that is the case, then our superiors should not be held accountable when inmates are produced late.

Previously, we used alarm systems, but this year we were instructed not to use them. The reason is that when we pass a policeman with a speedometer, the officer may not charge us, but the machine

automatically records the violation. As a result, the wheel tax for our escort vehicle has accumulated fines exceeding $1,000.

We tried to raise this issue with the Land Transport Authority, but the process is slow. Our officers on transport duties continue to accumulate fines because there are no regulations protecting them when escorting inmates.

Currently, there are no regulations under the Land Transport Act that cover Fiji Correctional Services. Only the Fiji Police are recognized in this regard.

Mr Jagdish **Mr. Chairman, sir, may I?** I have been listening to some of the submissions, and a point has come to mind regarding civil servants.

The lives of civil servants are restricted by the retirement age and further burdened by the high cost of living. In addition, there are clauses—found not in the Constitution but in legislation—that prevent public servants from engaging in other businesses or earning additional income.

My submission is that if there could be a clause allowing civil servants to practice small businesses alongside their work, it would help them financially. This could enable some to retire earlier, and it would assist with major expenses such as purchasing a house.

Many retirees live long lives, but starting a business only after retirement is difficult, as costs of materials and other expenses are already high. If civil servants were allowed some leeway to start small businesses while still employed without affecting their daily duties it would provide them with something to transition into upon retirement. This would help in many ways, both financially and socially.**Vinaka.**

Mr Valeniatabua There's nothing stopping you from opening a business as a civil servant. The only condition is you can't work for someone else, because you work for government from 8 a.m. to 4.30 or 5 p.m., so you can't work. You can't be in your business during working hours.

Those are the conditions. But if you buy a shop and someone else is running it, that is okay. You have a business, except you are not working there in the business full time.

And you can be a director or someone. You just have to declare a conflict of interest when there is a need to. You can run a vegetable business, for example, just as an example.

Mr Valenitabua This concludes our consultation session here at the Naboro Correctional Centre. Thank you very much indeed for attending. I note

that most of us present today are correctional officers, with only one civilian, Ms. Delena Mako, joining us. Thank you for being here.

I usually close by explaining the process from here. After these consultations, we will take all submissions back to the office, where they will be compiled. The Commissioners will then prepare a report, draft recommendations, and a draft amended Constitution.

These three documents—the report, the recommendations, and the draft amended Constitution—will be presented to His Excellency, the President of Fiji. Upon receiving them, His Excellency will forward them to Cabinet and the Government. Cabinet will then prepare papers so that the draft Constitution can be presented to Parliament.

Once in Parliament, members will debate the draft. There will be two main debates. After the first debate, members will vote on whether the draft should proceed to the second and third readings. If two-thirds of Parliament agree, the draft will move to the third reading, where it will be debated again. If two-thirds of members agree at that stage, the draft will be passed by Parliament.

However, it will not become law immediately. It must first come to the people through a referendum. You will be asked to vote "Yes" if you agree that the amended Constitution should become the Constitution of Fiji, or "No" if you do not agree. The Elections Office will then count the votes. If the majority votes "Yes," the amended Constitution will become law. If the majority votes "No," we will continue under the 2013 Constitution.

Our work as Commissioners will conclude on the 31st of August, once we have prepared the report, the memorandum, and the draft Constitution. After that, the responsibility will pass to Parliament and the political process.

That, in brief, is what will happen after these consultations are completed. We are now in Rewa, which is one of the final stages of our consultations. We will also be coming to Suva to continue this process.

With those few words, I formally bring this consultation session to an end. **Vinaka vakalevu.**

----------End of Session [22-6-2026]----------

Lami Parish Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lami Parish DATE: 22/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Uraia - Rabalala	62	2010559	Waiganake	Suva	Turaga	ITaukei	[signature]
	Kerudi Vumbara	62	8916624	TK Biho	Suva	/	/	[signature]
	Kalioa Nanketale	86	8773404	Waiganake	Suva	/	/	[signature]
	PAULA KAUYACA	54	2362971	WAIGANAKE	SUVA	TURAGA	ITAUKEI	[signature]
	DENISI RASAWAGA	66	7453589	WAIGANAKE	SUVA	✓	✓	[signature]
	JOAPE NAIMILA	62	2133470	✓	✓	✓	✓	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lami Parish DATE: 22/6/26 TIME: 2pm

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Kenyeli Vunibaka	62	8416626	Bilo Settlement Veisari Lami	Suva	T	iTaukei	[signature]
	Emosi Ugavuli	60	2858929	Navua	Deuba	T	iTaukei	[signature]
	Eparama Warua	28	8048300	Howell Rd	Suva	T	iTaukei	[signature]
	Teresia. Nindamu.	25	8011847	Tacirua.	Suva	M	iTaukei	Nindamu.
	Watisoni Ratuleru	65	2946424	Suvavou, Matagali Vatuwaqa Trust	Suva	T	iT	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

LAMI PARISH HALL
Date: 22-6-2026

Mr Valenitabua

We are gathered this afternoon at the Immaculate Conception Parish Hall in Lami for another consultation session conducted by the Constitution Review Commission. First of all, we thank you and warmly welcome you, ladies and gentlemen, for attending this session. We had allocated this venue for the consultation, and we are pleased to be here this afternoon to undertake the second session in the Suva area.

Other sessions have been scheduled for the remainder of the week, and we are glad to begin in Lami before proceeding to Suva City. This afternoon, we are joined by three commissioners: Dr. Niles Gounder on my right, Mr. Conway Beg on my left, and I am the Chairperson, Sevuloni Ratumaiyale Valenitabua.

At this time, another team of commissioners and secretariat members may be returning from Lamanikoro in Rewa, where they conducted a similar consultation session earlier this morning.

This afternoon, we are here to listen to you. The Constitution Review Commission was established by His Excellency, the President of the Republic, to review the 2013 Constitution, and your contributions form an important part of this process.

In order to undertake the review process, we have been traveling around the country and collecting submissions from the people of Fiji regarding their suggestions and recommendations for what they believe should be included in the Constitution. When I refer to the Fiji Constitution, I mean that we have been tasked by His Excellency, the President of the Republic, to prepare an amended Constitution. The amendment will be based on the 2013 Constitution, and it is our hope that the amended Constitution will become the supreme law of the country.

We are here this afternoon to hear from you, and I am pleased to note your presence. We are grateful for your participation. In due course, we will invite you to present your submissions. A microphone will be provided for you to speak, and everything said in this hall today will be recorded both in writing and electronically, ensuring that we have a proper record of what transpires here at the Immaculate Conception Parish Hall in Lami.

Please do not hold back. If you have prepared submissions, we are here to listen. Do not worry about whether a submission is right or wrong. Whatever you have in mind, as long as it concerns the Constitution of Fiji, you are welcome to share it with us.

With those few words, I now formally open this consultation session at the Immaculate Conception Parish Hall in Lami. I invite members of the audience to make their submissions. If you have a submission, kindly raise your hand.

Kevueli Vunibaka — My name is Kevueli Vunibaka from Vione Gau, Lomaiviti but staying in Bilo Settlement, for 50 years. Its my pleasure to open the session this afternoon. I believe that this consultation should be full today because this what us Fijians or i Taukei needed. My first question is what is the cure for the Fijians or Kaiviti, as they are the only one talking, they have the resources but they have no money When the government will help the Fijians as the resources are available but just need assistance in the introduction of the new technologies like farming machines that speed up farming work in an efficient way. The days of fork and knife are gone.

Mr Valenitabua — His question is not a submission but rather a query: *How can the government assist the itaukei to use the resources?* That is indeed a significant question. I will begin by clarifying that this Commission has been tasked with reviewing the 2013 Constitution. We are not here to address development matters, as those fall outside our terms of reference.

However, since the question has been raised, I can briefly respond. At present, the government, together with the TLTB, is assisting landowners in developing their lands—supporting the establishment of businesses, providing agricultural and forestry machinery, and enabling landowners to utilize their land for development and generate income. That is the short answer. For more detailed information, it would be appropriate to visit the Ministry of Agriculture or the TLTB. They have funds available, which can be released to those capable of using them effectively for development.

I understand you reside in Navukavu, though I am not certain whether you lease land there or how you occupy land in that area. If your concern is development, I encourage you to consult the Ministry of Agriculture, the TLTB, and the Ministry of Forests. They should be able to assist.

Let me emphasize once again: we are here to listen to your submissions regarding laws that may be included in the Constitution. Your question has been answered as briefly as possible, but our primary purpose today is to hear your constitutional submissions.

Finally, I note that the Constitution of Navukavu affirms freedom from compulsory or arbitrary acquisition of property.

Mr Ratulevu

My name is Watisoni Ratulevu from Lami Village, and I am the trustee of our *Mataqali* Trust.

On page 20 of the 2013 Constitution, Section 27 provides for freedom from compulsory or arbitrary requisition of property:

Section 27.— (1) Every person has the right not to be deprived of property by the State other than in accordance with a written law referred to in subsection (2), and no law may permit arbitrary acquisition or expropriation of any interest in any property. (2) A written law may authorise compulsory acquisition of property— (a) when necessary for a public purpose.

Section 28.— (1) The ownership of all *iTaukei* land shall remain with the customary owners of that land, and *iTaukei* land shall not be permanently alienated, whether by sale, grant, transfer, or exchange, except to the State in accordance with Section 27. (2) Any *iTaukei* land acquired by the State for a public purpose after the commencement of this Constitution under Section 27 or under any written law shall revert to the customary owners if the land is no longer required by the State.

Our concern lies with Section 28, which states that if land used by the State is no longer required, it should be returned to the landowners. In 2007, our land was returned to us, but the government subsequently transferred that land to the TLTB. The question is: can the government simply enact a law to take that land back again? We are concerned about laws that undermine the rights of landowners. Therefore, we submit that Section 27 should be abolished. To this day, we are still in court battling Section 27, as it gives the government power to make written laws that affect us as landowners. We even consulted Mr. Kaiyum on this matter, and he assured us that the land would be returned to us, but we later discovered that this law protects the government's position.

Section 30.— (1) All minerals in or under any land or water are owned by the State. However, the owners of any particular land (whether customary or freehold), or of any particular registered customary fishing rights, are entitled to receive a fair share of royalties or other money paid to the State in respect of the grant by the State of rights to extract minerals from that land or the seabed in the area of those fishing rights. (2) A written law may determine the framework for calculating fair shares under subsection (1), taking into account all relevant factors, including— (a) any benefit that the owners received or may receive as a result of mineral exploration or exploitation.

Our submission is that Section 30 should be amended to remove State ownership of minerals and instead vest ownership in the landowners.

Mr Valenitabua

Thank you for the submission this afternoon as you are talking on section 20,27 and 30 on 2013 Constitution. I would like to know if the land you talking about is a lease land or a piece of land use by the government for public purpose.

Mr Ratulevu

This land was use by the Government and it should be return back to the land owners when the government are not using it. The president has the power to return the land if that government

Mr Valenitabua

There are two laws we a discussing on now one is section 18 that the President can give to as proclamation to a mataqali that their piece of land is not enough as there are more mataqali members. The Section 27 when the land is used on the purpose to be used for compulsory acquisitions for public purpose. But the land owners are to be compensated and if the land is no longer used for public service to be return to the landowners. Therefore, it will be hard to abolish section 27because if we have to abolish this section, we have to examine it thoroughly.

We have heard your submission and we will try to look into it. Vinaka

Emosi Ugavule

My name is Emosi Ugavule my submission today is that we need our land. This matter has been reported in the news, and I wish to raise it here because we have already made several inquiries about Taumanoa Viti Corp with the police. Despite our repeated inquiries, we have only been sent around in circles.

On December 1, 2000, Gazette No. 1047 was issued. Many matters were gazetted on that day, and they are recorded in that Gazette paper.

Just last week, one family was mentioned—Sukunia, mataqali, Nalagobukola. But what about the other landowners? We want everyone to be included, and we ask that matters be dealt with properly and honestly. We gave land for others, including another parcel in Navua.

This is native grant land, and it is the land I hold now. As recorded, all Crown lands are under the Director of Lands. It is written here that the land is under the Director of Lands "*for the time being*." But it has been more than a century—over 100 years.

As the Chairman mentioned, the government could take land when the population was small. But now, our families and our *Mataqali* are spread everywhere, looking for land. When the population of the *Yavusa* grows, what happens then?

Our submission and recommendation is simple: we want our land back. The time has passed, and we ask for its return.

Mr Valenitabua

Vinaka. We have travelled around Fiji and received many submissions suggesting that all freehold land should be returned to the original native owners.

This proposal has been put before the Commission: that all freehold land be returned to the *iTaukei* owners, or to the original native custodians. You will understand that land was first classified as native ground, then converted in some cases to Crown land, and later to state freehold.

So, the suggestion we are hearing is that all such land should be restored to the original *iTaukei* or native owners, as you have also submitted today. The commissioners are aware of this issue. We heard similar submissions in Taveuni, where there is a significant amount of freehold land. We also heard it in the West, and in Nadroga and Serua, where landowners expressed the same desire for their land to be returned.

Therefore, your recommendation this afternoon adds to the many submissions we have already received on this matter. Vinaka. The most important thing now is to keep your records straight and know the history of your land, in case this issue arises again in the future. Vinaka

Jope Naimila

Chairperson, my name is Jope Naimila. Sitting here are the seven *turaga ni mataqali*, and our submissions today are as follows:

1. Preamble of the Constitution: The government should represent the rights of the people.
2. Rights of Individuals: The rights of individuals should be removed from the Constitution.
3. Parliamentarians' Salaries: Reduce the salaries of parliamentarians and lower the cost of living.
4. Electoral Participation: Re-examine or reconsider the age requirement for those who participate in elections.
5. Eligibility for Elections: Those who participate in elections should not have any criminal record.
6. Constitutions: Remove both the 2013 Constitution and the 1997 Constitution.
7. Emergency Situations: During an emergency in Fiji, the President should be the one to decide and take necessary action.

Mr. Valenitabua: We have heard your submissions. The 2013 Constitution cannot be fully removed, but amendments can be made—provisions may be added or removed in accordance with the submissions we receive. Regarding the Bill of Rights for children and women, we have received similar submissions, and we will look into them. Vinaka.

Uraia Rabakele: My name is Uraia Rabakele. My submission concerns land, as many of its laws keep changing. From my understanding, there is a requirement for 60% consent from the landowning unit or *mataqali*. My second submission is that the *Bose Levu Vakaturaga* should have a seat in Parliament.

Mr. Valenitabua: The B-reserve under the TLTB is controlled through lease arrangements. Once a lease expires, it should return to the landowning unit for consent before being leased again. I believe this was based on a court decision, but nowadays leases are often renewed without the landowners' consent. As for the *Bose Levu Vakaturaga*, it will be re-enforced in the Constitution.

Mr Valenitabua This concludes our consultation session here at the Lami Parish HallCentre. Thank you very much indeed for attending. I note that most of us present today are correctional officers, with only one civilian, Ms. Delena Mako, joining us. Thank you for being here.

I usually close by explaining the process from here. After these consultations, we will take all submissions back to the office, where they will be compiled. The Commissioners will then prepare a report, draft recommendations, and a draft amended Constitution.

These three documents—the report, the recommendations, and the draft amended Constitution—will be presented to His Excellency, the President of Fiji. Upon receiving them, His Excellency will forward them to Cabinet and the Government. Cabinet will then prepare papers so that the draft Constitution can be presented to Parliament.

Once in Parliament, members will debate the draft. There will be two main debates. After the first debate, members will vote on whether the draft should proceed to the second and third readings. If two-thirds of Parliament agree, the draft will move to the third reading, where it will be debated again. If two-thirds of members agree at that stage, the draft will be passed by Parliament.

However, it will not become law immediately. It must first come to the people through a referendum. You will be asked to vote "Yes" if you agree that the amended Constitution should become the Constitution of Fiji, or "No" if you do not agree. The Elections Office will then count the votes. If the majority votes "Yes," the amended Constitution will

become law. If the majority votes "No," we will continue under the 2013 Constitution.

Our work as Commissioners will conclude on the 31st of August, once we have prepared the report, the memorandum, and the draft Constitution. After that, the responsibility will pass to Parliament and the political process.

That, in brief, is what will happen after these consultations are completed. We are now in Rewa, which is one of the final stages of our consultations. We will also be coming to Suva to continue this process.

With those few words, I formally bring this consultation session to an end. Vinaka vakalevu.

----------End of Session [22-6-2026]----------

FNU Tamavua

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: FNU – Tamavua DATE: 23/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Sanjila Wati		2949880	Samabula		Female	FID	
2	Sagarfa Manuela		—	10 Vesi St, Flagstaff		M	Rotuman	
3	Lo			Tonala		F	Fi	
4	Asia			/		M	F	AT.
5	Keni Naika			Stage Cunningham Cove.		M	F	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

FNU TAMAVUA CAMPUS
Date: 23-6-2026

Mr. Valenitabua: All right, we shall now call the consultation session to order. Good morning, everyone. Good morning, Mr. Manueli Sangaitu. We note your attendance this morning and we thank you very much for taking time to appear before this commission this morning. The commission is sitting here at the lecture theatre at the Fiji National University's Tamavua campus this morning on the 23rd of June, 2026. First of all, we thank the FNU for providing this venue so that we can come in and undertake this consultative session here this morning.

Present this morning before the floor are Commissioners Dr. Neelesh Gounder, Mr. Conway Beg on my left, and me, Sevuloni Valenitabua as chairperson of the Constitution Review Commission. This is the second session undertaken by the team around the suburb area. Yesterday's sessions were at Naboro and Lami. Today's session, or this morning's session, is here at Tamavua. It's the third session. I beg your pardon.

We are here to listen to submissions from people of the country who wish to make submissions in relation to the 2013 Constitution. We are a review team. Our task is to review the 2013 Constitution, and part of that task is to hear submissions from our people on what they consider should be the laws contained in our supreme law, a constitution for the Republic of Fiji.

We have the power to remove current laws in the Constitution. We have the power to introduce new laws into the Constitution, and we have powers to amend particular provisions in the Constitution so that they read differently. Those are the tasks that have been given to us by His Excellency the President of the Republic of Fiji.

We have been around the country collecting and receiving submissions from our people, right through the islands, from Lau out to Vanualevu around Vitilevu, and now we are back in Suva. So whatever submissions we are collecting in Suva are additional to the submissions that we have collected from all over Fiji. This morning, we are here, and we are now ready to hear submissions.

The process usually is if you have a submission to make, just indicate by raising your hand. A microphone will be brought to you, and we will

request that you state your full name, and then make your submissions while speaking to the microphone. It is important that submitters speak clearly to the microphone because we've got a recording system which will enable us to have transcribed records of all conversations or submissions that are made before us.

Whenever you are making submissions, please speak clearly. We will be listening, and also the recording equipment will be operating. Now I welcome you again.

I see that a lady member of the media is here. Welcome, ma'am. And I now open this session, this consultative session here at Tamavua this morning.

Manueli Sangaitu: Good morning, gentlemen, members of the review commission, perhaps a belated congratulations for the responsibility you've been tasked with. My name is Sanaitu Manueli, retired school teacher, and I must confess reluctantly I showed up today because I've been following the updates on the submissions. And there's this inner voice that's saying there's probably, in my opinion, lack of clarity in the opinions shared, and so the inner voice is telling me, okay, so what do you do about it? If you don't show up, who is going to do the clarity that you're after? If you want clarity, you go show clarity.

And so I have papers which I have prepared, which the panel can probably have copies and follow through, and I'll speak to those points as I go through the submission. There are two parts to the submission. One is on leadership, which I just realized I've been using the online soft copy, but then the hard copy, there's a discrepancy in the page reference.

The chapter sections are okay, and I'm sure the office staff can pick that, but the page reference which I use for the first one I wish to speak to is the election of members to parliament, which in the notes, it's in chapter 3 and 56, candidates for election to parliament. And so what I note is this reference to how candidates can qualify, but there was this ongoing debate on the side that unity party leaders said, oh, there's weak leadership in the coalition party. The coalition party leader responded by saying, oh, he doesn't know anything about politics.

He's only good with reserve bank issues. So, it's the question of, so apart from what is already in the constitution, how do you determine who qualifies in the context that I think is hardly covered in the general discussion? So, I want to bring to the panel and the community at large, there's a simple science to who qualifies and who probably is not quite suitable to be a leader. In this case, I'm referencing the potential prime ministers.

So, the science, I prepared certain handouts, but if I can just simply, as a retired school teacher, the science is, if you can pick it on your camera, is early childhood, which is a bit unusual to be talking leadership and referencing early childhood. The curves are to do with the sensory developments, and if you, probably it's a bit distant, so I don't know whether I should send it down to the panel. The key point to that science is that it papers off past three years.

That is a crucial element of the science. The tapering off of development, and right now we have a program in the Ministry of Health that deals with early childhood. That tapering off is significant because it's particularly to do with cognitive development, and so what I'm presenting to the table is that when you have candidates who aspire to be in parliament, but have, unfortunately, on the barrel curve distribution, you have low, medium, and high.

And so, if, unfortunately, you have candidates who will sit at medium or low, you have a problem. And nothing personal, but a good indicator is when you fail your external exam, because that is the sum total of a year's work. And at universities, they normally use GPA.

Dr. Gounder will probably share that information from USP. GPA, the grade point average, so it ranges from 2, 3, 4. The highest would be 4.5. So ideally, you want your leaders, your potential candidates to parliament to have, which is not in the constitution, at least a 3, a 3.5, a 4, and that would be the B, B+, A, A+, grade range at USP. And so my submission would be if there's a way of embedding that in the electoral act or whatever within the constitution, but it comes under that specific section in the constitution, election of members to parliament.

So, the science is clear that, and not only the science, if I can bring to that attention of the panelists, indigenous knowledge, the second graph, visual graph, captures the element of indigenous knowledge, which is

seven months' pregnancy. In the vernacular, that is 'naivakavotu', known as 'naivakavotu'. And that knowledge has existed since time immemorial for indigenous communities.

At seven months' pregnancy, there's a 'kakana', that's the father's job number. They prepare the law, they get the family together, and they present it to the mother, the expecting mother. And so indigenous knowledge past time, the 21st to 25th year when that visual image was introduced, the first one was a Canadian one, the second one is a Harvard reference.

So, Harvard, Harvard is Harvard. And so, Harvard captured the seven months' pregnancy as part of early childhood. And then you have at birth, you have 'kevekeve'. Ratu Mara had from the stories I heard, had 10 nights not put down, carried amongst the ladies. So sorry to recall the traditional knowledge, but I wanted to point out that candidates aspiring for parliament, members of parliament, need to have some cognitive capacity measure. And the external exam in schools would be a useful one.

USP uses the GPA and any other measure that references cognitive capacity level. Now, probably off camera and off the record, if I can relate nothing personal, in history we have party leader, 87 when we have this going round the wilderness. A party leader, at least you have Dr. Bavadra who has a medical background, but a party leader who doesn't have a university qualification and fully supported by USP staff, some. And had someone deputizing later for someone who doesn't have a university qualification.

So, for me personally, having acquired university qualification, I was thinking, so what's the point of going to university if you can have people who doesn't have university qualification fronting up as your prime minister? And then last year in Savusavu, Montfort-Savusavu, you have the coalition leader sharing with the students, oh I failed my final year at secondary, failed my final year at secondary, but I turned out to be a prime minister. Leaving the middle portion, what did he have to do to be prime minister? And that's someone who failed Form 6, so when you fail Form 6, that's a 50%.

So, when you have a prime minister who doesn't have a university qualification, and this is to do with members who aspire to be in

parliament, and later on they turn out to be prime ministers. You have one who failed Form 6, that's a 50% cognitive capacity, and if that's not bad enough, you have one who failed Form 4, later has had the country for 16 years. And so, we need something that will deter, we need some statement, some constitution reference to deter those who have publicly manifested 50% cognitive capacity level.

Staying away from leadership. If anything we want the likes of Mr. Conway Beg, who's an engineer, and then we have Dr. Gounder there, who probably should be convinced to, who designed up for being a member of parliament. We need people with higher cognitive level.

Cognitive, there are other aspects to brain development, but I'm highlighting, so that's my first submission in the qualification for members aspiring to be in parliament. Please, let's have some documentation clearly stating which, apart from being a citizen and so many years in the country, something to do with the cognitive capacity that is lacking in the constitution. And I'm sure the academic institution would kindly offer to formulate that for the constitution review team.

So again, first submission, let's have cognitive level, not the 50%. So for 39 years, 40 years, since 87, we've wasted, we've wasted resources and we've wasted time, and generations suffer because we're having 50% capacity running the country.

The second point, which is constitutional specific, my second point is on clarity on protection of land ownership. Section 29.1 and section 29.2. Protection of ownership of land. Now, this is a typical case of a form for failure for 16 years have been showing this in parliament and a lot of people will remember. Never before in the history has land ownership been better protected.

That's been the rallying cry for 16 years. Never before that land ownership has been better protected. And the poor guy doesn't understand that section 2 says no law should be made to diminish.

But the catch here is it conveniently left out ownership of land. It simply said no law should be made to diminish the interest of leasing and land tenant. And so where's the land ownership? So, I think it's a play of, I don't know, the legal, the senior counsel for the commission would understand the use of words and that would be, in my view, an inverse

proposition to no law should be created to diminish the interest of land leasing and land tenant.

Therefore, some law can be made to diminish the interest of the land ownership, which is why you had Bill 17. Consent of land owners should be required and that is quite proper according to the constitution. Because as long as it doesn't diminish the leasing, interest of the leasing and the interest of the land tenant, we can make any law like Bill 17, although I understand it's been repealed, but there's no reason why it can't be brought back again. Because as long as the constitution stays, section 29.2 is clear. No law should be made to diminish the interest of, 2 reminds me of the nursery rhyme where you have the two little birds sitting on the wall, one named Peter, one named Paul. So, fly away Peter, fly away Paul, come back Peter.

But in this case, you have three little birds. You have land ownership, you have land leasing, and you have land tenant. So fly away land ownership, fly away land leasing, fly away land tenant, come back land tenant, come back land leasing.

What happens to land ownership sitting on the side? No law should be made to diminish these two. Land ownership, we can make whatever law we want to diminish their interest. That's what this says.

And the form 4 failure has no clue. 16 years, no, never in the history that land ownership has been better prepared. He doesn't have a clue what he's talking about. And so that's my first one. The second one is a bit, I have copies of the deed of session, and in this case, there's a separate deed of session for Rotuma. So, we're talking 2013, but we need to go back and track our transition.

So Rotuma has a separate independent deed of session, and there's a deed of session of Fiji. And from 1874, 1881, then we have the 1965-1967 constitution, which not many are aware of, and we need to bring to the attention there is a transition, 1965-1967 constitution. Copy from the archives.

And so, and then we have the three, 1970, which is the independent constitution, and then we have 1990-1997, and now we have 2013. I had brought along some toy guns to illustrate that the last three, 1990, these are gun-assisted constitution, and shortly reference gun-assisted

constitutions. GA, or for want of a better word, these are Nga constitutions, Nga 1990, Nga 1997, and Nga 2013.

Without the guns, these won't exist. So we are trying to review 2013, but let us remind ourselves, these are gun-assisted constitutions, and it should be clearly stated. So if any amendment, let's put some reference to this 2013 constitution. Let's be clear about that. It's a gun-assisted constitution, a Nga constitution. So you have 1997, 1998, you have 1990, and the three that qualify would be our deed of session, and 1965, a transition before 1970. So we all know of 1970, but we don't know, no one talks about the 1965-1967 officially when it's formally published. That's the transition constitution by order of the Queen. So my contribution to the constitution is first the land ownership in this one, and the second is a much talked about topic is the Fijian name, we're all Fijians.

And so, I brought in the Romeo and Juliet line, what's in a name? For a rose by any other name would still smell the same. So in the 2013 constitution, if you have a copy, please look up, otherwise I have copies which you can reference, please look up the preamble, we are the people of Fiji. Do I circulate a copy of the preamble? Because the points need to be referenced.

Which constitution are you referring to? 2013. Yeah, we have them. Yeah, okay, so preamble, we're the people of Fiji, and this is a bit concerning because 13 years for the legal fraternity, and you have your annual conference in Denarau somewhere in the west annually, but I find it strange that no one picked this preamble aspect.

If you, in the first line, recognizing the indigenous people, that's fine, indigenous people, that's playing with words. And then the one that I need to bring to your attention is Itaukei Land's unique culture. Now, unique culture is to be noted.

Now, second line, second paragraph, or whatever that is called, recognizing the indigenous people, or the Rotuman from the island of Rotuma, that's me. Rotuma from the island of Rotuma, so in this case you have the word from. We have indigenous people, so in the first line you have indigenous people, but there's no from.

And so, we trust the claim that this took seven years, and you have the best legal mind in the country available to the state, and they couldn't find the relevant word to describe the first indigenous people. At least for me, I'm from Rotuma, and that's fine. I know where I'm from.

But, senior council, Mr. Chair, is it so difficult for the best legal brains in the country available to the state not to be able to find the right word to describe the indigenous people, and leave it blank? We don't know whether you're here or there. They have the courtesy to know that we are from Rotuma. So, unique culture, indigenous people, from.

Then the third one, unfortunately some people have to be reminded they're indentured laborers from. Again, the use of the word from, playing with words. Unique culture, unique culture, from, from.

So, from used twice, unique culture used twice, but the first indigenous people, they're neither here nor there. And the best legal mind couldn't find the right word to describe they belong to this country. And why can't we put that in? Is it so difficult? So, what's in the name? And the third one, of course, there's these indentured laborers have to be reminded they're from British India. And there's a new place. They don't have unique culture. It's just culture. If you note, they're just culture. They have their culture. So, okay, we are unique culture. I don't mind that. But then British India, they're supposed to be in history. They are an older civilization. They have the Taj Mahal. But they don't have unique culture. They just have ordinary culture. That's strange. If you play with words, please. The red flag for me is we started in Deed of session, which is the British.

They own the language and don't they use? So, anyone playing with that usage must be much better than the British who own the English language. And here we are. Unique culture. And some people are just ordinary culture. Unique. They don't have the unique thing. I don't mind having unique culture. But British India not having unique culture? Why is it that this is just culture? And then you have the last one where you have settlers and immigrants. Two. Instead of from, it's two. So, from means you're at the departure lounge. And two means arrival. So, qualification is the definition is the alternative interpretation appears. If the alternative meaning appears, it's qualification by appearance. That one is valid. So, the last line should be taken as valid. They are two. Settlers. Immigrants. Two. Fiji.

The previous ones are probably void because they are from. And unfortunately for the first indigenous, they don't know whether you're coming or going. You don't belong. And if any amendment, please get the thing together. Find the right word for the first one. They are the first people. First nation people. And they deserve to be recognized. And the reason why I went back to the deed of session is because it's clear.

Ratu Seru Cakobau, the high chief, and all these other high chiefs ceded. And it's recorded as they owned the land and they ceded the land to Queen Victoria. And so, transition 1965, 1967. That deed of session was actually part of the constitution. That deed of session was actually written into the transition constitution. The deed of session is part of the constitution. Not referenced as in 1970, whereas referred to. The deed of session was actually embedded in the 1965-67 constitution. It's not a separate document. It is the constitution itself. And so over time, there's no mention of the deed of session in here. Apart from the preamble.

There are people from, there are people with unique culture, there are people with culture. Now, that preamble, I thought, so what's the point of differentiating between unique culture and culture? So, I scanned through the whole constitution document. And where do you find the use of culture? Similar to the, no law should be made to diminish the interest, left out the ownership. This one, hate speech. Hate speech. Refers to culture, not unique culture. So, if someone who qualifies under culture engages in hate speech, it's okay in the law. But if you are unique culture and you're given hate speech, then you can be taken to task because you're not protected. So, playing with words.

You play with words with land ownership, now you play with words with culture. The section on hate speech. So, here's a preamble. Who is surveying hate speech? And if the legal fraternity hasn't picked that, then I think we need to ask ourselves serious questions. Why didn't they pick the play of words? Where culture becomes a tag to hate speech. And so, you can change the name, identity, since the obsession. That's hate speech. And so, you're trying to amend. The GCC right will say you throw out a hate speech document.

If you have a document, your constitution, highest law in the land based on hate speech, a cleverly veiled hate speech, you have a problem. So, ladies and gentlemen who are present today, I will end my presentation

with that. This document is in fact a veiled hate speech. And senior counsel can then make his appropriate decision on this is hate speech. And you amend anything, amend the hate speech first, please. Thank you.

Mr. Valenitabua: Thank you very much, Mr. Sangaitu. We would welcome a copy of your written submission.

Mr. Biu: Chairpersons and members of the commission, I have here with me three separate submissions from Sangaitu Manueli. And he actually signed one this morning for the commission. I hereby submit to the commission for record.

Mr. Valenitabua: Thank you, Mr. Biu.

Mr. Valenitabua: Thank you, Mr. Manuweli. The commission has been presented with oral submissions from Mr. Manueli this morning in relation to issues that have been appropriately raised. In addition to the oral submissions, Mr. Manueli has also presented to the commission or to the commissioners this morning written submissions. I have received three copies of the same submission. And it is intended to be part of the submissions that are collected by the commissioners of the Constitution. I now accept the three copies of the one submission as part of the submissions and evidence received here at the FNU lecture theatre at Tamavua this morning from Mr. Manueli.

Thank you very much, Mr. Manueli. Now, I must say that the submissions we have heard from you this morning have been well researched. And also, it has raised a number of issues which we have just heard, we've never heard before.

Thank you very much for the research you have done. I note that you have read through the Constitutions and resulting, I mean, and then eventually the 2013 Constitution. Now, having heard you, I just want to comment on the matters which you have raised this morning, the qualification for MP's.

I think that is your main theme here, the qualification for MP's. That members of Parliament or aspiring members of Parliament should have qualifications to be set out, which they have to satisfy in order to be considered as candidates in the elections for the members of

Parliament. Now, that is, I mean, qualifications are there in the Constitution, but the academic qualification, that is silent.

And as you have explained, it might be appropriate to bring that into the Constitution itself, into law. It might be appropriate, I'm saying it won't, it will be, but we will have to discuss that. So, there's a need for highly qualified MP's.

That is a point that I gather from you. We need a constitutional provision for this, for qualifications, highly qualified MP's, and that membership of Parliament needs supportive documentary evidence of qualification. Now, we are raising the bar.

Your suggestion is that we raise the bar so that members of Parliament are well qualified beyond what we now have in our Parliament. That was your first point, thank you about that. And the protection of land ownership, Section 29.2, yes, we have heard that Itaukei land and Rotuma land and Banaban land have never been so well protected before, until this 2013 Constitution came in.

And then your analysis, which we have heard this morning, does not agree with that. It does not. The landowner is kept in suspense, while the lessees and other people who own land on tenure, they are the ones who are more protected, rather than the landowners, particularly on native land and on Rotuma land and Banaban land.

We will have a good look at that. You have mentioned Section 29.2, Section 29, Subsection 2 of the Constitution, that has to be scrutinized now, so that we have that protection, which has been championed by the makers of the 2013 Constitution, to be protecting native land to the utmost. And thank you very much for that.

The preamble, I'm sure we have understood what you are getting at. The preamble has to be written in such a way that it is applicable and fair and is derived of hate speech, so that we can all live together peacefully. The COSI, a document that brings unity, it brings peace, it brings social inclusiveness, and all those other things.

We do not want to be hating each other. So, your point on that this morning, how to reword the preamble to bring this about, is quite a submission. I am sure that we will be looking at that also. There is

thought of changing the preamble. You have now added to that thought, and we thank you for that. The deed of cession, there have been submissions that the deed of cession was the first constitution for Fiji.

So now you have stated it again, the deed of cession should be the basis of all these, what we have termed the grand assisted constitutions, which we have had. Now that will also be looked at, and I'm sure my fellow commissioners would agree with me that your submission this morning will be scrutinized and also be thought about, particularly the points that you have raised. Now with that, I will now ask whether any of my fellow commissioners would also like to have a comment.

Mr. Valenitabua: Dr. Gounder? No? Mr. Conway?

Mr. Beg: I just want to say thank you and reiterate the Chair's comments about your submission. We will definitely look into this with other fellow commissioners as well. So, thank you, sir.

Mr. Valenitabua: Thank you very much, Mr. Manueli. Thank you.

Mr. Manueli this chart would you want it back. Wait wait take a seat ill have one of the girls return it to you. Any other member of the public in the hall or the theatre who would like to make a submission?

Mr. Biu: Chairperson will take a break and we'll wait for other submittees to come and we'll commence. For record. Break, vinaka.

Mr. Valenitabua: Yes, just we'll have to call the consultation to order for a short while for the purpose of receiving further documents from Mr. Manueli in addition to his submission, which has been presented.

Mr. Biu: Chairperson, members of the Commission, I have here with me further documents from Mr. Manueli and I hereby submit to the Commission for record this morning.

Mr. Valenitabua: Thank you, Mr. Biu. The Commissioners have been presented further documents from Mr. Manueli Sangaitu and the documents make up a bundle titled Constitution and Constitutional Documents, including the instruments of session 1967. These documents are in addition to, as I have said, to the written submissions which were earlier presented to us. The Commissioners now accept this bundle of documents as part of

Mr. Manueli's submissions and will receive them as evidence this morning. Thank you, Mr. Manueli.

Mr. Biu: Chairperson will now resume with the proceeding this morning. We have another submittees to make a submission this morning.

Mr. Valenitabua: The session is now called to order. We have another submitter this morning who is going to make a submission to us. Please state your name, full name, and speak to the mic while you are making your submission.

Keni Naika: My name is Keni Naika of Cunningham. Stage 1 ,I wish to make , submission this morning in relation to the immunity clause. I am a former military officer and I was used by the military in the legal takeover of Chaudhry government. I was called and we were just following orders we defended ourselves by using that term that is often referred to us as following orders. However, our defense of following orders was run out, during the court martial I was then convicted. This morning, I discovered that the constitution review commission is here so, I decided to come and tell my stories we have already involved in the reconciliation process undertaken by the commander of RFMF Ro Jone Kalouniwai. The purpose of me here this morning is to come and make a single submission which is in reference to the immunity clause I hereby submit that the immunity clause is to be removed completely from the constitution because we as a former military officer have suffered because of this. Those that gave us orders are still roaming around nothing done to them.

Mr. Valenitabua: Thank you Mr. Naika, we have heard your submissions in relation to the immunity provision of the 2013 constitution. We have heard that your submission is that the immunity provision is to be removed from the 2013 constitution. We have taken the note of that and we will be addressing the issue when we go back and deliberate on this. Mr. Naika for the commissioner's information, he was one of my clients in that court-martial thank you.

It's now 11.30 order two the person will take another short break this afternoon until another submitter comes in then we will reconvene with the proceeding we'll take a break thank you members of the commission

Mr. Biu: I think there is no more submitter coming this afternoon we will now end the session today and if the chair wishes to say a few words before we finish this morning alright.

Mr. Valenitabua: Are we all in the theatre, the team we end here today, team two is taking over in the afternoon they will be at the Nabua Methodist Church Hall. We start again at 10am tomorrow at the Raiwaqa Methodist Church Hall so after this, we are all going back to the office and we'll go and work at the office until later this evening after the meeting we'll be having a meeting particularly the legal officers the commissioners and the secretariat heads, including others who would like to join. Lunch I see is there so we'll have lunch and then we'll go back to the office. That's all for us for today our next session as I have said is tomorrow in our free time, we will work together it's not free time as free we'll work together at level nine Vinaka

----------End of Session [23-6-2026]----------

Submission(s) Received



FIJI
1967

Constitution and Constitutional Documents

INCLUDING THE INSTRUMENTS OF CESSION

PRINTED BY
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INSTRUMENTS OF CESSION

CONTAINING THE DEED OF CESSION AND THE INSTRUMENTS RELATING TO THE CESSION AND ANNEXATION OF ROTUMA

(The contents of this Part are included as matters of historical interest. Only the English versions of the Deed of Cession and of the Cession of Rotuma are published.)

DEED OF CESSION

INSTRUMENT OF CESSION of the Islands of Fiji by Thakombau, styled Tui Viti and Vuni Valu, and by the other high Chiefs of the said islands to Her Most Gracious Majesty Victoria, by the grace of God, of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith, &c &c &c:

WHEREAS divers of the subjects of Her Majesty the Queen of Great Britain and Ireland have from time to time settled in the Fijian group of islands and have acquired property or certain pecuniary interests therein; AND WHEREAS the Fijian Chief Thakombau styled Tui Viti and Vuni Valu and the other high native chiefs of the said islands are desirous of securing the promotion of civilization and Christianity and of increasing trade and industry within the said islands; AND WHEREAS it is obviously desirable, in the interests as well of the native as of the white population, that order and good government should be established therein; AND WHEREAS the said Tui Viti and other high chiefs have conjointly and severally requested Her Majesty the Queen of Great Britain and Ireland aforesaid to undertake the government of the said islands henceforth; AND WHEREAS in order to the establishment of British government within the said islands the said Tui Viti and other the several high chiefs thereof for themselves and their respective tribes have agreed to cede the possession of and the dominion and sovereignty over the whole of the said islands and over the inhabitants thereof and have requested Her said Majesty to accept such cession—which cession the said Tui Viti and other high chiefs, relying upon the justice and generosity of Her said Majesty, have determined to tender unconditionally—and which cession on the part of the said Tui Viti and other high chiefs is witnessed by their execution of these presents and by the formal surrender of the said territory to Her said Majesty; AND WHEREAS His Excellency Sir Hercules George Robert Robinson, Knight Commander of the most distinguished order of Saint Michael and Saint George, Governor Commander in Chief and Vice Admiral of the British Colony of New South Wales and its dependencies, and Governor of Norfolk Island, hath been authorised and deputed by Her said Majesty to accept on Her behalf the said Cession:— D.W.

NOW THESE PRESENTS WITNESS,

1. THAT the possession of and full sovereignty and dominion over the whole of the group of islands in the South Pacific Ocean known as the Fijis (and lying between the parallels of

seventy five degrees East of the Meridian of Greenwich) and over the inhabitants thereof, together with the possession of and sovereignty over the waters adjacent thereto and of and over all ports harbours havens roadsteads rivers estuaries and other waters and all reefs and foreshores within or adjacent thereto, are hereby ceded to and accepted on behalf of Her said Majesty the Queen of Great Britain and Ireland her heirs and successors, to the intent that from this time forth the said islands and the waters reefs and other places as aforesaid lying within or adjacent thereto may be annexed to and be a possession and dependency of the British Crown.

2. THAT the form or constitution of government, the means of the maintenance thereof, and the laws and regulations to be administered within the said islands shall be such as Her Majesty shall prescribe and determine.

3. THAT, pending the making by Her Majesty as aforesaid of some more permanent provision for the government of the said islands His Excellency Sir Hercules George Robert Robinson, in pursuance of the powers in him vested and with the consent and at the request of the said Tui Viti and other high chiefs the ceding parties hereto, shall establish such temporary or provisional government as to him may seem meet.

4. THAT the absolute proprietorship of all lands not shown to be now alienated so as to have become bona fide the property of Europeans or other foreigners or not now in the actual use or occupation of some chief or tribe or not actually required for the probable future support and maintenance of some chief or tribe shall be and is hereby declared to be vested in Her Majesty her heirs and successors.

5. THAT Her Majesty shall have power, whenever it shall be deemed necessary for public purposes, to take any lands upon payment to the proprietor of a reasonable sum by way of compensation for the deprivation thereof.

6. THAT all now existing public buildings houses and offices, all enclosures and other pieces or parcels of land now set apart or being used for public purposes, and all stores fittings and other articles now being used in connection with such purposes are hereby assigned transferred and made over to Her said Majesty.

7. THAT on behalf of Her Majesty His Excellency Sir Hercules George Robert Robinson promises (1) that the rights and interests of the said Tui Viti and other high chiefs the ceding parties hereto shall be recognised so far as is and shall be consistent with British Sovereignty and Colonial form of government, (2) that all questions of financial liabilities and engagements shall be carefully scrutinized and dealt with upon principles of justice and sound public policy, (3) that all claims to title to land by whomsoever preferred and all claims to pensions or allowances whether on the part of the said Tui Viti and other

adjusted.

IN WITNESS WHEREOF, the whole of the contents of this instrument of Cession having been, previously to the execution of the same, interpreted and explained to the ceding parties hereto by David Tui Viti and the other high chiefs and accepted as such interpreter by the said Wilkinson Esquire, the interpreter nominated by the said Sir Hercules George Robert Robinson, the respective parties hereto have hereunto set their hands and seals.

DONE at LEVUKA this tenth day of October, in the year of Our Lord one thousand eight hundred and seventy four.

HERCULES ROBINSON (Seal)

CAKOBAU R. TUI VITI & VUNIVALU (Seal)

MAAFU (Seal)

TUI CAKAU (Seal)

RATU EPELI (Seal)

VAKAWALITABUA TUI BUA (Seal)

SAVENACA (Seal)

ESEKELE (Seal)

B.V. TUI DREKETI (Seal)

RITOVA (Seal)

KATO-NIVERE (Seal)

RATU KINI (Seal)

MATANITOBUA (Seal)

NACAGILEVU (Seal)

D. WILKINSON,
Chief Interpreter.

The interpreter named in the foregoing instrument of Cession.

CESSION OF ROTUMA

November, 1879.

We, the chiefs of Rotuma, with the knowledge and assent of our respective tribes, and in accordance with their desire, do, on our own behalf and that of our respective tribes, hereby cede and surrender absolutely, unreservedly and unconditionally to Her Majesty the Queen of Great Britain and Ireland,

waters, and all foreshores and all islets and reefs adjacent thereto: praying that Her Majesty will be pleased to extend to us such laws as now govern her Native subjects in the Colony of Fiji, or such other laws as in Her Majesty's wisdom she may see fit to make and appoint for our Government and for the maintenance of peace and good order.

I hereby certify that the above is a true and correct translation of the Fijian language into English.

D. WILKINSON.

MAROFF X
ALBERT X
MANHAFF X
VASEA X
TAVO X
OSIAS X
AISEA X

Witness to the signatures of Maroff, Albert and Manhaff
JOHN B. THURSTON,
JOSEPH LALA,
JAMES COCKS.

Witness to the signatures of Vasea, Tavo, Osias and Aisea.
ARTHUR GORDON
TIMOCI MUDU

ANNEXATION OF ROTUMAH ISLAND

LETTERS PATENT passed under the Great Seal of the United Kingdom of Great Britain and Ireland, for Declaring the Island of Rotumah and its Dependencies part of the Queen's Dominions, and for the Annexation thereof to the Colony of Fiji.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith, Empress of India:

To all to whom these Presents shall come, Greeting.

WHEREAS the Chiefs of the Island of Rotumah, in the Western Pacific Ocean, have prayed Us that We would rule their island and receive them as Our subjects: And whereas We are minded to accede to the prayer of the said Chiefs, and to accept the said Island and its Dependencies as part of Our Dominions, and to provide for the good government of the inhabitants thereof, and for that purpose to provide that the said Island and its Dependencies shall be annexed to and form part of Our Colony of Fiji: Now therefore We do hereby authorise Our Governor for the time being of Our Colony of Fiji, by Proclamation under his hand and the Public Seal of Our said Colony, to declare that the Island of Rotumah and its Dependencies that is to say, all islands, rocks, reefs, and fisheries lying between the 12° and

II. And we do hereby further authorise Our Governor for the time being of Our said Colony of Fiji, by the same or any other Proclamation under his hand and the Public Seal of Our said Colony, to declare that, from and after a day to be therein named, the said Island of Rotumah and its Dependencies, as above described, shall be annexed to and form part of Our said Colony of Fiji; and we do hereby declare that, on and after the day so to be named, the said Island of Rotumah and its said Dependencies shall form part of Our said Colony of Fiji, and shall be subject to the laws from time to time in force therein.

III. And We do hereby appoint and declare that, on and after such day, all such powers of government and legislation as are from time to time vested in Our Governor or other the person for the time being administering the government of Our Colony of Fiji, and in the Legislative Council thereof, shall apply and extend to the said Island of Rotumah and its said Dependencies had at all times formed part of Our said Colony.

IV. And We do hereby reserve to Ourselves, Our heirs and successors, full power and authority from time to time to revoke, alter, or amend these Our Letters Patent, as to Us or them shall seem meet.

V. And we do direct and enjoin that these our Letters Patent shall be read and proclaimed in the said Island of Rotumah, and in such place or places within Our Colony of Fiji as Our said Governor shall think fit.

It witness whereof We have caused these Our Letters to be made Patent. Witness Ourself at Westminster, the Seventeenth day of December, in the Forty-fourth year of Our reign.

By Warrant under the Queen's Sign Manual.

PALMER.

PROCLAMATION

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, to all and singular to whom these presents may come, Greeting:

ARTHUR GORDON.

WHEREAS the Chiefs and People of the Island of Rotumah in the South Pacific Ocean have ceded to Her Majesty the Queen, her heirs and successors the said Island and the Dependencies thereof:

And whereas her Majesty has been graciously pleased to accept the same, and to direct that the said Island shall form and constitute a part of the Colony of Fiji:

St. Michael and St. George, Governor and Commander-in-Chief of the said Colony, do hereby proclaim that the said Island is and from this day henceforth shall be taken to be a part of the said Colony.

Whereof let all men take notice and govern themselves accordingly.

Given under the hand of the Governor and the Seal of the Colony this fifth day of November in the year of our Lord one thousand eight hundred and eighty.

By Command,
JOHN B. THURSTON,
Colonial Secretary.

PART II

CONSTITUTIONAL DOCUMENTS

CONTAINING THE CONSTITUTION, THE ROYAL INSTRUCTIONS AND SUBSIDIARY LEGISLATION MADE THEREUNDER

THE FIJI (CONSTITUTION) ORDER 1966

AT THE COURT OF BALMORAL

The 20th day of September 1966

Present,

The Queen's Most Excellent Majesty
in Council

HER Majesty, in exercise of the powers enabling Her in that behalf, is pleased, by and with the advice of Her Privy Council, to order, and it is hereby ordered, as follows:—

Citation and commencement.

1. (1) This Order may be cited as the Fiji (Constitution) Order 1966.

(2) This Order shall come into operation on such day (hereinafter called "the appointed day") as the Governor in his discretion, by Proclamation in the Gazette shall appoint.*

Interpretation.

2. (1) In this Order—

"the existing Orders" means the Orders specified in schedule 1 to this Order;

"the Constitution" means the Constitution set out in schedule 2 to this Order.

(2) References in this Order to "the Governor" shall be construed, in relation to any period before the appointed day, as references to the person holding the office of Governor constituted by the existing Orders or, to the extent of his authority, to any person who is for the time being authorised to perform the functions of that office.

(3) Unless the context otherwise requires, expressions used in sections 1 to 16 (inclusive) of this Order have the same meaning as in the Constitution and the provisions of section 107 of the Constitution shall apply for the purposes of interpreting those sections as they apply for interpreting the Constitution.

Revocation

3. Subject to the provisions of section 5 of this Order, the existing Orders are revoked with effect from the appointed day.

Establishment of Constitution.

4. (1) Subject to the provisions of this section, the Constitution shall come into effect in Fiji on the appointed day.

* By Proclamation No. 34 of 1966, the Governor proclaimed that the appointed day be the 23rd September, 1966, except for Chapters VI and VII of the Constitution.

on such day after the appointed day as the Governor, in his discretion, shall by notice in the Gazette appoint.

Continuance of Commissions prior to commencement of Chapter VII of Constitution.

5. Until the day appointed under section 4 (2) of this Order, the Fiji (Public Service) Order 1964 as amended by the Fiji (Public Service) (Amendment) Order 1965, shall continue to have effect, and accordingly, until that day, the Public Service Commission and the Police Service Commission established in pursuance of those Orders shall continue to exist, and shall be constituted and perform their functions in accordance with the provisions of those Orders.

Existing laws.

6. (1) Subject to the provisions of this section, the existing laws shall, notwithstanding the revocation of the existing Orders, have effect from the appointed day as if they had been made in pursuance of this Order and shall be construed with such modifications, adaptations, qualifications and exceptions as may be necessary to bring them into conformity with the Constitution.

(2) The Governor may by order made at any time before the expiration of twelve months commencing with the appointed day make such amendments to any existing law as may appear to him to be necessary or expedient for bringing that law into conformity with the provisions of this Order or otherwise for giving effect or enabling effect to be given to those provisions.

(3) Where any matter that falls to be prescribed or otherwise provided for the purposes of the Constitution by the Legislature of Fiji or by any other authority or person is prescribed or provided for by or under any existing law (including any amendment to any such law made under this section) or is otherwise prescribed or provided for, immediately before the appointed day, by or under the existing Orders, that prescription or provision shall, as from the appointed day, have effect as if it had been made by the Legislature of Fiji or by that authority or person, as the case may be.

(4) The provisions of this section shall be without prejudice to any powers conferred by this Order upon any person or authority to make provision for any matter, including the amendment or repeal of any existing law.

(5) For the purposes of this section, the expression "existing law" means all Ordinances, laws, rules, regulations, orders and other instruments made or having effect as if they had been made in pursuance of the existing Orders and having effect as part of the law of Fiji or any part thereof immediately before the appointed day.

Existing Offices.

7. (1) Where any office has been established by or under the existing Orders and any provision of the Constitution establishes a similar or an equivalent office (not being the office of member of the Legislative Council or Speaker) any person who, immediately before the commencement of that provision, holds or is

from the commencement of the provision of the Constitution establishing the latter office, to hold or, as the case may be, to act in the latter office in accordance with the provisions of the Constitution and to have taken any necessary oaths under the Constitution:

Provided that any person who under the provisions of the existing Orders would have been required to vacate his office at the expiration of any period shall vacate his office at the expiration of that period, but may be re-appointed thereto under the Constitution notwithstanding any provision to the contrary therein concerning qualifications for appointment.

(2) For the purposes of this section the office of a member of the Executive Council established by the existing Orders shall not, except as provided in section 8 of this Order, be regarded as a similar or equivalent office to the office of a member of the Executive Council established by or under the Constitution.

Executive Council.

8. Notwithstanding the revocation by this Order of the existing Orders, the Executive Council established by those Orders—

(*a*) shall continue to exist until such time as the Executive Council established by the Constitution has been constituted, and

(*b*) shall, until that time, perform its functions and be consulted by the Governor in accordance with the provisions of the existing Orders.

Rules of procedure of Legislative Council.

9. The rules and orders of the Legislative Council constituted by the existing Orders as in force immediately before the appointed day shall, until it is otherwise provided under section 62 of the Constitution, be the rules of procedure of the Legislative Council but shall be construed with such modifications, adaptations, qualifications and exceptions as may be necessary to bring those rules into conformity with the Constitution.

Court of Appeal and Supreme Court.

10. (1) Any proceedings arising from a court of Fiji pending immediately before the day appointed under section 4(2) of this Order before the Fiji Court of Appeal established by the Court of Appeal Ordinance(a) or any proceedings pending immediately before that day before the Supreme Court of Fiji established by the Supreme Court Ordinance(b) may, respectively, be continued after that day before the Court of Appeal or the Supreme Court established by the Constitution.

(2) Any judgment of the Fiji Court of Appeal in any proceeding arising from a court of Fiji or any judgment of the Supreme Court of Fiji given, but not satisfied, before the day appointed under section 4(2) of this Order may be enforced after that day as if it were a judgment, respectively, of the Court of Appeal or the Supreme Court established by the Constitution.

(a) Laws of Fiji, 1955, c. 3.

(b) Ordinance No. 37 of 1965.

section 4(2) of this Order shall as from that day continue to hold the like offices as if they had been appointed thereto under the provisions of the Constitution.

Fundamental rights and freedoms.

11. Until the expiration of a period of twelve months commencing with the appointed day, nothing contained in any law made before the appointed day shall be held to be inconsistent with any of the provisions of sections 9, 10, 11, 12 or 13 of the Constitution and until the expiration of that period nothing done under the authority of any such law shall be held to be done in contravention of those sections.

Council of Ministers.

12. If the Governor under section 34 of the Constitution appoints members of the Executive Council to be Ministers the Executive Council shall thereupon be styled the Council of Ministers.

Financial Secretary.

13. If the person holding the office of Financial Secretary is a member of the Executive Council, and the Governor appoints such a person to be a Minister, then references in Chapter VIII of the Constitution to the Financial Secretary shall be construed as references to the Minister for the time being responsible for finance.

Attorney-General.

14. (1) Until a member of the Executive Council who is also an elected member of the Legislative Council has, under section 34 of the Constitution, been appointed to hold, as a Minister, the office of Attorney-General, that office shall be a public office.

(2) When the office of Attorney-General ceases to be a public office—

(*a*) section 38 (other than subsection (1) thereof) and sections 89(2) and 100(5) of the Constitution shall have effect as if the references therein to the Attorney-General were references to the Director of Public Prosecutions;

(*b*) sections 41(1)(*a*) and 90(2)(*c*) of the Constitution shall have effect as if references therein to the Attorney-General were references to the Solicitor-General;

(*c*) section 89(2) shall have effect as if a reference to the Solicitor-General were included therein.

(3) Notwithstanding section 39 of the Constitution, no appointment shall be made to the office of Director of Public Prosecutions so long as the office of Attorney-General remains a public office.

First constituencies.

15. Until other provision is made under section 54 of the Constitution Fiji shall be divided, for the purpose of the election of elected members of the Legislative Council (other than the two members referred to in section 47(3)(*a*)(i) of the Constitution

Provisions) Order 1965 that are in force immediately before the appointed day.

16. There is reserved to Her Majesty full power to make laws from time to time for the peace, order and good government of Fiji (including, without prejudice to the generality of the foregoing, laws amending or revoking this Order). Power reserved to Her Majesty.

W. G. Agnew.

SCHEDULE 1 TO THE ORDER

Section 2 (1).

EXISTING ORDERS REVOKED BY THIS ORDER

The Fiji (Constitution) Order in Council 1963. (1963 I, p. 1393).

The Fiji (Constitution) (Amendment) Order 1964. (1964 III, p. 5596).

The Fiji (Public Service) Order 1964. (1964 I, p. 1216).

The Fiji (Public Service) (Amendment) Order 1965. (1965 II, p. 4710).

The Fiji (Electoral Provisions) Order 1965. (1965 III, p. 6443).

SCHEDULE 2 TO THE ORDER

Section 2 (1).

THE CONSTITUTION OF FIJI

ARRANGEMENT OF SECTIONS

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PROTECTION OF FUNDAMENTAL RIGHTS AND FREEDOMS OF THE INDIVIDUAL

Section.

1. Fundamental rights and freedoms of the individual.
2. Protection of right to life.
3. Protection of right to personal liberty.
4. Protection from slavery and forced labour.
5. Protection from inhuman treatment.
6. Protection from deprivation of property.
7. Protection from arbitrary search or entry.
8. Provisions to secure protection of law.
9. Protection of freedom of conscience.
10. Protection of freedom of expression.
11. Protection of freedom of assembly and association.
12. Protection of freedom of movement.
13. Protection from discrimination on the grounds of race, etc.
14. Protection of persons detained under emergency laws.
15. Enforcement of protective provisions.
16. Interpretation of Chapter I and savings.

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18. Governor's powers and duties.
19. Publication of Commission and making of oaths.
20. Succession to Government.
21. Deputy to Governor.
22. Public Seal.
23. Power to constitute offices and make appointments, etc.

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25. Executive Council.
26. Tenure of office of members of Executive Council.
27. Temporary members of Executive Council.
28. Determination of questions as to membership.
29. Oath by members of Executive Council.
30. Summoning of Executive Council.
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37. Governor may act against advice of Executive Council.
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39. Director of Public Prosecutions.
40. Prerogative of Mercy.
41. Advisory Committee on Prerogative of Mercy.
42. Functions of Advisory Committee on Prerogative of Mercy.

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45. The Deputy Speaker.
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CHAPTER I

PROTECTION OF FUNDAMENTAL RIGHTS AND FREEDOMS OF THE INDIVIDUAL

Fundamental rights and freedoms of the individual.

1. Whereas every person in Fiji is entitled to the fundamental rights and freedoms of the individual, that is to say, the right, whatever his race, place of origin, political opinions, colour, creed or sex, but subject to respect for the rights and freedoms of others and for the public interest, to each and all of the following, namely—

(*a*) life, liberty, security of the person and the protection of the law;

(*b*) freedom of conscience, of expression and of assembly and association; and

PART II

CONSTITUTIONAL DOCUMENTS

CONTAINING THE CONSTITUTION, THE ROYAL INSTRUCTIONS AND SUBSIDIARY LEGISLATION MADE THEREUNDER

THE FIJI (CONSTITUTION) ORDER 1966

AT THE COURT OF BALMORAL

The 20th day of September 1966

Present,

The Queen's Most Excellent Majesty in Council

HER Majesty, in exercise of the powers enabling Her in that behalf, is pleased, by and with the advice of Her Privy Council, to order, and it is hereby ordered, as follows:—

Citation and commencement.

1. (1) This Order may be cited as the Fiji (Constitution) Order 1966.

(2) This Order shall come into operation on such day (hereinafter called "the appointed day") as the Governor in his discretion, by Proclamation in the Gazette shall appoint.*

Interpretation.

2. (1) In this Order—

"the existing Orders" means the Orders specified in schedule 1 to this Order;

"the Constitution" means the Constitution set out in schedule 2 to this Order.

(2) References in this Order to "the Governor" shall be construed, in relation to any period before the appointed day, as references to the person holding the office of Governor constituted by the existing Orders or, to the extent of his authority, to any person who is for the time being authorised to perform the functions of that office.

(3) Unless the context otherwise requires, expressions used in sections 1 to 16 (inclusive) of this Order have the same meaning as in the Constitution and the provisions of section 107 of the Constitution shall apply for the purposes of interpreting those sections as they apply for interpreting the Constitution.

Revocation

3. Subject to the provisions of section 5 of this Order, the existing Orders are revoked with effect from the appointed day.

Establishment of Constitution.

4. (1) Subject to the provisions of this section, the Constitution shall come into effect in Fiji on the appointed day.

* By Proclamation No. 34 of 1966, the Governor proclaimed that the appointed day be the 23rd September, 1966, except for Chapters VI and VII of the Constitution.

Now know ye that I, the Honourable SIR ARTHUR HAMILTON GORDON, Knight Grand Cross of the Most Honourable Order of St. Michael and St. George, Governor and Commander-in-Chief of the said Colony, do hereby proclaim that the said Island is and from this day henceforth shall be taken to be a part of the said Colony.

Whereof let all men take notice and govern themselves accordingly.

Given under the hand of the Governor and the Seal of the Colony this fifth day of November in the year of our Lord one thousand eight hundred and eighty.

By Command,
JOHN B. THURSTON,
Colonial Secretary.

Sogastu Mamudi

Recommendation 1:

(2013 Constitution Chapter 3; Part B, S56, p34 *Candidates for election to Parliament*)

To be considered for inclusion at the *'Electoral Act'* level, rather than seeking/ recommending a particular amendment to/ in the 2013 Constitution itself, if such a consideration is feasible. 23/6/26

- **Registered Political Party Leadership** – that Political Party Leaders, Deputies, and Party Office Bearers must subject to MQRs as outlined in (a) and (b) below.

- **Government Leadership** – at Fiji National Level, Parliament and all Govt. Dept.,/ Institutions,
  a) all must adhere to some clearly specified minimum tertiary (academic) qualification requirement (MQR) or equivalent; – with valid certified copies of the said tertiary institution MQRs; with
  b) valid declaration(s) of relevant/ actual minimum work (field) experience (3/5yrs or 5/10yrs etc?)

Associated Context/ Reference:

1.1 Political Leadership

a) Speaker of Parliament on the nation's MPs – *'indolence and collective dereliction of duty'*
b) *'Grubsheet'* – 1.1a (i) Complete Failure of Leadership and 1.1a (ii) '... *rid of these idiots*.'
c) 'AI Overview' on exchange between Unity Party Leader and Peoples Alliance Party Leader and his coalition government suffering 'weak leadership'

1.2 Adverse *'Flow on Effect'* far removed from source, so is it our collective ignorance or intentional?

a) *'ke sa vuvu qa na mata-ni-wai'* ... *'if our water source gets murky'* expect everything murky downstream – for the water to clear naturally depends on the outflow rate from source.

Fiji suffered self-imposed murky doses in 1987 (1990/ 1997), 2000, 2006 and 2013; with 39 yrs on and counting ... our legacy is our very own daughters/ sons, granddaughters/ grandsons drowning in the murky waters of our own making.

- 1987 Labour Party election win; a Party Leader supposedly with no university qualification(s)?
- 1987 coup – a Form 6 Failure attempted to better the Rt. Mara/ Patel/ Koya 1970 Constitution.
- 2006 coup – worse still, a Form 4 Failure, with public support, imposed 16 yrs of his murkiness.
- 2013 – a murky constitution currently in the 2026 laundry; laundry manual not user-friendly.

b) i) Meanwhile, we stand by and watch our children *'pulled into a crisis they did not create'*.

ii) 80% of Fijian children under 2 yrs old suffer from malnutrition, with adverse complications.

iii) 90% of Rewa Province students entering primary school do not make it to university.

Good Practice
Institution Policy guided by *Science or Research Based* Knowledge/ Information

1.3 a) Sensitive Periods in **Early Brain Development**

- Emphasis is on the different thresholds and tapering off/ downward phases
  Figures/ Visual Graphs 1.3a (i) starts at birth and
  1.3a (ii) starts at 7 months pregnancy

b) Piaget's Theory of **Cognitive Development**

- Note the demarcated 4 Stages in Figure/ Table 1.3b

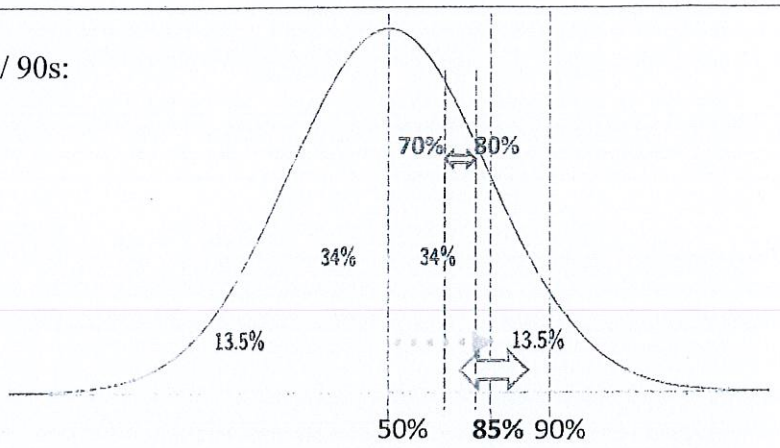
c) Visual Spatial (3D) **Glass Model**

- Combines 1.3a Early Brain Development with 1.3b Piaget's Theory stages;
- Overlaps/ encompasses 1.3a and 1.3b with basic distributions of Low, Medium, High

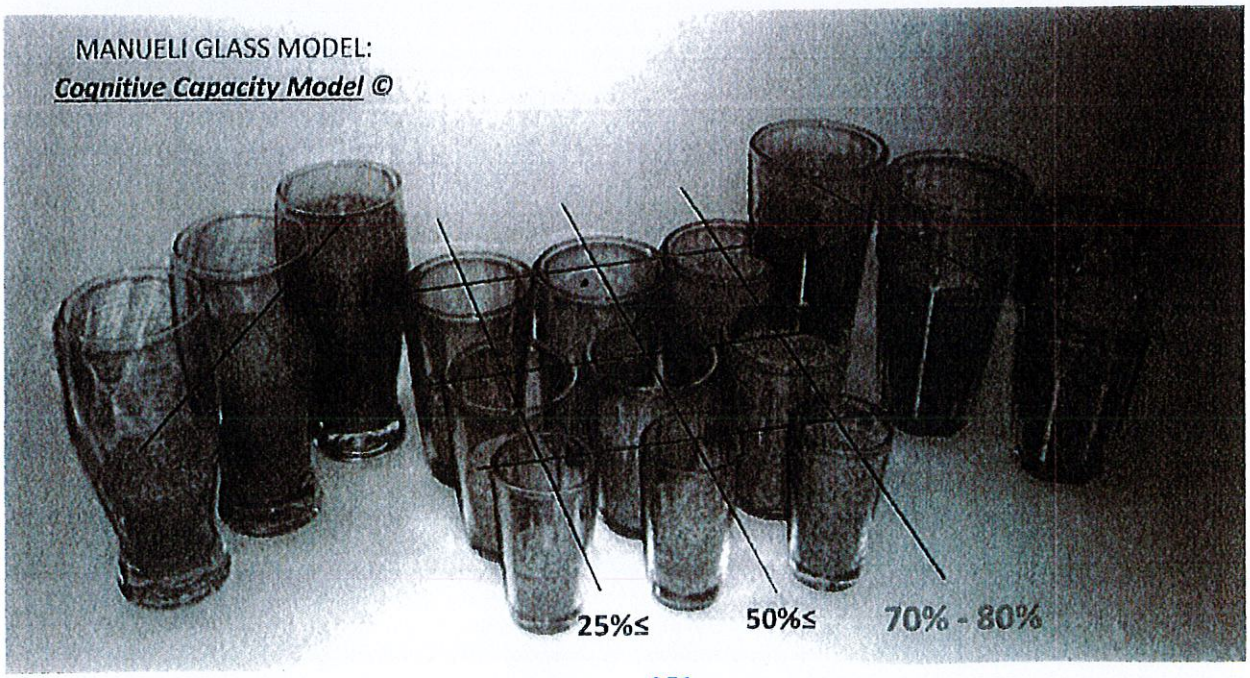
---

USP GPA scale/ conversions in the 1980s/ 90s:

A+: 4.5	85 – 100%
A: 4.0	78 – 84%
B^+: 3.5	**71 – 77%**
B: 3.0	64 – 70%
C^+: 2.5	57 – 63%
C: 2.0	50 – 56%



- D: 1.5 (A Restricted Pass, indicated by "R," also received 1.5 points)
- E: 1.0 (In later years, "Fail," indicated by "E," received 0 points)
- EX: 0 (This indicated a Fail)



SCIENCE BASED POLICY: Summary Note

The Low (25% ≤), Medium (50% ≤) and High, *50% plus* may be used as benchmark for screening/ vetting but limited to cognitive capacity estimations only.

Reasonable estimations and insights of cognitive capacity can be captured at an early age, from school internal annual/ final exams, and external annual exams.

The glass model was assembled due to the lack of relevant technology to help understand individual's cognitive capacity and potential to undertake cognitive 'tasks/ processes' successfully.

It does not cover other domains, generally known in *learning and teaching* as the affective and psychomotor domains.

Application of model to Recommendation 1

- In terms of screening of aspiring or current MPs, a high threshold (%) is preferred, such as 80% or above, but a high % thresholds usually has few people qualifying.
- Therefore between 70% to 85% should be reasonable, depending on the role.
- Absolutely abysmal that Fiji knowingly tolerates decades of PMs at 50% levels.
    - How and why did we allow them at the wheel?
    - Are we a nation of low standards?
    - Are these low standards intentional? – by design?
    - Is it manipulation? – for how much longer/ what's the end goal?

There is absolutely no reason to wait for the murky waters to clear; '*the sword is in our hands*' as Hon. Mr Koya pointed out in the 1970 Constitution debate – depressing that being Honourable is no more.

Fiji (used to be) the way the world should be?

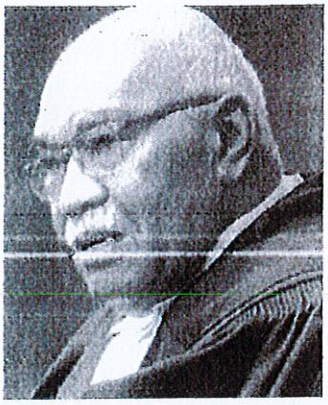


GRUBSHEET FEEJEE

(https://www.grubsheet.com.au/) 1.1a(i)

A COMPLETE FAILURE OF LEADERSHIP NOW POSES A DIRECT THREAT TO THE SECURITY AND WELL-BEING OF THE FIJIAN PEOPLE

Posted on May 26, 2026



(https://www.grubsheet.com.au/wp-content/uploads/2026/05/Screen-Shot-2026-05-26-at-5.19.08-am.png)

Speaker Filimone Jitoko

Simmering community resentment about the performance of the nation's MPs has spilled over into the Parliament itself with a extraordinary intervention by the Speaker of the House castigating the nation's representatives for their indolence and collective dereliction of duty.

It is bound to fuel a nascent but growing belief that Fiji's problems are beyond the ability of the current government to resolve and that an intervention is required by the military under Section 131 of the Constitution to reset the nation's course.

As the story goes, this would not be a coup in the normal sense but a lawful, constitutional intervention in defence of the security and well-being of the Fijian people involving the dissolving of the current parliament and the appointment of a government of national unity to deal with the multiple challenges of economic collapse, the narcotics trade and its

These are results for narube on weak ***leadership***

Search instead for narube on weak leaderhip

1.16

AI Overview

Unity Fiji Party Leader Savenaca Narube frequently criticizes Prime Minister Sitiveni Rabuka's coalition government, explicitly labeling its administration as suffering from "weak leadership". He asserts that Fiji's compounding socio-economic crises—such as the rising cost of living, struggling industries, and growing national debt—stem from poor governance rather than just financial constraints. Facebook · FBC News +2

Core Criticisms

Narube, a former Governor of the Reserve Bank of Fiji, highlights several key areas to back his claims of weak leadership:

- **Unmet Promises:** He argues that the coalition government has fulfilled only a tiny fraction of its major election promises, leaving voters feeling betrayed.
- **Cost of Living:** He has criticized the government's medium-term fiscal strategy for downplaying the cost of living crisis and failing to provide tangible relief for struggling households.
- **Failed Constitutional Reform:** Narube labeled the government's failed attempt to amend the 2013 Constitution a massive, embarrassing miscalculation that demonstrates poor political stewardship.
- **Lack of Coordination:** He has pointed to poor communication among government ministers and a lack of a clear roadmap to restore long-term financial stability.
- **Integrity and Accountability:** He has heavily criticized the government's handling of independent institutions, calling out actions such as the decision to withhold the Commission of Inquiry report into the appointment of the FICAC Commissioner as a "mammoth cover-up". Facebook · fijivillage +4

Government Response

Prime Minister Sitiveni Rabuka and coalition representatives have fired back at Narube's critiques. Rabuka dismissed the "weak leadership" claims, arguing that Narube's professional background is in economics rather than political governance. Coalitions leaders also defend their track record, pointing out that constitutional reform is inherently complex and asserting that true leadership is defined by delivery rather than personal attacks. Facebook · FBC News +3

You can follow the ongoing political discourse in the country directly through news coverage on The Fiji Times or fijivillage.

954



GRUBSHEET FEEJEE

BREAKING...THE LOCAL GOVERNMENT ELECTIONS ARE OFF. YOU HEARD IT HERE FIRST 14 MONTHS AGO

Posted on May 21, 2026 — 12 Comments



Running scared

Charlie Charters taunts me on Facebook for usually being wrong. But there's another thing I got right in March 2025 when I predicted that local government elections wouldn't be held before the national election.

And whaddaya know? The Prime Minister announced this morning that the September local government elections are off.

He gives a number of reasons, all of them risible. The $18-million that it would cost to return our cities and towns to municipal control in September is too expensive at a time of economic challenge.

- FACT: Cost isn't stopping the Coalition government from holding two other national polls – first a referendum on changing the Constitution and then the 2026/27 election itself. And as the Supervisor of Elections, **Ana Mataiciwa**, has explained, the infrastructure is already in place to hold all three. So the Prime Minister's claim is rubbish.

The Prime Minister refers to "voter fatigue" as a reason the Fijian people might not turn up.

- FACT: The Fijian people can't wait to exercise their democratic vote to get rid of these clowns – whether at municipal, national or any level – even a village bazaar – and **Sitiveni Rabuka** knows it.

So here's the real reason the local government elections aren't happening. And I explained it in an article in these columns in March last year.

Posted on March 27, 2025 — 44 Comments

Search this website

About Grubsheet



Grubsheet Fejjee is the blog site of I
Davis, an award-winning journalist
communications consultant who w
Government's principal communica
for six years from 2012 to 2018 and
work on Fiji's global climate and oc
campaign up until the end of the da

Fiji-born to missionary parents and
Australian national, Graham spent f
in the international media before re
Fiji to work full time in 2012. He rep
many parts of the world for the BBC
the Nine and Seven Networks and S
wrote for a range of newspapers an
in Australia, New Zealand and Fiji.

Graham launched Grubsheet Fejjee
suspended writing for it after the Fij
of 2014, by which time he was work

In focus group discussions, students and teachers said drug use had become visible across many schools, with some children turning to drugs to cope with difficult home situations. Communities have also called for more support, especially in high-risk areas where young people are struggling with the combined challenges of drugs, poor mental health, and family violence.



© UNICEF Pacific/2026/Wong
[From left] Minister for Women, Children and Social Protection, Hon. Sashi Kiran, UNICEF Pacific's Representative, Mr. Hamish Young, the Ambassador of Japan to Fiji, H.E. Hiroshi Tajima, and Minister for Justice, Hon. Siromi Turaga, at the official signing.

126(i)

"Every day, more children and adolescents in Fiji are being pulled into a crisis they did not create. We are deeply grateful for this support from the Government of Japan, which comes at a moment when it is desperately needed and will make a real difference," ***said UNICEF Pacific's Representative, Hamish Young.*** *"We also thank the Government of Fiji for its leadership and commitment to protecting its young people. Together, we can ensure that when children ask for help, whether in a school, a clinic, or a police station, there is someone there to take their hand."*

Through this new project, parents will gain practical skills in positive parenting, better communication, and creating safe, supportive home environments. At the same time, adolescents will receive guidance, mentorship, and opportunities that help build their confidence and resilience. The project will also strengthen the capacity of teachers, healthcare workers, police, and social workers to prevent drug use, identify early warning signs, as well as support young people who are already affected.

In addition, the initiative will upgrade safe, child and adolescent-friendly spaces where they can seek support when needed. This includes safe rooms in hospitals, child-sensitive interview roo in police stations, and dedicated counselling areas in schools.

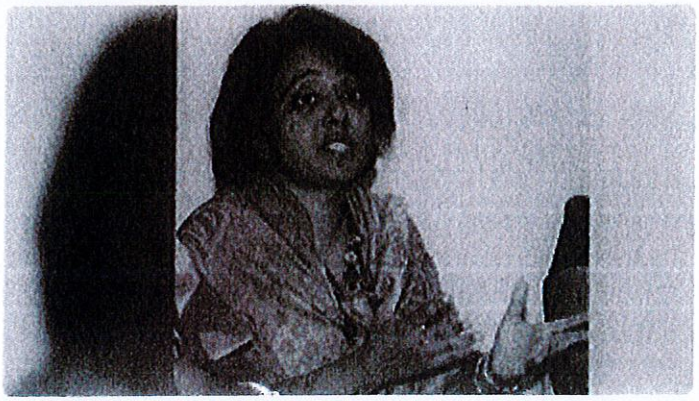
The programme will be delivered in partnership with the Government of Fiji, including the

NEWS Children Health

80 percent of Fijian children under 2 years old suffer from malnutrition - Kiran

1,26(ii)

Priya Nand · 19/09/2025 Share



Malnutrition remains a critical public health issue in Fiji, with 80 per cent of children under the age of two suffering from malnutrition and 50 per cent of school-aged children reported to be malnourished.

Minister for Women, Children and Social Protection, Lashi Kiran mentioned this during her address at the National Farmers Awards held at Koroivolu Park in Nadi.

She highlighted the urgent need to tackle undernutrition, micronutrient deficiencies, and overnutrition.

She stressed the need to refocus on nutrition, innovation, and inclusive agricultural growth to ensure Fiji's long-term health and food security.

Kiran is urging families to return to traditional practices of growing and processing practices.

li2b(iii)

90% of youths and children of Rewa are not successful at the university level but are more successful in trade courses - Ro Teimumu

By Iliana Biutu
Monday 24/07/2023



[Photo Source: Ministry of Itaukei Affairs]

90 per cent of youths and children in the Rewa Province do not further their education with high tertiary institutions but are more successful in pursuing trade certificate courses.

This was highlighted by the paramount chief of the Burebasaga Confederacy and Na Marama Bale Na Roko Tui Dreketi, Ro Teimumu Kepa while speaking at the Rewa Provincial Council Meeting.

Ro Teimumu urges the provincial leaders to ensure that the education of youths and children should always be paramount.

She says there are currently 20 children from the Rewa Province who are being provided education at the school in Navuso.

Prime Minister Sitiveni Rabuka also encouraged the youths studying in Navuso to be good men, learn and do what they are taught, and trust that many will return and lead and serve the people in the village.

Duly Noted 2a:

- 2013 Constitution, Bill of Rights: S28, 1–6; S29, 1–2, p21
  S28 (1-6) ***Rights of ownership*** *and protection of iTaukei, Rotuman and Banaban lands*
  S29 ***Protection of ownership*** *and interests in land*

  (1) All ownership of land, and all rights and interests in land leases and land tenancies that existed immediately before the commencement of this Constitution shall continue to exist under this Constitution.
  (2) ***No law shall be made*** *to diminish or adversely affect the rights and interests in land leases and land tenancies … whether existing immediately before the commencement of this Constitution or made or issued after the commencement of this Constitution.*

  … thus the making of any such law(s) is to uphold *the rights and interests in land leases and land tenancies* – even if such law(s) inversely diminishes *the rights and interests in land ownership* ???

- Bill 17 of 2021, … *removal of legal requirement for landowners' consent*

Duly Noted 2b:

What's in a name … *for a rose by any other name would smell as sweet?*

WE, THE PEOPLE OF FIJI,

RECOGNISING the indigenous people or the *iTaukei*, their ownership of *iTaukei* lands, their unique culture, customs, traditions and language;

RECOGNISING the indigenous people or the Rotuman from the island of Rotuma, their ownership of Rotuman lands, their unique culture, customs, traditions and language;

RECOGNISING the descendants of the indentured labourers from British India and the Pacific Islands, their culture, customs, traditions and language; and

RECOGNISING the descendants of the settlers and immigrants to Fiji, their culture, customs, traditions and language,

DECLARE that we are all Fijians united by common and equal citizenry;

RECOGNISE the Constitution as the supreme law of our country that provides the framework for the conduct of Government and all Fijians;

COMMIT ourselves to the recognition and protection of human rights, and respect for human dignity;

DECLARE our commitment to justice, national sovereignty and security, social and economic wellbeing, and safeguarding our environment,

HEREBY ESTABLISH THIS CONSTITUTION FOR THE REPUBLIC OF FIJI.

2013 Constitution S17 (4), p14; S26 (3a), p19

(4) In this section, *"hate speech"* means an expression in whatever form that encourages, or has the effect of encouraging discrimination on a ground listed or prescribed under section 26.

Right to equality and freedom from discrimination

26.—(1) Every person is equal before the law and has the right to equal protection, treatment and benefit of the law.

(2) Equality includes the full and equal enjoyment of all rights and freedoms recognised in this Chapter or any other written law.

(3) A person must not be unfairly discriminated against, directly or indirectly on the grounds of his or her—

(a) actual or supposed personal characteristics or circumstances, including race, culture, ethnic or social origin, colour, place of origin, sex, gender, sexual orientation, gender identity and expression, birth, primary language, economic or social or health status, disability, age, religion, conscience, marital status or pregnancy; or

(b) opinions or beliefs, except to the extent that those opinions or beliefs involve harm to others or the diminution of the rights or freedoms of others,

or on any other ground prohibited by this Constitution.

Is this the same inverse logic highlighted previously in S29 (2), p21?

A person may be fairly discriminated against

vs must not be unfairly discriminated against

due to their *unique culture* vs (plain culture), culture .. as in 3(a) above.

due credit for the exceptional mastery attempted; an ingeniously veiled "HATE SPEECH" embedded in the Supreme Law of the State, S2 (1), p2; against the *indigenous Fijians – sovereign custodians of their vanua, sovereign custodians of their goliqoli, sovereign custodians of all herein.*

AI Overview

Name-calling is not inherently hate speech, but it becomes hate speech when it targets a person or group based on protected identity characteristics (such as race, religion, gender identity, or sexual orientation) and is used to demean, threaten, or incite hostility. Welcome to the United Nations +2

When Name-Calling Is Hate Speech

Name-calling crosses the line into hate speech or a hate incident when:

- **The motive is bias:** The insults are based on real or perceived identity factors.
- **It degrades or vilifies:** The language demeans, humiliates, or targets an individual because of their background.
- **It promotes harm:** The words incite or encourage hostile actions or violence against the targeted group. www.tiltstudio.co +4

When It Is Not Hate Speech

General name-calling, verbal abuse, or an offensive remark (e.g., calling someone a "loser" or "idiot") falls under general harassment or bullying, but is generally not considered hate speech if it is not driven by prejudice against a protected group. BC's Office of the Human Rights Comm... +2

While it can still be deeply hurtful, unprofessional, or violate community or workplace policies, generalized name-calling is often protected as free speech depending on local laws. NYC.gov +1

The Legal Distinction

Most legal systems (such as in the US, UK, and EU) strictly define and prohibit speech that crosses into a "hate crime" or illegal harassment. Wikipedia +4

- **Hate speech/incident:** Words, slurs, or name-calling intended to harass or degrade based on group identity.
- **Hate crime:** When that language is paired with physical violence, damage to property, or a direct threat to safety. miamisao.com +4

To learn more about what constitutes hate speech or to access local reporting tools, you can review the United Nations Hate Speech Guidelines or check the official British Columbia Human Rights Guide for a breakdown of offensive speech versus legal discrimination.

AI Overview

name-calling

/ ˈneɪmˌkɔːlɪŋ/

Name-calling is **the use of insulting, demeaning or rude labels directed at an individual or group**. It is a form of verbal abuse or mudslinging frequently intended to belittle someone, show dislike, or manipulate others. Merriam-Webster +4

Why People Use It

- **Emotional Release:** Sometimes used as a crude reaction to anger or frustration.
- **Manipulation:** In rhetoric and politics, it is used as a persuasive device or logical fallacy to make audiences reject a person or idea without examining the facts.
- **Power Dynamics:** Bullies or toxic individuals use it to assert dominance, deflect from actual issues, or boost their own ego. www.languageoflistening.com +4

The Impact

Persistent negative labeling can be deeply harmful. It frequently results in lowered self-esteem, as victims may internalize the derogatory words. Over time, it can contribute to anxiety, depression, and a breakdown in healthy communication. Evolve Counseling Services +1

Common Examples

- **Personal Insults:** Calling someone derogatory terms like "fool," "stupid," or "ugly" to humiliate them.
- **Labeling:** Using broad, loaded stereotypes to dismiss an individual's identity or opinions.
- **Childhood Bullying:** Taunting peers based on physical appearance, clothing, or interests. 9Marks +3

You can read more about how name-calling functions as a logical fallacy on ThoughtCo, or explore psychological perspectives on handling verbal abuse via Evolve Counseling.

12 sites

NAME-CALLING Definition & Meaning - Merriam-Webster

12 Apr 2026 — Synonyms of name-calling * libel. * censure. * abuse. * mudslinging.

Merriam-Webster

1. Legal Terms for Written Name-Calling

While casual name calling is just an insult, when it is written down and published, it can cross into serious legal territory:

- **Libel:** This is the legal term for a written false statement that damages a person's reputation, livelihood, or character.
- **Defamation:** The overarching term for making false statements (spoken or written) that harm someone's reputation.
- **Character Assassination:** A deliberate and sustained effort to damage the reputation or credibility of an individual or group.

The Impact on Indigenous Communities

- **Loss of Opportunity:** Fraudsters and appropriators take up grants, leadership roles, and spaces that are specifically earmarked to support historically marginalized Indigenous candidates.
- **Perpetuation of Harm:** Using incorrect imagery reinforces colonial dynamics and stereotypes, further traumatizing Indigenous people by disrespecting their lived experiences.
- **Distrust:** It creates environments of doubt that make it difficult for individuals who are genuinely exploring and connecting with their true Indigenous heritage.

Best Practices & Alternatives

To avoid identity appropriation, the boundary between appropriate cultural appreciation and harmful appropriation must be recognized.

- **Consultation & Consent:** Collaborate directly with Indigenous Nations or groups to ensure cultural elements are represented accurately and respectfully.
- **Reciprocity & Credit:** Ensure any use of culture or knowledge appropriately credits the specific Indigenous group and provides clear avenues of reciprocity (e.g., financial support or hiring) back to the community.
- **Respect Local Sovereignty:** Acknowledge that an Indigenous group has the sovereign right to determine who belongs to their community and how their culture is shared.

2c 19

2c

1987/ ... 1990 Constitution

AND WHEREAS on the advice of and in consultation with the first Prime Minister of the Republic of Fiji the President had appointed Ministers and the Attorney-General who with the first Prime Minister constitute the Cabinet and whereas the Cabinet, the Prime Minister and the President constitute the Interim Government of the Republic of Fiji;

AND WHEREAS the Interim Government was set the objectives to determine and implement financial policies to ensure that the national economy returns to the economic position it enjoyed prior to the events of 1987 and to ensure that a new Constitution that will safeguard the interests of the indigenous Fijian people while at the same time protecting the rights and interests of other communities in Fiji;

*

AND WHEREAS the events of 1987 were occasioned by a widespread belief that the 1970 Constitution was inadequate to give protection to the interests of the indigenous Fijian people, their values, traditions, customs, way of life and economic well being;

AND WHEREAS attempts to reach a consensus among all the people of Fiji as to the method whereby the said interests are to be protected have been protracted and difficult;

AND WHEREAS it is desired that Fiji should return to parliamentary democracy according to a Constitution sufficient to protect the said interests and the interests of all the people of Fiji;

AND WHEREAS it is desired that full consultations with the people of Fiji is carried out to ensure that the views and voice of all the community, organisation and race in Fiji is heard and considered;

AND WHEREAS a Draft Constitution was prepared by the Interim Government and published in September, 1988 for public information and comment as the Interim Government was duty bound to formulate a new Constitution for Fiji before the end of its term in office;

AND WHEREAS to ensure that full consultations with all the communities and interests in Fiji the Interim Government constituted the Fiji Constitution Inquiry and Advisory Committee which was given the following terms of Reference:-

2cRb

1987/ ... **1990 Constitution**

Saving for jurisdiction of courts

156. No provision of this Constitution that any person or authority shall not be subject to the direction or control of any other person or authority in the exercise of any functions under this Constitution shall be construed as precluding a court of law from exercising jurisdiction in relation to any question whether that person or authority has performed those functions in accordance with this Constitution or any other law or should not perform those functions.

Power to amend and revoke instruments, etc

159. Where any power is conferred by this Constitution to make any proclamation, order, requisition or rule, or to give any direction, the power shall be construed as including the power, exercisable in like manner, to amend or revoke any such proclamation, order, regulation, rule or direction.

Consultation

160. Where any person or authority other than the President is directed by this Constitution to exercise any function after consultation with any other person or authority, that person or authority shall not be obliged to exercise that function in accordance with the advice of that other person or authority.

Review of the Constitution

*

161. This Constitution shall be reviewed after a period of time but before the end of seven years after the promulgation of this Constitution. Thereafter, the Constitution shall be reviewed every ten years.

1990
[7yrs] **1997**
[10yrs] coup 2006/ **07**
[7yrs] **2013**
[10yrs] 2022/ **23** - 26

2c/c

Supreme Court of Fiji Hears Landmark Reference on Constitutional Amendment Provisions

By Ruth Garry

From 18 to 20 August 2025, the Supreme Court of Fiji sat in an extraordinary sitting broadcast live to the nation. The proceedings, which drew wide public interest, arose under sections 91(5) and 98(3)(c) of the Constitution of the Republic of Fiji, which empowers the Cabinet to seek an advisory opinion from the Supreme Court on questions of constitutional interpretation and application.

The matter, registered as Miscellaneous Action No. 01 of 2025, concerns the proper construction of sections 159 and 160 of the Constitution, provisions that govern the amendment of Fiji's supreme law. The panel comprised the Honourable President of the Supreme Court, Chief Justice Salesi Temo, together with Justices Terrence Arnold, Lowell Goddard, William Young, Robert French, and Isikeli Mataitoga.

The State and nine interveners participated in the proceedings, each advancing sharply contrasting views on Fiji's constitutional framework.

Issues before the Supreme Court

Cabinet referred several questions to the Supreme Court for its opinion, summarized as follows:

1. **Amenability of Certain Provisions** - The Court was asked whether specific parts of the 2013 Constitution - particularly those governing how the Constitution can be amended - are themselves amendable.

2. **Thresholds and Processes for Amendment** – The Court was asked to clarify the required thresholds and procedural steps needed to amend the Constitution - whether a simple majority, a two-thirds majority, or binding referendum is necessary.

3. **Validity of the Abrogation of the 1997 Constitution** - Closely related, the Court was asked to consider whether the 1997 Constitution was validly abrogated, and more fundamentally, whether the 2013 Constitution itself is legally valid or void.

4. **Legal Status of the 1997 Constitution** – Another question put to the Court was whether the 1997 Constitution remains legally valid and applicable, or whether it has been effectively superseded or abrogated.

5. **Binding Nature of Transitional Provisions** - The reference also asked the Court to examine whether the amendment provisions and transitional clauses of the 2013 Constitution are binding on all parts of Fiji's legal and governmental system - namely the people, Parliament, and the judiciary (including the Supreme Court).

These questions strike at the heart of Fiji's constitutional order, requiring the Supreme Court to grapple with the tension between legality, legitimacy and democratic authority.

The State

The State, represented by Senior Counsel Brett Walker SC, urged the Court to fulfil its constitutional duty and "determine" the issues, notwithstanding their political and historical complexity.

Mr. Walker argued that the rigid amendment process outlined in section 160 cannot reasonably be applied to altering section 160. According to Mr Walker, section 159(2)(c) never posed an obstacle, and there was no need to strictly observe section 160 in this context.

Moreover, Walker cautioned the Supreme Court against imposing judicial constraints on the will of the parliamentary majority, warning that such interference could undermine the democratic process.

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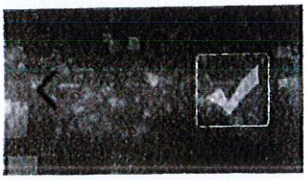

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Note:
The SC 5 questions bear little reference to Rabuka's 1987/ 90 excuse of better protecting Fijian concerns and interests; to better Rt Mara/ A.D Patel/ S M Koya 1970 Constitution.

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Raiwaqa Methodist Church Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Raiwaqa Methodist Church - Hall DATE: 24/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	MANASA DUVAGA	30	8492247.	KORO: ~~SAWAKASA~~ LODONI 8 BRYCE ST RAIWAQA.	SAWAKASA. SUVA.	Turaga	IT.	[signature]
2	Nanise Vucago	54	9312600	50 Derrick St Raiwaqa	Denba Serna	F	IT	[signature]
3	KITE BALEIRA	85	9312600	50 Derrick St Raiwaqa	Cakaudrove	F	IT	[signature]
4	METUI	44	9539112	4 Bryce Street, Raiwaqa.	KADAVU	M	IT	[signature]
5.	Rupeni R	72	9302268	51 Derrick St R/waqa (Savu, Taileru).	VERATA	M.	IT.	[signature]
6.	Bola Wagalevu	61	9319615	5 Avon Pl, Raiwaqa (Namacu Koro Lomaiviti)	MUDU	M	IT	[signature]
7	Sakeo Serewai	69	9936457	28, Lomaniko ro Lane Raiwaqa	Suva	M	IT.	[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

696

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rakiraki Methodist Church Hall DATE: 21/6/26 TIME: 10am.

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
8	LUSIANA CAKAU	61	9224181	WAILEVU EAST SAVUSAVU	CAKAUROVE	MARAMA	IT	

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Raiwaqa Methodist Church
Date:24-6-2026

Mr. Biu: Members of the Commission, you may now take a seat before we commence with the proceeding this morning. Thank you. Before we commence with the proceeding this morning, I will just announce a few housekeeping matters before we start.

First, the proceeding this morning will be conducted in English, however, it will not stop anyone if he or she wishes to make a submission in the itaukei language this morning. The purpose of being conducted in English is because it is recorded and will also be submitted as evidence that the Commission has done public consultation country-wide and we have come here to Rwanda community for that purpose. I will repeat myself once again, the proceeding will be conducted in English, however, it will not stop anyone from making a submission in the itaukei language.

The second issue this morning, the purpose of our visit, I think the Commissioner will mention that when the opportunity is given to him to start with the proceeding this morning and we will also introduce the team so that we are aware of the members of the Commission who are present here this morning. And the third issue is that if someone wants to make a submission this morning, we suggest that he give his name and address before he makes a submission. As I said, this proceeding is recorded and the third issue, we ask if the submission to be confined to Constitution issues only, not other matters as we know that the team this morning are here only to come and hear voices regarding the Constitution issues.

And lastly, I also take this opportunity to thank the Talatala and members who are present here this morning and we hope that the proceeding will go on as usual and we hope to hear submissions from you. I thank you and I give the opportunity to the Chair to commence with the proceeding this morning.

Mr. Valenitabua: Thank you, Mr. Biu. The Talatala of the Raiwaqa Methodist Church, the Tuirara, members of the congregation who are here this morning, ladies and gentlemen, I welcome you all this morning before this Constitution Review Commission. We are glad to be here this morning and we are happy that we have a congregation or we have an audience sitting before us who I believe are eager and ready to give us submissions in relation to

the 2013 Constitution this morning. Now, the Commission known as the Constitution Review Commission was established by His Excellency, the President of the country, Ratu Naiqama Lalabalavu, and six or seven commissioners were appointed initially.

One of the commissioners who was initially appointed had to leave us and we were left with six. This morning you see three of us. The other three would be attending to another session at 2 p.m. today and they will then address the same issues or the same process which we will be addressing and undertaking this morning.

Now, this morning the commissioners that are appearing before you are, on my right, Mr. Conway Beg, well known in Raiwaqa and Raiwai. He is also well known as an architect and coach for the Lomaiviti team. They usually train at the Raiwai grounds. As an architect, he has his fingerprints all over, e.g., to the drawings and construction of various buildings around the country. On my left is Ms. Merewalesi Nailatikau, well-known name, former Miss Hibiscus, and deals with social work in relation to NGOs and other related matters. I am the chairperson of the commission. My name is Sevuloni Valenitabua. I am a lawyer and I am fortunate to have been appointed to be the chairperson of this commission, which has a great task of having to review the 2013 Constitution. Now, the purpose of the review is for the commission to look at the laws which are already in the Constitution.

And upon looking at the laws which are currently in the Constitution, we are to gather submissions from the people of this country. Submissions on what the people think should be included in an amended Constitution. The objective for the group is to prepare an amended Constitution.

That means; after listening to your submissions, we can take the contents of your submissions and add them to the Constitution. Another thing we can do is to remove from the Constitution provisions which we have been told to be removed. And thirdly, we can change the wordings in the Constitution so that it means something different and in accordance with the submissions that we have received.

Now, we will be receiving further submissions this morning. We have been to the lau group. This team went to the lau group. Mr. Beg, Ms. Nailatikau, and me. We went to the Lau group. We started from the

southern law up to Vanuabalavu. And then we went to Lomaiviti. Now, from there, we then went around Vitilevu and Vanualevu. Vanualevu first and then Vitilevu. So, Suva is the last area which we are now covering. We have gathered submissions. We have a rough idea of what people want. However, we have to complete our schedule. So, we are here at the Raiwaqa Methodist Church Hall this morning. We look forward to hearing your submissions. We are here to listen. We are not here to argue with you or to say that you are wrong or you are right. We will hear what you say.

And then after hearing you and others whom we will be listening to during this week, we will then go back to our office and from there look at the submissions and see how we can make use of them. I know that the Methodist Church has not turned up yet before us. The Methodist Church is going to be appearing before the Commission on the 30th of June. Other government ministries will be turning up from next week. And the Catholic Church will be turning up and so forth. So, we still have some more submissions from the Church, the government, and other associations who have asked to appear before us.

Now, that is who we are and what we are and what we do. And what we will be doing. We will be amending the 23rd Constitution. We are not given the power or the authority to write a new constitution. No, it's not a new constitution. It is an amended constitution. That is our mandate. That is what the President, His Excellency the President, has tasked us to do. And that is what we are going to do. Now, if you want to make submissions, please raise your hand. One of the girls will bring the microphone to you. You will be given the microphone and we request that you state your names. Maybe both names before you speak. And then, once you have stated your name, speak to the mic so that what you say is recorded. Speak clearly, please.

We've got equipment to record everything that is going to be said in this hall this morning. We need the recording so that we can make reference to them at our office. We will be recording manually and also recording electronically. Now, that is how we are going to go about the consultations this morning. Do not be frightened. Whatever you say is what you say. There's nothing right, there's nothing wrong. When we go back, we will then decide what is to be considered, what is not to be considered. But as for this morning, just tell us what you want to tell us. What you want to be in the Constitution, what you want removed, and

we will consider all those after we leave here and we go to our office. Now, with those few words, I now open this consultation session of the Constitution Review Commission here at the Raiwaqa Methodist Church Hall on this morning of 24 June 2026. Vinaka. The floor is now open. I see that we have one of our Indo-Fijian lady's friend. And thank you very much for turning up this morning. Thank you. Oh, I see. Okay. You can also make submissions if you want to. The floor is now open.

Nanise: Good morning, our beloved commissioners. I'm Nanise Vucago. I'm from Lot 50, Derrick Street. Actually, I'm from the provinces of Serua. We've been here for the last 15 years with my mother. Both of us will be presenting. I have a background in social work and sociology and public health. So basically, first of all, I would like to thank you for giving us the opportunity to come and speak on this matter. We were part of the last week presentation. We were not given the time to speak. Now you have been given to speak individually. And I thank you for giving us this opportunity. Both me and mom will be speaking.

I asked mom to speak first. She's a little bit scared, so she's asking me to speak first. It's not easy to speak on this matter, sir. Especially in this constitutional review. Clearly, we understand the process that has come through over the years of the past. You know, we've never been consulted. Now we have a book that we are given the opportunity to review. We thank God for that. I would like to start off with a Bible verse, Jeremiah 6.16. This is what the Lord said at the cross.

Ask for the ancient paths, and ask where the good way is, and walk in it, and you will find rest for your souls. This Bible verse clearly stipulates where I stand today. It is the role of every citizen of this country to stand still and review our position. And we thank God that the government has facilitated this process. The historical context of our place, and I wish to look at the preamble. We understand the preamble has been steady from 1970 to 1990.

Constitution where Christ has been the God that we serve and we recognize. Until 1997, there is a little bit change where Christ and other faiths were adopted. And in 2013, we have accepted secular gods. From a Christian perspective, I wish to stress this very important point. We need to consider our historical context importantly. That needs to be considered. The historical of Fiji in terms of the Christian state is not only Bible words, but it has archaeological sites and evidence. Not only from

Lakemba in 1835. There were two sites that I already mentioned in my previous statement with Wasewase.

There are the two sites, Nasautoka village in Wainibuka where there is a Cuvacuvai Jiova, and Nadakuniba where the Batu Bola existed and actually clearly given our footprints of the God that we serve. I wish to bring us back to that and I wish strongly that we place our God back into the position that we wish to. We also have to understand how Hebrew linkage culturally that is linked to the historical sites that I'm talking about. There is a moral sociology theory of C.W. Mills and U.S. Americans have actually founded that, where in God we trust. C.W. Mills reminded the Americans to return to their moral grounds. And the moral grounds of the Americans is in God we trust.

The same way that the Fijians should go back. The citizen needs to understand the 'Rerevaka an kalou ka doka na Tui', is morally grounded and needs to be understood. There is a God that exists and is also our governing God that has been with us from the beginning until today.

We need to understand the chapter 1, section 2.1, the supremacy of the constitution has been landed on this book, the 2013 constitution. I for one stand, I do not agree. Because the Bible, the word of God will remain the supremacy of this constitution is the word of God. And the rest of all our human laws will come under it. In one of my prophetic dreams I shared in the group last two weeks, I was in the centenary church and I was lining up for the constitution review before this issue came up. And I was a little bit surprised with the message that God has given us.

That we need to return the original intent of God in Fiji. The word is spiritual. It has to be founded in a spiritual context and it's beyond our human understanding that we need to understand this part. That every knee should bow of those in heaven and on earth and every tongue should confess that Jesus is God. And this is where I stand with my view strongly that the preamble needs to return in its original state to govern ourselves and govern our behavior. Whatever we have faced, we have come to a point that human is limited in efforts and in response.

We need our spiritual strength. That is the only thing that strengthened us at this hour and in this time. And second to the chapter one, section four, where it adopts the secular state, I strongly disagree. It needs to go back to the image and likeness of God. That we need to understand

spiritual in secularism. If we go back in sociological theory of secularism, it is founded by Ephesus, someone who does not believe in God.

Who came up with this idea to separate church from our political context. We also need to understand that God's love cannot be separated by anyone. Romans 8.39 says, no power in the sky above or on earth below or indeed nothing in all creation will ever be able to separate us from the love of God. And that needs to be reflected that Jesus Christ is God. It cannot be separated because the policies itself reflect our moral and our moral policies that we are founded in. The third one is our bill of rights, environment rights.

We see our environment is highly being polluted, littered, dumping site, disposed. And this needs to be strongly and strengthened in our constitution. That we need to protect our environment. Physically, biologically and chemically and terrorist related acts that comes in. It needs to be reflected in the constitution. That our environment needs to be protected.

We need to establish an environmental task force that empowers to mitigate this enforcement law. In terms of section 5 of the constitution, the citizenship. We understand that in the current constitution, it is allowed that we are to be called common name, a Fijian name.

We need to understand that Taukei is a Taukei language. In English, there is no English name for Taukei. For Indian, in Fijian, it's Kaidia.

In English, it's Indian. So, it's Rotuman's for Rotuman and other races. But for Taukei, there is no English name for that. And the name has already been defined. It's already been in the law. It needs to be protected.

It is also linked to our Volanikawabula. That someone that belongs to the Volanikawabula, Taukei, belongs to a Tokotoka, a Mataqali and a Yavusa. That needs to be maintained. It needs to be stated clearly that the Fijian name needs to be respected. There is no racist in it. Only those who speak about it develop that kind of view of an evil intent.

The name has to be respected as they are. As the indigenous of this country, they have a Fijian name. And that needs to be retained. Also, we have to understand that the government policies align to ethnic groups.

Even research and interventions, statistical evidence. We have to maintain these names in ethnic groups.

And that needs not to be taken differently or in an evil intent. It is something that we need to do to serve our people. We have to understand that people and their groups, they face things differently. And they are in different contexts, in different settings, and different experiences they go through. And that needs to be respected. That they stay and maintain their ethnic groups.

We also need to understand that when we are not consulted in anything, everything is being given to us. We are expected to live by it. We are expected to swallow it like cushions. We are not expected to respond to it. Now we are given an opportunity like this. I thank you for giving me this opportunity to speak on this matter. Now I will give this time to my mother, who wishes to speak on her points. I hope you will respect that she will speak in Taukei language. Thank you.

Kite Senuqa: Kite Senuqa or Baleira lives in Raiwaqa. I was a nurse for the last 33 years and I'm born-again Christian. Both my parents were church workers. My submission this morning is in relation to right to health in the constitution. With reference to the right to health in the constitution. I was a community nurse and a server outside the large hospital. And one of my primary functions was to assess and examine the medicine, look at its potency and see that no medicine has expired.

My submission this morning is a committee can be formed to see the protection and safety of all medicines. That are imported to Fiji. My submission if a committee to be formed and recognized in the constitution to see the protection and safety of all medicines that are used in Fiji.

Nanise Vucago: And then, just to add on to mum's she raised this up last night, so please allow me to speak on her. The rights to landowners for fair share of Chair, just to add a little bit of what mum has asked. The right to landowners for fair share of royalty of minerals. That's in the Bill of Rights, chapter 2, section 30. She believes that this should be extended to the ITaukeii resources. Not only on the minerals but to include the natural resources, the fishing ground, the minerals. Everything that is owned by the ITaukei has to be given the fair share. The question needs to be very clear. In the constitution it seems to be broad. It's not really detailed. But mum is

suggesting that there should be another committee or a commission to explore this part. Where the shares, the fair shares for the Taukei has to be clearly stipulated. And she has agreed to the 70% of the Taukei resources should be given back to the Taukei people. The other percentage goes to the state, 10%. And 10% for the savings and 10% to God. That's her view of the rights of the landowners.

In terms of the right to health, she believes that the right for consent has to be given. Whether it's illness or pandemic. The right of individual based on their faith has to be respected. And medical exemptions has to be granted. As we have experienced during COVID, this was all overlooked. That is where both me and mum strongly stand for. The right to health has to be clearly defined. When it comes to pandemic, it has to be scientifically evidenced. And we know what has happened in COVID. I was the one that spoke against it. I went right up to court for that. And I stood with my grounds. The people were not given the consent to make proper decisions. Even though the constitution states so. It needs to be respected based on their faith. And when there are medical exemptions, that needs to be respected. That they cannot take the medical intervention that comes through. And that's all from me and mum.

Ms. Valenitabua: All right, we have heard from mum and daughter. Kite and Nanise. A number of points have been raised this morning. There has been a suggestion or submission that the preamble be amended so that it states God as the God of Fiji. We have been asked to place our God back to the preamble. The USA relies on the phrase in God we trust. It is submitted that we in Fiji should also go back to recognizing God in the preamble. As we used to do in the 1970 constitution, 1990 and 1997 constitution. By 2013, there was never any mention of any God in our constitution. There was point two, the supremacy of the constitution.

The USA states that the 2013 constitution or any constitution is not supreme. The supremacy lies in the Bible. God's word is supreme. And that should be the supreme law to be followed by everyone in Fiji to govern ourselves and govern our behavior. Thirdly, the secular state. We believe that the submission states that secular state provisions should be removed from our constitution. Fiji was not founded on secularism. It was founded on Christianity. So, we have been asked to consider that.

The Bill of Rights. Nanise has submitted to us that we have to strengthen our rights over the environment. Strengthen the protection of

environment in the constitution. And the citizenship, the Fijian name has to be for the Itaukei. It is a vernacular. The name Itaukei is vernacular. It does not have any English translation. We must consider or we have to consider that a Fijian is registered in the Vola ni Kawa Bula VKB. He has a Yavusa a mataqali, and a Tokatoka.

So as such, Fijians must be those who are registered in the Vola ni Kawa Bula. The others who are living amongst us, we can always refer to their ethnic groups. And this is a matter that has been raised to us many times during our consultations throughout Fiji. It's going to be a matter that we will have to discuss very carefully. And then we have the submissions from Mr. from Ms. Kite Senuqa, Nanise Vucago's mom, a former community nurse. Her concern is the medicine used for injection and I believe tablets too, which are imported from outside Fiji to be used here within our country.

With work experience in relation to medicine, she recommends that a committee be formed under the constitution to monitor medicine. We know that medicine is usually brought in. The tablets, it's okay, they have their shelf lives. But for injections, they're usually kept in fridges. So this committee is to monitor medicine for injections for safety's sake. And to consider the expiry dates, whether they are still good for use, and so forth.

Nanise, the daughter, further added the right to lend minerals and q qoliqoqli. These are to be returned to the native owners. I'm using native owners so that I can differentiate between it, okay, which is in the constitution. But I'm using native owners most of the time. And in addition to return of land, minerals, and qoliqoqli, Nanise recommends that a fair share of the returns be given to the native owners. There were some percentages mentioned. However, we'll keep that whole for the time being. Percentages vary. There's law in relation to percentages, so we will not mention anything about percentages.

The right to health consent must be obtained before any operation is done on any person. We know that there were complaints made that people were treated or were compelled, forced to take injections without their consent. A lot of issues arose in that. However, medical practice demands that consent should be given by a patient before he or she goes through an operation or takes medicine, and so forth. Now,

those are the submissions that we have heard this morning from the mother and daughter pair of Kite and Nanise. Thank you very much.

Manasa Duvaga: Thank you, members of the commission. My name is Manasa Duvaga, residing at 8 Bryce Street, Raiwaqa, for almost 12 years. Originally from Dakuinuku village, Sawakasa, Tailevu.

I'm here to submit our submission with myself and my wife. We both have a legal background and are both employed in the civil servant and the civil society for myself. And our view is just expressed here, which is our own personal view and not associated to who we affiliate with.

Members of the commission, I would start with our submission on the sovereignty of Fiji. As we have known, our history that needs to be continually told is that the chiefs of this land ceded Fiji to Great Britain with its sovereignty. Now, when independence was given from the British Crown, there has been some recognition given in the previous constitution for the chiefs through the Great Council of Chiefs.

However, that is not seen in the current 2013 constitution, which we think there needs to be some values given to the Great Council of Chiefs in recognition that we are the true custodians and owners of this country. Moving on, members of the commission, to the land tenure system in Fiji.

We submit that if there could be provision clause for a native freehold title. As currently we have freehold Crown land, native land, state land, and the native land. We agree that native freehold title to remain inalienable, not to be sold permanently. However, as there is a regulative body for native land, that is TLTB, the native freehold to be somehow being used for the customary owners and for their development purpose. So, that native freehold title could be tied to the Mataqali or whoever that owns the land for their development and is governed and any dealings or whatever to be with TLTB because that looks after native land.

The other point that we would like to submit is the equitable land access if all citizens of Fiji to have fair and equitable access to land for housing, farming, and business purposes. Access shall be provided through transparent and accountable leasing system established by law.

The ownership of minerals is currently in the 2013 constitution. The mineral is owned by the state. Now we submit that ownership be 50-50 with whoever the mineral is found and who is the owner of that portion of land shall share the 50% ownership with the state.

Another submission that we wish to submit is the return of a bicameral parliamentary system as was in the previous constitution. For the purpose of accountability, we think that we need to have the senate, the upper house of parliament to review whatever has been passed by the lower house. We also submit that we go back to constituency voting.

I usually go to the village every weekend and for the current system mainly in the communities, in the rural communities, we really don't know who represents them in parliament because we have an open voting system. So, we think and we suggest to the commission to return the constituency voting system and make voting compulsory as there are low turnouts of voters during general election. If It can be embedded into the constitution to make voting compulsory.

The other submission that I wish to submit is the section 115 of the constitution that talks about FICAC We submit that this entire section be repealed from the constitution. We are not proposing for anti-corruption work to stop but we believe that functions that are currently carried out by FICAC should be transferred to existing constitutional office that is the office of the DPP and the Fiji police force.

And also, we submit to repeal section 173 of the constitution. This section 173 currently shields all laws, decree and promulgation that were made prior to the enactment of this constitution and also the return of the public service commission for the appointment of public office. As now the public service commission only appoints the permanent secretaries of the various ministries and the permanent secretaries have the power to hire and fire their officers. So, we submit that that power be vested with the public service commission to do the recruitment and anything with the civil service.

And the last part that we wish to submit not submit if the commission can take note of we respect with immunity. We acknowledge and respect the Supreme Court ruling on August 2025 where chapter 10 immunities to ensure national stability had to be unamendable. We as citizens strongly oppose immunity for co-makers.

Immunity undermines the rule of law, denies justice to victim and encourage repetition of coup and contradicts to bill of rights. We urge the commission if they can note this in their report that we don't want immunity to be in the constitution. That concludes my submission this morning. Thank you.

Ms. Nailatikau: Thank you Mr. Duvaga. I hope that was correct for submitting on behalf of yourself and your wife and also as legal practitioners in civil society and in government. We appreciate the first submission that you made which gives an overall view of a constitution particularly the recognition of Fiji's sovereignty. This was raised in Rewa yesterday when we were there or the day before speaking about the importance of making whole what was given and giving back what was given to those who gave it. I think that is something that an increasing number of submissions is referring to particularly with regards to Fiji's history.

Relating to land tenure, this is quite a unique proposal you are putting forward to us in terms of the provision for a clause for native freehold title. I'm sure we will look at it not only with much interest but with great care in terms of considering the submissions that you have made. In terms of equitable land access for housing, farming and businesses, this is not only a concern we are hearing from rural communities but also from urban communities in terms of having access to land has great spin-off effects on people's lives and on their ability to engage properly in social services, health, education, entrepreneurship by having access to land.

On the matter of minerals ownership, as you state in Section 30, it does state that minerals are owned by the state providing for a fair share to the customary owners of the land. We recognize your submission that this ownership be shared 50-50 between the landowners and the state. On a bicameral parliamentary system, certainly the return of the Senate has been raised, as you mentioned, not just for accountability and for the closer analysis or assessment of laws and legislation making in this country but also for many people who have also asked for the representation of the Great Council of Chiefs who previously had representatives in the Senate.

With the matter of voting, we would be hard-pressed perhaps to hear any support for the current single constituency system of voting. So, as you

are presenting as someone who regularly visits your own village, I believe as you've submitted to us that there is much support for the return of the multiple constituency system as outlined in Section 23 of the Constitution. In terms of Section 115, in terms of the repealing of the entire section, I believe there is recognition that anti-corruption is still a priority and can still be addressed within existing constitutional offices as you've outlined in your submission, particularly the Director of Public Prosecutions and the police.

For your second last submission on the preservation of laws, the repealing of Section 173, I think that is something that is important for us to look at in terms of discussions we've been having about consistency within constitutions and consistency across constitutions. So much appreciation for raising that to our attention today as well as the role of the Public Services Commission which is very important in terms of state services and Chapter 6 of the Constitution. Finally, in terms of immunity, what I am hearing in your submission, sir, is the desire for all to be equal under the law, for all citizens, all men, women, children, and for accountability to be made whole in a country's governing law.

Thank you for the guidance. However, while we abide by those guidelines, you as sovereign citizens are free to tell us exactly what you think about immunity and certainly it is incumbent upon us to reflect your views in our report. Thank you very much for your submissions and I'll provide this time to fellow Commissioners if they would like to make additions.

Mr. Biu: Chairperson, members of the Commission, I have here with me the written submission presented by Manasa Duvaga. This submission is for both him and Eseta Balabala Duvaga. I now submit to the Commission this morning.

Mr. Valenitabua: The Commissioners sitting at the Raiwaqa Methodist Church Hall this morning has been tendered a written submission by Mr. Manasa Duvaga and Eseta Balabala Duvaga who are husband and wife. The submission is dated 24th of June 2026 and it is written in the English language, typed. The submission contains proposals to the Commissioners and it has been signed by both Mr. Manasa Duvaga and Mrs. Eseta Balabala Duvaga.

The Commission has heard oral evidence in relation to this submission so the oral submission and the written submission are now accepted as part of the submissions and evidence received at this consultation session at the Raiwaqa Methodist Church Hall this morning on Wednesday the 24th of June 2026. Vinaka.

Mr. Duvaga one question. Section 173 of the Constitution. This is titled the Preservation of Laws. If you see section 173 subsection 1, usually a provision in that term is put in so that the laws which are existing at the time of the enactment of the Constitution also come into force and at the second last, second last line, the third last line, it says and shall be construed with such modifications, adaptations, qualifications and exceptions as may be necessary to bring them into conformity with this Constitution.

I understand what you are saying. You were saying that we have to repeal section 173. Now if we were to have an amended Constitution and if we were to repeal section 173 subsection 1, what would happen to our existing laws?

Manasa Duvaga: Mr. Chair, subsection 4 that we were really concerned with, maybe a small section of 173, maybe that subsection 1 could exist but particularly 174 we see it as a privative because some of the laws that exist during the regime before this Constitution and some of the decisions made cannot be challenged by a court of law. So, that's where the injustice that we see needs to be relooked at.

Mr. Valenitabua: So?

Manasa Duvaga: Perhaps not to repeal the entire, maybe particularly from subsection 4 if that can be corrected commissioners. Thank you.

Mr. Valenitabua: Thank you for clarifying that. We still need to have that provision for preservation of laws but I guess subsection 2, subsection 3, subsection 4 and subsection 5, they will need to be considered for repeal because they were referring to decrees and things like that and other legislations, not legislations, other enactments which were existing at the time. And the sad thing about that is that nobody can challenge all these laws in court. Now, thank you for clarifying. That was why I asked so that you can come up with the answer. We can keep subsection 1 for preservation of laws but subsection 2, 3, 4 and 5 may have to be repealed.

Mr. Duvaga: Correct.

Mr. Valenitabua: Okay, thank you. Mr. Duvaga, I must say that you have made very telling submission this morning. Thank you very much for bringing all this up, particularly section 173. Nobody has made this submission to us about section 173. Right? Thank you. Is there any other? Thank you.

Mr. Biu: We will take a short break before we commence. I think we have to wait for the other submitters to come. Then we will commence with the proceeding.

Mr. Valenitabua: I have a question for Mr. Duvaga. Could we just deal with it now, please?

Mr. Biu: Thank you, Chairperson. The commission will now proceed this morning once more. And yes, you can now continue with the proceeding.

Mr. Valenitabua: Mr. Duvaga, one question. You have referred to native freehold title. Could you explain what tenure is that? We have native title, which is controlled by the TLTB. Native title is about native land, or Itaukei land, as we call it these days.

Mr. Duvaga: Right.

Mr. Valenitabua: Now, which one is the native freehold title? Don't worry, we're just clarifying things here.

Mr. Duvaga: Native freehold title, something like the crown, the normal freehold, the freehold crown grant. But from my understanding, and what I was thinking of a native freehold title, because when the owners, the customary, the native owners, Mataqali, has the freehold title, they can, it's easy for them to do development in terms of business, in terms of, but it not to be sold outside, outside to, it has to be sold within the Mataqali system, the Mataqali, within the Mataqali. But, because right now the native title, they cannot use that because now they have to form a trust or something and go on to that extent, which is a long process for them, to able to do that for a development or something of that sort. But if, my understanding, if they have a native titles and native freehold title, freehold title, in fee simple, and if they do any deal to, like TLTB, they could have a unit there or something to be responsible of the dealings, to ensure that their rights and what not are safeguarded in that dealings.

Mr. Valenitabua: Okay. Let me see if I get you right. You were saying that native land, right, native land has to be, I will rephrase, I will rephrase, there has to be a mechanism which is to change the tenure of native land to native freehold.

Mr. Duvaga: Chair, to have a new tenure system as native freehold.

Mr. Valenitabua: Freehold.

Mr. Duvaga: That's what I'm trying to say.

Mr. Valenitabua: Yeah, that is what I'm suggesting. That native land, there has to be a mechanism to change native land into native freehold.

Mr. Duvaga: Right.

Mr. Valenitabua: That is your suggestion.

Mr. Duvaga: That's what I'm suggesting Mr. Chair.

Mr. Valenitabua: That is different from the native lands which were taken as native grants to be used for sugarcane farming and all of those and which have been changed to crown grants and which are now crown freehold.

Mr. Duvaga: Right.

Mr. Valenitabua: Different.

Mr. Duvaga: Different.

Mr. Valenitabua: All right. This is native land registered under the Mataqali. There has to be a mechanism to change that Mataqali native land into freehold land which the Mataqali members can use for their business and get loans and things like that.

Mr. Duvaga: Yes.

Mr. Valenitabua: Get you.

Mr. Duvaga: So, commissioners, I submit to have a new land tenure system to be called native freehold if that can be noted.

Mr. Valenitabua: Vinaka. That answers the question. Vinaka.

Mr. Duvaga: Members of the commission, if I can just add from my discussion with my friend here this in regards to entrenchment provision that are not in this constitution for the indigenous, for the Taukei, for the natives. I think if I'm correct the entrenchment provision in the 1970, all those previous constitutions with regards to indigenous this is if there could be a provision in the constitution to protect Native Land Act Native Land Trust Act anything to do with the Rotuman and the Banabans. Anything, any amendment to be done to those land the indigenous to be consulted and the 80% support has to come from the great council of chiefs to any amendments. As we see the last government of the Bill 17 that came in by way of Standing Order 51 to parliament and then it was passed. There was no entrenchment to protect the Taukei were not consulted. But these dealings is relating to the Taukei land. So, if that provision could also be and or for with regards to the Vola ni Kawabula if a new government comes in 5, 10 years' time and decided to make a law and do something to the Vola ni Kawabula the registration process whatsoever there is no protection for the iTaukei to be heard and consulted. So, if the commissioners could take note of that to be part of my submission too.

Mr. Valenitabua: Thank you we shall continue. We have been around Fiji. Lau group, Lomaiviti Group, Vanualevu, Vitilevu and now we are in Suva. There has been a lot of discussions on the term Fijian. It has also been suggested to us by term of reference that we have is to include customary laws into the Constitution. Customary laws will be included or should be included so that we can deal with our customs, traditions, culture, our handicraft and things like that. And the GCC, the Bose Levu Vakaturaga all these will come under that heading of the customary laws. In Fulaga, was it Fulaga? Yes. In Fulaga, I told them that your tanoa that they carve in Fulaga is now being changed into plastic tanoa. And I saw one in Nadi, tanoa plastic. Now the design originated from Fulaga and maybe from Kabara, but now it's being used commercially with plastic. So those kinds of things we have to be, we have to protect under our customary laws. There is one point that we have been asked to include the customary laws. Multiple constituencies. Those of us who voted before 2014 would know that we used to have a lot of constituencies around Fiji.

And we used to nominate our candidates who were to stand for elections from our own constituencies. And during elections, we go to the polls or the voting process and we vote for whoever we want to represent us in Parliament. And it used to be that whoever got the most votes is a member of Parliament.

Now that has been changed in the 2013 constitution. We now have only one constituency for the whole of Fiji. And some members sitting in Parliament, we don't even know if they represent us or not.

So, there's been a wide call for Fiji to go back to the multiple constituency electoral system. The Senate has been suggested to us to be returned so that we have a lower house and we have a upper house. The House of Representatives and the Senate.

And the Senate, like it used to be, is to be made up of members of the Bose Levu Vakaturaga and members who represent the ethnic groups that we live with in Fiji, just like before. An issue that has been cropping up and a very sticky issue at this point in time is the corporal punishment, The Fijian Teachers Association came to us. We were sitting at level nine, Suva Vou house, and they recommended to us to include corporal punishment in the constitution. They said that the behavior of children nowadays, most children, or say some children, is very bad and we need to bring back corporal punishment. Even families where we were in the villages, corporal punishment, they say, should be returned because even in families, children are very, very hard to control. Now there are the Bill of Rights to consider. Corporal punishment can be an assault on a child that is to be considered.

So, we will be looking into those. Village by-laws. Complaints have come from submitters, from people who made submissions to us in villages that the villages need village by-laws. Control of people who live in the village is getting very difficult. The chiefs and the elders are not heard. What they say are not followed. So, there's a need for village by-laws to be introduced so that it can be easy to run the village, if I use that word simply, to run the village.

In some villages, some women do not want to do a village, which is usually done and decided upon by the chiefs. They don't want to do it, and they say it is my right that I be living in my house privately. I won't do that. There is a problem. Village by-laws in relation to intoxication in the

village, behavior of the youths in the village. It's getting very difficult to control people in the villages. So, the village by-laws are being looked at. But we have to consider that with the Bill of Rights, and we will see what can be done. There is a suggestion.

I'm sure we all get in touch with our villagers and our Tikina's and our yasanas. There is a suggestion that the village by-laws be created or be made by the villagers, and then it's uplifted from the villagers to the Tikina's, and then from the Tikina to the yasana, the Bose ni Yasana and then from the Bose ni Yasana to the Bose Levu Vakaturaga. Bose Levu Vakaturaga to give the final say. They approve it, and that's it. We have the village by-laws. The question is, how do we enforce it? We then get in the police and other government ministries to be attached to what has transpired.

Now, there is another issue that is facing particularly the ITaukei's, in addition to drugs. We have been asked by the police, police force, senior officers came to us at Suvavou House and said, if we can provide compulsory drug testing in the Constitution. There's nothing about drug testing in the Constitution right now, so the police are asking if we can do compulsory drug testing, starting from within the police, officers and police officers, and the members of the public. We were at Naboro Correctional Center. They're also saying the same thing, because drugs are finding their way into our prisons. In line with that is the HIV compulsory testing. That is another matter that has been raised before us. So, I'm just telling you all this so that you know what has been submitted to us, or what matters have been submitted to us. That is on the village by-laws.

The immunity, everywhere we went, they have said that we are to remove the immunity provision, and that is something that we will have to look at. There are two schools of thoughts, they say, that one, we cannot remove it, and second, we can remove it. There are different views. It will take a very good reading of the judgment and the opinion of the Supreme Court. to decide on this. Even lawyers are having different views, whether it can be removed, the immunity clause, or not. But there is a demand for its removal. The judges of the Supreme Court have said, before we can say that we have to remove it, we look at the result if we were to remove it. If it is going to cause problems for us, then we might as well don't touch it.

We just look forward. Leave it as it is. We look forward, make another law to say that whoever commits a coup d'etat, or treason, or whatever, after this constitution, will face the penalty and there won't be any more immunity.

The reason behind that is that the immunity encompasses or protects the soldiers. They are the main ones who are protected. If we remove the immunity clause, and they decide to react to it, and carry out another coup, we'll be in trouble again.

So, although there is great demand for the removal of the immunity clause, we will be very careful about it. The penalty for drugs. We have received submissions that penalty for drugs is to be death sentence.

We know that the maximum penalty for drugs now is 50 years. However, we have been given submissions that from now on, whoever is found guilty of trading, importing, or whatever, dealing in drugs, has to face the death penalty. DVRO, Justice of the Peace, where was it? Justice of the Peace in Vuci was very concerned about how easy it is to get DVROs these days.

Those who don't know, DVRO is a domestic violence restraining order. A wife who is a victim of assault from the husband, can go to the police and report the husband and obtain a DVRO, stopping them close to her. And the same thing happens, a husband who is the victim of the wife's action, can also get a DVRO against the wife.

Now, this JP was concerned that the husband takes a DVRO against the wife, the wife takes a DVRO against the husband. They go their own ways. So, the suggestion was for us to see if we can do something about that. I was asked, or we were asked the question in Vuci, what can we do? Is there anything, any law you can do? I answered and said, husband and wife, look to the Bible, go to church, that will solve the problem. Well, those are some of the things that I thought of just informing you about.

If there is any other submission, then you can, please, give the submission now.

Mr. Biu: Sir, the last submission this afternoon is by Nanise Vucago, who will be presenting on behalf of the Raiwaqa Methodist I will now give the mic to her to present the submission from Raiwaqa Methodist Church.

Nanise Vucago: Thank you, sir. The Raiwaqa Methodist Church respectfully submits the following recommendation. My name is Nanise Vucago, and I've been nominated by Talatala to represent, to present this submission this morning. The following recommendation from the Methodist Church following the extensive Talanoa prayer consultation and discussion among members of the congregation. Our submission is guided by Christian faith, biblical values, indigenous stewardship, justice, accountability, compassion, respect, national unity, and the well-being of future generations.

We believe Fiji's future must be built upon a firm spiritual foundation that recognizes God as sovereign over the nation, honors the special covenant relationship between the ITaukei people, the land, and God, while respecting the dignity and contribution of all communities that call Fiji home. We seek a constitution that strengthens indigenous rights and institutions, promotes good governance, protect families and communities, and preserve Fiji's Christian identity while maintaining peace, stability, harmony among our citizens. The first point, sir, is Christian foundation of the nation.

The Raiwaqa Methodist Church believes that Christianity has been central to Fiji's history, development, values, and national identity. We recommend that Fiji be recognized as a Christian nation founded upon Christian values and principles. The constitution acknowledges the sovereignty of Almighty God over Fiji.

The constitution recognizes the Holy Bible as a foundation source of moral guidance for leadership, governance, justice, and national development. National laws and policies should where practical and appropriate align with biblical principles of justice, righteousness, compassion, stewardship, service, and accountability. Constitutional guarantees of freedom of religion and freedom of consciousness remain protected for all citizens.

The contribution of churches to education, health, community development, and national building be formally recognized. Constitutional preamble. We recommend the constitution include

recognition of Philippian 2, 10, 11, that the name of Jesus every knee should bow for those in heaven and earth and those on under earth that every tongue should confess that Jesus Christ is God to the glory of God the Father. This reflects Fiji's Christian heritage while recognizing the freedom of all people to practice their faith peacefully.

Two, indigenous status and national identity. We affirm that ITaukei people are indigenous people of Fiji and remain traditions of land, customs, language, and heritage of the nation. We recommend that the constitution recognize the unique permanent status of the ITaukei people as the indigenous owners of Fiji. Constitutional protection of indigenous rights to be strengthened and made permanent. Indigenous rights to be recognized as collective rights arising from historical ownership and traditional stewardship. The constitution protects the continual ownership of native land by ITaukei communities. Indigenous governance systems, customs, traditional leadership structures be recognized and protected.

This third, national identity. We recommend that the term Fijian continue to identify the indigenous ITaukei people. Other communities be recognized according to the ethnic and cultural identities including Indo-Fijian, Rotuman, Chinese, Fijian, Banabans, and others. For the purpose of representing Fiji nationally, regionally, and internationally, all citizens may collectively be referred to as Fiji Islanders. The distinct identities of all communities be recognized and respected. All citizens should continue to enjoy legal protection, dignity, and equal respect under law while recognizing the special constitution position of the ITaukei people.

Fourth is the protection of land, indigenous resources. We recommend constitutional protection for native land ownership, traditional Fijian grounds, indigenous natural resources, traditional knowledge, and intellectual property, indigenous languages, cultural heritage sites, sacred and customary lines, sustainable management of natural resources. The constitution should recognize that for no other people, the land and the sea are inseparable and must be preserved for future generations.

Fifth, the restoration and strengthening of traditional institutions. We recommend the restoration of constitutional recognition of traditional institutions including the Great Council of Chiefs, the Biomedical Parliament consisting of House of Representatives and the Senate,

traditional advisory structures on indigenous matters. The Great Council of Chiefs should be constitutionally protected, operate autonomously, and independently, serve as the highest traditional institution of ITaukei leadership, advise on legislation affecting indigenous affairs, oversee matters relating to indigenous customs, tradition, culture, language, and identity, provide an oversight and guidance on village bylaws and traditional governance structures. Strengthening village governance and bylaws. Village bylaws should be strengthened to preserve cultural values, protect communal resources, maintain law and order, protect healthy and safe communities, and strengthen traditional accountability system. Village bylaws should operate consistently with constitutional protection while recognizing the authority of traditional leadership.

Sixth, the good governance and independent institution. We recommend strengthening of transparency and accountability, rule of law, public participation, independent judiciary, independent electoral bodies, independent anti-corruption institution, and strong parliamentary oversight mechanisms. Public office should be exercised according to principles of integrity, stewardship, honesty, and service.

Seventh, health and medical freedom and informed consent. We recommend constitutional protection for access to quality health care, individual dignity, and bodily autonomy, informed consent before medical intervention. In particular, citizens should have the right to make informed decisions regarding medical treatment, religious convictions should be respected, legitimized medical exemptions should be recognized, public health responses should be evidence-based, emergency powers during pandemic should be balanced against individual rights and freedom.

Seventh, the family, marriage, and children protection. A family is a foundation of institution of society. We recommend that marriage be recognized as a union of a man and a woman, family values be strengthened and protected, parents be recognized as the primary caregivers and educators of children, of their children, children to be protected from abuse, exploitation, neglect, harmful, and harmful influences. Cultural and family responsibility for children, for child development, we recommend that parents have a duty to protect discipline, guidance, instruction, and spiritual formation for their children.

The state, churches, schools, traditional institutions support, but do not replace the primary responsibility of parents in raising their children. Public policy encourages responsible parenting, family stability, respect of elders, and community responsibility. Online protection for children, we recommend stronger safeguard against harmful online content, restriction on children's access to pornography, age protection regulations for social media and gaming platforms, greater parental oversight of children's online activity, and digital literacy and online safety education. Special consideration should be given to restricting access to harmful social media platforms and online content for children below the age determined by parliament after national consultation.

Eight, community safety and social well-being, the constitution should support strong action against drug trafficking and organized crime, protection of women, children, vulnerable persons, rehabilitation programs for offenders, community-based crime prevention initiatives, and support services for homeless and disadvantaged persons. Safe communities are essential for a prosperous and a stable nation.

Nine, education, youth development, and social services, we recommend constitutional commitments to quality education for all children, rural and maritime service delivery, youth leadership and development, skilled training and employment opportunities, equal access for essential public services. Education should promote good citizen respect, service, cultural identity, and nationality.

Ten, cultural heritage and nationality, constitution should promote, protect indigenous cultures, customs, and tradition, protect indigenous languages, recognize the contribution of all communities to Fiji, promote mutual respect among ethnic and religious groups, strengthen social harmony and peaceful coexistence, and encourage national unity while preserving cultural diversity.

National unity should be a build upon mutual respect, justice, and shared responsibility. The Raiwaqa Methodist Church notes differing views regarding whether the 2018 constitution should be amended or replaced. We respectfully recommend the Constitutional Review Commission consider both options through broad national consultation evaluate whether the current constitution adequately reflects Christian

values, indigenous rights, traditional institutions, and the aspiration of the people.

Recommend the approach that best protects Fiji's identity, sovereignty, stability, and the future development. The Raiwaqa Methodist Church envision a Fiji that is God-centered and guided by Christian values, secure in its indigenous identity and heritage, governed with integrity and accountability, respectful of all people and communities, protective of land and culture and traditional institutions, united in diversity, committed to justice, peace, and prosperity, focused on the well-being of the future generation. We respectfully submit this recommendation to assist the Methodist Church of Fiji and Constitutional Review Commission in developing a constitutional framework that reflects the faith, aspiration, values, and hopes of the people of Fiji.Thank you, sir.

Mr. Biu: Thank you. Chairperson of the Methodist Commission, I have with me the submission from the Raiwaqa Methodist Church, presented this morning by Ms. Nanise Vucago, and it's signed by the Church Minister of Raiwaqa Methodist Church, Reverend Bola Waqalevu. I now submit to the Commission for a record. Please.

Mr. Valenitabua: For the record, the Commissioners have been tendered a Constitutional Review Commission on behalf of the Raiwaqa Methodist Church. The submission is in written form, typed, and in the English language. The written submission was tendered after oral submissions, or after it was read, the contents thereof were read to the Commissioners by Ms. Nanise Vucago. The copy of the submission which has been tendered to the Commissioners is signed by the Talatala of the Tabacakacaka of Raiwaqa and is dated 24th of June, 2026. The submission is now accepted by the Commissioners as part of the evidence and part of the submissions that have been presented here in Raiwaqa at the Raiwaqa Methodist Church Hall on Wednesday, the 24th of June, 2024. I'll just talk on the headings of the submissions made on behalf of the Raiwaqa Methodist Church.

Number one, Christian Foundation of the Nation. Yes, this goes along with what has been termed that Fiji be a Christian state. That has been an issue which has been the subject of submissions made to us all around Fiji.

In addition to that, or under that heading, we have the Constitutional Preamble. Yes, there is nothing in the 2013 Constitution which mentions God. We are a circular state at this point in time. Indigenous status and national identity that has been dealt with. The national identity, the Taukei 'Fijian, continues to identify Indigenous people. That has been brought up to us.

The protection of land and Indigenous resources. It deals with Native land ownership, traditional fishing grounds ownership, Indigenous natural resources, traditional knowledge, and so forth. Those have been dealt with or have been recommended to us.

The Great Council of Chiefs to be constitutionally recognized. The strengthening of village governance and bylaws. Explained that good governance and independent institutions.

We need good governance and also independent institutions in Fiji. Health and medical freedom and informed consent that has been dealt with. Family, marriage, and child protection. I was saying about family life. Online protection of children. This is a problem these days.

There is the law online safety edge. This needs to be strengthened. And review of the 2013 Constitution. We cannot remove the 2013 Constitution. We can't review it but not remove. Now those are the main points that have been submitted to us on behalf of the Raiwaqa Methodist Church.

Ms. Nailatikau: I would like to add my gratitude to the people of the Raiwaqa Methodist Church for conveying your submissions this afternoon. And also commend you for looking at the importance of the family and of parents in the roles of children and young people. This was echoed in our consultations in Nabua yesterday. We were at the Methodist Church there. We were privileged to hear from a pastor who stewards a church and also works with vulnerable young people, young men in particular.

As well as people who run a mobile Kindy clinic for the various people who live in informal settlements in the Suva area. And one of the submissions that they made reflected the submission made here in Raiwaqa about the importance of recognizing the family as the foundation of human development. And how families can be supported in terms of family life, parenthood, how perhaps aspects of family life

may be taught in schools so that young children as they are growing up can also be familiar with the importance of family life.

We heard from the administrators of the mobile Kindy about how when children come from families where they experience or witness violence, they come to school feeling very withdrawn. It's difficult for them to learn. They are worried about the strains that they experience or that they witness at home.

And so, their affirmation or their submission to us was to secure safe families and safe family units. There was also a submission about strengthening the role of parents, and particularly the strengthening of fathers in the home in terms of how they can be supported as partners. Noting that a person who works with young people, and this pastor in particular, noted the high level of incarceration that is undertaken and experienced in the country at the moment.

So, he asked for support for these resources without condemning people to the justice system when they can also be diverted, rehabilitated. And I believe that reflects your emphasis on rehabilitative justice as well. So, with those words, I thank you for your submission and very grateful for hosting us in your hall this afternoon.

Mr. Valenitabua: Thank you very much. So, I will have to bring this consultation session to an end. Thank you very much indeed for the consultations, for the submissions that we have heard this morning.

Some new matters arose, which we will be considering seriously when we get back to our office. Some people might ask where to from here, what's going to happen after this? The submissions that we have collected, we will have to take them to the office and put them in order, collate them, and we will have to identify what issues which need to be considered as part of the Constitution. After we have done that, we will then write a report on what we have done.

We will also write recommendations as to what we think should be put into the Constitution. Then a lawyer, a legal drafter, a constitutional legal drafter from New Zealand will come in to write our amended Constitution. After those three separate documents have been prepared, they will then be taken up to His Excellency the President of the country.

We will give the three documents to His Excellency and then after that our work is done. We were given a timeline of six months to finish this job and that six months will expire on the 31st of August 2026. Once His Excellency receives the documents which we will, what I might call the constitutional documents, which we will give him, he will then refer these documents to the government, to the cabinet.

Cabinet will then prepare papers for introduction into Parliament. That's going to introduce this into Parliament where they will debate it and the government will try to have it passed. The amended Constitution will be debated in Parliament.

There will be two debates, very important debates and there will be two raising of hands. In the first raising of hand, two-thirds of the whole number of members of Parliament will have to agree that this is to be our amended Constitution and on the second debate another two-thirds must agree. Now if those two, if after the two debates are done and the raise of hands are done, the members of Parliament agree, then this, the draft amended Constitution will be brought to the people, to us, in the form of a referendum.

You might have been hearing about this, the referendum. Its law is being processed by the legal officers at the Attorney General's Office and for government. For the referendum, they will be asked whether you agree to have this amended Constitution be the Constitution for Fiji. If you agree, you will take yes on a piece of paper to be provided by the Elections Office. If you agree, you take yes. If you don't agree, you take no.

If after the referendum, the number of people who take yes is in the majority, we will have a new, not a new, an amended Constitution. However, if a lot of people take no, they don't agree that we should have this amended Constitution as a Constitution for Fiji, then we will stay with the 2013 Constitution. So, it is important that we attend the referendum.

Not only attend, you go and take. And even before you attend, make sure you have your voter's card. Get registered.

That will be the last step. If the majority agrees that we should change the Constitution and adopt the amended Constitution, we will have a new Constitution or an amended one. So that is where we are going. And we thank you very much indeed for this morning. Thank you for the submissions. I will now close this consultation session at Raiwaqa this morning.

----------End of Session [24-6-2026]----------

Submission(s) Received

CONSTITUTIONAL REVIEW SUBMISSION
Raiwaqa Methodist Church (Tabacakacaka o Raiwaqa)

Introduction

The Raiwaqa Methodist Church respectfully submits the following recommendations to the Methodist Church of Fiji following extensive talanoa, prayer, consultation, and discussion among members of the congregation.

Our submission is guided by Christian faith, biblical values, indigenous stewardship, justice, accountability, compassion, respect, national unity, and the wellbeing of future generations.

We believe Fiji's future must be built upon a firm spiritual foundation that recognises God as sovereign over the nation, honours the special covenant relationship between the i Taukei people, the land, and God, while respecting the dignity and contribution of all communities that call Fiji home.

We seek a Constitution that strengthens indigenous rights and institutions, promotes good governance, protects families and communities, and preserves Fiji's Christian identity while maintaining peace, stability, and harmony among all citizens.

1. Christian Foundation of the Nation

The Raiwaqa Methodist Church believes that Christianity has been central to Fiji's history, development, values, and national identity.

We recommend that:

- Fiji be recognised as a Christian Nation founded upon Christian values and principles.
- The Constitution acknowledge the sovereignty of Almighty God over Fiji.
- The Constitution recognise the Holy Bible as a foundational source of moral guidance for leadership, governance, justice, and national development.
- National laws and policies should, where practical and appropriate, align with biblical principles of justice, righteousness, compassion, stewardship, service, and accountability.
- Constitutional guarantees of freedom of religion and freedom of conscience remain protected for all citizens.
- The contribution of churches to education, health, community development, and nation-building be formally recognised.

Constitutional Preamble

We recommend that the Constitution include recognition of Philippians 2:10-11:
"That at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

This reflects Fiji's Christian heritage while recognising the freedom of all people to practise their faith peacefully.

2. Indigenous Status and National Identity

We affirm that the i Taukei people are the indigenous people of Fiji and remain the traditional custodians of the land, waters, culture, customs, language, and heritage of the nation.

We recommend that:

- The Constitution recognise the unique and permanent status of the i Taukei people as the indigenous owners of Fiji.
- Constitutional protections for indigenous rights be strengthened and made permanent.
- Indigenous rights be recognised as collective rights arising from historical ownership and traditional stewardship.
- The Constitution protect the continued ownership of native land by i Taukei communities.
- Indigenous governance systems, customs, and traditional leadership structures be recognised and protected.

National Identity

We recommend that:

- The term "Fijian" continue to identify the indigenous i Taukei people.
- Other communities be recognised according to their ethnic and cultural identity, including Indo-Fijian, Rotuman, Chinese-Fijian, Banaban, and others.
- For purposes of representing Fiji nationally, regionally, and internationally, all citizens may collectively be referred to as "Fiji Islanders."
- The distinct identities of all communities be recognised and respected.

All citizens should continue to enjoy legal protection, dignity, and equal respect under the law while recognising the special constitutional position of the i Taukei people.

3. Protection of Land, Qoliqoli and Indigenous Resources

We recommend constitutional protection for:

- Native land ownership.
- Traditional fishing grounds (qoliqoli).
- Indigenous natural resources.
- Traditional knowledge and intellectual property.
- Indigenous languages.
- Cultural heritage sites.
- Sacred and customary lands.
- Sustainable management of natural resources.

The Constitution should recognise that the vanua, the people, the land, and the sea are inseparable and must be preserved for future generations.

4. Restoration and Strengthening of Traditional Institutions

We recommend the restoration and constitutional recognition of traditional institutions, including:

- The Great Council of Chiefs (GCC).

- A bicameral Parliament consisting of a House of Representatives and a Senate.
- Traditional advisory structures on indigenous matters.
-

Great Council of Chiefs

The GCC should:

- Be constitutionally protected.
- Operate autonomously and independently.
- Serve as the highest traditional institution of i Taukei leadership.
- Advise on legislation affecting indigenous affairs.
- Oversee matters relating to indigenous customs, traditions, culture, language, and identity.
- Provide oversight and guidance on village by-laws and traditional governance structures.

5. Strengthening Village Governance and By-Laws

Village by-laws should be strengthened to:

- Preserve cultural values.
- Protect communal resources.
- Maintain law and order.
- Promote healthy and safe communities.
- Strengthen traditional accountability systems.

Village by-laws should operate consistently with constitutional protections while recognising the authority of traditional leadership.

6. Good Governance and Independent Institutions

We recommend strengthening:

- Transparency and accountability.
- Rule of law.
- Public participation.
- Independent judiciary.
- Independent electoral bodies.
- Independent anti-corruption institutions.
- Strong parliamentary oversight mechanisms.

Public office should be exercised according to principles of integrity, stewardship, honesty, and service.

7. Health, Medical Freedom and Informed Consent

We recommend constitutional protection for:

- Access to quality healthcare.
- Individual dignity and bodily autonomy.
- Informed consent before medical intervention.

In particular:

- Citizens should have the right to make informed decisions regarding medical treatment.
- Religious convictions should be respected.
- Legitimate medical exemptions should be recognised.
- Public health responses should be evidence-based.
- Emergency powers during pandemics should be balanced against individual rights and freedoms.

8. Family, Marriage and Child Protection

The family is the foundational institution of society.

We recommend that:

- Marriage be recognised as the union of a man and a woman.
- Family values be strengthened and protected.
- Parents be recognised as the primary caregivers and educators of their children.
- Children be protected from abuse, exploitation, neglect, and harmful influences.

Cultural and Family Responsibility for Child Development

We recommend that:

- Parents have a duty to provide discipline, guidance, moral instruction, cultural education, and spiritual formation for their children.
- The State, churches, schools, and traditional institutions support but do not replace the primary responsibility of parents in raising children.
- Public policy encourage responsible parenting, family stability, respect for elders, and community responsibility.

Online Protection for Children

We recommend:

- Stronger safeguards against harmful online content.
- Restrictions on children's access to pornography.
- Age-appropriate regulation of social media and gaming platforms.
- Greater parental oversight of children's online activity.
- Digital literacy and online safety education.

Special consideration should be given to restricting access to harmful social media platforms and online content for children below the age determined by Parliament after national consultation.

9. Community Safety and Social Wellbeing

The Constitution should support:

- Strong action against drug trafficking and organised crime.
- Protection of women, children, and vulnerable persons.
- Rehabilitation programmes for offenders.
- Community-based crime prevention initiatives.
- Support services for homeless and disadvantaged persons.

Safe communities are essential for a prosperous and stable nation.

10. Education, Youth Development and Social Services

We recommend constitutional commitments to:

- Quality education for all citizens.
- Rural and maritime service delivery.
- Youth leadership and development.
- Skills training and employment opportunities.
- Equal access to essential public services.

Education should promote good citizenship, respect, service, cultural identity, and national unity.

11. Culture, Heritage and National Unity

The Constitution should:

- Protect indigenous culture, customs, and traditions.
- Protect indigenous languages.
- Recognise the contribution of all communities to Fiji.
- Promote mutual respect among ethnic and religious groups.
- Strengthen social harmony and peaceful coexistence.
- Encourage national unity while preserving cultural diversity.

National unity should be built upon mutual respect, justice, and shared responsibility.

12. Review of the 2013 Constitution

The Raiwaqa Methodist Church notes differing views regarding whether the 2013 Constitution should be amended or replaced. We respectfully recommend that the Constitutional Review Commission:

- Consider both options through broad national consultation.
- Evaluate whether the current Constitution adequately reflects Christian values, indigenous rights, traditional institutions, and the aspirations of the people.
- Recommend the approach that best protects Fiji's identity, sovereignty, stability, and future development.

SWOT ANALYSIS OF THE CONSTITUTIONAL REVIEW PROCESS

Strengths

- Broad consultation through churches, vanua, mataqali, and communities.
- Participation from diverse groups and stakeholders.
- Technical and legal expertise available.
- Growing public awareness of constitutional issues.

Weaknesses

- Limited time for consultation.
- Inability to comprehensively review all provisions of the 2013 Constitution.
- Limited public understanding of complex constitutional matters.
- Resource constraints affecting outreach.

Opportunities

- Greater participation by church members and grassroots communities.
- Opportunity to strengthen indigenous rights and traditional institutions.
- Opportunity to reaffirm Fiji's Christian identity.
- Opportunity to increase civic education and public engagement.
- Opportunity for oral and written submissions from communities throughout Fiji.

Threats

- National emergencies, natural disasters, or future pandemics disrupting consultation processes.
- Political division or misinformation affecting public participation.
- External influences that may undermine local decision-making.
- International developments or treaty obligations that may divert attention from constitutional reform.
- Elections may result in a change of government who will then change the constitutional review committee and cancel all recommendations put forward.

Conclusion

The Raiwaqa Methodist Church envisions a Fiji that is:

- God-centred and guided by Christian values.
- Secure in its indigenous identity and heritage.
- Governed with integrity and accountability.
- Respectful of all people and communities.
- Protective of land, culture, and traditional institutions.
- United in diversity.
- Committed to justice, peace, and prosperity.
- Focused on the wellbeing of future generations.

We respectfully submit these recommendations to assist the Methodist Church of Fiji and the Constitutional Review Commission in developing a constitutional framework that reflects the faith, aspirations, values, and hopes of the people of Fiji.

Endorsed By

Rev. Bola Waqalevu
Talatala ni Tabacakacaka o Raiwaqa
(Raiwaqa Methodist Church Minister)

Date: 24/06/26

SUBMISSION TO THE CONSTITUTION REVIEW COMMITTEE

Review of the Constitution of the Republic of Fiji (2013)

Submitted by Manasa Duvaga and Eseta Balabala-Duvaga Citizen of Fiji

24th June 2026

By: Manasa Duvaga and Eseta Balabala-Duvaga

Chair and Members of the Commission,

Thank you for the opportunity to appear before you and to make this submission. We acknowledge the diversity, experience, and expertise of the Chair and the distinguished members of this panel.

At this important moment in Fiji's constitutional history, we are called to reflect not only on where we have come from, but also on where we aspire to go. Our Constitution should reflect the richness of Fiji's history, the resilience of its people, and the depth of its cultures. At the same time, it must articulate a clear and principled vision for the next fifty to one hundred years — grounded in unity, justice, accountability, and opportunity for all.

In this sense, a constitution is more than a legal instrument; it is a statement of national identity and shared purpose. We have the opportunity to develop one of the world's most modern written constitutions, and that is something we should approach with both ambition and pride.

At the outset, we emphasise that this Commission carries a significant responsibility. Public consultation must be meaningful. The views gathered should not only be recorded, but carefully considered, properly contextualised, and genuinely reflected in the drafting process. A constitution must not merely regulate power; it must command public confidence.

We are Manasa Duvaga and Eseta Balabala-Duvaga. We are an NGO worker/USP Law Student and PRB Solicitor respectively. The views expressed today are our own and do not reflect those of our employer or any organisation with which we are affiliated.

We will be brief. We will address twelve areas.

Introduction

This submission is made in good faith to the Constitution Review Committee. It proposes a number of amendments to the 2013 Constitution of Fiji. The proposals are guided by the principles of democratic governance, indigenous rights, social equity, and the rule of law. Each proposal is explained clearly and is intended to strengthen Fiji's constitutional foundations for the benefit of all citizens.

Proposal 1: Sovereignty of the People

We propose that the following provision be included in the amended Constitution:

Proposed Clause:

> "The people of Fiji are the source of all sovereign authority. That authority shall be exercised in a democratic manner to uphold justice, equality, and the rule of law."

This clause makes it clear that power belongs to the people of Fiji. It affirms that the government must act democratically and must always uphold justice, equality, and the rule of law. This is a foundational principle in modern constitutions and should be clearly stated in Fiji's Constitution.

Proposal 2: Native Freehold Land Tenure

2.1 Overview

We propose that the amended Constitution recognise a new category of land tenure called "Native Freehold." This would allow customary landowners to hold their land under freehold title while keeping constitutional protections that prevent the permanent sale or loss of that land.

This proposal is intended to give indigenous communities stronger legal control over their land. It also aims to protect cultural heritage and prevent dispossession.

2.2 Interaction with the iTaukei Land Trust Board (TLTB) and Existing Land Laws

Native Freehold is not intended to replace or weaken the role of the iTaukei Land Trust Board (TLTB). Instead, it would work alongside the TLTB in the following ways:

- The TLTB would remain the custodian of Native Freehold land. It would ensure that all requirements and conditions are met.
- Customary owners would hold stronger legal title to their land under Native Freehold, but the land would still be protected by the Constitution against permanent alienation.
- Native Freehold would give indigenous communities more flexibility and direct control over how their land is used and managed.

2.3 Restrictions on Transfer

To protect the integrity of Native Freehold land, the following restrictions shall apply:

- Native Freehold land cannot be sold to anyone outside the mataqali (the customary landowning unit).
- Any transfer of Native Freehold land must be approved by the TLTB before it can take effect.

Proposal 3: Equitable Land Access Clause

We propose that the Constitution include a clause guaranteeing fair access to land for all citizens, both indigenous and non-indigenous.

Proposed Clause:

> "All citizens of Fiji shall have fair and equitable access to land for housing, farming, and business purposes. Access shall be provided through transparent and accountable leasing systems established by law."

This clause ensures that land access is not limited to a particular group. It promotes fairness and transparency in how leases are granted and managed, which benefits all Fijians.

Proposal 4: Community Development Fund Clause

We propose that the Constitution require a portion of revenues generated from land — such as royalties, lease payments, and other land-based income — to be reinvested into the communities where that land is located.

Proposed Clause:

> "Parliament shall enact laws to ensure that a fair portion of royalties, lease payments, and other land-based revenues is invested in local infrastructure, education, and health services for the benefit of all communities."

This clause ensures that communities — including those whose land is being used — directly benefit from land revenues. It supports national development and reduces inequality between communities.

Proposal 5: Land Use Innovation Clause

We propose that the Constitution direct Parliament to create laws that enable new and productive ways of using native land for economic development.

Proposed Clause:

> "Parliament shall enact laws to enable cooperative farming, joint ventures, and community-based enterprises on native land. Such laws shall ensure that the benefits of economic activity on native land are shared broadly within the community."

This clause encourages economic innovation on native land while ensuring that profits and benefits flow back to the community. It allows for partnerships and modern agricultural models without compromising land ownership rights.

Proposal 6: Shared Ownership of Minerals

We propose that the Constitution recognise that mineral resources found on or below customary land shall be jointly owned by both the State and the customary landowners.

Proposed Clause:

> "Mineral resources found on or beneath native land shall be jointly owned by the State and the customary landowners. Parliament shall enact laws to regulate the fair sharing of royalties and revenues from mineral extraction."

Under the current Constitution, the State owns all mineral resources. This proposal recognises that landowners should benefit from resources found on their land. It promotes fairness and provides an additional source of income for indigenous communities.

Proposal 7: Return to a Bicameral Parliament

We propose that the Constitution restore Fiji's bicameral parliamentary system. This means having two chambers of Parliament: a lower house (the House of Representatives) and an upper house (the Senate).

A bicameral system provides an additional layer of scrutiny and debate for proposed laws. It helps to prevent hasty legislation and provides more balanced representation. Many stable democracies use bicameral systems to improve governance and protect minority interests.

Proposal 8: Constituency-Based Voting

We propose that the Constitution replace the current single open national constituency and proportional representation system with a constituency-based voting system.

Under this proposal:

- Fiji shall be divided into clearly defined geographic constituencies.
- Each constituency shall elect its own representative to Parliament.

- The proportional representation system shall be removed.

A constituency-based system creates a direct link between elected members and the communities they represent. It makes Members of Parliament more accountable to the people who voted for them. It also makes it easier for voters to understand who represents them and to hold that person to account.

Proposal 9: Compulsory Voting

We propose that the Constitution make voting compulsory for all citizens aged 18 years and above.

Proposed Clause:

> "Every citizen of Fiji who is 18 years of age or older is required to vote in all national elections. A citizen shall be excused from this requirement only if they have a certified medical incapacity that prevents them from voting."

Compulsory voting encourages broader participation in democracy and ensures that election results more accurately reflect the will of the population. Several countries, including Australia, use compulsory voting successfully. Providing a medical exemption ensures that the requirement is fair and humane.

Proposal 10: Repeal of Section 115 — FICAC

We recommend that Section 115, which establishes the Fiji Independent Commission Against Corruption (FICAC), be repealed from the Constitution.

10.1 Reason for the Proposal

We are not proposing that anti-corruption work should stop. Rather, we believe that the functions currently carried out by FICAC should be transferred to existing constitutional institutions, specifically the Office of the Director of Public Prosecutions (DPP) and the Fiji Police Force.

10.2 Justification

- Having FICAC and the DPP both carrying out prosecutorial functions creates unnecessary duplication. This can lead to confusion, inefficiency, and conflicts over jurisdiction.
- The DPP and the Fiji Police Force are already established constitutional bodies with clear mandates. Strengthening these institutions is more efficient than maintaining a separate commission.
- Removing FICAC from the Constitution does not prevent Parliament from passing anti-corruption legislation. Parliament would retain the power to create laws and institutions for this purpose as needed.

- Integrating anti-corruption functions into existing bodies makes them more accountable within the broader constitutional framework.

Proposal 11: Repeal of Section 173 — Immunity of Pre-Constitution Laws

We propose that Section 173 of the Constitution be repealed in full.

11.1 Current Position

Section 173 currently shields laws, decrees, and promulgations that were made before the 2013 Constitution came into force. These laws cannot be challenged in court, even if they are inconsistent with the Constitution or the Bill of Rights.

11.2 Proposed Replacement

Proposed Clause:

> "Section 173 of the Constitution is hereby repealed. All laws, decrees, and promulgations made before the commencement of this Constitution shall be subject to review, amendment, or repeal by Parliament. Such laws may also be challenged in the courts for consistency with this Constitution and the Bill of Rights."

11.3 Justification

- The rule of law requires that all laws — including those passed before the current Constitution — be capable of scrutiny and challenge.
- Shielding pre-2013 laws from constitutional review undermines the supremacy of the Constitution and the Bill of Rights.
- Parliament should have the power to review and amend any law that is inconsistent with democratic principles or human rights.
- Citizens should have access to the courts to challenge any law that breaches their constitutional rights, regardless of when that law was made.

Proposal 12: Expanded Functions of the Public Service Commission

12.1 Current Position Under Section 126

Section 126(1) of the 2013 Constitution currently limits the functions of the Public Service Commission (PSC) to the following:

- Appointing permanent secretaries, with the agreement of the Prime Minister.
- Removing permanent secretaries, with the agreement of the Prime Minister.
- Taking disciplinary action against permanent secretaries.
- Performing such other duties and responsibilities as may be prescribed by written law.

Under this arrangement, the PSC's role is largely restricted to dealing with permanent secretaries. The broader civil service — including all other public officers — falls outside the direct constitutional mandate of the PSC.

12.2 Proposed Amendment

We propose that Section 126 be amended to expand the functions of the PSC so that it has full constitutional authority over all appointments, removals, and disciplinary matters across the entire civil service.

Proposed Amended Section 126(1):

> "The Public Service Commission has the following functions —
>
> (a) to make appointments to all public offices;
>
> (b) to remove persons from all public offices;
>
> (c) to take disciplinary action against holders of all public offices; and
>
> (d) to perform such other duties, functions, and responsibilities as may be prescribed by written law."

12.3 Justification

There are strong reasons why the PSC should be given full authority over all civil service appointments, removals, and disciplinary matters:

- Under the current Constitution, the Prime Minister's agreement is required for the appointment and removal of permanent secretaries. This arrangement risks political interference in what should be an independent, merit-based public service. Expanding the PSC's mandate and reducing executive involvement would strengthen the independence of the civil service.
- A strong and independent PSC is essential for good governance. It ensures that public servants are appointed based on merit, not political connections, and that disciplinary matters are handled fairly and consistently.
- Limiting the PSC's constitutional role to permanent secretaries alone leaves the rest of the civil service without the same level of constitutional protection and oversight. All public officers should be subject to the same standards of appointment and discipline.
- Giving the PSC full authority over all public offices aligns Fiji with best practice in Commonwealth jurisdictions, where the PSC or equivalent body typically oversees the entire public service.
- This change would help to depoliticise the civil service, improve public trust in government institutions, and ensure that the right people are in the right roles based on ability and performance.

12.4 Interaction with the Prime Minister

We recommend that the requirement for the Prime Minister's agreement in the appointment and removal of permanent secretaries be removed or significantly limited. Where consultation with the Prime Minister is necessary — for example, in relation to the appointment of permanent secretaries who work directly with Cabinet — this should be a consultative process only, with the final decision resting with the PSC.

This would ensure that the executive branch retains an appropriate role in the functioning of government without being able to interfere in the independence of the public service.

Immunity

We acknowledge and respect the Supreme Court ruling of August 2025, where Chapter 10's immunities to ensure national stability where chapter 10 immunities are entrenched and unamendable, **we as citizens of Fiji strongly oppose immunity for coup makers. Immunity undermines the rule of law, denies justice to victims, encourages repetition of coups, and contradicts the Bill of Rights.**

We urge the Commission to record this sentiment in its final report to Government, so that future leaders understand that the people of Fiji do not want immunity for coup makers.

Conclusion

The thirteen proposals set out in this submission are intended to strengthen Fiji's democracy, protect the rights of all citizens, and reflect the values of fairness, accountability, and cultural respect. Each proposal has been explained in plain language so that the Review Committee can consider it clearly.

We respectfully ask the Review Committee to give careful consideration to these proposals and to consult widely with the people of Fiji before finalising any amendments to the Constitution.

We thank the Committee for the opportunity to contribute to this important national process.

Submitted respectfully,

Manasa Duvaga & Eseta Leba Balabala

A Concerned Citizen of Fiji

24th June 2026

FNU Nasinu

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: FNU – Nasinu DATE: 25/6/26 TIME: 10am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	Lynda.		3391833	Caubati		F	Others	[signature]
2.	Randhir Prasad	59yrs	8682500	New Town.		M	Indo Fijian	[signature]
3.	Paula. Turaga	59yrs	2312483	Laucala Beach Estate.		M	Fijian	[signature]
4	MOJITO MUA	70	7559733	SAMABULA		M	Rotuman	[signature]
5.	KANITO LOVOBALAVU	51	9332025	KANAKANA TUNULOA, CAKAU	TUNULOA	M	Fijian	[signature]
6.								

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

FNU Nasinu Lecture Theater
25-06-2026

Mr. Gounder: For the public consultation. Group one consists of the chairman who is arrived now and is on his way to the table, myself and Mr. Conway Begg. In group two we have Mr. John Fatiaki, Ms. Mare Nailatikau, and Mr. Ami Kohli. The Commission is tasked to undertake a comprehensive inquiry into the deficit identified in the 2013 Constitution, and we have been tasked to engage the people of Fiji through a consultative process and evaluate key aspects to ensure that the Constitution or the revised Constitution or the amended Constitution reflects the values, needs, and aspirations of the nation. The juncture I'd like to welcome, and before I hand over the mic to the chairman, I would like to once again thank you for your presence this morning and we look forward to your submissions. Please feel free to give your submissions on any issues regarding the Constitution. I will now hand it over to our chairman for any introductory remarks before we open the floor for submissions.

Mr. Valenitabua: Thank you, Dr. Gounder. Bula Ladies and gentlemen, we now have this session here, a consultation session for the Constitution Review Commission. This morning, although I am the chairman, I am going to be, I'm going to transfer the chairmanship to Mr. Gounder. So, Mr. Gounder will be chairing this session this morning. To those who have not been to any of our consultations, the Commission was appointed by the President of the country, His Excellency, Ratu Naiqama Lalabalavu, and our main task at this point in time, or our main task is to review the 2013 Constitution. In other words, we can make amendments to the Constitution. We cannot change the Constitution completely. There have been suggestions made to us that we draw up a new, a totally new Constitution.

That is not within our terms of reference. So whatever suggestions, whatever recommendations we receive, they will be considered in the amendment to the Constitution. The powers we have include removing some laws from the 2013 Constitution. We can also introduce new laws into the 2013 Constitution, and we can change the wordings of the laws in the Constitution so that they mean differently. The provisions have different meanings. That is our main objective and the main term of reference. We have been traveling around the country, receiving submissions and recommendations from the people, and that was one of the first things that we were required to get as many submissions from

the people as we can. We've been to Lau, we've been to Lomaiviti, Vanua Levu, all over Vanua Levu. We have gone around Viti Levu, up to Yasawa, Kadavu, Beqa, and Ovalau, and we are finishing off this week here in Suva. Now, that is the introduction that I can give you this morning. And with those few words, I now open the consultation session this morning. I will also pass over the mic now and the chairmanship to Dr. Gowda so that he can be our chair this morning. I will sit and listen.

Mr. Gounder: Thank you, Mr. Chairman. As part of the proceedings here on, if you have to make a submission, please raise your hand and one of our secretariat team members will bring a mic to you. Please tell us your name before you make your submission. All the submissions you make today will be video recorded and audio recorded as evidence. If you have any written submission, we are happy to take written submissions as well. If you want to summarize your written submission before you give us the detailed written submission, that is also fine with us, but you can be assured that all the submissions here will be properly recorded and used as evidence regarding submissions received when the full commission sits to discuss the review amendments to the report.

Paula Turaga: Thank you, Mr. Chair, the chair of the Constitutional Review Committee and also the chair for this morning's session here in the Nasinu campus. My name is Paula Turaga.I am from Lau and I live at Laucala Beach and I'm also teaching here at the FNU. My submission is just reflected on my own, it's not of me as part of the FNU. Yes, the point of submission. One is the electoral system, which is the D'Hondt voting system, which is the 5% threshold. I would believe if it can reduce to 2% because it's does not favor small political parties. Ideally, it's not only the number of populations here in Fiji, we are less than 1 million.

The D'Hondt voting system, it's a one man, one vote, which only favor the country, which I could say 30 to 50 million people as a resident. And the second one in regards to that, I would suggest that the proportional representative voting system, which is the constituency and also the communal voting system, whereby MPs are represented from the constituency and voters are also well represented in that regards. Number three, which is the immunity clause. Immunity clause, I think lots of the members of the public are also raising out their opinion on that. And under the constitution, we all know it can't be repealed or taken away as of now. The immunity which is under section 115 of the 2013 constitution. In my opinion, it should be deleted and taken out of the

future Fiji constitution. It might be not this one, the 2013 constitution. The next one, when I say the next one, that means there will be another round of the public submission will be coming up. If the next government going into power and they want to change the constitution, which is the 2018 constitution, and then the members of the public will have another round of submission. So, if it's not taken out, it will encourage individual to take over an elected government. So, the provision of immunity was not in the 1970 constitution. And after 19 years, then we see the word immunity, the word in the 1990 constitution. So, immunity is like a closet. It's a shadow whereby somebody, you make a scene and you're trying to hide on the closet. That should be taken out. So now number four, to suggest that an oath to the constitution, not to any person similar to the US military, they cannot structurally design not to carry out a coup to the president of the USA. This is one of the core features of the American constitution government. Now, let me simplify what I want to say here.

The oath of the constitution to any person. The oath to the constitution, not to any person. So that means every members of the military forces take this oath. Every member. They do solemnly swear that I or they will support and defend the constitution of the Fiji Islands against all enemies, foreign and domestic, that I will bear true faith and allegiance to the president of Fiji and orders of the officers appointed over me according to regulation of the Fiji military law. Having said that, loyalty to the constitution is paramount here. Ladies and gentlemen, not the president of Fiji personally. One. Let me repeat that. I want to repeat that. Loyalty to the constitution is paramount here. Not to the president of Fiji personally. If we can see that a difference, we can identify that means that the people have to uphold the constitution. The constitution must be uphold here. Secondly, a coup overruling or suspending an elected government would directly violate the oath. Because the oath has been set out from the first one. If you violate that, if you carried out something that you want to suspend or take over the government, you are violating the oath of supporting the constitution. Not the person. Otherwise we're going to keep on rounding and rounding and rounding.

After this constitution revision, which is a taxpayer's money, which is almost two million, going on about this one, and we will have another one, which will be coming up. We'll have another two to three million, which is the taxpayer's money, because of that. We are violating the oath to suspend the constitution. Not the person. Number six. Let's bring

back the Senate with the compositions of members. I would say let's go back to 32. I like that number because it's even number. It's not odd numbers. From the GCC, we can say we have bring back another 14 members. The Prime Minister's nominee, nine. And the opposition leaders will be eight. And then there are two in the Council, one. So, the upper house and the House of Review. I don't have to dive into about the meaning of the Senate. Everybody has known the Senate. It's like a buffer. Everything's coming from the lower house, going to the upper house before it's finally member. When you say people will argue with that is a lot of money when you bring back the Senate. All right? It probably, I would say, right? Maybe a system of articulating all the parliamentary system. Might be going to a formulation order. The government, they still have numbers here. Because the GCC and they have the government nominee, which is nine. And then you have the opposition, and then the two men. So everything is coming from the lower house to the upper house. They say, oh, it might be delayed. All this. We are still happy with this one here. All right? Whatever the parliament says, go on. And now we're going to go back to Senate, and then go through the Senate.

They don't make any bill. They're just going and approve that the bill is coming from the lower house. Number seven. Fiji becomes a significant harbor in the Pacific narcotic drug trade. Particularly for methamphetamine and cocaine. Trafficking from foreign drug cartels. Now, this is very important. Those involvement must be classified as terrorists here in our nation. Might be very strong. They are becoming a proxy. From the main cartels. Proxies here. In numbers here. Let's do some math here. We hear the news. Billions. It's not millions. Billions of dollars. Right? So, billions of dollars coming through this. It's actually the head of the snake is outside our nation. And the proxies here. Who are the proxies? The proxies, if you look at in terms the head, the proxies, they are the terrorists. They should be classified as a terrorist. What happened to the terrorists? Yes. The laws. We have to dictate on that. What will be happening to them. Number eight. The appointment of president of Fiji. I think it's under the 2013 constitution. I would suggest to go back to the GCC.

The system, the current system now, it's becoming a problem now. It's very much political. Because the majority party that leads the nominee for the president will be count. Because they have the numbers. So it's politically. Let's go back to the council of chiefs. So the appointment of

the president will come through that. Might be very much appropriate. Number nine. Last one. So number nine. I just want trying to to go back to the one that has already been said. The submission regarding to the new constitution after this one. Lots of members of the public, they want, they say they want to change the 2013 constitution. And our voting system says otherwise. And now, and this present government, they cannot do. The Supreme Court has been highlighted by the chair, we all understand. And when we saying that the constitution, it's probably, it will take another taxpayers money. Let's hope, my hope, this will be the last, not this one, this will be the last, not the last public consultation. There will be a next one coming up. Because they want to change the constitution. If the government elected, they said, okay, they're going to change for the election constitution. And then they go back to the members of the parliament, public, for their submission. I hope that will be the last one. So, chair and members of the commission, I thank you all for your, for your hard work within the nation of compiling all the public submission.

Mr. Gounder: Thank you very much, Mr. Paula Turaga, thank you very much for your submission this morning. You have talked about the electoral system, reducing the percentage threshold from five to 2%. You have also talked about the constant constituency system voting. You have talked about the immunity clause as well, that there should not be any immunity clause going forward in the future. If we do have a revised constitution. You have also talked about saving the constitution rather than the president and the allegiance to the constitution. You have argued it as well, the logic behind it. You have talked about bringing back the Senate.

You also talked about; you've given us a recommendation on the composition of the Senate as well. You have talked about the drugs issue currently facing the country, the enforcement and some of the punishments. You have talked about the president should be appointed by GCC and the disadvantage of the current system. All of the submissions you have made, we have received these submissions from other places as well. The issues that you have raised this morning is already on the agenda of the commission to be discussed when we sit down to discuss the submissions that we have received from the public. Thank you very much for your submission. I will now give an opportunity if the members of the commission have any clarification questions for you or any further comments.

Mr Biu: Members of the commission, I have here with me the written submission from Paula Turaga, who is a lecturer here at FNU Nasinu. I now submit to the commission for record this morning.

Mr. Gounder: Okay. For record, we acknowledge receiving written submission from Mr. Paula Turaga. This is in addition to the oral submission that Mr. Paula Turaga has made. The written submission is dated 25 June 2026 and is signed by Mr. Paula Turaga. This is now accepted as written submission received here at FNU Nasinu campus. Thank you. Next submission, please.

Mr. Valenitabua: Mr. Turaga, do you have a copy of the constitution? The oaths and affirmations are in page 171 of the smaller version. It's after section 174. Do you have a copy of the constitution? After section 174, the title is schedule or schedule. And then it says oaths and affirmation. There is the oath of allegiance there. If we go through it, it says I swear that I will be faithful and bear true allegiance to the Republic of Fiji according to law and I will obey, observe, uphold and maintain the constitution of the Republic of Fiji, so help me God. Is that sufficient or we have to add some more matters?

Paula Turaga: I think, sir, we have to add some more.

Mr. Valenitabua: As you have suggested to us,

Paula Turaga: Yes, sir.

Mr. Valenitabua: Okay. But the important thing is this, the oath to the constitution, not to the president, not to the country, not to the country, to the constitution. And who do you suggest should take this oath?

Paula Turaga: I would suggest mainly the military people or the security, let's say the security here in Fiji. And when I say security, probably the military, the police and the correction services.

Mr. Valenitabua: The disciplinary forces.

Paula Turaga: Disciplinary forces.

Mr. Valenitabua: And how about the workers of the government? But the important thing is it's an oath to the constitution.

Paula Turaga: This is my main argument now.

Mr. Valenitabua: Yeah, thank you.

Paula Turaga: To the constitution.

Mr. Gounder: Thank you. The next submission, please.

Randir Prasad: Thank you, Chairman of the Constitutional Review Committee and the Chairman for this morning consultation. My name is Randir. I am a retired police officer and currently I am the chair for the district advisory council for Naitasiri. I have a few.

Mr. Gounder: May I have your name, please?

Randir Prasad: My name is Randir Prasad.

Mr. Gounder: Thank you. Please continue.

Randir Prasad: Thank you. Just going back to what Mr. Paula said on the immunity clause, I would add that there shouldn't be any immunity clause in the constitution. That section to be amended that all those that commit a felony or a sedition to be punished by law. And the other one is the threshold that in the voting preferable. I recommend that the 5% threshold to be reduced to 2%. So that gives a clear indication that people who are going into the parliament with an average vote are being voted by the people. And also on the Bill of Rights, that is the chapter 2 of the constitution, we have seen while the Bill of Children and the Bill of the Rights of Children and Rights of the People Living with Disabilities are clearly defined in the constitution. The rights of older people are very silent. It's not defined in the constitution. So I recommend that that has to be added. I have written a submission on the rights of older people and I will be submitting that this morning. And also on the Bill of Rights, the section 36 of subsection 1 on the food, hunger and clear water, I believe that that is also well-cleared. But nevertheless, looking at the crisis that is particularly the fuel crisis. So I suggest, recommend that in that kind of cases that the state should come in to assist the vulnerable people in terms of hunger, clear water and sanitation. Thank you.

Mr. Gounder: Thank you, Mr. Randir Prasad. Your points, your submission this morning is noted. You have talked about the immunity clause, that there should

be no immunity clause in the future. This is a submission we have received from many quarters of our country, doing the many submissions that we have, public consultations that we have held. The threshold should be reduced from 5% to 2%. Bill of Rights, you argue that while the rights of children and rights of people with disability have strong protections, there is hardly any mention of rights of older persons. And you made a submission this morning that there must be stronger recognition of rights of older persons in the Bill of Rights. And your final submission was regarding Section 36.1 related to the right to adequate food and water. And currently, due to inflation and fuel costs, your argument is that there are vulnerable families out there who would need government support so that they have adequate food and water. So, thank you very much for your submissions. All the points are noted. And you said you have written. Okay, thank you.

Mr. Biu: Members of the... Members of the... I have here with me the written submission from Randir Prasad, trustee and chair of the Nasinu Old People Association. It's also signed by Mr. Prasad and I hereby submit to the commission for record.

Mr. Gounder: Thank you, Mr. Biu. For record, we acknowledge receiving written submission from Mr. Randir Prasad. He signed by Mr. Randir Prasad and he is also put more details. : Showing that he is the trustee chair, Nasinu Older Peoples Association. He is also district council for older peasants and district advisory councilor chair, Naitasiri. The submission is written in English and this is accepted as written submission here. The consultation that was held at FNU Nasinu Campus. The submission is written in addition to the oral submission that Mr. Randir Prasad has made. Thank you.

Mr. Prasad, the section 36 that you mentioned talks about the right to adequate food and water. Number one talks about section 36.1 that you mentioned talks about the state must take reasonable measures within its available resources. It talks about within its available resources to achieve the progressive realization of the right of every person. And the standard claims that it does not have the resources to implement the right. It is the responsibility to the state to show that resources are not available. So while the right is mentioned, there is also another clause which says that the state can justify not being able to provide in certain circumstances. By arguing that, it does not have the resources to implement that. We're just sort of reading this out to you. But your point

is well taken, and the right, as it appears, is also well noted. Thank you. And this is something we are going to consider as a commission. We have received a number of submissions. in this regard where the right is quite explicit, but then there is a clause which says the government in applying this right may claim that it does not have the resources to do it. So we have received comments regarding that as well. Would you like to make any further comments on this? Thank you very much. Next submission, please.

Mr. Valenitabua: Mr. Turaga, I have a comment which I would welcome discussion on. Mr. Prasad has referred to Section 36, Subsection 1 of the Constitution. This is the right to adequate food and water. Now, Section 36 has two subsections. You know, this is a matter for discussion, and I'm putting it to the floor for discussion. In Section 36.1, the Constitution says, the state must take reasonable measures within its available resources to achieve the progressive realization of the right of every person to be free from hunger, to have adequate food of acceptable quality, and to clean and safe water in adequate quantities. Then section 2 states, or subsection 2, in applying any right under this section, if the state claims that it does not have the resources to implement the right, it is the responsibility of the state to show that the resources are not available. The effect of that, they impose a right in subsection 1, and then they qualify it under subsection 2. Do you have any comment in relation to that?

Paula Turaga: Yes, thank you, sir, Mr. Chair of the Constitution Review Commission for giving this time for discussion. I think, yes, in that section 36.1 and also subsection 36.2, let's talk about the foods and then the rights. And the government have to provide that. The resources are the resources, the owner of the resources. One is that we also try to see the rights of the owner of the resources. The resources within the land that's owned by the people. Now, and then we move up to these discussion points, as you mentioned. The rights of the foods and the rights of water on the 36.1 and 36.2, which is paramount, which is paramount in any government to provide for the citizens. However, when some are not really Speaker: in order for them to provide for themselves. And we say they have to go back into the Fijian context within to the Vanua, and then they're trying to dictate, go back to their essential food making in the Vanua. The capital factors of that, the factors that we are trying to provide for them in order for them to succeed, it becomes a capital gain to the government. When we factor that, we give grants to these people,

the grants will come back to government in a form of tax. I also missed out a point of the capital ground tax. Mr. Conway Begg on that. It's on the Constitution 33. It's not really on that. It's about the capital gain tax. It's not 33-1. 33-1 is a justice of people that they can go for looking for work. Yeah. capital gain tax, sorry, I'm giving a little bit now, of the capital ground, capital CTG, capital ground tax. Capital ground tax.

Mr. Valenitabua: . I would say it's, for me, section 36.1 confers or grants a right to the people of Fiji. And then subsection 2, section 36, subsection 2 says, if the government does not have the resources, then it may not grant this right or work on this right for the people. What we are getting at is, isn't subsection 2 just a way of saying, yes, you've got your right.

Paula Turaga: But we cannot provide.

Mr. Valenitabua: It's just an excuse for government.

Paula Turaga: It's a lame excuse for government to provide. Because they said you have food and then you have rights, but we don't have resources to provide. It's a lame excuse for the government.

Mr. Valenitabua: Right. So we are on the same page now?

Paula Turaga: We are on the same page.

Mr. Valenitabua: Okay. It has a right, it has granted a right, but then it says if we don't, we won't provide this right. We provide you this right. So should we keep that subsection 2 or remove it?

Paula Turaga: We should remove it.

Mr. Valenitabua: Don't give government an excuse.

Paula Turaga: Yes. If we don't remove and then we paraphrase in a word so that the government can delete some word of that, do provide. And delete other words will say we cannot provide. To find the words that totally give the government the prerogative to provide, rather than if or no.

Mr. Valenitabua: Rather than the negative effect of it.

Paula Turaga: Yes.

Mr. Valenitabua: Thank you, Mr. Turaga. Mr. Prasad, being a senior member of the community, do you have any view in relation to what we have just discussed?

Randir Prasad Thank you. Just looking at the subsection 2, if the resources are not available, we can keep that section and rephrase the wording. There should be an alternative action plan made by the state or the government, alternative action plan, like what we are facing currently in terms of fuel crisis. Thank you. That's all from my side.

Mr. Valenitabua: Thank you.

Mr. Gounder: Yeah, thank you. It's good that we're having this discussion, and thank you both gentlemen for your comments, because basically what this says is that the state can come back and say we don't have the money through the budgetary process and other policies that it implements to be able to do that. So that's what it provides. The same issue regarding, for example, the right to water and sanitation as well. We know that 40% of the people in rural areas don't have access to clean water. So the state has the right to provide, but at the same time, there is a clause which says that it has to be progressive and over time. So while the right exists, there's an exemption which provides the state some flexibility in how it does it. But it's good to. hear the feedback from both of you gentlemen. Thank you. Any other submissions?

Mojito Mua: Thank you, Mrs. Chairman I don't mind making a presentation in English. Thank you, Mr. Chairman, substitute chairman for this morning. As a Christian, I'd like to first thank the Lord Jesus Christ for giving us the privilege of life. Allowing us to be able to make contributions because of issues that the government and people feel essential to live in harmony in this country. I apologize that... I did not prepare any speech, although my submission will be attended to the Constitution Office either tomorrow or Monday before the closing date. However, when I was given this pamphlet, the first thing I noted was the Supreme Law of Fiji. Given that it is the ultimate country, but it is subject to either amendments or obligated, either democratically or by the forces of power. You can do it militarily or civic unrest, as history has proven to us. And we have seen it done four times, I believe. And this we call, while we call it amendment, it is really a change. You maintain the label 2013 constitution, but as a matter of fact, we're trying to make a change to that 2013 constitution. Immunity. Immunity.

To me it protects those who hold public office to do, to either break the law or to be able to do wrong. That's my interpretation of what humanity in the Constitution is. And while it's the supreme law, it gives protection to those who can break the law. The challenge to the Review Commission is... How can this be prevented as we go forward? The Constitution is not only for today. We are hoping that the Constitution will take us as long as it can last. We can change it. We can change it. is on the majority. And if the majority is there in parliament, then there's a threshold that can make a change or can completely overhaul the constitution. So there are provisions that can make changes to the constitution. And the future is beyond us. All we can do is hope. So having said that... We're trying to come up with a constitution that addresses different cultures and backgrounds. The identity of indigenous people as against those who want to be incorporated into that framework. and the challenge and that we hope that the constitution with all your ethnic background and the progress you'll come up with some way of making these differences how can we provide harmony between these differences.

So it goes beyond what we can write down in words. It's a mutual understanding between the differences that we accept that it is reality. It's a fate. It's not my choice. my faith that I was fortunate to be born to parents who immigrated to Fiji. So, to make a living, make a family. But then, I'm still Rotuman. No matter how we can identify that, differentiate that. still a Rotuman and a citizen of this country, Fiji, which I'm quite thankful and I'm quite grateful and privileged to. And I hope that some form of mutual understanding and respect, acceptance, that we are different under the Almighty. How we foster that is something that hopefully you can reform it or formulate it in the work that you are asked. With those words, God's blessings, giving you the wisdom. to come up with the reforms necessary, so that the people of this country, today, as we go forward, that we can live in peace and harmony, enjoying the privileges provided by this country. Thank you.

Mr. Gounder: Vinaka, thank you very much for your submission and the points that you have raised. We have taken note of how personally you have spoken about the issues. Thank you for your submission. We are ready to take the next submission.

Inder Deo: Good morning, everyone. My name is Inder Deo, and I'm a staff of this university, almost reaching the end of my teaching career. I thank the government for first of all putting up this day for people to contribute to any changes that we would want in our constitution and I'm thankful to everyone and including my colleague who just informed me about this so I'll be very brief, but there are a few things that I need to sound out. If it's okay, please take it on board. If it is not, just forget about it. First thing, constitutions. We are governed by the Constitution. Many countries of the world have written constitutions. People who have brought about this idea of having constitutions, Britain, for example, England, they don't have a constitution written, yet they ask other countries to have a written constitution. Something I am grappling with the last 70 years. Minus six years of my childhood, seven, eight years primary school, before I went there. But anyway, they have stood the test of time, constitutions. But the things that I want to mention, first is, Constitutions, the more you write in to a constitution regarding the conduct of governance by the winning party in the opposition, opposition parties, the more we write into the constitution, the more we leave out. So we can never put everything in the constitution. I'm just trying to sound out. to the authorities just put the key bones there that are universal in nature and not put too much meat around it because just like any other document my personal view is that it should be a breathing document It should not be written in stone, and then generations down the line we follow this. Some fundamentals, yes. But because of changes in the demography, the population, particularly Fiji, we have lost a lot of our people for various reasons.

One that is a very common reason, food and all that. But they are also great. that particular time when it was put in there but perhaps not okay it renders itself obsolete and yet we live with it without taking note of the changes in demography population human population So that's why I'm saying it should be a breathing document, number one. Number two, we have had several constitutions after the independence. When we asked for independence, 1970 constitution, the provisions in there were very good. If not all of it, most of it. The demography then was suitable for that time when they asked to participate in the constitution in the London conferences. Lord Salisbury and the others who were there. There was a co-bound equality of number of seats in Parliament. 52, 22 I-Taukei, 22 Indo-Fijians generally coming out from the Girmits, but the numbers were same. And then eight general electors. So, it was quite suitable to the demography of all these three major communities. Except for a few

things like others. At that time it suited, but immediately after a decade of independence, and thereafter, up till now, the term is not suitable. Somebody being constantly referred to as others The issue here that I'm trying to wrap it around current and other upcoming reviews of the Constitution, unity in diversity.

If there are 10 members of a community that have chosen our country as a country where they're going to live, and the generations to come are going to live, against the I-Taukei, which is now the largest group. after which the Indians and other business people and all that but the point is that we must respect the numbers high middle or lower groups does not make it that they are lesser being and the one the population that others don't matter equality of opportunity to every citizen is the issue if constitutions have failed on that we need to change that and make those changes because like all other plants and animals that we find on the planet wherever it is above the water sometimes we forget the land is disconnected it is not.

The land that we see in Fiji, the islands, the small ones, there's two big islands and other islands around, they're all connected to each other beneath the sea. Take a dive and if you're a good swimmer, you can reach New Zealand and check the depths of there with the gadgets that you can use to find out whether really there is some land there or not. The land is everywhere. Temporarily, you can find that it is water above that. So every human being, together with the flora and fauna of the country, the plants, animals, the insects, land-dwelling creatures, they cannot survive in the sea. Under water like the marine life and vice versa The marine life once you take them out of water .They cannot breathe and they will die So to for one moment to think that we can legislate this in a constitution wrap it up On you know project view But because we are the first people here Or second group of people, or third group of people, that we have the opportunity to tell each other off and say, please find another country. What countries? We don't have situations. Nobody grabbed my neck.

So many coups have happened. Please, there's the boat, there's a plane, you pack up and go, or go to the sea. I'm talking university at the moment. But some countries have this idea. Oh, if you don't like the place, please find some other place. We are land-dwelling creatures together with the flora and fauna above the ground. And then similarly, all the creatures in the sea, they have to be also protected. Who is going to protect that? The humanity. that's my first point. Please, whenever we draft or make some

changes to the constitution, don't have any bad feelings about anybody. Try to accommodate them because... If you look at the reality of life, we were not here. I was not here 80 years ago. My parents brought me to the world. I was born in Fiji, so I am a citizen. And I have certain rights like any other people. We need to look after the planet, look after the people, look after how the countries are governed. We cannot say just mind your own business. Our life is short. It has a beginning. And those things that have a beginning, they definitely have an end. So, it's in line with nature. That's why the planet doesn't get too overcrowded.

So I think constitutions Speaker: must also reflect the rate of population growth. Before we could have the excuse to say, oh, we're a small population, some other population might come and take over, and so we need to multiply fast. Those days are gone. Using numbers, all that, unnecessarily building people, without having a look at the resources of survival and all that, growth and development, we just take pride in producing children. Some people have very large families, and they say, it takes two Tango. So some provision be made that we are free to live and enjoy whatever is there given by the God. But we must be conscious that the population growth should not be too little. As we say in Hindi, me and my wife and my two children. That's a very dangerous formula. One might get sick. A lot of diseases are coming, new diseases. COVID is one case in point of reason. So, two is too little. The thing that needs to be talked about, some area you can mention that, please, we have a country of limited resources and not too small a family, not too big, and we will provide provisions for the development of every community. Every race, and as far as the issue of race is concerned, race is a fact of life everywhere in the world. Small country, big country, race is a fact of life, and we must appreciate that, variety and all that.

But racism is not a fact of life. We can do without racism. There's one thing that has been bothering me for a very long time, and wherever the opportunity, even these holes, when I teach education courses, when I teach my technology courses, which is based on resources, that are rapidly depleting, because we are not checking how much we are taking out from the planet, and how much we are putting back for future generations. We take joy. in producing children, but we do not take joy in ensuring that we have the right volume of forest, the hardwoods and softwoods, natural timber, the food that is supplied by the sea, by the land, is limited So all these things have to be factored in, in a constitution which is worthy of the salute of almost, if not everybody. Most of us.

Yeah, that is it. Thank you. And then just one last point. Yeah, last point is about the number of seats in parliament. You can change that according to the demography, which is simple and common sense. We have used the constituency system for...

Then we run away with it, and then put Fiji as one single constitution. Now if I am from Lau, or if I am from Udu point, or if I am from Bua, or Rakiraki, when I get elected, using whatever means that is available, how do I save the entire country as a parliamentarian? I think it is very obvious now that... In the coming election, I would like to see, in this coming election, that we go back to the constituency where you are a candidate in Macuata province or Bua province or all the provinces and not whole of Fiji because practically it is impossible for one person to even visit your populated areas like the Cane Belt areas in the West. In the north, towns and cities, it's very difficult. Even if the town is very small, it's very difficult to people and talk about their problems and talk about it in parliament and how we can save them better as a parliamentarian.

So, I'm sure you would take into account, particularly this last point that I would like to participate in the election, voting and all that. provided we go back to these constituencies for the parliamentarians rather than one single constituency. Thank you very much for giving me the opportunity. Thank you, Master Ji. I was busy in the exam board meeting, so he asked me if we can contribute. That's why I came. So, thanks very: much for putting up. You may agree, you may disagree. but the opportunity you gave this. I am very thankful to. God bless you.

Mr. Gounder: Thank you, Mr. Deo, for coming over today to make a submission. We know you had a busy schedule with this meeting going on, but thank you also to Mr. Paula for bringing Mr. Deo. We have heard all the points you have mentioned, Mr. Deo. The submission has been recorded as well, and we will consider the... The issues that you have highlighted in your submission, we appreciate your wisdom and the knowledge you have and what you shared with us today. Before I end, I will also acknowledge you were my tutor in education many years ago, and I can still see the teaching style and the passion you have when we speak in a lecture theater. Thank you very much for coming over here. It's almost 12 p.m., but we can take one more submission before we close this session here today. So, we're ready to take one more submission if there is a submitter here who has yet to make a submission. There seems to be no further submissions, so I will now give it to the chairman of the commission to bring this session to a close. Thank you.

Mr. Valenitabua: Thank you very much, Dr. Gounder. To members of the public who are here at this hour, I thank you very much indeed for your attendances this morning. Although there were not many of us, we had some significant submissions this morning from the two, three gentlemen. who made submissions to the commission. It's not the quantity, it's the quality which we are looking at. And this morning we had very good quality submissions. And we will be considering the subjects or the contents of the submissions when we deliberate on the... the submissions and what should go into the Constitution.

Once again, I thank you very much. We will end here now. And from next words, when we get back to the office, we will work on a report, we will work on a recommendation, and we will work on an amended Constitution. The amended Constitution... will be put to government. They will then take it through to Parliament. debated there in Parliament, and we hope that the amended constitution will pass the second and third readings and also be supported by the majority, or two-thirds, not the majority, the two-thirds of members of Parliament. And then it will come back to the people, to us, members of the public, in a referendum. and we will decide whether we want the amended constitution to be our constitution, and if the majority, then the amended constitution becomes the constitution of Fiji. However, if the majority say no, we stick with the 2013 constitution, and then that's it. The final decision is on the people.

The 2013 Constitution had one drawback. It was not the result of public consultations. We have all heard from Itaukei, from our Indo-Fijian brothers and brothers, and from other quotas in society that there was no public consultation in relation to the 2013 constitution. Now, that deficiency is what we are trying to cure when we are amending the 2013 constitution. And that is why we have been throughout Fiji. And now the last section of the people of Fiji is here. We are doing these consultations around Suva. Now with those few words, and I bring this consultation session to an end, we still have... We still have sessions this afternoon. This afternoon, the second team would be in the Makoi Methodist Church Hall. And tomorrow at 10 a.m., this team would be at Tuilovoni Methodist Church Hall in Davuilevu. And tomorrow afternoon, Team 2 will be at the Nadawa Methodist Church. And on Saturday, we will all be at the Albert Park Hall, at the pavilion at Albert Park. And next week, Team 2 goes to Rotuma. That is the last island which will be visited. Following week, Level 9 will be the center. We will be receiving

submissions from political parties, from other associations, the Methodist Church, the Catholic Church. So that would be interesting to you, Madam, members of the media. The RFMF, we are looking forward to hearing from the RFMF. All these are confirmed, so interesting submissions from next week onwards. Thank you very much. May you have a good afternoon. Vinaka.

----------End of Session 1 [25-6-2026] ----------

Session 2
Date: 25-06-2026

Mr Biu (MC): Thank you. Members of the Commission, this is an additional submission this morning for Mr. Mohan Singh, Lord of 15 Kinoya, dated 15 June 2026. If the Commission want, I can read for record this morning.

I'm writing to provide my views on the review of the constitution of the Republic of Fiji. As a citizen of Fiji, I believe that all citizens should enjoy equal rights and opportunities regardless of ethnic background. The Indo-Fijian community has made significant contributions to the development of Fiji through agriculture, business, education, healthcare, public service, and many other sectors. These contributions have helped shape our nation and should fully recognize and respect it within the constitution. I also wish to highlight the concern relating to the land security. Many Indo-Fijian families continue to live with uncertainty and fear regarding the future of the land on which they live and work. This part of reason has been forced to leave homes and farms that they have occupied and developed for generations.

This creates financial hardship, emotional distress, and social instability. I respectfully propose that the land lease be extended to 99 years to provide a greater security and confidence for families and business. Longer lease periods would encourage investment, development, and long-term planning while benefiting both landowners and tenants. Furthermore, there are many Indo-Fijians who occupy Mataqali lands and, in some cases, face difficulties in the relationship with landowners. Situations of uncertainty and unequal treatment can create tension and hardship for families. The constitution should promote fairness, mutual respect, and protection of all citizens living on this land. I also believe that citizens should have equal access to sea, river, and land.

For the Indo-Fijian community, many religious and cultural ceremonies are conducted in rivers. In conclusion, I respectfully request the commission continue to strengthen equality among citizens, recognize the contribution of the Indo-Fijian community, provide greater security to land tenure through long lease arrangements, and ensure equal access to natural resources and places of cultural and religious significance. Thank you for the opportunity to make this submission. I trust that the commission will carefully consider the views of all citizens as it works towards a constitution that promotes unity, fairness, and prosperity for all Fijians. Vinaka vakalevu signed, Mr. Mohan Singh. Members of the commission, I now submit the written submission of Mr. Mohan Singh to the commission for record this morning.

Mr. Valenitabua: The commission has been tendered a written submission from Mr. Mohan Singh after the submission was read to the commission by Mr. Biu. The commission has now accepted the written submission which is in the English language as part of the submissions and evidence received here at the Fiji National University Lecture Theatre at Nasinu this morning on the 25th of June 2026. Mr. Mohan Singh, we have Mr. Conway here who wishes to make a comment. Thank you very much, sir.

Mr. Conway: Were you able to read this or did you ask Mr. Biu to read this submission? You gave him permission to read. Okay, thank you. That's all I wanted to do. I just wanted to know whether you were willing to read it. But thank you for your submission, well received, and we'll look into it. Thank you.

Mohan Singh: The last paragraph it's not about the qoliqoli. It's about our prayer only, prayer and picnic. That's all we have to do. It's not about the qoliqoli or whatever. Thank You

----------End of Session 2 [25-06-2026]----------

Submission(s) Received

Constitutional Review Committee Submission.

Place: Nasinu FNU – CBHTS

Date: 25/06/26

Time: 10AM – 12PM

Name of Submission: Paula Turaga

Thanks, the Chair and Members of the Constitutional Review Committee

Points of Submission:

1. Electoral System - The D'Hondt Voting system – 5% threshold - should be reduce to 2% - because it not favors the small political parties. Ideally, its not argue well the number of our population, Fiji is less than a million of people. The D'Hondt voting system, one man one vote which only favor the country with 30 to 50 million of people as a resident.

2. In that regard, I would suggest the proportional representation voting system, constituency, open and communal voting system, whereby, MPs are represented from their constituency and voters are also well represented.

3. Immunity Clause – Section 155 – 2013 Constitution – should be deleted and taken out of the future Fiji Constitution. And if it is not, then we're still encourage individuals to take over an elected government. The provision of Immunity was not in the 1970 Constitution and after 19 years, then we see the word Immunity in the 1990 Constitution.

4. Now, to suggest that an "Oath to the Constitution, Not to Any Person" – Similar to the US Military Cannot (and is structurally designed not to) carry out a coup to the President of the USA. This is one of the core features of the American Constitutional Government.

5. Oath to the Constitution, Not to Any Person – Every member of the Military Forces takes this oath. " I_____ do solemnly swear that I will support and defend the Constitution of the Fiji Islands against all enemies, foreign and domestic , that I will bear true faith and allegiance to the President of Fiji and the orders of the officers appointed over me, according to regulations of the Fiji Military Law". Having said that, Loyalty to the Constitution is paramount here, not the President of Fiji personally. Secondly, A coup (overthrowing or suspending an elected government) would directly violate that oath. Following such an order would be illegal.

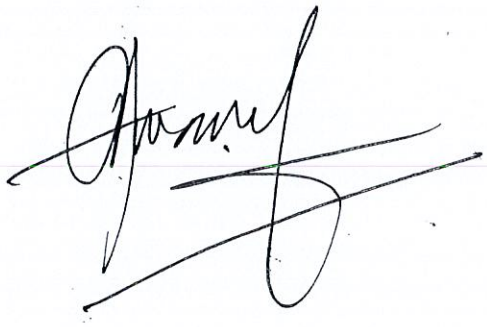
6. Let's bring back the Senate with the composition of members 32 – from the GCC 14, PM 9 Nominee, Opposition Leader 8. Rotuma Council 1. Senate - Upper house and House of Review.

7. Fiji has become a significant hub in the Pacific Narcotic Drug Trade, particularly for methamphetamine (meth) and cocaine trafficking from foreign drug cartels. Those involvement must be classified as Terrorist here in our nation. They are becoming a proxies from the main drug cartels , proxies – create their cells – which humiliates and suffocates the young adults of this nation.

8. The appointment of the President of Fiji – should go back to the GCC. The system been adopted now is very much political.

9. There will be a likely public submission in regards to the new Constitution because many wanted change the 2013 Constitution. Waste of Tax payers' money.

10. Thank you all.



Nasinu Older Persons Association

district.counciloldpp@gmail.com.

Chairperson: Randhir Prasad Phone: 8682500.

Executive Secretary: Raveena Reshmi Prasad Phone: 9973831

24 June 2026

The Chair
Constitution Review Committee
Fiji

Re: Submission to the Constitution Review Committee Consultation – Bill of Rights (Chapter 2): Rights of Older Persons

Dear Sir/Madam,

I write on behalf of the Nasinu Older Persons Association to respectfully submit this proposal for the inclusion of a specific provision on the **Rights of Older Persons** within Chapter 2 of the Constitution under the Bill of Rights.

Across our communities, there is a growing and deeply concerning pattern whereby elderly parents transfer ownership of their homes, land, savings, or other assets to their children or relatives during their lifetime, only to later experience neglect, abuse, abandonment, financial exploitation, or even eviction from the very assets they once owned.

This submission seeks to address this injustice and ensure that older persons are afforded dignity, security, respect, and meaningful legal protection under the Constitution.

It is respectfully proposed that a dedicated constitutional provision entitled **"Rights of Older Persons"** be incorporated into the Bill of Rights to safeguard the welfare, security, and dignity of senior citizens.

The following reforms are recommended for consideration:

1. Right to Reversal of Property Transfers

Any transfer of property, money, land, or other assets made by an older person during their lifetime should remain legally reversible where there is evidence of neglect, abuse, coercion, undue influence, financial exploitation, or abandonment. In such circumstances, the older person should have the legal right to reclaim ownership of the transferred assets through an accessible legal process.

2. Automatic Disqualification of Beneficiaries

Any child, relative, or beneficiary found to have abused, neglected, abandoned, or exploited an older person after receiving assets should be disqualified from receiving any further inheritance or benefits from those assets and be subject to court-imposed restrictions preventing future claims against the older person's estate.

3. Mandatory Safeguard Period for Asset Transfers

All transfers of significant assets by older persons should be subject to a mandatory safeguard period of five (5) years during which ownership remains conditional. Failure by the beneficiary to provide reasonable care, support, and respect to the older person may result in the transfer being declared void and ownership restored.

4. Legal Oversight and Independent Advice

To prevent coercion, undue influence, and financial abuse, transfers involving substantial assets owned by older persons should be reviewed by a competent legal authority or tribunal. Older persons should also receive independent legal advice before executing any transfer documents to ensure decisions are made freely and with full understanding of the consequences.

5. Criminalisation of Elder Abuse and Exploitation

Any person who deliberately abuses, neglects, abandons, exploits, or unlawfully removes an older person from their home after receiving assets should be subject to criminal prosecution under elder abuse legislation and appropriate penalties prescribed by law.

6. Social Welfare Protection Measures

Older persons seeking to reclaim assets or escape abusive circumstances should be entitled to immediate intervention and protection by Social Welfare authorities, temporary housing and financial assistance where necessary, and support throughout the legal process.

7. Right to Medical Care

Every older person, including retirees and pensioners, should have the right to accessible and affordable healthcare. Where necessary, older persons should receive free or subsidised medical treatment and support services to ensure their health, wellbeing, and quality of life.

While the Constitution currently recognises the Rights of Children and the Rights of Persons with Disabilities, there is a compelling need to expressly recognise and protect the Rights of Older Persons. Older persons are among the most vulnerable members of our society. They have spent their lives building families, communities, and the nation itself. They deserve constitutional protection that promotes dignity, security, care, respect, and freedom from abuse and exploitation.

The inclusion of a dedicated constitutional provision on the Rights of Older Persons would demonstrate our national commitment to protecting those who have contributed significantly to the development of Fiji and ensuring that they live their later years with dignity, security, and respect.

Thank you for the opportunity to contribute to this important national consultation. I trust that the Committee will give due consideration to this submission.

Yours sincerely,

Randhir Prasad
Trustee/Chair
Nasinu Older Persons Association (NOPA) / District Council for Older Persons (DCOP)
DAC Chair – Naitasiri

Guidance Note for Consultations in the Villages for the Constitutional Review Commission

Prior to the commencement of the consultations, the review team should be introduced by the Chair or Team Lead followed by a short introduction of the purpose of the consultation and the nature of the feedback the Commission is seeking from the members of the public.

The 'Master of Ceremony ('**MC**') /Translator is then required to accurately translate to the audience the introduction and the team in vernacular.

Following this the **MC/Translator must then outline housekeeping matters for the consultations which are as follows**:

1. The public consultations will be conducted by the Commissioners in English.
2. Submitters who wish to make a submission are requested to raise their hands and a microphone will be provided to them.
3. Upon receiving the microphone, the submitter must introduce themselves and then may proceed with making their submission in their preferred language.
4. Submitters are to ensure that they speak slowly and clearly for the purposes of the transcription.
5. Submitters are to be reminded that these consultations are to receive submissions on the 2013 Constitution of Fiji. The members of the public are also to be advised that should the discussion start going onto other topics that do not involve the Constitution the Chair or MC may intervene to redirect the consultation back to the Constitution.
6. They are able to speak in iTaukei however must introduce themselves each time they speak. This is for the purpose of the audio recording and transcribing of the consultation so that those who read the transcripts are able to identify who is speaking and what they said.
7. Also the translator may request the submitter to reiterate their submission to be able to translate what is being said or to request the submitter to introduce themselves. The submitter is kindly requested to not take offence to this as it is necessary to ensure what is being said by the submitter to be put across to the Commission and also to enable it to be properly captured on the record who is saying what.

Note: It is preferable to have one officer as a MC/translator during the entirety of the review as it enables the person to easily digest and translate and also manage the public.

It also enables the MC/Translator to be more confident as a speaker and master of ceremony as the consultations carry on. However, they can also trial the having two

translators one translating from the commission to the audience to the Submitters and the other to translate from the submitters to the public.

Rokos and Turaga ni koros can also be utilised however need also to be advised of the following notes above.

In order to enable the translator to better do their job it is preferable for the Commissioner to observe the following:

1. Keep any opinions and comments as simple and non-legalistic as possible.
2. Speak in one or two sentences at a time to allow the translator to understand what is being said and how to translate it.
3. Questions also to be kept as short and as simple as possible to enable accurate translation.

Tuilovoni Methodist Church Hall

Attendance Sheet(s)

490.42
976.29
365.02

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tuluvoni Methodist Church - Davulevu DATE: 26/06/26 TIME: 1100 am

NO.	YACA/NAME	YABAKI NI BULA/ AGE	PHONE NUMBER/ TALEVONI	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER (TURAGA /MARAMA)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
01	Sailosa Takayaro	62	9754709	D Tuluvoni Davulevu House	Matauki	T		[signature]
02	Amori Gategate Lewein	65.	2326861	Nakaile Tokatoka Taiheni	Tokatoka.	T.		[signature]

KEY: IT- ITAUKEI R - ROTUMAN FID - FIJIAN OF INDIAN DESCENT FOD - FIJIAN OF OTHER DESCENT

Transcript

Tuilovoni Methodist Church
Date:26-6-2026

Mr. Biu: Thank you. I will now give the floor to the Chair to start with the proceeding this morning.

Mr. Valenitabua: I would like to thank you gentlemen sitting here this morning here at hall. On my right sits Mr Conway Beg – well known for rugby. He is an architect and is well known in all big hotels around Fiji, we can see his designs. On my left is Ms. Merewalesi Nailatikau a media specialist. I am Sevuloni Ratumaiyale Valenitabua, I am the leader of this Team. My village is Nukui, Tikina Rewa in the province of Rewa. We are here this afternoon the three of us on the nomination of the President – seven of us were chosen to take this task. The President chooses us seven and we took and oath – one has been dropped and left us with six. The main purpose of us visiting around Fiji attempting to accept various proposals regarding what the views of people to be included in the Constitution of Fiji. The powers given to us so that we can clear some laws from the 2013 Constitution. Remove the laws which we do not agree with and include some new laws if need be and we can also change the words from the book – some words to change the meaning. Those are the three things which we think to make. After we collate all proposals, we will review and work from there. I want to make clear from the beginning of our discussion this morning, we are not making a new one – for you to say that this is a new Constitution, no! Only changes to the law inside. Some laws are good inside the book – we will leave it; some we think is not good for us – we can change it or if you want it to be included. It will be like that. That is why it is important to hear from you the people. This is our last place for consultation and by next a few of us will leave for Rotuma. With those few word is now open the floor to submit your submission's.

Mr. Biu: Now, for record, for submitters, if you wish to submit in English, you may do so. However, we will not limit that. You may also do a submission in the Itaukei language. But if you think that you can submit in the English language, I think it is important because it's going to be recorded. Thank you.

Amori Leweni: Thank you very much. My name is Amori Gotigoti Leweni now residing in Davuilevu is from Nakaile Village Tailevu, former military officer. First of all, he did not make any submissions this morning. However, he wishes

to thank the team for coming down to the Davuilevu this morning. He welcomes all of us this morning in the name of almighty Jesus. We were given time to study the constitution to make submissions. out of it. However, we could not do that. And he is requesting the members of the commission if they would be given time, if we can come back again, which is up to the commission. That is the request this morning. It is not a submission, but a request for them to be given time.

I thank you, Chairperson and members of the commission.

Mr. Valenitabua: Is there any submission you have.

Amori Leweni: And I think the best is to change the constitution to open a way forward.

Mr. Valenitabua: When you say to change the constitution. The constitution is a book itself, inside the book are the provisions. It is a law that has provisions. So, when you say change the constitution, is it changing the whole constitution document or changing the provisions of the constitution?

Amori Leweni: Provisions of the constitution.

Mr. Valenitabua: So, your submission this morning is that you submit that provisions of the constitution should be changed or amended.

Sailosi Takayawa: My name is Sailosi Takayawa. I'm from Levuka. I'm the Vakatawa here at Tuilovoni Church. Our submission we had submitted to the Church last week. That's all I can say this morning. All submission for Tabacakacaka Davuilevu were submitted last week.

Mr. Valenitabua: Thank you, I believe it's for the whole of Fiji that's is collecting the submission for methodist church and they will be submitting to us next week on the 30th of June. Thank you that is all for us this morning. I thank you for your present this morning, as you have stated that your submission is submitted to the church. I thank you for your present this morning. I now conclude our discussion this morning and I would ask Vakatawa to say a word of prayer to end our meeting this morning.

----------End of Submission [26-6-2026] ----------

Albert Park, Suva

Amendments to the 2013 Constitution.

1. Fiji to be declared a Christian state.

2. No other God's shall be served in this nation and only God Jehovah and Jesus his son. Christianity is paramount in Fiji.

3. The I Taukei or the Indigenous people of Fiji to be recognised as the true owner of this nation and be called Fijians.

4. Citizenship should not define the validity of a group of people to be declared Fijians. The Indigenous people or the real bearer or the owner of this nation should be called Fijians.

5. The people appeared in the Vola ni Kawa Bula shall be acknowledge the bearer or the owners of this land Fiji and be called Fijian (preamble) declared a Christian State.
   - How we are represented in Parliaments
   - through the Constituency Format
   - Presidents to be determined by the Bose Levu Vaka Turaga.
   - President is the representation of the Bose Levu Vaka Turaga.
   - The Bose Levu VakaTuraga shall be paramount or the highest authority of the Land.
   - The Government shall seek the approval of the Bose Levu VakaTuraga in all things earned within the land.
   - New Starts – And no more Coups.
   - Those who carried out coups in the future shall be executed or go to jail for Life.

6. The I Taukei to be given the first priority for any developments in the nation.

7. The government should prioritise the well-being and the development of the I Taukei ahead of all other ethnic groups in the nation.

8. All land laws should prioritise the well-being and the development of the Fijian People.

9. The recognition of all indigenous landowners who owns Crown and Freehold Land in the Country.
   (Land of Vucimaca)

(The reactivation of all land enquires that happened back in the 1800s and the confirmation of all real land owners and the compensating or the awarding of real

actual royalties and to addressed or approved land lease cuts or payments from government to the bearer or the landowner of this Land).

10. The recognition of all Landowners in Fiji and the right to pay them the right monetary value of the land that are leased or are taken out of their authority for the duration of the lease period.

11. The recognition of all landowners in Fiji to be given the first preference of all lease sales or traders in Fiji.

- (The selling or the transferring of the lease title from Mr. Sushil Chand, to Cope Construction. Then to Grace Road without the knowledge of the Landowners).
- The selling or the transferring of lease from Home Link to Automart then to Jenns Construction without the knowledge of the landowners.

- (The abolishment of the all-land laws that promote the rights of all land lessee to do whatever they want, to do without the knowledge of the landowners.)

12. The acknowledgement of all land owners in Fiji in all transactions and transition concerning and about all their lands in Fiji (TLTB the custodian of all lands in Fiji should notify all landowners about any transaction or events happening on their land).

13. Review the TLTB Land Act and also the law given to them to act as the custodian of all lands in Fiji (The landowners are the true owner of the Land).

14. The recognition of all I Taukei or Fijian villages and Fijian Traditional structure by the government.

The government role in protecting all things that acknowledge the Fijian People.

I. Language
II. Traditional Culture
III. The way they Live
IV. What they prioritise.

The review of all bill of rights, To abolish all rights that may interfere or act as a stumbling block or challenge all rights that protect the Traditional structure and or the traditional kind of Living the Fijians prioritised.

15. The protection of all natural resources of the Fijians (Land, Qoliqoli, All Natural Resources).

16. The introduction of the Fijian Affairs Board Scholarship to support and uplift the Fijians youths to achieve better and good education that can support them and establish them to be better and useful citizen of this country.

17. The preparation format and monitoring of all Teachers training from Teacher training schools and Institution to prepare them for the workforce in the education field or environment.

    (Review all types of trainings and programmes that prepare teachers to come and teach in the Teaching profession).

    (To bring out qualified and proved teacher to come and teach).

    (The Education Ministry should carefully monitor all Teacher training especially teachers on probation before lobbying into their teaching profession).

18. The recognition of village by laws prepared by individual villages. (Villages prepare by laws to fit or suit their villages because of the issues and problem identified by the law makers or those people who make the laws in the village).

    This village by law from village to be recognised. This law falls under the village by law. (Some may differ, but these laws are made to address issues and problem that are arising).

19. The rights to Business, Entrepreneurship. Financial shift from poverty to resourcefulness. The financial assistance to the Fijian people and other ethnic group to boost financial status in the country.

20. The approachment of the government toward the Fijian people to utilise their natural resources and talents that they have with them.

    The activation of the untapped potential in the Fijian people.

    The revealing of the Fijian or the I Taukei craftsmanship to uplift and contribute to the uplift and the preservation of the Fijian culture and values and to boost the monitoring or financial status of the Fijian people.

21. Respect the rights of the Fijians the Indigenous landowners of this land.
    - The rights to own land (All laws to acknowledge and respect these rights)
    - The rights to own qoliqoli.
    - The rights to language.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga...13/6/26.....

Yaca/Yacamu...Taraivini Vadei (Liuliu ni marama).....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Na kena qadrevi na circular state. Kena 100% christain state.
WASE 1 NA MATANITU	Au kerea me vakaokawcataki na matabose levu vakaturaga Na matabose me qai solia na lewa kina matanito.
WASE 2 LAWA NI DODONU	Na matanito e dodonu me qarava nai taukei ni vanua (taukei ni qele). Na veika kece sa veivuke cava e solia na matanito e dodonu me lio taomada vei keda na levu ni vanua.
WASE 3 NA PALIMEDI	Sa kerei me boko kece na veimatabose lalai, ka mesa vakarorogo na matanito veiliutaki kina na matabose levu vakaturaga.

WASE 4 NA VEILIUTAKI VAKAMATANITU	E matata vakasigalevu tu ni PM e dodonu ga me raica ke wanonova tiko na veitabana ni matanitu ia me vakasuka i tokutoku ga mai kina bose levu vakaturaga.
WASE 6 VEIQARAVI VAKAMATANITU	Na state services e kilai matata tu na nodra "vola" ni taqomaka na matanitu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	E dodonu ga ko koya sa cicivaki bisinisi ena musuka na nona vakacavacava (tax).
WASE 8 VEIQARAVI VAKADODONU	me maroroi ka vakadeitaki tiko na kena qaravi vakamatau na ka veilavo ni matanitu.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Gauna ni leqa tubu koso, e dodonu vua na peresitedi mena tauyavutaka edua na komiti ena loma ni bose levu vakaturaga, ke meratou na dau qai vakasalataka tiko na peresitedi ena gauna ni leqa tubu koso.

WASE 4 NA VEILIUTAKI VAKAMATANITU	E matata vakasigalevu tu ni pm e dodonu ga me raica ke wanonova tiko na veitabana ni matanitu ia me vakasuka i tukutuku ga mai kina bose levu vakaturaga.
WASE 6 VEIQARAVI VAKAMATANITU	Na state services e kilai matata tu na nodra "vola" ni taqomaka na matanitu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	E dodonu ga ko koya sa cicivaki bisinisi ena musuka na nona vakacavacava (tax).
WASE 8 VEIQARAVI VAKADODONU	me maroroi ka vakadeitaki tiko na kena qaravi vakamatau na ka veilavo ni matanitu.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Gauna ni leqa tubu koso, edodonu vua na peresitedi mena tauyavutaka edua na komiti ena loma ni bose levu vakaturaga, ke meratou na dau qai valcasalataka tiko na peresitedi ena gauna ni leqa tubu koso.

WASE 10 VEIVAGALALATAKI	O ira keco era vakaitavi ena vuaviri e sega tale ni dodonu mera vakacakacakataki tale ena kabani, se matanitu.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Na yavu ni vakavulewa e dodonu mena veisautaki vanua e liu ena yabaki ogo 2026 ni se bera ni vakayakovi na veidigidigi - me bokoci nawa mada na yavu ni vakavulewa 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	- Bokoci vakadua na yavu ni vakavulewa 2013. - Bosei tale na yavu vou me veiganiti kei keda nai taukei ni vanua.

VEIKA TALE ESO

.....

Saini (tikini ni siga)

No.

Date

VATUTU.

Dasewase 7:

- VAT me vakalailaitaki mai na 10%.

- Me vakalesui mai na Bose Levu Vakaturaga, ka me digitaki kina na Peresidedi ni noda vanua.

- ~~[illegible]~~

Dasewase 10. O ira era vakaitavi ena vuaviri ru yabaki 1987, 2000 kei 2006 mera veilewaitaki

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17/06/26

Yaca/Yacamu.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	CHRISTIAN STATE.
WASE 2 LAWA NI DODONU	VAKASUKAI MAI NA NODRA VAKADODONU TAKI NA GONE KORONIVUNU (2) NODRA DODONU NAI PAWEBI NI QELE.
WASE 3 NA PALIMEDI	VAKALESU. MAI NA SENATE.

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	VEISAU RAWA NA YAVU NI VAKAVULEWA QAI CAKA NA VEIDIGIDIGI KAU LAIVI NA NUMBERS, GURU GA MAI NA [illegible]
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

17/06/26.

.....

Saini (tikini ni siga)

7) 7. VAKADURI BUSINISI E VITI

VEI BUSINISI KECE SARA E DURI E VITI ME SOLIA E KE LAILAI DUADUA E 40% NI SEA ME NODA NAI TAUKEI, YADUDUA SE COKOVATA

8. VEI BUSINISI TAUCOKO SARA SA DURI TH QO E VITI MERA VAKA CAKACAKATAKI KINA NAI TAUKEI 49% ENA VEI vakatagedegede taucoko sara ni tabana na bisinisi koya. mai ra sara ki cake sara.

* Vica na ka ena rawati kina:-
1. Kila cakacaka.
2. Rawa na bula e vake.
3. Lailai na basu lawa. Kei na drug.
4. baleta ni sa ososo na tamata e na cakacaka.

Eda na rawa ni cicivaki businisi lelevu kina e na dua na gauna mai muri

9) LIGA NI BUSINISI NI MATANITU

FIJI DEVELOPEMENT BANK

NI RATOU SA SOLIA VEIKEDA NAI TAUKEI NA LOAN BALETA NA BUSINISI ME KATAUCOKO etc.

(1) Capital
(2) Working Capital
(3) Kei na veivake ni kena cicivaki

(10) Dua sa ~~dua~~ ga na noda sikolasivi nai Taukei

* VEI KA BIBI MEDA NANUMA NAI TAUKEI

(1) MEDA TAQOMAKA VINAKA NA KA E BALETI KEDA NAI TAUKEI, EDA SEGA NI VEIVAKA DUIDUITAKI, O KEDA E DUA GA NA UMA TAMATA LAILAI. ~~NA~~ E NA YACO MAI NA GLOBLIZATION IA MEDA SA TAQOQO TIKO MEDA KILA NI DUA NA KA O VALATAKA BALETI KILA ERA NA ERA O KATA NA VO NI MATA TAMATA NI VEI VAKADUIDUITAKA - E SEGA, E DA VINAKATA GA NA E DODONU ME NODA.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga……

Yaca/Yacamu……
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	- Bokoci na secular state.
WASE 1 NA MATANITU	Dikevi vinaka tale - me veiganiti kei na noda i tovo nai taukei - Bokoci na Secular state.
WASE 2 LAWA NI DODONU	Me sa Bokoci na lawa oqo. vakalesui mai na kena sa biu. - Qarauni na dodonu ni tuvu yadua kakena ni vakaveitalia.
WASE 3 NA PALIMEDI	- vakalesui - Seneti - Bose vakaturaga - Me sa Fijian nai taukei - vo ni matatuvu me sa others.

Me lesu mai na constituency boundary balete mera accountable vei keda na na duunive digidigi da biuti iva e loma

WASE 4 NA VEILIUTAKI VAKAMATANITU	-me Bokoci ka Vakavani - salavata kei na i vakavan kei na kaukauwa e soli kina veiliutaki
WASE 6 VEIQARAVI VAKAMATANITU	- me vakavani .. - levu na corruption
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	- me veisautaki na kena soli tiko na i lavo e tauteba - me vakavautaki vakavinaka na P.W.D. vei ira na multistory mera wasea 50% ni nodra rent vua na landou
WASE 8 VEIQARAVI VAKADODONU	- Me veisautaki na yavu ni vakavulewa ego - tiko kina na duka
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	- me Bokoci ka Buli edua na yavu-ni vakavulewa e sega ni tokona na Coup. - me sa lewe ni Balimedi na i taukei

WASE 4 NA VEILIUTAKI VAKAMATANITU	-me Bokoci ka Vakavani - salavata kei na i vakavan kei na kaukauwa e soli kina veiliutaki
WASE 6 VEIQARAVI VAKAMATANITU	- me vakavani .. - levu na corruption
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	-me veisautaki na kena soli tiko na i lavo e tauteba -me vakavautaki vakavinaka na P.W.D. vei iya na multi story mera wasea 50% ni nodra rent vua na landowner
WASE 8 VEIQARAVI VAKADODONU	- Me veisautaki na yavu ni vakavulewa ago - tiko kina na duka
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	-me Bokoci ka Buli edua na yavu-ni vakavulewa e sega ni tokona na Coup. -me sa lewe ni Balimedi na i taukei

WASE 10 VEIVAGALALATAKI	- Me kakana ni tokoni na Coup. -
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	- Keimami tokona na veisau ogo. - Me vei ira na i tarekei na ka kece era tarekana a) mahina lala b) Oele c) Ooligoli
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	- Agomi me sa dua na yavu ni vakavulewa von

VEIKA TALE ESO

.....

Saini (tikini ni siga)

YACA	DATE OF BIRTH	SAINI
ILIMONI Tuivuya	24.4.69	[signature]
SIMIONE Nasebe	16:12:59	[signature]
OSEFO LEVI	04:05:89	[signature]
Donato Yeisei	24.9.69	[signature]
ARALO. RAIYAWA	12/3/82	[signature]
EMESIO TURAGAWAI	18.10.74	[signature]
SILINA-RAIJELI	10.7.71	[signature]
arolina Adiralulu	26/05/1991	[signature]
Polonia Marama	24/04/54.	[signature]
ARANISESE BAUTAKECE	14/05/1992	[signature]
ENA NAKOVE	5/06/65	[signature]
Vitalina Marama	23/01/2001	[signature]
lomena. Reva	7/02/91	[signature]
aravina Sauvali	4/4/97	[signature]
susana vosabale	05/06/2002	[signature]
Maria Teresia	03/04/03	[signature]
Lowane Ramo	31/09/95	[signature]
eruwaia Wagavatu	10/05/88	[signature]
Sisilia Buiwigone	8/10/69	[signature]
Pio Domokamica	20/10/61	[signature]
Miliakere Ravonu	05/06/94	[signature]
Ateca. Agela.	20/09/73	A. Agela.
Vitalina. Tubu	7/07/60	[signature]
Jacanieli Sanaila	8/8/73	[signature]
KAMELI. KEKE	02/05/89	[signature]
Setefano. Matau	10/10/1986	[signature]
Elisabeta. Marama.	01/01/2001	[signature]

Constitutional Review Submission Signatures

No.	Name	Date of Birth	Gender	Signature
1.	Josevata Kalouniuvu	11:04:57	M.	[signature]
2.	Pupon. Liga	11:3:1971	M.	[signature]
3.	Suliasi Rahula	2-3-69	M	[signature]
4.	Kasinro. R.	19/8/73	M	[signature]
5.	Keasi. N	8/4/78	M	[signature]
6.	Aisake: Vurai	20/2/79	M	[signature]
7.	Seniasi Cokolico	08/02/1977	M	Seniasi
8.	Vilimaleri	01/6/76	M	[signature]
9.	Lino Koli	6/2/76	M.	Balesi
10	Apisai-Navana	27/10/78	M	[signature]
11	Semi Colabuka	15/6/77	M	[signature]
12	Jovame-Nasinasila	29/11/94	M	[signature]

13	SEKOVE SAQANI	20/10/88	M	
14	VILIAME TUNAGA	11/07/01	M	
15	Maria Wara	15.06.76	F	MWara.
16	Unaisi Nadai	02/03/69	F	
17	Senate Jiaca	19/9/64	F	Jiaca
18	Laisani Marama	9/10/56	F	LMarama
19	Makelesi Loganimasi	21/8/88	F	MLoganimasi
20	Maria Qalo	02/0490	F	Mqalo
21	Ana Marama	9/5/84	F	Amarama.
22	Vilomena Voka	13/10/66	F	Vvoka
23	Sulueti Nai	05/05/75	F.	Nai.
24	Losana Naivalu	17/05/75	F	Naivalu
25	Saiviana. Aduvani	17/10/77	F	Aduvani

13	SEKOVE SAQANI	20/10/88	M	[signature]
14	VILIAME TUNAGA	11/07/01	M	[signature]
15	Maria Wana	15.06.26	F	MWana.
16	Unaisi Nadan	02/03/69	F	[signature]
17	Senate Jiawa	19/9/64	F	[signature]
18	Laisani Marama	9/10/56	F	L Marama
19	Makelesi Loganimasi	21/8/88	F	MLoganimasi
20	Maria Qalo	03/04 90	F	[signature]
21	Ana Maraia	9/5/84	F	Amaraia.
22	Vilomena Voka	13/10/66	F	vvoka
23	Sulueti Nai	05/05/75	F.	Nai.
24	Losana Naivalo	17/05/75	F	[signature]
25	Sainiana Adwani	17/10/77	F	[signature]

26	MOLESE VUNIWAQA	15/11/94	M	
27				
28				
29				
30				
31				
32				
33				
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36				
37				
38				

Constitutional Review Submission Signatures

No.	Name	Date of Birth	Gender	Signature
1.	SAKIUSA B. TAUKENA	04/06/78	Male	[signature]
2.	JONE MASAKA	11/07/54	M.	[signature]
3.	Savanaca R	- 23/6/57	✓	[signature]
4.	ANASAVECA Q.	9/12/49	F	[signature]
5.	Vasemaca-Natem	11-12-61	F	[signature]
6.	Sereima Adidave	18:05:67	Female	[signature]
7.	SAVAIRA MARAMA	18-04.1987	FEMALE	[signature]
8.	PESI RATU	29.4.1962	M	[signature]
9.	INOKE CUMU	10/12/74	M	[signature]
10	APAKUKI TOGA	21/3/60	M	[signature]
11	Sainivalati Tokalau	28/11/9M	M	[signature]
12	Isimate Nabici	10/10/51	F	Anabici

	NAME	D.O.B.	SIGNITURE
1	[illegible]	2.4.3	[illegible]
2.	NEVENI KEDRAIKA	8.9.53.	[illegible]
3	Verenifci Kalinivama	27-5-69	[illegible]
4	PENI RADAROFO	05-05-95	[illegible]
5	PASA NASULINIBAWA	05-04-85	[illegible]
6	SAKARAIA: DEGEI	28-05-84	[illegible]
7	VILIVO VUAIGUNU	20-03-87	[illegible]
8	WABA S	136 1979	[illegible]
9	Viliame Navocontabua	19/08/76	V. Navocontabua
10	Sli. Logonakele.	6/5/1954.	[illegible]
11.	Moape.	10/6/77	[illegible]
12	PANLA DAIKAYA	09/02/82	[illegible]
13.	Usaia Nauli	23/06/1987	[illegible]
14	Sereyi Bai	90/05/90	[illegible]
15	Meri Moari	23/06/75	[illegible]
16.	Avikali Radaroro	8/05/1987	[illegible]
17	Eka Naluvui	17/1/61	[illegible]
18	LITIA VITALINA	15/1/66	[illegible]
19	Aca Ravuya.	5/10/84	[illegible]
20	Laisani Bakabaka	12/11/95	[illegible]
21	Sereima naniu	13/11/25	[illegible]
22	Adivulase Ralusiana.	03/03/97	[illegible]
23	Timaima Cawai	12/03/93	[illegible]
24	JONE SEDUADUA	7/4/84	[illegible]
25.	ONISIMO RATU	14/05/97.	[illegible]
26	EPELI RADANNATU	31/05/99	[illegible]
27.	KASENI BAINIVALU	11/04/03	[illegible]

	Name	D.O.B	Signature
1	Makitalena Lokoloko	26.01.81	[illegible]
2	Savenaca Ratu	15.02.80	[illegible]
3	APAKUKI RASUAKI	16.09.64	[illegible]
4	SERUVUAMA NALAKO	28.10.85	[illegible]
5	VETAIA Koro	12.12.80	[illegible]
6	Makelesi Suwaki	24.10.84	[illegible]
7	Varava Qilai	18 10 1951	[illegible]
8	Seini KALOKALO	02 02 1959	[illegible]
9	Amelia Ranadi	27 07 2001	[illegible]
10	SeiniBua TARAU	9 2 1991	[illegible]
11	NOA NAWELI	9 11 1979	[illegible]
12	ENESI TUROGO	12.2.76	[illegible]
13	LAISENIA DROLE	25/01/02	[illegible]
14	Jotiveti Ramacake	05/09/90	[illegible]
15	Seini Cawai	20/10/90	[illegible]
16	ANITI: Koro	12/05/87	[illegible]
17	Sereilagi Talei	3/7/87	[illegible]
18	JONE NAVUNISALIA	15/03/88	[illegible]
19	LAISA VAKALALA	4/03/96	[illegible]
20	Raiwakati Waqa	20/7/61	[illegible]
21	Iliseva Rakidiva	15/5/65	[illegible]
22	Camari Ramuwal	19/7/89	[illegible]
23	Arieta VE	27/4/91	[illegible]
24	Kinisi Manam	8/4/46	[illegible]
25	SIKELI RAMUCAI	19/09/83	[illegible]
26	RUSIATA [illegible]	12/9/92	[illegible]
27	ASELI KAMAKAMA	5/19/89	[illegible]
28	Sovaia Naidradra	25/3/94	[illegible]
29	Raivaraki Waqa	28/06/1988	[illegible]
30	WANA NAMASI	24/07/75	[illegible]
31	Josua Nayasi	05/04/73	[illegible]
32	JONE NAIVAQA	10/2/79	[illegible]
33	BERETA LOTU	11/12/65	[illegible]
34	LITIANA NATERUNU	10/8/63	[illegible]
35	JONE VASI	26-02-1958	[illegible]
36	TANIELA QELE KALOU ①	18-09/1948	[illegible]
37	JOSUA NAYASI	24/1/66	[illegible]
38	Peni Batiki	20/04/88	[illegible]
39	Amelia Bulileka	09/06/82	[illegible]
40	Mliana Sera	~~87470~~ 09/11/64	[illegible]
41	JOWAVE REBAKULA	29/7/63	[illegible]
42	UNAKI VONO	9/4/88	[illegible]
43	MANUELI VUNIBOLA	7/9/76	[illegible]
44	Makelesi Ovatani	26/4/83	[illegible]
45	Eleni Koroibete	24/10/85	[illegible]
46	Lice Samuri	9/01/54	[illegible]

	Name	D.O.B	Signature
47	Vitiana sonwag ali	25-04-1974	VSQali
48	Waikere Kinisimere	16-7-1975	WKini
49	APIUTA SALEVU	31.5-72	[illegible]
50	VAKATALEWAI KORO	14-7-1976	Koro
51	Luisa Kulawai	16-08-1995	Kulawai
52	Seini Dadavesi	18.2.81	Seini D.
53	Adi Lagi Nacagilevu	17.07.96	Nacagi
54	Peni Naikelekeletabu	5/2/1977	Naikelekeletabu
55	Unaisi Kuli	1/11/79	[illegible]
56	MELANIA LIKU	1/1/66	M/LIKU
57	PAULIASI DEGEI	7/8/63	P/DEGEI
58	Samuela Luba	25/05/1986	Sulba
59	Jevuloni Bobo	29/12 87	Bobo
60	Siteri Bogi	20/09/04	Bogi
61	EPIUTA SALEVU	08/03/2000	[illegible]
62	Saimani Koro	19/12/02	[illegible]
63	Semesa Gaunavou	07/09/2003	Gaunavou
64	Asenaca Lewasonisoni	25/04/63	Lewasonisoni
65	Solomoni Rawalita	14/05/2001	Rawalita
66	Sera Torona	31/03/2005	Torona
67	MARIKA KORDIBETE	28/6/1968	[illegible]
68	Veniana Ranitu	10/10/1970	Veniana
69	Semesa Gaunavou	13/08/1964	Gaunavou
70	Verenika Rokovisa	26/02/1972	Rokovisa
71	Atelini Tinai	15/02/1999	Tinai
72	RATU EPELI BARI	17/10/1999	[illegible]
73	Marica Webster	14/03/2003	Webster
74	Analaisa Tinai	30/4/64	Tinai
75	Vilivo Ciriyawa	10/3/58	Ciriyawa
76	Waisea Seniqai	3.6.70	W Seniqai
77	Senivalati Cobu	27.07.85	SCobu
78	Simeli Nakere	~~96576~~ 21.1984	[illegible]
79	Paulina Gauniqio	68.1986	[illegible]
80	JONE NAWAI	19-3-78	[illegible]
81	ADI VILISI	14-3-1990	A VILISI
82	MOAPE NAVUNIBUKA	11/04/1965	Navunibuka
83	SILIVA NANIMUA	4/02/1975	Nanimua
84	Kinisimere Waikere	24/05/1999	Waikere
85	Suluweti Niusere	05/03/1991	[illegible]
86	ULITA RANADI	21/08/66	Ranadi
87	RUCI DREU	27/03/71	DReu
88	Hisea Wakaniyasi	14/05/2008	Wakaniyasi
89	Neori Bainivalu	21/08/67	Bainivalu
90	Anaseini Lewatabe	02/02/04	[illegible]
91	Akanisi Naluvui	19/08/64	Naluvui
92	Ilai Nabole	02/05/85	Nabole

	Name	D.O.B	Signature
93	UHANA RAIKA	23/03/1982	Raika
94	Ilai Nabole	26/11/1996	Nabole
95	Mereseini Kalokalo	04/04/2003	Kalokalo
96	Manasa Nakosikosi	07/11/1984	Kosi
97	Mere Vua	04/11/1991	Vua
98	Kameli Lolodau	3/2/1969	Klolodau
99	Elesi Regu	21/10/1969	Regu
100	Manasa Nakosikosi	24/10/209	Manasa Kosi
101	Kolora Kabuta	18/06/1960	Kabuta
102	Sakiusa Karoibete	23/07/1995	
103	JOSUA NAYASI No 1	4-02-1944	
104	SALOTE MURIDAKAI	10-12-1950	Murai
105	LAVENIA VULAWAI	15-09-1988	Vulawai
106	Ema Kalokalo	22-06-1973	Kalokalo
107	Sikeli Niubasaga	24-01-1969	Niubasaga
108	Salimoni Kalulu	20-03-2000	Kalulu
109	NIKOLA KOVO	10-6-63	Kovo
200	Lusiana Davila	25-9-65	Davila
201	Ema Kalokalo	26-05-01	Kalokalo
202	Jope Natoto	27-05-91	Natoto
203	Seremaia Ratu	24-05-48	Ratu
204	Suluweti Niusere	14-02-63	Niusere
205	~~Kinisimere~~ Venna Salaliva	24/07/92	Ratu
206	MESULAME TADULALA	14/02/87	Tadulala
207	Tereti Navata No#3	01/04/1999	
208	Senimili Nasiga	15/07/2000	Nasiga
209	Vasemaca Dewai	19/09/1963	Dewai
210	Inosi Tora Toga	09/06/60	Toga
211	Joape Rabekula	07/07/95	Joape
212	Nikola Nabtawa	24/10/1999	Nabtawa
213	PITA WAQA	19-06/1968	Waqa
214	ORISI TARANABUKA	26/12/96	
215	Samisoni Garia	25/05/2004	Gara
216	Akuila Sagamaitoga	10/09/1990	
217	AKUILA VESI	8/03/1981	Vesi
218	Ilai Nameke	18/03/1995	Nameke
219	PAULA TUINISERAU NO2	30/12/1985	
300	Viliame Kovea	9/2/2002	Kovea
301	Manasa Gonibaravi	31/12/2004	
302	Sakiusa Naisamu	10/04/2009	
303	Seni Rokonai	14/10/1953	Rokonai
304	Unaisi Taleca #1	1/01/1956	Taleca
305	Marisilina Taraivina	26/03/2003	Taleca
306	Unaisi Taleca #4	01/04/1983	Taleca
307	Peni Volatui	2/10/1973	Volatui
308	Solomoni Raivalita #2	24/06/1979	Raivalita

309	Verenaisi Marama	27-8-85	Marama.
400	JIMILAI BAI	11/07/85	[illegible]
391	ASIUKA MARAMA	16/07/88	[illegible]
392	VARANISESE TOUTOU	01/06/2000	[illegible]
403	TAITOSI TUINABUNAWA	01/06/2000	[illegible]
404	Ilai Nameke	26/4-81	Nameke
405	Mekti Koronawa	29/09/43	Koronawa
406	MAIKA NALEMA	22/09/98	[illegible]
407	SULIANA SIKITI	05/03/90	Sikiti
408	APIMELEKI ROKOYA	28/05/1984	Rokoya
409	MOAPE Navunibuka	19/03/1990	[illegible]
500	Samele Nailoma	05/04/88	[illegible]
501	Peniasi Toga	17/07/2007	Toga

SIGN: LEMEKI WAQA

8494634.

M.N.T. NALABA.

Constitutional Review Submission Signatures

No.	Name	Date of Birth	Gender	Signature
1.	Tevita Buarua	16 01 41	M	[signature]
2.	Rubiate. Toakula	1.2.60.	M	[signature]
3.	Akanisi Sumanum	19.9.54	F	[signature]
4.	Sakeasi Salababa	17.5/84	M	[signature]
5.	VAISEA NIUDAMU	11.1.66	M	[signature]
6.	Isaia Venousale	20/12/64	M	[signature]
7.	LOTA. Rokome	16/7/70	F	[signature]
8.	Jekope. Vunisa	29/10/2002	M	[signature]
9.	Rosalia Silasila	04/07/85	F	[signature]
10	Mereisi Koro	12/06/81	F	[signature]
11	Litia Vakera	30/11/69	[illegible]	[signature]
12	Semimilika Digia	4/7/58	F	[signature]

13	LUSIANA YALAIVALU	13/10/80	F	
14	Emori Vuaqa	28/10/2012	M	
15	Ovini Yasawa	10/08/1997	M	
16	Simeli Naresia	19/07/99	M	
17	Ilaitia Vunisa	4/7/2004	M	
18	Ulamila Naraima	13/10/74	F	Ulamila.M.
19	Laite Vunisa	27/10/73	F	
20	Alesi Vakayaudali	25/10/64	F	
21	Josaia - B.	1/6/66	M	
22	Kaminiali	7/11/56	M	
23	Luke Gavidi	29-9-54	M	
24	Julia Keleti	23/06/2002	F	
25	Makelesi Vunilo	5/11/1972	F	

26	Arieta Ranadi	26/11/80	F	Ranadi.
27	Viana Delai	29/05/71	F	Delai
28	Aditubuna Qativi	28/08/2000	F	Aitu
29	Nacameli Turaga	05/5/2005	M	Turaga.
30	Sanita Ba	29/11/96.	F.	Ba
31	Ovini Yasawa.	10/09/98.	M.	Yasawa
32	Vaseva Liku	25/08/86.	F.	Vasevaliku.
33	Mataiasi Baletoga	02/09/95.	M.	Baletoga
34	Raijeli Leano	26/05/00	F	Leano
35	Ovatia Seru	27/06/97	M	Seru.
36	Nanise Savui	09/07/06	F	Savui
37	Maleli Waqatabu	29/07/70	M	Waqatabu.
38	Aluwesi Adi	24/11/86	F	Tabuna.

39	AMISI NALOMA	27/5/86	F	
40	JOSUA NAVIA	06/08/61	M	
41	Iliseva Yavala	16/8/62	F	Yavala.
42	Adi Balua	18/06/82	F	
43	TEMA TINAI	29/7/~~88~~	~~F~~	
44	Vasiti L. Naloma	25/06/82	F	Naloma.
45	Meroseini Lewadrekeimuri	31/3/81	F	
46	Ovini Yasawa	26/03/97	M	
47	Lepani Dativalu	20/11/1993	M	
48	WAISEA - Cavelovo	22/04/03	M	
49	Tulia Vurebasaga	12/12/91	F	
50	Tuvese Niudamu	19/05/82	M	

Constitutional Review Submission Signatures

No.	Name	Date of Birth	Gender	Signature
1.	DANIELE SARATIA	24/01/74	MALE	
2.	SELEVASIO G	17/11/91	"	
3.	DANIELE SARATIA	13/06/52	"	
4.	TOMA BETE	19 62	"	
5.	IRINETIA-NAIRE	4/4/81	FEMALE	
6.	ANASEINI-TAUNOA	14/5/95	FEMALE	
7.	Varanisese MA	17/11/1977	Female	
8.	IKA TINAI	3/1/72	y	
9.	Maria Bulileka	31/03/84	v	
10	Asenaca Kuru	11/07/91	v	
11	FILIMONI FARASIKO	04/12/78	MALE	
12	EVA-TADI	18/4/58	MALE	

13	AMONI-SALUTA	14-2-51	MALE	[signature]
14	NIKOLA Dan	19-3-82	MALE	[signature]
15	Maria. Dmevelea	26.7.84	Female	[signature]
16	EMINONI NAKAMIO	16.9.51	MALE	[signature]
17	Masikali Vito	8-4-54	"	[signature]
18	Kilioni. Salieo	20.5.56	"	[signature]
19	LEVANI BANUVE	1/1/73	"	[signature]
20	LEVI NAKAU	01/05/67	"	[signature]
21	VILIAME MOKO	10/10/72	"	[signature]
22	Ramedre N	12 3 66	"	[signature]
23	Poate Koro	15-5 1957	"	[signature]
24	Kasanita Kuta	29/9/1980	"	[signature]
25	ERAMI. TUIDONO	22/9/1959	MALE	[signature]

26	[illegible]	9/4/69	male	
27	ECORI NAVUNIBEKO	04/04/81	MALE	
28	VILISE LIMA	11/08/94	MALE	
29	PENASIO BENITO	18/11/87	MALE	
30	ULAIYASI NAKAMICA	12/11/83	MALE	
31	SULUO-N	20.1.84	M	
32	Akariva D.	20.12.74	Male	
33	VERONIKA SALUSALU	07/02/82	F	
34	Salaseini Marama	05/06/96	F	
35	Kirisiana Ranadi	20/09/97	F	
36	Noda Naidroda	10/8/66	F	
37	Luisa Nayara	30/11/1961	F	
38	Maria Vakaraqiqi	30/05/89	F	

39	Katarina Lucivono	4/8/86	FEMALE	Lucivono
40	Mererai Vakanaua	05/02/95	FEMALE	Vakanaua
41	Ilisapeci Sagavula	20/7/85	Female	Sagavula
42	Sainiana Marama	25/07/96	FEMALE	Maramara
43	SITIVENI NATABU	5/5/1983	MALE	Natabu
44	EPELI KORO	02/05/98	MALE	[illegible]
45	DANIELE SARATIA	20/07/90	MALE	[illegible]
46	RASALATO MULEA	19/12/94	MALE	Mulea
47	ATEKINI - ACAROVA	19/01/82	MALE	Acarova
48	Savini Kelato	4/4/76	MALE	Kelato
49	NIKOLA DAU	1/3/82	MALE	[illegible]
50	FILIMONI FARASIKO	04/12/78	MALE	Farasiko

Constitutional Review Submission Signatures

No.	Name	Date of Birth	Gender	Signature
1.	Miliano Mulea	1.1.60	MALE	
2.		10,01.56	—	
3.	Vikatore. Cari	10.08.82	Male	
4.	Leweni Nabare	11:04:89.	Male	
5.	Posiano Kuadina	28:06:95	Male	
6.	Kepo ULUDAQA	10:09:90	MALE	
7.	Severo Dau	07/06/93	MALE	
8.	VILIMONI: NAICOVI	09/06/1986	MALE	
9.	TITO DAUKEVA	5/01/94	MALE	
10	Iaraone Radania Vunivesiteu	16.12.96	Male	
11	Lowane Ravuso	7.10.85	Male	Ravuso.
12	Catinca	6:7:79	Male	

13	TIPARAMA. B	5.4.73	MALE	
14	RE. SOLA SITIVENI	26.7.96.	MALE	
15	Makarita Adelagi	29:09:95	Female	Adelagi
16	Merewalesi Levatu	31.03.91	Female	
17	Paulina. Tudroka.	01.11.91	Female.	
18	Litiana. Dolo	07.07.68	Female	Dolo.
19	Akeneta. Tabui	18.08.58	Female	Tabui
20	Maria Tinai	19.05.86	Female	Tinai
21	Marica. Raganivatu	10.7.86	Female	Raganivatu.
22	Romulo. Urimbuca	19.7.65	Male	
23	Pio Nagiri	27.02.02	male	Nagiri
24	Eneriko Navuniivi	21/12/88	Male	Navuniivi
25	ESEKI NACEGA	07.06.03	MALE	

26	Romanu Tuvasisi	19.09.05	MALE	
27	Alosio Vunivesilevu	19.10.2006	Male	
28	MILIO Vusu	09/04/93	MALE	
29	Manueli Namulo.	23/11/89	Male	
30	JOELI BALE	28/10/2003	MALE	J.b
31	PIO NAQIRI	30/01/95	11	Naqiri
32	TITO DAUVENA	~~3/5/1995~~ 25.3.1995.	MALE	
33	FILISE NAIBUA	19.01.80	MALE	
34	SAVIRIO SENIYASI	16/02/91	11	Siyasi
35	Selesitino Ratudavui	10/5/2001	MALE	S.R.D
36	LIVD. NAIVI NAIWIMA	28/06/72	✓	
37	WATISONI SALAGI	11/02/80	✓	Salagi.
38	SEMI BANUVE	9/11/~~99~~	✓	

39	Asilika Naqe	29/9/~~1995~~ 1995	Female	Naqe.
40	Melaia Tawake	27/7/1972	Female	Tawake.
41	Romanu Tubaseg	27/7/1971	Male	Tubaseg.
42	Akenata Nairosa	13/12/1993	Female	Nairosa.
43	Sulita Laisa	04/06/1992	Female	Sulita
44	Anisa Korovalu	19/04/2004	Female	Korovalu.
45	Ilisapeci Viti	15/03/83	Female	Viti
46	~~Filipo Naiva~~ Iosefo Yacoi	28/10/76	Male	Yacoi
47	Eniami Botitu.	08/11/93	Female	Botitu.
48	Leni Cakidrau	23/10/85	Female	
49	Maria Senirewa	01/03/98	Female	Bai
50	Siteri Sawe	15/02/95	Female	Sawe.

Constitutional Review Submission Signatures

No.	Name	Date of Birth	Gender	Signature
1.	Semi Tovolea	30-3-53	T.	[signature]
2.	MASITOGI ROKOTUVA	03-06-96	T	[signature]
3.	INIKASIO VALAMI	21-8-1966	T	[signature]
4.	Joseva Valamii	26.6.1969	T	[signature]
5.	MIKAELE RAVALACA	01.07.1993	T	[signature]
6.	ANA Seini Adisanitoa	1960	M	[signature]
7.	Misaba Rasudi	27.16.1975	M	[signature]
8.	marisilina Tabuadrau	17-09-94	M	[signature]
9.	Amelia Kovanawa	31-05-2002	M	[signature]
10	Merewai Losana	12-03-95	M	[signature]
11	Evisaki Nai	06/03/96	M	[signature]
12	VEREMO SIGAYA	28/07/9	T	[signature]

13	Agavito-Daulem	05/10/1981	T	Daulem.
14	Repeka Tuwai	04/19/20[illegible]	M	Tuwai
15	Elenoa. Taburara	01.12.70	M	Taburara
16	PENI VUNISA	25/12/68	T	PENI VUNISA
17	Menasa Naisile	8/10/78	~~F~~ T	[signature]
18	Vilikesa Daule	28/8/01	~~F~~ M	[signature]
19	Maria Borua	19/10/1963	M	MNavau
20	SEREANA YAVUKANA	15-12-1960 ~~19/10~~	M ~~M~~ ~~F~~	Yavukana
21	Katarina. Varo	21/06/1967	M	Varo
22	Selai Rakaki	02/02/2002	M	[signature]
23	Asena Kidi	11/06/1986	M ~~M~~ ~~F~~	Kidi
24	Isivina Naiula	12/4/98	F	Naiula.
25	Eneriko. Dakuwaqa	24/10/98	~~F~~ ~~M~~ T	Dakuwaqa.

26	Farasiko Ossa	27/5/62	T	
27	Nafesoni Navunisimu	21/08/95	T	
28	Josese Motara	28/04/81	T	
29	Semi Wagabili	26/04/90	T	
30				
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Constitutional Review Submission Signatures

No.	Name	Date of Birth	Gender	Signature
1.	Rejieli Turaga.	18/03/95	F	[signature]
2.	Teresia. B.	24/6/005	✓	[signature]
3.	NETANI BALKINAIVALU	16/05/72	MALE	[signature]
4.	AMINISITAI WALICA	12/10/66	MALE	[signature]
5.	VAVI AMO DAKAI	08/10/82	✓	[signature]
6.	MESAKE BEBE	15/3/77	✓	[signature]
7.	PENI LUQU	11/07/93	M	[signature]
8.	Niumaia Lakau	05/11/2001	MALE	[signature]
9.	Nacanieli-T	2/1/80	MALE	[signature]
10	Vilimoni - M	22/11/89	–	[signature]
11	NDELANA	17/7/86	Male	[signature]
12	BALE	14/1/66	MALE	[signature]

13				
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26	Taitusi Nawaqaqa	9/7/85	Male	
27	Rupeni Tawaqa	—	Male	
28	Naima. Ate	22/04/91	F	
29	Luisa M	5/5/74	F	
30	Lusia B	23/3/69	F	
31	Leone K	6/1/61	M	
32	ILIESA.T	17/12/64	"	
33	Luke Kero	19/12/75	"	
34	MANUELA-T	5/2/67	"	
35	Viliame	10-7-73	—	
36	OSEA. V	10-08-73	M	
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39	Peni Ratudau	9/11/60	M	RBau
40				
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39	Peni Ratadui	9/11/60	M	Rotu
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ORAL SUBMISSION TO THE FIJI CONSTITUTION REVIEW COMMISSION (PERSONAL)

Albert Park Hall, Suva
27 June 2026

Bula Vinaka Chairperson and Honourable Commissioners.

My name is Sausemolia Pene from Itumuta, Rotuma.

I wish to begin by thanking Commissioner Dr John Fatiaki for his invitation to Rotumans in Fiji, Rotuma and throughout the diaspora to participate in this constitutional review process.

I stand before you today as a Rotuman, a Famor 'es Hanua by birthright, and someone who was born and raised in Rotuma.

I am not a lawyer or constitutional expert.

I am simply a Rotuman who believes that our Constitution should recognise and protect the birthright connection that Rotumans have to Rotuma and to Fiji.

My submission is based on a personal experience.

In 2022, while preparing to return permanently to Fiji after many years in Australia, I discovered that I was no longer recognised as a Fiji citizen because I had acquired Australian citizenship in 2003.

I had never renounced my Fiji citizenship.

I had never abandoned my connection to Rotuma.

I had never stopped identifying myself as a Rotuman and a Fijian.

Yet I was advised that under the law my citizenship had ceased automatically and that I would have to apply to regain it.

While I accept the legal explanation that was provided to me, the experience caused me to ask a deeper constitutional question.

Can a person's legal citizenship be separated from their birthright?

My answer is yes.

My citizenship status may have changed through the operation of law.

My birthright did not.

My ancestry did not.

My connection to Rotuma did not.

My language did not.

My culture did not.

My family did not.

My belonging did not.

This is why I believe the Constitution should recognise a distinction between citizenship and birthright.

Rotumans, like the iTaukei people of Fiji, are indigenous peoples of this country.

We are not immigrants.

We are not foreigners.

We are not guests in our own homeland.

We are landowners by birthright.

Our connection to Fiji arises through ancestry, culture, family, customary affiliation and history.

Rotuma is part of the Republic of Fiji.

When laws are made for Fiji, they affect Rotuma and they affect Rotumans.

Therefore, I respectfully submit that the Constitution should expressly recognise Rotumans as one of Fiji's indigenous peoples and protect our birthright connection to our homeland.

The Constitution should also ensure that laws made under it do not unnecessarily impair that connection.

I also wish to speak about the Rotuman diaspora.

Dr Fatiaki's invitation recognised that many Rotumans live outside Fiji.

This is an important reality.

Today there are Rotumans living in Australia, New Zealand, the United States and elsewhere.

Some may hold foreign citizenship.

Some may no longer hold Fiji citizenship.

But they remain Rotuman.

They remain connected to Rotuma through family, land, culture, language and identity.

The question should not simply be whether they hold a Fiji passport.

The question should also be whether they are Rotuman by birth, ancestry and customary affiliation.

Many Pacific nations have recognised this reality.

Samoa and Tonga have both reformed their citizenship laws to recognise that people living overseas remain part of their nation through ancestry and cultural connection.

Fiji should also recognise the importance of maintaining the connection between Rotuma and Rotumans living abroad.

Finally, I respectfully submit that the Constitution should require future laws to recognise the unique circumstances of indigenous Rotumans.

A Rotuman by birth, ancestry and customary affiliation should not be treated in the same way as an ordinary foreign national seeking a connection to Fiji.

The Constitution should provide a framework that allows indigenous Rotumans and their descendants to maintain, strengthen or restore their legal connection to Fiji while recognising their birthright connection to Rotuma.

Chairperson and Honourable Commissioners, my submission is ultimately about belonging.

I stand before you today as a Rotuman born and raised in Fiji.

I am a Famor 'es Hanua.

I am part of a people whose history, culture and future are tied to Rotuma and to Fiji.

My citizenship status may have changed.

My birthright did not.

I respectfully ask this Commission to ensure that Fiji's future Constitution recognises and protects that birthright for all Rotumans, both at home and throughout the diaspora.

Vinaka vakalevu.

30/06/2026

Acknowledged & received

CRC Team (2)

SUBMISSION TO THE FIJI CONSTITUTION REVIEW COMMISSION (PERSONAL)

Presented at Albert Park Hall, Suva
27 June 2026

Response to Commissioner Dr John Fatiaki's Invitation to Rotumans in Fiji, Rotuma and the Diaspora

Bula Vinaka Chairperson and Honourable Commissioners,

My name is Sausemolia Pene of Itumuta, Rotuma.

I make this submission in response to Commissioner Dr John Fatiaki's invitation to Rotumans residing in Rotuma, throughout Fiji, and across the diaspora to participate in the constitutional review process and contribute their views on the future constitutional arrangements of Fiji.

I thank Dr Fatiaki for recognising that Rotumans, whether living on Rotuma, elsewhere in Fiji, or overseas, have an important voice in shaping the constitutional future of our nation.

I appear before this Commission not as a constitutional scholar or legal expert, but as a Rotuman whose personal experience raises important constitutional questions concerning identity, belonging, citizenship, indigenous rights and the place of Rotumans within the Republic of Fiji.

I was born and raised in Rotuma. I am a Famor 'es Hanua of Itumuta by birthright. My connection to Rotuma and Fiji does not arise through migration, naturalisation or residence. It arises through ancestry, land, family, culture, language, history and customary affiliation.

I have always considered myself a Rotuman and a Fijian.

In 2022, while making arrangements to return permanently to Fiji, I discovered that I was no longer recognised as a Fiji citizen because I had acquired Australian citizenship in 2003. I had never renounced my Fiji citizenship. I had never abandoned my connection to Rotuma. Yet I was advised that under the law that existed at the time, my Fiji citizenship had ceased automatically.

When I sought assistance from the Fiji Immigration Department and subsequently from the Office of the Prime Minister, I was advised that because I had acquired foreign citizenship prior to the Citizenship of Fiji Act 2009, I was required to apply to re-acquire Fiji citizenship under the Former Citizen category and pay the prescribed fees.

While I acknowledge the legal position that was explained to me, I felt deeply aggrieved.

As a Rotuman born and raised in Fiji, and as a Famor 'es Hanua by birthright, I found it difficult to understand how I could be regarded as no longer belonging to the country of my birth.

This experience led me to reflect on a broader constitutional issue.

Citizenship is a legal status. Birthright is something different.

My citizenship may have ceased by operation of law.

My ancestry did not.

My identity did not.

My connection to Rotuma did not.

My customary rights did not.

My family connections did not.

My belonging did not.

This distinction lies at the heart of my submission.

ROTUMANS AS AN INDIGENOUS PEOPLE OF FIJI

Rotumans, like the iTaukei, are indigenous peoples of Fiji.

We are not immigrants.

We are not foreigners.

We are not guests in our own country.

We are a people whose connection to Fiji predates modern citizenship legislation and derives from ancestry, land ownership, culture, language and history.

Rotuma is not separate from Fiji. Rotuma forms part of the Republic of Fiji.

When laws are made for Fiji, those laws affect Rotuma and the Rotuman people.

The Constitution should therefore expressly recognise Rotumans as one of the indigenous peoples of Fiji and acknowledge that our relationship with Fiji is founded upon birthright and history, not merely legal citizenship.

The Constitution should recognise that Rotumans, like the iTaukei, are landowners by birthright and possess an enduring connection to Fiji that cannot be reduced solely to citizenship status.

BIRTHRIGHT AND THE CONSTITUTION

My experience demonstrates why this issue matters.

The current legal framework treats citizenship as the primary determinant of a person's connection to Fiji.

However, for indigenous peoples, belonging cannot be measured solely by a passport.

For Rotumans, belonging arises from ancestry, land, family, culture, language and identity.

I respectfully submit that the Constitution should recognise that indigenous Rotumans possess a birthright connection to Fiji and Rotuma that exists independently of citizenship legislation.

While Parliament may regulate citizenship through ordinary laws, those laws should not unnecessarily impair or diminish the birthright relationship between indigenous Rotumans and their homeland.

The Constitution and all laws that flow from it should recognise and protect this birthright.

EQUALITY OF RECOGNITION

The iTaukei people are recognised through the Vola ni Kawa Bula and related legislative frameworks which acknowledge their indigenous status and continuing connection to Fiji.

I do not raise this issue to diminish those protections.

Rather, I submit that Rotumans should receive equivalent constitutional recognition.

A Rotuman who is recognised through customary affiliation, family lineage, land ownership and recognised Rotuman institutions should be afforded equal recognition as an indigenous person of Fiji.

The Constitution should require future laws to treat Fiji's indigenous peoples equitably and fairly.

A Famor 'es Hanua should not be regarded as merely a foreign national returning to Fiji. Such a person is returning to the land and country to which they belong by birthright.

THE ROTUMAN DIASPORA

Dr John Fatiaki's invitation specifically recognised Rotumans living throughout the diaspora.

This acknowledgement is important because it reflects the reality of modern Rotuman life.

Many Rotumans now reside in Australia, New Zealand, the United States and elsewhere.

Some hold foreign citizenship.

Some no longer hold Fiji citizenship.

Yet they remain Rotuman.

They remain connected through ancestry, family, language, culture, land and customary obligations.

The Constitution should recognise that the Rotuman people extend beyond Fiji's shores.

The question should not only be:

"Are they Fiji citizens?"

The question should also be:

"Are they Rotuman by birth, ancestry and customary affiliation?"

The Constitution should recognise that a significant proportion of the Rotuman people reside outside Fiji while maintaining strong and enduring connections to Rotuma.

PACIFIC PARALLELS

Fiji is not unique in facing this challenge.

Samoa and Tonga have both adapted their citizenship laws to recognise the realities of their indigenous diaspora communities.

Samoa permits dual citizenship and provides pathways for descendants of Samoans living overseas to acquire citizenship through ancestral connections.

Tonga similarly amended its nationality laws to allow dual citizenship and facilitate the restoration of citizenship for Tongans who had previously lost it through acquisition of foreign citizenship.

These reforms reflect an understanding that indigenous identity and belonging extend beyond the possession of a passport.

A Samoan living overseas does not cease to be Samoan.

A Tongan living overseas does not cease to be Tongan.

Likewise, a Rotuman living overseas does not cease to be Rotuman.

The Constitution should recognise this reality and provide a framework that allows indigenous Rotumans abroad to maintain and strengthen their connection to Fiji.

CITIZENSHIP AND RESTORATION OF CONNECTION

I respectfully submit that the Constitution should require Parliament to enact legislation that provides a simplified and accessible pathway for indigenous Rotumans by birth and ancestry, including Famor 'es Hanua, to acquire, retain or restore Fiji citizenship.

Such legislation should recognise ancestry, land ownership, customary affiliation and recognised Rotuman institutions.

The objective is not preferential treatment.

The objective is recognition of a constitutional reality: that indigenous Rotumans belong to Fiji by birthright.

No law should unnecessarily impede the ability of indigenous Rotumans and their descendants, including those residing abroad, to maintain or re-establish their legal connection to Fiji.

PROTECTION OF LAND, CULTURE AND LANGUAGE

The Constitution should continue to protect Rotuman land ownership, marine resources, fishing rights, culture, language and traditional governance structures.

The Rotuman language and culture are central to our identity and should be actively preserved and promoted for future generations.

The Constitution should also require meaningful consultation with Rotuman communities and institutions on matters affecting Rotuma, Rotuman lands, Rotuman resources and Rotuman cultural interests.

SUSTAINABLE DEVELOPMENT OF ROTUMA

The Constitution should support equitable access to education, healthcare, transportation, communications and economic opportunities for the people of Rotuma.

Rotuma should be empowered to participate fully in Fiji's development while preserving its culture, environment and customary way of life.

CONCLUSION

This submission is ultimately about belonging.

I stand before this Commission as a Rotuman born and raised in Fiji.

I am a Famor 'es Hanua.

I am a descendant of Rotuma.

I am part of a wider Rotuman community that extends across Fiji and throughout the world.

My citizenship status may have changed through the operation of law.

My birthright did not.

My connection to Rotuma did not.

My belonging did not.

I respectfully submit that Fiji's Constitution should recognise this reality.

It should recognise Rotumans as an indigenous people of Fiji.

It should recognise the enduring birthright connection of Rotumans to Rotuma and Fiji.

It should recognise the Rotuman diaspora.

It should protect Rotuman land, language, culture and identity.

And it should ensure that future laws do not unnecessarily impede the connection between indigenous Rotumans and the homeland to which they belong by birthright.

I thank Commissioner Dr John Fatiaki for his invitation to Rotumans to participate in this process and respectfully ask the Commission to ensure that the future Constitution recognises and protects the rights, identity, birthright and aspirations of the Rotuman people.

Vinaka vakalevu.

Respectfully submitted,

Sausemolia Pene
Famor 'es Hanua
Itumuta, Rotuma
27 June 2026
Albert Park Hall, Suva

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> Received & acknowledged

CRC Team (2)